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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. XIII.—NEW SERIES.

1851.

LONDON:
PUBLISHED BY BENJAMIN L. GREEN,
PATERNOSTER ROW,

P R E F A C E .

THE close of another and eventful year reminds the Editors that their accustomed address, to be prefixed as a preface to the volume which is now completed, is expected by their readers. Among the various topics which offer themselves on which briefly to dilate, it is not easy to make a selection ; some, however, are too obvious to be passed over. As a nation, during the past year we have enjoyed internal tranquility, and a considerable measure of temporal prosperity. Provisions have been procurable at a reasonable cost, our commerce and manufactures have been active, employment has been abundant and generally remunerative, and there has been 'no complaining in our streets.' We have been honoured as a people, by a wonderful and unparalleled exhibition of the works of art and the products of the loom and the chisel, the forge, the furnace, and the field, from nearly every nation under heaven, to which the people have thronged by millions, and where the rich and poor, the young and old, the prince, the peer, the mechanic and the peasant, from this, and from many other lands, have met together. They have met and mutually admired both the Palace of Glass, where the various and innumerable articles were exhibited, as well as the articles themselves. Such a gathering of the nations, and for so laudable, peaceful, and useful a purpose, the world's history, rich as it is in instructive narrative, does not record. The opening of the Exhibition in May, as well as its close in October, were observed with solemn prayer to the Lord of hosts. We doubt not that good will result from this gathering. The commerce and industry of the nations will be stimulated, the progress of improvement will be accelerated, the bonds of peace between the peoples will be strengthened, and the political and religious welfare of mankind will be promoted. There have been also the gatherings of the Peace Congress from all lands, a brief account of which we have given in our pages, and immense assemblings to do honour to our beloved sovereign in her progresses ; and now the universal, and in many respects healthy excitement, attendant on the visit of the deservedly honoured, and noble-minded Hungarian Patriot. These things all have their social, moral, and religious bearings on the future.

In our own Denominational history there has been occasion for gratitude. Our churches have been generally kept in peace, and many have enjoyed some good degree of prosperity. Our public institutions have been supported, if not with the full extent of patronage their importance demands, yet with commendable zeal on the part of many. We have been cheered and interested with the intelligence received from our missionaries, especially those who are labouring in Orissa. Their zeal and love, their patience and perseverance, call for our gratitude to God, and inspire our hopes as to the success of their future labours. We have seen our students as they leave the institution, (where they have passed through a course of preparatory and various learning,) almost without exception, enter on important spheres of labour, where they have become honoured and useful in the ministry of the Word of Life ; thus giving to the Connexion the best possible proof of the value and claims of our school of the prophets, and exciting the hope that our Academy will be more generally and more efficiently sustained.

Our own Periodical also bears on its pages ample proofs, we trust, of our adherence, as a Denomination, to the great and vital truths which have been, since 1770, its peculiar characteristics. The divine and absolute authority of the holy Scriptures, the fall of man, the Godhead and atonement of Christ, the univer-

salinity of gospel provision, justification by faith, regeneration by the Holy Spirit, the baptism of believers, and the spirituality of the kingdom of Christ, with all their correlative doctrines and truths, have been hitherto, and we hope, may ever continue to be maintained in our pages.

Truth is immutable. These truths we believe are the great truths of the gospel of Christ. Novelties in the shape of doctrine are ever to be viewed with caution, and even with some degree of suspicion; and when they affect and undermine these great principles, whatever be the guise in which they present themselves, and whoever may be their abettors, should be repudiated and discarded at once. 'To the law and to the testimony.' While we would thus be firm in the advocacy of the plain and obvious truths of the gospel, and not 'give place by subjection, no not for an hour,' to any of the modern theories which lower the standard of inspiration, attempt to Germanize the gospel, and thus remove the 'foundation of the apostles and prophets,' we would also cherish the spirit which says, 'Grace be with all them that love our Lord Jesus Christ in sincerity,' even though in some minor questions they and we do not see 'eye to eye.' Much and evil use is made by the new theorists above alluded to of the divisions of professing christians. They are 'willingly ignorant' of the very obvious truth, that in relation to the great essentials both of doctrine and experience there is a singular agreement among all sincere disciples of Christ.

A Denominational periodical, in which the various ministers and churches of the body take a lively interest, is an important means of maintaining and promoting 'the unity of faith,' and of 'the spirit.' It supplies the medium through which each and all may convey their sentiments, expose error, defend truth, and promote harmony and love. Every talented and able minister in our body should endeavour to supply his share of instruction for the common good. Here too we have various selections of a scientific, moral, and useful kind, suited for family reading; notices of important publications, intelligence of the progress and movements of the churches, letters from our missionary brethren, obituary notices of departed friends, besides occasional reports of the proceedings of missionary and benevolent institutions which are sustained by other and larger religious denominations, as well as by the general body of christians of every name. Such a periodical we desire this to be: welcome to our families, and useful to all our friends, that its monthly visits may be hailed as bringing us into contact and communion with all our churches and with each other.

That it may be so, we would request our various and zealous correspondents, to whom we tender our thanks, to furnish us with early and condensed intelligence of all the proceedings of their churches which are of public and general interest, as Re-openings, Anniversaries, Baptisms, extra or Special Services. We would also solicit those churches which have no such correspondent to request their Secretary, or appoint a friend to be their agent for this purpose. We would direct the attention of our ministers to the department of Essays, Obituaries, and replies to important Queries, that there may be no volume not enriched by the result of their reading, learning, and most mature reflection. For ourselves, while Providence spares us, and we are intrusted with the onerous duty of conducting this periodical, we will use every exertion which may be reasonably required to render it subservient to the interests of truth, the well-being of the Denomination, and the honour of God.

JOSEPH GOADBY.

JABEZ BURNS.

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[NEW SERIES.

ANTICIPATIONS FOR THE NEW YEAR.

WE are now entering on the year 1851. A new year is ever an interesting and important period. At this season the thoughts naturally tend onward, and if we are influenced by good and holy principles, we look forward with the resolve that, God helping us, we will be more devoted to his service, more exemplary in our consecration to his cause, and prepare with renewed ardour for that world where days, and months, and years are past, and where all is immutable and eternal. God has wisely hidden the future from our sight. We are permitted, and the exercise is beneficial, to review the past, and to take lessons from our former course, its successes, its brighter and its darker aspects. Like travellers we now mount an eminence from which in long perspective, we can see the way in which we have been led. We mark the dangers we have avoided, the precipices near which we have walked, the fair fields through which we have passed, and the parts where we were cheered by the presence of friends, warmed by the sun light of heaven ; or where we walked in darkness, or contended with evil influences, whether from the world or from him 'who walketh about seeking whom he may devour.' From this retrospect we learn wisdom. We are excited to gratitude. We are animated and

encouraged. But the future is hidden. A thick veil covers it. We cannot see the path which lies before us, nor tell the circumstances of our future travel. God has reserved the future, 'the times and seasons,' in his own power. He has done so wisely, that all his creatures may feel their dependance on him, and that his chosen people may commit their way to him, and 'trust in him, and not lean to their own understanding.' He is wise and knows all things. He cannot err. He is benevolent in his purposes to his children, and 'the thoughts that he thinketh toward them, are thoughts of peace and not of evil, to bring them to an expected end.' He is faithful to all his promises, and will lead those who trust in him, 'in a right way, to bring them to a city of habitation.' He may for the sake of displaying his grace, of weaning his children from the world, of preparing them for 'his rest,' lead them through difficult and dangerous paths, as he did his ancient people. He may permit them to be severely tried and afflicted, but as 'all the paths of the Lord are mercy and truth, to such as keep his covenant,' so 'we know that all things shall work together for good to them that love God, to them who are the called according to his purpose.' It is well, then, not to raise our expect-

tations of the future, as to this world, too high, but to look up to God as our portion and our guide, and 'go forward in the strength of the Lord God.'

Our ignorance of the future does not prevent our having a due regard to things which are present, and estimation of their probable issues, and preparing ourselves for them. There are various circumstances which now affect us, and have their prospective bearings. These may become, lawfully, the subject of our thoughts, which may tend to prepare us for duties we may have to discharge, and for trials we may be called to pass through. The fore-warned is fore-armed. Who would have imagined, for instance, at the beginning of 1850, that before its end, the pope of Rome, that mystery of iniquity, should have had the audacity to tell the world that England had become a Roman Catholic country? that he should have parcelled it out as his exclusive territory, and that his cardinal and bishops should have assumed their territorial titles? yet this, within the past months we have seen. This event, the boast of foreign papists, who, it has been threatened, will come over like another armada, and enforce popery on the reluctant nation, (vain boast, though made by a British popish bishop!) this event, we say, has shaken England from her repose, and awakened in every breast, except popish, anxious and resentful thoughts. The Protestant establishment is everywhere aroused, and feelings of no measured order have been enkindled towards the papistical tendencies of many in the Establishment. It is loudly demanded that they shall be cast out of her pale, and their mummeries be discountenanced. Out of the Establishment, unhappily, there has been some division as to what is the proper course to pursue at this juncture. We regret this, but are not surprised. While all protestant

dissenters feel outraged by this aggression of popery, some plead that what is done is a necessary consequence of religious liberty, and must be allowed to take effect, and that to take any step against it, is to deny true liberty to papists, and to help the church to dominate. We regret that any should be so misguided. Popery is a power. Its claims are for more than rule over its own people—and for more than spiritual rule over all. It cannot be bound by oaths, and will not rest, unless now effectually resisted, until our liberties as protestants, and our rights as Englishmen are subverted. As it is wrong to allow any man his full liberty who is dangerous to the liberty and security of others, either from vicious habits or an unsound mind, so the full liberty of popery, if that involves claims and proceedings which trench on the sovereignty of our queen, or on the freedom of her subjects, cannot with safety be allowed. The same regard to the general good which demands that a lunatic should be under restraint, and a known thief or murderer should be captured, requires this curtailment of pretended popish freedom. What may be the course taken by the government remains to be seen, but we can perceive only one course which can be safely adopted by protestants of all classes in this country. Their liberties are invaded—they are threatened by a mysterious and aggressive power, and the invasion must be repelled.

It has been, our readers are aware, the opinion of many learned and good men, that popery will once more obtain its crushing and cursed predominance in this country. They have grounded this opinion on the mode in which they have interpreted the Apocalypse. We do not profess to have adopted their opinion, though we are not absolutely certain that it is erroneous. Prior to the great battle of Armageddon, there may be a

return to former power. And even now, if the British government transport the cardinal archbishop to Italy, or elsewhere, the same principle that led the French to bombard Tahiti, will require that they declare war against England! We say the resumption or not of popish power in this country is not a settled point in our mind, but there can be no doubt that the attempt at such a resumption will be made, and that the late proceeding of the popedom has that aspect, we presume none will have the temerity to deny. Should such a result follow, what will then be the position of protestant dissenters? and how will they look on those who at the incipient operations and invasions of the popedom, not only refused to resist, but ridiculed and opposed those of their brethren who contended against the papal assumptions?

It may be, and we would fain hope this will be the consequence of the present agitation, that popery, which with all its pretensions, has made very few real converts in this kingdom, will henceforth be more universally abandoned and contemned,—that protestantism in our establishment will be purified—that every thing which savours of popish inclinations will be frowned down—and that all classes of christians among us, will become more truly scriptural, spiritual, zealous, and devout. This will be a happy result. Good will then come out of evil. The breeze which has passed over the country will have cleared the spiritual and moral atmosphere, and produced a bracing effect on every one breathing and living in it. The only things which are incommoded are the owls and bats to which were cast the relics of pagan worship. Such an issue will call for devout thanksgiving. It will elevate our nation. It will call down the blessing of God. It will indicate the smile and presence and rule among us of him who is ‘King of kings and Lord of lords.’ The spirit

of earnest protestantism and loyalty which so generally pervades the people of this land, and which has displayed itself so universally, and the almost unanimous voice of the public press, lead us to indulge the hope of such a happy result. Should this be the case, the year of 1851 will be the commencement of a happy era, an epoch to which in years to come our descendants will refer with gratitude and triumph, and on account of which sincere and holy praise will surround the throne of God.

But there are other obstacles to true religion which have had, in time past, their chilling and deleterious influence on pure and scriptural religion in our land. These are not yet entirely subdued. It is true the hypocritical scepticism imported from Germany, and which is found in the writings of Carlyle, and others of his class; and which has been propagated by certain flippant lecturers, and lauded by many to whom the humbling truths of revealed religion are distasteful, is now beginning to be understood. Its vain pretensions are truly estimated. Its mystery has been penetrated, and found to be a mere reviving of old and exploded Gnosticism and pantheism, and the christian phrase in which it cloaked itself has been stripped off, so that its littleness, deformity, emptiness, and vanity are made bare. There is henceforth little to fear from infidelity in this shape. The father of lies must now have recourse to some other expedient to corrupt or undermine the truth in these realms. We ‘are not ignorant of his devices,’ nor of the degree to which those who are deceived by them imbibe his hateful spirit. Still this device, like most others, when the mystery in which they are enshrouded is taken away, has exhausted itself, and is laid with its abettors in the mire. There is, however, still, what has ever been, a large amount of brutish and vulgar infidelity, which flourishes amongst

the low and licentious. How this can be penetrated, and how its poor and wretched victims can be brought to reason, and emancipated from their hellish bondage, is a question of no common interest. More is now being attempted in this way than formerly. Town missions, lectures to the working classes, religious tracts, and the improved tone of some parts of the public press, and of general society, will, we trust, in time, more effectually leaven the whole lump. The various theorists of scepticism offer to no man that which will effectually quiet his conscience, or prepare him calmly and tranquilly to meet death and eternity. Nothing can do this but the religion of the holy Scriptures 'the gospel of the grace of God.' There is now, happily, little reason to fear the spreading of infidelity. The state of the public mind as to the christian religion is now far different from what it was at the beginning of the last century. *Then*, Dr. Butler tells us, it was treated as if its fictitiousness, 'were an agreed point among all people of discernment.' *Now*, indeed, the agreed point is exactly the reverse, and the soundness of his discernment who hesitates to admit the truth of christianity, is at once and properly called in question. This appears in two ways. The general class of avowed infidels in the present day are men of low and abandoned morals, and the late attempt to propagate it, hypocritically assumed the guise of christianity, and spoke of religion as God's best gift to man.

In the mean time, when entering on our journey through another year, it will be well for all christians, both as individuals and communities, to adhere to first principles. Cleave closely to the Holy Scriptures as God's best and infallible gift to guide us into his truth. Let that be the rule of our doctrine, of our thoughts, and of our life. This is an infallible and a divine standard. The state of

mind that it produces and sustains is higher, holier, more correct, and benevolent, and serene, than that produced by the dreams of any philosophy, or the fancies of any contemptible pretender, brought forward to supercede it. 'The word of the Lord endureth for ever;' but 'the fashion of this world passeth away.'

Live near to God by prayer and an humble dependance on his ways. Walk with God. Trust in his promises. Pray for the prosperity of Zion—for the advancement of divine truth—for the overthrow of error—and for the coming of his kingdom.

Be attentive to the instruction of the young. Let them know the groundwork of our faith. Reveal to them the history of popish errors and abominations. Fill their minds with just principles and correct knowledge, that they in their turn may 'contend earnestly for the faith once delivered unto the saints.' Let this be an object to be aimed at by every parent, by every pastor, and by every Sabbath-school teacher, and God will bless you.

This is no time for indolence, or indecision. We are yet in an enemy's country. The church militant must not expect to be free from conflict. 'In this world ye shall have tribulation.' Let us one and all enter on the coming year with these views and resolutions, and then we may be assured of the presence and blessing of 'the Captain of our salvation.'

Let the same earnestness and zeal characterize our efforts in relation to all our Connexional movements and Institutions. Let our Sabbath-schools, our Tract Societies, our Missionary Associations, both Home and Foreign, our School of the prophets, participate in the benefit of our renewed energies and resolves, and it may be, spite of all opposing influences, that in no year of our history have we made greater and better progress than in the year of our Lord, one thousand eight hundred and fifty-one.

THE SPIRIT OF THE AGE.—A FALLACY.

BY JAMES LEWITT.

'THE Spirit of the Age' is a phrase uttered by disputants, in almost every controversy which agitates modern society. Beneath it an idea is supposed to rest, that has only to be mentioned to frown into oblivion many other ideas, which, if not so new, are at least as definite and philosophic. If a man feels that he ought not to be reckless of time-honoured convictions and institutions, and has firmness enough to do what every wise man will recognize as a duty, namely, to assert that there is a presumption against all changes, but, especially against those from which no positive advantage can be derived; he is met by the reply, that his sentiments are not in accordance with 'the spirit of the age.' If he be a venerator of a political organism, which he would not lightly see sacrificed to the creations of recent visionaries and theorists; if through an acquaintance with history, he is sufficiently courageous to resist the innovations of these improvers of ancient social economies, whose fitness for their vocation consists in crudity, ignorance, or clamour, he must expect to have raised against him the all-potent argument of 'the spirit of the age.' If he be a literary man, and conscious of the immense influence exerted by the priesthood in which he is classed, on the stability, happiness, and progress of society: if he be one of those quaint old characters, who insist on clear definitions, sound thought, and modest style, and believe and teach that men are more benefitted by old truths, clad in homespun linsey-wolsey attire, than by new ideas arrayed in all the dashing drapery which modern literary mercenaries 'keep to order:' such a man will find, wherever he looks, that his sentiments are not in favour with those who stake their pretensions to truth on, swear by, and worship 'the

spirit of the age.' If he be a religious teacher—is old-fashioned enough to love pure primitive christianity—believes that there cannot be anything new in theology, that ordinances instituted by Christ should be maintained and celebrated intact, and 'according to the pattern;' and above all things is bold enough to avow that he has 'a creed' and loves it, and should think himself devoid of principle if he had not one; he is regarded as belonging to a bygone time; is told that his horoscope should have been cast in the past generation, and that his stern and unbending faith, and earnest endeavour to propagate his views, will fall pointless and unproductive on both men and manners, because no moral convictions can successfully compete for popular adoption, which do not accord with 'the spirit of the age.'

It perhaps requires more moral firmness to combat this argument, than logical acuteness to expose and explode it. For we opine, that there is more of the heroic in breasting a stream of popular faith, than there is virtue in launching upon its tide. The frequent hearing of the phrase placed at the head of this article, combined with a moderate share of opportunity for observing the dangerous tendency it unfolds, have prompted the production of this paper; and we entreat the candour of our readers to the thoughts it contains.

We would here enquire what is the meaning of the phrase, 'spirit of the age?' Those who abruptly settle all questions by it, ought at least to attach to it a precise and intelligible meaning, and to define the extent of its application. This, however, is by no means the rule: in many cases the phrase is a mere cant one, and is employed to cover a want of sincerity,

and a treachery to truth. Do those who use this curt but boastful canon of criticism, mean, that in the wide scope of human affairs there is a tendency to social and religious progress? If this be their meaning, they would less frequently and more definitely use the expression; for the complicated, startling, and changeful phases of modern society would lead them to a severer and more extensive generalization of facts than they have already made. Such a view of the tendency of things is generally the last resort of the weary and troubled mind, that humbly seeks to unravel the mysteries of human affairs. Do they mean by 'the spirit of the age' the obvious direction society is taking within the bounds of civilization? The contradictions presented within this sphere of vision, hardly warrant a belief in the affirmative, yet we think this to be the most definite idea that is attached to the phrase, greater prominence being awarded to the spirit of the age in those countries which most powerfully influence the destinies of the world, and conceding to England the most distinguished place. By 'age,' then, we suppose is meant the passing generation; and by its 'spirit' the most prevalent practical convictions and conduct. Now if the argument we are opposing is really valid, it is so on the supposition that the immediate tendency of the passing time, is compelled by certain necessary and fixed general laws, to assume a virtuous and pious character. Those religionists who employ this camelion-faced argument assume this: if not, their reasoning is baseless, and their claims to intelligence are extremely questionable. Those who decide all controversies in the way already stated, but who make no pretensions to piety have no reason to complain, if a christian moralist demands them to endorse this assumption, or give up the argument, since chances on this subject are clearly inadmissible. We ask now, are there such

laws? Where are they inscribed? What is their authority? Will science by her torch reveal them? Are they engraved on the human conscience? folded up amid the experiences of man's inner life? or made known in the Word of God? In vain shall we search for them at these sources; man's great teachers know them not. Thus the immediate tendency of every age is an uncertain one. It may be an 'evil spirit' and as it ever 'comes in a questionable shape' we owe it attention only, but not obedience. We might here unclasp the mighty volume of the poet, and read off on this subject the records of the absorbing page.

If we may try the truthfulness of principles, and test the rectitude of conduct by the spirit of this age, our ancestors would be justified in doing the same. Suppose, now, at one of the interviews which took place between pope Gregory XI., and John Wickliffe as one of the ambassadors of King Edward, a conversation like this had ensued:—

The Pope.—I hear that you, John Wickliffe, have written various treatises against the authority and power of the Holy See: that you have denounced indulgences, which all men seek after; and have accused the priests of pride, covetousness, and of neglecting to preach the gospel, while you maintain the right of the people to the word of God.

Wickliffe.—I have done all this, and am ready and willing to defend my principles, which I declare to be taught in the Scripture.

Pope.—I will enter into no controversy with you on that point; the christian world confesses the authority and worth of the Catholic church, and you ought not to assail it, for by so doing you do not act in accordance with 'the Spirit of the age.'

We can easily imagine that our readers will smile at this illustration. But we ask, is not its logic precisely that used by those persons who acquit or condemn both sentiments and men,

on the principle opposed in this paper? What was the spirit of the age of the Tudors and the Stuarts? of the infamous Henry the 8th, and his imperial daughters? of him whom panderers and flatterers, called a second Solomon? of his treacherous son? of the royal profligate who was placed on the throne by the Puritans and Presbyterians?—essentially a spirit of persecution and of burning. We cannot, therefore, admit a principle so fallacious and opposite to reason and the Word of God. Let us not be misunderstood. We know, and are ready to confess, that every age has its great idea, its master thought, which a partial glance at things around us will be as impotent to discover, as too narrow an induction of what we see will declare our incompetency duly to appreciate. To the absence of these broad and philosophic views of passing events, is to be traced the disposition to decide all questions by stretching them on the procrustean bed of the spirit of the age. We hope we shall not be guilty of immodesty if we point out in what the master thought of every generation is to be found; and to request those who have not with patience, candour, and modesty searched for it there to be less ready to condemn the men from whose convictions they dissent. We must look, then, for the age's great idea, in the customs and habits of social life, and in established laws and institutions. We must put the different schools of the fine arts through the like process; our current literature and philosophy must not be forgotten; nor our popular religious pretensions passed by. These pertain to every era, and as they are, so will be the spirit of the age.

We cannot in this paper dwell on all these subjects. The field is very tempting, but too broad to be travelled over here; we must therefore content ourselves with indicating the directions of popular views in relation to those subjects which demand our

earnest attention as followers of the 'teacher sent from God.'

On political affairs we must refrain from lengthy observations. We profess liberal views and are friends of progress. We devoutly wish for certain organic reforms, but incline to the idea that a people's virtue is the only sure guarantee of the stability of civil institutions. A virtuous nation cannot long be enslaved; but the fullest amount of liberty may exist with little social happiness. This last observation is corroborated by the state of those nations, who by their recent constitutional changes have intimated their belief that a nation's virtue is its liberty; and in doing this have given proof that bad passions have been as prominent in revolutionary enterprise as a wish for freedom. History teaches many practical truths, among which the following stand prominently forth: that the extreme of liberty is closely allied to the worst form of despotism; that such extremes are not permanent, but that all truly valuable and enduring alterations in national institutions are slow in progress, just and benevolent in character, and achieved by the morality and virtue of those who accomplish them. We can endure a sneer in avowing our belief that the monarchical sentiment enters so deeply into the English mind, and has given so decided a tinge to British institutions and character, that its destruction is not desirable, but would be one of the greatest social disasters that could come upon our fatherland. One type of government is impossible in the present mixed condition of the world, and will only be realized under the bright sceptre of the Prince of Peace.

It is perhaps impossible to decide the amount of influence exercised in any country by its periodical literature. By it, to a great extent, the popular mind is moulded; and the newspaper and the magazine are potent agencies, while the Bible is little

regarded. Very few of our journals possess a moral, much less a christian tone, and not more than two or three of our 'quarterlies' even recognize the authority and leading principles of the gospel. Of the remainder it may be said, that they have an indirect bearing against our religious faith. The silence they maintain in reference to its records and verities; the low, sordid, and selfish morality they inculcate; a morality uninspired by the thought of a judgment to come, and indirectly, but not less effectually, estranging the popular mind from the claims of Christianity as a system revealed by God, and adequate to all the necessities of the spiritual nature of man. The conductors of our periodical press may not mean this, but the tendency is not the less certain to indoctrinate their readers with the thought that the gospel is either an exploded imposture, or a theory inapplicable to man's aspirations after spiritual perfection, and unfitted to direct his daily deportment. Within the last few years, how prevalent has become the craving for the writings of men, of what, perhaps, it is too charitable to call a *negative* faith. How numerous are the admirers, in almost every class, of such productions as 'Sarta Resartus,' 'Festus,' 'The Vestiges,' and 'Representative men;* writings which we can only compare to the flower-fringed banks of a river whose waters poison all who drink them. Yet these authors are the professed exponents of the spirit of the age; they teach only a perverted humanity,

* It is a favourite doctrine of Emerson that there is no evil in the world, and that pure malignity is impossible. Those who on this subject prefer Bible teaching to Emersonian philosophy he terms guilty 'of the last profanation.' This author adopts what he calls, 'the old philosophy,' and accordingly writes in this shallow strain:—'the divine effort is never retarded, the exertion of the sun will convert itself into grass and flowers; and man, though in brothels, or in jails, or on the gibbet, is on his way to all that is good and true.'

give false views of life, have the dishonesty to adopt Scripture phraseology to communicate ideas which are thoroughly antagonistic to the teaching of that volume which in heart we verily believe they hate and despise. Of such writings, and of those of our popular phrenologists and cheap journalists, we are bold to assert, that 'they are more pernicious in their ultimate effects, than the works of Voltaire, Payne, or Owen, because they sap faith by a subtler process; they inculcate in amusing shapes, principles, directly, though not ostensibly opposed to those of Jesus Christ. It is poison wrapped up in jelly, and ere their victims know that they are in danger, they find themselves in death.'

On this branch of the subject much more might be said. We only add, however, another remark. In watching for the last few years, the direction of our current literature, we have been pained to observe, that scarcely a month passes in which there does not issue from one press in London, a volume aimed either at the divine authority or inspiration of the Scriptures, and filled with a malignity against them which plainly shews the animus of the writers; and prompts us to believe that a number of powerful pens are combined together to write down the Bible. Do not such books as the 'History of the Hebrew Monarchy,' and 'Phases of Faith,' point in this direction? both written by an eminent professor in one of our most popular universities; who having passed through every grade of belief, from a high Calvinist to a low Arminian, by a not unnatural transition became a Socinian, and has at length declared himself an Infidel! This unhappy writer is a choice exponent of the tendency of the passing time; but is only one of a class who is beguiling unstable minds from the faith of Christ, and thus too clearly indicates 'the spirit of the age.'

Again, every true believer in the christian verities, must look with

alarm on the philosophic tendency of the present generation. It is worthy of attention, that the daring and reckless philosophic speculations of this age are coeval with the birth, nurture, and progress of the worst forms of Scepticism, in relation to the divine origin and sanctions of revealed religion. This phenomenon seems to indicate that our earlier and more cautious thinkers in the region of ontology and mental philosophy are safer guides to him who believes in the unity of truths than many flippant talkers in the present day are disposed to allow. We confess a growing reverence and attachment to the modest principles of Bacon, nature's great interrogator; Locke and Reid, though in certain quarters it has become the fashion to pour contempt on their lucubrations; and are disposed to believe, that as a truer spirit of philosophizing prevails, these great minds will be again in the ascendant. It is a well-known fact, that in Germany a current has set in which threatens to sweep away all the landmarks of mental and moral science the world has been wont to recognize; and to erect others which, as believers in revelation, we earnestly hope the returning tide of humble and devout enquiry will sweep away.

Our space is limited, or we would tarry to enumerate the teachings of our transcendentalists, from Kant to Hegel. We must therefore content ourselves with saying, that the tendency of the German philosophy is to destroy all faith in the doctrine of the Bible. It teaches the identity of 'subject and object,' that the 'me' and the 'not me' are the same; that nothing exists but in the human consciousness; that everything is but a modification of that consciousness, and that a belief in God is the only ground for inferring his existence. Hence it bases our belief in a future state, and the existence of God, as well also a system of morals, in the veracity of consciousness, and sets

aside the Bible as a rule of faith and practice; while many, ensnared by these delusive teachings, have logically enough become Pantheists. The rising intelligence of German universities is imbued with these atheistic and soul-destroying doctrines, and but a few professors are found who dare to resist the withering breath of 'the spirit of the age.' Our own literature is spreading these pestilential opinions; and it is to be feared, not without positive effect. Many young men, some of whom have essayed to become teachers of religion, are enamoured of them as furnishing some plausible shelter against the claims of the Bible. Is it not becoming a fashion to be a sceptic? Shall the christian, then, reverence 'the spirit of the age.'

Nor are we, from the facts above stated, unprepared to find false views of the Bible prevailing in this generation. Nothing is more indicative of the progress of opinions among many who claim to be considered thinkers, than the theories recently propounded as to the Word of God. It is to be observed, that infidelity in the present age has changed its tactics in the assault it has made on the Scriptures, and this change believers in revelation ought to claim as a concession in their favour. The polished satire of the gifted author of the 'Decline and Fall of the Roman Empire,' and the coarse invective and miserable wit of the mind that produced 'The age of Reason,' were employed to destroy the evidence of the credibility of the Scriptures furnished by miracles. To the same part of the evidence, modern infidelity has directed its efforts; but for the purpose of proving the Bible to be a myth, or an illusion of the human understanding.—The former is the theory of Strauss, the latter of Paulus. It would be easy to demonstrate that the old-fashioned historic argument shivers both theories to atoms; and also to shew, that the doctrines they contain are as fatal to all historical records as to the writings

of the evangelists. The application and logical developement of the theory of Strauss has been sententiously described by Quinet in the following words:—'Christ,' says Strauss, 'is not an individual, but an *idea*; that is to say, humanity. In the *human race* behold the God-made man! behold the child of the visible virgin, and the invisible Father! that is, of matter and of mind; behold the Saviour, the Redeemer, the Sinless One; behold him who dies, who is raised again, who mounts into the heavens! Believe in this Christ! In his death, his resurrection, man is justified before God!' Need we say more as to the views of Strauss on the gospel? *Ab uno disce omnes.* We deplore the fact, that this writer has attained a popularity almost unprecedented in the land of Luther, and is looked upon with much favour in our own country, by those who are enemies to the Bible. They boast of him as having crumpled up the evidences of the historic reality of the gospel, with all the ease that a man would crumple a piece of old parchment; and regard him as the wizard whose magical wand is to disenchant the popular mind of those superstitions in which ignorant or designing priests have for eighteen centuries held it.

But other, and not less pernicious views of the word of God, have recently been propounded among us, by those who wish to be regarded as sound in the faith. About five years ago we heard a popular preacher and lecturer say in the pulpit, while explaining the important doctrine of regeneration, 'whatever may be your views of Scripture doctrines, my belief is, that they may be picked up among the opinions which govern every-day life.' We knew the parentage of this sentiment; we recognized it at once, though put in another dress, as the doctrine of a leading living French philosopher of high reputation, whose distinguishing tenet is, that man's reason and conscience

are sufficient to instruct him in his duty and secure for him a happy destiny. The words just quoted were uttered by one who is a professed despiser of modern christian organization, and aspires to be the oracle of the working-classes of this country; but from whose doubtful and dangerous leadership we are happy to believe our virtuous artizans shrink away. The sentiment contained in those words has two applications, both of which are indicative of the spirit of the age. The first is, that the Bible is not necessary to instruct and perfect the human mind, and that human appliances brought to bear upon it will be sufficient to its necessary cultivation and developement. Is not this the semi-infidel principle of a certain class of the boasted friends of education at the present time, though glossed and lauded over by many professions of pity for the ignorant and debased part of the juvenile population. We suspect their sincerity to be least questionable, in its dislike to the teachings of God's word. The second is, a denial of the inspiration of the Scriptures; for none need be inspired to write what every man's conscience reveals, or what by the diligent use of his natural powers he is able to discover. Hence we are not surprized to find, that a popular writer of no mean attainments, should propound the theory, that intuition is inspiration; thus denying the super-human element in the instructions vouchsafed to, or the influence exerted on, the scribes of Jehovah's will. Nay, more; this view of the Bible is not unconnected with another,—that all men are inspired; a view which pantheists and sceptics delight to honour. Nor do we see how this conclusion can be escaped, if the inspiration of the Scriptures be denied while their credibility is maintained; for then will man's reason be the arbiter of the truth; and who shall assert that the most opposite creeds are not the result of the exercise,

though perhaps under different circumstances, of the same power of intuition. Admit now the views of these 'Representative Men,' and what is the result?—an absolute in faith and morals, which the mind needs and longs for, has no existence; and each man must go 'sounding on his dim and perilous way' without a chart, guiding star, or compass to direct him to the haven on whose quiet waters his storm-tossed spirit may rest. O spirit of the age, if this be thy tendency and teaching, we renounce thy guidance and guardianship, and cling to an inspired Bible as 'pointing out a more excellent way.'

Once more; considering the views now rising into prominence and popularity, as to the 'record which God hath given us of his Son,' views which lower the standard of belief and conduct, to the rank of mere human compositions, and deny its pretensions to the certitude which inspiration imparts; we are not surprised that *Lati-tudinarianism* is a feature of the present time. This is a sequence natural to the opinions cherished as to the Word of God. If men deny the supremacy of its claims, as the only safe teacher of man in things affecting his eternal happiness; if with blasphemous self-complacency they can speak of Christ in the same approving style, as they do of Plato, Zoroaster, Confucius, and Luther; if they are devoted to 'hero worship,' and maintain the dogma, that earnestness is the best criterion of truth; then with amiable consistency they will proclaim the indifference of all moral convictions. And this is the direction in which, alas, popular faith is flowing, as but a partial glance at recently propounded views on this subject will prove. It seems to have become oblivious to the minds of many, that there is, or ever was an eternal distinction between truth and error. Accordingly we find that it has grown into a custom to pour scalding scorn on confessions and on creeds. We

seriously ask now, what are the meaning and the motive of this crusade against creeds? Our view of a creed is, a religious theory or system, of principles, and that even where subscription is required, no more is intended than that the individual should declare his belief in, and attachment to the sentiments contained in the form of words he subscribes. It may be here replied, that subscription is essentially opposed to the progress of mind. But is not a creed unwritten equally opposed to intellectual progression? We do not insist on and call for subscription; but we do not see why an honest mind should refuse to subscribe a formula of doctrine that constitutes the basis of the moral or religious organization to which he belongs. Every follower of Christ has a creed, and why any one should refuse to declare it we cannot divine; unless he is not sincerely attached to the principles which form the basis of union. But perhaps we shall be told that the objection is levelled at the non-essential articles to which consent is required. Is it so? Are those who denounce creeds the men who ardently love the cardinal principles of the Gospel? Are they not rather those who look on moral licentiousness with a smile of complacency, and desire the word 'christian' to be applied to the widest and most opposite principles? If they demand it, we are ready to concede that Scriptural truth is subjectively progressive; but affirm, that progression will not on earth surpass the views entertained by the Protestant church on the fundamental doctrines of the gospel. These we call *our creed*, and cannot discover ourselves to be unphilosophic in making the confession, and are not able to see the force of the objection or the relevancy of the contempt now poured on 'hard creeds and confessions.' In connection with this, we must notice the views obtaining on the constitution of the church of Jesus Christ. We do not now allude to the

immodest and unscriptural pretensions of that community of christians that is governed by a hierarchy and permeated and inspired by a spirit of exclusiveness, which we believe to be one of the causes that is working its overthrow; but to the not less immodest and unscriptural tenet that the church should nestle and nurture in its bosom men who hold scarcely any views in common, but the absurd one that each member may believe what he pleases. We, in common with multitudes more have been dull enough to think, that the church of Jesus Christ should be composed only of those who believe and practise all religious truth. But we have been recently taught and that oracularly too, that there should be a 'church for the doubters.' This class may of course include all the ranks of that numerous army, portrayed by the famous old tinker allegorist as having attacked the town of Mansoul. There may and will be 'Election Doubters, Experience Doubters, Grace Doubters, Salvation Doubters, and Glory Doubters,' and we add, why not Christ Doubters, and Bible Doubters also? What an anomalous church would this be, for it would be founded on the convenient principle that a man may have as small a faith as he pleases or no faith at all. And yet the formation of such a church has been gravely recommended, by one who aspires to be considered as the voice crying in the wilderness to prepare the way of the spirit of the age. We need scarcely remind the man who clings to his Bible, that such a church would not be that which Jesus purchased with his own blood, nor that the principle which pleads for it is thoroughly antagonistic to the genius of scriptural piety. As harmonizing with the sentiments just mentioned, we regard the common use made of the word *conscience*, and the influence drawn from it as an argument. The principle in this age frequently propounded, that conscientiousness is all that we ought to require as the basis and the bond of religious fellowship. Before, however, we can grant anything on this ground, we must take leave to propose a prior question, and it is this, 'What means have been used to arrive at the conscientiousness thus professed?' Is it a conscientiousness independent of Biblical teaching, or in harmony with it? Man is responsible only for voluntary error. Has he who claims my christian sympathy on the ground of his conscientiousness sought to free his mind from every moral principle but those which the Scriptures enjoin or sanction? Has he substituted human fancies for divine instruction? If, either through indolence, or pride, or presumption, he has neglected these, his plea is as worthless as that of the denier of revelation, and he is to be pitied rather than caressed. We would warn the unwary against being thus beguiled; for we hold it as an honest conviction that the cry of conscientiousness in many mouths is only an apology for latitudinarianism. We have often found that those who plead for license to believe what they please, allow the least freedom to those who greatly differ from them. They are not content with an ample latitude of opinion, but are the first to charge others with bigotry and uncharitableness. They seem to forget that a man of a positive faith, may be as sincere as a man of a negative one; and hence it comes to pass, that though they cry out most for charity they have the least share of this virtue themselves. The demand to sink differences is but another manifestation of the spirit of intolerance, and the contempt in which such men hold 'sects,' is a clear indication of a principle of double-distilled illiberality. We can sink no differences that are founded on convictions, and the request to merge opinions, is at best but a request to be dishonest to our principles. Yet to this goal the ten-

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dency of the present time is leading ; and if in one line we were asked to indicate 'the spirit of the age,' we would say that it aimed on the momentous question of man's eternal weal or woe, to substitute human opinions for biblical instruction, or in the words of the crucified One, 'to teach for doctrines the commandments of men.'

With these decided convictions, and they have not been hastily adopted, we have ventured to express ourselves on the subject before us. We look with trembling anxiety, though not without hope, on the progress and issue of present events. The fate of christianity and of man are deeply involved in the question we have attempted to discuss ; and it behoves every christian to contemplate long and seriously the condition of society, that he may discover his duty in re-

lation thereto. To the church it belongs to stem the tide of unbelief which threatens to submerge her ; and to her God is assuredly saying, 'Awake, awake, put on thy strength, O Zion : put on thy beautiful garments, O Jerusalem.' She need not fear who in former times 'cut Rahab in pieces and wounded the dragon.' She can bear the taunt that she is behind the age : she marches shoulder to shoulder with truth, and keeps in the footsteps of Christ. She must exorcise this 'evil spirit,' for to her it doth appertain. She must say over it the name of Jesus, and use no other incantations than those drawn from the cross. May he who by the spirit of a former age was crucified and slain, give to his servants the wisdom, power, and grace requisite to such an onerous and momentous task.

'TRUST IN GOD AT ALL TIMES.'

Trust him when thy skies are lowering—

When no star of hope shall rise,—
When the floods of grief are pouring
O'er thy soul, *then* lift thine eyes ;
See the bow of promise glisten
In the distance—far away ;
Hearken! to thy Saviour listen, '
'Strength is equal to thy day.'

Worldly hopes may flee before thee,

Worldly prospects all may fail,
If Jehovah's banner's o'er thee,
His kind promise will prevail ;
Though thy heart may beat with sorrow,
Every comfort flee away,
Trust him, for the coming morrow
May be lit with heaven's own ray!

What can darken souls enlightened

With the spirit of his love ?
What can cloud the bosom brightened
By the presence of the Dove ?
Friends may fail, and hopes beguile us,—
All our sunshine turn to night,
But the star of hope will find us,
Beaming with eternal light.

Trust ye, then, in God's own promise,—

Trust him in life's darkest hour,—
Trust him when the storm is raging,—
Trust in his almighty power ;
Waves may roll, and billows meet thee,
Here's a solace for thy grief,
'I will not forsake—forget thee,
Through the pilgrimage of life.'

Up the hill of Zion glistens

Brighter stars, as high ye rise ;
To the spirit-voices listen,
Whispering sweetly from the skies ;
Angel-voices! they will cheer thee
Through the *valley*, dark and gloom,
'I am with thee, I am with thee,'
Shedding radiance o'er the tomb.

Listen! hear them softly singing,

When the last cold waves shall roll ;
Balm from Gilead kindly bringing,
To revive thy fainting soul ;
They will come, a heavenly convoy!
To convey thee to the skies ;
They will come, to open for thee
The bright gates of Paradise!

LITERARY AND SCIENTIFIC SELECTIONS.

THE BOOK OF MORMON; OR, GOLDEN BIBLE.

A DISSERTATION.

By Rev. Isaac Robinson, Stoddard, U. S.

THE Mormons claim a Divine Origin for this book, and exalt it above our Bible, as they hold that not only the original, but also the translation was by Divine Inspiration. All this is implied in the title of this singular production. 'The book of Mormon. An account written by the hand of Mormon upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the Record of the people of Nephi, and also of the Lamanites, who are a remnant of the house of Israel, and also to Jew and Gentile; written by way of commandment, and also by THE SPIRIT OF PROPHECY, AND REVELATION. Written and sealed up and hidden unto the Lord, that they might not be destroyed, to come forth by the gift and power of God unto the interpretation thereof sealed by the hand of Moroni, and hid up unto the Lord to come forth by way of GENTILE, the interpretation thereof BY THE GIFT OF GOD.'

The book of Mormon then, purports to be the history of a people descended from one Lehi, of the tribe of Joseph, who dwelt in Jerusalem in the beginning of the reign of Zedekiah king of Judah, and who was commanded by the Lord in a dream to take his family, consisting of his wife and four sons, Laman, Lemuel, Sam, and Nephi, and retire into the wilderness toward the Red Sea, which he accordingly did; and at length by divine direction crossed the ocean to a land which he called 'The land of promise, a land which is choice above all other lands and which should as yet be kept from the the knowledge of all other nations.'

The Records of this people and especially of the Nephites containing prophecies and revelations from God, were engraven on plates till the year of our Lord four hundred; 'when behold I, Mormon, began to be old, and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the

Records, which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the Hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.' (Golden Bible, 3rd edition, p. 514.)

This Hill Cumorah, which it is said 'was in a land of many waters, rivers and fountains,' the Mormons allege was in the town of Palmyra, N. Y. In this deposit the plates remained till the year 1826, when Joseph Smith pretended they were discovered to him by an angel of the Lord. These plates are said to have been engraved with Egyptian Hieroglyphics, which Smith was inspired to understand, and translate.

Now the first question which naturally arises here, is what proof have we of the existence of these plates? Or if without proof we should admit their existence, what evidence have we that they have been correctly translated? Have they ever been submitted to the inspection or examination of any one who understood Egyptian Hieroglyphics? Or have they ever been seen by a single individual, whose testimony is worthy of the least credit? Neither of these can with truth be affirmed. And yet the strongest evidence is requisite to justify us in believing a story so extraordinary, and which *in its essential features* bears so near a resemblance to the imposture of Mahomet. He affirmed that the Koran was written in heaven, and brought to him by the angel Gabriel. But of this he did not pretend to give any other proof than his own assertion, and the excellence of the Koran, which he alleged was super-human and clearly evinced its divine original. And have we any more reason to believe Smith's story of the origin of the Book of Mormon? Was his character for vera-

city any better than that of Mahomet? This cannot be pretended, without setting aside the most ample testimony. Or does the book of Mormon contain any more internal evidence of Divine authenticity than the Koran? If we except those parts of it that are taken verbatim from the Bible, it unquestionably displays less ability, and carries with it more convincing marks of being a mere fabrication than the Koran. But it will no doubt be said, that Smith did not require us to believe the alleged origin of the Book of Mormon upon his own testimony, but has given us the testimony of witnesses chosen from the beginning. Let us examine their testimony. From the book of Mormon (p. 109) we learn that three witnesses were chosen from the beginning, and predicted more than two thousand years before they appeared on the stage; and that they were to be *the only* witnesses of the existence of the plates. For Nephi, who with his father Lehi left Jerusalem in the reign of Zedekiah, thus foretells these witnesses. 'Wherefore at that day, when the book shall be delivered unto the man of whom I have spoken, (Smith, who had been before described) the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be THREE witnesses shall behold it by the power of God, beside him to whom the book shall be delivered, and they shall testify to the book and the things therein.' Accordingly they testify,—'Be it known unto all nations, kindreds, tongues and people unto whom this work shall come, that we through the grace of God the Father, and our Lord Jesus Christ, have seen the plates, which contain this record—and we also know that they have been translated by the gift and power of God; for his voice hath declared it unto us; wherefore we know of a surety that the work is true—and we declare with words of soberness that an angel of God came down from heaven and he brought and laid before our eyes, and we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear witness that these things are true. And it is marvellous in our eyes; nevertheless the voice of the Lord commanded that we should bear record of it. Wherefore to be obedient unto

the commandments of God we bear testimony of these things. And we know that if we are faithful to Christ we shall rid our garments of the blood of all, and shall be found spotless before the judgment seat of Christ, and dwell with him eternally in the heavens; and the glory be to the Father, the Son, and the Holy Ghost, which is one God. Amen.—
OLIVER COWDERY, DAVID WHITMER, MARTIN HARRIS.

As these witnesses were chosen from the beginning 'to testify by the power of God,' and as they were to be the only witnesses of the existence of the plates and of their being translated 'by the gift and power of God,' so it might be reasonably expected that they would sustain an unblemished moral character, and would persevere to the end in bearing this testimony. But it is a well known fact, that they have all renounced Mormonism, and their character, if we may credit the testimony of Mormons, as well as others, is a compound of every thing base and vile. Of the two first named witnesses it is said, in a paper signed by eighty-four Mormons, 'OLIVER COWDERY, DAVID WHITMER, and Lyman E. Johnson united, with a gang of counterfeiters, thieves, liars and black-legs of the deepest dye, to deceive, cheat and defraud the saints out of their property, by every art and stratagem that wickedness could invent, using the influence of the vilest persecutions to bring vexatious law suits, villainous prosecutions, and even stealing not excepted.' And of the other witness, Martin Harris, who was high Priest of the church, Joe Smith says in his usual style: 'One thing we have learned, that there are negroes who wear white skins, as those who wear black ones, Granny Parish and a few others who acted as lackies, such as MARTIN HARRIS, &c., but they are so far beneath contempt that a notice of them would be too great sacrifice for a gentleman to make.' It may be added that there is on record the testimony of several respectable men, that Harris was 'a liar and a seducer.' Such then is the character of these 'three witnesses,' who pretend 'that an angel of God came down from heaven, and laid the plates before them, and that the voice of the Lord commanded them to bear witness that the plates had been translated by the gift and power of God.' That the

Lord never chose such men as his witnesses, and that their testimony is no better than deliberate perjury and blasphemy, is too plain to need proof. Though the book of Mormon declares expressly that the eyes of *none* but three witnesses should behold the plates; yet in direct contradiction to this we find afterwards the testimony of eight witnesses more, who say, 'We bear record with words of soberness, that the said Smith has *shown* unto us, and we have *seen* and *hefted*, and know of a surety that the said Smith has got the plates.' Of these eight witnesses three have renounced Mormonism, and the character of them all is such as to render them unworthy of credit. Indeed, the book of Mormon contains internal evidence clear and convincing, that the testimony of the witnesses respecting its origin is a base fabrication. If ever a book bore indubitable marks of being a forgery, this undoubtedly does. It is proved to be an imposture by all those rules which judicious critics have laid down for detecting spurious writings, and by which they have proved that the apocryphal works, which in the early ages of christianity were ascribed to Christ and his apostles, are spurious. Like the writings just mentioned, it abounds with contradictions of the Bible; of which the following instance may be regarded as a fair specimen:—'Behold if Adam had not transgressed he would not have fallen, but would have remained in the Garden of Eden. And all things, which were created, must have remained in the same state in which they were created, and they must have remained for ever and had no end. And they would have had no children, wherefore they would have remained in a state of innocence, having *no joy*, for they knew no misery; and *doing no good*, for they knew no sin. But behold all things have been done by the wisdom of Him who knoweth all things. Adam fell that men might be; and men are sinful that they might have joy.' Page 65. Here we are told that if our first parents had not fallen they would have had no children; and therefore it was impossible for them to obey the divine command to 'be fruitful and multiply,' without sinning. And if they had remained in a state of innocence they would have had no joy,

because they knew no misery; and would have done no good because they knew no sin. According to this, then, men must be sinful and miserable, in order to do good and be happy. The angels, therefore, who have always remained in a state of innocence, have never done any good, nor enjoyed any happiness! What a palpable absurdity, and glaring contradiction of the whole Bible. The book of Mormon has been justly characterized by an able writer as '*a peevish romance*.' The greater part of it, except what is taken from the Bible, is insipid and uninteresting in the highest degree. Though it affects an imitation of the style of the Bible, yet it is wholly destitute of the simplicity, sublimity and majesty of the sacred volume. And were it not for its extravagant pretensions, and the Sect to which it has given rise, no one would think it worth reading. And indeed whoever undertakes to read it through will find his patience severely tried, if not exhausted, before he gets to the end. As the author of '*Mormonism pourtrayed*' has justly remarked, 'probably in the history of the world there is not to be found an instance of more cool impudence, and deliberate blasphemy than is contained in this book.' Nor since the days of the apostles has there ever been a book published claiming to be written by inspiration, but what has borne strong marks of delusion or imposture. The Bible is the only volume extant, that exhibits satisfactory proof of being '*given by inspiration of God*.' Never has my mind been impressed with a deeper conviction of its divine authenticity than when I have compared it with those spurious productions which claim to be inspired. For as the heavens are higher than the earth, so far it exceeds them all.

The proofs of inspiration which I have already examined are the only proofs on which reliance can be reasonably placed, and if I have succeeded in showing that these have ceased since the days of the apostles, then it will follow as a necessary consequence that inspiration has ceased since that time. For it is not to be supposed, that God would continue to grant inspiration to men, without continuing to accompany it with its appropriate proofs.

SKETCHES OF CHARACTER.—BY A PASTOR.

No. I.—THE RUINED DEACON.

ON my entering on a new sphere of labour I was much struck with the peculiarities of one of the leading friends. He was a man of small stature, exceedingly active, very smart in his costume, and particularly polite and courteous in his manners. He seemed very anxious to oblige, and appeared to pay great deference to his minister; and more, it was evident that he was equally anxious to be thought a person of great importance. His address speedily convinced you that his education had not been over sufficient; and his strange ideas and peculiar unfortunately constructed sentences often puzzled you, not only on the ground of bad grammar, but as to the mysteriousness of their signification. His speech, too, was exceedingly rapid, and he might have studied gesticulation under some French teacher. Yet with all this he professed to have been a General Baptist for many years. He was not niggardly of his means, and he was tolerably punctual in his attendance on deaconal duties. It is difficult to say whether the man ever had religion or not. For the divers frailties of his character must have made all his friends to 'stand in doubt' of him. His leading sin was *vanity*; he ever wanted to be seen and noticed; he wished to be considered of great importance to the cause; and as the church had been previously distracted with division, he boasted of the wise course he had pursued, and of the great foresight and sagacity he had evinced. His vanity was evident in all he did, and almost in all he said. The graver defects of his character were most felt in the domestic circle: he was always either displaying a ridiculous levity and fondness towards the members of his family, or he was pettish and sulky, or passionate, or given to whims and temper, as his inherent vanity might suggest. His sensitiveness was extreme, so that it was difficult to admonish, or advise, without wounding and mortifying him extremely. At length a period of trial came to the church, and probably wishing to show how he could play the tyrant over his family, who were much attached to the cause, he left, and united with the secession party. To my own mind it was

evident that by so doing he had done the church the greatest possible favour; but unhappily for himself it was a fearful step in his own downward course of ruin,—his family became unsettled, he began to wander about to various places of worship, and the restraints of office being now broken he speedily deviated from the line of external propriety, and became a religious wreck. One Saturday I had been dining with a friend, when on returning home I found that the ex-deacon had been waiting at the gate to have an interview with me. His object was soon explained: he wanted to borrow a sovereign. He had by negligence, if not by dishonesty, lost a good situation; his family were in want, and he was employing his wits to find out old acquaintances in order to get help by loans or otherwise. To have lent him money would have been absurdity: I offered to give him half-a-crown, but he pleaded for the sovereign as a loan. At length he accepted my proffered small donation. I have not seen him since, but his course has been lower and lower, and the man who once stood forth as a deacon in the church of Christ, by seeking the applause of men, and yielding to his own besetting sin, is now a miserable outcast, and his sins and folly have entailed innumerable evils on the family to whom he should have been an example, a joy, and a blessing. How needful, not only to make a christian profession, but to cultivate humility of spirit and lowliness of mind; to guard against self-sufficiency, and to pray daily that God, in his grace, would hold us up that we may be safe. A man who sows vanity, vanity must of necessity be his recompence. A sober mind, a watchful spirit, and a holy contrite heart, are the only safe guards to religious perseverance, and final happiness.

As no kind of instruction is better adapted to aid us in this work of self-cultivation, than the study of character, the above brief melancholy history shows,

1. That no christian church ought to have chosen such a man to the office of deacon; and nothing but party infatuation ever could have so far erred in his official elevation.

2. That of all unmanly and un-Christ-like exhibitions, vanity is one of the most disgusting. If the truth has not led us to feel our own unworthiness what has it done for us? If grace does not clothe with humility what sign have we that we possess it?

3. That a mere profession or official connection with the church is no guarantee for even moral steadfastness; and that all who think they stand, should heed lest they make shipwreck, at least, of a christian profession.

OUR YOUNG MEN.

No. I.

KNOWLEDGE SUBSERVIENT TO MAN'S HIGHEST INTERESTS.

By the Rev. J. J. Wood, A. M., of Edinburgh.

RELIGION does not repudiate knowledge; by no means. On the contrary, she maintains the importance of all knowledge when made subservient to man's highest interests. The first thing, the one thing needful is to have our nature renewed by the knowledge of the truth as it is in Jesus, and then every increase of knowledge in any direction will tend to the glory of God and our own individual happiness. If a tree bears fruit which is poison, the more fruit that it bears, it is only an increased quantity of poison which is produced. If a tree bears good fruit, then every thing which tends to increase its capacity for bearing, tends to give an increase of good fruit. If man in his unregenerated state, and whilst he is the servant of sin, increases his knowledge, he just extends his evil capacity and his evil action. If he has been brought under the influence of godliness, increasing his knowledge increases both his godliness and the influence of his godliness. His knowledge covers a godly man with fruit large and beautiful. And our Lord says, 'Herein is my father glorified, that ye bear much fruit.'

Look, then, at a godly man who knows God, who believes on Jesus Christ, and who lives under the power of Gospel truth, and see the importance of knowledge to such a man, first, *in increasing his usefulness*. If he has but little knowledge he has little power; but all the little power which he has, he endeavours to turn to useful account. He tries with it to do good. As his knowledge increases his power increases, and still the spirit of godliness leads him to devote his increased and increasing power to doing good. It is comparatively little that an ignorant

man can do for the good of his kind. The humble peasant, who is a child of God, can indeed train up his children in the knowledge of the truth, and, by a consistent godly life, can recommend pure and undefiled religion to all around him. But the godly man whose knowledge is extensive, possesses a weight which gives him a wider and more commanding influence. His example tells more beneficially than that of a man comparatively ignorant, though equally under the power of the truth, and anxious to be useful. Thoughtless men and godless mockers cannot say of the intelligent well-informed christian, that he is a weak silly man not worth regarding. His attainments command their respect, and give weight to his opinions, his labours and his example. Besides this, a man's knowledge directly furnishes him with the means of doing good. It discovers to him those quarters in which he may be useful, and the means by which good may be done; and it often gives him the power of accomplishing what his understanding approves of as right. Knowledge is both eyes and hands to a good man in doing the will of his Father in heaven, and promoting the real welfare of his fellow men. So that whoever wishes to be truly useful, must see that it is of importance that he acquire knowledge.

Then, again, we would wish to impress on you the importance of knowledge to man in reference to *the exaltation and advancement of his nature*. When destitute of knowledge, man goes down very near to the condition of the lower animals. The Boshienmen, and some other savage tribes are scarcely above, one almost thinks them below the beaver and the elephant in the scale of intelli-

gent beings. And even in our own christain land, in the wynds and lanes of your own city, there are to be found human beings so ignorant and debased and brutal, that one can discover in them scarcely any traces of the excellency of human nature or of its superiority over the nature of the nobler of the lower animals. But as knowledge increases, the distinguishing features of man's nature begin to stand out to observation. He begins to appear a rational, intelligent creature, by every increase in his knowledge increasing the perceptible distance between himself and the brutes which perish. If his sinful nature retains the dominion, and if it be the substratum on which his increasing knowledge is laid, then in increasing his distance from the brute creation by increasing knowledge, he approaches nearer and nearer to a resemblance to a mighty evil spirit. If he be a new creature in Christ Jesus in increasing by knowledge his distance from the lower animals, he approaches nearer to the angels of light. Knowledge constituted a part of the image of God in which man was created; and when a man has been made a child of God by regeneration, an increase of his knowledge is just a renewal on his nature of that divine image which he originally possessed, and which was marred by the fall. God is infinite in knowledge, and the more that a good man adds to his knowledge, he rises in the scale of being, and approaches towards the fountain of perfection. Almost as far as the nature of man is above that of the irrational animals, is the highly cultivated intellect of a godly man above the nature of the entirely uneducated human being, guided solely by sensual passions and appetites. And what is it that will exalt and advance man's nature in a future world? Is not knowledge one of the most important elements of that advancement and exaltation? Will there not be a vast increase of knowledge, when the veil is withdrawn that separates time from eternity? Will not amazing things then be revealed? And will not that accession of knowledge, that pouring in of light into the understanding exalt the nature of man, make him a higher and nobler being than he is now, and carry him on in a progress to which we can see no limit, since it is the infinite God who stands at the

summit of the series along which man by increasing knowledge is rising?

Then man's happiness evidently arises out of his usefulness, and the exaltation and advancement of his nature. These furnish him both with the capacity of enjoying happiness, and with materials to feed and exercise that capacity. Man usefully employed, serving with all his energies God and his generation, with a nature exalted and advancing onwards to higher degrees of intelligence and power, is man in his best estate, man glorifying and enjoying God.

So that if man's highest interests are the exaltation and advancement of his to be regarded as including his usefulness, nature, and his true happiness, knowledge is beyond all question exceedingly important when made subservient to these interests.

From all that I have said, my young friends will at once perceive that true christians have every thing to expect, and nothing to fear from the increase of their knowledge. Knowledge will establish their faith, not shake in the slightest degree its foundations. It will exalt their nature; it will induce and enable them to be more useful to their fellow-creatures, both with regard to this world and the next; and thus it will largely contribute to their true happiness. In past ages it has sometimes happened that infidels have supposed, that in the increase of their knowledge, facts have come to light which destroy the credit of the word of God; and bitter was the sneer, and loud the laugh of triumph with which the great discovery was paraded before the world. But a little time and a little more knowledge sufficed to show that it was ignorance, and not knowledge which had discovered these grand objections. And what has happened already will happen again, till all apparent contradictions of revealed truth vanish away before the clear light of real knowledge. Verily from the spread of knowledge religion has nothing to fear, but every thing to hope.

Let my young friends then engage in the pursuit of knowledge vigorously and perseveringly. One parting admonition and but one I give them; Let the fear of the Lord be the beginning of your wisdom. Without that fear, knowledge will make a man a fiend. With that fear, knowledge carries man on to the glorious perfection of his nature.

MENTAL AND MORAL EXCELLENCY, AND THE WAY TO ATTAIN IT.*

THE very word excellency has a charm about it. To excel should be the aim of every human being. A measure of sanctified emulation is essential to every kind of mental and moral labour. To have then the excelling spirit within us, is of great importance; without this, we fear there will be lacking that oneness of purpose and earnestness of soul which are essential to pre-eminence. To the young, the subject is of immense moment; for a neglected, indolent youth time can seldom be efficiently redeemed. To the Sabbath school teacher, the student for the ministry, and to the young pastor, how necessary to have the spirit and the resolution to pray, desire, and resolve, and aim at excellence. Now mental excellence, always important, is especially so at this period of the world's history. Mind was never more active than now. The intellectual powers of the soul are called up to lively and vigorous exercise, by all the great and onward enterprises of our times. Ours is the age of letters and literature; of art and science, of philosophy and learning. Superior schools and colleges are increasing; books on the subject both of speculative and spiritual knowledge are teeming from the press; and institutions for literary and mechanical purposes are rising in every direction. None need be ignorant and really illiterate, but the extremely unfortunate, and the thoroughly indolent.

But moral excellence holds a still

* Memoirs of the Rev. John Hessel, by Rev. J. Priestly. London: Hamilton & Co.

higher place than that merely mental. The cultivation of the heart is of more permanent moment than the education of the mind; just as it is better to be a really good, than only a great man. But how vastly important to excel in both: to be learned and devout, to be wise and holy, to be intellectual and good. We have just read a work which professes to exhibit these in delightful harmony, and exhibits them for the express purpose of winning others to run in the same course, that they may reach the same goal. Didactic teaching is no doubt necessary and truly valuable; but that which speaks out in the example of men, that addresses us in their words, processes of thought, and modes of action, is often the most likely to tell powerfully and effectually upon us. It is in this way that the Rev. Joshua Priestly has given to us the memoirs of a most talented, pious, and beloved friend, who laboured for a short while in the gospel vineyard, and at the age of twenty-four, was fully ripe for the glorious and better land.

This interesting and truly valuable work, eminently adapted to promote both mental and moral excellence, containing 252 pages, is sold in stiff printed wrappers for one shilling. We advise all our Sabbath school teachers, students, and young people in general, to obtain it, and read it, believing that a perusal of this excellent life, will both refresh the mind, and under God's blessing, make the heart better. We do not give extracts, as the work is within the reach of all our readers.

THE SABBATH SCHOOL.

ORIGIN AND GROWTH OF THE SABBATH-SCHOOL SYSTEM.*

ROBERT RAIKES little knew what a thought God had given him when he sent for 'four decent, well-disposed women who kept schools for teaching to read,' and offered to pay them each a shilling a week for instructing the 'little ragamuffins' of Gloucester 'in reading

and the Church Catechism' on Sundays. In three years the plan had excited public attention, and about 300 children were receiving Sabbath instruction in Gloucester. We see them now at early morning prayers; about fifty of them voluntarily going to the Cathedral every day, and after the service 'all coming round Mr. Raikes to make their bow, and if any animosities have arisen, to

* From Green's admirable '*Sunday-school Teacher's Pocket Book*,' for 1861.

make their complaint.' In less than another year, the Sunday-school Society was formed by William Fox, Jonas Hanway, and other gentlemen; and, in another, or by the close of 1786, there were 250,000 Sunday scholars in England.

Another step was now taken—the introduction of *gratuitous teaching*. The Sunday-school Society were disbursing many hundreds a year in teachers' salaries: it was found that this was a serious difficulty in the working out of the plan, and—when or by whom we cannot tell, but about the year 1800—the idea of voluntary labour was struck out and eagerly carried into practice. To this, under the divine blessing, we owe those great successes which have made the Sunday-school Institution so precious to the church.

In 1803, the *Sunday school Union* was founded, not like the elder society, to pay the teachers for their work, but to help them in it, by promoting fellowship of mind and action, by assisting the development of methods of teaching, and by publishing works useful for Sunday-schools at a reduced rate. It should always be remembered that the UNION is a London society, including, strictly speaking, only London schools, and that every locality is recommended to have a Union of its own, subscribing, indeed, to the central Institution, in return for the benefits received, but in its internal management perfectly independent.

WALES speedily became honoured as the scene of Sunday-school labours. The Rev. T. Charles, of Bala, entered into the project with noble ardour. One of his little scholars, on a winter's day, mourned to him that the weather would not let her go to read the Bible, the only Bible to which the poor of that neighbourhood had access! This sank down deep into his heart: on his next visit to London he appealed to the committee of the newly-formed Religious Tract Society for an edition of cheap Welsh Bibles. The Rev. J. Hughes rejoined, 'Bibles for Wales! why not for the world?' And in that reply originated the BRITISH AND FOREIGN BIBLE SOCIETY. To Mr. Charles, also, the establishment of adult Sabbath-schools is traced; and in one county, he writes, so eager was the desire of the aged to learn, 'that the shopkeepers could

not immediately supply them with an adequate number of spectacles.'

SCOTLAND, meanwhile, was progressing with its 'Sabbath-evening schools;' then, its 'Gratis Sabbath-schools,' informing the world that 'Sunday-schools' and 'Sabbath-schools' were two very different things: the former not excluding secular instruction, the latter being altogether spiritual. Happily, with evangelical christians, the Sunday-school is now invariably a Sabbath-school!

Every year has witnessed some new development and triumph of the system. We can but enumerate a few of the signs of further progress.

1. One, just alluded to, is the restriction of Sunday-school work to the impartation of *religious instruction*.

2. Another is, undoubtedly, the increasing tendency to the mingling of different ranks of society in the school. The clergymen who first aided Robert Raikes would have been astounded by the proposal to send their own children to associate with the 'little ragamuffins.' The children of ministers, and of the wealthier classes, are now often found side by side with the poor around the Sabbath-school teacher.

3. A third that may be mentioned is the growing attention now paid to the *extremes* of the school—the infant and the senior classes. A few more words on these topics by-and-by.

4. The admission by the church that the wants of children must be provided for by itself, and by the ministry, as a part of their own specific work, is very important. The establishment of 'separate services,' the preaching of children's sermons, even the erection of spacious school-rooms, and the substitution of comfortable seats with the congregation for the old-fashioned, incommodious children's galleries, may be mentioned as indications of this sort.

5. The up-springing of a Sunday-school literature has already been, and will yet more widely become, an inestimable benefit.

6. A few things will be said about Sunday-school statistics in a subsequent section.

THE RELATION OF THE SCHOOL TO THE CHURCH.

This is a large and difficult subject. Of one thing we are sure, that, while

churches may have too generally neglected their duty, many unjust things have in return been said respecting them. The real difficulty often is, *how to express the interest* which is actually felt. In a school of our acquaintance, the teachers were wont to complain greatly of the church. At last the church resolved, 'That we will take an interest in the Sunday-school.' But how? They could think but of one way, and that was by going to see it. Accordingly some half-dozen excellent christain men and women were found for the next few Sabbaths straying among the classes, and interrupting the teachers terribly. One or two tried to give addresses, but the effect was pitiable. This is no caricature. Let teachers only clearly ask themselves what they intend by the church taking an interest in their labours, and some at least of their complaints would cease.

The Pastor, we take for granted, is interested in the school. And this, be it recollected, he may be, and that effectually, though he is seldom in the school-room. A minister's strength is taxed in many cases quite to its utmost, by the ordinary Sabbath services. In one way or other we will, however, suppose he feels and manifests an interest in this field of labour. How is the church to show its sympathy? We reply, briefly:

1. Let them know who the conductors of the school are. Once a year let the names of all the teachers, &c., be read over in church meeting, and their labours made the subject of especial conversation and prayer.

2. Let them elect three or four of their members to serve, with the teachers, on the Committee of Management.

3. Let one monthly prayer-meeting be chiefly for the Sunday-school and the young. The following hints are from Mrs. Davids:

4. The church that loves the Sunday school will contribute liberally to its support.

5. It will also arrange the hours of public worship, and the attendance of the school at those services, so as to secure time for its legitimate ends to be carried out.

6. It will provide suitable accommodation for the children in the house of God.

7. In such a church, *the school will not lack teachers of piety and efficacy*. Its VERY BEST will be consecrated to the work.

SENIOR CLASSES.

A subject on which two prize essays have been written, and which fills the columns of our Sunday-school periodicals, cannot be exhausted in a page. We earnestly recommend the productions of Mr. Cooper and Mr. Hall, and no less the earlier and smaller manual of Mr. W. H. Watson. The need for senior classes is urgent. There has hitherto too often been between the school and the church a desert waste, separating the pleasant paths of the former from the green pastures of the latter, into which our charge have been dismissed, to find their way across as they could, or to wander and be lost. We have seen such dismissions, accompanied with singing of hymns, presenting of books, and earnest pastoral congratulations, and our heart has been sad in anticipating the too likely sequel. For the truth is, that when we are looking for our old scholars to approach the table of the Lord, or to occupy the teacher's chair, they are, with distressing frequency, found 'walking in the counsel of the ungodly, and sitting in the seat of the scornful.' How important, then, never to leave them! Yet, as they grow up, they will not consort with little children, nor be subject to their discipline. Youth are very sensitive on this score, and to wound their natural pride, is to lose them altogether. Separate classes must then be formed, that shall meet the school in the exercise of worship, but for the rest of the time be distinct, assembling in some detached apartment, and ruled by their own laws (which should of course previously be approved by the governing body of the school). If the church is in earnest in the matter, the additional expense of such arrangement will be little regarded.

The teachers of the class must be the holiest, wisest, and best-instructed men or women, if possible, in the church.

The aim of their endeavours must be the decision of every one of their scholars for God.

Their method must be Bible teaching on the Sabbath, visitation and general instruction during the week, with other plans that a wise and devoted heart will be sure to suggest.

The members of the class must be scholars who have passed the age of

fifteen years, selected by the superintendent with due regard to their character and attainments, and solemnly dismissed into it before the whole school.

Rightly conducted, such classes will prove the goal of the school, the nursery of teachers, and the portal of the church.

[Let Sunday-school teachers patronise this pocket book, got up expressly and admirably for their use.]

THE TEACHER ENCOURAGED.*

By the Rev. J. R. Macduff, St Maloes.

It was said by a living hero, not long ago, in advertising to a temporary reverse sustained by the British arms, that 'if we are to have great victories, we must expect great battles.'

If trial and disaster be the price of earthly conquests, and these in proportion to the magnitude of the conflict, what must we expect when the contest is an immortal one, waged between light and darkness, God and Satan, sin and holiness?

Sabbath-school teacher! your work and warfare are great and surpassingly glorious. The conquest of a soul—the restoration even of *one* lost jewel to the crown of Jesus—how signal the honour! But just because it is so, you must expect your reverses and discouragements. Well do we know how often this is the case, even when humbly and prayerfully fighting God's battles, how often have you to tell of nights of successive failure, when the sword of the Spirit has in vain been wielded, and the bow of conviction has in vain been drawn; no arrow has sped, no heart has been wounded—all apparently is languid, and lifeless, and dead, and you are left in the bitterness of your spirit to utter in secret the soliloquy of the desponding prophet, 'Who hath believed our report, and to whom is the arm of the Lord revealed?'

Be encouraged—

For, I. *You are obeying the command of Christ.* 'If ye love me,' says Christ, 'keep my commandments;' and what was the command which your adorable Redeemer — 'the chief shepherd and

bishop of souls'—laid upon his church when just about to leave this world and ascend to glory?—'Feed my lambs.' That memorable day, and that memorable scene on Gennesaret's lake, gives you the warrant for engaging in Sabbath school teaching. It was *Jesus instituting Sabbath schools!* And to show not only how He loves the lambs of the flock, but how desirous he is that they should be taught his will, their interests take the precedence of all others, and before He says one word about the *sheep*, He says, 'Feed my lambs'

Oh! dear friend, even though your work may appear vain—nay, even though it were vain—though you could tell of no seed grown, no heart melted, no soul saved—still you *have done your duty*—you have obeyed your Lord's command; and be assured in this, as in greater things, 'in keeping his commandments there is a great reward.' 'Them that honour me I will honour!'

'Wait on the Lord; be of good courage, and he shall strengthen your heart.'

Be encouraged—

For, II. *Your work is sure: and though its results are unseen, your labour will not be in vain in the Lord.*

It has ever been the design of God to keep his servants humble. 'The thorn in the flesh' is needed 'lest they should be exalted above measure,' and lose their sense of entire dependence on him. And is the Sabbath-school teacher to form an exception to this needed discipline? Nay, humility with him too is the secret of success. Is it not by heavy discouragement that often he is most effectually taught that the work from first to last is God's, and not his? The treasure is committed to an earthen vessel, that 'the excellency of the power may be of God and not of man.' Do not measure your success by *visible* fruits. Hearts are breaking you do not see—'bread is cast upon the waters,' which the future will disclose—holy lessons are (unknown to you) taking root, and will be treasured and blessed when the Sabbath school is remembered only among the visions of the past.

Be assured there is sin and unbelief predominating where there is much despondency; you thereby distrust the power of God's grace, and the faithfulness of his promises. It is your losing hold of that grand secret of the success of all Sabbath-schools, 'not by might nor by

* From the 'Educational Pocket Book for 1851,' a book worthy of a large circulation.

power, but by my Spirit, saith the Lord of hosts.'

'Wait on the Lord; be of good courage, and he shall strengthen your heart!'

Be encouraged—

III. *With the many, who by means of Sabbath-schools, have been brought to the Saviour.* This is established as a blessed fact. The clergyman meets ever and anon instances to gladden his heart, that these humble institutions, so long regarded as the hazardous and questionable experiment of an age of novelty, have proved above all other means of grace, the birth-places of souls and nurseries for eternity. Many of those little ones who have been early gathered to the tombs, and given evidences on their death-beds that they were the children of God, has not the Sabbath-school been often the garden in which these 'lilies' were gathered?—the Sabbath-school lessons cheering their dying moments, and the Sabbath-school hymns the last accents on their lips? Many who have been spared for lives of usefulness bear a similar testimony. The faithful servant whose integrity of character and christian principle years of fidelity have tested—*she was a Sabbath scholar.*

The intelligent artizan who fears God, and carries that fear to his workshop, and diffuses the felt power of a sanctified spirit among all with whom he mingles—*he was a Sabbath scholar!*

The devoted parent, who on his return from his daily toil, or on the Sabbath morn, gathers his children by turns on his knee to impress on their minds holy lessons, which may be treasured and valued when his voice can be heard no more—*he was a Sabbath scholar.*

Teacher! go on in your honoured work. You know not the influence for good, one of these young immortals you are training may exercise. Think what they might have been, if left to drift along the stream of life without an effort to save them. Think what they may be if God see meet to bless your efforts and answer your prayers?

All past Sabbath-school experience tends not to discouragement and despondency, but rather to labour on in faith and hope. 'Prayers and pains,' said the good missionary, Elliott, 'will do anything!'

'Wait on the Lord; be of good courage, and he shall strengthen your heart.'

Be encouraged—

For, IV. *God will accept your feeblest efforts in this means of promoting his glory.*

You may, perhaps, from peculiar circumstances, feel yourself very inadequate for the work. Your age or inexperience, or station in life, or, above all, your solemn sense of the importance and responsibility of the office may give you a feeling of shrinking reluctance to engage in what is too great for you.

Fear not! God accepteth, 'according to what a man hath, and not according to what he hath not.' 'She hath done what she could,' was the meed of approbation pronounced on the conduct of a lowly but devoted disciple; and rest assured, if we give God a willing mind, he will be better to us than his word—'They that wait upon the Lord shall renew their strength.' Even the *one* talent traded on will not be unrecompensed; then—

'Wait on the Lord; be of good courage, and he shall strengthen your heart.'

Be encouraged—

For, V. *God will bless your own souls by engaging in the work of Sabbath-school teaching.*

We could summon every teacher, who has heartily and from sincere motives engaged in this holy service, and confidently inquire if it be not so?—that in teaching, often he has been himself taught—the Sabbath night's labours acting with a hallowed reflex influence on his soul? What new discoveries of truth! what fresh incentives to prayer! what new encouragements to serve God! what new delight in pondering a Saviour's love! and in proclaiming it, what new and more glorious disclosures of that love itself!

Oh, how often does the Spirit of the living God thus descend upon him, and cause the teacher to feel that never has he sat with such docility at the feet of Jesus, nor imbibed more holy lessons, than when striving in simple faith, to be the medium for the conveyance of these lofty lessons to the souls of his children.

'Wait on the Lord; be of good courage, and he shall strengthen your heart.'

Be encouraged—

VI. *With the prospect of the hour when the results of all your Sabbaths of labour and anxiety will be made manifest, for the day shall declare it.'*

How do all the little troubles and discouragements of Sabbath-school labour vanish into insignificance, when we think of *that* day and its possible glorious disclosures!

How would nights of protracted weariness be a thousandfold rewarded, where even one white-robed saint, before the throne of God, able to say, with a bounding heart, of your Sabbath-school—'*I was born there!*' But even if there were no such testimony borne—if in vain you looked among the myriad crowd for one voice to bear its joyful testimony—one sheaf of the ingathered harvest as the result of your earthly prayers and toils—you will not lose your reward. He who acknowledges what is done to the feeblest

lamb of all the flock, as done to himself, will greet you with the voice of welcome—'Inasmuch as ye did it to the least of these, ye did it unto me!'

Go on, then fellow labourers! be assured 'ye shall reap if ye faint not.' Remember who those are who shall shine as bright constellations in the firmament of glory — even 'as the stars, for ever and ever!' Faint not! but still 'go on in the strength of the Lord God' With *that* glorious day, and *that* glorious recompence in view, be this your motto—'Always abounding in the work of the Lord.'

'Wait on the Lord; be of good courage, and he shall strengthen your heart.'

FAMILY CIRCLE.

MOTHER, I WILL GO.

SOME years since a fine young man, the only son of a widowed mother, on becoming of age, and receiving his patrimony, entered into company, and indulged in the dissipation of genteel society. Her watchful eye saw his danger, pointed out its tendency to ruin body and soul, and used every argument, persuasion, and entreaty in vain. One day she learned he was to dine with a large and joyful party, and she spent the forenoon in persuading him to relinquish it, but all in vain. 'Mother, I will go! 'Then, John, I will retire to my closet and pray for you, till I see your face again.' He went to the party, but could find no enjoyment; the thought of his mother being on her knees, wrestling with God in prayer for him, formed such a contrast to the scene before him, that he slipped away—found his mother in the act of prayer—knelt down by her—fell on her neck—and from that day, became the delight of his pious mother's heart, 'a brand plucked from the burning.' A religious parent's prayers are never offered in vain.

DR. ADAM CLARKE.

THE late Dr. Adam Clarke, when but a little boy, one day disobeyed his mother, and the disobedience was accom-

panied with some look or gesture that indicated an undervaluing of her authority. This was a high affront; she immediately flew to the Bible, and opened on these words, Prov. xxx. 17, which she read and commented on in a most awful manner:—'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.' The poor culprit was cut to the heart, believing the words had been sent immediately from heaven: he went out into the field with a troubled spirit, and was musing on this terrible denunciation of divine displeasure, when the hoarse croak of a raven sounded to his conscience an alarm more dreadful than the cry of fire at midnight! He looked up and soon perceived this most ominous bird, and actually supposing it to be the raven of which the text spoke coming to pick out his eyes, he clapped his hands on them, and with the utmost speed and trepidation, ran towards the house as fast as the state of alarm and perturbation would admit, that he might escape the impending vengeance!

EFFECT OF EARLY PIETY.

CHILDREN, says the Rev. W. Jay, have conveyed religion to those from whom they ought to have derived it. 'Well,' said

a mother one day, weeping, her daughter being about to make a public profession of religion by going to the Lord's table, 'I will resist no longer. How can I bear to see my dear child love and read the Scriptures, while I never look into the Bible,—to see her retire and seek God, while I never pray,—to see her going to the Lord's table, while his death is nothing to me?' 'Ah,' said she, to the minister who called to inform her of her daughter's intention, wiping her eyes, 'Yes sir, I know she is right and I am wrong,—I have seen her firm under reproach, and patient under provocation, and cheerful in all her sufferings. When, in her late illness, she was looking for dissolution, heaven stood in her face. O that I was as fit to die! I ought to have taught her, but I am sure she has taught me. How can I bear to see her joining the church of God, and leaving me behind—perhaps for ever?' From that hour she prayed in earnest, that the God of her child would be her God, and was soon seen walking with her in the way everlasting. Is this mere supposition? More than one eye, in reading this allusion, will drop a testimony to the truth of it. 'We speak that we do know, and testify that we have seen.' May God bless us, and make us blessings.

HONOUR THY FATHER AND MOTHER.

NONE love you so much as they: none are so interested in fitting you to act well your part, and none so anxious that you should be kept from the evil of the world in which you are, and in which you are to live. If you leave their roof, and go out from their counsels and advice, who will you find to fill their places? Who will love you with a purer or more tender affection? Who will nurse you more constantly when sick? You hear honied words and fair speeches, as you pass along in the sunshine and by pleasant places; but among all the herd who will pity and befriend, and comfort, and sympathise with you, when the sun has withdrawn its shining, and the days of darkness have come, as an

affectionate mother, or a kind father? Let no distance hinder you from giving them a large place in your affections. No mighty continents, though they lie between you, should hide from the mind's eye their forms and their familiar countenances. No rolling oceans should blot out the memory of their worth, or the remembrance of their kindness.

CHILDREN BE PROMPT.

NEVER say, when told to do anything, 'In a minute,' or 'By-and-by.' This leads to a very bad habit, which, if not overcome, will prevent all confidence in you as you grow up. You will then put off duties you owe your neighbour in the same way, and lose his confidence. Many men lose the respect of their neighbours, not so much because they mean to do wrong, as through mere carelessness. 'Bye-and-by,' and 'To-morrow,' have ruined thousands, robbed them of their character, and made them anything but blessings in a neighbourhood. Little confidence can be placed in their word, not because they mean to tell falsehoods, but because of their carelessness. No obligation is fulfilled when it should be. And it is something so in their own affairs. They lose days and weeks, because business is not attended to when it ought to be. A tool is lost, because not promptly put away when done with. Fulfil every promise promptly. Put it not off an hour.

THE LITTLE PRINCESS ANNE.

WHEN the princess Anne, daughter of Charles the First, (who died on the eighth of December, 1640,) lay upon her death-bed, and nature was almost spent, she was desired by one of her attendants to pray; she said she was not able to say her *long prayer*, meaning the Lord's prayer, but she would say her short one. 'Lighten mine eyes, O Lord, that I sleep not the sleep of death.' The little innocent had no sooner pronounced these words, than she expired. She was not quite four years old.

BIOGRAPHICAL SKETCHES OF INTERESTING CHARACTERS.

No. 1.—FRANCIS DE SAN ROMANO.*

FRANCIS DE SAN ROMANO was born at Burgos, of respectable parents, but had been educated in all the superstitions and prejudices of the age. He gave himself up to commerce, and gained by his conduct a credit which led eventually to circumstances productive of his conversion and martyrdom. In 1540, some Spanish merchants not having received a sum of money which ought to have been remitted from the fair of Anvers by their correspondents of Bremen, determined to send a confidential agent to recover it. They fixed upon Francis for this employment, and he set out with another Spaniard.

Having arrived at Bremen, he had a desire to go to the church, and without any suspicion entered one, where a preacher named Jacques, formerly prior of the Augustines of Anvers, was preaching. The preacher announced the gospel in its purity. Francis had some difficulty in following a discourse in the German language, but he wished to know the nature and tendency of a doctrine so abhorred by his countrymen. God permitted him not only to have his reason satisfied, but to have his conscience awakened and his heart touched. After the service he went in search of the minister; asked him some explanation of his doctrine; disputed; read; felt his ignorance and his error; and at the end of three days, passed almost entirely in the house of M. Jacques, he was not only convinced, but converted.

Full of the ardour of a mind which has just received the truth, he hastened to give attention to his affairs, of which he had nearly lost sight, and then consecrated the rest of his time to conferences with M. Jacques and another Protestant, M. Machabeus. He read and studied different treatises in French and German, and, by the blessing of God, he became capable in a short time, not only of defending his belief, but of teaching others the way of salvation.

During his residence at Bremen, he wrote letters to his friends at Antwerp, in which he expressed the resolution he had taken of returning to them, and bringing them that light which had become manifest to him, and then to proceed into Spain to bring his relations, should such be the will of God, to the knowledge of the true religion of Jesus Christ.

He wrote also to the Emperor to beg him to reform the religious state of Spain, to put an end to the persecutions to which the protestants were exposed, and to give a free circulation to the Holy Scriptures. Whilst he waited for replies to his letters, he composed some small books in Spanish, in which he explained the different articles of the christian faith, and gave an account of his conversion. The letters which he received from Antwerp were flattering and encouraging; hypocrisy had dictated them. His friends invited him to return, assuring him that his presence would be of signal service. But the monks, advertized of every thing by these perfidious Spaniards, seized him on his arrival, took him from his horse, and conducted him into the house of a Spanish merchant. Once secure of his person, the monks, after having bound him hand and foot, commenced to interrogate him and to dispute. His baggage being examined, was found to contain the works of Luther, Melancthon, Ecolompadius, and other Reformers in French, German, and Latin, as well as some satirical prints against the Pope. Triumphant in this discovery, the monks returned to the prisoner, and accused him of heresy in the full meaning of the word. Francis, indignant at their hypocrisy and violence, cried out, 'No, I am no heretic; but I profess the doctrine of the Son of God, of whom you are the enemies and the persecutors;—of the Son of God, who died for the sins of the world, and rose again for the justification of all those who shall embrace by faith the mercy offered to us in the gospel. This is my doctrine; I proclaim it aloud. As for your trumpery,

* From an interesting volume entitled '*The Reformation in Spain.*' Published by Ramsay, Ward & Co.

your errors, your depraved doctrine, I abhor them with my whole soul.' There were many partisans of the monks present, who began to insult Romano, who was bound with cords, and entirely at their discretion. 'If thou abhorrest our religion,' said they to him, 'that religion which the church declares to be perfect, What is thine? What dost thou believe?' 'I have told you already,' said Francis. 'I am a christian; I want no other religion than that of Jesus Christ crucified; I only believe what the true church has believed and taught at all times—that church whose members are scattered over all the world. This doctrine, so simple and so pure, you have corrupted most grievously, so that it has become pernicious to all who walk in your ways. I believe, I say, in God, who has created all things. I believe in God the Son, in Christ Jesus, who has purchased the human race by his own blood, who hath delivered it from the servitude of sin and of death, and re-established it in the liberty of the gospel. I believe in God the Holy Spirit, who by a secret and divine influence sanctifies believers. I believe that for the love of the Son of God my sins are freely pardoned. I believe that by the sole merit of this Mediator, without any of my own—without any regard to my good works, and without absolution from the pope, I shall enjoy eternal life.'

To their questions on the authority and infallibility of the sovereign pontiff, Francis replied, 'I regard the pope as antichrist—as an enemy of Jesus Christ, who arrogates to himself honours which belong to God only; who, animated by the spirit of the devil, spreads trouble every where to support his deceptions.' It seemed then to the monks that they had heard as many blasphemies as words, and they began to threaten him as a blasphemer, with fire and death. 'I fear not,' replied he, 'to die for the glory of our Lord, who has not disdained to acknowledge me. I should esteem myself happy to seal by my blood the doctrine of him who has shed his own for me. I ask you what more can you do than burn this poor and sinful flesh? I have learned to fear Him who can destroy both soul and body in hell. After this

examination the monks burnt all his books before his face. When he saw them cast the New Testament into the flames, he addressed a discourse to all present, which the monks alone heard without emotion. They then transferred him to a town six leagues from Antwerp, and confined him in an obscure cell: but after some months, about the time of the assembly being convoked at Ratisbon, by order of the emperor, he was set at liberty.

Francis then passed some weeks at Antwerp, after which he went to Louvain to confer with Dryander, a native of the same city with himself. Dryander, advised him to be prudent and moderate; not to preach, being only a merchant and able as such to be most useful to the great cause. He exhorted him also not to attach himself to any party, but in all simplicity to follow the word of God. From Louvain he went to Ratisbon, obtained an audience with the emperor, and boldly exhorted him to deliver Spain from the frightful tyranny which oppressed her, and to bestow full liberty to the profession and propagation of the protestant faith. The emperor received him many times, but at last caused him to be arrested. The Spaniards wished to throw him into the Danube, and they would have done it, if Charles the Fifth had not ordered his trial to be proceeded with.

Thrown into prison once more, he was left for a long time without any decision being come to. He was *with other prisoners chained to a carriage, and dragged from place to place in the suite of the emperor.* 'Do you see these irons?' said he to some friends astonished to behold him numbered with criminals. 'Do you see these irons?' said he, lifting up his hands and showing the chains with which he was loaded. 'Yes, I do see them,' replied one of his friends, 'and it is with deep sorrow.' 'Ah! well,' replied the interesting Romano, 'these bonds, this captivity, so degrading in the eye of man, I suffer for the glory of my Saviour. Although these hands and feet be bound—although my body be so firmly fixed to the cart that I can scarcely move, do not think, my brother, that my spirit is not free—that it cannot rise to the throne of God to contemplate celestial things—to be

comforted and rejoiced by the presence of God.' His friend was so moved, that he had no power; and when his sighs and tears would have permitted him, the carriage went so quick, that he had not time to speak. Francis, thus dragged from city to city according as the emperor travelled, arrived at length in Spain, where he was delivered over to the Inquisition.

Francis was now immured in a damp and deep dungeon, from whence he was brought out from time to time, only to be tormented by the monks, or exposed to the taunts and insults of the populace. Every means were tried to bring him to change his opinion but without effect. He declared boldly, and in public, that it was impossible for man, by his own strength, or by his good works, or by any inherent excellence, to merit eternal life, or to be just before God:—that the Son of God had shed his blood to wash away our filthiness and to appease the wrath of his Father by his sacrifice. A sacrifice *once for all* and of universal efficacy; that the doctrines of the mass, of purgatory, of expiation, of indulgences, and adoration of images, were so many blasphemies and profanations of the blood of Jesus Christ. There now remained nothing more than to deliver over to the flames a heretic so determined and so impenitent. He was conducted to the scaffold with many others, but he alone was burnt. They led him for execution out of the city in the midst of the curses of the people.

Near the gate was a cross of wood, before which the procession stopped, and which the monks wished Francis to worship; this he refused with as much calmness as firmness. 'The christians,' said he to the spectators, 'do not adore a piece of wood. I am a christian, and I feel that God is with me. It is to him, and to him alone, that I now with all my heart offer my worship and my adoration. Make haste, I pray you, and bring me to the place where I am to be offered up in sacrifice.'

Immediately the vociferations and violence of an infuriated mob darted forth against him because he would not worship a sign which it venerated;

but at the same moment the priests endeavoured to persuade the poor creatures that there was a virtue in the cross by which it repelled the adorations of a heretic. Upon this the assistants, satisfied of this miraculous property rushed to the cross and cut off portions of it with their swords, well assured that if they could procure the smallest particle, it would effectually preserve them from all maladies.

Arrived at the place of execution, they tormented their victim anew, in order to draw from him a recantation and confession; but Francis did not belie himself, and, with the same firmness, told them to make haste and finish their work. He was then attached to the stake, and fire set to the pile. When he began to feel the flame, either to avoid the smoke, or for some other reason, he raised his head, his enemies having remarked this movement, thought that they saw a symptom of repentance, and immediately made the inflamed wood be withdrawn before he experienced any injury, Francis, perceiving this sudden change, and fearing some refined wickedness, cried out, 'Ah! are you envious of my happiness? Do you wish to hinder me from enjoying eternal glory?' Seeing themselves thus deceived in their expectation, the inquisitors ordered the wood to be replaced, and very soon the intrepid martyr was beyond the reach of suffering—in a few moments his body was reduced to ashes. After this no means were spared by the Inquisitors to blacken and injure the memory of this worthy christian; but his death made a deep impression on many of those who assisted at it, and among others, upon some soldiers. The ambassador of England, who was present, expressed a desire to possess himself of something which had belonged to him as a memorial of his faith and constancy. This action was so offensive to the emperor, that it led to the complete disgrace of that minister at his court.

These details were furnished by an eye witness, and attested, besides, by persons worthy of credit.*

* Actes des Martyrs, &c, par J. Crespin.

REVIEW.

NINEVEH: its Rise and Ruin; as illustrated by ancient Scriptures and modern discoveries. A course of Lectures, delivered at Claremont Chapel, London. With additions and Supplementary Notes. By the REV. JOHN BLACKBURN, Pastor. Partridge and Oakey. 18mo. pp. 244.

THE discoveries of modern and enterprising travellers have opened for the reading public, new stores of profound interest. Nineveh, which has been buried beneath its own ruins for some three thousand years, which was known to us from profane historians only by vague and indistinct allusions, and from the sacred writings by early references in the book of Genesis, and by the books of Jonah, Nahum, &c., and which has even been denied to have had an existence at all by some of the German myth-mongers, who have resolved the whole history into a mere fable:—Nineveh, we say, has been brought to light by the persevering labours, and excavations of Dr. Layard, an enterprising Englishman, and others—its halls, covered with rubbish and ashes, have been penetrated, the carved slabs of marble with which their walls were covered have been removed, and many most interesting specimens have been deposited in the British Museum. We have read Dr. Layard's volumes with profound interest, examined his sketches, drawings, plans of buildings, &c., with delight, and felt while doing this, as if the city of Nimrod—the fabled wonder of the past, was standing before us, in its pristine splendour. The colossal figures—the carved slabs—the various inscriptions, are in wonderful preservation; and this, resulting from the peculiar materials of which the walls were constructed, gives a kind of freshness to the idea which is seldom realized when contemplating ruins of very much later date. It seems as if the providence of God uncovered them, that they might be discovered to rebuke the folly and unbelief of a sceptical age. We recommend all our readers, who may have the opportunity, to peruse Dr. Layard's volumes, and to visit the British Museum. We

have reason to hope that the various inscriptions contained on these slabs, which appear to be the chronicles of kings, &c., will in due time be deciphered, and then we shall have some important additions to our historical knowledge of this once Queen of the East.

Mr. Blackburn, the talented pastor of Claremont chapel, was so interested by the perusal of 'Nineveh and its Remains,' and the illustrations and confirmations the work suggested of many parts of the Old Testament scriptures, that he pursued his enquiries, and determined upon giving a course of lectures on this subject. These are mentioned at the head of this article. We have been much gratified by the perusal of them, and we doubt not that to every intelligent christian who reads them they will be a source of instruction and edification. It is within the proper sphere of the christian ministry to lay hold on every discovery in science or in antiquity that tends to illustrate and establish the true meaning and divine authority of the inspired writings, with a view to the edification of christians. Mr. Blackburn's mind seems to have a peculiar adaptiveness to exercises of this kind. Hence these six lectures.

The first is on 'the foundation of Nineveh, and the earlier notices of the old Assyrian monarchy.' Here is noticed the first overthrow of this mighty city, and the confirmation of it by the excavations of Dr. Layard. The second lecture is devoted to 'Nineveh in the days of the prophet Jonah: its extent, wickedness, and humiliation.' These topics are well unfolded. The third, notices 'The invasion of Israel by the Assyrians, and the captivity of the ten tribes.' In this the lecturer shows how the sculptures and engravings discovered by Dr. Layard, illustrate the cruel treatment of the captives, and the description of the city by Nahum, chap. iii. 1, ii. 12, 13. The fourth shews 'the siege of Libnah by the Assyrian army, and its signal overthrow,' and here is noted the identity of Nisroch the eagle-headed divinity, with the discoveries of Dr. Layard. The fifth, is

devoted to 'the prophecies of Ezekiel, in connection with the sculptures in Nineveh.' This is a most interesting lecture. The description given by Ezekiel of the Assyrians, xxii. 12—14—16, is, Dr. Layard shows, fully sustained even its minuteness, by the figures sculptured on their walls. On these, after expatiating at some length, Mr. Blackburn remarks,—

'Thus, the discoveries at Nineveh bear most unexpected testimony to the minute accuracy of the prophet's statements and descriptions, and seem to be brought to light by Divine providence at this particular juncture, as a well-adapted antidote to the historical scepticism of the present age. For it is plain, there is a tendency in certain quarters to treat the sacred records as Jewish legends, and their authors as witless visionaries, or clumsy impostors. These bold critics are now compelled to hear, from the ruins of three thousand years, a testimony to the lofty characters of the Jewish prophets as men, and to their wondrous accuracy as writers, which, it is to be hoped, may abate the confidence they have in their own judgment, and induce them to prosecute their future researches with greater caution and lowliness of mind.' p. 160, 161.

The subject of the concluding lecture is 'the doom of Nineveh, as predicted by the Jewish prophets, and its terrible accomplishment.' In this are noticed, as more or less illustrated by the marbles, and as mentioned by the prophets—the impious pride, superstition, sensuality, cruelty, and idolatry of the ancient Assyrians; how the Divine vengeance was threatened and executed against them, and concludes with a few very important practical lessons—as;—'These discoveries afford us some information connected with the history of the human race—we learn from thence the insufficiency of knowledge without true religion to elevate mankind—the researches at Nineveh attest the accuracy of the biblical records—the overthrow of Assyria illustrates the retributive justice of God.' From the last reflection but one, we cannot refrain from making an extract.

'Learning, with all its critical skill; science, with its successive discoveries; art, with its antiquarian researches; enterprize, with its bold adventures—have all successively tested the statements of the Bible, and have found them 'true and faithful.'

This has been the case with the antiquities of Assyria. * * * * Let us not forget that childish alarms have been successively entertained respecting the discoveries of astronomy, geology, and chemistry, as if the great facts of the physical universe could ever contradict the word of Him who formed all matter and enacted all law. The statements of Moses are now found to be in happy agreement with the facts of science, which, indeed, afford confirmation to some of the most important declarations of Holy Writ. * * * Let us, then, await the disclosures of the deciphered cruciform inscriptions with calm confidence in the testimony of the Holy Scriptures.'—p. 227-8.

We are so interested in the subject of these lectures, that we shall be glad if our notice of them induces our readers to peruse them for themselves. Their publication cannot but do good.

RECOLLECTIONS OF A FOREST LIFE :
or the Life and Travels of Kah-ge-gah-bowh, or George Copway, Chief of the Ojibway Nation, &c. 12mo. pp. 248.

THE TRADITIONAL HISTORY AND CHARACTERISTIC SKETCHES OF THE OJIBWAY NATION. *By G. COPWAY, or KAH-GE-GA-GAH-BOWH, Chief of the Ojibway Nation.* 12mo. pp. 298.
C. Gilpin, 5, Bishopsgate Without.

THE position of the Red men of the forest, the Aborigines of North America, awakens many sad reflections. They are melting away before the advance of the palefaced Anglo-Saxon, and his civilization. What with their repeated and forced migrations from their old hunting grounds and settlements, to the far west, the influence of the vices which the whites ever carry with them, especially the fire-water, or ardent spirits, their mutual wars, and their weakness before the armed and consolidated power of the Americans, there seems little reason to hope, that unless some bold and well-concerted plan, in which both the Indian and the Anglo-Saxon mutually agree, shall be wisely, honestly, and humanely executed, the whole of their noble races will not ultimately become extinct. Such a result will be a foul blot on our transatlantic brethren. Many of them seem to be sensible of this, and hence the encouragement which has been given to the noble minded christian chief, Kah-ge-gah-bowh, in his efforts to

obtain a fixed location for the concentration of the various tribes, where they might securely and permanently settle, acquire the arts and rights of civilization, and become an improving christian people.

The volumes before us, have great interest, and unfold a tale both of romance and of woe. They are written with artless simplicity, but they contain many touches of strong sense, and powerful eloquence. In the first volume the author gives a kind of memoir of himself. Here we have some account of his parents, his tribe, and their hunting grounds, their customs, modes of worship, wars, sales of their land to the British, and the influence of whiskey. Their visit to camp-meetings—the conversion of his father and mother—and his own, are given. The writer's subsequent history, education, travels, and labours, are related. He was intended to be a missionary among his own people; but having learned from sad experience, that so long as the tribes were required to remove when the whites wanted their lands, there would be no permanent good, he has directed his efforts to obtain a large territory for their permanent location. We trust his efforts will be crowned with success. How true, and yet how sad is the picture drawn by this son of the forest of the obstructions to the improvement of his brethren, in the address he delivered before the legislature of Pennsylvania!

'Wherever the government and the missionaries have succeeded in educating the Indians, they have become an industrious, moral, and well-behaved people. We have learned to read and write; we have tried to become like the white people. But no sooner have the Indians gone on and made improvements, and our children begun to like to go to the school-houses, which have been erected, than we hear the cry of the United States government, "We want your lands;" and, in going from one place to another, the Indian loses all that he had previously learned.' Hence he asks for a large inalienable territory, 'Where they would for ever be free from molestation; then they would profit by the establishment of schools among them, and religion and piety would flourish.'

This he proposes, and the form in which this is done, and the favour his plans have secured, lead to the hope that he will eventually succeed, and the various Indians will form a people subject to the order, and enjoying the privileges of an independent state.

The second volume, contains an account of many of their traditions, customs, wars, &c. It gives some explanation of their hieroglyphic mode of writing, &c., and is not devoid of interest. But it shows how scanty are the records of any nation which is wild and without literature.

Before we lay aside these volumes, it is incumbent on us to remark that the language of the chief is nervous, and forcible, and comparatively pure. Even this circumstance gives indication of high mental power, and when viewed in connection with his well-considered and noble efforts on behalf of his brethren of the forest, shows him to be one of nature's true nobility.

THE ROMISH HIERARCHY IN ENGLAND. *A Sermon preached at Devonshire Square Chapel, London, on the 3rd of November, 1850. By the REV. JOHN HOWARD HINTON, M.A. Houlston & Stoneman.*

THE ROMISH HIERARCHY, *identified with the Mystery of Iniquity, and the Man of Sin. A Sermon preached on Lord's-day Evening, Nov. 17th, 1850, at the Baptist Chapel, Driffield Road, Derby, by the REV. J. J. OWEN. G. Wilkins & Son.*

'NO POPERY!' *The Cry Examined. By EDWARD SWAINE. Fifth Edition. Jackson & Walford.*

We have perused these pamphlets with very mingled emotions. The writer of the latter one, the 'No Popery' cry examined, seems to be so hostile to the connection between Church-and-State, as to see scarcely any thing in the no popery cry, which deserves attention. This pamphlet, published some eight years since, is now re-issued as suited to the present times. If, as he says in his preface, he regards the late movements of the popedom 'as a political insult to the British Crown, and the great body of the British people, and resents it as such as a British citizen,' we cannot but think he might have done more service, at the present juncture, by a pamphlet in the spirit of that declaration, than by directing attention to the union between Church-and-State.

Mr. Hinton also appears to us to take a wrong view of the present movement, and

of the duty of Nonconformists. Great as is the feeling of wrong on the part of the Nonconformist against the Establishment, we doubt if it is their duty to remain the meek and passive spectators of popish aggression. He says that 'the religious activity of the Romanists cannot be coerced.' But when the Romanist claims the liberty to dethrone kings, and to burn heretics, those claims must be disallowed. Popes were restrained by even our popish ancestors, and shall these liberties be now tolerated? The condition of freedom ought to include a non-interference with the rights and liberties of others.

Mr. Owen, as truly a friend of freedom as either of the others, takes a much more earnest and correct view of the matter. Regarding popery as 'the man of sin, the mystery of iniquity,' as intolerant, anti-scriptural, and idolatrous; a system of superstitious desolation; while he would contend against it only with arguments of truth, he would have their jesuitism and secret societies disallowed in this country, and every pretension and title which is against the law and constitution of the realm, suppressed. His sermon is a brief and able summary of the rise, development, and deeds of the popedom, and as such we do most cordially recommend it to our readers. Like the other pamphlets, three-pence will purchase it.

A SERMON preached on Lord's-day Morning, November 17th, 1850; in New Church Street Chapel, Edgeware Road, London; on the occasion of the decease of Thomas Gwynnap, Esq. By JABEZ BURNS, D.D., Minister of the Congregation. Author of 'Christian Philosophy,' &c.
Houlston and Stoneman.

Funeral sermons have an interest chiefly with those who were the immediate acquaintances of the deceased. To them they serve as a kind of useful remembrancer of the departed, and are therefore preserved with filial affection, and perhaps, too, invested with their full measure of excellence. Beyond this circle, amongst the occasional friends of those called away by death, they are often regarded with a kind of sorrowful pleasure, as they do at times contain a friendly sketch of the character and career of those who are gone before us. On both these grounds the publication of the present discourse will be approved. The preacher, an intimate friend of Mr. Gwynnap, has given an interesting outline of the life and character of his departed friend; his tastes, his dying experience, and some of his peculiarities. The portrait is sketched with a bold and honest pencil, and leaves on the mind of the reader the impression of its fidelity. The text chosen is Psa. lxxiii. 26,—'My flesh and my heart faileth, &c.,

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words which were often on the lips of the deceased, and which are elucidated with the Doctor's accustomed energy and point.

LIGHT FOR THE HOUSE OF MOURNING: a Book for the Bereaved. By JABEZ BURNS, D. D. Author of 'Light for the Sick Room,' 'Pulpit Cyclopædia,' &c. Second Thousand. 12mo. pp. 224.
Houlston & Stoneman.

This book is designed, its author tells us, as a companion volume to the one entitled, 'Light for the Sick Room: a Book for the Afflicted,' and a very appropriate companion it is. The consolation needed by persons suffering under the influence of disease and decay, is not more urgent than that which is required by those who have watched the progress of disease, witnessed the last struggle, and, with a sense of desolation and sorrow, followed the remains of their departed relations to the 'house of the dead.' One of our poets has said, not with more of tenderness than of truth—

—'Tis the survivor dies.'

It is in his mind that the pain and sorrow of parting are most deeply seated, and it is he that needs the cordials of friendship, and of religious consolation. The departed, if he was a christian, has joined the spirits of the just before the throne. Free from pain and danger, from infirmity and care, he has gone to 'be with Christ which is far better' than the best state on earth. But the survivor often feels that he has suffered a loss which is irreparable, and is become the subject of sorrow which nothing but grace and hope can enable him to endure. This volume is a very suitable companion for the bereaved. It directs the mind to those subjects, which, above all others, are adapted to afford consolation:—the freedom from sorrow, and the enjoyment of good, of the pious dead:—their reunion and recognition in heaven:—considerations adapted to peculiar circumstances of bereavement—the death of children, parents, near relations, &c. The latter part contains several letters written to bereaved friends, by S. Rutherford, Dr. Doddridge, Berridge, Newton, R. Hall, &c., which contribute in no small degree to its interest and excellence.

THE CHRISTIAN GARLAND; or a Companion to Leisure Hours; consisting of Original and Selected pieces in Poetry and Prose. Tract Society. 12mo. pp. 256.

This is a very beautiful volume. It is full of exquisite pieces of prose and poetry, and is ornamented with eight or ten most elegantly coloured prints, of flowers, fruits, and shells. It is admirably suited for a new year's gift. It has a gilt edge and rich exterior.

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LECTURES on the Existence and Attributes of the Divine Being. By THOMAS SWAN, Houlston and Stoneman. 12mo. pp. 266.

THESE lectures are twelve in number. Their subjects are 'the being of God—his unity—spirituality—infinity—eternity—immortality—faithfulness—omniscience—omnipresence—omnipotence—holiness—goodness—and incomparableness.' These awful and glorious themes are unfolded and discussed with becoming gravity and propriety. There are many passages in the lectures which are written with considerable vigour and eloquence, but their chief excellence is serious earnestness and sound theology. We doubt not that the estimable pastor of the church in Cannon-street Birmingham, found great pleasure in the composition and delivery of these lectures, and that the devout christian will derive edification in their perusal. There is no attempt at greatness, but throughout, the reader feels himself to be in the company of a sincere, devout, and thoughtful friend, who is wisely leading him with humble admiration to behold the glory of the Lord.

THE THREE QUESTIONS: What am I? Whence came I? Whither do I go? By the Author of 'The Mirage of Life.' Tract Society. 18mo. pp. 180.

THIS is a learned and excellent production. It clears away the various false guides which, like the *ignis fatuus*, have led many of our youth and some even past the days of boyhood, into the quagmires of neology and error. Standing firmly on the basis of revealed religion, it gives to the inquiring and ingenuous, the best direction into the ways of security and peace. The three questions are shown to be satisfactorily answered only by the light which God has given in his Word, and which it is the true interest and the highest wisdom to take as our guide.

THE LAST ENEMY, AND SURE DEFENCE; an Earnest Call on Men to Prepare for Death. By W. LEASK. B. L. Green, London. 18mo. pp. 174.

A HIGHLY esteemed friend of the author, in one of his letters observes, 'Often have I earnestly wished for a suitable little treatise on the subject of preparation for death, to send to individuals of my acquaintance. It should state why such preparation is necessary, the duty and importance of seeking it, in what it consists, how a satisfactory assurance of possessing it may be obtained, and the consequence of neglecting it.' To meet this very important demand, is the object of the present small volume. It is well suited to its purpose. We have been gratified with its perusal. The dying testimonies of excellent christians, given in the fifth chapter, have peculiar

interest and value. We wish the volume, as it deserves, an extensive circulation.

FLORA MORTIMER: or Six Months in the Country. By MRS. EDWARDS. B. L. Green.

THOSE who have purchased the previous volumes of 'Green's Juvenile Library,' will feel that it is a sufficient recommendation of 'Flora Mortimer,' to be assured that it is equal in interest to any of its predecessors. Those who have families are earnestly recommended to purchase this and the others, being assured that they will all both engage and improve the young people for whose benefit they are especially prepared.

PLEASANT PAGES FOR YOUNG PEOPLE. A Journal of Home Education, or the Infant School System. Parts IV and V. By T. PROUT NEWCOMBE. Houlston and Stoneman

RICH—varied—learned—and useful. We could not say more; truth forbids us to say less.

MONTHLY SERIES. Ancient Egypt: its Monuments and History. London in the Olden Time. Tract Society.

THERE are no productions of the Tract Society which we value much more than its almost incomparable monthly volume. For sixpence, the reader has a valuable and learned treatise on subjects of profound interest. Here we have ancient Egypt—and London in the olden time: the former leads the reader through the land of fame and marvel. He looks at its monuments, investigates and deciphers its hieroglyphics, speculates on its religion, manners and customs; its history, and the illustrations it affords of the sacred scriptures. The latter conducts the reader to London, in the time of the Romans, the Saxons, the Normans, in the fourteenth and fifteenth centuries—at the Reformation—and under Queen Elizabeth. Another number giving a view of modern London—London in 1850, would be a splendid sequel.

THE CHRISTIAN ALMANACK, for the year 1851.

THE SCRIPTURE POCKET BOOK, for 1851: Containing an Almanack, also a Passage of Scripture for every day, with an arrangement by which the Bible may be read in the course of the year, and a variety of useful information. Tract Society

THE Christian Almanack, contains a large amount of scientific, mercantile, and general information, besides beautiful selections from various authors.

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CORRESPONDENCE.

MISSIONARY BAZAAR AT THE NEXT ASSOCIATION.

SIR,—Will you allow us, through the medium of your pages, to invite the prompt and vigorous attention of our female friends throughout the Connexion to this subject. At a recent meeting of the Committee it was resolved, 'That in consequence of the very depressed state of the Society's funds, the Committee earnestly request the female friends at Derby to have a bazaar in aid of the mission, at the next Association.' We are happy to inform you that this appropriate request will be complied with. Our friends at Derby have decided to have a bazaar; and a spirited commencement has been made. In order that the bazaar may be in some degree worthy of the occasion, and conduce to the interest of the great cause which it is designed to aid, allow us most respectfully but earnestly to solicit the universal co-operation of our female friends.

The mission was never more prosperous than now, and yet never in greater need of help. By disinterested and impartial witnesses, the Indian branch of it has been recently declared, '*one of the most prosperous in the whole of India, and justly entitled to the distinction of being the great preaching mission of the Bengal presidency.*' But its funds are now more depressed than at any former period of its history: a heavy debt has been accumulated, and the present income is insufficient to meet its current expences. There is no foreign mission belonging to any denomination of christians, that is conducted more economically; none that with such limited resources has so large an amount of suitable and successful agency in operation. It would be an ineffaceable stigma to us as a denomination, if we were to allow its operations to be curtailed through a deficiency of needful support; and yet unless more adequate support be yielded, this stigma must rest upon us. Shall it rest upon us? *Let every woman's heart in the Connexion say, No!* and the danger will at once be averted. We feel as christian women, that the mission has imperative and peculiar claims upon us. It is to that gospel, which it is established to disseminate, that we owe not only those bright hopes and precious blessings of a spiritual nature which we enjoy, but our social position, advantages and comforts. Where the gospel is not known, woman is either the idol or the slave of man; and there is not so much difference between the two as at first sight might appear. If his idol, it is but for a brief season, and the only incense that is

offered is that of voluptuousness and sensuality. And if his slave, it is only to be devoted to the most menial pursuits, the most hopeless ignorance, and the most pitiable wretchedness that human nature can endure. All the endearing sympathies and tender charities of life that cluster round our happy English and christian homes, we owe to the gospel of Christ; of them the heathen woman is utterly destitute. We need not wonder then that grateful and devoted women were amongst the chief personal friends of the incarnate Saviour; that they received him into their houses, wept by his cross and watched over his sepulchre; that they were amongst the most zealous of his early disciples, and that in one chapter only we have such honourable mention made by Paul of Phebe, Priscilla, Junia, Tryphena, Tryphosa, Persis, Julia, the sister of Nereus, and the mother of Rufus. And shall not we emulate the example of these christian women, to each of whom is ascribed some attainment or service in the Lord, when the gospel has done so much for us—when we know that it can, and *that it only* can do as much for the countless millions of abject and debased women in heathenism? Shall we not be amongst the foremost helpers of that great enterprize whose design is not only generally to bless man, but specially to raise woman—to place her in her right position in social life—to banish ignorance from her mind and sin from her heart—to qualify her for and to bestow upon her domestic happiness—to make her in the highest sense a 'help meet' for man on earth, and to prepare her for that higher and purer state where every evil shall be banished and every good enjoyed? If we would do this in the most effectual manner, it is by vigorously sustaining our own honoured mission. We appeal then to you for help in this matter. Time, taste, industry, money, may all find here an appropriate sphere of action. We are anxious that the bazaar may be such as shall enable us to present a handsome donation to the society in its present straitened and depressed condition. It will be an honour to help it out of its difficulties. Share then with us the distinction at which we aim.

We need not particularize the various ways in which assistance may be rendered, —works of taste, of utility, of ornament, in short, any thing that may be disposed of for the benefit of the mission, will be appropriate and acceptable. We commend

this subject to your attention, believing that it will generally find a welcome approval, and sincerely hoping that in substantial results the missionary bazaar of 1851 may surpass any that has preceded it. Signed on behalf of the Committee.

F. STEVENSON,

M. WILD,

M. A. PIKE, Sec.

Communications may be addressed to the Secretary at the Rev. J. G. Pike's.

LOCAL PREACHERS.

To the Editor of the General Baptist Repository.

SIR,—Would it not increase the usefulness of the Repository during the next year, if a monthly chapter could be devoted, particularly adapted, to supply the *requirements of Local Preachers*: their work, its difficulties, helps, and encouragement? These papers might be profitably interspersed with communications from brethren engaged in the same cause, thus affording mutual encouragement and preparation for the work.

It must have struck every person who is acquainted with the state of our churches, that a great many of them are dependent upon local agency; and therefore village preachers, as a class, require *some notice and assistance* in the denominational periodical. Yours obediently,

A LOCAL PREACHER.

Derby, Nov. 22nd, 1850.*

* This arrived too late for the Dec. No.—ED.

TRUSTEES.

SIR,—You would oblige by inserting the following queries, for the purpose of obtaining answers, in the organ of our Connexion.

1st. To what source may we trace the rise of trustees of our chapel property? Are they of scriptural or purely secular origin?

2nd. Who, under the New Testament economy, ought to nominate and elect trustees?

3rd. Is it consonant with the spirit of the New Testament, and in accordance with the character of their office, that christian ministers should become trustees?

London.

A. B.

THE CHARACTER OF CHRIST'S DEATH.

MR. EDITOR.—In your last number, I find a letter from brother Scott of Norwich, in which he asks me or any one else to 'help him to understand' a passage contained in a discourse printed in your October number, page 450. The passage is as follows, 'In his death he fulfilled the law by redeeming

his people from its curse.' I had hoped that the meaning of the phrase would be sufficiently obvious; and must confess my surprise that any explanation should be required; but as your correspondent asks for one, I proceed to give it. The exception taken to the clause evidently lies against the word 'fulfil' as applied to the vicarious sufferings of the Redeemer; and it is thought by the objector that a law can only be 'fulfilled' by those to whom its requirements extend. If this be true, then the moral law must ever be unfulfilled by man, and therefore its threatenings must ever remain in force against man; how then can he be saved? To restrict the use of the word 'fulfil' thus, is in my view, to be content to be forced to the conclusion just named. Now Mr. Editor, I look upon a law as supposing two things as to its demands,—obedience and penalty; and I also think that a law is fulfilled when its requirements are answered. The law of God requires obedience, and thereupon promises blessing—'he that doeth it liveth in it,' but he that is disobedient must suffer for the wrong that he doeth.' Now the law of God has been broken: justification by it is therefore impossible; but in the sufferings of Christ its required penalty has been rendered; he was made a curse for us, and has therefore answered the requirements of the law, and thus, in my view, has fulfilled it. In this plain and popular sense I used the word 'fulfilled,' and I am unable to perceive how such a use of it is opposed to any scripture doctrine, or is likely to lead to any misapprehension of the work of Christ. It will from this be obvious that I do 'not intimate' formally, that the law demands a sacrifice; but that no mention is made in the decalogue of sacrifice, is no proof that one is not required by it. Assuredly the law intimates that punishment must fall on the head of the transgressor, and that he must bear its withering curse, unless some one will bear it for him; to these conclusions I conceive we should have been led, had the law been the last dispensation. Further, I think your estimable correspondent will agree with me, that the moral law in its spirit and design requires faith in Christ, because it demands a cordial belief in and reception of all revelations of himself which God should give to man; as then the gospel has revealed Christ crucified, the law demands that men should believe in him. With these views I do not think myself guilty of the charge implied in the words 'to maintain that the law requires a sacrifice would be to confound the dispensation of the law with that of the gospel.'

With this I might conclude my reply; but, as brother Scott has assumed that the objectionable phrase can neither be explained nor defended, except in the sense in which he interprets it, and therefore proceeds to fix upon me the consequences of his interpreta-

tion; I am bound in justice to myself to offer a few more observations. Having admitted that the judge on the bench fulfills the law by executing it; thus confounding the fulfilment of a law with its execution, and administration of it with obedience to it, my brother goes on to ask, 'Did Jesus suffer the real penalty of the law?' On this subject my discourse did not touch; and it is purely an assumption, that I look upon the blessed Jesus as suffering the *identical punishment* due to mankind from an offended law. There is nothing in what I have said that implies this. I thoroughly disavow this doctrine; the words 'real penalty' are the objector's and not mine, and the absurdity to which his argument leads, must be charged upon an imaginary opponent. I can understand how Christ might be said to bear the penalty of the law by bearing its curse; but this is far from

saying that he bore its 'real penalty;' between this there is both a distinction and a difference. I hold it as a firm conviction, that the divine Saviour rendered in his death an equivalent in moral government to what the everlasting destruction of all sinners would have been, had there been no eye to pity and no arm to save, so that God can now be just and the justifier of him that believeth in Jesus. I stand then on the same 'holy ground' with my brother, and hope that he will now see that 'when I draw near the cross of Christ I would not on any account debate the theme by low and vulgar allusions.' In the exercise of the charity that thinketh no evil, and with gratitude for an opportunity of removing an erroneous impression as to my doctrinal views, I remain, Mr. Editor, yours in Jesus,
Coveentry.

JAMES LEWITT.

OBITUARY.

REV. H. ROSE.

The Rev. H. Rose, our late minister at Bradford, after four or five weeks of great bodily weakness and suffering, departed this life on the 30th of Nov. His end was peace. 'Blessed are the dead which die in the Lord,' &c. It is pleasing to state that the greatest sympathy and kindness was manifested by ministers of various denominations in the town. He was interred in our burial ground, Dec. 4th, 1850, and his funeral was attended by the principal part of the dissenting ministers; amongst whom were the Rev. Drs. Aokworth and Godwin. The following ministers took part in the solemn service. The Rev. J. Glyde offered prayer before the corpse was removed from the house. At the chapel, the Rev. R. Horsfield read suitable portions of Scripture, and the Rev. H. Dowson prayed. Dr. Godwin, delivered a very affecting and sublime address, and the Rev. J. G. Miall prayed. The mournful procession then retired to the grave. Here R. Hardy of Queenshead gave a short but touching address, and J. E. Bilson concluded this solemn service by prayer.
 J. FIELDING.

JANE THURSFIELD died at Audlem, Cheshire, of consumption, Feb. 16th, 1850, aged thirty-six years. She had been a member of the General Baptist church, Audlem, thirteen years, during which time she lived under the influence of sterling and deep piety, and was therefore consistent in her profession as a member of a christian church. She was baptized, along with three of her sisters, by

her father-in-law, J. Thursfield, pastor of the church, and was frequently heard to express the great joy which beamed in her soul while following her dear Saviour through the waters of believer's baptism.

September 5th, 1837, she entered into the marriage union with Robert Thursfield, deacon of the General Baptist church, Audlem, whom she has left with three children to deplore their loss. Her affliction was of a very painful nature during the long period of four years.

Nothing of a trifling nature would ever detain her from the house of her God; and when unable to occupy her usual seat she had an easy chair placed in the chapel, while she was with difficulty supported on the road to the place where she was wont to mingle her prayers and praises with the people of God. As her bodily energies grew more enfeebled, and as she approached her latter end, her faith became stronger and brighter. For several weeks before her departure she desired that none of those who visited her would enter into any conversation concerning the present world; for she said, 'I have done with that.' She would often exclaim, 'Here I am: only waiting for my heavenly Father to take me home.' On her husband leaving her one Lord's day to join with the church in partaking of the Lord's-supper, as he left the room she said, 'I shall no more drink of the fruit of the vine till I drink it new in my heavenly Father's kingdom.' Those beautiful lines were often repeated by her,

'Jesus can make a dying bed,
 Feel soft as downy pillows are,
 While on his breast I lean my head,
 And breathe my life out softly there.'

And under a sense of her own unworthiness would exclaim,—

'Nothing in my hand I bring,
Simply to thy cross I cling.'

And under the excruciating pains she was called to endure, sang,

'Though painful at present,
'Twill cease ere 'tis long;
And then O how pleasant
The conqueror's song.'

One night, when no doubt she was meditating on the responsible duties attached to the christian life, she called to her husband with all the earnestness her feeble voice would admit, 'Work while it is called to day, for the night cometh when no man can work, for you see I can do nothing now.'

Though most tenderly attached to her children, her affectionate heart could freely surrender them, with all worldly prospects, and say, 'Not my will, but thine, O Lord, be done.' Every power of her mind seemed to expand with love to Christ. What distinguished her for some time before her departure was the delight with which she anticipated the time when she should be welcomed into the joys of her Lord. While conversing with a friend she said, 'You know last spring but one I was better; but last spring I was worse;' and then added, 'but next spring I shall be in heaven.' A short time before her death, while conversing with her husband, she entered into all the particulars respecting her funeral, and expressed a wish that the children's mourning clothes should be then made, with as much calmness and composure as if she was about to take a short journey.

She was exceeding anxious that her dear children might be early brought within the fold of Christ, and used frequently to entreat her husband, when she was no more on earth, not to neglect their eternal interests. The day before her death she enquired of the medical man who attended her if he thought she was dying. She said, 'Tell me; for if it is the case, it will be no unwelcome news to me.' He told her she was going through the dark valley. She then desired the children to be brought to her, one at a time, in order to bid them farewell and pray to God to bless them. She then requested her husband to read a portion of Scripture, and pray with her for the last time, after which she said, 'O that I could tell you what I now feel, but I cannot.' Her last words were, 'Bless the Lord, O my soul, and all that is within me praise his holy name. Christ is all and all to me;' then waving her arm, she said, 'Victory, victory; I have gained the victory through the blood of the Lamb. Into thy hands I commit my spirit, Lord Jesus.' So with a hope bloom-

ing with immortality and eternal life she sank into the arms of death.

Her death was improved by the Rev. J. Shore, of Tarporley, from, 'For me to live is Christ; and to die is gain,' to one of the largest congregations ever known to be collected in this neighbourhood.

JAMES COCKCROFT.—In paying the last tribute of respect to the memory of a departed friend, we sometimes find ourselves involved in considerable difficulties, especially in writing memoirs of aged people, with whom we have only had a few year's acquaintance, and at all times accompanied with pain and sorrow; yet in reviewing these solemn moments, the religion of Jesus Christ sheds a stream of light over the valley and shadow of death more pleasant than the summer's breeze, and louder than the voice of scepticism proclaims, 'thy brother shall rise again.'

James Cockcroft, of Ovenden, departed this life May 29, 1850, in his eighty-fourth year. He was baptized at Ovenden, and received into church fellowship by brother George Brearley, an old man and an occasional preacher, on the 23rd Sep., 1849, being then about eighty three years of age. His end was calm and peaceful. He was buried, at his own request, at the Methodist chapel, Ovenden, by Mr. Brearley, where I understand he had been a steady and highly respected member for more than a quarter of a century, and a laborious and useful Sunday-school teacher for more than forty years. He began to attend divine service in our preaching room, Ovenden Cross, in the year 1846. He was soon noticed for his regular and constant attendance, and was ultimately convinced of the importance, and even necessity of believer's baptism by immersion, through hearing a sermon on that subject, preached by Mr. Brearley. His death was improved by his aged friend and (to use his own expression) spiritual father in Christ Jesus, to a crowded congregation, on Lord's day, June 16th, 1850.

Perhaps it is worthy of notice, that the subject of the above memoir was not the first baptized at Ovenden above eighty years of age, since the General Baptists have opened their place of worship, in 1845. On the 3rd October, 1847, one Nancy Whitely was baptized and received into church fellowship, aged eighty-one. She had laboured under conviction as an awakened sinner for more than forty years, but could not see her way clearly to unite with the Methodists. She began to attend our meetings in 1846, and found peace with God through Jesus Christ, and in the full and confident enjoyment of that peace left this world, 1848, we hope and trust to reign with Christ in another and a better world. JACOB MOORE.

INTELLIGENCE.

BAPTISMS.

LEEDS.—On Lord's-day, Dec. 1, 1850, five more candidates (one of whom is connected with the army) were immersed by our pastor, the Rev. R. Horsefield, after an excellent sermon, from 2 Kings, v. 12. 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?' At the close of the service a large and deeply devotional prayer-meeting was held.

NOTTINGHAM, *Stoney-street*.—On the 1st of December, ten persons were baptized by our pastor, three of whom were children of deacons of the church. They were all received at the Lord's table in the afternoon, with one who had been restored. The congregations continue good, and more candidates are coming forward. E. M. B.

SHEFFIELD, *Eldon-street*.—On Lord's-day, Dec. 2, an addition took place by baptism, of six persons, four of whom are males. Four of the six were from Chesterfield, and had withdrawn from Pædobaptist societies 'for the truth's sake.' One of them has long been an occasional preacher. D. T. I.

FLEET AND HOLBEACH.—On Lord's-day, Nov. 24th, after a very clear and convincing discourse by Mr. Chamberlain, five candidates were baptized at Fleet, on a profession of their faith in Christ. They have since been received into the church. It is a pleasing fact that four of the newly-baptized are connected with the cause at Holbeach, where the prospect is now very cheering.

LONGFORD. Since our last report we have had three baptisms. One in May, when five here, and ten from Nuneaton were baptized into Christ; another in September of nine, and one last Sabbath of seven,—two were from Nuneaton. Three of those in September were brothers, and one of those last Sabbath, a Wesleyan of seven years standing.

LONDON, *Commercial Road*.—On Lord's-day morning, Nov. 3rd, our pastor baptized eight persons, after a sermon from Acts ii. 41. In the evening of the day seven of them, with two other friends from sister churches, were welcomed to the Lord's table in the usual way. W. B.

MANCHESTER.—On Lord's day, Dec. 1st, 1850, the sacred ordinance of believer's baptism was administered in Zion chapel, Broughton-road, Salford, Manchester, to one young female, who had been a member of the Wesleyan body. She had been convinced of

this part of her duty by the appeal of our pastor, the Rev. W. J. Garratt, who has been blessed with additions to the church for the last six successive months. May the Lord still prosper Zion, and add unto us daily such as shall be saved. W. S.

LEEDS, *Call Lane*.—On Dec. the 3rd, the ordinance of believers' baptism was administered to seven persons, four males and three females, who have since been received into the church, the formation of which has taken place since our last report. We have six more candidates for baptism. A.

WYMESWOLD.—Since our last report we have been favoured by some grounds of encouragement. Several have 'joyously received the word' and made a profession of love to the Saviour, in connection with our cause. On July 14th, four were baptized at Wymeswold, after a discourse on 'the importance of regarding christian ordinances according to the manner of their first institution.' L. W.

LEICESTER, *Dover-street*.—On Lord's-day, Dec. 8th, three young persons were baptized by the Rev. S. Chew, minister of the place.

ANNIVERSARIES.

LONDON, *Commercial Road*.—On Lord's-day, Oct. 27th, and following evening, we held the fifth anniversary of our pastor's settlement among us, and the first since the re-opening of the chapel. Sermons suitable to the occasion were preached by our minister on the sabbath; in the morning, from 1 Samuel iii. 19, and in the evening from Acts xxvi. 22, 23; after which, collections were made in aid of our building fund. On the Monday evening a large number of our friends took tea in the chapel, which was kindly provided by the ladies of our church and congregation; after which, several ministers and friends addressed the meeting, warmly congratulating both minister and people on the auspicious return of the occasion on which they had met. Allusion was made to the fact, that during the last five years, upwards of forty persons have been added to the church by baptism. The proceeds of the anniversary amounted to rather more than £90, making up the sum of £500, paid by the church and congregation within little more than twelve months, in aid of our Building Fund. Great praise is due to our young friends, who have contributed the sum of about £18 towards the object. We have been so greatly blessed of God in our late efforts, that we feel much encouraged in relation to the future. One friend, not

connected with us, manifested his kind feeling towards us at the above meeting, by promising £10 towards our next movement in the erection of new school rooms, which we hope to commence in the ensuing spring.

STOKE-ON-TRENT.—On Monday, the 11th of Nov. a tea meeting was held at the above place. The Methodist school-room was secured for the occasion. The object of the meeting was to interest the religious public of the neighbourhood in the plan formed for the erection of a new chapel for our friends, who have been much retarded and injured in being confined to a small upper room, most ineligible for the purpose. The meeting was numerous; about 250 partook of tea. The Rev. Messrs. T. Gill of Melbourne, W. R. Stevenson A. M., and Josiah Pike, of Derby, E. Stevenson of Loughborough, and several ministers of other denominations, addressed the meeting. It is pleasing to record that friends of other bodies contributed trays, members of the Establishment among the rest; Mr. J. Earp of Melbourne being unable to be present through illness, sent a kind note enclosing £5. Would that others would do likewise. The conviction of the brethren from a distance was that the opening is decidedly favourable and most worthy of the liberal support of the body.

STALEY BRIDGE.—On Lord's day, Nov. 17th, the annual sermons of the General Baptist Sunday school, Staleybridge, were preached by the Rev. E. Stevenson of Loughborough. The discourses delivered were strictly of a doctrinal, yet evangelical nature, and at once showed that they were the productions of a scholar and a christian. The collections amounted to the handsome sum of £35. 10s.
W. S.

LEAKE.—On the 22nd of September two discriminating and useful sermons were delivered by the Rev. T. Stevenson of Leicester, to good and attentive congregations, after which collections were made on behalf of the debt remaining on the chapel at Leake. On the following evening a tea meeting was held, highly gratifying to our friends. The attendance was very good. The trays were gratuitously provided; the proceeds were encouraged; and appropriate addresses were delivered by the Revs. T. and E. Stevenson, W. Marcus, W. Griffiths, Mr. T. W. Marshall, and others. The collections and proceeds of tea, &c., amounted to £18 17s. 1½d. L. W.

REMOVALS.

MANCHESTER. *Removal of the Rev. M. Shore.*—On Lord's day, Oct. 6th, the Rev. M. Shore, late of Tarporley, Cheshire, commenced his ministerial labours in connection with the cause at Manchester, the beneficial effects

of which are already perceived by an increase of congregation at all our services. On the Tuesday following, a tea meeting was held, to give our respected brother a welcome amongst us. Several kind friends who have frequently supplied our pulpit whilst without a pastor, were specially invited, in order to return them our sincere thanks for their past favours. Our room, which is ordinarily too small, was completely crammed. After a suitable introduction, our pastor gave a most appropriate address, on the ministerial office, especially in regard to large towns; after which a very kind letter, received from the church over which our brother was lately pastor, was read to the meeting, commending both him and his dear partner to our affectionate regard. The reading of the letter produced a visible impression on the meeting, testifying as it did to the esteem in which they were held. After encouraging addresses from Mr. C. Lindley, late of Nottingham, and Mr. W. Lindley, of Sheffield, in the course of which they congratulated the church on the prospect of having such a neat and convenient chapel, and that in so good a situation as had been chosen, several of our brethren supported the vote of thanks before alluded to, when responses were given by the friends to whom they were presented, testifying to the kindness they had invariably received, and their good wishes for our future prosperity. Several of them having previously manifested their good feeling by subscribing, unsolicited, to our new chapel though of a different persuasion. Since the above, another interesting tea-meeting has been held, to forward the interests of our new chapel, which, in consequence of the winter season being so far advanced, we have deferred commencing till spring. At some future opportunity we shall be glad to furnish particulars in reference to it; and at the same time, if convenient, present the readers of the Repository with a view of it, if you can promise us space.

MISCELLANEOUS.

MIDLAND SCHOOL FOR MINISTERS' SONS.—We have been favoured with a prospectus of an Institution about to be formed in Birmingham, under the guidance of a respectable committee of ministers and gentlemen, which proposes to give board and education to the sons of ministers at half-price. It is open to all denominations, and is not to be restricted to the sons of ministers. It has the smiles of most of the ministers in Birmingham and neighbourhood, and will, we trust, receive the support which it deserves. Contributions and correspondence may be addressed to the secretary, (who will be happy to give any information) Rev. T. H. Morgan, Church Hill, Handsworth, near Birmingham.

MISSIONARY OBSERVER.

AN ACCOUNT OF THE FESTIVITIES AND OBSERVANCES OF THE CHINESE NEW YEAR.

BY J. S. HUDSON.

THE Chinese stated seasons of recreation are far more numerous than ours. The autumnal and vernal equinoxes, the summer and winter solstices, third month and third day, fifth month and fifth day, seventh month, from the 1st to 15th, ninth month and ninth day, with the birth-days of many of their deities, are some of the periods when this 'too superstitious' people practice their gross and sinful worship. There is no period however, which is more universally kept than the first day, and the first few days of the new year. On this occasion idolatry, feasting, and congratulations, become the *business* of all, high and low, mandarines and people. Notwithstanding this, everything and everybody have a formal, serious exterior at least, instead of that free and smiling openness which would be a better characteristic of the season.

The contrast between the last day of the old year and the first of the new, is very impressive. The exclamations which aptly characterised the impression made on my mind, as I passed through the streets of this city 'wholly given to idolatry,' on my way to our chapel previous to the new year, were, what a sight! how sickening! how lamentable! how sinful! I met crowds upon crowds of men, almost all of them bearing on their shoulders, or carrying in their hands, the things which they had purchased for their new year feasts. The things which they carried consisted of incense sticks, paper money in the form of ingots of silver and gold, candles, new papers with the picture of the furnace-god, door-god, &c., on them, which they bought to put up in the place of the old, and many other things which are used in the idolatry of this pagan people. Of eatables everybody carried a piece of pork at least, besides some had hams, fowls, fish, ducks, geese, mutton, cakes, biscuits, &c. All these are first offered in sacrifice to heaven and earth, before they are eaten by the people. The streets were excessively thronged by purchasers of these things, and by the numerous servants of shops going about from one customer's house to another, to demand payment for the goods obtained at their shops during the last quarter. Here and there I saw a man worshipping at the niches of the gods of wealth. On the stone grates of these niches I noticed pieces of straw and bits of string, tied by men who had made vows, of which these trifles were

the tokens. All this stir and activity is preliminary to the new year. Idolatry and debasing superstition is entwined with everything this people do. I could not but reflect that the heathen amongst whom I was dwelling, though they showed activity, life, and devotion worthy of a better cause, were in reality dead, corpse-like masses. How deplorably ignorant of the life and immortality of the Gospel! How basely subject to falsehood and sin! Living, yet surrounded by, and in the actual performance of, that which kept their souls within the precincts of the gates of death, and would bring on them eternal misery. And this because they were totally ignorant of the 'liberty wherewith the gospel has made us free.' Well may ignorance have as its distinguishing epithet the word 'darkness.' 'Darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising.'

The first day of the Chinese new year presents a scene which astonishes one who has been accustomed to see them pursuing their business without cessation. He would think that the Chinese *en masse* had been transformed into one of the ever changing forms of the metempsychosis. With a few single exceptions all the shops are closed. Trade and labour of all descriptions have ceased. The artisan who the previous evening would hardly have been recognized through the dust which disfigured him, now paces the streets in a rich red tasseled cap, and a long flowing dress of silk and fur. The aged merchant who is dressed decently always, has now a lavish expensive costume, and seems to take great pride in being followed by his sons, grandsons, and perhaps great-grandsons, in procession, to worship the idols at the city temple. The literary man who may have obtained the first or second degree, directs his steps to the same place, with his cap proudly decorated by the aristocratic distinction—a brass button. The very poorest, who can boast of none of these outward tokens of respectability, either pay a very short visit to the temple, or else pass the day in the enjoyment of that sleep and rest of which many were deprived the previous night. The torn papers of exploded crackers were plentiful everywhere, but literally covered the stone slabs of some streets. As regards external

appearances, closed shops, the people neatly attired, the quietness of the whole scene, the absence of indecorum, and not the slightest exhibition of levity, all combined to force the thought on my mind, that I saw in its minor external characteristics at least, the *future christian Sabbath in China*.

I will now proceed to narrate the events of the day. We arose early in the morning and proceeded to the Confucian temple, near the Salt-gate, for the purpose of witnessing the prostrations of the government officers to the Tablets of Confucius and his seventy disciples. One by one, as daylight approached, the officers came with muffled gongs, and dumb criers, leaving their chairs without the gate. The officers assembled were, as follows, the commanders of the nine military cantonments of this city, the magistrate, the prefect, the general, and the admiral, the two last are Manchus. To the first officer that came we addressed a few words and gave tracts, but as he did not invite us into the room where they sat, we spent the time with their servants and underlings, to whom we addressed some religious instructions. By and bye a cup of tea was handed to each of the officers, who took their cups and sipped the tea simultaneously. The general and admiral were the great ones, and every thing they did was servilely imitated by their inferiors. After a mat and furs had been spread in an open court before the tablets, they came out to perform the *Routow*. Here again fulsome ceremony produced a ridiculous scene. The general and admiral stood mutely opposite each other for some time, neither in his excessive respect daring to move a step before the other, and the difficulty was only overcome by each tacitly assenting in the same mute way, to compromise their honour by mutually advancing a step at the same moment. There was nothing which gave me a better idea of the vulgar word *sheepishness* than this farce. Neither spoke, neither moved. The slavish ceremony allowed them only the language of looks, which though of some use, was evidently a failure in this instance. It failed to give precedence to either of them, and therefore they could only advance together. They ranged themselves in ranks, the one on the right of the porch, and the other on the left. An underling then called out in a loud voice the order and the number of their prostrations as follows:

The first command is *Tseu wei*, advance to your places. 2nd. *Seu leih*, stand in order. 3rd. *Pae*, prostrate yourselves. 4th. *Kow show*, knock your heads. 5th. *Isae kow show*, again knock your heads. 6th. *Yeu kow show*, again knock your heads. 7th. *Hing*, arise. The prostrations are three in number, and the knocking of heads is three times at each prostration, or nine

times in all. The whole is concluded by the command *Thae pan*, retire in order. A small quantity of incense was all I saw placed before the tablets. Such was the worship we saw paid to tablets in the dawn of the first morning in this Chinese new year. As we knew it would be performed again at the city temple, we immediately proceeded thither, after we had handed to the mandarines a few of our tracts. In the city temple, we spoke to a large crowd of people, and distributed several hundreds of tracts to the numerous idolatrous votaries who were present. After the lapse of some time the mandarines made their appearance. The worship of these idols was a ceremony fraught with far more serious consequences than the adoration paid to Confucius. At the latter no one was present but ourselves and the inferior servants of the officers. In the city temple a large number of people were collected who were witnesses, and when the ceremony was over, imitators of the public example set them by the representatives of their sovereign. Only two prostrations and six knockings of the head were made to the idol however, thus a marked difference was shown in their political estimation of the rank and superiority of the two—the idol and Confucius' tablet.

Such is the state worship of China. No reflections can add any weight to the simple statement of such a fact. The Chinese are slaves both spiritually and physically, though the thunderings of the *vox populi* of China are frequently more effectual for the realisation of partial liberty, than the famed constitutions of the lands of freedom. To the *vox populi* of China we would say, to the whole world we would say,

'Spirit of freedom, on,
And pause not in thy flight,
Till every clime be won
To worship in thy light.

Then where the mountains sink,
And where the valleys rise,
The beacon lights of liberty
Shall kindle to the skies.'

LETTER FROM REV. C. LACEY.

PASTORAL VISITS, &c.

Cuttack, August 31st, 1850.

MY DEAR BROTHER GOADBY.—I informed you two months ago that I should write to you before long, and I feel disposed to attend to my promise by the mail which leaves in a few days hence. I fear you feel ere this that you have received sadly *too much* from me in that long letter containing some account of our journey to and from Conference: and suppose you do not complain now of the paucity of matter from me. I received

your last; and quickly circulated it. Many thanks for all its information, for all the interest it evinces in us and our work; and for all the affection it breathes. It contained a bit of something good for us all, and for some time afterwards we all wrote and talked about our feast. It is useful to us, and we like to be told that our immediate friends are still not uninterested in us,—that they have not forgotten us,—that they still love us and earnestly pray for us. Next to the approval of God it is pleasant to feel that they have the approval of his people. Their sympathy, their good wishes, and their prayers, are supporting and stimulating. Many of those with whom I was personally acquainted are gone into eternity; and most of those who now support the Orissa mission are unknown to me. Nothing on earth, except the work which engrosses my heart, would be more gratifying to me than to come over to you, and assure our friends of the importance of their labours in the missionary department—to assure them of the good that has been done and is now doing. I feel that I should have my energies taxed, and should then be far below the merits of my theme. But I cannot come to make their acquaintance; I cannot leave my field, my work, or the church which is collected around me. At present I can only ask you to make my affectionate salutation to the friends in Wood-gate particularly, the supporters of the mission generally, and ask them not to be weary in well-doing. They have already reaped much, but they will soon reap much more. The tree of life is planted in Orissa, and its healing influence is extensively felt. A tract of jungle has commenced to be cleared; but we must still labour; we must, as the Hindus say, root up as well as cut off, or else what was cut will soon be replaced by vigorous shoots from the living roots. We must plough, sow, and water our field, and then in the reaping time we shall gather an abundant crop. A meeting of 2000 brahmins has been lately convened, to judge and punish some young Bahoos, or rich young native gentlemen, for drinking wine and eating beef. But they have gone away disappointed, for the young men told them they should still eat beef, and did not regard any more either the Bades, the Shastres, or the Brahmins. Hindooism has been shaken to its centre. These young men have taken refuge under the liberty of conscience law, which has recently passed the legislative council. I am happy to say that christianity has to day had a very signal triumph in Cuttack. Our converts are from many castes, from the Chandal to the high twice-born, the brahmin; but we have not yet had a gowra, a person of the cow-herd caste, a very good caste in Orissa. We have had a gowra, but then he had lost

caste before he became a christian. A very respectable young man has given up his caste, and has become a disciple of Christ. His wife has joined him, and I have now in hand a letter for his mother and sister, exhorting them to follow his example, and I suppose they will do so. To day they are all to be expelled caste, but more than this their enemies cannot do. The boast of the gowras is now at an end!

I had resolved to give you a history of my last visit to that little prosperous rural christian colony known by the term Choga, or the six villages, but properly called Udayapur; however I understand that brother Brooks has done so, and I therefore will fill up my letter, which must be light, as this is the day of grace, the last possible day for the mail, and may perhaps write you an account of my visit to Udayapur, which I am intending to make next Lord's day. There is more simplicity and fewer forms of sin prevalent in the country than there are in the city, and religion flourishes better. Besides, the people are agriculturists, and cannot do more with hand labour than just get their rice and cloth; and this is a great advantage, for a hindoo cannot bear to get rich. In place of a visit to Choga, walk with me on my pastoral round on Friday last. I arose at half-past five, and ere I was out of my bed-room, our friend S—, a captain in the 30th. M. N. I., and his young and pious and excellent wife were at the door. They had had their morning ride already, and had called to see how we all were, and to talk over a few matters. Captain S—, is collector and treasurer of our pastor's fund, which has been very helpful to us in starting our native converts in some way by which to get their salt and rice, or their bread as we should say in England. The fresh air in this land of the sun, must be taken in the early morning, for by eight o'clock it becomes very hot. My first visit was to a poor woman in Lacey naggar, a christian village of ours. She has been bad of rheumatism for six weeks, and cannot get off her wretched floor mat. She is not a serious woman, and so a few words were directed to her. 'Bell-gowri nia, or, well mother of gowry, (the wives of Hindus are called by the name of their son or daughter if they have one, otherwise bhow, or wife; never by their name) your body is heavily afflicted with pain, but have you no thought about your soul?' 'O sir, I am a poor ignorant woman, what do I know about a soul.' I explained its capabilities to her, and set forth its danger in consequence of sin, and pointed out the Saviour, begging her to attend to these things.

My next visit was to the house of a very violent woman, who has succeeded in mastering her husband, and who had been quarrel-

ing with a peaceful and pious neighbour. I had been appealed to, and must settle the affair. I have had frequent similar appeals against the same person before, and therefore must be severe. 'Well, Lockshme bring me your agreement for this house and land.' Lockshme brings it me with great reluctance, and I read, 'I Lockshme agree to pay two rupees a year for the half acre of ground which I occupy to the sahib, and if I violently disagree with my neighbours, or lie, or steal, or talk filthy language, or commit adultery; then I agree that the sahib may come and turn me out of his christian village at twelve o'clock in the day, and I will not complain. (Signed.)

LOCKSHMEE.'

Well, Lockhi, you have been calling the wife of B. a bad woman, and a deal more: you must go out, or I shall direct your neighbours to turn you out as you have said they may. Lockhi can say nothing: her anger is now over; and her husband comes up and turns intercessor. 'Sir, every one knows your mercifulness; you are the father of us all; let there be an order passed for this noisy woman's forgiveness.' The man is a good man and a member; and Lockhi stands crying, and I am disarmed. I say, 'Well, it must be as B's wife says: if she will forgive you, and you promise to do so no more, then I am willing. The husband had been to B's wife, and had got her to forgive the woman; and so she is called in consequence. 'Trebane, have you forgiven this woman for so grossly and falsely abusing you?' 'Yes, papa, I have; she is sorry now, and says she wont do so any more; so please let her be forgiven. How can she be turned into the streets in the middle of the rains?' Two or three witnesses are appealed to, and Lockhi is forgiven on promise of better conduct; and I proceed to the house of Moses.

'Well Moses, why are not you gone to work to day? Now do you mean to support your wife and family? If you dont, and shake off these idle habits, Moses, you will be ruined, and become offensive to every body. Moses, I shall set my face against you if you wont work, and therefore look out.' Moses drops his head and says, 'Sir, you are the shepherd of the church, and pray consider that I have been brought up in the boarding school; I have grown up in the shade, and how can I now work in the sun. Get me, Sir, if you please, a door-keeper's place, or a bearer's place somewhere, and then I can work.' 'Moses, nobody will have you for a bearer, and I would not if I could, get you the idle place of a door keeper. The fact is Moses, you are fitted for nothing but day work, and that you must do. Go into my compound and work there for a month, and you will by that time have learned to bear the sun. Come Moses, mind what I

say; it is for your good; why should I concern myself about you otherwise.' Here follows a little talk about better things with Moses' wife, in which he also is referred to, closing with a little advice.

My next move is to Society-poor, another christian village, which honours our society by having adopted its name. The first place was Mark's house. He has an old mother and a young wife. The mother is a member, and we believe a good woman; Mark is a careless and graceless lad, but his little wife is seriously inclined. 'Well Kousali, how do you feel your mind to-day?' 'Sir, I am very unhappy.' 'Why are you unhappy?' 'I am a sinner.' 'What is sin?' 'Breaking the Ten Commandments is sin.' 'Repeat them.' Here she repeats. 'Well Kousali, whom have you robbed, whom have you murdered, &c.?' 'None sir; but though I have not openly done these, I have had a disposition to do so, and God judges the heart.' 'Who told you this, Kousali?' 'Jesus Christ.' 'And what is the fruit of sin, Kousali?' 'Eternal hell.' 'And how can sin be removed Kousali?' 'Jesus Christ died to atone for sin; he died for me, and if I believe in him, I think I shall be saved from sin.' 'Do you pray, Kousali?' 'Yes.' 'What do you think of sin, Kousali?' 'Sir it is a very bad thing.' In this way half-an-hour was spent with Kousali; and she received instruction and encouragement. In paying such sort of visits, in which all sorts of business was to be attended to: as comforting the afflicted, censuring the idle and abusive, directing the enquirer, and warning the hardened, I spent the day till four o'clock in the afternoon, when I was well tired, and called at the house of our friend adjutant Smith, to rest.

Oct. 2nd., I have no time for more now, and it is dark hour. I have just heard that the Donation has been abolished, and that there is a notice posted on the door of Jagannath's temple to that effect. The raja is to be allowed to collect a free-will tax within the temple. I fear this news is too good to be true. I have written to the commissioner to ascertain, but he delays a reply, and these letters must go. We have had a serious loss here. Our valuable and much-loved native brother Bamadabe is dead. He died like a christian; resigned to the will of God. He has been a preacher about seventeen years, and a christian about eighteen. About my own family I have not now time to tell you. I have three, and they are all at home. I am expecting some employ for the eldest, Carey, something in the way of translation of government regulations. The government have offered it to me, and I have accepted it for my son. I of course shall have to be responsible till he can do well without me. We are all pretty well; have a baptism next

Lord's-day, and so has Bailey at Khundittur. We have twelve candidates at Cuttack, ten more at Choga, and hope to have baptisms at both places during Conference in November. Farewell. Ever yours affectionately,
C. LACEY.

A SABBATH AT CHOGA.

COMMUNICATED BY REV. J. BUCKLEY.

Mrs. BUCKLEY was with me and greatly enjoyed herself. The journey was much less difficult than is usually the case in the rainy season, owing to there not having been any heavy fall of rain for several days. The sail across the Mahanuddee was very delightful; and the road through the rice fields, though there was no lack of mud and water, was not so bad as it often is, so that we reached the 'mount' by the time of sunset. I always visit our poor christian people here with much pleasure, and often admire what the grace of God has done for many of them. Their number has greatly increased since I first visited them, shortly after my arrival in India. Many of them, I have no doubt, 'owe their own selves,' as it regards this life, to the blessed influence of our holy faith: the grinding oppression of the rajah, if they had remained idolators, would probably ere this have cut off many of them in the midst of their days.* The abject poverty in which they came, has given place to comparative comfort; comparative, I mean as to their former condition; for as compared with the benefits with which Providence 'loads' many of us, their comforts are still few and scanty. There is an air of comfort and cleanliness about many of their humble habitations, while here and there the little garden near the house presents a pretty appearance; and though in so large a community no general remark can be made applicable to every one, yet I think, on the whole, they are industrious and hardworking; while a goodly number, I trust, rejoice in hope of a better life beyond the grave. An unhappy proneness to quarrelling is one of the sins which easily beset a converted native; and from this our friends here are not exempt; but they are happily free from many of the noxious influences which largely affect the inhabitants of a considerable city like Cuttack. I forget whether I have told you, but I think I have not, that the small, delapidated, inconvenient, mud habitation in which, in former days, we were obliged to lay our heads, has been taken down, and a now and comfortable bungalow for the use of the mis-

sionaries on their frequent visits to Choga, has been erected. The landscape, as seen from the verandah, is at this season lovely: it reminded us of English scenes, and suggested pleasing thoughts of the great and good Being who 'blesseth the springing of the corn, who crowneth the year with his goodness, and whose paths drop fatness;' and as on the other side of a little stream, which is much swollen in the rains, were seen lovely green fields,—it led one of us to repeat a part of one of Dr. Watts's fine hymns,

'Sweet fields beyond the swelling flood
Stand drest in living green.'

But the 'swelling flood' that was near us, unlike the Jordan, is unknown to song; and the fields that delighted our vision were not so lovely as those of 'the pleasant land,' which an unbelieving race 'despised.'

The manner in which the Lord's-day was spent, realized the pious prayer with which we often hail its happy dawn,

'In holy duties let the day,
In holy pleasures pass away.'

The morning prayer-meeting was well attended: I counted about forty there; five or six offered prayer, two of them especially with a propriety and feeling which reminded us of the edifying manner in which we have heard plain but warm-hearted christians at home engage at the prayer-meeting. I always liked a good, soul-quickening prayer-meeting—and I do still; and I assure you it is deeply interesting to hear those who once worshipped stocks and stones, possessed of the spirit of adoption, cry, Abba Father, and address the throne of mercy in a manner which shews that the sacred exercise is to them not a strange thing. At half-past ten an experience meeting was held: a word of exhortation, founded on I Peter v. 9, 'Whom resist, steadfast in the faith,' was delivered; and as the devices of Satan, and the manner in which he should be resisted, were somewhat enlarged upon, it left less time for the other part of the service, which was however of a pleasing and useful character. Pursuing the ministering brother at this place, was the first to speak. He had been in the city of destruction; but by the grace of God he had been delivered from it. Referring to the time when he began seriously to think of leaving his idolatrous connections, and uniting with the Lord's people, he said,—how many fears agitated his bosom at that time; and he mentioned it with thankfulness to the Lord that none of those fears had been realized. Since he had known the grace of God in truth, he had lacked no good thing. He daily felt his weakness much, but had recently derived much comfort from thinking of Rom. viii. 35, 'Who shall separate us from the love of Christ? shall tribu-

* A faithful recital of the exactions to which the subjects of these Hill Rajahs are subjected, would startle many of your readers.

lation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nothing could separate us from his love. He felt great anxiety in relation to the important work to which he had been appointed; he felt himself unworthy of it; he was not sufficient for these things; but he looked for help to him who could give it. Hurree, the deacon, and one of the oldest members, said a little. He was once as a lost sheep; he was once in darkness, now he enjoyed the true light. In prayer he found peace. Brumanunda, the school master of the village, next arose—I may add for your information that this young man has not long made a profession: he comes from the vicinity of Khuuditta; and one of the last times our late estimable brother Bonamallee came to Cuttack, was to bring this interesting young person to relate the exercises of his mind. He seems to possess a good understanding, and to be capable of improvement. I trust he will be steady and consistent to the end. He bore a very pleasing testimony, in a private conversation I had with him, to the good effect which Bonamallee's consistency and affection had exerted on the minds of the sober and thinking portion of the heathen community in the vicinity of Khunditta. But to return to the meeting. He told us he had not been long in the way, and therefore was very weak; sometimes the old nature rose up again, occasioned him much trouble, and led him to his falling, but then the Lord raised him up again. Ras-Dowri, a man of sobriety and experience, the first-fruits of the Sabara tribe* to Christ—the first-fruits you know are often the best—next spoke. He did not say much, but the little he said was to the point. The remark he made will find a response in many a christian bosom. The battle was constant; the struggle between the old and new nature was increasing. It is a good evidence of a state of grace when a man can truly use such language: the ungodly are strangers to the conflict. Gunda, a young member, spoke next. He said how anxious they had all felt on account of the rain being withheld; (a very important matter in an agricultural district certainly) they had met for prayer in reference to this special object, and while praying the Lord had granted what they requested, and the clouds had poured down rain. He could not but bless his name. But while rejoicing on this account there was cause for grief: a sister was near her end, and the Lord had since taken her away. He thought on this wise, in reference to her removal, she had gone before and he and the rest must follow. A few words suggested

by what the different friends had said, were then addressed to them, and a short prayer closed this pleasing service.

In the afternoon the Lord's death was shown forth. 'The Lord's death' is a phrase with which we are familiar, and therefore it may be feared that it is often repeated without suitable consideration. To the reverent student of the Bible it suggests many important reflections. The Lord died. The Prince of life was killed. Acts iii. 15. The Lord of glory was crucified. 1 Cor. ii. 7, 8. The collection of apposite words is remarkable. Here is mystery, but in this mystery we humbly confide. I endeavoured to show our friends that we should come to the table at which the Lord's death was shown forth, confessing our sin and relying on atoning blood. The chapel was well filled on both occasions.

A sermon was preached in the evening on the instructive history of our Lord healing the woman with an issue of blood. Evening services are never so well attended by the natives as are morning and afternoon opportunities; on this occasion the attendance was pleasing, though not so large as at the other services.

As we remained with our friends till Tuesday morning, I must tell you a little of how Monday was spent. We went out pretty early in the morning to visit them at their houses, and remained amongst them till the fierce rays of the sun rendered exposure undesirable. At noon, Mrs. Buckley held an experience meeting with the sisters, which from the brief report I heard of it, appeared to be a very interesting opportunity. Suppose I tell you the substance of what I heard respecting this service. Hanuahma, the wife of the deacon, and the first woman in that neighbourhood who confessed the Lord, told them of days long since past, when her husband and herself stood alone. Great was the persecution which they both had to endure. The bearer, Padhan (the head man of the village) gave her a good beating. When her husband was baptized she was kept from him for several days by force. Afterwards, being turned out of their house, they got a little place to live in; but at that time she had no one to speak to when her husband was at work in the field; none of the women would help her in any thing, they only abused and persecuted her; but the Lord had been gracious and helped them. And when she considered how many of the Lord's people there were now, where formerly there was none, she saw plainly that it was not the work of man; the power of God had affected this change, and she prayed that his church might prosper more and more. Rukoomi, the daughter of the native preacher, referred to her father being stationed last year at Berhampore; she had

* For an account of this tribe see Sterling's description as given in Pegge's History, p. 51, where they are called Sowrs.

received much instruction; but it was while at Berhampore that a sermon preached by Mr. Stubbins, from 'Quench not the Spirit,' awakened her to seek the Lord. Nullita, one of the rescued Khond victims, now married and settled at Choga, said a little about the goodness of the Lord to her. Like a deer chased in the mountains and ready to die, such was her condition formerly; exposed to death, naturally and spiritually; but by the goodness of the Lord, she had been rescued from temporal death and placed in the school where she had been taught to know the Lord. Mamka said that her mind had been much impressed by the removal of one and another of her sisters by death, more especially by the last event of this kind that had taken place in the midst of them. Darka, whom the Lord had just called, was her companion in the school. Reflecting on these events, she thought on this wise,—The church of the Lord was like a garden; and as the gardener first gathered out of his garden the full-blown beautiful flower, so it appeared that those whom the Lord had called were those who were most ripe for heaven. She considered that the Lord designed to instruct and admonish them by these events, that they might be prepared for the change, and might 'set their affections on things above, not on things on the earth.' Prayer was offered with reverential feeling, and with a pleasing adaptation to the service, by Bella and Sume—the former has a very happy gift.

In the evening a church meeting was held, when three candidates were proposed for baptism. One of them, a young man, in relating to me the exercises of his mind, previously to the meeting, referred to an address delivered by brother Lacey on his last visit, as having impressed his mind; but he had been especially aroused by a discourse that Parasua had preached, from—'They that are whole need not a physician, but they that are sick.' While listening to this discourse he felt that he was sick, and needed a physician. He appears in earnest about salvation. The other two were females: one of them far advanced in life; but there is reason to hope that 'at evening time it will be light' with her. Her case, as illustrating a curious usage of the Hindoos, as it respects the names of females, may excite a smile. I mentioned at the church meeting, that the aged relative of Brumanunda wished to be proposed as a candidate, and appealed to one of the friends to give me her name, that I might write it, but he could not tell me; another said, 'I do not know her name;' a third could give no answer; I therefore asked her relative to tell me the name of his mother-in-law: 'Indeed I do not know it!' was his reply. A messenger was sent to the woman, but as I got

no answer, I should not be surprised if she herself had forgotten it, probably not having heard it for many years. A married woman is never described by her proper name, but is spoken of, if there be children, as the mother of so and so; if not, as the sister of so and so, or in some such way. But to return to my story,—a good account was given of the candidates, but it was agreed that the name of one of the females should remain, on account of her limited acquaintance with divine truth, she having but recently come out from heathenism. Reproof was then administered to one who had walked disorderly.

USEFULNESS OF MISSIONARIES TO THEIR OWN COUNTRYMEN.

Mr. Bailey in a recent letter furnishes the following statements:—

A few days after my arrival in Calcutta. Mr. Lewis, the pastor of Dum Dum, told me that there was a young man in the 7th. regt. that had recently arrived from England, who wished to see me, and from his description I was sure that it was James Bratby of Quorndon, son of Mr. and Mrs. Bratby who were formerly members of the church at Quorndon. Mr. Lewis kindly offered to send word to the young man that I was in Calcutta, and that I should be happy to see him. After a few days he came down; and I shall not soon forget our meeting. For years he had been one of my most intimate friends, and was baptized by the late Adam Smith at Quorndon only a few days before I was baptized at Woodhouse. Little did I think on that day, as I saw him baptized and received into the church, that he would so far fall away as to be compelled to leave home and friends and enlist as a common soldier, and at length find his way to India, and much less did I then think that I should see him there. On the following Sabbath I went to Dum Dum, and found James in his quarters. I took him with me to the chapel, where I preached. He had long been absent from the services of the sanctuary. At the close I entreated him to return to the Lord, assuring him that if he sought the Lord in earnest he would not seek in vain. After a few sabbaths I went again, and spent the whole of the day with him, except during the time of service. I talked with him and prayed with him, and he seemed much affected. Before I left, the regt. was ordered to Calcutta, and I saw him there again and begged him to attend regularly one of the Baptist chapels in that city. I also introduced him to several friends there; and I have since heard to my great joy that he has been received into the Lall Bazar Church (Baptist.)

One Sabbath evening as I was going into the pulpit at Lall Bazar Chapel, one of the Deacons said to me, 'There is a young man here who is inquiring for a Mr. Peggs, General Baptist Missionary,' I wished the Deacon to tell the young man to wait until the close of the service, and that then I would speak to him in the vestry. Accordingly he came to me, and I turned towards him saying, 'Well friend, what have you to say?' 'I want to know, Sir, whether you know a Mr. Peggs a general Baptist Missionary?' I replied, 'More than twenty years ago there was a Mr. James Peggs in Orissa; but he is now at Burton-on-Trent, in Staffordshire.' 'O Sir, I don't mean Mr. James Peggs; I heard him preach a year since last Sunday night, at his chapel in Burton.' I found afterwards that he meant Mr. George Pegg, who is now at Commercial Road, London. He had some idea that he had come to this country as a missionary. He told me that his name was Muggleton; that his father and mother were members of the G. B. Church at Melbourne; that he knew you and was related to Mr. Robert Pegg of Derby, and several others that I knew. After listening to these statements I said, 'Well, and how came you here?' He replied, 'I was apprenticed to a butcher at Burton-on-Trent, but I disagreed with my master, and like many other foolish young men in England I thought I could do much better in Australia than at Burton; so I left for Sydney; but I soon wished myself at home again.' 'Well, and how came you at Calcutta?' 'O, I thought that if I could get to Calcutta it would be easy for me to get employ on a ship, and by this means get back again to England; so I engaged myself, in connection with another young man, as groom on board the Royal Saxon, which was sailing with a ship load of horses from Sydney to Calcutta; but my companion died on the road, and I am now left alone.'

He regularly attended the means of grace at Lall Bazar; but ere long he came to tell me that his money was all gone and in consequence he could not stay any longer in a boarding house; and where to go or what to do he knew not. I tried all the influence I had to get him a passage in a vessel, but in vain; he was at length therefore compelled to go to the Union House. This intelligence was conveyed to him one evening after the weekly prayer meeting in the Lall Bazar Chapel; I was present at the time, and I think I shall never forget my feelings on the occasion. He stood for a moment or two, and when he could bear it no longer he burst into tears, exclaiming, 'O if my poor mother knew what would she say?' Never, I would venture to say, were his friends so dear in this young man's history, as at that moment. O, I thought, my dear young man what would your mother say could she see your sorrows

and tears. He went to the 'Union House,' and in a day or two afterwards a clergyman of the Establishment saw him there, and after making some enquiry into his case he went to the river and very shortly obtained a passage for him on board a ship that was bound to the Mauritius, which he hoped would afterwards go to England.

REV. W. JARROM'S RETURN.

[The following extracts from a private note shew that Mr. J. may be soon expected in England.—Ed.]

Off Gutzlaff Island, Aug. 23rd., 1850.

MY DEAR BROTHER.—This island, which is named after Mr. Gutzlaff, is about sixty miles from Shanghai, which all ships make, both on the homeward and outward bound passage. We made it yesterday; it is nearer us this morning. We left Shanghai on Tuesday, the 20th. instant. We have just come to anchor; the tide is so strong, that with a head-wind we are obliged to stop while the tide is running in. We have done so all along. I should think now we have done so for the last time. I am the only passenger; pretty good accommodations. We shall be a sad long time on our way: I fear at least five months. I hope to get a good deal of study done, of various kinds. Every thing goes on pretty well at present. It is not unlikely I may place foot on Africa before I see you: I think we shall put in at Cape Town; and I hope to land at St. Helena too. You will see I have expressed a desire to take up my abode with you for a few weeks: but it has occurred to me that if Jane has so many boarders I had better not attempt it. My paper is full. You will get this in November. I am yours, sincerely,

W. JARROM.

BAPTISMS IN ORISSA.

From a recent letter, we extract the following pleasing intelligence.

Cuttack.—July 7th, 1850, three young persons from the female asylum were baptized by Mr. Buckley.

Choga.—Sep. 8th, two converts were baptized by Mr. Lacey.

Berhampore.—In September, three pious Europeans were baptized. It was an interesting time.

Piplee.—In September, Mr. Millar baptized an aged guru, at the Konas, a few miles distant from Piplee. Many were present who had formerly worshipped him as a god. They were much chagrined to hear him confess himself a sinner, whose only hope of mercy was through Jesus Christ. The guru received his first christian light from reading the Gospel of Matthew.

THE
GENERAL BAPTIST REPOSITORY

AND
MISSIONARY OBSERVER.

No. 146.]

FEBRUARY, 1851.

[NEW SERIES.

A GLANCE AT THE PAST HALF CENTURY.*

'Blessed be the name of God, for ever and ever; for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.'—Dan. ii. 20—22.

THIS evening, (Dec. 31,) we conclude the religious exercises, not only of the year 1850, but also of the first half of the 19th century of the christian era. At periodical intervals it has been our custom to review the past, its mercies and its blessings, its errors and its negligences, that we may be thankful to God for his favours, and penitent before him for our faults. There will not be any thing out of keeping with this useful custom, nor unsuitable to the present season, if we extend our review, not to the expiring year simply, but to the half century now past; a period full of great events and important changes; and one in which, through the goodness of God, there has been, on the whole, an advance in many things pertaining to the present and future welfare of the family of man.

In our text, we have the devout praises of the prophet Daniel, uttered on a memorable occasion. The king of Babylon had a dream which troubled him; but what it was escaped his recollection. With the folly of a

despotic monarch, he required his wise men, or astrologers, and soothsayers, to reveal to him the dream, and also to give him the interpretation. This, of course, was beyond their power; and, in his fury, he commanded that all the wise men should be slain. Daniel and his companions, though neither astrologers nor magicians, were sought for that they might fall with them. This led these pious Hebrews to obtain time, that they might pray to God for his mercies, that he would reveal this secret unto them, that their lives might be spared. God, the God of their fathers, heard their prayers, revealed the secret to Daniel, and used this event as a means of honouring himself, and of elevating his servants who were captives in a strange land. The dream, as you are aware, was of a colossal image. The head of gold; the breast of silver; the loins of brass; the legs of iron, and the feet, partly iron and partly clay. These portrayed the four great monarchies. The gold represented the Chaldean; the silver, the Persian; the brass, the Macedonian; and the iron, the Roman state. There was

* Delivered by request at the Midland Conference at Derby on Tuesday Evening, Dec. 31st, 1850.

also in the dream, a stone cut out without hands, which should break in pieces all other kingdoms, and survive them, and fill the whole earth. This is the spiritual and heavenly kingdom of Christ, which will ultimately triumph over all opposition, diffuse its divine principles and blessings among the nations, and prevail, until all people shall submit to Christ's peaceful and benignant sceptre, and 'the kingdoms of this world become the kingdoms of our Lord and of his Christ.' Thus God gave to his servants a glimpse of the future, and directed their thoughts to him whose 'kingdom is not of this world.' It was when the secret was revealed unto Daniel, that the prophet uttered the beautiful words of our text. In them he recognizes God as the King of kings, the source of light and blessing; from whom nothing is concealed, whose hand is to be traced in the changes which occur amongst men, and who is worthy of endless praise.

The four great monarchies have passed away, and the kingdom of our Lord Jesus Christ has appeared amongst the nations, and though its nature has often been misunderstood and misrepresented; its claims disregarded, and its progress opposed, it is still in existence, and in various ways is advancing both in our own and in other lands. The prophet had a glimpse of the future, ours will be a glance at the past, in which we shall have equal occasion to bless the name of the Lord, who is over all, 'for wisdom and might are his.'

In our review of the events of the past half century, which must chiefly be confined to our own country, we are forcibly reminded of the language of Saint Paul: 'The fashion of this world passeth away;' for past events, however much they might engross our attention while they were being effected, leave, like the changing scenes of a panorama, or a series of dissolving views, but feeble

and general traces on our minds.

We have already intimated our conviction that there has been a general advance and improvement of what pertains to the temporal and spiritual interests of mankind, during the period referred to; and we may add, that this in every view is mainly to be attributed to the spreading influence of the christian religion, and the goodness of God. Without *Him*, and his truth, this world would soon become a region of desolation and woe. Our true interests, all which are involved in our *political, social, intellectual, moral, and religious* well-being, are intimately associated; for, 'righteousness exalteth a nation,' and 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.'

At the commencement of the period over which we shall briefly cast our eyes, England was panting under exhaustion. For several years she had sustained a war with France, whose revolution had filled the world with wonder, destroyed its sovereigns, deluged its cities with the blood of citizens, and raised to a fearful elevation a military despot, Napoleon Buonaparte, who soon laid the nations of Europe prostrate at his feet. Besides this, England had experienced a rebellion in Ireland, a mutiny among her seamen, a succession of bad harvests, and crippled commerce, as well as the diffusion of those infidel and anarchical principles which had partly led to the Revolution in France.

Under these circumstances, the peace of Amiens in 1802, was welcome to many of her people as the only means of national preservation. This, however, was of short duration. For the war was soon renewed, and from 1803 until 1815, with but little intermission, this nation was involved in a costly and ruinous conflict with Napoleon. Every sea was scoured by our fleets, and every kingdom or nearly subsidized by our gold, that

the man, whose power threatened to establish itself on the overthrow of the European family of nations, might be overcome. This event was finally accomplished at the battle of Waterloo, and the disturber of Europe and of the world was sent to a distant island to end his days in ignominious seclusion.

During this fearful struggle, England, often threatened by the common foe, was never made the seat of conflict. His armies desolated and demoralized almost every other European state, but England, his most resolute enemy, was preserved from his presence. This should be remembered with gratitude, for no language can describe the evils which were thus averted from our land. The fearful expenses of the long war, which have entailed a debt on this nation, unparalleled in the annals of the world, have also happily tended to teach our governors to avoid war as much as may be, and to promote peace and tranquillity among the nations.

Great, however, as have been the sacrifices this nation has made, through the good providence of God, it has been preserved, and now at the end of the period before us, England occupies a most exalted place among the nations. Her population is increased. Her power is established in India, Africa, and Canada. She holds the keys and citadel of the Mediterranean. Her colonies are multiplying at the antipodes. China she has opened to commerce and religion. The commerce of our merchants extends to every land, the produce of all climes is in our markets, and our influence is felt by all people. The aspect of England in 1851, when all nations are invited to visit our metropolis to exhibit their various productions, and to vie with each other in the arts of peace, when compared with that presented fifty years ago, should awaken our gratitude to him 'who changes the times and the seasons.'

In our social state, on the score of civil and religious liberty, there has been a considerable advancement during the past period. In its earlier part but little progress was made. During the French war, those persons whose respect for the will of Christ as their spiritual King led them to dissent from the Established Church, were permitted to remain subject to laws which branded them, in effect, as disloyal and untrustworthy persons. They were shut out from all public offices and employments; and more than one attempt was made to abridge the liberty already possessed. These, however, proved abortive. In process of time the true principles of freedom so far prevailed that 'the test and corporation acts' were repealed, and the British dissenter attained the full rights of citizenship.

Again, there was an extension of the political rights and liberties of the people at large, which was effected by a reform in the representation in parliament. This, though it must be admitted to be defective and partial, gave to the opinions and wishes of the inhabitants of this great country greater force and influence than they had formerly possessed. Then followed a reform in the constitution and election of the corporate bodies in our cities and boroughs, so that there is a closer, and a kindlier, and a more beneficial relation between the local authorities and the people than formerly existed.

We have further to mark an event most honourable to this nation, and one without parallel in any other, viz., the emancipation of the negroes of our colonies from slavery. Efforts against this curse and disgrace to man had been made previously, but the first part of the past half century witnessed the abolition of the slave trade among British subjects, and the latter, the emancipation of the slaves themselves. This noble deed was effected at a sacrifice of twenty mil-

lions of our money, given to the legal proprietors of the negroes; and thus eight hundred thousand persons were set free, and slavery became illegal in the British dominions.

The march of freedom has also abolished some of the most formidable monopolies which ever existed, and thus liberated our commerce, and afforded the opportunity for the full interchange of our products with those of all other nations.

These, and various other changes in our social state, which have tended to promote the general welfare, and to remove the voice of discontent, are among the marks of progress during the last fifty years. They are a kind of homage paid to the principles of truth and righteousness. They are in harmony with that prediction, 'I will make thy officers peace, and thy exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.'

The beneficial effects of these changes may be appreciated in some measure, if we compare the tranquillity and security of England with the confusion which prevailed among the kingdoms of Europe some two years ago. The establishment of civil and religious liberty, and the abolition of unjust monopolies, give security to the nation, and call for our gratitude to 'the King of kings.'

The period now under our notice has witnessed important progress in science, in literature, and art, all of which contribute to the elevation or comfort of man. Not to mention the discoveries in Astronomy, Geology, Chemistry, and the various and interesting researches in natural history; to pass by the improvement and marvellous extension of our manufactures, and the wonderful increase of our commerce; not even to name the men who have shone in every department of literature; let us contemplate for a moment some of

the benefits, which, during this period, science and art, and the spirit of improvement have secured for the generality of our people. How beautiful is the gas light we now enjoy in this place. It also enlightens our streets and enables us to walk safely in the darkest night! This is a result of science. How swiftly we now travel by rail from place to place, so that distance seems to be destroyed! How interesting is the fact that by a steam propelling power a voyage across the Atlantic is not so formidable as formerly was a journey from London to Edinburgh! How convenient is the arrangement that for a small coin we may hold correspondence with the most distant parts of Britain, whither our letters are carried with more than racehorse speed! How wonderful the application of science and art which enables us to telegraph intelligence hundreds of miles in a single instant! We obtain light by a touch, we paint by a sunbeam, and give signals by lightning. These, and other appliances of science and of art, conduce to the general good.

The increased attention paid by all classes to education; our numerous and efficient Sabbath schools, our multiplied day schools, our reading rooms and mechanics' institutes; the regard exercised toward the working classes; the sanitary regulations of the government; the careful periodical registration of the people, their ages and occupations; and the prevalence of the sentiment that it is the great end of governments, and essential to their stability, to promote the public good: all these are marks of advancement. In short, there is scarcely any view that can be taken of our external condition that does not indicate improvement. Our towns and cities are increasing in size, in wealth, and splendor, and the dwellings of the humblest classes, in convenience and comfort. Our *highways*, and our *by-ways* are improved. A man need not be fifty years old to

have marked these things; and could some of our great-grandfathers again appear in our land, they would scarcely recognize their native region. It has been recently published that the term of human life, as estimated by insurance officers, has averaged an increase of fifteen years during the past half century. If so, it must be owing to some general causes. What are these other than the improvements in agriculture and drainage, increased attention to sanitary measures, and the improved condition and habits of the people?

I am aware that it may be said, 'these things are true, but they are not religion,' but the reply is simple: the prevalence of true religion is favourable to the advancement of science and civilization, and tends to give a permanency to all which befriends and blesses the family of man. It is God 'who giveth wisdom to the wise, and knowledge to them that know understanding.'

If we contemplate the people of this country in relation to the tone of their *moral* sentiments and feelings, we apprehend there has also been some considerable advancement during the past half century. There is, it is true, amongst our population much to deplore. The selfishness, the cupidity, the sensuality, the untruthfulness, and the depravity of man, still awaken in the mind of the reflective many sorrowful emotions. But if we compare the general state of society now, with what it was some fifty years ago, we shall conclude that there is great improvement. What has become of the brutal sports which formerly were openly pursued, and often on the Lord's-day, in every part of this country; the bull-baitings, cockpits, the wrestlings, the fightings, and the ferocious conflicts between neighbouring townships and parishes? They are nearly all abandoned, or are compelled to hide themselves from public view. Where is the war-feeling which formerly per-

vaded all classes, and which was incorporated into the sports of the very children? It has given way to more peaceful sentiments. How little in comparison with former times does gross intemperance prevail! It is disreputable in the higher classes, and forsaken by nearly all but the most abandoned of the lowest. How greatly has the once almost universal habit of profane swearing abated! What was once not dishonourable in the gentleman, is now a disgrace to a gipsy. Though we are sometimes shocked with the tale of a highway robbery, how greatly is that crime diminished! How evident is it that an improved moral tone characterizes the conduct of the public press. The newspapers now profess to be all on the side of virtue, equity, truth, and order, and most of them on that of religion too. This indicates a higher standard of moral feeling and sentiment amongst their readers. It must, however, be admitted that there are many low publications, which are mere panders to vice.

How much more general is the respect paid to the decencies of life, and to the extended duties of religion! An apology was offered by Lord Eldon's biographer for his Lordship's habitual inattention to external worship; viz., that a regular attendance at Church was not at all common when he was a young man! Even infidelity itself in its last form has come to us clothed in the garb of respect for religion, that it may not at first sight be at once discarded by our people.

Whether we contemplate these things, or whether we consider the extended support that the various societies obtain, which are established for the relief of the friendless and afflicted, or for the promotion of the interests of humanity, we shall conclude that the general state of the public morals has advanced.

Lastly, the past half century has witnessed remarkable activity and

progress in reference to the religious interests of mankind. Let us glance at the increase of religion at *home*. There has been, we apprehend, very great addition to every christian denomination amongst us. If we take the increase of our own small body as in any way a fair representation of the progress of others, and I should think it is, our number has been multiplied nearly *sixfold* during that period. The Wesleyans of all kinds have some half a million communicants: fourteen hundred travelling, and twenty-four thousand local preachers. The Congregationalists have been rather shy with their statistics; but they have more than sixty associations of churches, and some two thousand ministers. The Baptists of every order have more than one thousand churches, and upwards of one hundred thousand members. Other bodies we shall not stay to mention, but they, both in England and Scotland, have had a proportional increase. If we add to these at least as many Sabbath scholars as members: and then take about the double of them for hearers, regular and occasional, we shall make out a list for England of more than four millions.

Consider again the numerous active agencies connected with all the churches and congregations, scattered through the land, which are employed for good; the tract societies, the benevolent societies, the *dorcas* societies, and the Bible and missionary associations, and you will perceive a vast amount of benevolent and useful effort.

Reflect on the *improvement* and the *enlargement* of our places of worship. What a change in the recollection of every man who is fifty years of age! What house of prayer of the thousands in this land has not been built, rebuilt, or enlarged during this period! You can visit no church scarcely without some proof of this.

Consider the societies which exist for the establishment and diffusion of

religion at home. The educational and collegiate institutions for the training of the ministry; the home missions, the town and city missions; and societies for the Sailor, the Soldier, and the Hebrew.

Nor has the Church of England been inactive. During the greater part of this period she has had her Sabbath-schools, her charity-schools, her tract, and Bible and Prayer Book associations; she has erected and endowed hundreds of new buildings, partly by the grants of the state and partly by voluntary contributions; and though many of her ministers have of late been tending toward Rome, (for which they have, we trust, received an effectual rebuke from the Pope himself,) a goodly number are pious and devoted men. Indeed it may be doubted whether there was ever more piety and respect for religion in the Church of England than at the present time.

These glances should suffice to teach us, that, whatever infidelity may think or say, the belief and love of the christian religion has taken a deep and general hold on the English mind; and that spite of French, or English, or German infidelity, it has spread, and will extend among all ranks of our people. As far as domestic piety is concerned, the *end* of this half century is far in advance of the *beginning*.

Let us now turn for a moment to the efforts made here for the diffusion of the religion of Christ in the world. It would be impossible even to name every society that contemplates this object. From a glance at one or two, we must infer the rest.

The first perhaps in order is the Baptist Missionary Society, formed in 1792. The successes of this society chiefly belong to the period under review. Its labours in India have been signally honoured. Its translations have been very numerous; and only last year it reported the publication of seventy thousand copies of the Scriptures. It has nu-

merous stations and schools in the East. It also has achieved wonders in the West India Islands, where numerous churches are now self-sustaining and independent.

The London Missionary Society was formed in 1795, but its chief successes, in South India, South Africa, the Polynesian Islands, and elsewhere, belong to this period. It has four hundred and sixty stations, one hundred and seventy missionaries, and seven hundred native assistants.

The Wesleyan Missionary Society was organized in 1816, but properly it began in the colonies with Dr. Coke and Mr. Wesley, some seventy years ago. It has stations in India and Ceylon, and Australia, South and Western Africa, the West Indies and North America. Its chief strength is in the latter places. It reports some four hundred missionaries and one hundred thousand members.

Though *our own* Missionary Society is small it should here be mentioned. The society was formed in 1816, but the operations actually commenced in 1821. We have, if we reckon the wives of our missionaries, some nineteen missionaries and about twenty native preachers. In India we have five or six prosperous churches, several schools, and a printing press. Very great good has been done. Our hearts have often been refreshed with reports of the labours and successes of our missionary brethren. We have also two missionaries in China.

I should not omit to notice the Church of England Missionary Society, formed in 1797, which has in India and Ceylon, West Africa, and Australasia, and the West Indies, some sixty missionaries, and as many catechists, and some four hundred teachers for its schools.

Time would fail to tell of all the missionary operations of England and America, employed for the conversion of the world. They are almost as

numerous as are the multiplied bodies of christian professors.

We hasten to glance at the Religious Tract Society, formed in 1799, whose operations extend to the whole world, affording help to all missionaries, and using them as its almoners. Its total issues last year were nearly twenty millions of publications. Its total circulation of tracts and books, in one hundred and ten languages, has been about five hundred and twenty-four millions.

The British and Foreign Bible Society, formed in 1804, reported last May that its circulation for the previous year had been above a million, and that the total issues were more than twenty-three millions!

I do not stay to mention other Bible and religious book societies, nor even a multitude of other associations of a missionary and religious character, but I merely add that this very cursory glance at the activities of the church of God, which have been awakened and brought into action during the past half century, *render it the most remarkable period since the apostolic age, for efforts to diffuse the gospel.*

And when we contemplate the good that has already been effected, in the conversion of innumerable Hindoos, and the abolition of infanticide and suttee: the civilization of several savage tribes; the emancipation and christianization of the negro; and the glorious conquests of the truth of God over error, idolatry, and sin, we have reason to thank God, and take courage.

The word of God is compared to a *leaven* which works silently, till it leavens the whole mass; to a *seed* which germinates in the earth before it brings forth visible fruit; to the *light* which gradually chases away the darkness, and at length ushers in the day; and surely, when we consider the labours of the missionaries in every heathen land, the schools they establish, the scriptures they publish and

distribute, the untiring zeal with which they toil, the promises of God on behalf of his word, the power of truth, and the efficacy of prayer, we are warranted to regard the successes of the past as only the precursors of future and even of complete triumphs, when the whole mass of humanity shall feel the influence of the truth, when 'the knowledge of the Lord shall cover the earth, as the waters cover the sea.'

We shall very few of us live to see

the close of the next half century. Our fathers, who were young men at the beginning of the last, are now numbered with the dead. Let us rejoice in the successes of their toil, and take courage for the future; that when this century shall close, our children and grandchildren may see the rapid and wide progress of truth, of righteousness, of salvation, and all its collateral blessings with wonder and delight, and exclaim, 'What hath God wrought.'

THE CHURCH OF THE LIVING GOD.*

MY CHRISTIAN FRIENDS,—We are assembled this afternoon to set apart our esteemed brethren, Yates and Smith, as joint pastors of this church, that they may be workers together with one another, and with God, for your edification, for the advancement of the cause of Christ in this neighbourhood, and for the promotion of the divine glory. Such an occasion is surely one of sufficient solemnity and importance to render it both suitable and proper for us to attempt the vindication of our conduct, not only with respect to the proceedings of this day, but also in separating from the church by law established in this land. This department of the present service has been assigned to me. I shall probably do it so as to require your forbearance, but I will endeavour to do it temperately yet faithfully, 'speaking the truth in love.' But should anything be said which sounds harshly in the ears of any, we beg to remind such that our object is to ascertain and diffuse truth; and we hope you will all admit that the claims of truth are paramount and pre-eminent. It may be proper to apprize you in the outset, that in the discharge of

our present duty, our appeal will be not to tradition, to the fathers, to popes and conclaves, to acts of parliament, nor to the decisions of councils, but to the Word of God, 'to the law and to the testimony.' Enquiring, as we therefore do, 'what saith the scriptures?' we propose to solicit your attention to that portion of it which you will find in 1 Timothy iii. 15, 'But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.' You will perceive that the great object brought before us in these words, is the church of the living God. Let us then enquire what the church of the living God is. However, before proceeding with our direct reply to this important question, we may be permitted to observe that the Roman Catholic church has for about fifteen hundred years arrogated to herself the exclusive right to be styled the church of the living God, the pillar and ground of the truth. But it appears to us, for many reasons, that this claim on her part is entirely groundless and inadmissible, and that her real name and true character are given, in Rev. xvii. 5,—'Mystery, Babylon the great, the mother of harlots and abominations of the earth.'

* Introductory discourse delivered at the recognition of the Revds. T. Yates and H. Smith, at Hugglesote, Oct. 23rd, 1850, by the Rev. R. Kenney.

Be it remembered, this name is written upon her forehead. 'I speak as unto wise men; judge ye what I say.' Moreover, this audience scarcely needs to be informed that the Church of England, so called, demands to be accounted the only true church of the living God in this country. With how much truth and propriety, we shall endeavour to show.

It may be enough for us to say at present, that we do not believe that any national establishment can be a church of Christ; much less can it be that church solely and exclusively. We will now proceed to remark that the term church as it is employed in the New Testament appears always to represent an organized body as distinguished from a casual or promiscuous concourse. Nor does the Ephesian assembly, mentioned Acts 19th, and which, in several verses of that chapter, is styled *Ecclesia*, a church, at all affect this statement; for although the people then met were exceedingly tumultuous and irregular in their proceedings, yet they evidently came together in their corporate capacity, to hold a judicial assembly. Bearing this in mind, we may observe that the word church, as it occurs in numerous portions of the New Testament Scriptures, bears two significations. When it is used in the first of the two, it represents the entire body of the faithful—the whole company of the redeemed, whether on earth or in heaven. This glorious community consists of that great multitude which the apostle John beheld in his apocalyptic vision, but which no man could number, of all nations and kindreds and people and tongues, and which stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and to the Lamb.' Of this glorified throng, an elder said, in answer to the question, 'What are these which are arrayed in white robes? and

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.' This is the general assembly and church of the first-born—the whole family in heaven and on earth—the church which Christ so loved as to give himself for it, 'that he might sanctify and cleanse it with the washing of water by the word.'

The second purpose for which the Scriptures employ the term church, is to describe a particular congregation of professed believers organized with their bishops and deacons, and statedly meeting together for the worship of God, for the celebration of the ordinances of the gospel, for the maintenance of scriptural discipline, for the extension of Christ's kingdom, and the promotion of God's glory. Of this description, as it appears to us, were those churches named in the Acts of the Apostles, and in the apostolical Epistles, and such we conceive is the church stately assembling in this house of prayer. Such a church is purely a divine institution, and owes its existence, its increase, its stability, and its usefulness, not to what is earthly and human, but to that which is heavenly and divine; not to man, but to God.

Let us now notice who are eligible to be members of such a church; and we shall find by reference to the Word of God, that they are such as have acknowledged Christ as their one Lord, received the one faith of the gospel, and professed their faith by the one baptism which their Lord appointed; and, moreover, are habitually corroborating their profession by a consistent and holy practice. The view of this important matter now given, is further supported by the import of those titles by which the legitimate members of the church are distinguished in the sacred records, from the men of the world. They are designated believers, christians, saints, and faithful brethren, all which names

are utterly and palpably inapplicable to the world in general; and as much so to nominal christians as to others. You may satisfy yourselves of the veracity of these statements by reference to the opening verses of Paul's epistles to the Corinthians, Colossians, Ephesians, and Thessalonians. Now if these are the real elements of which a church of Christ is composed, assuredly they are so exclusively, for 'what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?' No church of Christ, therefore, can knowingly and confessedly comprehend within its pale both saints and sinners, believers and unbelievers.

And now, having ascertained who are the rightful members of a christian church, we may properly proceed to ask, who are its divinely-appointed officers? In reply we may be permitted to state, that in order to inform ourselves who these are, we have but to refer to the former part of this very chapter. We read here of two kinds of officers in the christian church, and of two only, namely, bishops and deacons. With respect to the former of these it will be requisite to observe that they are sometimes called elders. Indeed, the two titles are found to be used interchangeably, inasmuch as their purport is similar. They signify an overseer or superintendent. From the first verse of the chapter before us we learn that the office of bishop or pastor is a good work; while from the fifth verse we learn further, that this good work is to take care of the church of God. Moreover, we are favoured here with a striking exhibition of the character of a genuine New Testament bishop—a true pastor of a christian church, for he is not the superintendent of a diocese, or a number of churches, but of a single christian society. Of this bishop then it is affirmed that he must

be blameless, the husband of one wife, vigilant, sober, &c., &c. Further, we have also here an equally impressive description of a christian deacon, whose office it is to serve tables, by which are supposed to be meant the table of the Lord, the table of the minister, and the table of the poor. The duty of the deacon, therefore, is to manage the secular concerns of the church, and to aid the pastor as occasion may require, in attending to its spiritual state. The character which the deacon is required to bear, is given in the eighth and five following verses of this chapter, to which we therefore refer you. From an impartial consideration of what the scriptures teach respecting the constitution of a christian church, we are led to the conclusion that the presence of these two officers is essential to the complete organization of every such church. With respect to the appointment of these officers, it must be observed, that the choice of them is the sole and inalienable prerogative of the church, as we learn from the account given of the election of deacons in the church at Jerusalem, in the sixth chapter of the Acts of the Apostles. These seven men of honest report, full of the Holy Ghost and wisdom, were evidently looked out by the brethren from among themselves, though they were appointed by the apostles before whom they were set, and who, when they had prayed with them and for them, laid their hands on them. In all this we perceive recognized the independency of the churches of Christ of one another, and of all authority but that of their divine and exalted head.

Permit us now to say, that in the earliest and best days of the church, christian pastors were designated to office by the act of ordination, which seems to have consisted in prayer and the laying on of hands. Indeed ordination is described in several passages of scripture, as 'a laying on of hands,' 'the laying on of the hands of the pres-

bytery;' and Timothy, to whom the epistle is addressed, is cautioned to lay hands suddenly on no man.' Hence, we conceive we are entitled to conclude, that the act of ordination was not likely to take its name at the suggestion of inspiration from a circumstance which constitutes no essential part of it.

But now, relative to the design of ordination, we wish it to be most distinctly understood, that it does not impart to the recipient any spiritual gifts or qualification; no, nor any authority beyond what he previously possessed. It is very far from being clear that it was for any of these purposes that the apostles laid hands upon the seven deacons already alluded to, for in reference to one of them, the martyr Stephen, it is affirmed, that 'he was full of faith and of the Holy Ghost.' Moreover, it was made by the apostles an indispensable requisite to their appointment that they should be 'full of the Holy Ghost and of wisdom.' Further, it may be remarked as quite evident, that when the church in Antioch laid hands on Paul and Barnabas it was not for any of these purposes. See Acts xiii. Secondly, we may observe that as ordination does not appear to have been instituted for the purpose of imparting spiritual gifts, nor even to indicate the possession of them; neither is it an appointment to the christian ministry; it is not a conferring authority to preach the gospel, it is simply a designation to the office of pastor in a particular church. Every person so designated is assumed to be previously qualified and authorized to preach the gospel by the Head of the church, whose he is and whom he serves. He therefore receives his ministerial authority not from the church but from Christ, to whom alone he is responsible for the manner in which he performs the solemn and arduous duties of his office.

These observations will naturally

lead us to the remark, that as ordination is simply the designation of an accredited minister of Christ, to office in a particular church, which has chosen him to be its pastor, we, the pastors of sister churches, do not appear here on this occasion because we have any authority over you or any controul over your proceedings, or because our attendance will add in any measure to the authority, the efficiency, or the usefulness of your pastors,—we come merely to assist in the solemnities of this solemn and memorable occasion, and thereby to express our approval of the choice you have made.

Now let us proceed to observe, that when a religious community is thus organized according to the law of Christ, with its bishop, or bishops and deacons, it is constituted what is here styled 'the church of the living God.' This is a church which the living God has originated and founded, which he has purchased with his own blood. This is also a community which the living God has rendered vital, to which he has imparted and in which he has deposited spiritual life. In it are seen the unequivocal signs of divine vitality. Of its members it can with truth be said, 'and you hath he quickened who were dead in trespasses and sins.' They have come to Christ the living stone, and are in consequence made lively stones; they are therefore living to serve God and their generation according to his will. Such a community God will assuredly own and bless; he will say of it, 'This is my rest for ever.' In the words before us it will be noticed that this church of the living God is also described as the house of God; or, as we conceive to be intended, the temple of God. Formerly, indeed, the tabernacle, and afterwards the temple of Solomon, was styled the house of God, because the God of Israel dwelt first in the one and then in the other, as was indicated by the appointed symbol of

his presence, the shekinah resting upon the mercy seat. Under the new dispensation, however, no material edifice is called the house of God. This honourable title is now restricted, as in the text, exclusively to the church of the living God. We have a striking example of this in Ephesians ii, where, addressing the church, Paul said, 'Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.'

In reference to this house of God, let us now enquire upon what it is founded. We reply, it is based upon the truth of God as revealed in his word:—the truth, relative to the person and work of Christ, is embodied in the confession of Peter, who when his great Master enquired, 'But whom say ye that I am?' promptly replied, 'thou art the Christ, the son of the living God,' 'On this rock,' said 'the faithful and true witness,' 'I will build my church.' Hence it is that this spiritual edifice is said to be 'built upon the foundation of the apostles and prophets;' that is, upon their declaration and their doctrine. We have shown, therefore, that the true church or house of God rests not upon acts of parliament but upon God's eternal and immutable truth. Let us now ask in reference to this house of God, of what materials is it constructed? It is we are assured, composed of 'lively stones who are built up a spiritual house,' by which we are to understand that it is constituted of true christians who have been quickened by the Spirit, and who are therefore alive unto God.

Still further, however, it will become us to enquire how is this spiritual building cemented? and how

are its several parts united? Our answer is, that to this great building Christ is the chief corner stone; he is the centre of your union, and you are bound together as a church by your mutual faith in Christ, love to Christ, and devotedness to his service. This is 'the unity of the faith,' 'the unity of the spirit' kept in 'the bond of peace.'

Now, however, we must advert to the august inhabitant of this spiritual house,—he is the high and lofty one whom the heaven of heavens cannot contain, for 'the Lord hath chosen Zion, he hath desired it for his habitation,' and has said of it, 'here will I dwell.' Here is the great Jehovah represented by his holy word, his ordinances and his ministers; but he dwells actually in his church by the presence of his Spirit, for it is 'a habitation of God through the Spirit.' The servants of this house are the pastors and deacons already alluded to. And here also we may make a passing allusion to the provisions of this house: they are all the rich blessings of the new and better covenant. Of these, the great founder of the gospel feast has said, 'I will abundantly bless her provisions.' But of the law of this house, what shall we say? Why, that it is no human code—no embodiment of human wisdom and authority, but that it is the will of God, the law of Christ recorded in the statute book of his kingdom, so that in every thing relative to the order of this house, our enquiry must be, 'what saith the Scripture?' As an indication of the grandeur and importance of this house, we may mention that it was prefigured by the memorable tabernacle of witness, as well as by Solomon's holy and beautiful house.

But we must now go on to notice, that 'the church of the living God' is not only styled the 'house of God,' but 'the pillar and ground of the truth.' This is certainly a strong

and impressive representation of the church, and it is therefore worthy of our most serious consideration. Some suppose that there is allusion here to the two pillars which Solomon placed at the entrance of the temple, and to which it is said that the prophets affixed their prophecies that they might be read by those who went into the temple. But whether or not this were the case, there is doubtless an important sense in which the church of Christ is the 'pillar and ground of revealed truth.' The figures here employed are evidently borrowed from architecture; and their purport evidently is, that the truth is supported by the church as a building is by a pillar, and that it rests upon the church as an edifice does upon its foundation. That every true church of Christ is indeed the pillar and ground of the truth will be apparent if we reflect that it is by the instrumentality of the church that God's truth has been preserved in the world. It is indeed a glorious truth that God has declared that his word shall stand for ever. But he fulfills his word and accomplishes his purpose by the instrumentality of his church; she has made and still perpetuates the records of that truth. The church of God however has not only supported the truth by perpetuating its existence in the world, but also by maintaining its integrity; for after the lapse of so many eventful ages we have still unutilized and

unimpaired the saving truth of God, and that because the people of God have ever exercised over it a vigilant and conscientious supervision.

Again, the church of Christ is the support of the truth, because she is charged with the great work of diffusing it through the world. And she is so charged by him who said, 'Go ye therefore into all the world and preach the gospel to every creature.' This, every church is or ought to be doing in its own locality, by the labours of its ministry and the efforts of its members. Indeed, the church of the living God is the only community that either will or can be the support of the truth, either at home or abroad. Many there be who are leagued against the truth, and many others are indifferent to it, but all genuine christians love the truth, and that pre-eminently; they are constrained to buy it at any cost, but to sell it at no price. The effect of their love for the truth who indeed know that truth is, that they are led to do for it all that we have mentioned. And they are prepared to do more, yea, even to lay down their life for it, if needs be.

I trust that we all, but you as a christian church in particular, will ever remember that 'the Bible and the Bible alone is the religion of Protestants;' but most of all, that 'the church of the living God is the house of God and the pillar and ground of the truth.'

THE WORD OF GOD ILLUSTRATED.*

To one who loves the Bible it is interesting still to trace in eastern countries the same usages as those which prevailed, and the same forms of speech as those which were current when the inspired servants of God revealed his will to man. The

incidental evidence thus furnished to the authenticity of the Holy Scriptures, though not of the highest importance, is by no means destitute of interest. Philip Henry was wont devoutly to bless God for every book and every chapter, and every line in the Bible; and it would be well if we all loved our Bibles as much as

* Scraps from a Missionary's Portfolio.

that heavenly-minded man did, for every grace grows just in proportion as love to the Word of God does. In reading illustrations of Scripture from eastern customs, or phrases, it should be borne in mind that while things are constantly changing in western lands, in the east they remain the same from age to age.

To eat a person's salt, is a common phrase in India to denote obtaining a livelihood by him, or being supported by his bounty. There is a couplet current in Orissa, and as it is derived from the Sanscrit, no doubt in other parts of India, to the effect, that he who eats another's salt must be sure to sound his praise. We meet with a phrase of the same import as that which prevails here, in *Ezra* iv. 14. 'The textual reading is,— 'Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king ;' but it would be more in accordance with the original to adopt the marginal reading, 'Because we are salted with the salt of the palace,' or to say, 'Because we eat the salt of the palace,' &c. These wicked adversaries of the Jews hypocritically pretended, that as they ate the king's salt, they could not see anything done to his dishonour. Henry's note on this verse is characteristic,—'If they that lived upon the crown thought themselves bound in gratitude thus to support the interest of it, much more reason have we to argue ourselves into a pious concern for God's honour. We have our maintenance from the God of heaven, and are salted with his salt—live upon his bounty, and are the care of his providence ; and therefore it is not meet for us to see his dishonour without resenting it, and doing what we can to prevent it.'

Proverbs xvii. 12. 'Let a bear robbed of her whelps meet a man,

rather than a fool in his folly.' 'A fool,' it may be remarked, in the language of the book of *Proverbs*, denotes a vicious, ungodly man, rather than an ignorant one. It is a natural inference from such a proverb as this, (see also 2 *Samuel* xvii. 8,) that a bear robbed of her young is much more savage than some other wild animals, and such appears to be the case. I have heard it said in this country, of a contentious or malicious person, and I believe it is a common phrase, 'he is like a bear robbed of her young.' The editor of the '*Pictorial Bible*,' in his note on this verse, says, 'The rage of the female bear, when her young have been killed or taken from her, has been often noticed, and forms the subject of many interesting anecdotes in voyages and travels. * * *

* * * In the narrative of Lord *Mulgrave's* voyage, for the discovery of a north-west passage, there is a touching story of a bear whose young had been shot from the ship ; though herself wounded, she scorned to withdraw and leave her young behind. She would not understand that they were dead ; she placed meat before them, and by every endearing motion solicited them to eat ; she endeavoured to raise them with her paws ; she withdrew and looked back as if expecting them to follow, but seeing that they lay motionless she returned, and, with inexpressible fondness walked round them, pawing them, licking their wounds, and moaning bitterly the while. At last, as if receiving the unwilling conviction that her young were dead indeed, she turned towards the ship, and uttered a fierce and bitter growl against the murderers, which they answered by a volley of shot that laid her dead beside her young. So fine a trait in the character of the bear might well be noticed by the sacred writers.'

LITERARY AND SCIENTIFIC SELECTIONS.

HISTORIC VERACITY.—GIBBON.

VERACITY is the first qualification of a good historian. Historic genius is never worse directed than when it departs from the well worn channels of historic truths, and sports among falsehood and fable. This fault, so frequent in all the older historians, is there eclipsed, if not expiated, by their beautiful simplicity of style, and unaffected elegance of narration. It may by some be deemed venial in subsequent historians—nay, admissible in all. But, when we consult their works as *histories*, we would not consult fables: when we depend on them as links in the great historic chain, we would not depend upon a rope of sand.

There is no being whom we so thoroughly detest as the living liar—none whose pernicious influence we so dread to encounter as the vile slanderer, walking among us. But death soon relieves us. The liar, the slanderer, and their pestiferous influence, die; not so the false historian. His lie is as during as his history. Whoever reads the history which he has written, reads an embodied lie; and he who communes in spirit with such an author, communes with a living, circulating liar.

'Never,' said the amiable Cowper, 'never will it be known till the day of judgment, what that man has done who has written a book,'—and never, we may add, will the sum total of historic villainies be told till the day of final adjudication. The accounts of most men are settled at their death, or sealed up to *that day*; but the account of the false historian runs on, darkening and accumulating, co-existing and co-extending with the influence of historic perversions and falsehoods. Nothing can extenuate a historic lie—nothing shield the man who penned it. Whatever be the motive which actuated him, whether personal detraction or party favour—individual aggrandisement or national emolument—the historian who breathes on his pages a lying spirit,

'Living, shall forfeit fair renown,
And doubly dying, shall go down,
To the vile dust from whence he sprung,
Unwept, unhonoured, and unsung.'

Of misguided historic genius I shall submit but one example: but that a noble one, the mightiest of the historic host, the author of 'The Decline and fall of the Roman Empire,' that stupendous history which was planned by its author in 1764, amid the ruins of the ancient Capitol at Rome and finished in 1787, in the stillness of the night, at a summer house in his garden at Lausanne, when the great historian, resting from twenty years' historic labours, surveyed his stupendous work, and said, '*the faults and merits are exclusively my own.*'

The 'merits' of the Decline and Fall, who can estimate them?—the 'faults' of the great historian who can defend? For one posterity cannot express sufficient gratitude—at the other it can scarcely smother its indignation. The faults and merits of Gibbon are alike gigantic, and destined to exert an influence commensurate with the genius of their author.

While perusing the Decline and Fall of the Roman Empire, we are filled with mingled feelings of awe and admiration. Whether we survey the sublime compass of its plan, spanning a period of fourteen centuries, or the brilliancy and fidelity of its execution, we are struck with amazement. Such feelings come over us, as, when we stand amid the ruined magnificence of former ages,

'We gaze, and turn away, and know not where,

Dazzled and drunk with beauty, till the heart
Reels with its fulness; there, for ever there—
Chained to the chariot of triumphant art,
We stand as captives, and would not depart.'

or such feeling as we may suppose pervaded the heart of the young historian, as he laid together, the plan of his history, and the foundation of his future greatness, amidst the ruins of the Roman Capitol.

The Decline and Fall meets a desire which all other histories fail to satisfy. From the reign of the Antonines to the subversion of the Western Roman Empire, yawned a bridgeless gulf in history—*yea, a historic chaos*. It was reserved for Gibbon, to bring historic order and beauty from the chaotic elements which

these ages submitted to his historic genius, and to throw across this bridgeless gulf a *stupendous suspension bridge of connected history*. The genius achieved its high destiny. He spanned the yawning chasm—he measured the bridgeless gulf—he entered with the torch-light of philosophy and fathomed the chaotic caverns—he wrote the Decline and Fall, and peered, nay, *surpassed*, the noblest of the historic host. Since its publication to the world it has been received as ultimate authority by thousands; and wondering students, who never saw so many books as Gibbon quotes as authorities, have for ever forgone the fruitless labour of referring to authorities which lie back of his. *This is the monument of his fame and infamy.*

While the intellect of the great historian had been cultivated with sedulous care, the culture of his moral feelings had been well-nigh neglected. From his auto-biography we gather, that Religion was proposed to his consideration as a mere sentiment of the head, and not as a warm, realizing principle of the heart. Christian faith as mere theoretical assent to a system, was indignantly rejected, when, had it been presented as that reforming power, which, energetic through love, purifies the heart, we cannot but believe it would have been met, if not with a cordial reception, yet, at least with a candid consideration. His early years gave indications of an arrogance too lofty and assuming to be mistaken for pride of personal character, a consciousness of intellectual superiority. This dark passion, unsurpassed in its earlier developments, grew with his growth and strengthened with his strength; till, in the developement of maturity, its possessor threw aside the restraints of christianity, and rose in disdainful arrogance above the religion of the Redeemer.

From the commanding height to which his historic genius had raised him Gibbon resolved to inflict a mortal wound upon the christian cause. Never was genius so misdirected—nay, *prostituted*, as then. Not only in the fifteenth and sixteenth chapters of his history, but in all preliminary preparations and suppressions—preliminary preparations and suppressions, I say, for it cannot escape the notice of the reader of the Decline and Fall, that the attack upon Christianity in the fifteenth and sixteenth chap-

ters is but the full developement of a plot pre-meditated from the plan of the history. Commencing his subject at an age when the first glories of Christianity were fading away in the distance, and its holy teachings and miraculous attestations deteriorated by spurious counterfeits, the historian most dexterously drops the curtain on all preceding history, casts out of account the beneficent influences and miraculous attestations of the first century of the christian age, as though the religion of Calvary were first established in the reigns of the Antonines. With the most sedulous care, every fact which reflects glory upon the spreading gospel is distorted or suppressed, while all that tarnishes the christian faith, or sullies the lives of its votaries, is magnified and exalted.

The crime of the historian is not in what he has written, more than in what he has suppressed. While the errors of its votaries have been pictured by the hand of a master, the moral beauty, the glory and sublimity of Christianity have hardly received a passing glance. While 'the dying forms of paganism' have been invested with a radiance almost unearthly, by the historian's genius, the rising glories of the cross are hardly seen or recorded. 'A form divinely fair' presented herself to his notice, and followed him with her conquests on all his pages. Those conquests he could not deny nor the reasonableness of her demand for a rational solution. It was then he resolved upon open conflict. Concentring in one the full powers of the infidel host, he turned upon his divine antagonist, and solved the mystery of her rapid progress in the world, without admitting her well-attested claim to heavenly origin. As unbelievers, in the first century of the Christian age unable longer to withstand the burning light of miraculous attestations of the divinity of the Messiah, cried in the baseness of their hearts, 'he casteth out devils by Beelzebub, the prince of the devils,' so their servile imitator of the eighteenth century sought false and foreign solutions for facts which he could not deny.

From the quiver of infidelity Gibbon drew forth a poisoned arrow, and marked it for the vitals of the Christian cause. What the result would have been, had that shaft reached its destined object, at this distance of time, is not

easily determined; but it so happened that the strength of the bow was insufficient to send it to its mark. The five great reasons fell powerless to the ground. The only use to which they are now subjected is occasional quotation by aping infidels, who have all the malignity, without one grain of the intellect, of their original author. No sooner were these five pillars erected, than they were terribly shaken by the theology of the age when they appeared, and now the veriest tyro in the theology would be rejected from the pulpit, were he not able to refute them all.

DE FELLEBERG'S SCHOOL AT HOFWYL.*

By the Rev. John Stoughton, Kensington.

HOFWYL lies about four miles from the town of Berne, in Switzerland. Its natural scenery, though full of tranquil beauty, is far from possessing any claim to superiority in a land which teems with every element of the picturesque, the romantic, and the sublime; but its associations are such as to give it peculiar interest in the estimation of every one who duly estimates the importance of education. It is remarkable for the institutions established there by the lamented De Fellenberg—institutions which, however they may decline, now that the master-spirit that guided them is removed to another world, deserve to live in the remembrance of his country and of the world. While travelling through that part of Europe, the mind is entranced by a succession of unrivalled pictures, in which rivers, cataracts, mountains, lakes, peaceful villages, and busy cities are all richly combined; yet, on our visiting the sequestered retreat of Hofwyl, and pondering the story of its institutions, we find ourselves surrounded by objects of a moral character even more attractive and interesting than any forms of natural loveliness and grandeur. As the soul of man is more intrinsically precious and infinitely more enduring than the most wonderful productions in the physical creation, so all that relates to its culture

must be acknowledged to possess a pre-eminent title to our inquisitive, intelligent regard.

De Fellenberg, in a letter written to a friend, observes,—‘I was, if I mistake not, only four years of age, when playing with a small cart, forced by its impulse down a steep declivity, towards a stream of sufficient depth to drown me. At the same time, I beheld my mother hastening to my assistance, and endeavouring to arrest the cart. I saw her extended upon the gravelly declivity still persevering, although covered with blood, in her maternal efforts, without which I should have lost my life. The impression made by this act of devotedness has never been effaced from my memory or my heart. I believe it contributed powerfully to direct me in that course of life which I have followed during the last forty years.’ Other circumstances he minutely described, tended to give a bias to his mind towards the great business of education; and it is very interesting to observe by what a singular concatenation of events and series of impulses, Divine Providence trains up the agents designed to carry out its more merciful plans for the amelioration of humanity. Having determined upon making Hofwyl the theatre of a great educational experiment, De Fellenberg formed there three academies—one for poor children, a second for the middle class, a third for the sons of patrician or wealthy families. With these, an agricultural institute, an experimental farm, and shops for the manufacture of farming utensils, were connected. Being a man of noble rank, he was ridiculed by his compeers for engaging in this pursuit, as one unworthy of his station in society, while many in humble life surmised that he had some sinister end in view. But through evil as well as good report, he pursued his elected course, counting the honours attendant on a successful education of human minds and hearts, as far superior to all the honours consequent on noble rank or political eminence. His institution, by degrees, attracted public attention, and disarmed prejudice. Travellers from all parts of the world visited Hofwyl with curiosity, and left it with satisfaction. Into any history of the details of the government of this institution we have no space here to enter, and must satisfy ourselves with briefly enumerating the principles which this

* From the ‘*Educational Pocket Book*,
for 1851.

remarkable man laid down as the basis of all his efforts. Indeed, he had no defined scheme, plan, or form of procedure, but strove to carry out great principles in such a manner as, under varying circumstances, might prove most efficient. 'There were principles peculiar to Hofwyl, but no peculiar methods,' is the just remark of an intelligent writer on the subject. De Fellenberg set out with a clear and exalted view of his object: i.e., 'to develop all the faculties of human nature, physical, intellectual, and moral; to endeavour to train and unite them in one harmonious system, which should form the most perfect character of which the individual was susceptible, and thus prepare him for every period, and every sphere of action, to which he should be called.' This view of his object guided him in shaping the means to be employed for attaining it.

In the first place he took care to discriminate between *instruction* and *education*, between the infusion of knowledge and the training of the human faculties, assigning to the latter the chief place, and keeping the former in just subordination to it.

In the second place, in seeking to educate the whole man, he paid due attention to the physical part of his nature, and sought, by all proper means, to promote the health and vigour of the constitution, as subservient to mental energy and moral excellence.

In the third place he consulted the capacities and tendencies of his pupils, seeking to form them for that destiny which the Divine Being, by the powers given to them, seems to indicate. 'No educator,' he used to say, 'should permit himself to misapprehend or to pervert according to his own contracted views, that which the Creator has thus ordered in infinite wisdom.' His endeavour was to elicit and guide whatever faculties Providence had bestowed, not to attempt to create what did not exist, nor to destroy what the Almighty had implanted.

In the fourth place, he sought not the instantaneous or rapid, but the gradual development of the human mind, laying it down as a maxim that a child should never be employed in exercises beyond his powers. Thus, walking in the shadow of that infinitely perfect example, who said to *His* pupils, 'I have many things to say unto you, but ye cannot bear them now.'

In the fifth place, he aimed most sedulously at the culture of the moral faculties—at the formation of a character marked by rectitude, purity, and generous affections, and for this end endeavoured to surround his charge with a moral element favourable to their growth in social virtue. Among his boys, he promoted a sort of public opinion on the side of the true, the chaste, the just, the noble. He began with a few, and inspired them with his own spirit, and then, as others were added, they gradually caught the tone of feeling predominant in the school. 'The most effectual mode of securing the predominance of good examples in a new institution is to commence with so small a number, that their combined power and skill cannot escape the vigilance of the educator, or resist his moral influence.' Then, the character formed by the educator will materially aid in the formation of other like characters. A public opinion among boys in favour of what is good, and condemnatory of what is evil, must appear to every one of immense importance.

In the sixth place, De Fellenberg employed vigilant personal inspection and superintendence to the utmost possible extent, arranging, in some peculiar cases, that a child should have a preceptor or mentor specially devoted to him.

In the seventh place, he sought to rule not by coercion—not by the inspiration of fear, but by the power of love. Patience, gentleness, condescension, in short the imitation of the Great and Divine Teacher was ever regarded by him as the best method of obtaining a salutary influence. 'The educator should be like the Saviour, the child's best friend, and not his tyrant.' 'In all which relates to puerile faults, mild means are the only efficient means.' 'The parent or guardian must assume the infantile character, and be the companion of the sports of the children.'

In the eighth place, he crowned all his other efforts by the exertions which he used, in order to imbue his pupils with a religious spirit—with the mind of Christ—with the love of God. The Saviour's example—his mild, benignant, and lovely disposition—was ever illustrated, held up to admiration, recommended, and enforced.

These are the main principles which were adopted by this philanthropic man, and carried out with signal success, in numerous instances, at an expense of time, toil, and substance, which, though abundantly recompensed by the results, entitle him to a place amongst the most disinterested of our race. These principles now, happily, are by no means novel; but they were so when first broached by De Fellenburg, forty or fifty years ago. As an original mind in the work of education, he deserves to be remembered with honour; nor are these principles even now sufficiently recognised, studied, understood, and reduced to practice. In the application of some of them we think he erred. There were arrangements in his school to which we should object—the teachings of dogmatic christianity had not the conspicuous place assigned to it, which we think it ought to have, in the concluding portion

of an educational course; nor, it is to be feared, had he those clear evangelical views of religious truth, which we deem of primary importance; but still the principles we have just enumerated are of immense value, and we shall do well, indeed, and shall 'serve our generation according to the will of God,' by acting on these principles in all our educational employments, avoiding practical errors in their application, and connecting them with a lively exhibition of the glorious gospel of the blessed God, in its distinguishing doctrines, after such methods as may be adapted to the mental stature and attainments of the objects of our care. There are hints afforded by this scanty review of the Swiss Reformer of education, which are calculated, by God's blessing, to prove useful to all who are in any way engaged in the same grand enterprise.

OUR YOUNG MEN.

POPERY AND ITS REMEDY.

By Rev. G. W. Conder of Leeds.

THE real essence of Popery, the germ out of which all its other specialities spring, is this, that it interposes something between man and God; an earthly service and rule, in addition to the simple appliance of the preaching of the truth, which is the immediate action of God upon man. Viewing God's relation to the church by the light of the first of our two texts—the assertion of our Lord that *His kingdom is not of this world*, the essential error of Popery seems to be the putting a series of institutions and men upon the earth as the ministers of this divine rule, by whom and through whom God exerts his authority, and who exercise, therefore, a delegated power. The church, according to it, is not merely a collection of believers, having its few simple rules, such as are necessary to every society; but it is a centre and source of Divine authority over all who believe, with power to condemn and punish all who will not bow to its decisions.

Or if we glance for a moment at our other text, '*The weapons of our warfare are not carnal*'—which seems to indicate

that the church is engaged as God's army in the opposition of evil in the world—the error of Romanism seems to be a direct contravention of this inspired truth. For its appliances, and the claims which its officers prefer, are purely and essentially earthly things. According to it, this God's-battle is not to be fought with the simple weapon of the truth, wielded by the simplest hands—sincere and earnest believers in the truth; but the men must have an authority derived from an earthly head, and the truth must be sealed by the church, and there must be many external attractions hung about it, and the whole thing must be *carnalized*, if God's work is to be done.

To this simple and sole source, I believe you may trace every feature of the system, viz., the interposition of something else between man and God, than the Bible and its earnest expounders. By the destruction of the once existing carnal dispensation, and the introduction of the new, not only without any similar institutions, but even with many express statements that the age for them had gone by, and that now men were to look to heaven, and draw their religion thence by the simple aid of the truth, God has virtually

said, 'The sole medium between me and the world now, is the Truth, and the voice of men in proclaiming the Truth. The Bible is its own witness, and needs but to be proclaimed. Jesus Christ and Him crucified—His life and His death, are the religious powers.' There, (as I have frequently shown you of late) is Temple, Law, Priest, Authority, Sacrifice. And had the Church simply confided in that, I believe that Christianity had now possessed far wider sway.

Now mark the insidious, carnalizing process. God handed down to man in the first christian ages—what? A fact; and its interpretation. He chose certain men, illumined them to perceive the meaning of the fact, confirmed their mission, and attested their utterances, and then left the world with the truth so attested, and with no successors to those authorized teachers, that is to say, no more miraculously endowed expounders of the message. Henceforth men were to preach their truth so given to us. *But—their message was susceptible, as every human sentence must be, of various interpretations. Men were divided about it. Each one wanted to make men believe that his was the truth. Not content with saying, 'Look at the source whence I derive it, and see,' he wanted some external proof. Miracles were gone. He must therefore fall back upon some substitute. And so, in process of time, sprang up that heresy of a professed derived authority from the Apostles. You will easily see how necessary it was to fix this on one man in one Church, and so have but one direct line of this authority. Because if there were two men, there might be two interpretations, opposite ones; and two Churches contending for opposite faiths, both authorized, and so mutually destructive. There, then, you have the first subtle, carnal element thrown about the truth—humanly derived authority. Out of that, as a positive necessity, sprang a hierarchy, with its various grades. Every member must have some physical contact with that human fount of light and power. As his sway came to extend over a large surface, it was impossible he could have this contact immediately and personally with all the believers. So that he must have a select circle to whom he should communicate the authority, Archbishops; then another and wider one, Bishops; then another*

and still wider, Priests; and through these the whole people might receive this transmitted authority. That is the simple philosophy of the hierarchy. All this you see, from such a little thing,—the want of some external authority in connection with the truth. Having claimed this, it became necessary to support and enforce it. Hence excommunications, and persecutions, and absolutions, and penances, and fasts, and the whole carnal appliances by which Rome makes her rule to be felt.

This process, once begun, was sure to grow. This door opened, what things might not come through it? If one human thing had been thrown around the truth, why not others? Moreover, against such a claim, unless there were something to show for it, men were sure to revolt. If you preach the truth to a man, and say, 'It is God's truth, see for yourself at the source whence I gain it,' you at once place him in contact with God. If he reject, he is not rejecting your truth, but God's. But when you claim dominion over his faith, you rouse his intuitive consciousness of accountability to God alone. Something more then, was needful, and also easy. First, make the truth, and the religion to which it tended, acceptable to men, that they might not wish to revolt, and might 'fancy music in the rattling of their chains.' And next, in case of failure so, get hold of earthly, carnal power—the State's dungeons and swords; exclude them from civil rights and enjoyments; and, *also*, shake in their face the keys of the kingdom of heaven; and tell them of a purgatory, over the fierceness of whose fires you have control; consummate your power by wielding also the authority over heaven and hell; and so convert the world.

Now, brethren, if this be a true account of Popery, its essence and its origin, and the process of its development, see, in a word, the position in which it places us, in relation to all existing church claims. It embraces a wide range of things. If a man come to me with anything else than the Bible, and what he can make me believe from that,—if he come to me with any Apostles' Creed, or Nicene Creed, or Augsburg Confession, or Westminster divines' Catechism, or Methodist Catechism, or Thirty-nine Articles, or Congregational Declaration of Principles, and say, 'That is

the truth: believe that or you cannot be saved: God expects you to believe that,'—I reply, 'Brother! it is human, it is carnal, it is man's word and not God's, and I will not believe you. Show me the coincidence of your creed with my Bible and then condemn; or, rather not condemn, but leave me to my conscience and my God.' It may be very well for you to say to the world, that is what I or we believe as the interpretation of the word. But the moment you present your creed to a man in place of God's word, you are interposing the human between God and man, and *that* is Popery.

So if a man come to me, and say, 'I have a church's authority to preach to you, and demand your faith and your submission, your attendance at my church, and your compliance with its forms,'—I say to him, 'Brother! shew me your divine credentials, direct and unimpeded by human interventions, and I will listen to you. But, even then, if you would interpose yourself, or any of your practices, betwixt God and me,—your baptisms, your confirmations, or the like, I must decline your ministrations, and deny your mission, for God hath made *me* a priest unto Him through Christ, and by Him hath given *me* "boldness of access unto the throne"'

Let me, now, direct you to a few words about what I deem to be the failing of Protestantism in the past, and its true course at the present juncture.

It seems to me not to have gone nearly far enough in its opposition. Indeed, it could not, without condemning itself, and hence the source of its weakness. Itself has relied upon temporal power and authority, has allied itself with the powers and potentates of this world, has availed itself of the earthly splendour and pomp, and has, in some degree, claimed to wield the delegated sceptre of heaven. It has looked too exclusively at one aspect of the doctrinal error of Popery. This is seen in its favourite motto 'Justification by faith in Christ alone.' Indeed, it has not lived up to its own principle. For many of its own professed adherents contend for the efficacy of sacraments and rites, and the validity of holy orders to acceptable service. It preaches justification by faith alone, but it does not wholly practice it. For if any right additional to faith be *essential*, then it is not 'faith *alone*.' Moreover, it has looked too exclusively

at justification—man's acceptance with God. Now the great and fundamental error of the Romish church is, *not* the interposition of mediators between a man and God's pardon of him through faith in Christ, but a wider thing—the interposition of a great human system between the man and God's direct action upon him by the truth. It has looked at the gospel simply as a way of pardon, and not at its wider bearing as an economy—as an appliance for the conversion of the world. And so it has frittered away its action in attacks upon the detail,—in cutting at the branches and leaving the root intact. It has been laboriously disproving the Apostolic authority of the Pope, the real presence in the sacraments, the existence of a purgatory, the infallibility of the church, the rightness of image worship, and the invocation of saints, instead of bending its whole strength against the source of all these things—the interposition of any thing or being between God and man: whilst all the while it has been practically denying the purely spiritual character of Christ's kingdom, and of all the appliances by which it is to be established in the world.

Here, then, my brethren, do I see the real cause of fear at this crisis. Not in the strength and aggressive movements of Popery, but in the defects of our Protestantism. Not that we may have to fight this battle hand to hand again, but that a large part of our army is trying to do it with the arms of the foe, with carnal weapons. Not that this Church, which has ever been a tyranny, and the ally and friend of tyrants,—which proudly tramples wherever it reigns,—which has been the blight and bane of every land in which it has reigned for ages past, as France, and Spain, and Portugal, and even Italy herself, do mournfully attest,—which chains our Bibles, rails off the altar of our God, puts our consciences and souls into human hands, dazzles us with earthly splendour and so blinds us to that of heaven, and brings again the folds of Jewish darkness over the unveiled, opened shrine;—not that this church, always greedy of filthy lucre, and lusting after the dominion of this world, is about to rear herself, in visible magnificence, on Protestant soil—consecrated to Protestantism by the blood of hundreds of faithful martyrs, and the struggles of as noble a

hero band as earth's history can boast:— and by the very side, too, of that other church which is considered by many, to be the stronghold of God's truth in the world. Not in that fact alone. Had we all faith in God's Truth, and were we all prepared to do battle with the spiritual weapons alone, I should say, 'Rome comes to court defeat.' But in the fact, that the tendencies have been at work in ourselves all the while, and that the current Protestantism has so many affinities with its foe,—in that, I do see cause, not, indeed, to dread the failure of the truth in its onward pro-

gress to the subjugation of the world, but to fear that the conflict may be a very prolonged one, and may have to be fought by a very small band. If *hell* were to rise against Christ's church, I should calmly say, '*God is in the midst of her; she shall not be moved.*' No power of earth, therefore, can shake my faith in the triumph of truth. But the faithful struggle for it may be fierce and long, may greatly check our peaceful progress in the work of God's vineyard, and may perhaps entirely sever us from many we have counted friends.—*From a Sermon, published by B. L. Green.*

THE SABBATH SCHOOL.

THE OBJECTS OF SENIOR CLASSES CONTEMPLATED.*

'That the soul be without knowledge, it is not good.' Prov. xix. 2.

THE objects contemplated by the establishment of senior classes have been in part stated, namely, the retaining of youth under religious instruction, and guarding them from the seductions and snares which surround their path. In entering further into this subject, let us keep before our minds the interesting group for which we should be increasingly anxious. They are accountable, immortal beings! Youths, whose characters are rapidly forming, and whose destinies are on the point of being decided for time and eternity,—a band of young persons, subjects of the government of the great Sovereign of all worlds, with momentous consequences depending on every inch of time which they are now occupying. Bright are their anticipations, and buoyant their hopes. Each possessed of an immortal soul of priceless value, which, once lost, worlds cannot redeem; and yet hourly in danger of this loss—surrounded by those who would thus rob them—enticed to risk eternal happiness for momentary gratification.

I. *What do we purpose concerning them?* The primary object is to secure their eternal safety, and to aid in fortifying them with correct principles, that they may be able to resist all those adverse powers and influences to which

they are exposed. We are concerned to communicate knowledge which shall elevate and make them powerful for good—superior to all earthly wisdom—true wisdom, whose origin is Divine, the entrance of which giveth light to the dark mind, and 'is full of good fruits.' We seek to teach them 'the fear of the Lord,' which 'is the beginning of wisdom;' to know what the only and all-wise God has said for their benefit, rather than what great and learned men have said. The miser may teach them how to hoard up riches; the idler, how to live at ease; the ambitious, how they may obtain 'honour' and 'renown.' But we have a far higher aim; it is that we may instruct them how to obtain 'durable riches,' to lay up 'treasure in heaven,' and to provide for the exigencies of a dying hour. We seek to teach them how they may live with a conscience at ease, die in peace, and obtain everlasting rest. We wish to show them how they may possess eternal honours, immortal glory, unending happiness.

The senior class then is instituted to bring young persons to God, that 'he may be the Guide of their youth;' and to Jesus Christ, the Friend of youth, that he may be their Friend. O glorious object! How it would rejoice an angel to be an instrument in God's hand to bring a soul to Jesus! for it fills an angel with rapture to tell even the news

* From the '*Crisis*,' a Prize Essay. By H. Hall. London: B. L. Green.

of a soul brought to the Saviour by the humblest of his servants.

II. Another object of the senior class is to secure for every youth a familiar acquaintance with God's holy word, and to impress on his mind its lessons of wisdom and truth. By the study of these he will be taught how to enjoy life, by early beginning with the fear of the Lord: he will learn what he is and what he may become. He will further understand that to fear the Lord and depart from evil is the essence of wisdom, the unfailing spring of happiness.

As the study of any book gives a bias to the mind, so the Bible, devoutly read and studied, becomes as a lamp, a light, a guide, a rule. It forms the mind and controls the actions; not as the stream turns the mill-wheel, nor as the sun and rain produce vegetation, but as it is understood, believed, and obeyed. It will also make him a good member of society; for in the Bible he will learn his relation to his fellow-creatures, to love his neighbour as himself, to obey them that have the rule over him; to be loyal to his sovereign, to render honour to whom honour is due, and to pay all just tribute and custom to the state with which he is connected. And if he wish for any change in the constitution or laws of the realm, he will learn to use peaceful means only to obtain it, and give obedience to just laws while they are the laws of his country.

Another result will be, to impress the mind with lofty and reverential conceptions of the character of God, as displayed in those histories of the Bible which manifest his power and justice; and to excite admiration and gratitude at the gentleness, forbearance, and compassion of Jehovah, exhibited in other scripture histories. The biographies of both profane and godly men, given in the sacred histories, are calculated to show the natural depravity of man, and to lead youths therefore to distrust their own hearts, which are 'deceitful above all things and desperately wicked;' and to trust in God alone for the light and strength they require through the perilous pilgrimage of life.

III. Another object, already touched upon, is to promote practical regard for

the Sabbath. The existence of a senior class must exert a constraining influence, and be a constant inducement to the youths of whom it is composed, to 'remember the Sabbath day, to keep it holy.' The best clothes, the cleanly person, the still day, the cessation from labour, become associated with the duties of a senior class. And the scholar looks forward to the day as one of variety and delight. The kind look and affectionate welcome of the teacher, the exercises of devotion, the change of books, the interesting lesson, and the attendance at the house of God, give a pleasing diversity to the passing hours.

IV. In fine, the senior class is established as an auxiliary to the ministry of the gospel. It is, perhaps more than any other agency, effectual, by the Spirit's blessing, in rousing, animating, and inspiring a thirst for religious truth, and in preparing youth for engaging in all that is useful and good. If we desire that the ministry of the word of God may have 'free course and be glorified,' we shall do well to direct attention to the youths of the land, and train them up in the fear of the Lord. The minister, as a good sower, scatters the seeds over many minds, if perchance it may fall into good ground. Now, it is essential that the ground be well prepared. The mind of youth is active; it is not as yet rendered rock-like; but as the soft wax, it readily receives impressions, and, ere we are aware, a variety of prejudices are engendered which are not easily rooted out. For their removal, individual attentions are requisite; personal converse and free discussion, which would be out of place in pulpit discourses. In the senior class, the mind may be trained, prejudices removed, and desires awakened for the enjoyment of divine things with the people of God. If these duties were more attended to, and a greater anxiety manifested that our youth might understand and feel the power of Scripture truth, we should hear of more conversions among them. Then would our sons be 'as plants grown up in their youth,' and our daughters as 'corner stones, polished after the similitude of a palace.' How glorious the means which conduct to such ends!

BIOGRAPHICAL SKETCHES OF INTERESTING CHARACTERS.

No. II.

AONIO PALEARIO.

ANTONIO DALLA PAGLIA or, as he more generally called himself, Aonio Paleario, was born about the year 1500, at Veroli, in the Campagna di Roma. He studied under eminent masters, and was soon noticed as an accomplished scholar. He acquired the friendship of many of the learned of his age and country, and also of those dignified ecclesiastics whose religious views were esteemed the most moderate. Among these may be named the Cardinals Sadolet and Pole, who were thought—the last of them particularly—to favour the Reformation.

After passing several years in Rome, Paleario removed to Sienna, where he married a lady, by whom he had two sons and two daughters. By the senate of Sienna he was appointed public teacher of Greek and Latin, and he also lectured on philosophy and the belles-lettres. His diligent study of the Scriptures, and of the works of the German divines, imbued his instructions with a spirit very different from the lectures of his colleagues; and this, while it gratified his pupils, provoked the anger of the authorities. Cardinal Sadolet represented to him the danger he incurred, and advised him to yield to the times, and at least clothe his notions in more cautious language. But such advice little suited the zealous mind of Paleario; and he continued to assert his opinions with the greatest freedom. His conduct was therefore watched, and every stratagem employed to fasten the crime of heresy upon him. Thus, because he had exposed the hypocrisy of an ecclesiastic assiduous in his prostrations at the shrine of a saint, while evading the payment of his debts, Paleario was represented as an impious wretch, who dishonoured the blessed saints. A remarkable proof is afforded, in one of his letters, of the real ground of opposition to him. 'Cotta,' says he, 'asserts that, if I am allowed to live, there will not be a vestige of

religion left in the city.—Why? Because, being asked one day, what was the first ground on which men should rest their salvation, I replied, "Christ!" Being asked what was the second, I replied, "Christ!" and, being asked what was the third, I still replied "Christ!"

The charges against him were brought to a point by the publication, in 1543, of his treatise of the 'Benefit of Christ's Death.' The vast reputation which it had, and the eagerness with which it was read, being in the Italian language, increased the virulence of his opponents. Otho Melius Cotta, above mentioned, was his most determined enemy; and with this person three hundred leagued themselves in a resolution to destroy Paleario. And, in order to insure his condemnation, twelve of these were selected to bear witness against him. He had, in consequence, to defend himself before the senate of Sienna, which he did with so much spirit, that for the moment his defence was successful. 'There are some,' said he, 'so censorious as to be displeased when we give the highest praise to the author and God of our salvation, Christ the King of all nations and people. For writing in the Tuscan language, to shew what great benefits accrue to mankind from his death, a criminal accusation has been made against me. Is it possible to utter or conceive anything more shameful? I said that, since he in whom Divinity resided has poured out his life's blood so lovingly for our salvation, we ought not to doubt the good will of heaven, but may promise ourselves the greatest tranquillity and peace. I affirmed, agreeably to the most unquestionable monuments of antiquity, that those, who turn with their souls to Christ crucified, commit themselves to him by faith, acquiesce in the promises, and cleave with assured faith to him who cannot deceive, are delivered from all evil, and enjoy a full pardon of all

their sins. These things appear so grievous, so detestable, so execrable, to the twelve, I cannot call them men, but inhuman beasts, that they judged that the author should be committed to the flames. If I must undergo this punishment for the aforesaid testimony (for I deem it a testimony rather than a libel.) then, senators, nothing more happy can befall me. In such times as these I do not think a christian ought to die in his bed. To be accused, to be dragged to prison, to be scourged, to be hung up by the neck, to be sewed up in a sack, to be exposed to wild beasts, is little; let me be roasted before a fire, provided only the truth be brought to light by such a death.'

Though disappointed for the time, Paleario's accusers were not inclined to let him rest; he was, therefore, soon after obliged to quit Sienna. Being invited by the senate of Lucca, he repaired to that city, where he taught, and acted on solemn occasions as orator to the republic. One of his former enemies, however, Machus, called Blaterone, (the Babbler)—followed him to this place, and, being anew confounded by the eloquence and noble bearing of Paleario, sought revenge on him through the Dominicans at Rome. But he had friends in the conclave, who for the present stifled the charges of his accuser.

The income of his post at Lucca appears to have been scarcely sufficient for the creditable maintenance of his family; and he had the trial of seeing his wife endure privations to which she had been unaccustomed. After remaining, therefore, for about ten years in his office he accepted a more advantageous proposal from the senate of Milan. This was to become professor of eloquence, with a liberal salary and various privileges; and here he might have expected to spend the remainder of his life. But the toils of the persecutors were now fast thickening around the reformer; and Paleario, after several years of peril, was just, in 1566, deliberating about a removal to Bologna, when, on the accession of Pius V. to the papal chair, the accusation against the author of 'The Benefit of Christ's Death,' was directed to be re-heard. He was then seized by the

inquisitor, Angelo di Cremona, conveyed to Rome, and committed a close prisoner to the Torre Nona.

The charges against him were disposed under the following four heads:—That he denied purgatory; that he disapproved of the burial of the dead in churches, and preferred the ancient Roman mode of sepulture without the walls of the cities; that he ridiculed the monastic life; and, lastly, that he ascribed justification solely to faith in the mercy of God forgiving our sins through Jesus Christ. In his examinations he appears to have manifested great firmness. When questioned by the cardinals of the inquisition, he addressed them (it is an enemy who reports his words): 'Seeing that your eminences have so many credible witnesses against me, it is unnecessary for you to give yourselves or me longer trouble. I am resolved to act according to the advice of the blessed apostle Peter, when he says, "Christ suffered for us, leaving us an example that we should follow his steps, who did no evil, neither was guile found in his mouth; who, when he suffered he threatened not, but committed himself to him that judgeth righteously."—Proceed, then, to give judgment: pronounce sentence on Aonio, and thus gratify his adversaries, and fulfil your office.' Judgment was given, and he was condemned, after three years' imprisonment, to be suspended on a gibbet, and his body to be committed to the flames; though according to some authorities, he was burned alive.

The Romanists, according to their frequent practice in such cases, pretended that Aonio was repentant, and died in the communion of their church. And there is a minute to this effect extant, which purports to be an official document of the Dominicans who attended him in his last moments. But this assertion is refuted by an author, Laderchius, who drew his materials from the records of the inquisition, and who says, 'When it appeared that this son of Belial was obstinate and refractory, and could by no means be recovered from the darkness of error to the light of truth, he was deservedly delivered to the fire, that, after suffering its momentary pains here, he might be found in everlasting flames

hereafter.' Indeed, the last letters which Paleari wrote to his family on the morning of his death, sufficiently shew the falsity of the pretended recantation. They would, we may readily conclude, have expressed his contrition, had he felt any, for opposing the popish doctrines.—These letters to his wife and children are as follows:—

'My dearest wife.—I would not wish that you should receive sorrow from my pleasure, nor ill from my good. The hour is now come when I must pass from this life to my Lord and Father, and God. I depart as joyfully as if I were going to the nuptials of the Son of the great King, which I have always prayed my Lord to grant me through his goodness and infinite mercy. Wherefore, my dearest wife, comfort yourself with the will of God and with my resignation, and attend to the desponding family which still survives, training them up, and preserving them in the fear of God, and being to them both father and mother. I am now an old man of seventy years, and useless. Our children must provide for themselves by their virtue and industry, and lead an honourable life. God the Father, and our Lord Jesus Christ, and the communion of the Holy Spirit, be with your spirit! Thy husband,
AONIO PALEARI.

ROME, *July 3rd*, 1570.

'Lampridio and Fedro, beloved children,—These my very courteous lords do not abate in their kindness to me even at this extremity, and give me permission to write to you. It pleases God to call me to himself by this means, which may appear to you harsh and painful; but if you regard it properly, as happening with my full resignation and pleasure, you will acquiesce in the will of God, as you have hitherto done. Virtue and industry I leave you for a patrimony, along with the little property you already possess. I do not leave you in debt: many are always asking when they ought to give. You were freed more than eighteen years ago: you are not bound for my debts. If you are called upon to discharge them, have recourse to his excellency the duke, who will not see you wronged. I have requested from Luca Pridio an account of what is due to me, and what I am ow-

ing. With the dowry of your mother, bring up your little sister as God shall give you grace. Salute Aspasia and sister Aonilla, my beloved daughters in the Lord. My hour approaches. The Spirit of God console and preserve you in his grace. Your father,
AONIO PALEARI.'

ROME, *July 3rd*, 1570.

The subscription was, 'To his dearest wife, Marietta Paleari, and his beloved sons, Lampridio and Fedro Paleari, at the hill of Valdenza, in the suburbs of St. Caterina.'

After these last farewells, he rendered up himself to the tormentors, and entered his eternal rest.

DYING HOURS OF SIR ALEXANDER CARMICHAEL,

OF SKIRLING.

The following article is from a 'Memorial' prepared by the Rev. Dr. Hanna, the biographer of Dr. Chalmers, and which appeared in the *Free Church Magazine* for Dec. last. The subject of the memorial was born in 1812, and died on the 8th. of May 1850.

EARLY in April, that he might be with his sister's family, Sir Alexander had gone to Brighton. On Sabbath, the 28th of that month, he was at church, complaining only of a slight cold, which exhibited no violent or dangerous symptoms; he had been out, however, for the last time. During the week which followed, his illness rapidly increased, severe bronchial inflammation having set in, extending at last to the lining membrane of the chest, and to the substance of the lungs. Towards the close of the week, great cerebral excitement showed itself, and the worst fears as to the issue were raised. Through the whole of the Sabbath, the 5th of May, the brain remained unaffected, and as the other dangerous symptoms had likewise abated, his medical attendant, Dr. Madden, who watched over him throughout with unwearied assiduity, felt considerably relieved. On Monday, however, the hopes thus cherished were disappointed, and it became but too evident that he could not long survive. On the evening of this day, his beloved brother William, the youngest

son of the second Lady Carmichael, who, after completing his education at Cambridge, is about to enter the Church of England, arrived at Brighton. It was the greatest solace to Sir Alexander to have one so tenderly attached to him by his side. He was then labouring under severe oppression of the lungs, and could with difficulty articulate. As soon, however, as he saw his brother, he exclaimed, 'My dear William, I am so glad you are come. I hope you will stay with me till the end.' It was too much for the affectionate brother to be thus addressed. Noticing how much he was overcome, Sir Alexander added, 'Do not be so distressed—I am so happy at the thought of dying—all is peace—the blood of Christ cleanseth from all sin.' This passage he repeated twice himself, and then he asked his brother to repeat it. He then solemnly urged him to seek Christ, and if ever enrolled among God's ministers, to preach Him alone, and not to cling to forms and ceremonies. After a short silence, he began the verse, 'For God so loved the world,' and asked his brother to finish it. Referring to Lady Carmichael and the rest of the family, he desired his brother to tell them not to grieve on his account, but to let them know how happy he was. At his suggestion his brother then retired.

At two o'clock on the morning of Tuesday the 7th, William was sent for. After some consultation about additional medical advice, Sir Alexander asked him to kneel by his bedside, and to promise that he would live after God's law, and exhorted him most affectionately to continue steadfastly holding true doctrine. After speaking of various members of the family, he expressed a wish to be buried at Castle Craig. 'Ask dear —,' he said, to conduct the funeral service, and to preach a sermon at Blyth. And will you,' he added, addressing himself to his brother, 'will you be chief mourner?' Seeing his brother greatly distressed, he added, 'But I do not think that I am going to die just now.' Again he spoke of Lady Carmichael—of his sister—of Mrs Hart Davies—his dear aunt Charlotte, to whom he was particularly attached. He recounted certain legacies which he wished to

leave, asking his brother to remind him of them, that he might repeat them before others. 'And now,' he added, 'I must not think any more of this world. Repeat me some texts.' Among other passages cited was the verse, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' His thoughts reverted once more to his favourite verse—'The blood of Jesus Christ cleanseth from all sin.' The telling how true this saying was in his own experience seemed to exalt his mind. 'Now,' he exclaimed, 'say something glorious!' The last verse of the 40th chapter of Isaiah was repeated. As his next utterance was, 'Bless the Lord, O my soul,' the 103rd Psalm was read. The 3rd, 12th, and 18th verses he repeated after his brother. In reading the 91st Psalm, he asked that the 14th, 15th, and 16th verses should be read twice over. The 23rd Psalm, and the 34th, to verse 7th, were then read. 'Read me,' he then said, 'some of the Revelations, but not a hard passage.' The 5th, 6th, and 23rd chapters were most appropriately selected. 'Seasons like this,' he said to his brother, 'are much to be valued, and ought to be improved by the dying in proclaiming their faith and peace to the living.' The Paraphrase—

'To Him that loved the souls of men,
And washed us in his blood,'

had been repeated at his desire, and he growing quiet, and seeming inclined to dose, his brother left the room. Throughout this interview, he lay with his head almost level with his chest, breathing and speaking with much difficulty, but constantly asking his brother whether the breathing was unpleasant, or whether it was disagreeable for him to remain in the room—that tender consideration for the feelings of others for which he was always so remarkable, showing itself to the last.

On Tuesday forenoon, all restriction as to the admission of his relatives was removed, and Mr. Ross, the Presbyterian clergyman, was sent for at his own express desire. His eldest niece, Miss Kinloch, saw him first alone. He told her to dry her tears—never to weep for him, for all was

happiness; and then emphatically added, 'And it is all through Christ—his blood alone, nothing else could give me this peace. All is bliss. I thank God that I have not one unhappy thought.' His other nieces having entered the room, he joined all their hands together, and said earnestly, 'God will be with you; keep close to him—promise me you will.' Soon after, turning to the nurse, whom he was constantly thanking for all the troubles he took, 'Nurse,' he said, 'you never saw a happier man even on his wedding-day; but it is a wedding-day—the marriage of the Lamb.' He sent for Miss Brenton, and putting his hand upon her head, invoked a blessing, 'Give my love,' he said, 'to dear aunt Charlotte. Tell her I love her—love her very much indeed.' Then, after a pause to gain breath—'And Cozzie, too, don't forget Cozzie.' 'Now,' he added, 'let all come in.' All did come in. 'Never,' says Mr. Ross, 'can those who stood around that bed forget the look or language of the sufferer. When I prayed that if, for the glory of God, his servant might be restored to health, he exclaimed, "No; not so—my desire is to depart and be with Christ! I am ready—quite ready." To his brother-in-law, Sir David Kinloch, he said, "I am soon to join my beloved sister, your dear wife." How often did he repeat the words and ask me to repeat them—"The blood of Jesus Christ cleanseth from all sin." Again and again he would ask us to tell his friends that he was happy beyond expression; while, from time to time, he went over the 23rd Psalm, laying much stress on the words, "thou art with me"—"thy rod and staff they comfort me." Alluding to our communion which was to be on the following Sabbath, he said, "On that day I shall be enjoying the better communion above.'" Supported in a half sitting posture by pillows, the expression of his countenance throughout this day was bright and happy. About half-past two o'clock he called for his brother, to tell him, that when he went with his remains to Castle Craig, he wished him to see as many of the people about the place as he could, and tell them how happy he was. 'Tell all whom it may benefit,' he said,

'how happy I am in dying; and give my love to Nurse Potts and to the Baillic, and tell him, as his days may not be long on earth, to seek Christ at once, and so enjoy the same hope and comfort that I do.'

Wednesday, the 8th of May was his last day on earth. About ten o'clock in the morning, his brother and his nephew, Mr. A. Kinloch, whom he had been very anxious to see, were admitted into his apartment. 'William,' he said, as he pressed the hand of that affectionate brother whose presence and unremitting tenderness did so much to soothe those last days of suffering, 'William, I shall not live over this day, but all is peace.' 'I then told him,' says his brother, 'that Alexander was there, and brought him to the bed. Never can I forget the look of love which he bent on us, when he made us join hands and promise to love and assist one another through life. He then spoke to Alexander of the necessity of serving God, calling to mind his mother's death, and charging him to seek life eternal. Sir W—G—C— was then introduced. He thanked him often and eagerly for coming down from London to see him. Asking him to lay his hands on the heads of his brother and nephew, 'W—C—,' he said, 'I charge you with the care of these young men. You will try and keep them from evil.' A few hours before his death he sent his love to Mr. M—. 'I wonder,' he said, 'if ever he saw a man die; tell him, if he has not, to come and see me dying.' There was not time for Mr. M— to receive the message and be in Brighton before his removal. With kind consideration, Sir Alexander added, 'I daresay he did not think I was on my deathbed or he would have been here.' Mrs. Geddes entered the room unperceived. His hand being extended, she knelt down at the bedside, took it, and kissed it. He immediately and quickly said, 'Who is that?' She answered; he then gently pressed her hand saying how happy he was to see her; and then pausing between each word, owing to the difficulty he had in speaking, he said distinctly, 'I am thoroughly happy; completely happy. Mrs. Geddes—William—Alexander,

'The blood of Jesus cleanseth from all sin.' My dear friends good-bye. The bitterness of death is past; "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Ross,' he said, looking to the clergyman, from whose ministrations he had derived much comfort, 'Ross, preach the gospel—the simple gospel—be instant in season and out of season.' Some one began to repeat the verses—

'How bright these glorious spirits shine,
Whence all their white array?' &c.

when he interrupted them by saying, 'What spirit shall I see first?—my mother? my dear sister Eleanor?' He then began to tell those around him that he saw his father and mother, and his sisters Eleanor and Margaret, standing waiting for him at the entrance of heaven, but recovered himself again, saying, 'I have been wandering.' Very often he would say, 'William, where are you?' and when the ready answer came, 'Here Alexander,' he gave such looks of tenderness as it was not easy for such brotherly affection to endure. 'William, give my love to mamma—give my love to Tom—give my love to Fanny. William, I am so glad that yours are the last eyes that I shall look upon; I am so happy!' Mr. Ross began the

verse, 'Though I walk through the valley of the shadow of death.' He stopped him saying, 'I have passed through the valley—I am entering heaven—I see my Saviour. Come, Lord Jesus, come quickly! Worthy is the Lamb of God.' Then clasping his hands together in the attitude of prayer, he gently murmured, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.' This was the last sentence he was heard to utter. About two o'clock in the afternoon, when his own minister in London, the Rev. W. Chalmers, came to see him, he awoke from the stupor into which he had fallen so far as to recognise him, and give some tokens of the pleasure he had in the recognition. Nature was now fast giving way, sight wholly failed, and he became unable to articulate. Still, however, when a favourite verse was uttered in his dying ear, he would give some slight token of assent. About five o'clock he became totally unconscious, and lay for some hours with a placid smile upon his countenance. Just as the clock struck ten, he gave four quiet sighs, a look of inexpressible joy overspread his countenance, and at perfect peace with God and man, his happy spirit passed into a glorious eternity.

THE NEW ZEALANDER AND THE ROMISH BISHOP.—The Word of God is giving new illustrations of its power, in vanquishing the heathenism of Rome, even in the hands of converted heathen. The simple New Zealander, with a Bible in his hand, proves more than a match for the subtlety of Romish priests and bishops. One of the speakers at the last Anniversary of the British and Foreign Bible Society, gave the following fact: A Chief of New Zealand met with a Romish bishop who was vindicating the worship of the Virgin Mary and the crucifix. The bishop argued, that God commanded his people of old to make cherubim; and that the angels over the ark were images; and the people bowed down before them. To this the chief replied: That is very true, but with this difference; God commanded them to make imagos, and has com-

manded you *not* to make them;—and God himself was between the cherubim, talking with the people. But I never yet heard, that he ever yet spoke through your Virgin Mary. Thus the simple-hearted Christian made wise unto salvation by the simple Word of God, was able to put to flight the subtleties of Rome.

Multitudes of similar instances have been furnished by the missionaries at the Sandwich Islands. One of the greatest wonders of God's wonderful providence touching that people, is, that they have been so little affected by the powerful onsets of the Papists, that a people in their infancy can so withstand the trained legions of Jesuits. Perhaps a few years more of experience of this kind will show us what wise designs Providence has had, in suffering those fair fields of missionary enterprise to be so invaded.

THE UNCHANGED OF THE TOMB.

BY MRS SIGOURNEY.

They have press'd the valve of the vaulted tomb,
 And the tremulous sunbeam falls
 Like a stranger's foot on that cheerless gloom,
 And the dead in their silent halls.

Hark! to the knell of a funeral train;
 Hark! to their measured tread,
 As they shuddering plunge to the dark domain
 Of the unsaluting dead.

They have brought an innocent infant here,
 To the charge of its kindred race,
 But no arm is stretch'd from those coffins drear,
 To hold it in fond embrace.

It hath come from a mother's tender breast,
 She did foster it night and day;
 What a fearful change for such gentle guest,
 Is this grim and cold array!

For a double woe her heart doth weep,
 With a deep and stifled moan;
 For her first-born lies in his dreamless sleep,
 'Neath yon dark-brown'd arch of stone.

He fell when the wintry tempest wreck'd
 The wealth of the verdant plain;
 And, lo! e'er the spring hath its ravage deck'd,
 As a mourner she cometh again.

He was smitten down in his beauty's pride,
 In the dawn of his manhood's day,
 But strong in the faith of the Crucified
 Was the soul as it soar'd away.

She passeth on with a ghastly glide,
 Through the charnel's mouldering space,
 She is drooping low at her idol's side,
 With her wild eyes on his face.

But the pestilent damps of that dread abode
 Have breathed on a stainless cheek,
 And it seem'd that the warmth of the living blood
 Through his ruby lip might speak.

And his glossy locks to a fearful length
 Have grown in their bed of clay;
 In a clustering mesh they have wreath'd their strength;
 Who will part these curls away?

Ah! list to the mother's frantic tone:
 'Rise, rise, my son,' she cries;
 And the mocking cave with a hollow groan,
 'My son! my son!' replies.

They have led her away in her deep despair;
 She has wept till her eye is dim;
 Your dear one is risen, he is not there!
 Say, what is the tomb to him?

Look to the flight of the spirit's wing
 Through the glorious fields of air;
 Look to the world where the angels sing,
 And see that you meet him there.

REVIEW.

A UNIVERSAL GEOGRAPHY, in four parts: *Historical, Mathematical, Physical, and Political.* By the REV. THOMAS MILNER, M. A., F. R. G. S. Illustrated by ten Maps, with Diagrams and Sections. Tract Society. 12mo. pp. 550.

'LET me once understand the real geography of a county,—its organic structure, if I may so call it; the form of its skeleton, that of its hills; the magnitude and course of its veins and arteries,—that of its streams and rivers; let me conceive of it as a whole, made up of connected parts; and then the position of man's dwellings, viewed in reference to those parts, becomes more easily remembered, and lively and intelligible besides.'

These are Dr. Arnold's words, used as a motto on the title page of this elaborate and valuable work, in presenting which to our readers, we shall let the learned author speak for himself. 'The following pages,' he says in his preface, 'present, for the first time, it is believed, in a generally accessible form, a combined view of Historical, Mathematical, Physical, and Political Geography. The writer has endeavoured to condense, from a great variety of scattered sources, as large a quantity of matter as possible into the smallest compass consistent with perspicuity; his object having been to give the most comprehensive general information, with those minuter details which claim attention on account of their interest or importance. In the political section, he has attempted to convey a definite idea of the natural features of each particular country, in harmony with the view expressed by the late master of the Rugby school in the motto on the title page. Considerable use has been made in this department of the Journal of the Royal Geographical Society. The work is intended for the general home reader; for the emigrant who may wish to take to the far bounds of civilized life, a cheap and portable compendium of information relative to countries, with reference to which his means of knowledge will necessarily be limited; and for the use of colleges and schools, to which it will be further adapted by Exercises, which may be had separately, or bound with the volume.'

As far as we have been able to explore the vast and varied stores of information contained in this delightful volume, we are able to confirm the representations given by the author himself. We have seen nothing like it. The historical part, (Part I.) gives a history of the progress of Geographical science. What knowledge existed among

the ancients, in the middle ages, and in modern times, with the advances and discoveries made at different periods. The mathematical part, (II) describes the form, magnitude, and motions of the earth; its mathematical divisions; representations of it, and divisions of time; and contains many learned and curious details. Part III, devoted to physical Geography, besides giving definitions, shews the extent and distribution of land—its continents, islands, mountains, table-lands, valleys, &c., &c.;—the waters, their composition, colour, temperature; springs, rivers, lakes, oceans; tides, currents, &c.;—and the atmosphere, its elements, limit, weight; the various winds, &c., &c.; and vegetables, animals, man, stations, circumstances, &c., &c. The fourth part, viz., political Geography, occupies more than half the volume, and contains innumerable particulars relating to every country and state under heaven. Any attempt at description in a brief space would be vain.

OUR STATE CHURCH; her Structure, Doctrines, Forms, and Character. A Manual of Dissent. By W. R. BAKER, Author of 'The Curse of Britain,' &c. B. L. Green, 62, Paternoster Row. 12mo. pp. 243.

The author of this useful work does not tell us whether he is a Baptist or an Independent; but from the constant appeals he makes to the New Testament Scriptures as the Divine and only authority in matters of church order and government, we opine he belongs to one of these communities. No one, who approves of a mere human constitution as a presbytery or an episcopacy, would have been content with what the Scripture teaches about church order. His manual is chiefly intended for the young, and for those whose means prevent them from purchasing larger and more costly volumes. The plan of the work is comprehensive, and embraces nearly every topic on which the consistent and scriptural dissenter bases his argument for separation from our national Establishment. After an introductory chapter, in which he refers to the sacred scriptures as the only standard of appeal, and vindicates his conduct in opposing that which is antisciptural, he proceeds to the four parts indicated in the title. All we shall attempt will be to give an analysis of his argument.

As to the structure of the Church of England, he objects to it as embracing all who have been baptized by her ministers, irrespective of their character, whereas the members of apostolic churches were re-

quired to be holy men:—as acknowledging the reigning monarch as her head—because thus she repudiates the headship of Christ—opposes his plain commands—makes no difference between nominal and real christianity—and sacrifices her liberty in regard to things indifferent: and as embracing numerous subordinate officers of which the New Testament knows nothing: as Lord Bishops, priests with popish powers, deacons who are altogether unlike the apostolical in their office, archdeacons, deans, canons, prebends, &c., &c., which are altogether of human or papal origin. Such a church, viewed in the light of divine truth, can only be regarded as an invention of man; and needs a thorough reformation to be at all conformed to the Divine pattern.

The doctrines of baptismal regeneration, priestly absolution, and the assumed power of the bishops to communicate the Holy Ghost, next fall under our author's notice, as constituting strong grounds of dissent.

The forms of the Church come under observation in the third part. Here the *three creeds*, the Athanasian, Nicene, and the Apostles,' are subjected to free and just criticism and censure. The *language* prescribed in public worship is objected to as not authorized by Scripture, an infringement on christian liberty, ranting and antisciptural; and as fostering superstition, countenancing transubstantiation, and undermining the authority of the canonical Scriptures. The *acts*, also, which are demanded, are censured, as bowing at the name of Jesus, praying towards the east, signing with the cross, kneeling at the Lord's-supper, changing vestments, &c.; and finally, the *mode* of appointing to the ministry is exhibited as open to just reprehension.

The fourth and last part of this volume refers to the formalism, the exclusiveness, the intolerance, the injustice of the establishment, and to its indifference and disregard of christian morality, to its courts and its hostility to all reform.

It will be seen from this imperfect sketch, that the writer has touched on nearly every leading topic in the controversy between us and the Episcopal establishment. The work is enriched with many facts and illustrations. It is, on the whole, well written; and though at times his language is severe, its general tone is temperate and becoming a grave subject. We have much pleasure in commending the volume to our readers. Let our families, our Sabbath-schools, all have at least such a manual as this in their possession.

THE MOTHER'S FRIEND: *A Monthly Magazine, to aid and encourage those Mothers who have little time to read, and little money to spend on books.* Edited by

ANN JANE. *Vol. III. B. L. Green, London, 1850. 12mo. pp. 240.*

This is certainly a very interesting and useful volume. Its tales, its precepts, and various suggestions are well adapted to the purpose for which the work is designed. They will be read with pleasure by the best and wisest, and they will be felt to give encouragement to the most distressed of mothers.

TRUTH AND VIRTUE; or *short Addresses on Moral and Spiritual subjects* By THOS. YATES, JUNR., *Author of 'Our Young People,' 'Blighted Blossoms,' &c.* 18mo. pp. 144.

These addresses might have been called sermons, as they are each of them founded on some text of Scripture, which is, for the most part, elucidated in a simple, easy, and happy manner. The perusal of most of them has afforded us pleasure, though the desire has repeatedly been awakened for a more extended course of remark. The style is chaste and pleasing, and the spirit which is breathed through them is pious, evangelical, and benevolent. Volumes of this kind are more adapted to meet the wants of the pious and humble christian, than those of a more elaborate order. The subjects are fourteen in number, and are varied and interesting.

PROSE AND POETIC EFFUSIONS. *By a Working Man. Danks, Loughborough.* 32mo. pp. 102.

There is something very sweet in most of these 'effusions.' We have been repeatedly reminded of Mrs. Rowe's pensive, and exquisite writings while perusing them. The prose itself is full of poetry, and some of the poetic lines are exquisitely beautiful. We shall be heartily glad if our modest 'working' neighbour is as much encouraged as he deserves. He possesses true poetic fire, deep emotion, and considerable power of expression.

'Reflections from a Rocky Eminence,' we recognize as having appeared in our pages.*

ON THE CONSTRUCTION OF LOCKS AND KEYS. *By JOHN CHUBB. Excerpt Minutes of Proceedings of the Institution of Civil Engineers. Vol. 9.*

Very curious.

THE CHURCH, and THE APPEAL.

These small but useful periodicals claim a wide extension in all the churches of the Baptist denomination. Their size and price bring them within the reach of all.

* See page 300, 1849.

THE PAPAL CONTROVERSY and the position of Dissenters: a Lecture delivered in the Corn Exchange, Nottingham, Dec. 23rd, 1850. By G. A. SYME, M.A., Minister of the Baptist Chapel, Mansfield Road. A. Hall & Virtue, Falmers Row.

Mr. Syme has exercised his undoubted right of delivering and publishing his sentiments on the recent papal question. He thinks 'the present agitation not altogether useless,' but caricatures and condemns those who have openly expressed their hostility to the popish aggression as 'lost in a fog,' and not knowing 'what to do.' Mr. S. at some length shews that popery is on the wane in Italy, in Germany, and in France, that its recent increase in England has been the consequence of 'Tractarianism,' and is more apparent than real, and that 'the tendency of things in England' is adverse to the extension of the popedom. All this is true, and the public expressions of protestant and free opinion have happily demonstrated the latter observation. Mr. S. informs us, that the territorial titles assumed by popish bishops, mean 'nothing

more, hitherto at least, than jurisdiction in spiritual matters, over those who chose to submit to it, residing within certain geographical limits,' a statement obviously at variance with their own writers, and not quite consistent with Mr. Syme's subsequent admissions, that 'popery drives at temporal power,' that 'it is subtle and malignant,' that 'it can be every thing, and is ready to do any thing' to effect its purpose. We agree with him that the chief power by which popery is to be suppressed is the power of truth, and that it is right to demand of the Government to 'undo,' and to cease to patronize Romanism by grants of public money. We go, however, a step further. We have no doubt that the agitation of the papal question will do good. It will suppress the popish tendencies of the Established clergy, it will awaken all consistent christians to more earnest attention to the maintenance and diffusion of truth, and it will shew the papal party how utterly mistaken they have been in their expectations as to the preparedness of England to submit to the triple crown of 'the man of sin.'

OBITUARY.

SARAH BUTTERS, the subject of the present brief sketch, was born Sep. 5th, 1780. Partly in consequence of her advanced age, little is known of her early life, but what is known possesses considerable interest. When young she became united to the G. B. church, Fleet, under the pastorate of Mr. Burgess, and adorned her profession by a christian and devoted life. In 1802 she was united in marriage to J. Butters, Esq., of Spalding, with whom she lived in devoted and ardent attachment until her decease. The object of the writer of these remarks is not merely to eulogize or to present a gaudy picture, but simply to place before the mind of the reader those moral and religious features of a departed and beloved sister, the imitation of which may be conducive to personal piety. To those who know anything about Mrs. Butters it is almost unnecessary to say that she was a woman of firm and decided principles; very little of imaginative excitement was discoverable. She acted systematically rather from a matured judgment than from effervescing emotions. Decision of character, blended with a deliberating and calculating reason, appear to have been among her most prominent and valuable qualities. Whenever the right was once discovered there was no hesitating, no vacillating, no

evasion of self-denial, no truckling to a fallacious and time-serving expediency. She formed her opinions by thought and investigation, and then acted upon them with promptness and energy. Her liberality and untiring efforts for the temporal and spiritual good of her fellow-creatures, and especially on behalf of the widow and orphan, will long be held in remembrance with deep gratitude by those who were the objects of her care and kindness. She was not however easily to be imposed upon by mere pretended distress; the strolling impostor who follows a life of degraded beggary in order to live in a state of idleness, rarely met with countenance from our departed friend. She rather acted in this as in other matters, on scriptural principles,—'Whoso hath this world's goods and *seeth* his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' She must first *see* the need. She wished to know of the existence of real distress, and then no heart and no hand were ever more ready to grant relief. One point, however, worthy of notice is, she did not wait until applications were actually made for her assistance, but rather, like hersympathizing and long-sighted Master, she '*went about doing good.*' She was happy in the humble cottage of the poor as

well as in the hall of the wealthy; and much of her time was spent in visiting the depressed and needy children of God, in drying their tears and ministering to their wants. Her benevolence was not confined to this sphere, but was manifested as conspicuously in the support of valuable religious institutions, and in pleading with the influential on their behalf. These active exertions for the cause of Christ, and the good of humanity, terminated not until they were suspended by the severe stroke of a most painful and distressing affliction. Though unable for several months, personally, to undertake christian visitation, yet her thoughts and sympathies were frequently engaged on the objects of distress; and she has often, when confined by disease, commended to her friends those who appeared to her to be specially deserving of attention.

She bore her affliction with an exemplary patience and resignation. Her latter days were vastly cheered by the reflection that she had embraced religion in early life; and to those who visited her at this time nothing was so pleasing as her unshaken confidence in Christ, and her deep-seated christian principle. For many years she had been a diligent student of the Word of God; and in consequence of this, even when unable any longer to read, she appeared to possess an almost inexhaustible fund of scripture passages and sentiments, which were most appropriately and beautifully applied. Nothing was more delightful to the writer's own mind than this one feature,—there was manifestly a spirit deeply impressed with the Word of God, a kind of religious association which displayed itself even to the last. On one occasion, when visiting her, I remarked, Well Mrs. Butters, you have been brought very low by affliction. 'Ah,' she replied, with an energy and sweetness indescribable, 'I was brought low, but He helped me.' On another occasion, a friend said to her, 'You are anticipating a glorious state.' 'Yes,' she replied,

'There on a green and flowery mount
Our weary souls shall sit,
And with transporting joys recount
The labours of our feet.'

Several other instances of the same aptness, in scriptural illustration, might be afforded were it necessary. We mention these chiefly with the view of urging upon young christians the vast importance of studying evangelical sentiments now, that the tedium and painfulness of affliction may be relieved by the possession of materials for sweet and profitable meditation. Our departed friend expired on the 15th of August, 1850. How consoling to the minds of her friends, and especially to the heart of her bereaved and mourning partner, is the reflection that though she has gone she is not lost. No! she has gone to bloom in healthful and youthful vigour in a brighter

and better world; she has gone from the lights and shadows of this life, to light without a shadow, to day without night, to happiness without alloy, to the pure water of eternal life in which no sediment can settle. Could we have so cruel a heart as to wish her back again? back from the throne of God and the Lamb, to dwell amidst the corruption and troubles of this vain world? Rather let us dwell on the happiness of our deceased pious friend, and be stimulated to pursue our journey to that world where we shall meet to part no more; no disease of the body, or weariness of mind shall be there; no tears of suspicion in a father's love; no funerals there; the soil of that better land will never be broken up by the sexton's mattock, or the sentence, 'dust to dust,' be pronounced. How different from earth! Our departed and beloved sister was here a devoted christian, but still imperfect; now she is perfect. How inferior are even the excellent of earth to the excellent of heaven. Here, even the finest gold has its alloy, the most precious stone has its flaw, the most glistening crystal is dimmed by impurity; but there, the white robes are without a stain, the fragrance of the incense of untarnished devotion rises uncontaminated by the noxious vapours of earth; the melody of the lip is undisturbed by the ruffles of passion; the song of the heart is untouched by discord and strife; no taint on the individual, no taint on the society, no unsatisfied desire, no rising of anger, no emotion of envy, no duplicity or suspicion, or reserve, but all open-heartedness and happiness and love. Blessed Saviour, keep my dearest friend, for it is far better. X. Z.

WILLIAM WELLS.—In the church of Christ examples are not wanting in proof of the apostle's assertion,—that God hath chosen the poor of this world, rich in faith, and heirs of that kingdom which he hath prepared for them that love him. William Wells, late a member of the General Baptist church at Castleacre, Norfolk, sustained an exemplary character, exhibiting as that character did, the power of divine grace to subdue all things to its quickening influence, 'to raise the poor and needy out of the dunghill, to set him among princes;' to sustain the mind in perfect peace under the most trying circumstances of poverty, affliction and death.

Our departed friend was born at Riboro, a small village in this county. His parents were poor, to which was added ignorance of that enjoyment which the religion of the Bible inspires. But possessing a character of moral conscientiousness, it was their desire to train up their children in what they conceived to be 'the way they should go.' Then however there were no Sabbath schools; and penury closed the door upon other instruction, save what his maternal parent was enabled to impart.

Yet notwithstanding his limited mental culture, our departed brother when arrived to manhood's years, was looked upon by the world as a strictly moral character, being upright in his dealings and a constant attendant at the Established Church; where however it appears he never obtained a definite conception of the existence of that God he 'ignorantly worshipped.' At length, however, those deeds of darkness and days of sin were to be reckoned with the things that had passed away; the Holy Scriptures, applied by the Spirit, soon gave him a clear knowledge of those truths which alone can make wise unto salvation; they formed in him the determination to be on the Lord's side; a most clear and satisfactory light was given him on the great subject of redemption and justification through Christ alone,—that in them was the highest display of the divine perfections, the happiest relief for his burdened conscience, and the most powerful incentive to unfeigned holiness of heart and life.

By his self-abasement our departed friend clearly evinced how much he was under the influence of the holy spirit. To the end of his course he accounted himself to be an unprofitable servant, which was ever the burden of his sigh; and he was especially abased, when reflecting on his past anxiety, respecting, as he would say, his 'poor, old, perishable body.' He possessed 'a broken and a contrite heart,' and exercised a holy watchfulness over himself, that in the discharge of his duties he might preserve an eye single to God's glory, disclaiming the very idea of personal merit, for he would quaintly say, that 'it was an unfit word in a sinner's mouth,' and that he rested alone on what Christ has done and suffered, for acceptance and eternal life. May our hope spring from the same source, and rest on the same foundation.

He was an ardent and affectionate lover of all who loved our Lord Jesus Christ; at the same time was partial to the General Baptists, believing the doctrines they held forth to be, *without adulteration*, the word of the living God. Yet wherever he beheld the image of Christ, he acknowledged its existence, and admired its reflection. Nor will this be wondered at, when we observe in him a peculiar earnestness in making fresh accessions to his scriptural knowledge; he would be constantly drawing water from these wells of salvation. Thus comparatively unassisted, his mind became richly stored with those truths which make wise the most simple heart. In possession of these virtues he became deeply interested in, and rejoiced over, the conversion of sinners, at home and abroad, and in the establishment of societies whose object was the glory of God, and to diffuse the principles of 'peace on earth and good will to men.' In personal reproof he boldly asserted the authority of God, and we believe, feared not the

frowns, nor courted the smiles of any man, when the interests of religion, and the salvation of souls were concerned. Sensible that many of the applications made by his pastor were 'like water spilt upon the ground,' he often reproved face to face, and was enabled to say, as Nathan to David, 'thou art the man.' His conscientious observance of the various duties enjoined upon him, and his zeal—especially in making known to his neighbours the truths of the gospel, made it manifest that he was a partaker of his Master's spirit.

It now remains for us to make a few remarks respecting his sickness and death. The week previous to his departure he was with us at the Wednesday evening lecture; and on that occasion having the presentiment, observed that it would be the last time he should meet his pastor and friends in the house of God below, and pointing into the graveyard, said where his remains should be laid. The truthfulness of these statements we as a church have realized, for on the Wednesday evening following, July 17, 1850, our respected brother quitted his earthly clay, and entered into the joy of his Lord, at the age of eighty-six years,

During his short sickness his pastor visited him, and on entering his room found his happy spirit breathing forth in singing,

'A charge to keep I have,
A God to glorify,' &c.

On being asked how he felt in the prospect of death, he replied, 'I find Christ to be precious;' and lifting up his feeble hands, exclaimed, 'He is with me in the valley.' Reaching out his hand to bid his pastor farewell, he said, 'The Lord be with thy spirit.' On asking if he had any passage of scripture on his mind, from which is death might be improved for the benefit of the living, he replied, 'No! but warn them to flee from the wrath to come.' His death was improved on the Sabbath evening following, by a sermon impressively delivered by his pastor, to a crowded assembly, from Isaiah xl. 6.—'What shall I cry; all flesh is grass.' J. S. D.

THOMAS ASBERRY was a valued member of the church at Hugglescote. Previous to his decease he resided at Coalville, of which school he had for some time been the superintendent. A notice of his death ought to have appeared more than a year since, but owing to the numerous engagements of the writer at that time, this duty has hitherto been neglected. He was born Oct. 16, 1809, at Polesworth, in the county of Warwick. Of his early life little is known. What little education he received, was in the national school of that village, and as he was sent to work at an early age, his opportunity for receiving instruction was necessarily limited to the church Sabbath school. Nothing higher appears to have been aimed

at by his instructors in a religious point of view, than a knowledge of the catechism and collects of the establishment. This did not satisfy the mind of our deceased brother, who appears at an early period to have been the subject of serious impressions. He began therefore to seek among the despised dissenters the spiritual instruction he could not previously obtain. His mind was in consequence much enlightened, and his good desires considerably strengthened, yet he does not appear to have become the subject of a saving change of heart until he had attained his thirty-fourth year. He had then been for some years a husband and a father. He resided at that time at Coalville, and having attended for some time the ministrations of the late revered T. Orton, he began to see the way of truth more clearly, and ultimately became a 'new creature.' He and his wife, who had experienced a similar change, were accordingly baptized November 1843, and united with the church at Hugglescote. Our deceased brother soon entered heartily upon the work of Sabbath-school tuition, for which, notwithstanding the disadvantages connected with his early education, he was eminently qualified. He had diligently improved himself during his leisure hours, and acquired an amount of solid and scriptural knowledge, which qualified him to impart that instruction which in his own case he had felt so desirable. He was assiduous in his attempts to bring his youthful charge to a knowledge of salvation through Christ. His prayers were remarkably appropriate and fervent, and his addresses were so affectionate, spiritual, and pointed, that they could not fail to impress the minds of his youthful charge. But his zealous labours were drawing to a close. In Feb, 1847, while engaged in his regular employ in the coal mines, a large stone fell from the roof and crushed him to the earth. On being extricated from this awful position, his chest, and especially his head, were so frightfully mangled, that it was thought he could not possibly survive many hours. But the worst fears of his friends were not at that time realized. He gradually regained his strength, and in a few months was found again engaged in his favourite employ of Sabbath-school tuition. His near escape from death had given additional seriousness to his addresses, and by the growing spirituality of his conversation it was evident that he was rapidly meeting for the inheritance of the saints in light. Yet little did his friends apprehend he would so soon and so suddenly be removed thither. In April, 1849, another stone fell upon him and at once extinguished the vital spark, and before his mangled remains could be borne to his afflicted family, his spirit was prostrate before the throne of that Saviour he ardently

loved and diligently served. The high respect in which our brother was held by all who knew him, was evinced by the numbers which followed his mortal remains to their last resting place in the burial ground at Hugglescote. A funeral sermon was preached on the following Lord's-day evening, at Coalville, by Mr. Smith, from Rev. xiv. 13, to an overflowing congregation. His eldest daughter has since joined the church on earth, and his youngest soon followed its beloved parent to heaven. H. S. C.

MR. JOHN MILSON died, Aug. 21st, 1850, aged thirty-eight. This friend for several years, and until the time of his departure, had been the subject of a very distressing affliction. His removal, however, was very sudden. On the day previous to that on which he died he was as well, if not a little better in health than usual. After some light employment in the course of the day, he retired, about his usual time, and slept comfortably while between five and six o'clock the following morning. On awaking, he asked Mrs. M. for a drink of water; she perceived on his making the attempt that he was unable, without great difficulty, to swallow. Some friends were called in; a medical gentleman and Mr. Kiddall were also sent for, but before the latter two could reach the house of our deceased brother he had fallen asleep to awake no more until that moment in which Christ, as the resurrection and the life, shall call the dead from their beds of dust.

This good friend lived a stranger to practical and experimental godliness, until recently. On the opening of Walker Gate chapel, Louth, in January, 1849, he and his wife became attendants there, and were appointed to the office of door-keepers. They presently evinced something of the feelings of the Psalmist when he said, 'I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.' Mr. M. soon gave evidence of a change of heart; was baptized and cordially received into the church in the April following the opening of the house of God above named. Our deceased friend, while deeply solicitous for the salvation of all around him, was all anxiety for the spiritual interests of his wife, and would frequently say:—'If I could but see her with us I could die happily.' This he lived to see. Mrs. M., with some others, was baptized a few months ago. Our brother M. has been to us a very useful member. Unable as he was to visit among the friends, he would often invite those whom he deemed serious hearers to his home, in order that he might converse with them respecting the best things. The day before his death he mentioned the names of a few friends, whom he intended to send for, in order that they might

be led onwards in the ways of the Lord. By this course, 'he, being dead, yet speaketh.' Amidst his afflictions, the mind of our friend was very graciously supported. One day, when suffering much, he said to this effect, if not precisely in these words:—'I would rather suffer all this than part from what I enjoy in my soul—aye, *that I would.*' And how cheering the fact, that just before our dear friend, for the last time, lay down upon his pillow, his wife read a portion of the holy Scriptures; and he conducted prayer. How important a matter is family worship! The circumstances attending the death of this brother would have been less interesting, if, for any cause on this evening the usual practice of the family's worshipping together had been omitted. Our sympathies are enlisted for the bereaved family. A widow and five young children are thus left to buffet with the difficulties of time. Our hope is, that those industrious habits to which Mrs. M. is accustomed, may enable her, with God's blessing, and the kind consideration of friends, to procure the necessaries of life for herself and family. That the promises of God to the widow and the fatherless may be graciously realized, and that ultimately, Mrs. M., and hers, may go to him who has gone to heaven before them, is the ardent prayer of many. Our friend's death was improved from Job. x. 12.—a text chosen for the purpose contemplated, by his widow.

J. KIDDALL.

MR. GEORGE COMPTON, formerly of Withybrook, died at Stockingford, near Nuneaton, at the residence of his daughter, aged seventy-two. His parents were both members of the G. B. church at Hinckley, and were eminently distinguished for piety. Being desirous for the spiritual welfare of their neighbours, they opened their house for worship, and invited the ministers from Hinckley to come over to Withybrook and preach the gospel there; so that our deceased friend was trained up in means of grace from his childhood. About the seventeenth year of his age, the gospel was made 'the power of God to his salvation.' From the revelation of the New Testament he found that christian baptism was enjoined by the Lord Jesus Christ as a visible test of obedience, faith, and love; he therefore applied to the church to be admitted to gospel ordinances and christian fellowship, and was cheerfully received; this was in the year 1794. Thirteen more were baptized at the same time, by Mr. Benjamin Shipman of Hinckley. At the time of our friend's death only one of the members survived him. Our beloved brother was eminent for patience, meekness, and quietude. He was a man of peace, both in his family, in the church, and in the world. He was a liberal supporter of the cause with which he had identified himself: his hand, his heart, his house, were always open for

Jesus and his followers. The leading doctrines of the gospel he held with a firm grasp; he felt their efficacy, he enjoyed their influence, living and dying. About nineteen years since he lost his beloved wife by death. This deeply affected him, but remembering the admonition, 'Be still, and know that I am God,' he was devoutly resigned and supported. His last end was peaceful and serene. From the closing conversation which he had with his daughter, he seemed to shake hands with death, 'and smiled to be free.' He was interred by the side of his beloved wife, in the burying ground belonging to the Baptist chapel, Monks Kirby, at which place his death was improved by the writer of this account, from Luke ii. 29, 30, and on the following Sabbath at Wolvey, from Matt. xxiv. 44, to crowded and attentive congregations. Our deceased friend has left in this vale of tears a son and daughter; may they be 'followers of them who through faith and patience now inherit the promises.'

WILLIAM ROWLEY died at Burton Hastings, at the age of seventy-eight. He had been in fellowship with the G. B. church at Wolvey nearly fifty years. He was the only surviving one of the thirteen that were baptized with brother Compton, referred to in the preceding memoir. When about nineteen years of age he went to reside at Burton, with Mr. John Ward, to learn the trade of a blacksmith. Mr. Ward and his wife being members of the church at Wolvey, prevailed upon our deceased friend to attend the ministrations of the gospel with them. The word was blessed to his soul; he was brought thereby to a deep sense of his lost state as a sinner, to give himself to the Saviour for salvation, and unite with his people for the enjoyment of gospel privileges. He held fast his profession without wavering to the end. He was a willing and cheerful supporter of the interests of Zion, and sought her extension and increase, both by his influence and prayers. He made by will a provision that it should not suffer in a pecuniary sense any loss by his death. Thus he pursued the even tenor of his way, speaking of the peace and consolation which the gospel communicated, accompanied with mental prayer, evidenced by the moving or raising of the hand, till strength failed and the weary wheels of life stood still. His death was improved by the writer, the following Sabbath afternoon, at Wolvey, from Heb. iv. 9, and in the evening of the same day at Burton, from Rev. xiv. 13, in the house which he had occupied for many years—to crowded congregations. J. KNIGHT.

MRS. MARY ANN TUNNICLIFF, the late wife of the Rev. J. Tunnicliff, G. B. minister, Leeds, departed this life on Lord's day, Dec. 22nd, 1850, aged forty-three years.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Mary's-gate, Derby, Dec. 31st, 1850. Mr. Kenney opened the morning service, by reading the Word of God and prayer, and Mr. Yates of Hugglescote preached, from John xvii. 17.—'Sanctify them through thy truth: thy Word is truth.'

The Conference assembled for business at half-past two o'clock. Mr. Hunter implored the divine blessing, and Mr. Pike presided. The reports were generally encouraging, and it appeared that one hundred and twenty seven had been baptized since the last Conference, and ninety-eight remained as candidates.

Resolved, 1. That the report of the Committee appointed in the Nottingham case be received; and that the best thanks of the Conference be given to them for their services; and the Conference is highly satisfied with the result.

2. That the thanks of the Conference be presented to the brethren appointed to visit the church at Vine-street, Leicester.

3. That an application being sent from the church at Stoke-upon-Trent for ministerial help, brethren Kenney, Gill, Yates, and Preston, be a committee to make the best arrangement they can to supply the pulpit.

4. That we are happy to hear that the friends at Stoke are making efforts to erect a new chapel, and we cordially recommend their case to the sympathies of the churches.

5. That this Conference having its attention drawn to the recent daring attempt of the Pope to 'restore' a popish hierarchy in these realms, the ministers in this Conference be earnestly directed to the importance of adopting all suitable means for informing their congregations, and especially the younger part of them, on the dangerous evils of that dreadful system.

6. That the next Conference be held at Melbourne, instead of Barton, on Easter Tuesday. That the subject be, '*The origin, character, crimes, and downfall of Popery.*' Mr. Pike of Derby to be the preacher.

7. That the Secretary be thanked for his services, and requested to continue them another year.

Mr. Goadby delivered a most interesting lecture in the evening, founded on Dan. ii. 20, 21, in which he took a review of the last half century, in its political, social, moral, and religious aspects.

The following amended list of the rotation of the Conferences was ordered to be printed.

1851.—Easter Melbourne.
Whitsuntide Quorndon.
September Ashby.
December Leicester.

1852.—Easter Beeston.
Whitsuntide Kegworth.
September Barton.
December Loughborough.

1853.—Easter Rotbley.
Whitsuntide Leek.
September Hugglescote.
December Nottingham.

1854.—Easter Burton-on-Trent.
Whitsuntide Castle Donington.
September Hinckley.
December Measham.

1855.—Easter Sutton Bonington.
Whitsuntide Broughton.
September Thurlaston.
December Derby.

J. STADDON, Sec.

THE YORKSHIRE CONFERENCE assembled at Birohescliff, Dec. 26th, 1850. Mr. John Sutcliff of Staley Bridge opened the public service by reading the Scriptures and prayer, and Mr. W. Robertshaw of Shore preached from Neh. iv. 6,—'For the people had a mind to work.' The meeting for the business of the district commenced at two p.m., when Mr. Hollinrake took the chair—opened the meeting by prayer, and requested Mr. E. Bott to assist him by reading the letters. The attendance was large.

The delegates from Manchester inquired of the Conference if it would not be safe for the trustees for Oak Street chapel to pay the residue, from the sale of their chapel, to the persons whom they appointed? This case was referred to the Financial committee at the close of the Conference.

By letter, a very interesting and encouraging report was received from the church at Byron Street, Leeds. This report was confirmed by the testimony of Mr. R. Horsfield, the pastor, who was present.

The delegates from Queenshead inquired if the whole of the property belonging to their church could be incorporated in one deed. This was referred to Mr. Jas. Hodgson.

The church at Bradford reported by letter the affliction, death, and funeral of Mr. H. Rose, their minister. Dr. Ackworth and Dr. Godwin, with most of the dissenting ministers of the town attended the funeral. They express their gratitude for ministerial supplies, and request a continuance of this favour, and the prayers of their christian friends.

The report from the church at Todmorden was very gratifying. Our friends there appear alive, peaceable, and active. They want a chapel, Mr. A. Bigley reported their attempts to raise money and purchase a site. It was recommended by the Conference, that they hold the land mentioned for a site, and increase their subscriptions.

Application was made from the second church at Bradford for admission to the Conference. It was recommended that they apply to the other church there to withdraw their opposition to their being received by Conference.

It was very gratifying to admit the church at Staley Bridge into connexion with the Yorkshire Conference.

Future Conferences to be arranged by a committee, consisting of Messrs. H. Hollinrake, E. Bott, W. Robertshaw, W. Crabtree, and J. Hodgson.

The next Conference to be at Halifax, on Easter Tuesday. Mr. Garrett to preach. In case of failure, Mr. Maiden.

Financial Committee Meeting.

1. It was agreed that the residue arising from the sale of Oak Street chapel, be paid to the persons appointed by the church, on their signing a receipt to apply it in the erection of a new chapel.

2. Mr. R. Hardy was requested to write to the church at Byron Street Leeds, desiring them to present a financial statement of their receipts and disbursements for the past year to the Conference; and he was likewise desired to write to the Derby and Castle Donington Conference, that they make no new arrangements at the Home Mission station at Leeds without the concurrence of the Yorkshire Conference.

Statistics.—Leeds, baptized sixteen, and they have eight candidates. They have baptized five at Allerton, at Queenshead four, and at Halifax six. They are well-attended and peaceable at Ovenden, Birchescliffe, and Hoptonstall Slack. At Shore they have baptized six; and two at Todmorden. They are well attended at Burnley Lane. Baptized two at Manchester; and sixteen in Salford, with increasing congregations. At Staley Bridge baptized two, and are peaceable.

JAMES HODGSON, *Sec.*

THE NORTH DERBYSHIRE CONFERENCE assembled at Belper, Dec. 25th, 1850, at two o'clock. After singing and prayer, brother Ward of Ripley was requested to preside.

From the reports there appeared to have been sixteen baptized since the last Conference, and six remained as candidates. Some of the churches did not report. At this meeting it was resolved,—

1. That a copy of the two following enquiries be forwarded by the Secretary to each of the churches in this Conference, requesting them to report on these points at the next Conference.

1st. Is it desirable that anything should be done by the churches which compose this Conference for supplying destitute churches or extending the cause in their respective neighbourhoods by means of 'lay agency' beyond what has already been done?

2nd. Could not something be done by the churches of this Conference towards the support of the Home Mission, and if not able to support a mission station, could we not assist one of the midland districts in so doing?

2. That any case involving pecuniary matters shall be first laid before the separate churches for their approval or otherwise, before it pass this Conference.

3. That the next Conference be held at Wirksworth, on Friday, April 18th, 1851.

In the evening the Rev. R. Kenney preached from 2 Cor. vi. 17, 18. R. ARGILE, *Sec.*

ANNIVERSARIES.

LOUGHBOROUGH, *Baxter Gate.*—The anniversary tea-meeting was held at this place Dec. 25th. Sermons on the previous Lord's-day. About £120 were realized for the reduction of the debt, from the pledges given the previous year, collections, &c.

LOUGHBOROUGH, *Wood Gate.*—The annual tea-meeting was held in this place, Dec. 25th, when it was determined to clear off the whole debt on the chapel by the next meeting. Towards this, which amounted to £120, upwards of £70 were promised at the meeting.

LEICESTER, *Archdeacon Lane.*—The proceeds of the Christmas' anniversary amounted to near £85.

LEEDS, *Call Lane.*—On New Year's Eve, the members of the church and congregation connected with this new interest took tea together, after which very interesting and appropriate addresses were delivered by our pastor and others, interspersed with suitable pieces sung by the choir accompanied by the organ. A financial account, connected with the painting and other improvements of the chapel made previous to its recent re-opening, was read by the Secretary, in which was stated that upwards of £66 had already been received towards that object, and that additional subscriptions were promised, making upwards of £70 which had been raised during the last six months, exclusive of the quarterly collections, pew rents, &c.

After the usual vote of thanks to the ladies, &c., a very solemn service, usually denominated a watch night, was commenced, at which most of the company remained. A very impressive address was delivered by our minister, and several of the brethren engaged in prayer. After the clock had struck twelve, and the usual hymn sung, and the benediction pronounced by our minister, wishing us all the compliments of the season, the company separated apparently highly gratified.

L. H.

BAPTISMS.

STALEY BRIDGE.—On Lord's-day morning

Dec. 1st, 1850, our minister preached a very powerful sermon on the subject of believers' baptism, from 2 Kings v. 9—12. The discourse was delivered with great earnestness, and richly adorned with that simplicity which becometh the gospel of Christ. He then administered the sacred ordinance of baptism to two young persons, who had given evidence that their life was 'hid with Christ in God. One was our pastor's daughter. Both sat down the same day at the table of the Lord, and something was added to the holy joy which filled the hearts of the people of God, when the minister in the name of the church embraced the hand of his own child. May they both be as stones in the building of God, polished after the similitude of a palace?

J. P.

DERBY, *Brook Street*.—On Lord's-day, Nov. 3rd, three persons were baptized and

received into the church; and on Jan. 12th, 1851, seven others professed their faith by baptism, who were cordially received to communion and fellowship.

COVENTRY.—On Lord's day, Dec. 29, three persons were baptized, and admitted to the church on the succeeding Lord's day.

LEEDS.—On Lord's day, Jan. 12th, 1851, the ordinance of baptism was again administered to seven individuals in the presence of a crowded congregation. We are much encouraged by these frequent additions to our number.

E. M.

LONDON, *Commercial Road*.—During the past five years, 140 persons have been baptized in this place; not forty, as stated in our last. We are happy to record the prosperity, and the reviving prospects of this ancient church.

POETRY.

HOLY GROUND.

BY MARIE J. EWEN.

AMID the busy haunts of men,
 With careless crowds around,
 If sacred thoughts come o'er us then,
 The place is holy ground.

Where contrite tears our cheeks have stained,
 Where we have dreamt of heaven,
 Where victory over self's been gain'd
 Or pardon asked and given;

Where'er in earnest prayer we kneel,
 Where'er our hearts have found
 A solemn rapture o'er us steal,
 That spot is holy ground.

Or when thou hear'st the anthem's swell,
 In rich, sweet music given,
 Then yield thee to the mighty spell,
 That wafts thy soul to heaven.

Go pace yon old cathedral,
 There's silence all around;
 Hush! lightly let thy footsteps fall,
 For *this* is holy ground.

But oh! not here alone 'tis given
 Beneath this lordly dome,
 To hold communion sweet with heaven,
 And find the spirit's home;

Under the lowliest roof for prayer,
 Where two or three are found,
 If earnest souls are gathered there,
 The place is holy ground.

Go wander by the lonely shore
 When none but God is nigh;
 And nought thy vision scanneth o'er
 But boundless sea and sky;

When no other voice is mingling there
 But the ocean's awful sound,
 Then let thy soul gush o'er in prayer,
 For that is holy ground.

When wild winds in the forest lone
 Chant forth a solemn hymn,
 And leaves about thy path are strewn,
 And round is twilight dim;

Then bow thine head in voiceless prayer,
 There's something all around
 That whispers of a spirit there,
 And *that* is holy ground.

By river broad, by rippling rill,
 On plain, or mountain high,
 In vallies fair, on sunlit hill,
 Beneath a starry sky;

Or wheresoe'er one flower hath birth
 And sheddeth beauty round,
 There's not a spot on all the earth
 But may be holy ground!

MISSIONARY OBSERVER.

MEMOIR OF RADHU DAS.

BY REV. C. LACEY.

RADHU DAS was by caste an Oriya chasu* buishnab, a class of religious mendicants so numerous as to have obtained distinct recognition as one among the many respectable castes in Orissa. They are found all over the country, generally inheriting a little freehold land on account of some idol or other which has been endowed by the Oriya rajahs or rich landed proprietors, or that has been given to their ancestors an account of some service done, or some merit deserved. These endowments are seldom sufficient to support the holders of them, but they make up the deficiency by begging about the country, or practising as bairagi gurus.

The native village of Radhu Das is named Raserpur, and stands in the district of Pad-dampur, about ten miles east of Cuttack. Radhu Das was not the eldest brother of the family, and therefore, when his father died, the elder brother took possession of the idol and its endowments which were enjoyed on its account. At this time Radhu was twelve years of age, and though his brother Ram Rissen Das desired him to remain in the family, Radhu consulted his own interest and happiness and removed to a math, or monastery, called Panch-goliab-math situated at Bhogupur, a religious house of considerable wealth and notoriety, and was adopted by the superior, an old, unmarried baishnab,† as his son and heir. Though improved in his worldly prospects by this removal Radhu was not happy: the stingy habits and tyrannical demeanour of the old bony miser of the math made his life miserable, and he resolved to quit the place, though it might cost him the loss of the old bairagi's favour, influence, and property. After he had resided about six years in Panch goliab-math, the fame of Sundara Das's‡ wonderful sayings and reputed miracles spread everywhere in those regions, and the inhabitants of the whole country, excepting rival devotees and Musalmans, were held in terror and admiration by his name. Radhu, with thousands of others in these parts, paid a visit to the wonderful devotee, Sundara Das, and he liked him so well that he immediately devoted himself to

* A farmer, or cultivator of land.

† This class of devotees never marry.

‡ The devotee who is beautiful. For an account of this Guru see the Observer for Dec. 1849. p. 510.

his service, to attend upon his person and do whatever he should command. At the commencement of his acquaintance with Sundara Das, though yet but a youth, Radhu assumed the chain, the Kapni, and the Jata, some of the distinguishing marks of a devotee of Vishnu. The iron chain embraces the loins, and is used instead of a silver chain, or piece of thick string in ordinary persons, to fasten the pindha, or lower garments to. The kapni is a strip of coarse cloth about a hand's breadth wide, passing between the thighs and fastening before and behind to the chain. The jata is formed by allowing the hair on the head to grow, and matting it together with ashes, mud and oil. Radhu assumed also his paduka, or wooden clogs, and the baishnab's staff:—entirely laid aside all clothing except a warm cloak in the cold season, and covered himself with a coating of mud and ashes. It will not be difficult to conceive of the appearance of the young bairagi* by the assistance of these remarks. A small sized man, about four feet eight inches high, entirely naked except his kapni, his chains round his loins rubbed bright, covered all over with mud and wood ashes, which coating has become dry, and is of a gray colour, his head of long hair matted with oil and dirt hanging down about his back and shoulders, the water from his eyes having made channels through the dirt down both his cheeks, and the perspiration has forced itself likewise from his arm-pits down his sides; but there he sits, in his own apprehension, a saint, just because he has made himself dirty and disgusting by the assumption of the outward signs of physical mortification without in the least degree possessing the answering dispositions within. Radhu was at this time filled with self-righteous pride and consequence. When exception was once made to his dirty appearance, and something was said also about his being inwardly defiled with sin, his prompt and indignant reply was 'No, I am not a sinner, you Phiringis† are sinners, you drink wine, you eat flesh, and are slaves of self-indulgences.' Radhu Das served his beloved guru, Suudara Balaji, in the capacity of chief attendant for the period of six years, during which time, however, some very important events and changes, changes indeed of everlasting consequence to the soul of the young and self-consequent devotee occurred. Sent

* A word which intimates freedom from passion.

† Franks, a name applied to Europeans.

on an errand to Cuttack for a little sugar by Sundara Das, Radhu had occasion to pass through the Chaudri bazar just when the messenger of the gospel was preaching Christ on that stand, and listened to what was said. The thing, however, which most attracted Radhu's attention was the distribution of tracts at the close of the opportunity. He was induced to solicit a book for himself, and received the tract called the 'Dasagyan,' or Ten commandments, being a copy of Watts' Catechism, translated into Oriya by the Serampore brethren. He gladly received the book, but, in consequence of the printed character being somewhat different from the written, he was unable to read it, and carried it away with him, but the next day he laid it at the feet of Sundara Das, saying, 'This great king, is a Phiring's book.' Sundara looked upon it as a curiosity, little thinking, as he and his disciples used to say afterwards, what a mighty charm was contained in those few leaves of paper. Not being able to read himself, he that day turned over the little tract to his scribe, Gangadar Suringi. Ganga stumbled and floundered at first in his attempts to read it, but by a little patience and practice one by one, like rays of living light, the commandments of the great living Omnipresent Spirit flashed upon the listeners' minds, and as they went on listening, filled them with admiration and astonishment. They had never heard such words before! 'O! my children,' cried Sundara Das, 'what have you got there?—there is the essence of all truth! This is the living Shastra. Every one of the gurus disciples—Gangadar, Ramchandra, Doitari, Radhu Das, Krupa-Sindhu, Bamadeva,* and many more fully partook in the delight felt by the devotee at their glorious discovery, and the 'Dasagyan' forthwith became their chief Shastra; their Mahamanba,† their watchword, and its fame from that time became established throughout those regions. The discovery of the Ten Commandments as above related occurred soon after Radhu had attached himself to Sundara Das, and was soon followed in quick succession by the possession of single gospels, the History of Christ, the Jewel Mine of Salvation, and a complete copy of the New Testament. Gangadar's office was to read these books to the guru, and the whole concave of his disciples, so that Radhu Das fully participated in the benefit resulting from their perusal, and he increased daily in the knowledge of God, and of the gospel of salvation. That the old guru really admired and revered these sacred books no doubt can be reasonably entertained, but his design was *not* to follow

their light, not to carry out their directions by renouncing heathenism, and becoming a disciple of Jesus Christ *but to make their glorious doctrines of truth and benevolence subservient to his own interests and notoriety as a religious devotee*, hence he instructed his people to look upon *himself* as their author. He said he had been in a former birth incarnate in Judea, and had then written the book now obtained, and that he had now appeared in Orissa to give them circulation. Like all other Hindoo legislators, while he declared the obligations of all other persons to keep the Ten Commandments, he took special care to except himself from such obligation, and under favour of this exception he frequently and openly violated one or other of those commandments. He had select females, wives of his own disciples, at all the places where he resided through the whole of his *wide* district, with whom he had familiar, and often, it was believed, sinful intercourse. He was addicted also to lying, was sometimes overcome with anger, and while he sometimes, under sanction of the second commandment, refused all honour and worship to idols as others, he would suddenly change his mind, and stating some feeble reason for his conduct, would order his disciples to respect and worship both idols and brahmins. But his falsehood was what most offended his numerous disciples. He named various periods as the times when he would, as he called it, manifest his glory and subjugate all ranks and conditions of men to his authority. For some time they looked to the arrival of these predicted, these promised periods with great interest, expecting the developement of some sort of glory which would exalt their own credit and extend their influence beyond the narrow circle they had hitherto filled. Some of them, with this expectation parted with their property and renounced their worldly callings. Period after period, however, passed away without bringing any signs even of Sundara Das's glory, and after years had elapsed leaving the disciples nothing but disappointment, and in some cases involving them in serious pecuniary embarrassment. Their devotion was changed for disgust. They now clearly saw that he had been all along imposing upon them. These departures from the glorious rules they had discovered in the New Testament, and in the Dasagyan prepared their minds to renounce their connection with Sundara balaji and when Gangadar became in earnest about the renunciation of brahmanism, with caste and credit and all their associations and emoluments they still farther took the alarm. They discovered that Sundara was an imposter. They perceived that the tendency of his guru worship was to lead them into a vortex which would ruin their present worldly prospects, and from which they could never

* Some of the first christian converts of the Orissa Mission.

† Their great religious formula.

retire. This last alternative in many cases changed their love for, and admiration of their christian books, even into a strong feeling of dread. They renounced the Shastras they had almost adored, and to remove their danger and prevent reproach they took in good earnest, and in public, to the reading of the Bhagabat* and other orthodox Hindoo Shastras. In many cases however the disciples had become too well acquainted with the New Testament, and with scripture doctrines in general to permit them to renounce them. The sublime and important doctrines revealed in the Bible had entered so fully into their understandings, and had produced far too powerful an impression on their hearts to allow them now to give them up and again swallow unmixed the wild fables and unnatural, unphilosophical doctrines of the Bhagabat gita. They saw they had been imposed upon, they saw that the haisnabt was a wicked designing man; but they loved the scriptures the more, because by their light they had been enabled to discover the cheat. These persons, among whom was Rhadu Das, resolved to renounce Sundara Das and his service altogether, but they resolved also to *continue* the perusal and study of the christian books and Scriptures. Gandagar was at this time baptized, and Rhadu retired to a small village situated near the place of his paternal residence, where he practised as a devotee on his own account. The state of Rhadu's mind at this time was a very unhappy one: he had too much light to permit him to adopt the deception, lies, and trickery† necessary in the case of a Hindu bairagi, if he meant to succeed in establishing a name, yet not moral courage enough at once to renounce his caste, his heathen companions, and his objectionable livelihood to satisfy his own conscience by following Christ, whom he knew was the true and only light which lighteth every man that cometh into the world. But the grace of God had taken deep hold on Rhadu's heart. He struggled hard against light and conviction, he tried to collect disciples, he preached the Ten Commandments, and explained away the command which enjoined the renunciation of all things in order, if need be, to follow Christ; he commuted a public profession of Christ into a love for, and study of his Word, and even maintained that such a profession would be in itself wrong because it would involve a loss of caste, and cause thereby a large diminution of usefulness

* A very popular religious poem.

† A word meaning freedom from all desire.

† Radhuo, however, had tried one scheme, which very much succeeds among hindoos, that of pretending to descend into a well in one place, and then to be found in another place.

among the people. Such fallacies, however, did not long avail to satisfy him. His mind was full of disquietude, his old companions were one after another renouncing their caste, and becoming christians. His convictions of sin, his poignant sense of spiritual danger, as well as the persuasions and warnings of his best earthly friends, constantly increased, and all pressed upon him with irresistible importunity. After about six months independent practice as a bairagi-people teacher in this miserable state of mind, Rhadu formed his resolve and came over to Cuttack, where he proposed himself a candidate for christian baptism. He shaved his head, and cast away therefrom that mass of filth, his jata—the accumulation of years; bathed his dirty body, cast off his iron chain and kappi, and was clothed and in his right mind. After some months' probation, Radhu was received into the church and was baptized on the 17th of July, 1831, the seventh Oriya convert by the General Baptist missionaries at Cuttack. The change from bairagi to the christian habits cost Radhu no difficulty. The former had been merely outward, and were contrary to nature. He liked comfortable clothing, and good food, and all the social affections flowed as freely as if he had never worn the jata or kappi, and as if they had suffered no interruption. After his baptism Rhadu found no difficulty in changing his asceticism for a domestic and married life, and became united in marriage to the daughter of Balaram-jachack of Bhogerpor, with whom he lived till his death in great harmony, and by whom he had four children. Towards his wife he was kind and affectionate, but like many Hindus, was too indulgent and too tender a father. A few months before his death he lost his only son by the small-pox. This was a grievous stroke to Radhu, and he never properly recovered his cheerfulness of spirit and activity of habit. He used, when deeply sunk in grief, to talk of his former ascetic life, and observed that if he had remained a devotee he should have avoided this sorrow. These complaints, however, were only a momentary alteration from his usual good sense and settled piety, for he presently raised his eyes and hands to heaven and said 'It is the Lord's will. He has done right; the child was not mine, and was only a frail possession,' calling upon his wife to dry her tears and cease to weep. For some years after he became a christian, Radhu was employed as a school-amin, and his industry in that office proved that he was not idle. He affords in this respect one instance, at least, that bairagi converts are not all idle, worthless characters. He visited his schools morning and evening, heard the children read their lessons, and gave them instructions on the important truths of revealed religion. In these labours

Radhu was industrious and useful. On the breaking up of the numerous heathen schools in and about Cuttack (a very doubtful measure.) Radhu was for sometime engaged in the printing office at Cuttack, but being physically too small and feeble for his work, he commenced the business of a merchant, which he conducted with credit to his profession of the gospel till the time of his death. It is a circumstance that speaks much for the credit of Radhu Das, that whereas, when he first became a christian, his Mahajan,* a wealthy heathen, would not trust him a *picce*; when he first became a merchant, at the request of his pastor, he was enabled from the same Mahajan to borrow 400 rupees, and for years before his death he was gladly supplied by the same individual with whatever sum he asked. His honesty and truth-speaking were generally and fully acknowledged by the heathen around him, by others also with whom he was acquainted, and with whom he traded in Calcutta, and from thence to Berhampore and Gangam, both Christian, Heathen, and Mohammedans.

In the present infantine state of christianity in India, and especially considering the state of mental and moral debility, and positive moral and mental perversion in which christianity finds the natives, it would be unreasonable to look for eminent piety among the native converts to christianity. The physical inertness, moreover which is induced by the enervating climate of India tends to render what is called eminent piety a matter of more rare occurrence here than in the western region of the globe. Radhu, with one exception however, for the period of eighteen years maintained the strict consistency of his christian profession. In the early part of his religious course, he with several others fell into a mischievous and disgraceful delusion, which has in other lands than these, since the first days of christianity, involved many better taught and morally better trained than these new disciples in declension and final apostacy. He took perverted views of those passages in the New Testament which command perfection, and conceived that it was the duty and privilege of christians to arrive at the same state of innocence and perfection of physical subjugation as the first parents of the human race experienced in untainted Eden. This led Radhu and his companions into some disgraceful irregularities, and brought upon them the exercise of church discipline. He with several others suffered excision from church-fellowship, and were faithfully shown their errors, and admonished to repent and forsake their sin. It was above said, that Radhu fell into a delusion, and the justness of this observation appears in

the subsequent conduct of himself and the rest of the offending party: they at once saw their error, and gave the most satisfactory signs of repentance. The object of discipline being secured, by the recovery of the offending, after about a year's exclusion from the church, the repentant wanderers were restored to their places; and they were restored more experienced christians than they were before they went astray. God had made the errors into which they had fallen to 'work out' their good; he had taken occasion thereby to produce lasting benefit to their souls,—they reaped experience most precious—experience from their fall, and were more watchful and circumspect during their whole future course; every vestige of the pernicious error disappeared with the exercise of the wholesome discipline which was put into force, and it has never troubled the church since that period. A plea in palliation of Radhu's offence may be urged, viz., that at the time he and his companions were tempted into this snare, their pastor, who knew them from the beginning, was absent from the country, and those who had the oversight of them were new in this land—unacquainted with the language of the disciples, and unable to explain to them those doctrines and those passages of the inspired record which they had no means of understanding, and the misconstruction of which had led them into those disgraceful practices for which they were afterwards so sorry.

Radhu Das was very anxious for the salvation of his family and relatives. He took great pains to bring over his elder brother, and once succeeded so far that the idol was offered for sale, and the land enjoyed for its support was about being devoted to the location and cultivation of christian natives. The resolution of Ram Kissen however gave way, and he tied up the god in a dirty cloth and reinstated him on his throne. He succeeded better with several other of his relatives; his aged mother joined him, and is still alive, a consistent christian. Others, to the number of seven or eight, followed the example of their aged relative and renouncing heathenism, put themselves under the sound of the gospel. They amount now, with their offspring, to fourteen or sixteen persons. One is a student for the ministry, and another a schoolmaster. Radhu was naturally of a benevolent disposition, and this disposition was strengthened by the grace of God. He readily assisted the cause; and distributed to the necessitous as far as his means would allow. In these cases Radhu gave good proof of the sincerity of his profession of the gospel. That gospel made him in some measure like his Lord, who went about doing good, who lived not for himself but for others. Radhu Das evinced the same disposition: *he did what he*

* A native banker.

could to help the cause of his Lord whom he loved, and he successfully laboured to bring others to the feet of Christ that they might be saved. How much good would be done even by small and feeble churches, if every member would strive as Radhu did to bring others to the fountain of salvation.

The latter end of Radhu Das was peace, and something more than peace: he desired to depart and be with Christ, which he felt was far better. A large wen for years had been growing on the right side of his throat, and for several months before the close of his earthly course had made serious encroachments on his vital strength. At length it destroyed the vitality of the immediate parts; he had no taste on his palate, and little sensation on that side of his face, throat and head. For a long time his friends in vain entreated him to submit to an operation for its removal, but he shrunk from the recommendation. At length, when he saw that death must soon occur from the progress of the disease, he submitted, and set out on his journey to Balasore, in company with his wife and other friends, for the purpose of undergoing a surgical operation by the Rev. Mr. Bachelor.* The surgeon he found, on his arrival at Balasore, had gone forward to Jelasore on his way to Calcutta. He laid his *dák* immediately, and overtook Mr. Bachelor at Jellasure-Patna. In a day or two the wen was skillfully removed under the influence of chloroform, and Radhu for thirty-six hours appeared to be doing well and promised a speedy recovery. On the Tuesday night following however, a virulent fever prevalent in the neighbourhood attacked the already much exhausted patient. He lingered till Thursday morning following, when he fell asleep in Jesus.

The experience of Radhu during the last few hours of his life, when he knew that his time to depart was come, displays the power of divine grace, and the precious hope the gospel gives to those who have placed their faith on the almighty Saviour of sinners. It is from a letter relating to the end of this servant of God, by a christian brother who sat by his side, and received his last words and attended to his last wants. During the night of Wednesday while meditating on the great love of his dear Saviour Jesus Christ, Radhu exclaimed in accents of praise, 'My confidence and my desire are no longer in earthly remedies, but only in Jesus Christ!' He called the brethren and sisters round him and said to them, 'Come and pray for me.' At this moment he was in great affliction.

* Mr. Bachelor, the American Medical Missionary.

He was delighted with prayer, and prayed much. About one o'clock on Thursday morning, he called his wife and bade her sit beside him, 'Eliarnu,' said he, 'sit down and sing a hymn,' and himself repeated some verses from the 'Jewel Mine of Salvation,' and the 258th hymn, the chorus of which is

'The water of comfort O Jesus impart;
Make strong with thy grace my poor trembling heart.
My heart is unsteady! make steady my heart,
The water of comfort O Jesus impart!'

He then prayed with great earnestness to God and said, 'O God, detain me no longer in this poor suffering body, nevertheless let it be unto me not according to my will but thine!'

About day break the same morning, his doctor gave him some medicine which he took in obedience to Mr. B's. desire, though he did not desire it. After this he again called his wife to his side and said, kissing her, 'My much loved wife, I cannot remain any longer with you, and I now commend you into the hands of my heavenly Father. I have now no more in this world to hope for or possess.' Thus he committed his wife and children into the hands of the Lord. Having done this he said to his friend who attended him, 'I commit my dear wife and child to your care. Take her as far as Khundittur, and commit her to my brother Panamäli, who will take her to Cuttack.' After this effort he wept, but exclaimed, 'not my will O, Lord, but thine be done!'

While the day was dawning, he asked all the christian brethren to engage in prayer for him, for he knew he should not be long here. Soon after this he asked for a little water which he drank, and begged he might have no more medicine. He gave directions about his burial—asked his friend to pray that the Lord would receive his soul into heaven—inquired the time of morning—and being answered that it was eight o'clock, quietly resigned his soul into the hands of its Saviour.

The witnesses of Radhu's peaceful and happy death exclaimed after he had departed, 'The death of this christian brother is blessed; let me die such a death, and let my latter end be like his. Blessed are the dead which die in the Lord.'

Let the reader love and embrace that blessed gospel which could change Radhu, the outwardly and inwardly dirty and disgusting bairagi—who prided himself on his very shame, and considered his very filthiness to be purity,—into a holy and bright spirit, now before the throne of God.

C. L. C.

LETTERS FROM REV. J. BUCKLEY.

NOTE FROM A YOUNG OREAH WOMAN.
DEATH OF BAMADABE, &c.

Cuttack, Sep. 30th. 1850.

MY DEAR BROTHER.—Musing on the extension of the kingdom of Christ, I have recently derived much encouragement and hope from a passage which I do not remember to have heard quoted, though the former part of the verse in which it occurs, (Zech. iv. 10.) has been repeated times without number, 'They shall rejoice, and shall see the plummet in the hand of Zerubbabel;' and I cannot but think that if we walked in the fulness of holy light and love, many portions of God's most blessed Word which are now read without suggesting any particular idea, or enkindling any special emotion, would beam with sun-light brightness, and disclose to our delighted minds soul-reviving conceptions of the goodness of God, and the glory of his kingdom. Regarding Zerubbabel as a type of Christ, (which I think we have good reason to do,) it is consoling to his faithful followers to know, that the building of the spiritual temple is entrusted to him; and that therefore the work will be brought to a successful issue. The Jews were a small and feeble band; their enemies were many and mighty; the work was again and again hindered; but 'the plummet was in the hand of Zerubbabel,' and the temple was completed. Mountains of difficulty before Zerubbabel became plains: his hands 'laid the foundation;' his hands 'finished it;' the head stone was brought forth with shouts of transporting joy—'grace, grace unto it.' So Christ shall carry forward his blessed work till it be finished in triumph; and then 'Hallelujah for the Lord God Omnipotent reigneth' shall be sung by myriads of blest voices. 'Earth shall roll the rapturous Hallelujah round.' Our first English annotators on the Bible remark on this verse, 'Christ shall go forward with his building to the joy and comfort of the godly, though the world be against him, and though his people for a while be discouraged, because they see not things pleasant to the eye. Neither Satan, nor any power in the world, can go about to bring anything to pass to binder his work.' If our pious forefathers, who faithfully witnessed for Christ nearly three centuries ago, at a time of fierce persecution, could thus encourage themselves, much more should we who are privileged to see the foundations of the spiritual temple laid, and the sacred building rising in different parts of the world. Reverses and trials we are sure to have, but 'the plummet' is in skilful hands, and the work will ultimately and gloriously prosper. 'He must increase,' 'He must reign.' And events in Providence will be rendered subservient to the establishment and increase

of his kingdom, just as British rule in Orissa, which half a century ago was in the hands of the Mahrattas,—a set of wholesale robbers and murderers*—has been overruled to the establishment within the province of a kingdom which cannot be moved.

I am thankful to tell you that the Spirit of the Lord is evidently amongst us, quickening one and another who were dead in trespasses and sins. At our last church meeting, which was a very delightful time, one was received for baptism, two who had been excluded were restored, and eleven candidates were proposed, most of them young persons. The number of young persons rising up amongst us is a very interesting feature of the mission. May they all from this time cry, 'My Father, thou art the guide of my youth.' At Choga too, there are several inquirers and candidates, and the Lord is graciously blessing the humble labours of his servants. It would of course, be our duty to be diligent and faithful in the service of the Lord, if we witnessed none of these pleasing appearances. Our obligation to make known the gospel to the extent of our ability, and 'always to abound in the work of the Lord,' arises not from the amount of actual success that may be granted us, of which indeed, we can form but a very imperfect estimate, but from the command of our Master. 'Duty is ours; events are God's.' But while this important principle should be steadily maintained by the friends of the cause, and while the influence which the message of grace has in aggravating the endless woe of the multitudes who despised it, and perish under deeper guilt, should not be forgotten, we cannot but feel thankful and encouraged when we are permitted to see that the band of the Lord is with us, and that believers are added to the Lord.

I cannot resist the inclination to give you a translation of a letter which Kali, one of our girls who was married a few days since, wrote to Mrs. Buckley. Kali was baptized about five years since, and has walked very consistently. The letter is free from that fulsome adulation which sometimes characterizes Hindoo letters, and I have no doubt that it expresses the sincere feelings of her heart. It was written a few days before the wedding, and when the time was not, so far as she knew, determined. As an expression of the gratitude of a Hindoo orphan it is, I think, very pleasing.

* In thus characterizing the Mahratta rule, I do not quote from history, but repeat what I have heard from credible living witnesses. I have heard some of our old people mention shocking statements of the anarchy, fear, destruction of life, insecurity of property, &c., which prevailed in their youth, when Orissa was under the Mahratta government.

'Dear mamma, your unworthy daughter Kali, writing this little letter sends you very many loving salutations. Dear mamma: these many days I have remained with you; and you have given me much instruction, by which in body, and mind, and soul, I have been benefited; but now the Lord, according to his will, is separating me from you and taking me to another place. What can I do? Where he places me, there will I remain; and where he bids me walk, in that way I will go. Dear mamma, you have laboured much for my benefit. I have received from you nothing but love; to leave you was never my wish; and on account of leaving my mind is very unhappy; but pray for me, dear mamma, your unworthy child, that by the grace of God I may be a good child, and that I may be able to accomplish the work which will devolve upon me. I am indeed to be separated from you now, but that I may not be separated from the Lord in heaven, but that you, and I, and all of us may meet together in his presence in heaven; for this pray for me to the Lord. Dear mamma: I have another word to say. If the marriage is to be this week, let my sisters in the school have holiday on that day; let there be a little feast for them, and let those who have been married from amongst us be invited. Dear mamma, forgive the errors there may be in the writing. Your unworthy child wrote it.

Receive another word in your merciful mind. My mind is not happy in prospect of leaving, but is full of trouble. I have no confidence in any one; only in the Lord do I confide. In joy and sorrow, at all times, he will do me good.'

I need not say that the little request in the letter was granted. I sincerely hope that Kali and her husband (who resides at Choga) will love and help each other till death them do part.

Oct. 1st. Since this letter was commenced, a very afflictive event has happened to us, but as the Lord has done it, it is fitting that we should how with silent acquiescence. Another respected native minister—our valued brother Bamadabe, has finished his useful course. He had been indisposed for three weeks, but I did not wholly give up hope till last evening. He died this morning in the faith and hope of the gospel; and his mortal remains were committed this evening to their last home. An impressive address was delivered by his spiritual instructor and father. 'God buries his workmen, but carries on his work.' May He who has removed our estimable brother raise up many more as affectionate, humble-minded and earnest as he was. Matt. ix. 38.

Your affectionate brother,
J. BUCKLEY.

Nov. 1st, 1850, Mr. Buckley writes:

Two months since, I referred to the government donation to Juggernaut, and in relation to what had been published in England, informed you that the donation was *not* discontinued, and that no orders to discontinue it had been received in Orissa. This information, which was given on unquestionable authority, was at that time strictly accurate; but since then a communication has been received from the government on the subject, the nature of which has not been divulged, though it is supposed that it was an order for the withholding of the allowance. The Rajah of Khoorda who, as superintendent of the temple, receives the government donation, very naturally objects to the discontinuance of the payment, a great part of which, it is well known, he appropriates to his own purposes; and the collector of Pooree, has, it is understood, referred the question back to government, with his own remarks upon it, and with a letter from the Rajah. Such is, I believe, the present position of this important question. It must be fully understood, that *the donation is not yet discontinued*, and till it be so, we must continue to protest against the rulers of India supporting a system the most polluted and devilish which the world has ever seen.

CHARACTER OF CHINESE IDOLATRY.

BY J. S. HUDSON.

At present China is enthralled and tyrannized over by one man, whose government is an hierarchy and oligarchy. All laws and appointments, religious or secular, are in his hands. All the gods in China have received appointments by one sovereign or another. The reigning Emperor himself is always a demi-god, for his tablet is placed before every idol that is worshipped in all the temples throughout the length and breadth of the land. It is found also in the Mohammedan mosques. Not only does the Emperor tyrannize over the bodies, and dictate to the consciences and understandings of this people, but the government is so framed that the literati only can fill civil offices. The military profession is the only open path to political eminence to all those Chinese, however discriminating, wise, and judicious they may be, who cannot write an essay on a Confucian text to please the learned of the land. How narrow the policy, and how tyrannical the laws which exclude from participation in the civil government agriculturists, mechanics, and merchants, merely because they are not literati, and are not able to pen a fulsome essay on writings

2,000 years old! How awful the responsibility, and how dreadful the state of a people who give their consciences, their religion, their eternal all into the hands of one frail mortal like themselves! How debased, how lost, how ignorant, must such a people be! The Chinese nation give infallibility to a heathen, an idolator, a despot! The warfare of missionaries in China will assume an aspect to which the apostle points in his epistle to the Ephesians: 'For we wrestle not against flesh and blood, but against *principalities*, against *powers*, against the rulers of the darkness of this world, against *spiritual wickedness in high places*.'

THE STUDENTS' MISSIONARY MEETING.

[We have much pleasure in transferring to our pages the following letter from the Baptist Magazine. We hope the suggestion it contains will not be without effect.]

To the Editor of the Missionary Herald.

DEAR SIR, — Will you kindly allow me a short space to describe a missionary meeting which I recently attended, and to make a suggestion in consequence of it? From the truly catholic spirit which characterizes your magazine, I am sure no apology will be deemed necessary for speaking of the efforts made by another body of christians toward the evangelization of the heathen world.

The missionary meeting to which I allude, was held December 13th, 1850, at the Lecture Hall, Richmond, Surrey, and was conducted *entirely* by the students of the Wesleyan Theological Institution of that place. This meeting was the second which has been held by the students of that college in the same room. The first took place on Dec. 18, 1849. Both meetings were similarly conducted; the senior student in the chair, called upon his brethren to move and second resolutions, all bearing upon the missionary enterprise. The first meeting took the audience quite by surprise. About fourteen young men were on the platform, eight or ten of whom spoke; and the fervid zeal and earnest piety which they all displayed, as they addressed the meeting, produced an effect never to be forgotten. In order to prevent any unpleasant feeling among themselves, in both instances the speakers had been chosen by ballot, and the motive which induced them to hold these meetings was the desire to stir up a spirit of missionary zeal among the young men of their locality.

The second meeting, though conducted by an entirely different set of students (as most of those who spoke at the first were intended for missionaries, and have since left the Institution to proceed to their several fields of labour), was equally interesting and effective.

In consequence of the fame of the first meeting, the audience was much larger, the hall being densely crowded with people of all denominations, and the collection also amounted to a much higher sum. The first collection, I believe, was between £6 and £7; the second £22 17s., a large sum for a Richmond audience at a missionary meeting. It should also be stated that these meetings were both additional to the anniversary missionary meetings of the Wesleyans, which had been held a few days previously, the collections therefore must be regarded as extra contributions to their missions. It was truly delightful on both occasions to see so many young men (some of them *very youthful* in appearance) rise and address the younger portion of the audience, entreating them to 'come out from the world,' and professing themselves ready to go to the uttermost parts of the earth in the service of the mission.

The suggestion which I wish to make, Sir, is, that the example so unostentatiously given by these Wesleyan students, should be followed by the students of the various colleges of our own denomination. No doubt at Bristol, at Bradford, at Stepney, and at Pontypool, there are young men equally devoted, of equal talents, and quite as learned and intellectual as the students at Richmond, and who could conduct a missionary meeting with equal effect, and I trust, with abundant success. The countenance and support of liberal-minded christians in all those places would, I feel sure, be amply accorded to them; and if they obtained on an average, but £10 at each meeting, even that would be an offering worth making towards the liquidation of the debt of our missionary society. Besides which, I am convinced, it would be gratifying to their auditors, to hear and judge for themselves of the piety and zeal possessed by our future missionaries, for in the instances of the meetings referred to, I was struck with some of the remarks made by the people as we left the hall, such as, '*These are the men for missionaries*,' '*If we send such young men as these to the heathen, God will bless the work*,' &c.

BAPTISMS.

On Lord's-day, Oct. 6th, at Khunditta: Mr. Bailey baptized a female, the daughter of our native brother, Seho Sahu.

On the same day, at Cuttack, after a sermon by Mr. Lacey, on Philip and the Eunuch, Mr. Brooks baptized one candidate. There are now eight accepted candidates waiting for baptism.

Oct 13th, at Choga, Mr. Buckley had the pleasure of baptizing four candidates. There are several other candidates at this station. The Lord prosper his work everywhere.

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[NEW SERIES.]

THE OPPOSITION OF POPERY TO THE BIBLE.

Not only are the leading doctrines of popery in direct antagonism to God's word, but in various other ways does the church of Rome manifest its opposition to that blessed book. It does so by the *additions* it makes to its contents, and by its flagrant *corruptions* of the sacred text—by its arrogant claim of being the *sole expositor* of its meaning, and by its strenuous efforts to resist its *circulation* and perusal amongst the people. We purpose, if opportunity allow, of illustrating each of these manifestations of Rome's hostility to the Bible.

Popery displays its opposition to the Scriptures,

1st. *By the additions which it makes to them.*

The Council of Trent decreed ; ' all *saving truth* is not contained in the Holy Scriptures, but partly in *unwritten traditions*, which, whosoever doth not receive with *like piety and reverence as he doth the Scriptures*, is accursed.' These unwritten traditions are mere *hear-say reports*. Now, supposing they are demonstrably true, that they neither contradict themselves nor the Scriptures, it would be an act of glaring impiety to place them on a level with the Holy Scriptures. But nothing is so notoriously uncertain as mere hear-say reports. What jury would convict a prisoner of even a trifling upon such

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evidence? Yet this kind of evidence the church of Rome places on a *level* with the sure word of God. Suppose you wished to know the particulars of the great fire in London in the 17th century, would you seek it in traditional reports, received by one generation from another, up to the period when it occurred ; or would you seek it in an authentic history *written* just after the event? In the former case, your information would be varying and uncertain ; in the latter it would be credible, and to be depended upon. Or if you wished to know respecting some event that occurred much farther back than that,—as, for instance, the invasion of England by William the Conqueror in the 11th century, the information to be gained from hear-say reports would be still more uncertain ; and all that you could depend upon, would be an account written at the time, or soon after the event happened. But these traditions of popery go back not 900 years, but above 1800, and on pain of being accursed, we are commanded to believe them with as much confidence as the Scriptures themselves, written about that time. If you would not depend on hear-say reports respecting an event that occurred 200 or 900 years ago, of mere secular interest, can you, where the interest of your immortal souls are at stake depend on similar

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evidence concerning events that happened, or practices that were observed 1800 years ago?

The principle of these traditions is this.—A heard the apostle Peter or Paul or John deliver his opinions respecting certain truths or observances, and he communicated them to B: he transmitted them to C, and so on through all the letters of the alphabet. Could you suppose that if you heard the account from Z you would hear just the same as the apostle first delivered in the hearing of A? Do you not think that in passing through so many reporters, through so long a period of time, there would be some additions, or omissions, or alterations? and would you depend as firmly upon what Z communicated to you, as upon the *writings* of the very apostle himself, especially if some things you were told were in opposition to what the apostle had written? Even if every party desired to communicate to his successor exactly what he had heard, it would be in the highest degree probable, nay, it would be absolutely certain, that in so great a lapse of time, some errors or variations would creep in, and that there would be a great difference between the communication of A to B, and that of Y to Z. But if some of these channels of communication were men of depraved and abandoned character, and they imagined that it would advance their own or their church's interest to alter and corrupt some of these hear-say reports, with what ease might it be done! And when we know that many of the popes and bishops were men of such notorious wickedness, that even by Romish historians they are denounced as very monsters, can we suppose that traditions, flowing through such a polluted channel, are as worthy of our credence and reception as the sacred Scriptures, written by men inspired by the Holy Spirit? It is impossible.

Very important is it also, to know exactly who are the parties that are

the depositaries of these unwritten traditions. Are they the Popes, or the Bishops, or the Priests, or all of them together?

If they are the Popes, *how* do they communicate them to one another? and *when* is the communication made? It cannot be when the new pope is elected, for then the previous pope is dead, and can make no oral communication to his successor. Before his death he could not make it, for he did not know who his successor would be. And when, as on several occasions has been the case, there have been two or three rival popes, cursing and denouncing each other, which was it that received these traditions, and how could it be known that he had received them?

Is it the Bishops? then, as there are thousands of these, there must be as many thousand distinct streams of hear-say reports, and the probability is just so many times greater that they will be altered and corrupted.

Or is it the Popes and Bishops and Priests altogether? then as there are hundreds of thousands of these, the channels of communication are enormously multiplied, and the probability is proportionably increased, that they will vary in their accounts of these hear-say reports. It would be a curious spectacle if every popish priest in christendom were separately to write down his version of these traditions. What a strange medley would they present. What an infinite variety of lights and shadows would they exhibit. What a vast mass of contradiction and superstition and absurdity would be brought to light. Nothing would so emphatically explode the whole system of tradition as such a circumstance. And if they are of so much importance and authority, why are they not committed to writing in a collected and accessible form? Why should they be perpetually floating about, liable to so many accidents and corruptions, when they might so easily be brought together? They surely

would not be less authoritative in a written form, than in their present vague and unsatisfactory condition. The decrees of councils and the bulls of popes are written and printed: why should these traditions be exempted from the same stereotyping process? Why? Because this would render them comparatively nugatory and useless. They constitute a vast *terra incognita*, to which the bishops and priests alone have access, and from which they may obtain materièl for quashing any argument and resisting any objection that may be urged against their system. They supply the place both of evidence and argument. When the papist is pressed in discussion by an opponent who maintains such and such things are not authorized by God's word, why do you practice them? His ready answer is, 'We have received them by tradition from the apostles. Do you demand the proof of this? the only reply is, the priests have told us so: their predecessors gave the same instructions to our fathers, and so by continued succession these things have come to us from the apostles, whose unwritten opinions were carefully preserved by their cotemporaries. Thus the papist is provided with an inexhaustible supply of answers to objections urged from the Bible. Unwritten tradition is the foundation on which the whole fabric of popery is reared, and without which it would at once tumble into ruins.

By these hear-say reports—these corrupt traditions, the word of God is made of none effect, its plainest truths are perverted, and the most contradictory doctrines maintained. 'If the Scripture says white, and tradition says black, a Roman Catholic is bound to believe that white means black in God's written word.* Thus its authority is overthrown—its light is eclipsed, and men are left without any foundation on which to build for eter-

nity, but what an apostate church supplies, and to wander amid the darkness of time, with no light but that which the feeble and deceitful glimmer of tradition scatters.

If there were any intimation in the Bible that it was an incomplete revelation of the divine will, and that its deficiency was to be supplied by the unwritten traditions of the apostles, we should then be bound to examine them, and however difficult the task, to ascertain whether they were really what they professed to be; but nothing of the kind is intimated there—the very reverse is authoritatively declared. We are directed to appeal not to hear-say reports, but to 'the law and the festimony;' and instructed that if any speak not according to its teaching it is because 'there is no light in them.' Isai. viii. 20. In the most solemn manner the eternal Father declares, 'This is my beloved Son, *hear ye him*;' in consequence of which we are admonished to let the word of Christ dwell in us richly. We are taught that the holy Scriptures 'are able to make men wise unto salvation;' that 'all Scripture is given by inspiration from God, and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, *thoroughly furnished unto all good works*.' When the will of God was given to Israel by Moses, he declared, 'Ye shall not *add unto the word* which I command you.' But the Jews did to the Old Testament what the papists have done to the New. Thus Christ said, 'Why do ye transgress the commandments of God by your tradition? Ye have made the commandment of God of none effect through your tradition. In vain do they worship me teaching the commandments of men.' So jealous is God of his honour, and if we may so express it, so determined to be represented to a fallen world only by his own revelation, that in the last chapter of the Bible we have these warning words,—'If any man shall

* Blanco White.

add unto these, God shall add unto him the plagues that are written in this book.' Now in these passages the *sufficiency* of the Scriptures to accomplish the purposes for which they were given is plainly declared. The evil effect of adding to them the traditions of men is described, and an awful curse is denounced against any who are guilty of such daring presumption. Here, then, behold the opposition of popery to the Bible. The word of God declares that its instructions are able to make men wise unto salvation—that through them the man of God may be perfect, thoroughly furnished unto *all* good works. The church of Rome affirms in the very teeth of this declaration, 'all saving truth *is not* contained in the holy Scriptures.' The Bible pro-

hibits any man from adding to its contents. The church of Rome adds unwritten tradition which it requires should be received with the same piety and veneration as the Scriptures themselves. The Bible warns men against transgressing the commandment of God by the traditions of man. The church of Rome insists upon the necessity of these traditions, and by them makes the word of God of none effect. The Bible pronounces an awful curse against those who should add to its contents. The church of Rome makes numerous additions, and then pronounces accursed those who do not receive them. If darkness is opposed to light, and error to truth, and Satan to God, then as plainly is popery opposed to the Bible.

Bourne.

J. B. P.

THE QUALIFICATIONS OF SABBATH-SCHOOL TEACHERS.

SABBATH schools are now a great fact and potent agency in the christianization of those countries where the gospel sheds its heavenly light and saving influence. These institutions were once a bold venture on the faith of the church, and the sympathy of the community at large. The course of events, however, has more than justified the large hopes of their promoters; and now, Sabbath-schools are no longer either a novelty or an experiment, but have conquered for themselves a conspicuous place among those moral agencies by which God is bringing back a rebel world to his sway. Like all other moral combatants on this world-wide arena, these institutions have had to vindicate their claims by the nature, excellency, and solidity of their results; and so nobly have they done this, as that the men who suspected them of, and charged them with mere sectarian tendencies, and political aim, have been compelled to avow their mistake. Statecraft once persecuted, but it now condescends to

caress them; the weavers of moral theories for the world's regeneration cannot pass them silently by; and the impartial historian of man's struggles and progress must feel it his duty to record their advantages and triumphs on his chequered and teeming page. All churches holding the doctrine of man's responsibility for his conversion, acknowledge the scriptural character and importance of these institutions, and have universally found them to be indispensable to religious progress and stability; yea, so widely spread and deeply rooted are these convictions, as that christians are wont to regard the church that has no Sabbath school, as destitute of a limb essential to religious locomotion. Although the christian church has largely shared in the benefits of these seminaries, the writer of this essay desires to express his conviction, that the connection between these institutions must be more clearly seen and cordially acknowledged, ere either can accomplish their destiny. To be indepen-

dent of each other must obstruct the usefulness of both. A spirit of rivalry should exist between them, but it must be that of winning souls. Their design is one; their instrumentalities are for the most part the same; the weapons of their warfare are not carnal, but mighty through God to the pulling down of strong holds. Many earnest, quick beating hearts, and many willing hands are devoted to Sabbath-school tuition; but we disclaim a want of candour or regard to truth in saying, that many persons are engaged in this great work who are ill qualified for their task. 'Tis not every person who desires to do good, that is calculated to be a teacher in these institutions; and many who enter them, prove by a want of success that they have mistaken their calling. Sabbath-schools are by multitudes but imperfectly understood; their idea is not fully developed; their capacity for good is but feebly known. They are become objects of study—they will become much more so, and we hail the attention devoted to them as one of the most hopeful signs of the times. With these views and feelings we would speak, but in no dogmatic spirit, to our readers who are engaged in this patriotic and pious employment; to our pastors, our churches, and to all the friends of the rising race, and ask the attention and charity of all to our utterances on the subject named at the head of this paper.

It is desirable that all should possess earnest piety who devote themselves to Sabbath-school tuition.

Our view of Sabbath-schools is, that they aim at the intellectual, moral, and religious culture of the children who enjoy their advantages; that they regard the youthful mind as a garden, in which these different flowers are to be planted and cultivated, with self-denying and incessant care. As in the providential arrangements of the world God has subordinated everything to the promotion of

religion, so everything in a Sabbath-school should be made subservient to the one endeavour of bringing children to sit at the feet of Jesus. This is the chief glory of Sabbath-schools—the reason why they excite such sincere sympathies in christians, and the grand cause of their success—they honour God and he honours them. Their prime object, therefore, can only be accomplished by those who have themselves learned Christ. The pious only can consistently teach piety, can fully enter into the spirit of their work, maintain fervent affection for it, and persevere amid discouragements and difficulties. By piety, however, we do not mean that dull, spiritless and corpse-like thing which in these days of unearnest profession has assumed the name, nor that puling sentimentalism which affects an inability to accelerate the triumph of the gospel, and can only be distinguished from a mummy by its power of speech; much less do we mean that soulless rationalism, which in its loud clamour for freedom, and a new philosophy, aims at nothing so much as freedom from the imperial teachings of the word of God. By piety we mean that honest, manly, and soul-transforming power which seeks to chase away every form of evil from the world, and delights to know that the spirit of the living God must succeed its endeavours in every department of labour. Change a little the simile of the glorious dreamer, who drew in allegory the pilgrim path to heaven, and you have a pious Sabbath school teacher personified. 'And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips; the world is cast behind him and a crown hangs over his head; he despises the things that are present for the love he hath for his Master's service, being sure in the world to come to have glory for his reward.' The question has, doubtless, by this time presented itself to our readers,—

'Is piety indispensable to Sabbath-school teachers?' And we shrink not from an avowal of our convictions on this point. Let us however state the arguments of those who take the affirmative side of this question, and they are the following:—That the object of Sabbath-schools is to impart religious instruction; that such instruction can be imparted only by those who possess religion; that the endeavours of Sabbath-school teachers who are not pious would violate the spiritual character of the Lord's-day, and the motives which influence such teachers are selfish and dishonourable. In reply, we would ask, 'Is it meant that the sole object of Sabbath-schools is to teach religion?' If it be, then the argument proves too much, and so destroys itself, for it proves that the impartation of instruction in reading may be dispensed with, since piety may and does exist in many cases where there is no ability to read the Bible. This conclusion, we are persuaded, the affirmants would disown. That the efforts of teachers not pious, is at variance with the spiritual character of the Lord's-day, we cannot admit to be consistent with the scriptural view of the nature of that day, although, during its swift-winged hours, religion should be nourished in holy thoughts, feelings, and actions; yet the Lord of the Sabbath has taught us that deeds of mercy may be done on that day. When the hypocritical Jews censured him for healing a cripple on the Lord's-day, he replied, 'Which of you having a sheep, and if it fall into a pit on the Sabbath day, will he not straightway lay hold on it and lift it out? Therefore it is lawful to do well on the Sabbath-day.' Is it, we ask, less a deed of mercy to teach a child to read the Bible in a Sabbath-school by one who is not a follower of Christ than it would be for him to pluck a beast from perishing? On the principle laid down by the Saviour, we reply, No. We know that it is the duty of every teacher to

be pious, but this is only saying that all men should be so; but it does not from this follow that he ought not to do an act of benevolence because he is not a christian. If morality marks the conduct of such persons we cannot exclude them from a share in our toils: and as our schools are ever taught by a majority of pious teachers, since prayer and praise are observed in these seminaries, and as thousands have been brought to join the church of Christ through their connection as teachers with the Sabbath-school, we say if you can procure all pious teachers, do so, but do not exclude those who from feelings of pure benevolence would aid you as far as they possess ability.

Let Sabbath-school teachers possess the highest intellectual acquirements they can obtain.

It is, of course, supposed that all who aspire to instruct others, should at least possess the rudiments of knowledge: 'he that teacheth man knowledge, shall he not know?' We go further and say, he that would allure others into regions of enquiry, should have first explored them for himself, and so be able to shew where their riches lie. We rejoice that a conviction is spreading, that a mere ability to teach the art of reading is far from being all that is required of Sabbath-school teachers; and are grateful for the outward pressure that is urging them on to seek higher qualifications. One reason of the inefficiency of our favourite institution is, that the routine of instruction is so very contracted, and this, of course, is to be traced to the limited capabilities of the teachers. We speak not this in a spirit of reproach or censure; on the contrary, we say, all honour to our weaver boys and factory girls, who in the true spirit of sacrifice which christianity enjoins, devote their days of rest to these amiable and godlike toils. In every department of usefulness the poor do more for the cause of God than the rich; and are, for

the most part the working bees in the gospel hive. But the character and quality of the knowledge imparted in Sabbath-schools *must be improved*, or these institutions will still languish. We plead not for the introduction of secular learning on the Sabbath, but let the teacher be like Apollos, *mighty in the Scriptures*; and nearly all we ask and earnestly require will be achieved. Let him be a diligent student of the oracles of God—know their history, their harmony, and if possible, the arguments by which their inspiration, genuineness, and authenticity are established. Let him be acquainted with the history of the nations mentioned in the Bible, their geographical positions, forms of government, national peculiarities and social habits; but, especially be well read in the fortune of Israel's favoured race. He should be familiar with the prophecies, and study their fulfilment in the history of nations that time's ever-drifting sands have hidden from view; nor let him forget to be chiefly intent on tracing out those parts of the prophetic scroll which are devoted to the birth, character, pursuits, and aims of the friend of sinners. Let him acquaint himself, at least so far with the discoveries, of modern science as to shew how they illustrate and elucidate the facts recorded and the principles inculcated in the book of God.

My friends and fellow-labourers, such endowments are not bootless; if you possessed them all, and prudently and properly used them, you would find these exercises far from being thrown away. One of the secrets of success in your work consists in giving variety and interest to your instructions, and if you cannot do this you will certainly fail.

You should be what the apostle Paul calls 'apt to teach.'

You may possess all the religious and mental endowments just enumerated, but you will unprofitably employ and wastefully expend these resources,

if you have not a facility for conveying instruction. The sun would be useless, if he could not shine; and all your stores of knowledge will be useless too, if you cannot impart information in a simple, easy, and interesting way. In what, then, does this aptness to teach consist? It cannot exist with conceit of your own power, for this will give a harshness to your manner, that will repel rather than win the affections of your class; and unless your children love you, they will profit little by your labours. It is not compatible with a pompous way of expressing yourself. You must not assume airs, and use hard and long words, which your children can only stare at, but not understand. Much less must your endeavours be a *task*. Your interest in your work must make you unacquainted with the habit of taking out your watch, and counting with impatience the minutes it measures off from the dial-plate till the school is done. To be apt to teach, you must have simple words at command, in which to express every thought, and be less anxious to teach many things imperfectly, than a few things well. You must be able to adapt yourself to the duller child in your class, and having won his love, you will soon improve his thinking powers. Have kind hearts, and tender feelings, and then you will labour to make your instructions so easy as that the children *must* understand. You will fetch illustrations from their little pleasures and pastimes, their filial duties and feelings and fears. You will tang every word in the lesson, until each child cannot help seizing the idea it conveys. You will watch the thoughtful countenance of the child who is trying to catch your meaning, and encourage him to give in language his notion of the thought you wish to impart. And if the struggling beam of intelligence stand in his eye you will meet its expression by another and a still simpler illustration; and if he fails in telling you

what you mean, you will not frown on him for his dulness, but wish him to try again. We know that this must draw largely on your patience; but an individual with a hasty, waspish temper, is out of his place in a Sabbath-school. Don't begrudge the trouble then; but be impressed with the conviction, that the communication of one new practical thought is worth all the labour of a whole Sabbath-day. Remember that you are teachers of babes, who are, of course, slower to

apprehend and master ideas than young men;—that you are in care of lambs, whom you must carry in your arms, and nestle in your bosom;—that you foster the eaglets, and must therefore stir up the nest, flutter over the young, take them, bear them on your wings. As then it is your duty, and the condition of all success, so let it be your ambition to be 'apt to teach.'

(To be concluded in our next.)

PREACHING THE GREAT MEANS OF EXTENDING THE KINGDOM OF CHRIST.

[The following article is from the pen of one of our missionaries, and is published in a recent number of the *Calcutta Christian Observer*. As a scriptural defence of the course pursued by our brethren, we trust it will not be unacceptable to our readers. It was occasioned by a paper in the same periodical in which missionary itineracy was depreciated; and the quotations which are not from the Word of God are for the most part from the paper animadverted upon.]

To the Editor of the *Calcutta Christian Observer*.

DEAR SIR,—What is the most effectual way of furthering the kingdom of Christ in India? is a question which has often been discussed in your pages; but it appears to me that it has often been overlooked in such discussions, that we have a divine directory, and that our simple duty is to investigate its meaning and obey its teachings. 'There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand.' Have we in seeking the spiritual conquest of India strictly adhered to inspired precept and precedent? If we have not, may not the small success which is often deplored, be easily accounted for? A recent writer in the *Observer* speaks of 'many modes' of obeying the great commission, and informs us, that upon the comparative goodness of

any of these, in the abstract, he believes it is impossible to form any estimate, but that all of them the church ought to employ according to the wisdom given her. I look in vain, however, in the pages of the New Testament for this discretionary power, assumed to be vested in the church. The wisdom of the church, I submit, consists in sitting at the feet of her Lord, in studying to understand, and labouring in all things to obey his commands; and my persuasion is, that in pursuing such a course her efforts would be much more largely blessed.

The mission with which the writer is associated has been from the beginning a preaching mission. It has its schools, and God has greatly blessed them. It has its press, and much light has been diffused in the province by the scriptures and tracts which it has sent forth. It has its institution for the instruction of the rising ministry; but all the means employed are regarded as auxiliary to the preaching of the gospel; and all the missionaries feel it their duty to preach to the people, in their own tongue, the wonderful works of God. This course appears to me to be most in accordance with the will of Christ, revealed in his word. For brethren

pursuing a different course, I entertain unfeigned sentiments of respect. The few whom I personally know, I greatly honour for their patient and self-denying toil; but I think there is a more excellent way, and desire, according to the grace given to me, to point it out. Let the truth be spoken in love; let the evidence be prayerfully considered, and if any be stirred up, with meek humility and holy simplicity, to search the scriptures more carefully on this important matter, the issue will be for the glory of him 'whose we are, and whom we serve.'

That the proclamation of the gospel by the living voice, is God's grand method of extending his kingdom, appears abundantly clear from the prominence given to it in the New Testament. The forerunner of Christ was a preacher. 'In those days came John the Baptist, preaching in the wilderness of Judea,' &c. Matt. iii. 1, 2. Our Lord, after his baptism began to preach. 'From that time Jesus began to preach.' 'Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled,' &c. Matt. iv. 17; Mark i. 14, 15. He sent forth his twelve apostles to preach,— 'As ye go, preach, saying, the kingdom of heaven is at hand.' Matt. x. 7. The seventy disciples were subsequently sent forth for the same purpose. Luke x. 9—11—16. Much of the precious time of our Lord was spent in ministering the word of life: by the wayside, or in a boat; in the synagogues of Galilee, or the courts of the temple; resting at Jacob's well, or enjoying the rites of hospitality in a private house; wherever immortal beings were congregated together, there he was actively employed, preaching and teaching. But we have been recently told, that the example of Christ is 'not at all conclusive of the question;' yea, that deducting the time that he spent at Jerusalem, and at its suburban Bethany, or at Capernaum, we might be surprised to find that he

spent very little indeed of his time in itinerating to preach; and the map is appealed to in confirmation. To the inspired history, better than all maps, let us go,— 'Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom.' 'Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.' 'And he said unto them, Let us go into the next towns that I may preach there also, for therefore came I forth.' 'And he preached in their synagogues throughout all Galilee, and he went round about the villages teaching.' 'And it came to pass afterward that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God.' 'And he went throughout the cities and villages teaching, and journeying toward Jerusalem.' Matt. iv. 23; ix. 35; Mark i. 38, 39; Luke iv. 43, 44; viii. 1; xiii. 22. Let us listen to the testimony of his accusers, at his mock trial,— 'He stirreth up the people, teaching throughout all Judea, beginning from Galilee unto this place.' Luke xxiii. 5. Let the evidence of one of his apostles, given after his resurrection, be pondered,— 'That word, I say, ye know, which was published throughout all Judea, and began from Galilee.' 'Who went about doing good.' Acts x. 37, 38. It was not the will of God at that time that the cities of Samaria should be visited with the good news of the kingdom. The Father sent his Son to 'the lost sheep of the house of Israel;' and friends and foes agree in testifying that he went through all Judea, and through all Galilee; in other words, through the whole district within which it was the Father's will that the exercise of his personal ministry should be restricted.

But it is objected to the argument, from the example of our Lord, that India is not Judea. In Judea God

was known : Moses and the prophets were read. Light was enjoyed that had guided many to heaven. In India the case is altogether different. 'The announcement that a Saviour is come, is without meaning to ninety-nine out of every hundred of the people of India.' Admitting, with sadness, the deplorable and universal ignorance of India, what is the natural and logical inference from this melancholy truth? That going about to preach the gospel is unnecessary? or, that it is increasingly necessary? Surely the latter. If in Judea, where so much divine knowledge was enjoyed, itinerating to preach was necessary,—in India, where universal ignorance prevails, it must be still more necessary. Many in Judea and Galilee expected that God was about to visit his people Israel; and on hearing that Jesus of Nazareth performed many miracles, it is natural to suppose that many would flock to hear him, to satisfy themselves as to whether he was the prophet that should come; and in this view itinerating would seem to have been less necessary. But in India no such expectation prevails; and if we do not go to the masses of the people, the result will be, that they will live and die in utter ignorance of the 'only name under heaven, given among men, whereby we must be saved.'

Again, the commission our Lord gave his disciples after his resurrection was, to preach,—'Go ye therefore and teach (make disciples of) all nations.' Matt. xxviii. 19. 'Go ye into all the world, and preach the gospel to every creature.' Mark xvi. 15, 'That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' Luke xxiv. 47. They were directed to remain at Jerusalem till they were endued with power from on high, and they did so.

When they had received this spiritual energy, they began to preach, and great was their success. Acts

2nd, 3rd, and 4th chapters. Persecutions arose, and what was the result of it? 'They that were scattered abroad went every where preaching the word.' Acts viii. 4. The converts gathered at Samaria were the fruits of preaching. 'Philip went down to the city of Samaria, and preached Christ unto them.' 'But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.' Acts viii. 5—12. The narrative of the Ethiopian eunuch shews the importance of preaching. 'Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus.*' Acts viii. 35. At Lystra and Derbe, Paul and his companions 'preached the gospel.' 'We also are men of like passions with you, and preach unto you that ye should turn from these vanities,' &c. Acts xiv. 7—15. At Athens, Paul 'disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.' 'He preached unto them Jesus and the resurrection.' Acts xvii. 17, 18. At Ephesus, for three years his daily work was to 'preach the kingdom of God.' Acts xx. 21—24, 25. When a prisoner at Rome, preaching was the work of the apostle,—'He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.' 'He received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.' Acts xxviii. 23—30, 31. Leaving the historical books of the New Testament, and referring to the

* I have not overlooked the fact that in the original three different words are used in the texts cited, which are rendered by the English word preach, but as it does not affect the argument it need not be dwelt on.

epistles, abundant evidence meets us that sinners were converted, and churches planted by the blessing of God on the preaching of the gospel. 'How shall they hear without a preacher?' Romans x. 14. 'It pleased God by the foolishness of preaching to save them that believe.' 1 Cor. i. 21. 'We preach Christ crucified.' 1 Cor. i. 23. 'Woe is unto me if I preach not the gospel.' 1 Cor. ix. 16. 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' Eph. iii. 8. 'Whom we preach, warning every man, and teaching every man,' &c. Col. i. 28. 'Preach the word.' 2 Tim. iv. 2.

It is very clear that the inspired servants of the Lord had ONE MODE of obeying the great commission, not many. I know and rejoice in the fact that God has greatly blessed the distribution of his word, and the circulation of tracts; but as a general rule it cannot be questioned, that 'faith cometh by hearing.' The evidence from the New Testament would not be complete if I did not add, that in its last mysterious portion, and in a text which has been supposed to describe the missionary era,* the importance of preaching is attested,—'I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue, and people.' Rev. xiv. 6. I ask the reader carefully to go over the evidence from the inspired word, and, special pleading apart, let him honestly decide the question, whether the preaching of the gospel in the language of the people among whom we dwell, is not the most effectual way of fulfilling our great commission? It is sometimes said that the communication of divine truth in any way, by giving a tract, or a copy of

the Scriptures, is preaching, but this is speaking unadvisedly. The usage of the word in the New Testament shows clearly enough, that it signifies the *oral* communication of any message, and that only. In one instance, and so far as I remember, only one, it is used of the public reading of the Old Testament in the synagogue. Acts xv. 21.

The history of the reformation, and of the revival of religion in England, more than a century ago, by the Wesleys, Whitfield and others, proves the importance of preaching over all other methods of propagating the gospel. That the press then rendered, and still renders signal service to the cause of truth, I would be the last to deny, and this service I should be sorry to underrate, but the province of the press is subordinate, the pulpit is supreme.

In connection with the foregoing evidence let it be added, that from the moral nature with which our great Creator has endowed us, preaching is of all things the most fitted to make a deep and lasting impression on our minds. The warm and earnest address of a man that is affected with his theme, has an enlightening and impressive power. Nor are the heathen proof against it, as I have seen myself, and heard from others, whose experience is more extensive than my own.

If preaching be THE mode of fulfilling our commission, it is in this country a most important question, How can we obtain hearers? 'How shall they hear without a preacher?' has already been cited; now we may ask, how shall a man preach without hearers? The heathen are ignorant and apathetic—dead in sin; they have no desire to hear the word of life. But what is the instruction deducible from our Master's conduct? 'He came to seek as well as to save that which was lost,' and, in measure, we should strive to be like him. What does he command us to do?

* See Fuller's Expositions.

Not to wait till the people come to us, but *to go to them*.—‘Go out into the highways and hedges, and compel them to come in.’ Luke xiv. 23. ‘Go, preach the gospel.’ Mark xvi. 15. And it is this going hither and thither, running to and fro, preaching the word in season and out of season, at markets and festivals, or wherever idolaters are congregated together, that appears to me to be the life to which the servants of the Lord are called in this country; and disguise it as we may, if it be neglected, the people will perish for lack of knowledge. If we cannot do all we would, it is surely the dictate of wisdom and compassion to do all we can. If they are so blinded that they cannot at once understand all that we say, or so hardened and indifferent that they choose not to hear, or hearing, revile what is said, shall we leave them to the perdition that awaits the impenitent, without again labouring to impress them with the importance of our message? Is it in the spirit of our Master to overlook the common people? or to teach the children, and leave the fathers and mothers to perish? ‘I am debtor,’ said the apostle, ‘both to the Greeks, and to the Barbarians, both to the wise and to the unwise.’ And are not we debtors to the myriads who understand no tongue but that which they learned from their mothers? It is only by *directly communicating* christian truth that we can make full proof of our ministry among the multitude. It is not by being the ‘friendly referee’ to whom all questions of doubt, and matters of interest (which would often be frivolous enough) are to be submitted, that we shall any of us wisely and usefully fulfil our course. We serve a Master who refused to be such an arbitrator. ‘Man,’ was his dignified reply, ‘who made me a judge, or a divider over you?’ And we cannot do better than imitate his example. It is by doing one thing,

‘showing unto men the way of salvation,’ that we shall be most likely to extend the kingdom of Christ.

The extent to which a missionary should itinerate, is a point on which sound discretion and prayerful consideration should often be exercised. No general remark, applicable to all persons, or to the same person under all circumstances, can be made. Domestic circumstances, bodily health, the state of the roads, the claims of the native church, and many other things may, to some extent, modify a missionary’s duty in relation to itineracy; but if his heart be in the work, his conviction of its great importance will be a better guide than any minute directions that can be given. The conduct of Paul, when stationary, gives no countenance to the employment of indirect modes of obeying the great commission,—‘The care of all the churches’ was upon him; he was obeying *another part* of the commission, which is to ‘teach’ baptized disciples ‘to observe all things whatsoever Christ has commanded.’ When a missionary has been instrumental in gathering a people to Christ, a new class of duties devolves upon him; he has to feed Christ’s lambs, to ‘feed his sheep,’ to ‘edify the body of Christ,’ to ‘help those who have believed through grace,’ to ‘exhort, and comfort, and charge every one of them, as a father doth his children that they would walk worthy of God who hath called them to his kingdom and glory.’ And this important and necessary work may, to some extent, interfere with his ministrations among the heathen; still, if he remain with the ‘few sheep in the wilderness’ when he should be seeking those who have strayed on the mountains, he will be criminally inattentive and reprehensible. The man was commended that left the *ninety and nine* in the wilderness to seek the *one* that was lost; and surely it is an incumbent

duty, when the proportion is reversed, when those in the fold are the few, and those who are lost are the many, that the former should be left in the hope that some of the latter may be gained.

Let it not be supposed that the writer is unfriendly to the instruction of youth; he has devoted much of his time to it, and, as he trusts, not in vain. Let it not be apprehended either, because the importance of preaching is insisted upon, that the distribution of God's word, or of religious tracts, is depreciated, far from it. Let the young be instructed. By widely circulating portions of the scripture and tracts, let us vigorously attack 'eye-gate.' We are commanded 'to do good unto all men as we have opportunity,' and surely it is a good thing to teach the young that 'the fear of the Lord is the beginning of wisdom.' It is a good thing to give to an ignorant fellow-immortal that Word, the entrance of which giveth light. We are to labour that we may 'by all means save some,' and 'making a difference' is recognized as

proper, while we are seeking with agonizing earnestness to save souls from death. But let it be seen that under God, our dependence for success is on the preaching of the gospel; and that all means are subordinate to this. Ear-gate, honest John Bunyan tells us, is the principal entrance into Mansoul, The Captains of Immanuel brought their forces against Ear-gate, and Mansoul was won.

In conclusion, I desire with humility to exhort all who are engaged in doing the work of the Lord, prayerfully to study the will of Christ contained in his word on the subject. Let worldly wisdom, and philosophical speculation be laid aside, and let us only be solicitous to tread in the footsteps of inspired men: then we may have less applause from the world, but there will be a pure and elevated satisfaction in fully obeying the commands of our Master, and we shall be able with sincerity to say—

'Happy if thou my Lord approve,
Though all beside condemn.'

Cutback.

J. B.

THOUGHTS ON HUMAN INFLUENCE.

IN discussing the subject of that influence which we, as members of society, exert upon each other, it seems natural to consider, in the first place, the facility and power with which this influence is exerted, and then, the extent of its operation, and the length of its continuance.

Our facilities for exerting an influence on the character of each other are so many and great, that it is difficult to conceive how two persons can meet and converse together without exerting a mutual influence. Such a thing seems to be impossible. And every man who examines critically his intellectual and moral state, will observe, that however short his inter-

view with another may be, it has had an effect upon him; and that everything which he notices in the manners, conversation, and actions of others, and in the circumstances of their condition, and style of their living, affects, in some degree, his character. Hence it is that human conduct is seldom stable, that human character is seldom stationary. The patrician acts upon the plebian, and the plebian upon the patrician; and the different members of the same class act upon each other. Every meeting, every conversation, every instance of opposition or co-operation in the pursuit of pleasure or business, gives rise to a mutual sympathy of

feeling, and to an action and re-action which produce changes of some kind in the state and character of the immortal mind. And this influence is usually exerted when we think little about it. We sit down by the fire-side with our families: we meet in the social circle with our friends; we call upon an acquaintance; we transact business with a stranger, or we go up to the house of God—and all is soon forgotten. But we have probably left impressions on some minds which will never be erased. Nor can any care, forethought, labour, or ingenuity of ours prevent this. The nature of the human mind, and the economy of human society must first be changed.

And this influence, which is exerted with so much facility and constancy has often great power. It often produces very important results. A single brief interview may give such a bias and direction to the mind, as will lead to a radical and permanent change in the character and conduct. A single instance of advice, reproof, caution, or encouragement, may decide the question of a man's respectability, usefulness, and happiness in the world. Such great events may result from single acts. As some of the acts of almost every individual do probably exert such an influence on some child, domestic, or intimate associate. But if we would gain a correct view of man's influence during his earthly existence, we must not confine ourselves to detached portions of that influence. We must survey the aggregate effects of all his actions. We must look, not at the streams as they move separately, through a thousand vallies, but at those streams, when united in one broad and deep channel, and rolling along a mighty resistless flood.

Now, how numberless are the different acts of a life of twenty, thirty, forty, or sixty years! How they fill the whole tract of our earthly pilgrim-

age! How like a vast army they stand up in thick array! And though their individual strength be small, yet how immense the united energy of the whole great phalanx! Thus much may be said concerning the facility and power with which men exert a direct and present influence on their fellowmen. Let us now take into view that which is indirect and future, and endeavour to enlarge our apprehensions, so as to survey the extent of its operation, and the length of its continuance.

The influence of men is not to be confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of the smitten water, and will reach those whom they never saw. They cannot confine it to their state or country. It will spread into other states, and other countries, for it will not die when they die, but is a legacy which all bequeath to succeeding generations; and it will exist, and act, and enlarge its sphere of operation, for ages and ages to come. We feel the effects of what was done by Abraham, Moses, David, Alexander, and Cæsar—men who lived and acted in a distant country, and twenty, thirty, forty centuries ago!—and generations a hundred ages hence, and in a hundred different lands, may feel the effects of our actions! Yes, that influence which is now comparatively feeble and limited, may, in some distant age, have attained to a greatness and territorial extent of which we have now no conception. For an illustration of this, consider the case of Claudius Buchanan, the author of the 'Christian Researches in Asia,' and a great promoter of benevolent enterprises. When Buchanan was a child, his influence was like that of other children, it was limited; when he embarked for India, it was still limited; but on his return from India, it acted on a large portion of the British empire. At his death

the sphere of its operation was still wider. Multitudes in the western world then felt its awakening energy. It has survived his dissolution, and has been spreading ever since. It has identified with that of most of the charitable institutions of the day. And it will continue to enlarge its sphere, till, in some remote period, it may act on the vast population of the globe. The same may be said of St. Paul, of Luther, and many others. They are dead, and their bodies have crumbled into dust; but their influence lives, and is daily extending. And though our influence may be less powerful, than was theirs when alive, and though it may enlarge the sphere of its operation less rapidly, yet it may last as long, and act as really, and come at length to the same universality. Nor will it alter the case materially, if our names are known but a little way from our homes, and are soon forgotten by all the world.

After having illustrated my subject I cannot forbear making two reflections which naturally rise from the illustration.

I. Of how great importance is this power of exerting an influence upon others? It is a talent of prodigious value, even were it to last only during this short life; yet with such facility and constancy, and energy is it exerted, that it would, even then, be of vast moment. But we have seen that it will survive us and our generation; that it is a bequest, which, whether rich or poor, we must all make to future ages.

Upon the rulers of the people, and the ministers of the gospel, a thousand eyes are fixed; to them a thousand ears are listening. They act directly, and with great force, upon a multitude of families at once, and their influence, whether good or bad, will be transmitted through many channels, and into numberless places, and through countless ages. But

no private station can render this talent unimportant. No retirement can destroy it. The prisoner in the dungeon, cut off from intercourse with all but his keeper, exerts an influence on him, and he on others, and they on a thousand more. The mothers of Samuel and Timothy, of Doddridge and Newton, in the secrecy of domestic retirement, unobserved by the world, taught their little ones the great truths of the Bible. They could have had no suspicion how important were their labours, but the event has shown that they were kindling a flame, the benign radiance of which was to extend to other ages, and over a great part of the world.

'Great effects often result from little causes.' The 'widow's mite' may touch some secret spring on which depends, in the Providence of God, a series of events destined ultimately to pour light from heaven upon a thousand or a million souls. It may be the first in a series (perhaps a long series) of causes, that shall result in the conversion of a sinner, the salvation of a soul from death, and the raising up of some great promoter of true piety, whose praise, like that of Latimer, or Leighton, shall be in all the churches, for a great while to come. O, had they who contribute of their property or labour for the propagation of the gospel, an eye like God's, to see the end from the beginning; and a mind like his, to comprehend the relations and tendencies, and the remote and ever-growing consequences of benevolent deeds, there would be a motive to perseverance, which would act upon them constantly, delightfully, and irresistibly.

2. How solemn is a residence in this world! Whatever we do or say in the sight or hearing of others, we are always liable to be producing changes in somebody, which will take hold on the judgement of the great day and be felt for ever. And such

an influence is even now abroad and is acting, beyond our control, upon relations, and friends, and acquaintances, and probably upon multitudes whom we never saw; and it has taken such a strong hold upon the world, that the strokes which lay us silent in the tomb will not materially affect that influence. It will exist in youthful vigour, and fly from man to man, and from kingdom to kingdom, and from generation to generation; and from far distant ages may lift up its voice like a spirit of darkness, or an angel of glory. If such be our situation here, what shall we do? Obey the divine law. Let that be the rule of your life. Employ your money, and labours and prayers with a view to it. Then will you leave behind you a fountain of good, the streams of which will be perennial,—the source of

joy, and perhaps of salvation to thousands in succeeding ages. And who is there that would not desire, if ever admitted to the world of glory, there to welcome from age to age immortal souls who will ascribe their salvation to the blessing of God on his influence? Who is there that would enter heaven, and through the vast regions of bliss, and through countless ages, never find one happy soul who was saved through his instrumentality? If there be any such distinction in that blissful world, as that of riches and poverty, such a one must be accounted poor indeed. He has, it is true, escaped the dangers of this tempestuous ocean, but, like some shipwrecked mariner, he has escaped with nothing but his life.

Leeds, 98, Byron St.,

January, 1851. ROBERT BARR.

POETRY.

RESIGNATION.

There is no flock, however watched and tended,
But one dead lamb is there!
There's no fireside, hawsoe'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachael, for her children crying,
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps
What seem to us but dim, funeral tapers,
May be heaven's distant lamps.

There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portals we call Death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

Day after day we think what she is doing
In those bright realms of air,
Year after year her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which Nature gives,
Thinking that our remembrance, tho' unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child,

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times, impetuous with emotion
And anguish long suppress'd,
The swelling heart heaves moaning like the ocean
That cannot be at rest;

We will be patient! and assuage the feeling
We cannot wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

H. W. LONGFELLOW.

THE CHRISTIAN PULPIT.

No. I.

THE MINISTRY NEEDED TO MEET THE WANTS OF THE AGE.

1. *Industrious Men.* This is an age of uncommon activity. In the pursuit and accomplishment of almost every object, mental and physical powers are taxed to their utmost capacity. Labour is the price of success. Facilities are afforded for the dispatch of business, and every man is expected to do more than formerly. If ministers would succeed, they must work at this accelerated pace. They are pre-eminently 'labourers,' 'fellow-workers with Christ,' and, as he was always, and with all his soul, engaged in his work, so must they be. As 'He went about doing good,' so must they do.

Ministers need never be idle for want of work, while there are so many waste places to be cultivated, so much ignorance to be instructed, so much vice to be reformed, so many rebels to be reconciled, and so many half sanctified christians to be perfected. If there are too many labourers in any particular field, let some of them, as business men do, seek another and a wider sphere for their efforts, enter new and uncultivated places, and determine, by industry and perseverance, with the blessing of God, to turn 'the wilderness into a fruitful field.' 'The children of this world are wiser in their generation than the children of light.' Young men leave their father's house, and go to new countries, clear the forest, or plough the prairie, and make a home for themselves. Let our young ministers do the same, and feel that the like enterprise, the like confidence, the like determination to labour, and, for a time to endure hardship, will be crowned with success. Ministers must be as inventive, energetic, constant and indefatigable, as are the men of this world, would they succeed. They must be more so because their work is of that peculiar character, that it cannot otherwise be successfully done. Let no one, who thinks of the ministry, calculate upon a life of ease; if he does, he had better turn to some other profession. A minister must work hard, and work all the time, for should he for any length of time relax his

efforts, the cause of God will decline, and the world will take the lead. Ministers, to keep up with the times must be industrious.

2. *Healthy Men.* As the duties devolving on ministers are both numerous and arduous, they need strong constitutions and good health to perform them. The body is the machine through which the soul works. If this be weak, feeble, or diseased, the purposes of the soul will be retarded. How painful to see a noble spirit stirred with holy and benevolent designs, held back or tied down by a sickly body. Such instances are frequent; can they be obviated?

3. *Benevolent Men.* Generous, liberal, ever 'ready to do good and to communicate.' The gospel which they preach is a system of benevolence. It is a glorious exhibition of God's benevolence. It is to be commended by a spirit of benevolence, and to be extended by acts of benevolence. This is the age for the triumphs of the gospel, and as such is an age of benevolence. Ministers, to do the work of this age must be benevolent men. But most of them are poor, and how can they be liberal? They must possess and cultivate the feelings of liberality, and according to what they have, give to the cause of God, so that others may see the aboundings of their liberality from the depth of their poverty. But their benevolence is to be manifested chiefly in their efforts to make their people benevolent: by personal conversation, by public addresses, by argument, by entreaty, they must secure contributions to aid in carrying forward the kingdom of Christ. No minister should be satisfied with his people unless they contribute regularly to benevolent objects; he should feel that he has done but little for them or by them until this is done. No disciple is to live for himself, and no church is to exist for itself alone, but is to be engaged in efforts for the conversion of the world. The pastor must see to this, must inculcate this as an indispensable duty, and must feel that he is

labouring in vain, if he does not succeed. He *will* succeed if he has large views, if he is himself a large-hearted, liberal-minded man. He will not make the poverty of the church an excuse for not giving, though it may influence the amount given. He will feel that there is no way in which he can so well promote the temporal prosperity of his people as to get them into the habit of giving; for if a church will do this, God will bestow upon them the ability to give. We must have men of large benevolence to meet the wants of this age.

4. *Methodical Men*—men of system and order. If ministers perform the work assigned them, and do it well, they must systematize it. They must have a time for everything, and do everything at the time. There never was a period when so much was demanded of ministers as now. They must read extensively, study closely, visit frequently, keep an eye upon the Sabbath school, conduct the prayer meetings, preside at church meetings, meet in councils, assist at ordinations, attend conventions, advocate the causes of benevolence and reform, devise plans to promote them, and see that these plans are executed. They will have to visit the sick, bury the dead, comfort the mourning, go after wanderers, direct enquirers, administer ordinances, 'be instant in season and out of season' in preaching the Word. In many places they are selected to take the oversight of schools, and see to the interests of general education. To do all this well, the minister must have a time to read, time to study, to visit, &c. Method will greatly facilitate his labour; it will enable him to do more work, and to do it better than he can do it without method. He must also, for his people as well as for himself, secure system. The efficiency of the churches is lost for want of it. The minister should see that the church has set times for its acts, and that these times be kept; each church should as much have set days, on which to make its benevolent contributions, as it has for commemorating the death of Christ,—and we need men who will teach the churches this, and urge it until every church brings forth fruit in its season, so shall the

means be furnished for successfully carrying on the great work of giving the gospel to the world. T. F. C.

ON STUDY AND PREACHING.

By Rev. J. A. James.

As to the precise quantity of daily time to be devoted to study, so much depends on local and personal circumstances that no general rule can be laid down; and if you are so much athirst for knowledge as you should be, none is necessary, for you will give all the time you can command which is not imperatively demanded for other occupations. The man *who will be rich* needs no specification of the number of hours he shall give daily for the acquisition of wealth; he will devote all the time he can command; and so will he who is really resolved he will get knowledge. The fixed and resolute purpose to acquire a thing, is the great secret of success. As a vague hint, I should say unless you are in large towns, devote at least seven hours daily; and in order to do this, rise early. A habit of rising early will add years, and some of the best too, to your life. Avoid nocturnal studies, as being injurious to your health and domestic order. Dr. Owen said he would gladly give up all the knowledge he had acquired after ten o'clock, could he only regain the health he had lost in acquiring it. Take care of your health. You owe it not only to yourselves, but to the church and to God. Health is a talent which early rising improves, and nightly study destroys. Consecrate your mornings to study; and never loiter or have nothing to do. Never meddle much in politics; the most useful ministers seldom touch this thorny subject. I do not pretend to draw the line up to which a minister may go, and beyond which he must not pass; but I would say, as a general rule, keep quite within it. In most cases there is scarcely time to attend to the concerns which unquestionably belong to us: why then plunge into doubtful matters?

The newspaper too often proves a felon of the minister's time, robbing

his own soul, and the souls of his flock, of what is more precious than rubies. Let your motto be, 'Redeeming the time.' Do you ask me about your studies? Begin with your Bible. The Bible is *the book of our profession*. Many err in not making the Bible, *by itself and for itself*, the subject of inquiry. We have studied it in the uninspired books we have read, and for our sermons as we composed them; but we have not set apart time enough for studying the sacred oracles as a distinct and separate record. I do not hold with the opinion of those fanatics who would read nothing but the Bible; and who would, in effect, repeat the sentiment and the mischiefs of the Caliph Omar, when he burnt the Alexandrian Library: men who would consign to the flames all other volumes of our divinity, under the notion, that if they speak according to the Bible they are needless—if against it, injurious: but I do say, that the Bible, as the fount of all our religious knowledge, is too little studied. Our Scriptural knowledge is not sufficiently extensive, nor our sermons sufficiently textual. The expository method leads to the searching of the Bible, and hence I would recommend it. Still, I would recommend much attention to Biblical criticism and general theology, since as divines we ought to be conversant with all the doctrines now extant. Pay attention to the classics, to logic, and philosophy. Give yourselves to study. Not that I wish you to be bookworms; but that you may be the better fitted for what, after all, is the grand end of your ministry, the salvation of souls. The good scholar is subservient to the good divine, and the good divine to the good preacher.

In order to be useful, you must be eminent as preachers. Consider the power of the pulpit when well occupied. The majesty and power of oratory have always been admitted; and 'theology affords the best field for tender, sublime, and solemn eloquence.' The councils of eternity are laid open; the secrets of heaven are disclosed; and the deepest thoughts of Omniscience, embodied in human words, are announced. God, angels, the treason of Satan, creation, redemption, &c., form topics for you to dwell upon. With

these, what is the plot of Cataline, or the dissensions of Philip, which called forth the master-strokes of Demosthenes and Cicero? O try to feel the subject, and to make others feel it too; and then you will be among the most eloquent men upon earth. How is it so few when leaving college attain to anything like popularity as preachers? I am aware there are many physical causes—no gift of utterance, want of a commanding voice, &c. It is a pity such persons ever entered the ministry; for rushlights will not do in the pulpit when hydrogen and oxygen are blazing everywhere else. But there is not so much a want of talent as of tact; not ignorance, but indolence; not a physical incapability, but a moral one. Is there not reason to fear too many go into the work more concerned for a comfortable settlement than for saving souls; more anxious to prepare fine sermons, and secure the applause of the more intellectual part of their congregation, than to address them as sinners; feeding them with metaphysical disquisitions, philosophical essays, the meatless, marrowless bones of criticism, and thorns of controversy? Is not this a mockery? Mocking the hungry, by offering them stones for bread; insulting the thirsty by presenting froth, instead of the crystal stream of the water of life.

To be eminent, you must be *evangelical* in your themes of pulpit ministration. You remember the artist of the statue of Minerva, on the Acropolis of Athens, so wrought his own name into the shield of the tutelary goddess, that it was impossible to efface it without destroying the whole. Let it not be your name, but that name which is above every name, which you work up in all your sermons. It is said, you know, that Phidias, in the further exercise of his vanity, introduced his own portrait into his celebrated sculpture of the battle of the Amazons: which the Greeks considered such a profanation, that, notwithstanding his architectural glory they threw him into prison, where he died. Shall it have been considered by pagans such an inexpiable offence that a mortal man should attempt to share the glory of the immortal gods; and the sin of the christian minister, in seeking to usurp the

glory of Christ, by endeavouring to fix the attention of his hearers upon himself instead of upon his divine Lord, be hidden from his eyes? Preach Christ, my brethren, for Christ's own sake. Exalt him, not yourselves. Exhibit him in all his offices. Let your sermons be fragrant with the odours of his name; carry this precious unguent to the pulpit, break the alabaster box, and let the precious perfume fill the house in which you minister. Christ tells you of the secret of success. 'And I, if I be lifted up, will draw all men unto me.' With this divine loadstone magnetize every sermon; for here lies the attraction. Preach in full view of Calvary. When Popery and Puseyism

are lifting so extensively the crucifix, let us exhibit the cross in all its grandeur and attractions. This is our strength, our defence; and will insure our success.

To secure success, you must be simple. It may be rested on, as an everlasting truth, that the eloquence best calculated to thrill the heart of a philosopher is that which will thrill the heart of a child. Here let me warn you against the sad mistake of confounding mere noisy declamations, or blustering rant with earnestness and animation. Earnestness without vehemence strikes the heart; hence be neither pulpit statues nor pulpit furies.

THEOLOGICAL CABINET.

CHRIST PREACHING TO THE SPIRITS IN PRISON.

NOTE ON 1 PETER, iii. 18—20.

'For Christ also hath once suffered. . . . being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing.'

Sound biblical interpretation, whose object is correctly to explain the intention of the sacred writers, must have a pure text for its foundation. To the interpreter, words and sentences are what material substances are to the chemist; and as the experimental philosopher seeks by their analysis to discover the nature and degree of their component parts, so the exegetical student aims to learn the precise and entire thought which lies in the words, single and combined, upon which the understanding is exercised. But an indispensable preliminary is to possess the original words written by the inspired penmen, or we shall grope in the dark for the meaning which the Holy Spirit moved them to express. The terms being lost or altered, we never could be sure that we had the sense; and our compositions, however they might win applause as brilliant lucubrations, would never pass, except among the flighty and the ignorant, for judicious and faithful exposition. Now,

a large proportion of the difficulties which attend biblical interpretation do result from the discrepant readings of ancient manuscripts and versions; in which case it is the business of the critic to examine into the share of respect proper to be rendered on account of age &c. to the several authorities; an examination which, if he be truly pious, he will conduct with a reverential unbiased mind, and a conscience fearful of incurring the withering woe which in the last chapter of the Apocalypse they are menaced with who add to, or take from, the words of the prophecy of that book.*

* Evangelical orthodoxy has no reason for terror at the fiery ordeal to which the text of Scripture has been subjected, and which is growing rather than decreasing in hot severity. Collations of MSS, and all the instruments of critical enquiry, can have if fairly used but one effect—the presentation to us of a transcript of the Word of God in its primitive purity. And who would so confess their un-orthodoxy as to raise an outcry and alarm lest this process should consume the scriptural proofs of the creed they cherish? If doctrines can be thus burnt up, heaven speed the day that shall witness their moral conflagration! When the work of expurgation and recension is done, some few texts may remain undetermined as to their original form; but the distinguishing truths of the

But when the text is incontrovertibly genuine, difficulties may yet spring up thickly from the complexity of the construction, the peculiarity of the phraseology, our uncertainty as to the exact objects of allusion, &c.; and to grapple with these difficulties, whether they come solitarily or in a troop, we are furnished with the aids of philology, learned research, and descriptive travel. The context not seldom casts a strong side-light on many passages which would otherwise be immersed in night or twilight; and more or less, we have access to the profound cogitations, the ingenious surmisings, and the sometimes happy suggestions of men great in the republic of letters; who die not to us when they die in the body,—their genius giving us none the less illumination because they have gone above the stars, where in the heavenly glory, former infirmities being done away, they enjoy the vision of God without any tracking and obscuring shadow.

The apostle Peter in his 2nd Epistle asserts, that among the subjects discussed in the letters of his brother Paul, there were some things 'hard to be understood;' and Simon himself, six years, according to the vulgar chronology, before he made this declaration, had contributed a parallel to those *dusnoeta*, (hard-explicable topics) which are discussed in the writings of the apostle to the Gentiles. This is the passage we are now to review. The section in which it is embedded, begins at the 18th verse, and is carried on to the close of the 3rd Chapter. The apostle had been enforcing a duty of

gospel, as held by Evangelical Protestants, are contained in too many passages and delivered in too many diversified but harmonious modes ever to cease to be the recognized 'greater lights' of the christian system. Many well-meaning souls have a zealous horror of criticism, as some dragon which is bent on mangling and destroying the Holy Volume, or as some necromancer who wishes to change the Bible *ad libitum*. What a childish bugbear! Geology does not make the layers of earth which overwrap the granite rocks that belt the globe,—it discovers, classifies, and deduces: so criticism does not manufacture or alter Scripture at its pleasure, but shows us what Scripture is, and means; and when baptized in grace, is most prompt to do lowly obeisance to the acknowledged voice of God.

practical religion—patient sufferance of injury; and to illustrate and sustain his exhortation, he introduces the example of Jesus; and having thus as it were called up his Master, he receives another beam from his refulgent face, the fire burns within his bosom, and he is eager to announce how that Christ the Saviour of all men was 'put to death in the flesh, but quickened in the Spirit; by which he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was preparing.'

Our attempt will be twofold;—to exhibit as clearly and succinctly as possible the principal views which theologians have held of this obscure passage, instancing the chief objections which have been urged against them; and then to state the interpretation advanced in his Commentary on the 1st Epistle of Peter, by Dr. John Brown, Professor of Exegetical Theology in the United Presbyterian Church;* an interpretation little known probably, but one in our judgment more reasonable and defensible than any other. We premise one observation, that except on one or two particulars, there is an agreement among scholars, in reference to the genuineness of the passage, and of every part of it. Recent editions of the Greek read, 'when the long-suffering of God patiently waited' (*apax edecheto*), instead of 'once waited,' (*apax exedecheto*) as our version runs.

I. THE POPISH VIEW.

The note upon this passage in the Douay Bible does not venture to claim it in proof of the gains-making pagan doctrine of purgatory, but as certifying the existence of a third place, nei-

* In 1844, Dr. Brown was arraigned before the synod of the United Secession Church, (before its amalgamation with the Relief body,) on a charge of Arminianistic doctrine. (In reality Dr. B. is a Baxterian.) Dr. Marshall and others were the accusers; day after day was consumed in the trial, but by large majorities the synod refused to brand the sentiments of their venerated brother with heresy. This decision was a signal triumph of low Calvinism in that denomination; and low Calvinism is practical Arminianism.

ther heaven nor hell. Among the majority, however, of Romish writers, expositional and controversial, out of England and in, no such ambiguous scrupulosity has been retained. Availing themselves of the term 'prison,' with its purgatorial association, they have enquired, what supposition is so reasonable as that our Lord celebrated his death by descending into that abode where the captive spirits of pre-Christian ages were awaiting his arrival, and by their release procured a glorious company to enter heaven, as the harbingers of his triumph over the great enemy of God and man? But that this picture of the Redeemer's advent into purgatory to proclaim emancipation to the souls long-imprisoned there, is the veriest cloud-painting, the subjoined considerations will, we think, put beyond the pale of contradiction.

a Not a syllable is said by the apostle to suggest or confirm the opinion, that the 'spirits in prison' were all delivered by the Saviour's preaching; and the silence of Peter is incredible, if the enfranchisement of so immense and fast-bound a population was the grand purpose and result of the Saviour's visit and proclamation.

b No Roman Catholic is justified in alleging that interpretation as the true one, for several Fathers and Doctors of the 'church' have given another at variance with it; and to contradict them is heresy.

c The church of Rome teaches, according to Bellarmine, that the departed souls of good men who died before Christ's birth, were lodged in a place apart,—'Abraham's bosom,' or '*Limbum Patrum*,' (situated, the cardinal politely informs us, just above *Limbum Infantum*,' which is on the heavenside of purgatory,) where 'they enjoyed a quiet habitation.' So that if it was to them that Christ preached, the notion that he made a progress into purgatory, is left without a reed to rest upon.

d It is conclusive then, that if Christ preached to good men, (which Peter does not say) he did not on that account go to purgatory, for that was not their home: and if he preached to sinners, disobedient souls, (which Peter does say) it is undeniably certain they could not be undergoing purgatorial meeting for deliverance. That is a privi-

lego reserved, Rome instructs us, for the pious only, those who die in venial sin; and as without controversy the antediluvians expired in mortal sin, they had been for 2500 years beyond the bow of hope, and the redeeming hand of mercy. Wherever, then, Jesus did preach, purgatory was not the temple of his ministration, nor the emancipation of its prisoners the enterprise on which he went.

II. THE PATRISTIC VIEW.

To understand the Patristic opinion we must make a short *excursus*. The classical sense of *hades* is the 'dark' or invisible state,' 'the world of spirits,' 'Pluto's domains,'—comprising both Elysium and Tartarus; and the Jewish doctors who lived after the Babylonish captivity, so far conformed to this view, that in their teaching they described the Scripture *Shēol* as the region where the souls of the pious and the wicked were kept in a state of captivity till the final judgment should confirm and seal their respective fates. The upper part of *Shēol* or Hades, where the righteous were detained, they considered to be an inferior paradise, and the lower part to be *gehenna* or hell, to which the souls of the impious were exiled on their separation from the body.* The earlier christian writers were extensively imbued with this Græco-Jewish dogma, and applying it to the words of Peter, concluded that to the souls imprisoned in Hades, the Saviour preached or proclaimed his kingdom. The early prevalence of this notion is shewn by the apostles' creed, where Christ is said to have descended into hell. Bloomfield, (not the Bishop of London, but the vicar of Bisbrooke, in Rutland,) espouses this opinion in his critical annotations on the New Testament; so warmly, indeed, as to

* The Old Testament application of *Shēol* is properly to the grave, and figuratively to the world of punishment. Certainly the Rabbinical doctrine that it included the whole of the unseen state, was not gathered from the inspired writings. (See Kitto's *Bib. Cyc.*, under the article Hades). Gesenius in his *Lexicon* remarks upon *Shēol*—'I think that I have lighted on the true etymology of the word; for I have no doubt that *Shēol* is from *Shēgol* a hollow and subterraneous place.'

say, 'To me no interpretation seems at all natural, or to carry with it the stamp of truth, but the common (?) one,'—i.e., the one just presented. He asserts that it is 'supported by the united authority of the ancients, and the soundest (?) of our modern commentators.' Rosenmüller is brought out as a witness, whose reluctance to admit the supernaturalistic interpretation of any passage, gives importance to his confession. And, Mr. Bloomfield continues, 'the words certainly involve no difficulty; and the plain and natural sense is not to be rejected because it contains matter of wonder, or what is little accountable to us with our present faculties.' We have styled this the Patristic interpretation, because it is that in which the bulk of the fathers coincide, though Jerome and Augustine have distinctly favoured the interpretation next to be considered.

It ought also to be remarked that the espousers of this view are at issue among themselves as to the time when the Lord made his descent into Hades, and the object he had in mind. Concerning the *period*, some have contended that it was between his death and resurrection, and they hold the words 'put to death in the flesh but quickened by the Spirit,' to be tantamount to 'having become dead as to his body, but being preserved alive as to his human soul—by which soul' he went to meet and preach to the spirits below. Another opinion, but less general, is that the passage should be paraphrased—'being put to death in his human nature, but restored to life by his Divine nature [or by the Holy Ghost] in which re-animated-nature [or resurrection-body] he went on an embassy to the prisoners of Hades.' Wider still are the differences among expositors of this class relative to the *design* of Christ's advent into the realms of perdition. On the one hand it is believed that he went to the apostate angels to proclaim his triumph over them and their archangel leader. On the other hand, the opinion is maintained by some, that his special purpose was to offer salvation to sinners who had died in their sins:—but the most current sentiment is, that his visit was directed to the antediluvians who had been impenitent in the days

of Noah, to whom he preached or proclaimed the establishment of his kingdom on earth. But this interpretation is in every ramification hedged round with such difficulties as to warrant its rejection, notwithstanding the high countenance which it claims.

A. Powerful objections press against the view in its seminal form—viz. that Christ descended into hell.

1. It would be a just matter of surprise and wonder if Peter in four or five lines had revealed an event which, neither in the Gospels nor in the Epistles of the sacred Canon, is so much as hinted at in the most distant manner. The total silence of Paul, particularly in so many places where he expatiates on the Redeemer's death and triumph, is on this hypothesis utterly unaccountable; and is furthermore presumptive of the inaccuracy of that interpretation, which if the true one, would not, we can hardly imagine, have failed to receive explicit or implicit support from some portion of his copious productions.

2. An action so extraordinary as Christ's mission to the spirits in Pandemonium must have had an object in contemplation of corresponding greatness; but it is left with the reader to judge whether incredibility or insufficiency is not imprinted on the reasons which ingenuity has assigned. And are we not on reflection impressed with the conviction that if this 'preaching' of Christ had been of that singularly awful character which the imagined occasion would require, Peter would not have referred to it without a word of comment or explanation?

3. Another objection has been advanced by Dr. Brown, to the effect—that this view does not harmonize with the construction of the passage and with the avowed design of the writer—which was to persuade Christians to be resigned to suffering from the consideration exemplified in the case of our Lord, that suffering in a good cause and in a right spirit, however severe, was calculated to lead to the happiest results.

B. Each of the special modifications of this view is open to stricture.—

1. To translate *zoöpoietheis* 'having been kept alive,' (as to his soul) is giving the verb a sense which it will not

bear. To quicken from a state of previous lifelessness is the obvious signification of the word. Here then is a dilemma. If the first clause is rendered 'having been put to death as to his body'—the latter clause must be rendered 'having been made alive as to his spirit'—which would teach that his human spirit had undergone dissolution; an impossible supposition. The text does not therefore support the opinion that by his human soul Christ descended into Hades.

2. The other translation—"restored to life by his divine nature," is sanctioned by great authorities, including Dr. P. Smith, Schottgen, Dr. Arnold—but this use of 'by' for the dative case (*pneumati*) in the latter clause would render it necessary for the same case to be similarly rendered in the first clause (*sarki*): but 'put to death by the flesh!' would not make very intelligible Scripture. The rendering 'by the Holy Ghost' is objectionable on the same principle.

3. That the Saviour should in his human soul have gone into Hades is not well reconcilable with his own promise to the repentent malefactor, that he should be with him that day 'in paradise;'—the world of bliss, not the region of woe, would thus appear to have been the residence of the Redeemer's spirit during its separation from the body.

4. The notion that he visited Hades in his resurrection-body is peculiarly obnoxious to the first general objection, besides others of a more metaphysical cast.

5. The prevalent view that in his human soul Christ went to preach to the antediluvian sinners, excites this additional inquiry—why should they, exclusive of all other sinners, have been admitted to this peculiar honour, or subjected to this singular torment? And it is not a fair reply to retort, 'Secret things belong to the Lord.' This rejoinder would be more of an answer if the Patristic interpretation were infallibly correct; but its advocates will not claim for it more than probability. Peter does not say the spirits were in Hades—but that they were in prison—nor, had he affirmed this, would it be a certainly true inference from his words that Christ went

there to preach to them. Considerations, therefore, like the above, which tend to expose the improbability of that exposition, do, by so much weaken our inclination to accept it as the Word of God.

III. THE POPULAR PROTESTANT VIEW.

The core of this consists in the idea that the Redeemer is declared to have preached to the antediluvians by the [Holy] Spirit, through whom he was quickened from the dead. But the advocates of this interpretation are not unanimous in the construction to be put on the phrase 'spirits in prison.' Beza, Macknight, Poole, Doddridge, Barnes, &c., give to the expression this turn,—'spirits now in prison (Hades) reserved for the final judgment, formerly disobedient,' &c. Others consider that 'death' or the 'grave' is denoted: while Hammond, Whitby, Burnet, &c., concur in thinking that the antediluvians, because bound under sin, are metaphorically described as spirits in prison.

In the eyes of others; again, the words assuming a less sombre aspect, intimate simply the state of preservation in which the antediluvians were kept—the custody of probation, during 120 years. On the central point, however, there is oneness of sentiment; and this we have named the popular Protestant view, because it is that which is maintained, we believe, by the great majority of protestant authors, ministers, and private christians. But it is not an exegetical plant, sprung up since the Reformation. The two distinguished fathers before cited had an equivalent opinion; and among the annotators of the middle ages, the venerable Bede and Thomas Aquinas were its not ignoble defenders. Henry, Baxter, Tillotson, and other stars of the same magnitude, whose names and numbers it would be tedious to tell, have adopted the same interpretation. Its simplicity, clearness, and conformity to the uncontroverted facts of Scripture, insinuate a favourable reception for it. There is nothing forced or harsh in the statement, that Christ who is God, went and preached to the antediluvians by the Spirit, who strove with those 'disobedient' sinners

through the preaching of Noah. This was the fact; but it is to us more than doubtful whether this explanation discriminates with sufficient nicety, and embraces with the requisite completeness the meaning of the apostle. Bloomfield advances one objection against it, which is plausible, and nothing more; viz., that the term 'spirits' is used of men, not when in the flesh, but only when in a disembodied state. Apart from the circumstance that in the Bible the spirits of living men *are* distinctly spoken of, an effectual answer to this hypercriticism lies in the last line of the 20th verse, where Peter affirms that 'eight *souls* were saved by water;' from whence what is more palpable than that 'spirits' and 'souls' are both metonymical terms, chosen by the apostle to signify 'individuals' or 'persons'?

But though this interpretation is untouched from such a philological figment, it is not invincible to arguments of farther reach and stronger metal. Its explanation of the 18th verse, 'put to death in the flesh, but quickened by the Holy Spirit, by which he went,' &c., is liable to the charge adduced against the Patristic view, of arbitrarily changing the preposition from 'in' to 'by,' whereas in the original there is no difference. Not impotent, either, are the words of Dr. Brown: 'Then, there can be no doubt that there does appear something very unnatural in introducing our Lord in the midst of what is plainly a description of the results of his atoning sufferings, as having, in the spirit in which he was quickened, after he had been put to death, gone many centuries before in the antediluvian age, to preach to an ungodly world—and there is just as little doubt that the only meaning which the words will bear, without violence being done them, is that it was when he had been put to death in the flesh and quickened *in* the Spirit, or *by* the Spirit, whether that may mean he went and preached; and that the 'spirits,' whoever they be, were in 'prison, whatever they may mean when he preached to them.'

IV. MISCELLANEOUS VIEWS.

1. Lord Barrington, by 'spirits in prison,' understands Noah's family enclosed in the ark, to whom Christ through the patriarch, preached while

they were environed by the world-wide waste of waters. But how this exposition disagrees with the 20th verse, is too evident to expend a word in proof.

2. Bloomfield, in his annotations, justly rebukes an interpretation after this kind,—'Peter figures to himself Christ as though preaching!' A conception truly laudable, that Peter should amuse himself and us with a fancy picture of what Christ did after his decease; in the manner of the Greek poets, who represented their heroes doing in Hades what they loved best to do on earth. Peter, it were needless to say, knew more of Calvary than of Helicon; and with the sacred brook to inspire him,

'Which flow'd fast by the oracle of God,'

he could dispense with draughts from Hippocrene. How happy is it that such monstrous perversions of Scripture do not require to go through the forms of trial and execution, but are no sooner born than they commit *felo de se*, and impale themselves for the disgust of the pious, and the admonition of the profane beholder.

3. Bishop Horsley strenuously contends for an interpretation, unlike, in some points, any of the foregoing. By his hypothesis Christ went into the invisible world, not to preach repentance to the impious spirits there confined, nor to deliver any souls in punishment, but to visit those who sometime had been disobedient, but had been converted before death, and to whom he proclaimed, for their animation, his approaching resurrection, and the establishment of his Mediatorial reign. This, the bishop argues, was a mission every way worthy of the Redeemer to undertake. No doubt; but what evidence is there that he ever undertook it? On what testimony does the bishop assure us that he certainly did so? Peter speaks of spirits in prison, not in paradise, and he most plainly designates them as being in some sense the same as the disobedient in the days of Noah. With liberal admiration of Horsley's acumen and learning, it is beyond our comprehension how Peter can be supposed to assert the preaching of Christ, not to sinners but to saints—those who had died in the fa-

your and fellowship of God. The meaning which the Bishop extorts from 'sometime,' 'once,' or 'formerly,' [pote] is as curious an example of verbal racking as we may chance to see. They were *once* disobedient, therefore *now* they are obedient! Admirable logic! how will it suit the 8th verse of the same chapter—'For thus formerly (pote) the holy women also who trusted in God adorned themselves!'—holy women *once* did so, but now they do so no longer—they disgrace themselves!—How ridiculous! The *pote* in each case manifestly just indicates the action happened at a past time, without reference to the present, or any implication that the reverse has subsequently obtained. But all doubt is dispelled in this instance, by the identification of the disobedient with the antedilu-

vians who did not become contrite, warned and forborne with though they were, as sinners never since have been.

4. In his Family Expositor, Dr. Doddridge observes, that next to his own interpretation he knew of 'none more probable than that of Mr. Craddock, who explains it of Christ's preaching while he was on earth to those who were now spirits in prison [Hades] which might engage them [gospel-hearers] to a holy caution lest they should trifle with the means of salvation which they enjoyed, and perish as the former did.'

This paper has already extended to so great a length that the second, and shorter portion, epitomizing the views of Dr. Brown, will be deferred till another month. Q. D. L.

THE SABBATH SCHOOL.

No. III.

EXAMPLES OF SENIOR CLASS EXERCISES.*

'Let the young be strongly entrenched in the reverential acceptance of the whole Bible, and nothing but the Bible, as their creed and their panoply. Let them know not only the truth, but the grounds on which it is received, that they may be able to give a reason of the hope that is in them.'—*Christian Observer*.

It has been already remarked, that in communicating instruction to youth it is well to have an association of ideas—to give the outward scenes amid which Divine instructions were imparted. Much of the vigour and freshness of the Bible is lost by the *supernaturalness* which is too often given to that which is *natural*. 'We remove,' says Mr. Headley 'the persons and the objects, and in doing it, lose the power which familiar scenes always have over the mind. One man reads aloud the Scriptures—it may be a descriptive scene—but he reads them in a monotonous or strained tone of voice, as if naturalness were too great familiarity, and he is surprised his hearers care so little about the reading of the Scriptures. Another reads them

as though they were entirely new to him—and the attention of his hearers is fixed.'

Our senses (adds the same writer) are the inlets to our mind. The Deity acts on this principle, when he accompanies all the developments of himself with such remarkable outward appearances. The law is given amid the terrors of Sinai; and the Son of God expires amid the throbs of an earthquake, the rending of rocks, the opening of graves, and thick darkness. Scenes which were intended never to be forgotten, have ever accompanied the manifestations of his power and glory to the sons of men.†

In the descriptive portions we must, of course, use the language of works on the subject, or put their language in our own words. Acting upon this principle, take the following as an example.—

MOUNT CARMEL; OR, THE DUTY OF
DECISION FOR GOD.

Read 1 Kings xviii. 17–41.

Verses 17, 18.—*Explain*.—*Baalim*.
Baal was the name under which many

* From the 'Crisis,' by H. Ball. B. L. Green, London.

† 'Sacred mountains.'

eastern nations worshipped the sun, and other objects. It was worshipped differently in different places. And the name of the place was added, as Baal-Gad—Baal-Peor, &c. The name for the various forms was Baalim.

'Art thou he,' &c. When the apostle Paul preached at Thessalonica, his ministry was successful in bringing many to a belief of the gospel. The Jews who believed not were moved with envy, and gathered together a company of base fellows and raised an uproar in the city. And then they lay the whole blame upon Paul and Silas, Acts xvii. 6. Now these men had raised the uproar—and yet they persuaded the rulers, of whom they were in danger of being called to account for the disturbance, that Paul and Silas were the instigators of all that had taken place.

Persecutors, in all ages, have taken advantage of the state of things to attribute them to those whom they would persecute. Ahab's conduct was the cause of all the trouble.

Notice, 1. The state of things of which Ahab complains. The heavens shut up—the thirsty earth—the dried streams—the withered grass—the shrivelled corn—the drooping trees—and the cattle perishing. His best horses are wanting food.

2. *The real cause of this state of things.* The wicked king had married Jezebel, a woman trained to idol-worship. She introduced the worship of Baal and Ashtoreth, and maintained 400 prophets for the latter; Ahab supported 450 for the former. Both persecuted the people of God. The people, many of them, conform to the idol-worship, while some flee from their persecutors. To punish Ahab and the people, the drought is sent.

Lessons.—How desperately wicked is the human heart! The enemies of God are the enemies of his people. How important then to choose good associates.

Verses 19, 20.—*Explain.*—The *Prophets of the groves*, were those who conducted the worship of Ashtoreth. 'the queen of heaven,' who is always associated with Baal, 'the lord of heaven.'

Probably conscience told Ahab that he was the troubler of Israel, or his anxiety for his cattle prevented his taking vengeance on Elijah. Elijah

seeing this made a proposal with a view to the conviction of the people of their error in departing from the worship of the true God.

Describe the scene and geographical situation of the mountain.—The multitudes flocking to Carmel—the intense heat—the air filled with the dust of the hasty travellers—the barren fields—the haggard looks—the leanness of the horses,—prove that Israel is troubled.

The prophets of Baal are on their way to the place of gathering. There is also a plainly clad man, walking with his staff and mantle, probably without a friend to encourage him—but he encourages himself in the Lord his God, and treads his way to the solemn convocation.

Lo, the top of Carmel—thronged with the multitude. Below them rolls the blue Mediterranean sea. Towards the south is Sharon, inland is Tabor, dimly seen in the distance. Behind them is Palestine, and far away is Lebanon, whose snow-capped heights fringe the horizon. The eyes of the multitude are directed towards Elijah, who stands alone before that mighty concourse.*

Explain.—*Carmel* is a range of mountains ending in a promontory near the bay of Acre. The highest point is called Mount Carmel. Jer. xlvi. 18, It is about 1200 feet above the level of the sea, on the western borders of Canaan. Its shape is that of a flattened cone, and it is one of the most picturesque objects in that land of glorious associations. Carmel signifies the *garden* or *vineyard*. Dr. Wilson says it fully bears out the description of Isaiah (xxxv. 2.), 'the excellency of Carmel and Sharon.' 'A Turkish mosque stands where once was the altar of God, and the Muezzin's voice rings where once arose the prophet's prayer.'

Verse 21.—Elijah here proposes a very important question—a question which we do well to consider. The children of Israel were attempting to worship God and idols, and were endeavouring to persuade themselves that they could serve two masters. Many wavered in their judgment.

* The descriptive portions in this lesson are adapted from 'Headley's Sacred Mountains,' and other works.

Lessons.—The friend of the world is the enemy of God. Decision of character is essential to our own comfort, and is a powerful weapon against those who oppose themselves to the people of God.

Verses 22—41.—Elijah proposed that the prophets of Baal should provide two bullocks for a sacrifice—one should be prepared and laid upon the altar by the prophets of Baal, and the other by the prophet of the Lord. And the God who answered by fire should be the true God.

The sun had just risen upon Carmel, and the 450 prophets of Baal fell upon their knees around the altar. They offered their supplications—but noon arrived without an answer to their entreaties. They then leaped upon, or rather, danced round the altar. But no voice was heard. The people viewed these proceedings with much anxiety as they stood beneath the scorching sun. Elijah sarcastically told the prophets of Baal to cry louder, perhaps their God was talking, or pursuing, or on a journey. They cried aloud, 'O Baal, hear us!' and cut themselves with sharp flints with a view to propitiate their god. But he had no mercy on them. The time arrived for the evening sacrifice, and Elijah called the people around him. They eagerly went to him. He then repaired the altar of God which these idolaters had demolished, and dug a trench around it, and ordered them to pour water over the wood three times, and the water ran down the altar and filled the trench. There could be, therefore, no ground for suspicion that the prophet had secreted fire among the wood. He then prayed, and lo! fire descended from the cloudless sky, and burned up the

sacrifice, and dried up the water. And the people were immediately convinced that the God of Elijah was the true God. And they all went down from the mountain. And Elijah caused the prophets of Baal to be apprehended, and he slew them by the brook Kishon.

Lessons.—The *courage* of Elijah, verse 22, &c. They will do well who act from correct principle.

The *awakened conscience*.

The worshippers of Baal ashamed of their idols.

The *quiet acquiescence* of the priests.

The *cruelty of idol-worship*. Satan is a hard master.

The *power of prayer*,

The *certain destruction of God's enemies*, and preservation and protection of his friends.

Learn from the whole,

In the choice of companions seek out those who love God. Ahab committed a sin of the grossest kind in marrying Jezebel. 'Evil communications corrupt good manners.' 'Can a man go upon hot coals, and his feet not be burned?' Can a man hold communion with the unrighteous and be unhurt?

God requires our whole hearts.

God requires our whole worship.

God approves of spiritual worship.

Such service will go up before him with acceptance; and such servants will in the end be acknowledged by our Redeemer and Judge; for Jesus assures us that such as confess him before men shall be confessed by him before his Father in heaven.

Let us seek the faith of Elijah, whereby we may subdue the enemies of our God and of our own happiness.

BIOGRAPHICAL SKETCHES OF INTERESTING CHARACTERS.

No. III.

DON CARLOS DE SESO. A NOBLEMAN OF VERONA.

At the head of the victims condemned to the flames was Don Carlos de Seso, a nobleman of Verona, aged forty-three years, a man of talent and learning, who had rendered great services to the Emperor, and filled the situation of Carregidor of Toro. He had married Donna Isabella of Castile, who was descended from Peter the Cruel.

Seso had openly preached the gospel and had been the chief instrument in forwarding the Reformation at Valladolid. Arrested at Logroux, and cast into the dungeon of the city, he had remained confined from the month of June, 1558, till the day of his death. His sentence was signified to him the 7th of October, 1559. It was at such a

moment that they were wont to urge the condemned to declare the truth, as well in respect to themselves as to those with whom they might have had any connection: abominable practice, which took advantage of a moment of anguish and perplexity, and which tended to multiply proceedings to infinity! Seso demanded paper and ink, and feeling himself 'as before Jesus Christ who witnessed a good confession before Pontius Pilate,' he wrote his own. In it he declared the doctrine of the Reformation was the true evangelical faith, and not that which the church of Rome taught, which church had not ceased for many ages to corrupt itself more and more; that he wished to die in this faith, and that he offered with rejoicing to his God, in remembrance of the love and death of his Lord and Saviour Jesus Christ, and in witness of a lively faith in his precious blood, the humiliation to which he was reduced. Notwithstanding his being in the very presence of death, on the eve of his execution he filled two pages with a declaration, of

which it would be difficult to paint the extreme energy. During the whole of the night and morning of the 8th of October, his enemies ceased not to torment and to exhort him; but it was in vain. Then to incapacitate him from announcing the gospel, and proclaiming his faith in the Redeemer, they put a gag in his mouth, which was fixed there all the time of the Auto-da-fe, and while going to it. When he was attached to the pile it was taken out and they again exhorted him to confess; but he replied loudly and firmly, 'If time were given me I should succeed, I doubt not, in showing you that you are destroying yourselves in not imitating my example—hasten to set fire to this wood which is to consume me.' His executioners heard him; and Seso 'persisted in his impenitence,' that is to say in the impenitence of St. Stephen, of St. Paul, and of many others, to whom 'life was not dear, that they might bear witness to the gospel of the grace of God.'—*From 'The Reformation in Spain,' published by W. F. Ramsay.*

FAMILY CIRCLE.

PARENTS AND TEACHERS THE BEST REFORMERS.

BY A. KINNE, M.D.

'MOTHERS and schoolmasters,' says Dr. Rush, 'plant the seeds of nearly all the good and evil that exist in the world. Its reformation must therefore begin in nurseries and schools.' Here we have in a nutshell the best volume on the various social, moral and political evils, which infest society, ever written. Here is something which the reformers of our day seem not to have borne sufficiently in mind. They have attempted in various ways, each according to his own peculiar notions, to 'tinker,' in its turn, almost everything, (almost everything having been deemed by them imperfect,) while the nursery and the school, the two great sources where nearly all the real evils complained of can be distinctly seen to take their rise, seem to have engaged but little of their attention. Here, however, in the moral and intellectual training of the youthful mind, is the true place of beginning. Other reformatory measures may do much good, to be sure, but after all they do

not reach the root of the matter. They are but so many various attempts to sweeten the waters, while the bitterness of the fountain remains uncorrected. Societies and voluntary associations for the improvement of our race have done an immense amount of good it must be acknowledged; nor in the present state of things can they be dispensed with; but if all children and youth were, agreeably to the words of inspired wisdom, 'trained up in the way they should go,' these charities could then, almost all of them, be laid aside as being no longer needed; just as the fireman lays aside his dress of proof after the conflagration is over; or as the architect lays aside the implements of his trade, after the last edifice, prostrated by the devouring element is replaced with a costliness and beauty far surpassing the original. Nay more; let the parent and the teacher discharge their duties, in every instance, precisely aright, admitting that such a thing were possible, and it is not very extrava-

gant to say, that the restraints of human governments might, in no very long time, be almost entirely dispensed with.

But in the way of the attainment of an end at once so important and desirable, there are serious difficulties. One is to know in detail precisely what is meant by the expression 'train up a child in the way he should go.' And another is, having to do with corrupt and degenerate human nature, to carry this knowledge into practise, under the almost infinite variety of circumstances which are liable to arise. And these are difficulties it must be confessed, of no trifling magnitude. But if they cannot be entirely overcome, those who have the most earnest desire to know their duty, and are the most faithful in its discharge, feeling most deeply their dependence on the divine assistance, will be likely to make the nearest approaches to it.

How deep, then, must be the responsibility of those who have committed to their charge the moral and intellectual training of the young, even when we have reference to the present life alone. For the best hopes of society are not founded upon human governments, except so far as they are reformatory in their operation; for a perfect system of penal enactments, even if such a system were a possible thing, would after all be but a choice of evils—a capitulating to one enemy to avoid falling into the hands of another and more formidable one; the infliction of a positive injury upon an individual to protect the community of which he is a member from a greater. Nor yet are they founded upon public opinion as expressed by the action of human societies, for these do but lop off, here and there a luxuriant branch, while the main roots of the tree of evil remain entire. But eminently and emphatically, they are founded upon the efforts of the nursery and the school, for these are competent if rightly directed, to extinguish the very seeds of evil, before they shall have had time to germinate.

THE SEVEN THOUGHTS.

WHETHER you are a little boy, or a little girl, listen to me, for I am about to tell you something worth knowing. Listen to me, I say; for if you take my advice, it will do you more good than

you could get for a hundred pounds.

Do you know that there are a great number of bad thoughts determined to do all they can to lead young people astray. The first thing they do is to get into the heart; sometimes through the eye, sometimes through the ear, and often through the mouth, by the help of the tongue. When once they get into the heart it is a very difficult matter to get them out again.

There are so many of them that I will not pretend to tell you their names. All that I can do is, to tell you how seven of them, the other day, deceived a foolish little girl, and led her into a great deal of trouble. Their names are, 1. *Very nice*; 2. *Nothing so easy*; 3. *No one sees me*; 4. *Only this once*; 5. *Nobody will know*; 6. *Never mind*; and, 7. *I don't care*.

The little girl—I will not tell you her name, for I have some hope that, in future, she will act a wiser part, and set her face against these bad thoughts, that took such advantage of her. The little girl happened to be left alone, in a room in which was the cupboard where the sweetmeats were kept. She turned her eyes toward the cupboard, and began to think of the sweetmeats.

The bad thoughts that I have mentioned were buzzing about, and *Very nice*, who well knew of what she was thinking, whispered that the sweetmeats in the cupboard were the nicest things in the world, so that she longed to taste them. He kept on saying 'Very nice, very nice,' till she looked at the cupboard harder than ever.

But the little girl knew that the sweetmeats were kept on the top shelf, higher than she could reach, and perhaps this would have prevented her thinking any more about the matter, had not *Nothing so easy* pointed out to her that there was no difficulty in the matter, for the stool on which she was sitting was just the thing for the purpose; it almost seemed as if it had been made for the occasion. The little girl took it so kind of *Very nice* and *Nothing so easy*, to help her as they did, that she let them get into her heart without any trouble.

She laid hold on the stool to carry it to the cupboard, but her heart failed her, and she began to tremble. At that moment *No one sees me*, came to encourage her. He reminded her that the door was shut, that her mother would not

come back again for some time, and that, being alone, she was quite safe, for that no one in the world could see her.

All this helped her on greatly, and she again laid hold of the stool, when the thought struck her, that if she were to go many times to the cupboard, the sweetmeats would get less and less, and she would be found out.

'Not at all! not at all!' whispered *Only this once*; 'for you never need go again, and then what you take will never be missed. Remember, it will be only this once.'

'But suppose anyone should ever know it,' thought she, 'what would become of me? I should be in a sad disgrace. I really must give up the sweetmeats.'

'But why should you give them up?' whispered, *Nobody will know*; 'you will never have such another opportunity. It is now or never. You need not be frightened, for on my word and honour, nobody will know.'

The little girl was now half-way to the cupboard; for she had let *No one sees me*, *Only this once*, and *Nobody will know*, into her heart; so that she felt strong in her resolution, at least, to taste the sweetmeats, if she did no more. Before, however, she had placed the stool to get upon it, she heard, or fancied she heard a noise. At that moment she certainly would have given the matter up, had not *Never mind*, and *I don't care*, both whispered in her ears together.

'You foolish girl,' said *Never mind*; 'there is nothing to fear. You have not half spirit enough. What is the use of making such a fuss about taking a little sweetmeat? I would never mind anybody.'

'Very good advice,' added *I don't care*; 'a faint heart never did any good yet, and never will; the way to go through the world is to care for nobody. If I were you, I would never lose this opportunity of having a treat. Just mount on the stool, and you will be able to reach down one of the jars directly.'

The five bad thoughts that had got into the poor silly girl's heart kept the door of it ajar, and at last flung it wide open, when in entered *Never mind*, and *I don't care*, at the same moment. The poor silly girl then placed the stool just right, mounted hastily upon it, and was in the very act of reaching up to a pot of preserves, when the foot of her mo-

ther made the boards by the door creak, and so frightened her that she lost her balance; the stool slipped on one side, and down she came.

I will not lengthen out my story further; but only tell you, in few words, that the foolish girl strained her ankle, and terribly bruised her arm; that she had a dozen leeches to suck away the black blood, kept her bed a fortnight, taking nauseous physic all the time, and then for a month hobbled about the house with a crutch.

Had this foolish little girl been in the habit of praying to God to keep her from temptation, how differently she would have acted! Not one of these bad thoughts would she have allowed to get possession of her heart. She would have turned her back on *Very nice*, and not listened to him for a moment. She would have told *Nothing so easy* to take himself off, for though it might be easy to steal, it would be very hard to bear the consequences. She would have pointed out the falsity of *No one sees me*, by telling him that God sees every body in every place. She would have sent *Only this once* about his business, well knowing that if she were tempted to do wrong once, she would be sure to do it again. She would have stopped the mouth of *Nobody will know*, by telling him that God knows all things. And she would have assured *Never mind*, and *I don't care*, that though they had wickedly led hundreds of young people into sin and misery, they should not do so with her; for that she would have nothing to do with them. In one word, she would have run away from the sweetmeat cupboard to her mother, and escaped the temptation.

FOLLY OF DELAY.

You may delay the work of repentance, and think the future far off—but *it will come*; your last unavailing effort to repent far off—but *it will come*; the death-struggle, the shroud, the funeral far off—but *it will come*; the day of judgment, the day of reckoning far off—but *it will come*; the sentence 'Depart from me, ye cursed, into everlasting fire!' far off—but *it will come*; eternal banishment from the presence of the Lord, weeping, wailing, and gnashing of teeth far off—but *it will come*.—*Dr. Chalmers.*

TO MY SON.

My little boy! I love to see
 Thy playful wiles, thy motions free,
 Thy roguish looks, and smiling face,
 Thy tottering, unsteady pace,
 Thy little, persevering ways,
 Thy restless limbs, thy earnest gaze!

My little boy! I love to hear
 Thy tiny footsteps pattering near;
 The little imitative sounds,
 With which thy scanty speech abounds;
 Thy liquid tones, thy soft appeals,
 Which oft my rugged manhood feels,
 And shaking off all graver care,
 Is forced in thy delights to share.

Oh! what, dear boy, in future years
 Will be thy father's hopes and fears?
 Perhaps thy smooth and tiny brow,
 That seems to mock reflection now,
 Contracted with a thoughtful look,
 Will trace in many a learned book,
 Profoundest truths,—or wondering gaze,
 Perplexed in subtle error's maze.
 O happy task! thy views to clear,
 To warn, to stimulate, to cheer.

A moment's space let dreams like these
 A father's wandering fancy please,
 Who feels how different may be,
 Dear boy, thy fate's reality.
 Full soon o'er thy untimely grave
 May sorrow its full measure have;
 Full soon—but why this anxious care?
 Let idle terrors melt in prayer.

May Christ, my son, whose child thou art,
 Give thee a pious, humble heart;
 Enable thee to conquer sin,
 And late, or soon, heaven's joy to win!
 I venture not to add to this
 A second prayer for earthly bliss.

MILLENNIAL VOICES.

Hark! what melodious sounds are they?
 Those sounds that seem to come,
 From shores and islands far away,
 Across the ocean's foam.
 They are not like the battle cry
 From plains of Mexico;
 Where, 'mid the shout of victory,
 Are heard the notes of woe.

Nor come they with the sad complaint
 Of heathen in distress;
 Nor with the lonely voice, and faint,
 Of Kedar's wilderness;
 But sweetly, like the swelling notes
 Borne to the listening ear,
 When o'er Italian waters floats,
 The tuneful gondolier.

They come from Europe's polished throng;
 From Senegambia's shore;
 From isles, whose rocky caves prolong
 Pacific's sullen roar;
 From many an Asiatic town,
 Or mines of rich Peru;
 And from the distant Oregon,
 Where glides the light canoe.

They are the notes of grateful praise;
 The captive's freedom song:
 All nations join the choruses,
 With one harmonious tongue.
 They echo through the ruined shrines
 Of dark idolatry;
 Among whose fallen altars shines
 A true divinity.

The dwellers on the mountain brow
 Unto the valley call;
 While cities swell the sounds that flow
 From hamlet, tower and hall—
 'Glory to God! Good will to men!
 Mortals and angels cry;
 'While evermore on earth shall reign
 The Dayspring from on high.'

R. S. JAMES.

SONNET ON THE RECENT MOVEMENTS IN FAVOUR OF PAPACY.

Shall we not battle for the holy faith
 By Jesus left us? Shall the Jesuit guile
 Of wily Rome o'errun this christian isle,
 And bind us in its tyranny? He saith,
 Who spake as never man spake; 'Unto death
 Be faithful:' though it call us to the stake—
 Our fondest ties of love and kindred break—
 Truth let us cherish till our latest breath.

On, to the conflict; let believing prayer
 Rise to the throne eternal. Brethren, aid
 To free and rescue from the gloomy shade
 Of papal ignorance—its yoke to tear
 From those whom it enslaves—that earth may be
 A kingdom meet and fit, O Lord, for thee!

REVIEW.

HAPPY EVENINGS; or, *the Literary Institution at Home.* By CLARA LUCAS BALFOUR, Author of '*The Women of Scripture*,' '*Moral Heroism*,' &c. *Houlstone & Stoneman.* 12mo. pp. 320.

THE book before us suggests one of the various means which may be employed to make home happy, and that is, by every member of the family seeking to contribute his share of interest and instruction for the benefit of the rest. The thread by which the various parts of the volume are bound together is the following: a small family, consisting chiefly of intelligent and well disposed young persons, with one or two advanced in years, resides in a dull, sequestered place, where there is no society, public library, literary institution, &c, and is thrown on its own resources for the interest and enlivenment of the long winter evenings. They agree to form themselves into a kind of literary association, and to occupy two or three evenings in the week while gathered around their social hearth by the reading of a paper, produced by its various members in succession, and the conversation or discussion arising out of it. The plan is tried and is found to answer well. One topic suggests another, and thus every one gives the result of his or her reading and observation, and all are innocently and usefully engaged, and in reality instructed and improved. The aged as well as the young contribute to the general benefit, and none of the ordinary engagements or duties of the family are suspended or interrupted. Mrs. Balfour has claims on our gratitude for suggesting so rational and useful an idea as this, even if the book itself had no other merit. It is easy to conceive that many a family circle in this land is fully competent to profit by it, and that the attempt to act upon it would in most cases succeed, would increase the attractions of the home circle, and tend to general good.

But the book has a value in itself. The papers supposed to be read, and the observations upon them, are interesting, and valuable. Bound together

as they are with a kind of narrative, when the reader has entered on the perusal of them he is insensibly led on from one evening to another, so as, at length, to wish he had been one of the happy family, and to feel that he is willing to make the experiment himself of promoting domestic and social enjoyment.

The evenings given are twelve or fourteen. The subjects are 'Small means and great ends,' prejudice, credulity, chivalry, poets, oddities, domestic morals, female letter writers, &c.,

DIVINE PROVIDENCE considered and illustrated. By CHARLES HARGREAVES. *Ward & Co.* 12mo pp. 232.

THIS volume contains a series of essays which are well deserving a close perusal. The subject of Divine Providence is broad and deep, and though there are many mysteries connected with it, and many events occur which are inscrutable to us short sighted mortals, there will ever be that which will furnish materials for profound and useful reflection to the devout and observant mind. 'The works of the Lord are great, sought out of all them that have pleasure therein,' is language applicable as well to the providence as to the creation of God. We have had much pleasure and profit in the reading of these judicious and well written essays. The subjects are,—The existence of God. The providence of God. The wisdom, the goodness, the equity, the mystery, the uncontrollableness of Providence. Providence overruling accidental events, operating by simple means, fulfilling prophecy, effecting conversion, answering prayer, and interposing in extremity. These various topics are unfolded at length. Numerous facts are brought forward to illustrate the principles which are advocated, and the holy Scriptures are constantly appealed to for their support. We have met with no work on this important subject more suitable to put into the hands of the young and inquiring.

THE CORE OF CREEDS, or, St. Peter's Keys. By the REV. D. THOMAS, *Stockwell.* Ward & Co. 18mo pp. 98.

THIS small volume consists of a series of discourses on Matt. xvi. 13—19. The propositions discussed are: that the right idea of Christ is the most important element in human creeds—that the idea of a redeeming God is an element in human blessedness—that it is a subject of divine communication—that it is fundamental to all true association—that it qualifies for the highest office. The writer is evidently a man of a vigorous and independent mind. He is fond of enunciating great principles, and fearless in his mode of doing so. We doubt, however, whether the style of preaching which they exhibit is adapted to win or to convince. The whole discourses have the peculiarity of presenting old truths in so singular a garb that they seem to be new, and are some time before they are recognized. We have seen this style of pulpit address greatly commended: but should hesitate to join in such commendation.

ANECDOTES, Moral and Religious. *Alphabetically arranged, and interspersed with Similes, Proverbs, and Poetry.* By MATTHEW DENTON. *Second series.* Ward & Co. 12mo pp. 232.

THE anecdotes are gathered from all quarters. They have evidently been the accumulation of years, and have been picked up in conversation as well as in reading. Some of them are avowedly 'altered,' and others have become so mutilated by passing through many hands that they would scarcely be recognized by those with whom they originated. While the book is readable, and may be useful, it furnishes a curious illustration of the little dependence that can be placed on any traditional testimony, as, in some cases it is clear that the prime point of the anecdote has been lost.

THE HISTORY OF GREECE from the earliest period to the Roman conquest; with a sketch of its modern history to the present time. Adapted for schools and families. By MISS CORNER, author of the *History of Rome, of Italy, and Switzerland, &c., &c.* With questions to each chapter, a full chronological table and a map. 18mo pp. 232. Dean & Son, Thread-needle-street.

THIS is a very useful compendium. The leading events in the history of this classic country and people are presented in a lucid style; and with the questions and tables, the work is very suitable for its purpose.

PAPA AND MAMA'S EASY LESSONS IN GEOGRAPHY; or, the elements of Geography in a new and attractive form. By ANNA MARIA SARGEANT. *Thomas Dean and Son.* pp. 90.

THE various wood cuts with which this little book is embellished, of islands, peninsulas, continents, mountains, bays, friths, seas, &c., will add to its interest and instructiveness to the juvenile pupil. The form in which the elements are given is that of a familiar conversation. It is a very pretty book for children.

THE PUBLIC GOOD, a monthly magazine. Office, 20, Paternoster Row.

THE POETIC COMPANION, for the fireside, the fields, the woods, and the streams. Lowells Court, Paternoster Row.

THESE are excellent periodicals; both published at the same price, two pence. The former has eighty columns of interesting matter. We are the more pleased with it as it displays a becoming regard for revealed religion, of which Chambers, Howitts, &c., are apparently oblivious.

CORRESPONDENCE.

THE GENERAL BAPTISTS OF SUSSEX.

To the Editor of the *General Baptist Repository.*

SIR,—Permit me through the medium of your periodical to address a few words to the General Baptists in this county, (i. e. if there be any.)

Not having resided in Sussex from childhood, and having lately come to reside at

Ripe, a village a few miles south-east of Lewes, and at the same time advocating General Baptist principles, I have searched several towns and places round in the hope of finding a General Baptist chapel, where I could attend, but without avail. As a last resort I am compelled for the present to attend one of the most moderate of Particulars, a distance of seven miles.

Although a plain agriculturist, I wish to

the utmost of my ability to advance those doctrines which I consider consonant with scripture; and if there be any General Baptists at Lewes, Alfreton, Selmeaton, Chalvington, Chiddingly, Loughton, &c., who are situated as I am, I hope this may be the means of our communicating, so that we may have a cause in connection with our views of holy writ.

I shall subscribe my name in the hope of a cause being formed in this part of the country, and shall be happy to hear from any one on the subject. I am, yours obediently,
T. S. WEEDEN.

QUERY ON ORDINATION.

SIR,—In reading 'The Church of the Living God,' in the Repository for January, a doubt arose in my mind as to whether the sentiments it contains on ordination are in accordance with the general practice of our churches. The respected writer of the

above article states,—'Relative to the design of ordination, we wish it to be most distinctly understood, that it does not impart to the recipient any spiritual gifts or qualification: no, nor any *authority* beyond what he previously possessed;... neither is it an *appointment* to the christian ministry,... it is simply the *designation* of an *accredited minister* of Christ to office in a particular church which has chosen him to be its pastor;' it is further observed, 'We, the pastors of sister churches, do not appear here on this occasion because... our attendance will add to the authority, the efficiency, or the usefulness of your pastors; we come *merely* to assist in the solemnities of this solemn and memorable occasion, and thereby to *express our approval* of the choice you have made.'

Are not these sentiments at variance with the practice of those churches which refuse to allow their regularly chosen minister to preside at the Lord's supper before he has been ordained? INQUIRER.

OBITUARY.

WASHINGTON PIKE second son of the late Rev. Dr. Pike, and brother of the Rev J. G. Pike, the pastor of the Baptist church, Mary's Gate, Derby, at the age of sixty-five years, left this scene of mortality and entered the rest awaiting the disciples of Christ, on the evening of Nov. 29th, 1850. He had been for nearly half a century not only a professor, but a sincere, humble, and consecrated disciple of the Lord Jesus. About twenty-five years ago he removed from Edmonton to reside at Derby, when he became a member of the church formerly worshipping in Brook-street chapel, but of late in Mary's Gate in that town. In early life, he was led by divine grace to see the vanity of every thing of an earthly character unconnected with true and heartfelt piety; he learned that in himself he was a lost and undone sinner, but that in Christ there was to be found lasting good, even those blessings which would cheer his path while he continued a sojourner in a probationary world, and which would enrich him for ever. He flew to the refuge set before him in the gospel, and committed the keeping of his soul into the Almighty Redeemer's hands, and for the lengthened period of nearly half a century maintained a holy, consistent course. The writer well remembers noticing his consistent deportment and humble walk with God when he was a young man. At that time he appeared to delight in the duties of the closet, and to enjoy much private communion with God. To him the blessed Jesus was the chiefest among ten thousand, and the

altogether lovely. Through grace he found himself upon the rock against which the gates of hell shall never prevail; and here he rested till death removed him to the more immediate presence of his Lord and Saviour, whom he loved and served helow. He and his elder brother and pastor, were baptized together upon a profession of faith in Christ, early in the present century. He was blessed with parents who were prayerfully anxious for the everlasting well-being of their children, and he, together with his brothers and sisters, were early taught that wisdom's ways are ways of pleasantness, and that all her paths are paths of peace, and the probability is, that affectionate instruction aided by parental piety under the Divine guidance, led him while yet young, to cast in his lot with the people of God,—choosing rather to suffer affliction with them than to enjoy the pleasures of sin for a season. His disposition was naturally reserved, so that though not very communicative, yet the papers he has left behind, together with his consistent deportment through many years, bear witness that his piety was that of the heart. His delight was to honour Christ on earth, while he rejoiced in the anticipation of being with him for ever. In his journal he says, 'O my Saviour, may it be my humble endeavour to render to thee every grateful return in my power; may thy blessing enable me to live to thy honour, and while a pilgrim through the short span that yet remains, give me grace ever to act as in thy sight, as with a solemn eternity in prospect, and when its

awful realities are opening upon me may thy peace be with me.'

In January 1820, he was united in marriage to Miss Mary Ann Sanders; she proved altogether a help meet for him, she was one of the excellent of the earth, as all who knew her can testify. Their union, though comparatively short, was altogether a happy one. In December 1832, his beloved and affectionate partner was removed from him by death, by the hand of an allwise and inscrutable Providence. His own words testify what was the state of his mind under that most afflictive bereavement. Dec. 3rd. 1832, he says, 'It has pleased the great Ruler of all, this morning at half-past three, to take my dearest Mary from me. O the pang I then experienced; none but those who have felt the same can tell. Dear she was, dear indeed; O my God, help me to bear this most afflictive dispensation without a murmur. May I remember thou art too wise to err, and too good to be unkind. Praised be thy goodness in bestowing her upon me, and for the mercy that spared her through so many happy years unto me, and for the comfort I had in her, and praised be thy name for the cheering hope that she had, and the comfort she experienced in her last moments. O may this support me, may it give me comfort the world cannot bestow. May the prospect of soon meeting her in a happier world, where pain and sorrow will be unknown, cheer my lonely way while a solitary wanderer in this world of woe. O my God support me; give me strength to bear thy will; may I see the hand of a kind and gracious parent in this painful event; in the unexpected departure of my beloved Mary, may I see the uncertainty of all human happiness; may it raise my affections to Thee the source of all blessedness.' Dec. 8th, in the same journal he writes, 'This day my dearest Mary was carried to the lonely grave,—praised be thy goodness, O my God, to remain there only for a season, and then to be raised a glorified spirit in the world of bliss. O may I meet her there! O the rapturous thought; may it cheer me while I mourn her loss; and O my God, when I shall come to the close of this mortal course, may I have the peace and comfort with which she was supported while lying on the bed of death. Dec. 31st, in the same year he writes, 'The year is now closing for ever, it has been to me a period of mercy, though the close was a time of much affliction and sorrow. It has carried thousands to the silent grave, and among them one most dear to me. O my God, thou hast by this afflictive providence taken away the desire of my eyes with a stroke; thou hast laid my comfort in the grave; gracious Lord enable me to bear thy will and to say *it is well*, and when thou shalt see fit to summons me away, O may I be ready, ready waiting for the coming of my

Lord. May the trials of the year raise my affections more to thee and to the world of blessedness above.' At another time he says, 'I know that I have committed my eternal interests into his blessed hands. Gracious Lord give me a comfortable assurance that Jesus is mine, and I am his; may this support me under all trials I may be called to endure, while a pilgrim through this changing scene.' Such was his state of mind under one of the most afflictive bereavements of Providence. Left a widower with four small children, left to mourn the loss of one of the tenderest of mothers and best of wives, yet a murmur was never heard to escape his lips; he believed, though most afflictive to himself, his heavenly Father had done it in wisdom and in love. Sometime after the decease of his beloved partner, death was again permitted to enter his family, and his only daughter was removed. She was a most sweet and lovely child, and gave promise, had she been spared, to have been the comfort of her widowed father's declining years. But infinite wisdom sees not as man sees, and she was taken away a lovely bud to bloom in a brighter world, under a serener sky. Another comfort was now gone, and he was left with his three sons (at that time little boys) indeed a mourner in a vale of tears. In this second affliction the same apparent resignation was manifested to the will of heaven, and at the same time he displayed a most anxious desire that his affections might become more and more unbinged from sublunary things and his soul fixed on spiritual and heavenly objects. Writing in the same journal as that already referred to, he says, 'I know not at what hour my Lord doth come; may I be ever watching in expectation of his approach, that I may receive the approbation of the eternal Judge, *well done*. O those two short words will be worth more than worlds.' After continuing in his widowed state about three years, he again entered into the marriage bond: at the latter end of 1835 he was united in marriage to Miss E. Cook, his affectionate but now bereaved widow, who survives to mourn her loss. This union like the former was also a happy one, his wife striving to promote his happiness, and he in his turn doing what in him lay to promote her comfort. During his long affliction his beloved partner did all in her power to relieve his sufferings, and since his departure has borne witness to the writer of these few lines, of the many happy hours of conversation they had together during the fifteen years of their union. A few years back the first symptoms of that disease which was to bereave his affectionate wife of her beloved companion, and to convey the servant of the Lord to mansions of everlasting bliss, made its appearance, medical aid was called in from time to time, but called in in vain; Jesus was about to call his servant home. The

disease was a most afflictive one: his sufferings at times were so great that they appeared one scene of complete agony; yet in the midst of all this suffering not one murmur was ever heard to escape his lips. He felt assured that his heavenly Father would ultimately make all work together for his good. He looked forward to death without alarm, and anxiously anticipated the time when his Lord should call him home. After having passed through scenes of extreme suffering, he underwent a surgical operation in which chloroform was used to render him unconscious. Reason was partially dethroned, he lingered for some months in a state of complete helplessness, but at length fell asleep, doubtless in the arms of the Saviour he loved. He now rests from his labours and his pains, waiting the call of the archangel's voice on the resurrection morning. May we be the followers of them who through faith and patience inherit the promises.

G. T. PIKE.

MRS. SARAH GATHORP was the last surviving child of Mr. Joseph Hutchinson, an 'old disciple,' who took great interest in the introduction of the General Baptist cause into Halifax, in which town the subject of this brief memoir was born, May 11th, 1786. In some instances the contentions and divisions of churches may be attended with good, but in many such cases a serious injury is done to juvenile branches of the conflicting partisans; and they are led to form new connexions with other denominations of christians, and in not a few instances to neglect religion altogether. Scenes of this nature induced Mrs. G. to become a regular hearer among the Wesleyans, until she became acquainted with her husband. After this she attended the ministry of the General Baptists, and heard our venerable brother Hollinrake deliver a discourse from John i. 46—'Can any good thing come out of Nazareth? . . . Come and see.' From this discourse she was led to see herself a lost sinner. About this time her husband preached a sermon from Acts xvi. 31—'Believe on the Lord Jesus Christ and thou shalt be saved.' She then began to pray earnestly, and was enabled to cast her guilty soul into the hands of so able and sympathizing a Saviour, and found peace and joy in believing. Her health had for a considerable time been in a precarious state, and serious apprehensions were entertained respecting her. Her husband was at this time called to serve the church at Tarporley, to which place they removed; and perhaps no change was ever attended with more beneficial effects to her health, which in a short time greatly improved. She then offered herself for fellowship, and was baptized May 26th, 1822, and joined the church, and continued with the General Baptists till her death, which took place Sep. 4th, 1850.

Mrs. G. was not without her failings, nor were her excellencies unknown. As a wife, she was industrious and frugal. As a mother, she was anxious for her children's comfort, and their future happiness. As a christian, modest and unassuming. She was a keeper at home. She had a taste for reading. Matthew Henry's Family Bible was a favourite with her. She was given to prayer: for years she was constant in the duties of the closet; and family prayer was by her deemed indispensable. She frequently joined her husband in that sacred duty; and in his absence did not neglect it. She charged her daughter in all her visits to be sure to remember her at the throne of grace. Perhaps her chief excellencies were honesty and sincerity.

She had been in a declining state for some years past. Her activity and energy forsook her, and furnished evidence that 'the earthly house of this tabernacle was speedily to be dissolved.' On one occasion, when conversing with her husband on the excellencies of Christ, she said, 'I am nothing; I have nothing; I desire nothing but Jesus Christ the sinner's friend.' She was not confined to her bed, but was in the family the last day she lived; but on retiring to rest she told her daughter she should never come down again, and wished it would please the Lord to take her to himself. She never disturbed her husband the whole night, but when he awoke in the morning it was observable that a change had taken place in her; and at eight o'clock, a.m., she quietly fell asleep in Jesus, in the presence of her family. For the encouragement of the timid and fearful it may be added, that she was mercifully saved from what she all her life time feared—the 'agonies of death.' She had long lived, as she died—in perfect peace; her mind being 'stayed on the Lord.' She would often say,

'Other refuge have I none,
Hangs my helpless soul on thee.'

May this bereavement be sanctified to the minds of her husband and children.

D. GATHORP.

MR. JOHN STENSON, *Of Castle Donington*.—Departed worth deserves a permanent record. It is due to the deceased, it is useful to survivors, and may, by the blessing of God upon its perusal, subserve the interests of religion. He who makes it the business of life to build up a good character, and to serve his generation according to the will of God, lays the foundation of his own immortality deep and broad as the everlasting hills. Nor can anything prevent the realization of the gracious award. His body may see corruption, but his example will exert an influence which shall extend through all time, accumulating as it advances, and the consequences of which, it will take eternity to evolve.

These reflections are induced by a review of the life, character, and course of our estimable friend deceased, Mr. John Stenson. He was born at Castle Donington, Dec. 14, 1784. Though poor in his parentage, he had, at least, that greatest of all earthly blessings, a pious mother, who watched over him with tender solicitude, and sought to train him for the skies. The removal of her husband by death when he was but two years of age, while it served to endear him to her, rendered her duties more onerous, and her situation more distressing. This stroke fell heavy on her heart, and so deeply affected her mind that she became the subject of great nervous debility, from which she never fully recovered. In these circumstances she naturally looked with hope to her son. Accordingly as soon as he was able, he had to procure his daily bread by the delivery of letters in this and adjacent villages, by which means he was brought into contact with those in easier circumstances, who, admiring his simplicity and integrity, and commiserating his condition, cheerfully ministered to his temporal necessities. Anxious, however, that he might have some less precarious and more suitable mode of subsistence, his mother bound him apprentice to Mr. W. Tunncliffe, (framework-knitter) for many years a deacon of this church, an exemplary christian, and of whom honourable mention is made in the Repository for 1829, p. 299. In making this arrangement his sainted mother seems to have had supreme regard to his settlement in a pious family; a circumstance too often overlooked by parents in procuring situations for their children, spiritual advantages being frequently lost sight of, or merged in temporal. Blessed with the pious guardianship of this devoted servant of God, our deceased friend felt himself surrounded by good influences, which materially aided in the formation of his character, and strongly impressed his subsequent course. Indeed, it is said by those who knew both intimately, that, in many respects, he greatly resembled his master in the characteristics of his piety. Here, too, he became associated with the late Rev. W. Pickering, who was an elder fellow-apprentice; and many a time in after life did he refer with kindling emotions to his kindness, and cordial good feeling towards him at that juncture. Sweet, refreshing thought! they have oft, ere this, intermingled their hallelujah's in heaven, such as they were wont to pour forth in concert while engaged in domestic worship. Master and servants have met to part no more.

Very soon after his apprenticeship was ended our departed brother became deeply concerned for the salvation of his soul, which concern (blessed be God) never subsided till the end of life, when it was fully answered. After this lapse of time no particulars can be

gathered touching the precise dealings of the Lord with him. But judging from his previous course, which it would seem was strictly moral, and from his natural disposition, which was peculiarly amiable, the writer of this sketch opines that there would not be that moral phenomena attending his conversion which characterizes this great change in the case of very profligate persons. His after life, however, demonstrated that, though the elements of his repentance were not so violent in their operations as in some cases, they were quite as decisive. It was, emphatically, a repentance unto life, and that needed not to be repented of—a repentance which, leading to unfeigned faith in Christ, and holy obedience to his commands, was the precursor of salvation. Introduced into the favour, adopted into the family, and renewed in the image of God, our beloved friend sought fellowship with his people. The faith and order of our denomination being preferred, he united himself with this church, and in connection with a number of others, was baptized, April 7th, 1806. About this time also he became united in marriage to a pious young woman, a member of the church, with whom he experienced many painful vicissitudes, particularly in her protracted affliction which resulted in her removal, and in pressing pecuniary difficulties. And many, and fervent, (says his only surviving son) were the prayers he presented at the family altar for deliverance from these embarrassments, dreading most of all as a consequence, the disgrace he might probably bring upon the cause. Yet, amid all his poverty, he was no religious sinecure. Aware that the possession of privilege involves corresponding obligation, and, that entering into such an alliance he was morally bound to seek to promote the interests of the church, he commenced a career of activity and zeal which closed only with life. His attention was first turned to the Sabbath school, in which he laboured from this time with commendable diligence as teacher, and visitor, and superintendent successively, till death. And great was the good which resulted from his private instructions, his public prayers and addresses in connection with the sacred seminary. Some of the taught the teacher has already met in heaven, and others are wending their way thither.

After maintaining a consistent and useful career in connection with the church for several years, he was unanimously chosen as one of its deacons. Upon this important office he entered with very solemn feelings, and discharged its duties with great conscientiousness. Of this, the following incident is beautifully illustrative. 'Immediately upon his election,' says his son, 'he took me aside, youth as I was, informing me of the appointment, and also of the scripture requisi-

tion—"ruling their children and their houses well," and endeavoured to prompt me to good behaviour by the consideration.' In this capacity he was active and vigilant, tender and faithful, a promoter of peace, but a lover of good order. He was a helper indeed to the minister, as others besides the writer can testify; he delighted in the prosperity of the church, and laboured to his utmost to promote it. He was an example to others in his attendance on the ministry of the Word, and his observance of the social means of grace. Whoever else was absent, his presence might be confidently calculated upon. He engaged in every department of christian effort for which his early disadvantages did not utterly disqualify him; and possessed amazing tact in conducting difficult cases. For many years he read out the hymns for the minister, and occasionally ministered himself in our branches. But his fort was in visiting the sick. Here he particularly excelled, and in this his soul delighted. Especially for the last eight or ten years of his life has he devoted to this work a considerable portion of almost every day, a gracious Providence having rendered it, in a temporal point of view, the most comfortable part of his earthly existence.* Night or day, early or late, and in all weathers, was he ready to this good work. He sought out the afflicted, not awaiting a formal invitation, but by a winning address ingratiating himself into their esteem as soon as he became introduced to them. He visited persons of all sects, and of no sect, indiscriminately, extending his circuit throughout the parish and to its environs. He literally, like his blessed Lord, went about doing good—good to the bodies and souls of men; for though his

* The deceased assisted his son in conducting a large day-school.

own pecuniary resources were somewhat limited he rarely failed to procure assistance for the needy from his wealthier brethren. Thus head, and hands, and heart, were all employed for their good. For the last two years, however, our venerated friend felt his health to be declining. About this time his faculties were prostrated by a slight attack of paralysis, and apprehending death, he exclaimed, when referring to heaven, and his prospect relative to it, 'It is not so much the place I want to see as to enjoy its society.' For that society, it was evident to us all, our friend was fast meetening; though we did not anticipate his removal as it occurred. He had just returned from visiting the sick, and was engaged in the business of a church meeting, (at which there was nothing at all exciting) when, on a sudden, he was observed by the writer to turn pale—cast a hurried glance at him, and ejaculating, 'Oh, my friends!' sunk from his seat. He was caught by him in falling, but the vital spark had fled. He died August 12th, 1850, aged 65 years.

Our dear brother had been an exemplary member, and indefatigable Sabbath-school teacher for forty-four years, sustained and magnified the office of deacon for nearly thirty, and by a steady and honourable course won for himself the esteem of the church with which he was thus early united, and the confidence of many of the ministers and friends of the Connexion. Nor was this sentiment of regard restricted to the denomination with which he was identified; he was much respected by the members of other churches, and had a good report of those without. This was evinced when his death was improved, by the multitudes who flocked to hear, and seemed to vie with each other in expressions of esteem. 'The righteous shall be had in everlasting remembrance.'

R. N., C. D.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Wisbech, December 19th, 1850. Brother Jones of March preached in the morning, and brother J. B. Pike of Bourne in the evening. Twenty-six additions to the churches by baptism were reported.

Fenstanton and St. Ives.—Brother Jones presented a written report of his visit to these places, and further information as to the chapels and property, as given by brethren S. Ratcliffe of St. Ives, and Rose of Fenstanton. Brethren R. Clarke, and T. Dawbarn, with the treasurer and secretary of the Conference, were appointed a committee to consider the whole question, and report to a future meeting. Thanks were also given to brother Jones for the

trouble he had taken, and to the two friends who came over to attend the Conference.

Peterborough. Additional subscriptions towards a new chapel were reported. The names of a few other friends in the neighbourhood, for convenience of meeting without great expense, were added to the committee, which now consists of brethren R. Wherry, and R. Clarke, trustees; J. B. Pike, Bourne; J. C. Jones, Spalding; J. Smith, March; Bott, Peterborough; T. Dawbarn; W. Batterbee, and the Secretary, Wisbech.

The next Conference to be held at Tyd St. Giles, on Thursday, March 13th. Brother Barrass of Holbeach to preach.

J. C. PIKE, Sec.

BAPTISMS.

SALFORD, *Zion Chapel, Broughton-road.* On Lord's-day, Jan. 4th, the Rev. W. J. Garrett baptized one person in the above place of worship; since that period Mr Garrett has been laid aside from his public ministrations by very severe sickness, 'nigh even unto death.' Notwithstanding this discouraging chastisement under the hand of Providence, who 'moves in a mysterious way' relatively to this church and people—the cause has continued to progress and prosper; four more candidates for immersion were publicly baptized on Feb. 4th, before a large congregation, after attentively listening to a most eloquent sermon, preached by the Rev. Mr. Liddell of Pembroke street chapel, Liverpool. On the following Sabbath, the ordinance of the Lord's supper was administered by the Rev. Edward Bott, of Heptonstall Slack, Hebden bridge, to the members of the church, when the right hand of fellowship was extended to each of the newly baptized members; and after a season of refreshing from the presence of the Lord, two of the spectators who had for some time previously attended the chapel, applied to the deacons for admission into the church as members. It is worthy of remark that one of the candidates, although born of baptist parents, in Wales, had not attended a place of worship previous to the erection of Zion chapel for eighteen years. Let Zion prosper: the Lord will provide. R. G. B.

BURTON ON TRENT.—On Lord's day evening, Oct. 27th, 1850, two persons, husband and wife, were baptized, and the following Sabbath received into the church; and on Lord's-day, Feb. 9th, 1851, three other young persons, all males—two of them brothers—were baptized, after an excellent sermon on the subject of believers' baptism, by our esteemed pastor, the Rev. R. Kenney, from Eph. iv. and latter clause of the 5th verse, 'One baptism,' and were cordially received to communion and fellowship. Our congregations are very interesting and encouraging, and we hope ere long to have to record others who have given themselves to the Lord and then to his people.

FLEET AND HOLBEACH.—On Lord's-day, Feb. 2nd, we had a refreshing season at Fleet, when, in the presence of a very large audience six young men were 'buried with Christ by baptism,' and were afterwards received into the church. They are all under twenty years of age, and four of them are teachers in the Sabbath school at Holbeach. We would present on their behalf the prayer of the venerable Jacob, 'The angel which redeemed me from all evil, bless the lads.'

MISCELLANEOUS.

ARNOLD.—In the year 1845 the friends at

Arnold erected a new and commodious school room, at a cost of £70. By the vigorous efforts of the teachers and friends, and the kind munificence of those who were not connected with the cause, the handsome sum of £40 was raised; this left a debt of £30 upon the place, which has remained till very recently. It had long been a matter of conversation how and when this £30 could be raised: some were ready to think that it was morally impossible to raise so great a sum under existing circumstances; others thought that half of it might be raised, but never dreamt for a moment that the whole debt would at once be paid off. At length the church and the school united their efforts, and with the blessing of God the great object was accomplished. On Lord's day, Dec. 22nd, 1850, two sermons were preached; on the following Thursday about 150 sat down to tea, after which a very interesting meeting took place; R. Birkin, Esq., late Mayor of Nottingham, took the chair, when addresses were delivered by Rev. G. A. Syme and others. The proceeds of the tea, and the collections on the previous Sabbath, with a donation of £5 from one who is not connected with our denomination, amounted to about £21. A kind friend on the platform promised to give a sovereign on condition that the whole sum was paid off in a month. This acted as a stimulus to the friends, who felt desirous if possible to raise the whole. We are happy to state that the conditions were complied with, and the school room is free from debt. On a subsequent Monday evening we had a thanksgiving prayer-meeting, which was numerously attended, and the hearts of all present seemed engaged in praising him who giveth liberally and upbraideth not. J. S.

REV. R. STOCKS, late of Broughton and Hose, has removed to Macclesfield, and entered upon his labours in January. The congregations are improved, and we hope his labours will be made a blessing.

THE NEW HYMN-BOOK.—After a most careful revision of the copy of Hymn Book prepared by Revds. J. and C. Pike, by the London ministers, a meeting took place of the whole of the Committee and the above brethren, on Tuesday Feb. 11th, when various additions and sundry alterations were agreed upon, and the book was then *unanimously* recommended to the Trustees for denominational acceptance. It will contain upwards of a thousand hymns, comprising the best from the large selection, the Revival Supplement, Jarro's Supplement, and a large number from Wesley, Montgomery, and other modern hymn writers. It cannot fail to be one of the most valuable congregational Hymn Books extant; and it is hoped it will be ready in a few weeks. J. Burns.

POETRY.

THE CHRISTIAN.

Christian, why so drooping?

Alas! my heart is hard;
I had been vainly hoping,
Sin was all but subdued;
But still I feel its risings—
I struggle to be free;
O Jesus, make me wholly
Devoted unto Thee.

Christian, why so doubtful?

Dark clouds are in the sky;
I suffer—am afflicted:
Tell me, my Father, why
Thou hast withdrawn thy smile,—
I cannot see thy face:
O Sun of Righteousness,
Illumine my soul with grace.

Christian, why so anxious?

I cannot see my road;
I know not what's before:
But all things come from God.

I will not then be anxious;
Dark unbelief, begone,
Henceforth, my God, I'll say,
'Thy will, not mine, be done.'

Christian, why so joyous?

Oh! all my doubts are gone,
The clouds are all dispersed,
Again I see the sun:
Jesus has washed my soul
In his most precious blood;
Yes, he has made me whole,
And brought me nigh to God.

Christian, why so zealous?

Life will soon be o'er;
I hope, ere long, to land
On Canaan's happy shore.
While life and strength I have,
I'll point to joy's on high;
Sinners I'll strive to save
From endless misery.

M.

THE FLOWERS OF THE SPIRIT.

THERE are flowers in the garden, the lily and the rose;
In the mead and on the moorland the golden cowslip blous;
But the flowers of the spirit are the brightest and the best,
They bloom afresh in every age, the beautiful and blest;
They bud in childhood's bosom with each innocent caress;
They open with each pearly tear for others in distress;
They have a silent voice that speaks of purity and bliss;
They tell us of a better world and show the joys of this.

In the sunlight of prosperity their brightness is displayed,
But their richest odours are dispensed in sorrow's lonely shade.
Oh the flowers of the spirit are the brightest and the best,
They bloom afresh in every age, the beautiful and blest.

The flowers of nature droop and die, their beauties pass away,
But the spirit-blossoms of the heart can never know decay,
They will flourish just as brightly in the winter as the spring,
And amid the storms of sorrow their odours they will bring.

Ah, do not check their precious growth, but cherish them with care,
Let the dews of pity nourish them and keep them fresh and fair;
For the flowers of the spirit are the brightest and the best,
They bloom afresh in every age, the beautiful and blest.

Portsea,

FANNY M.—E.

MISSIONARY OBSERVER.

LETTER FROM MR. BUCKLEY.

CUTTACK CONFERENCE, &c.

Cuttack, Nov. 29th, 1850.

MY DEAR BROTHER,—By the good hand of our God upon us we have been permitted again to meet in Conference; and it may gratify your readers if I tell them of the interesting opportunities we have enjoyed in the house of prayer, and of the important matters on which we have deliberated in harmony and love. Our last gathering was at the close of the cold season; but it was thought it would be best on this occasion to meet at the commencement, as it would leave us all at liberty to prosecute our work in the country till the increasing heat will compel us to confine our exertions within narrower limits. All the English brethren in Orissa, and, with the exception of Mrs. Wilkinson, all the sisters, have been present at this annual convocation; and from the American branch of the Orissa mission we have been favoured with the presence of brother Renel Cooley and his amiable companion. A little more than a month ago our brother was brought so low from fever that hope of his recovery had well nigh fled; but it pleased the Lord to raise up his servant, I trust for extensive usefulness in this land. The improvement that has taken place in brother Cooley's health since he reached Cuttack has been very gratifying, so that he may now be regarded as fully restored.

The first Lord's day after our meeting (Nov. 10th) was one of much pleasurable feeling: eight persons, all of them in the morning of life, and all either the children of members or instructed in the Asylums—were baptized in the name of the Lord. The candidates were—Poona, the daughter of Gunga Dhor; Mina, the grand-daughter of Rama Chundra; Rhadee, the daughter of Seebo Naik, and her husband; Kasuri, (from the Asylum—supported by Louth friends) and her husband; Lesso, (rescued from sacrifice,) and Bhagea, (Asylum.) The ordinance was administered by brother Lacey, and much solemn feeling pervaded all our minds as one and another were baptized into Christ. 'Surely the Lord is in this place,' was deeply felt by many. Prior to the baptism brother Bailey preached from the penitential language of the prodigal, 'I will arise and go to my Father,' &c., a subject fitted to have a salutary influence on the minds of all. Let me ask the prayers of all your pious readers that these lambs of Christ's flock may be preserved from the paths of error and sin, and be conducted safely to the heavenly fold. In the afternoon brother Lacey addressed the candidates, ex-

horting them to 'put on the whole armour of God,' and habitually to look to the source of light and power for supplies of strength and grace. An English address was afterwards delivered by myself, from John xii. 27, 28. 'Now is my soul troubled; and what shall I say?' &c. I think we all felt as we received the memorials of Christ's death, that it was a time of refreshing from the presence of the Lord. An impressive sermon in English by brother Wilkinson, on the 'blood of sprinkling,' closed the public solemnities of this interesting day. How much is said in both Testaments about blood, and how important that the great doctrine of atonement through the shedding of Christ's blood be the daily food of our own souls and the one great theme of our ministry. We may write Ichabod on our pulpits if 'the blood of the cross' be not pre-eminent in the ministry. Learning, eloquence, talent, may be there, and may be admired by the thoughtless multitude, but spiritual declension and death will reign if the life-blood of the christian system and the only hope of sinful humanity be lacking.

The appointed Conference services were held on the following Lord's-day, the 17th; brother Wilkinson preached in Oriya in the afternoon, from Acts xxvi. 17, 18, 'I send thee to open their eyes,' &c. The subject was, the deplorable condition of mankind by nature, and the happy change effected by the gospel. It was impressively shown at the close that the subject supplied an animating motive to labour for the propagation of the gospel; this was the most important work in which the servants of the Lord could be employed, and it was one to engage in which angels might covet to leave their thrones. In the evening brother Stubbins edified us in English, by a lucid, sound, and scriptural discourse, on the divinity, humanity, and dominion of Christ, from Rev. i. 17, 18. Both the subjects were appropriately selected, and much important truth was delivered. On Monday afternoon brother Lacey delivered the annual address to the native ministers, on walking with God, and the connection between this and the success of their ministry. A very suitable subject, as it appeared me. The text was, 'Enoch walked with God.' I thought of Pearce's remark, 'It is pleasant speaking for God when we walk with him.' I trust our beloved fellow-labourers will treasure up in their memories, and practically regard the scriptural instruction communicated to them on this weighty topic. In the evening the native missionary meeting was held, and was one of the most pleasing services of the kind we have had. The speakers were

Gunga, Rama, Damudar, and Sebo Naik, and none of them failed. I would wish, if it were not vain to do so, that you could have heard old Gunga illustrate in striking figurative phrase, how, after a long night of gloom the light was gradually shining on Orissa; the 'sound speech that could not be condemned' of Ram Chundra, on man's ruin and recovery; the musical tones and lucid statements of Damudar, who illustrated the difference between the idolater and the Christian when eternity was at hand; and the persuasive closing remarks of Sebo, on the importance of exertion, and prayer for the divine blessing. If you could have heard all this, you would have thanked God and taken courage; but as you could not do so, let the report of the proceedings excite gratitude.

The reports given by the several churches, while disclosing, as usual, some painful facts, furnished much cause for thankfulness and hope. Additions were reported from all the stations, and at some of them the increase had been very gratifying. It was stated that the removals by death had been very numerous, more numerous, I believe, than in any former year; and here it is proper to advert to what was often referred to with much feeling at our public services, as well as at our Conference sittings,—the death of two much-valued and efficient native ministers. The places of Bamadabe and Bonamallea will not easily be supplied in Orissa. They were *tried* men; they were men of prudence and piety, and their moral worth was great; they loved prayer, and delighted to speak of their Master to others; they 'bore, and had patience, and for his name's sake they laboured, and did not faint.' Grace had done much for both of them, and glory has perfected the work. To them the change was, doubtless, a happy one, but by their removal a breach has been made among the labourers in Orissa, which we must pray the Lord of the harvest to repair.

The business that employed our deliberations was varied and important. The appointments of the native ministers engaged much attention, and was, with their concurrence, satisfactorily settled. The tract and publication department usefully occupied much of our time; 8,000 of the Acts of the Apostles were directed to be printed for separate distribution. It was thought that by the blessing of God it might arrest the attention of idolaters, to read how the gospel message was proclaimed in ancient times, and how some received and believed it, while others 'contradicted and blasphemed.' 56,000 tracts on varied subjects, but all designed to lead the reader to Christ, were ordered to be printed. Many of them are to be poetic ones, the natives being very fond of poetry. Brother Lacey reported that he had translated Bunyan's Holy War, as requested by the last

Conference; and it is trusted, with the assistance kindly promised by the Tract Society, (to which our Society and its missionaries are deeply indebted) and with what we may hope by vigorous exertions to raise in India, that we shall be able soon to print it. Bunyan, beyond all British divines, is adapted to the Hindoo mind. Brother Stubbins is engaged in translating 'Line upon Line;' and another brother was requested to turn his attention to the preparation of a scripture text book, which, it was thought would be a great boon to our native ministers, if well executed. The Conference also attended to the examination of the students. Each of them read an essay, and three of them read sermons. Erabhan, after a temporary suspension, was restored to the institution. Makunda's essay was on 'The priestly office of Christ;' Jugoo's on 'The inspiration of the Scriptures;' Sarthi's on 'Salvation for sinners through the Lord Jesus Christ;' and Erabhan's on 'Repentance.' It was thought that the juniors did quite as well as could reasonably have been expected of them; and the productions of the seniors were deemed in a high degree creditable to their ability and application. Makunda's essay evinced an enlightened understanding of the Levitical economy, and a comprehensive acquaintance with the priestly functions of our Lord; the quotations, too, from Scripture, were very pertinent. Jugoo's was a lengthened, elaborate, and masterly production. These two promising young men having completed their academic course, were received as assistant native preachers. A resolution was passed earnestly protesting against the Government donation to Juggernaut, which is *not* discontinued. It was agreed to resuscitate the 'Dawn,' and that it be published two monthly under its former editor. After our official sittings had terminated, we discussed at the social board the question which is generally considered before we break up,—What more can be done to further the cause of Christ amongst us? The general feeling was, that we are pursuing the right plans, but that if we walked more closely with God, and had a deeper sense of dependance upon him, and greater confidence in him, we might witness more extensive success. The propriety of the sisters accompanying their husbands on their preaching tours was discussed at some length, and the united feeling was, that it was desirable for them to do so, when other duties did not render it necessary for them to remain at home. Thus ended another interesting and pleasing Conference. I think we all feel that our love to each other and for the work is strengthened by these annual convocations; and when after being refreshed and comforted by the society of kindred spirits, the day of separation arrives, we part

feeling that we are 'still joined in heart,' and rejoicing in the blessed hope of meeting in our Fathers presence, when the labours and sufferings of this mortal state shall have closed for ever. In the hope of 'the coming of our Lord Jesus Christ, and of our gathering together unto him, believe me, yours affectionately,

J. BUCKLEY.

LETTER FROM MR. JOS. HUDSON.

Ningpo, China, Aug. 15th, 1850.

MY DEAR SIR, — An excursion of seventy miles out in the Choo-san archipelago, gives rise to the contents of this letter. This summer trip has been made on my part with the intention of preserving that invaluable boon, good health, and preventing, by an occasional outing of this kind, the debilitating effects of a burning sun, with the thermometer upwards of 100° in the shade. Every year I feel the heat less, and retain a good appetite through the hottest weather, which is far from being the case with most foreigners. This year several missionaries have been unwell, and have left Ningpo for the hot season. Another, and perhaps stronger inducement to myself, though, this year, consists in the intended excursion being to the far-famed island of Phoo-too. In company, therefore, with two English Episcopalian missionaries, I left Ningpo about a fortnight since, in a Choosan passenger boat, hired by us. These boats, by the way, are as satisfactory a specimen of the idol-worship of China, as the greatest temples are. They all have a small idol placed in an open box in a corner of the boat, with incense sticks before them. A more striking peculiarity is, that in some boats of this kind, a paper picture is stuck on a board erected inside the box. This picture of the goddess of the sea always has a wide streak of a red colour on it, and so have most Chinese paper pictures of their gods. As in most customs of this old stamp, the Chinese explanations of them are so contradictory, that they only serve to show how little they know about it. This blot of red has frequently and forcibly reminded me of the regulation under the Jewish dispensation, that 'almost all things are by the law purged with blood;' and 'when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both *the book* and all the people.'

A favourable wind and tide took us in five hours from the port of Ching-hae to the harbour of Choo-san, or as it is now generally written, Chu-san. Here we anchored for the tide, and went ashore, where we found several of our Ningpo missionary friends pleas-

antly located; some in the houses built by foreigners, when the British troops occupied the island, thus escaping the intolerable heat of Ningpo. In a short time we weighed anchor and proceeded to Sin-kea-mun, a large village at the eastern extremity of the island of Chu-san, where we remained for the night. Very early next morning we sailed over to the island of Phoo-too, and in a short time after our arrival secured apartments in a monastery belonging to those lazy Bhudhistic monks, who did nothing but eat and drink, and everlastingly repeat 'O-me-to-Füh,' or Amida Bhudda.

After walking round the whole island, we concluded that its circumference was about twelve miles, and its greatest diameter three miles. Its figure is long and narrow, with an irregular rocky shore, and several fine sandy beaches. Abrupt surf-beaten rocks gird many parts of the island; and fantastic scenery, though on a small scale, everywhere presents itself. Here a mountain monastery perched on the side of a high hill; there a deep valley with its shallow sandy beach and solitary cell. Here a pent-up ravine, disclosing nature's wild fancies; yonder a broad bare summit crowned with massive grey rocks. Small plantations of trees and bamboos fill up the hollow sides of the hills, while on the other hand the well-beaten and paved path over the valley with its high hedges on either side, reminds us of our beloved native land in appearance, though not in the aromatic plants which grow amongst them. The hibiscus and rose, the young shoot of the bamboo and the honey-suckle, here twine together in all that luxuriance which an eastern clime, pure atmosphere, and genial soil, can alone produce. The air teemed with innumerable varieties of the dragon fly, butterflies, and the grass with countless grasshoppers. Snakes and lizards, too, were often seen. Ravens, minas, and the world wide wandering crow were the most common birds of their tribe to be seen. Of domestic birds, the sacred-cocks were the only variety, strutting about the court-yards of the temples, as if conscious of a regard for their lives in all around them, living so long that they might be denominated Methuselah-cocks—growing so large as to remind one of the expression, 'there were giants in those days,' and, withal, as sacred as the consecrated geese of Rome's old Capitol. The parasitical monks must not be omitted. They are in general a thin, wan, wretched-looking race, though a few exceptions would lead one to think that they are not always vegetarians as they profess to be. Their dress is a dirty buff-coloured gown, which reaches down to their feet; it differs, however, according to the degrees of initiation, and grades of the monks. The feet are distinguished by a pair of well-worn yellow

shoes, sometimes with pieces of cotton dangling out at the heels, evidently put there because the shoes were too large, or to make them easy to the feet. If the latter surmise is correct, then there is no *via media* between us and them, they are the antipodes to us, for when we are plagued with shoes, we always put the cotton in the toes! A shaved head and bare neck complete the singular appearance of these Chinese Buddhist monks.

The following is a summary of the island, from a volume of statistics which I have procured:—There are on the island of Phoo-too thirteen hills, sixteen peaks, seventeen cliffs, eleven defiles, fourteen caverns or ravines, six bays or inlets, four bridges, six streams, six springs, four pools, three wells, two great monasteries, six large curved roof monasteries, 175 promiscuous small monasteries, and about 6,000 priests, supported partly by an imperial grant of 4,000 Chinese acres of cultivatable land. It must not be imagined though that the fine names given by the Chinese to the curiosities of nature on this sacred island, can be compared to anything more than the exaggeration of a goat into a mountain. The whole island may be said to be unique, but unique more because of the artificial additions of temples, idols, and superstitious monks, than anything which it is in itself. To the mind of a serious christian what a scene it presents! In contrast with the living realities of eternity which vivify and regenerate the human heart and intellect, this island of the ocean sends far and wide a deadening influence, which like a lifeless stagnant vapour pollutes to the very core the vast empires of eastern Asia. This island is the school of Budhistic monks for the whole of central China; the 6,000 monks which belong to it are never on the island together, but few are constant residents, they are spread throughout the length and breadth of the land, gaining a livelihood by preying on the infatuation of the people.

I will recount as far as I can remember, the arguments of a priest, in conversation with us, for the doctrines of metempsychosis. He said they never killed animals, no, not even the smallest insects, because they had souls within them; they had blood the same as human beings; they had life, and they had acute instinct, which last he confounded with the reasoning soul, and maintained that they were the same; also they had pain, fear, and fright, the same as man has, and a dread of death. Still these monks sanction what is worse than even death. A man may immure himself in a cell for his lifetime, in a state of inactivity and idleness, thus wasting his energies and probably going down to a premature grave; or he may sit in a state of abstraction from all around him for weeks, months, and years, always on the point of

starvation because of the little sustenance he takes, and at last perhaps dies of sheer starvation; yet this cruelty to man is rewarded, while the sudden death to animals is condemned.

In another conversation with a monk we obtained from him his notion of Bhudd. 'What is Bhudd?' we enquired. 'He is a god,' was the reply. 'How did he become a god?' 'By meritorious actions.' 'What merit?' 'The merit of a priest.' 'Then Bhudd is a priest?' 'Yes.' 'And a priest can become Bhudd?' 'Yes, by performing acts of merit.' Such is a specimen of the heathen darkness which shrouds the minds of the Chinese! May God in his infinite mercy enlighten, bless, and save them!

My father, in conclusion, wishes me to give his very kind regards to you, and to say that he will write to you when he hears from you next mail. My father has likewise been to Phoo-too, and the excursion has done him much good.

We are anxious to hear the proceedings of the Association, and the result of the attempt made to increase the Foreign Missionary contributions of the Connexion. The Lord be with you, and bless your exertions!

Mr. Jarrom has taken a passage in a vessel called *Oriza*, for London. We suppose he sailed about the 20th instant.

The duties of the mission we have been able thus far to discharge. Le-Seen Sang's assistance as evangelist is very useful. Where is the money to enable him fully to devote himself to this work? We are both well, and have enjoyed good health throughout this summer. Meet us in prayer and praise at a throne of grace. Believe me, yours faithfully,
J. S. HUDSON.

THE CHOLERA IN JAMAICA.

THE following details from the 'Evangelical Magazine, and the 'Wesleyan Missionary Notices,' have a melancholy interest.—'The former of February says—'It cannot be unknown to any of our readers that the island of Jamaica has, for several months past, been suffering from the ravages of this fearful scourge, and that hundreds, and even thousands, of its population have fallen a prey to its virulence. The epidemic is not confined to the large towns and lower parts of the island, but appears to have penetrated indiscriminately to the most elevated districts. At a period of such general calamity, we feel called upon to acknowledge, with devout gratitude, the Lord's goodness in preserving the lives of our dear missionary brethren, and the members of their families, from the fatal effects of the pestilence. It is further most gratifying to state that, so far as our information extends, the Mission

churches and congregations have, to a remarkable extent, been exempted from its ravages.

With a view to relieve the anxieties of those of our friends who are more particularly interested in the Jamaica Mission, and to excite their sympathies and prayers on behalf of the sufferers under this afflictive visitation, we give the following extract of a letter received from the Rev. J. Andrews, under date Morant Bay, Nov. 25th, 1850:—

"I am extremely anxious to let you know a little of our state at this particular and solemn crisis. To enter into detail I cannot; but most gratefully acknowledge the great goodness and mercy of our kind and gracious God to us as a family, and to the people committed to our charge.

"Long ere this you will have received the mournful intelligence from this isle. The cholera, that alarming epidemic, has carried off upwards of 4000 in Kingston alone. Morant Bay has suffered greatly, and is suffering still. It is now raging very much in the Blue Mountain Valley. I have heard of two deaths this morning close to us, and several other cases. Truly, the hand of the Lord is upon us!

"I regret to inform you that, for the last five Sabbaths, I have been laid aside from my arduous but delightful labours. During this time I have been brought very low; but the Lord hath helped me, and hath not yet given me over unto death. As I was recovering from my first sickness, I was seized with the cholera, and was brought to the mouth of the grave; but the Lord delivered me. Mrs. Andrews was attacked with cholera, also, just as I was getting a little better; but as she was very ill, I was compelled to crawl out of bed, to try to help her. I subsequently had a relapse, which has again reduced me, and made me unfit to attend to anything at present. Both Mrs. Andrews and myself have been at the point of death, and were so at the same time, so that we did not see one another for eight days. In fact, we did not expect to behold each other's face again in the flesh; but the Lord has been better to us than all our fears. We both felt that we were in the hands of God, and that he is 'too wise to err, and too good to be unkind.' We desire to record our Ebenezer, and exclaim, 'Hitherto the Lord hath helped us.' Our dear child, too, became very ill; but blessed be the name of the Lord! we are all spared. Many families have all been swept away; but we are still preserved, and desire to feel ourselves safe under the shadow of the wing of the Almighty. We can trust Him still. We regard him saying to us, 'Be still, and know that I am God.' The Scriptures have been very precious to us. By grace, through faith, we were able to claim the promises of God, as belonging to us!"

From the *Wesleyan Notices* we extract the following:—

'Letter from the Rev. Robert A. Johnson, dated Spanish-Town, Jamaica Dec. 12th, 1850.

DETAILS RESPECTING THE VISITATION OF CHOLERA—AND ITS EFFECTS.

ERE this reaches you, you will have received from other sources the painful intelligence that we have been at length visited in this island by that fearful and mysterious scourge of our race,—malignant Asiatic cholera. It is now about two months since the disease first made its appearance amongst us, and during that time its ravages have been truly fearful. In the town of Port-Royal one-third of the population has been swept away; in Kingston it has carried off between four and five thousand, out of a population of forty thousand; and in this place, containing seven thousand souls, it has cut off about twelve hundred. In the country parishes, in many of which it is still raging, the mortality has been equally great; and it is to be feared that, ere it finishes its sad and distressing work, immense numbers of our prædial and labouring population will fall victims to its malignity. I believe that in no part of the world where this fearful malady has appeared, not excepting even India itself, the fountain-head of the disease, has it taken off such large numbers, in proportion to the extent of the population, as in this ill-fated island. Here, too, it has not confined its attacks to the hovels of the poor and expended its strength chiefly upon the sickly, the infirm, or the intemperate; but it has entered the dwellings of many of the most wealthy and respectable members of the community and found its victims in every rank and condition in life. In Spanish-Town, as you may judge from the foregoing statement, it has reaped a plentiful harvest and produced a vast amount of destitution and sorrow. I feel myself incapable of conveying to you an adequate idea of our deplorable situation during the prevalence of the epidemic. You may imagine how severe must have been the pressure of the calamity, when, in a small town containing only seven thousands of inhabitants, the number of deaths, for weeks together averaged between forty and fifty daily. Every man felt that he was in the midst of danger the most imminent. Death stared us in the face at almost every turn. The ordinary avocations of life were either forgotten or neglected. There was an almost entire suspension of all business and labour, and every countenance bore the traces of intense anxiety, apprehension and woe. To add to our misfortunes and misery, the utmost difficulty was experienced in getting

graves and pits prepared in sufficient time for the interment of the dead; and the consequence was, that at the several public burial-places, there was, for some days, a frightful accumulation of unburied corpses, which, putrefying beneath the fervent rays of a tropical sun, impregnated and poisoned the atmosphere with the most noisome exhalations. Upon the medical men, and Clergymen, and Ministers of all denominations, a large amount of labour devolved in ministering to the bodily and spiritual necessities of the sick and dying. 'From morn till noon,—from noon till dewy eve,' the calls were incessant; and even at midnight I was more than once summoned from my bed to hasten to the couch of the dying, and soothe, by the consolations of religion, the last moments of the departing soul. For the first three weeks of the visitation, my health was remarkably good, and I got through my multiplied labours without any inconvenience; but on Sunday, the 11th instant, some slight premonitory symptoms of cholera made their appearance, and I was obliged to resort to medical advice. The symptoms soon yielded to medicine; but after some days they began to manifest themselves again, and although they were kept in check, I suffered from them more, or less, for nearly three weeks. I am happy to say that I am now convalescent, and hope to be soon quite well and strong again.

As soon as possible after the pestilence had broken out a day for humiliation and prayer was appointed by His Excellency the Governor for the whole island. The weather however, proved very unfavourable in this and two or three of the adjoining parishes. The churches and chapels were opened, but incessant and heavy rain prevented the attendance of the people upon the services of the sanctuary. A request was therefore made to the Governor to sanction the appointment of another day for these parishes. He most readily complied; and at a conference of Ministers of various denominations, held in Kingston, another season was set apart for the aforesaid purposes. The second day was most devoutly observed in this part of the island. Spanish-Town wore the still and solemn air of a Sabbath-day. The places of worship were all well attended, although not crowded, as at the time there was almost in every house, one or more sick, dying, or dead, and many were consequently detained at home. I preached on the occasion, and the hearts of all present seemed thoroughly melted. Towards the conclusion of my discourse, the people were sobbing and weeping in every part of the chapel; and my own soul was so deeply moved that for some time tears completely choked my utterance. It was a season not to be forgotten; and I trust that the gracious impressions

then made upon so many hearts will result in extensive and lasting good. I am sorry to inform you that our society here has, in common with other churches, suffered a heavy numerical loss from this visitation. Six of our Leaders have been cut off; amongst them Mr. W. Paul, who was for more than forty years a steady and consistent member of our society, and for the greater part of that time an acceptable local preacher and very useful class-leader. I cannot yet give you an accurate statement of the number of members we have lost; but, judging from returns I have already received from several of the Leaders, it will not fall far short, if it be at all below, one hundred for the Spanish-Town society alone,—a loss which gives an average of one in six.

You will naturally desire to learn what effects of a spiritual kind this heavy judgment has had upon the minds of the people. For other places I cannot speak with confidence; but I can safely say, that in Spanish-Town the rod has not been laid upon us in vain. Many careless souls have been awakened to a sense of their sin and danger, and have begun to seek the Lord. There has been of late a marked and most cheering improvement in the number of our congregations, and the word preached is listened to with an increasingly profound and solemn attention. Within the last five or six weeks I have married several persons who were living in a state of concubinage, and a goodly number are applying to be received on trial for church-membership. Indeed, there seems to be good ground for hoping that the calamity which has overtaken us, will be the means of arousing the careless ones amongst our people to diligence in the Christian life, of inducing those who have long been halting between two opinions to decide for Christ, and of promoting generally a revival of the work of God.

Letter from the Rev. Jonathan Edmondson, dated near Moneague, Jamaica, December 11th, 1850.

DEATH OF THE REV. EDWARD S. THOMPSON.

It is my painful duty to inform you, that death has again invaded our ranks. About half-past six o'clock on Sunday, the 1st inst, the Rev. Edward S. Thompson, Superintendent of the Duncan's Circuit, was summoned to his endless reward. For a considerable period he has been in a delicate state of health, arising, I believe, from anxiety about his wife and children, and over exertion in attending to them, in addition to his circuit duties. I saw him on the 29th and 30th of Nov., on my way home from Black River, Montego Bay, Falmouth, &c.; and conversed with his medical attendant on the evening of the first of those days. From the statements of the doctor, and his freedom from fever

during the night, I was led to hope that he was in a fair way of recovery; but I suppose the fever returned after my departure, or he sunk from exhaustion. Throughout his short affliction, he evinced a strong desire to recover, and live; nor can this be a matter of surprise, as he had two small children and an afflicted wife sojourning in a strange country, with whom he indulged the expectation of returning, as soon as the seasons would permit, to the land of his fathers, in the hope that native air would prove restorative of Mrs. Thompson's health. But his soul was happy, and his prospects clear. The raging of the cholera in distant towns had led him, while in health, to an unusual attention to his state; and he died in the triumph of faith. His character is well described by the 'Falmouth Post,' and I copy the following extract: 'Mr. Thompson was a young man of great promise. He possessed sound, evangelical piety, exercised a proper discretion in the performance of his pastoral duties, and was generally esteemed by the flock placed under his care. He was an earnest, industrious, and devoted missionary.'

RAVAGES OF THE CHOLERA.

THE cholera is producing dreadful effects in this island. It broke out at Port Royal on the 7th of Oct.; and in twenty-four days the deaths there amounted to one hundred and ninety-eight. From many of the parishes the reports are very imperfect; but some idea may be formed of its ravages from the following, which have recently been published as deaths; namely, Kingston, 3, 184, Spanish-Town, about 1,800; St. Thomas in-the-East, 851; and the Lowlands of St. Ann's, 718. Kingston, Spanish-Town, and Port Royal, are now nearly free from it; but it is spreading over almost every part of the country, and producing great consternation. Where it is severe, business of every kind is suspended; those that can, flee to distant places, where they hope it will not follow; and 'marks of anxiety, apprehension, and grief,' are seen in almost every countenance. Even the means of grace have in some cases been necessarily interrupted; many of the schools have been shut up by authority: and a severe loss is likely to be sustained in our finances. Happily, none of the preachers have fallen victims to it yet; but one of our best teachers, several Leaders, and a considerable number of the members, have been removed by it to their final rewards.

But the visitation is not, I hope, entirely lost upon the inhabitants. An awful state of carelessness had crept over vast multitudes; vice, in various forms, had gained the ascendancy; true religion was scarcely cared for by the mass of the population; and ministerial warnings seemed to be of little use. In some places, such as Kingston, and Span-

ish-Town, the inhabitants have scarcely recovered from the alarm and dread which the fearful visitation produced; but where it has not been so severe, and the tidings from other places have been considered, there has been an increase in the congregations, a submission to the terms on which admission into our Society became possible; and we hope a general rousing of the people to serious consideration and pursuit of salvation. The Lord grant that the issue may be a revival of his work throughout the district!

SICKNESS OF BROTHER R. COOLEY.

Recent letters from Orissa state that this dear brother was violently attacked with the diarrhoea and fever on the 1st of last October. He did not leave his bed for seventeen days, and part of the time he was not expected to live. He had, however, got better, and was considered out of danger the first of November. The complaints named above are very prevalent in Balasore and its vicinity. Three of the children at the mission had died, and some others were sick, but it was hoped they would recover. Sister Bachelor's health continued to be poor, and sister Phillips was rather feeble.—*Morning Star*.

RECENT BAPTISMS IN ORISSA.

Nov. 10th, eight were baptized at Cuttack, by Mr. Lacey, as reported in his letter.

Nov. 24th, six were baptized at Choga. Mr. Miller preached on the occasion. Mr. Bailey baptized the candidates, and Mr. Lacey received them into the church and administered the Lord's supper. It was a good day.

Dec. 1st, three were baptized at Cuttack, by Mr. Buckley. The addition of seventeen persons, most of them young, by baptism, in one month, is a circumstance which should excite the gratitude of all who love the cause.

MISSIONARY ANNIVERSARIES.

MARKET HARBOROUGH.—On Lord's-day, Jan. 26th, 1851, two excellent sermons were preached in this place on behalf of the Foreign Mission, by the Rev. J. F. Winks of Leicester. On Monday evening the annual missionary meeting was held: the chair was occupied by Mr. T. Bennett, and interesting addresses were delivered by Rev. J. Lole, minister of the place; Rev. W. Toller, Independent; Rev. J. G. Pike, Junr., and Rev. J. F. Winks. The proceeds of these services, with contributions, are considerably in advance of former years, amounting altogether to £10.

F. S. S.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 148.]

APRIL, 1851.

[NEW SERIES.]

MEMOIR OF REV. H. ROSE, LATE OF BRADFORD, YORKSHIRE.

WHILE some of God's dear children live in obscurity, and die comparatively unobserved, there are others who have occupied important stations in the church of Christ, and lived devoted to his service, whose departure from our world cannot, and indeed ought not to take place without some public notice. This is a generally admitted fact, as appears from the many biographical sketches given in our religious periodicals. And now, in addition to others which have appeared in this miscellany, it becomes our mournful duty to give a concise account of our lately deceased friend and brother, the Rev. Henry Rose, of Bradford, Yorkshire. A brief notice of his death and funeral solemnities appeared in the January number of the Repository, but beside the mere announcement of his death and burial it is presumed some particulars of his life and experience may be acceptable and useful.

He was born at King's Bromley, Staffordshire, April 26th, 1819, consequently, having died November 30, 1851, was in the thirty-second year of his age. When he was very young the family removed and settled in Birmingham, and, as the circumstances of his parents required them to place their children to business when young, he was at an early age put to work in the brickyard. Though denied the advantages of a liberal education, he sought from mere boy-

hood, to improve his own mind, and to obtain knowledge. At the same time he was the subject of serious religious impressions, and being constant in his attendance upon the ministry of the Word, soon perceived the method of salvation, and had peace and joy through believing. Having first given himself to the Lord, he was anxious to unite with his people; and when about sixteen years of age, was baptized, and became a member of the church in Lombard-street. He was diligent and regular in the means of grace, and it was not long before he began to take an active part in the prayer-meetings. The warmth of his manner, the fluency of his expressions, and the propriety of his language, led his friends to expect that he would become an acceptable and useful minister of the gospel, nor were their expectations disappointed. On the 2nd of March, 1837, he delivered his first discourse before the church, and the brethren being pleased with his attempt, and fully satisfied with his general deportment, encouraged him to apply his mind to the work, and gave him their sanction to preach in the villages as opportunities might offer. On the 29th of October, 1838, he applied to the church for a testimonial of character, and a recommendation to the committee of the Education Society, to be admitted into the institution at Loughborough, under the care of the

late Rev. T. Stevenson. After some consideration the friends complied with his request, and he, having preached by the appointment of the committee in several places, and they approving of his character and abilities, received him into the institution.

By this transition from an open-air employment to the quietude and confinement of the study, (having been unaccustomed to close thinking, and now being placed in circumstances so very different from any in which he had been before) he was at first somewhat embarrassed and perplexed. However, he settled down to his work, and for the short time he was in the institution he made considerable progress in his studies. While at the Academy he was frequently called out to supply neighbouring and destitute churches, and, as his addresses were warm, affectionate, and impressive, and full of Christ and the gospel, and his style pleasing and agreeable, he was generally well received.

The church at Whittlesea, in Cambridgeshire, being destitute of a minister, application was made for one of the students, and his esteemed tutor recommended him as a supply. The people were pleased with his services, and invited him to become their minister; and though his term at the Academy had not expired, he, on the recommendation of the committee, accepted the invitation. His removal to Whittlesea was in the year 1840, and here his labours were very acceptable and useful; accordingly, in the report of the church to the Association in 1841, he is described as their 'devoted minister' and his ministry as 'faithful and soul-stirring.' At this station he appears to have laboured nearly six years, when circumstances arose which led him to accept an invitation from the church at Northampton. Here he laboured hard to raise that drooping interest, and though he did not succeed to the extent of his wishes, his ministry was

not without effect, and many there, as well as at his former station, have cause to bless God on his account. From this place he removed to Bradford, in Yorkshire, where he arrived in May, 1848. He entered upon this sphere of labour with all his heart, and considerable success followed his efforts: sinners were converted and additions made to the church. He read much, thought intently, preached abundantly, and the Lord gave testimony to the word of his grace. His incessant and untiring labours brought on pulmonary consumption, and by degrees laid him aside from his beloved work. He was greatly affected when he could no longer discharge the duties of his office as he had formerly done. Means were used to arrest the progress of his disease and restore his health, but, alas! all were tried in vain, and he continued gradually to sink.

A short time before his dissolution he visited Birmingham, in the hope that a change of air would be beneficial to him. His friends were struck with his altered appearance. They had formerly seen him blooming with health, but now he was emaciated, and apparently on the brink of the grave. He very much enjoyed the opportunity of attending public worship with his old friends, and expressed the comfort he felt under the ministry of the word.

The writer had frequent opportunities for conversation with him respecting the state of his mind. On this subject he expressed himself without reserve, he disclaimed all self-dependance, unhesitatingly declared his entire confidence in the atoning sacrifice of the Lord Jesus Christ, and his perfect submission to the will of his heavenly Father under the affliction with which he was exercised. Having paid this last visit to his former friends, and feeling his weakness to increase, he was anxious to return to his beloved flock, and his

dear christian friends in Yorkshire. Such, however, was his debility, that fears were entertained that he would not be able to bear the fatigue of the journey, but he bore it better than had been expected.

Shortly after his return from Birmingham, he addressed a letter in reply to one he had received from the writer, and as that letter is expressive of the state, both of his body and mind, and also of his concern for his little family, it may be proper to transcribe it. He says, 'Accept my thanks for your very kind and consolatory letter, it was like the refreshing spring to the weary, thirsty traveller. I bore the journey much better than I anticipated, and for upwards of a week, was considerably better. During the last few days I have suffered much from weakness and lassitude, and at times have been unable to resist the impression that the time of my departure is at hand. If I feel better in a day or two, I intend going out again for change, to a place about fourteen miles from this, celebrated for the salubrity of its atmosphere. I yesterday sent in my resignation to the church; I felt that I could not do otherwise, for there is no prospect, at present at any rate, of my being able to discharge the duties devolving on a christian minister. It is now just about eleven years since I left the academy, and during the whole of that time I may be permitted to say, without egotism, I have laboured to the utmost of my ability, and frequently beyond my strength, to the injury of my body. I have often thought of the pious Whitfield's expression, "Lord I am tired in thy work, but not of it." I am sure you will agree with me that it is matter of lamentation that after a minister has thus laboured he is compelled to seek by his own exertions that support for himself and family which in other connexions is at least partially supplied. I am endeavouring to live

upon that gospel I have so often preached to others.'

He went to the place referred to in this letter, but did not remain many days, as he felt himself getting worse. He afterwards went to Sleaford, in Lincolnshire, to visit a brother-in-law, the Rev. P. Fowler, Wesleyan minister, and for ten days seemed to derive considerable benefit; he then had a relapse, came home, and scarcely ever went out again. Such now was his extreme weakness, and the depressing character of his affliction, that he spoke comparatively little, but what he did say was perfectly satisfactory as to the state of his mind and the ground of his hope. On one occasion his beloved partner asked him if he had any doubts or fears—he replied, 'Not now, in the commencement of my illness I had *sometimes*.' Indeed he appeared uniformly peaceful and serene. Sometimes when suffering great pain, he would exclaim, 'Oh, that I could fall quietly asleep in Jesus.' This, however, was not the language of impatience, but of desire, for when reminded that he must wait the Lord's time, he instantly said, 'I wish no other.' He had very humbling views of himself, and at the same time a happy assurance of an interest in the favour of God through the infinite merits of the blessed Redeemer, hence he would say, 'I have many imperfections but all are forgiven for Jesus' sake.'

When sometimes he has appeared as if dying, Mrs. R. has enquired, 'Is your mind comfortable?' he has replied, 'All is right, I am on the rock, I am going to glory, Jesus is my only hope, I trust in him alone.' In the morning of the day on which he expired, he said to his beloved wife, 'My dear, I shall die to day.' She replied, from the fulness of her heart, 'Can you give up the dear babes?' He answered, 'Yes, has not the Lord promised to be the

father of the fatherless, and the husband of the widow.' He then, as strength permitted, prayed that God would be their friend, and their everlasting all. During the day, his head was much affected, and he spoke as if addressing absent persons as though they were present. At length he fell into a kind of lethargy till the evening, he then slept an hour or more, when Mrs. R. perceiving a difference in his breathing approached the bed, which she had no sooner done than he reclined his head, fixed his dying eyes upon her for a moment, and then closed them in death. So calm and peaceful was his exit that the exact moment of his departure was unknown. His frequently expressed wish was granted, 'he fell quietly asleep in Jesus.'

As a minister, Mr. R. was plain, energetic, and strictly evangelical; the dignity of the Saviour's person, and the merit of his sacrifice were themes on which he delighted to dwell. He preached Christ crucified, and what he preached to others was his

own comfort and support under a lingering affliction, in the hour of death, and in the prospect of eternity.

By a mysterious Providence he has been removed in the midst of his days, and thus the church has been deprived of a faithful minister, and the sorrowing widow and two babes, of the kindest and tenderest of husbands and fathers. The part taken at his funeral by the ministers of different denominations, and the kindness he received during his trying affliction, not only from his own people, but from christians of various religious communities, are evidence of the high esteem in which he was held, and must be regarded as highly honourable to his memory. May the bereaved widow be supported under her heavy loss; may her children ever be under the care of a gracious Providence, and grow up to know the God of their father, and may the church soon be provided with an affectionate, faithful, and useful minister.

G. C. B.

THE VINEYARD AND ITS FRUIT.

THE cultivation of the vine was a common avocation among the ancient Hebrews, and this circumstance accounts for the frequent allusions to the vineyard, and its appurtenances, the tower, winepress, vintage, &c., in the sacred writings.

A vineyard is an enclosed garden, where the vine is cultivated; and anciently these were very plentiful in Canaan, especially in the province of Judah. The 'tower' in the vineyard was a high, strong, and in some instances a commodious building, in which the dresser could be accommodated, or the watchman elevated and protected, and from which the latter could overlook the vineyard, and descry, annoy, or drive away the intruding enemy. The 'winepress' was

the place into which the grapes were thrown when newly gathered, and the juice thereof pressed or 'trodden' out. The 'vintage' was the season for gathering and pressing the fruit. In a good season it would commence at the end of harvest, in the month of June, and continue till the month of October. A 'fruitful' vineyard, containing a 'thousand vines,' was estimated at the annual value of about 1200 shekels of silver, 1000 of which were claimed by the owner as rent, and 200 by the dresser as the reward of his toil. See an allusion to this, Isa. vii. 23. Taking the highest estimate of the sterling value of a 'silverling,' 2s. 6d in our money, it appears that a fruitful vineyard containing a thousand vines, was expect-

ed to produce fruit of the annual value of £150, the owner to receive £125, and the dresser £25.

Several of the facts now stated are referred to in Isa. v. 1—7; and Matt. xxi. 33—41. There, the church of God is described under the simile of a vineyard, and the position, and obligations of its members impressively set forth.

Is the vineyard 'a garden inclosed,' whose soil is cultivated with care, and on which superior privileges are conferred? so it is with the church of God. It is God's own property—an enclosure in the wilderness—the 'garden of the Lord.' His providence, power, and grace constitute the wall of protection by which it is surrounded. It is the 'sheepfold' of the flock, whose entrance is guarded by the 'chief shepherd' of the sheep. It is the 'city of our God,' to whose defences there is a typical allusion in that beautiful language, — 'Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death. This is a vineyard 'in a fruitful hill; the stones have been gathered out of it,' and incessant labour is bestowed upon it. Here are the needful implements for cultivation. Ordinances are administered, and influences felt, highly calculated to enrich the soil, to invigorate the plant, and to secure spiritual fruitfulness. Here are realized the cheering, and fruit-producing rays of the 'Sun of Righteousness,' and the refreshing presence of Him who is 'as the dew unto Israel,' who pours upon his vineyard the 'early and the latter rain. Here we have 'fellowship with the Father, and with his Son Jesus Christ.' As the great Jehovah, in Eden of old, walked among the trees of the garden, holding sweet and holy fellowship with our first parents there,

so he comes down into his church now, to commune with his people and to bless his inheritance. And although these privileges are not enjoyed in perfection here, they are the pledge and foretaste of that perfect blessedness:—

'Which for the church of God remains,
The end of cares, the end of pains.'

Is the vineyard an enclosure, where the '*vine* is cultivated?' such is the church of the living God. For the vine it is intended, and to the nature of the vine its arrangements are adapted. By nature man is allied to the 'wild olive tree,' (Rom, xi. 17), and he is not prepared for the soil of this vineyard until cut off from the old stock, and engrafted into Christ, the true vine. It is when the heart is changed, the soul regenerated, and guilt removed through faith in the atoning Saviour, that the tree may be planted in the garden of the Lord. Thus, believers are designated 'trees of righteousness,' 'trees of the Lord,' 'planted in the house of the Lord.' Peculiar influences may sometimes combine to bring into the church one who is not a 'new creature in Christ;' but there he will not be at home, and happy, nor ought he long to remain. 'Every plant which my heavenly Father hath not planted shall be rooted up.' If, after due time of trial fruit does not appear, the barren professor must be cut down, the 'axe' laid to the root of the tree,' and he must be thrown aside as a reproach to religion, and a dishonour to the church, 'Lo, these three years do I come seeking fruit on this tree, and find none; cut it down, why cumbereth it the ground.'

Now, when a vineyard has been fenced, planted, and long and careful culture bestowed upon it, what more rational than the expectation of fruit? God, the owner, expects fruit from his church. Look at the labour and expense bestowed upon it. All the great movements of his grace and

providence, from 'the beginning of the creation until now,' have had a bearing on the position, privileges, and progression of this vineyard in the wilderness. For her good his will was revealed—Providence works—the Saviour died, and lives to intercede—the gospel ministry was instituted—the promises are given, and the Spirit strives. And if all this, and infinitely more than this has been done, will not the owner expect a return?

The 'dresser' of this vineyard also expects a return. Like the husbandman he toils in hope. The great revenue of praise and glory should ascend to God the owner. But those who consecrate their time, talents, and energies to the cultivation of the garden, prune, dig, and dung, in the expectation of a crop, and if fruit do not appear, will be disappointed and discouraged. 'Who planteth a vineyard and eateth not of the fruit thereof? or, who feedeth a flock, and eateth not of the milk of the flock?'

The fruit of this vineyard should be legitimate, 'Can the fig tree bear olive-berries? either a vine figs?' Every tree in the garden of the Lord should bear fruit 'after its kind.' Here it is natural to look for the fruits of *holiness*, of heavenly-mindedness, of sincere *devotion*, of *brotherly love*, of *active exertion*, and of *grateful liberality*, and *self-denial*. It is by such fruits especially that the true character of a believer is developed and illustrated, and that the church is distinguished from the world. The disciples of Jesus are spoken of as 'having their fruit unto holiness,' being saved 'from their sins,' and, as redeemed from all iniquity, 'being purified unto Christ as a peculiar people.' They are directed to 'call on their Father in secret, to pray without ceasing; and in all things by prayer and supplication with thanksgiving to make known their requests unto God.' They are to prove to the world their christian discipleship, by the proofs of

love one towards another, to 'let brotherly love continue,' and are solemnly assured, that in the absence of love to those who bear the image of Christ, there can be no proof of love to God himself. They are encouraged to individual exertion for the good of each other, and of their fellow-men, by the direction to 'go into the vineyard and labour,' and the assurance, that they shall receive 'whatsoever is right,' as God 'is not unmindful of their work and labour of love.' They are to let their light shine before men, not putting their candle under a bushel, but placing it on a candlestick, bearing in mind also that 'pure and undefiled religion' requires that they 'visit the fatherless and widows in their affliction.' And as the interests of religion have to be sustained at home, and her precious blessings disseminated in distant lands, chiefly by the instrumentality of the church of Christ. They are to be fruitful in personal sacrifices, 'and pecuniary liberality — giving *themselves*, if need be, to the work of the Lord, 'laying up in store as God has prospered them,' that they may have the ability 'to do good, and to communicate,' believing that 'with such sacrifices God is well pleased.'

It is affirmed by writers on natural history that of the vine there are about twenty species. In the fruit thereof it is natural to look, therefore, for great variety. And if a vineyard were planted wholly with *one* species of vine, as there might be considerable diversity in the age, strength, and position of the trees, we should not expect uniformity in the fruit of each. Thus it is in the vineyard of the Lord. All in the church should bear fruit; but as trees 'planted by the rivers of water,' that fruit will be regulated by the 'season.'

In the natural temperaments, the spiritual growth and relative circumstances of believers in the same church there is a considerable diversity. Some pass through a season of prosperity in which everything is fa-

vourable to fruitfulness, when others at the same time are passing through a season of adversity and discouragement most withering and blighting in its tendency. Among the leaves of the afflicted should be found the fruit of patience and submission—of the tempted, the fruit of endurance,—and of the prosperous, the fruit of gratitude and liberality.

This fruit should be proportionate in quantity and quality. If we occupy a high position in the church or the world, are capable of exerting a powerful influence, are furnished with distinguished privileges, with numerous opportunities of usefulness, and large resources of moral, pecuniary, or intellectual power, more fruit will be expected from us than from others less favourably situated. Nature is true to this principle all the world over. Let the dresser of the vineyard cultivate thoroughly, manure liberally, tend carefully, and prune judiciously, and as a rule the results will range in the same proportion. Thus it should be in the vineyard of the Lord. The fruit of the christian, who is planted in the rich and favourable soil of happy England, should be larger in quantity, and superior in quality to that of the converted Hindoo who has to struggle for a spiritual existence on the blighted plains of Hindostan. The person who receives ten talents, should make larger returns than he who receives two. Where much is given, much will be required. 'Freely ye have received, freely give.

How desirable it is that all fruit-bearing vines should be *in* the vine-

yard. It is a place of protection and of privilege. A fruitful tree on the mountain, or the way side, is an anomaly that requires explanation. The fowls of the air will feed upon it, or the traveller will pluck it. In christian congregations a few may be found, whose countenance is constantly given to religion, and whose personal piety there is no valid reason to doubt, but who are not enrolled among the followers of the Lamb. Should not these prayerfully consider their peculiar position? All fruit-bearing christians should be in the church, that they may receive the benefits of christian fellowship, participate in the observance of christian ordinances, and that their fruitfulness may more and more abound.

How important that all who *are* in the vineyard should be fruitful. As a fruitful tree out of a vineyard, so a barren one within it is clearly in a wrong position. Am I planted in the courts of the Lord? let me ever remember that the owner and the dresser will expect fruit in its season. As the mere *wood* of the vine is fit for nothing but the fire, there must be grapes, or the expectations of the owner will not be met.* Are the fruits of holiness, love, devotion, activity, and benevolence apparent in my history? If the Lord of the vineyard should come to seek fruit on me *now*, would he find it? Would he be satisfied, or complain? Would he look on me with complacency, or say,—'Cut it down, why cumbereth it the ground?' T. GILL.

* John xv. 6.

THE PLEA OF CONSCIENTIOUSNESS EXAMINED.

As conscience is that faculty of the mind by which moral agents judge of the nature of their own actions, implying a comparison of them with some standard of moral conduct, so conscientiousness is that quality which is manifested and displayed, when our

actions are according to the dictates of conscience, and when there is a scrupulous care to do what our conscience pronounces to be right and just. In every case it behoves men to act conscientiously, so that all they do, and all they say, the entire of

their motives and actions shall be according to the dictates of conscience; and a person who ever acts and speaks under the influence of this rule is usually supposed to be not only very cautious but also very excellent and praiseworthy. The plea that is advanced by him, that his conduct has been conscientious, is frequently admitted as a sufficient apology for his conduct, if not as a triumphant proof that it was proper and commendable. As however it has often been apparent that some courses in the pursuit of which their apologists declared their entire conscientiousness, are such as involve a disregard of all rights and obligations, and a palpable infraction of the laws of God, it may not be unsuitable to examine this plea, with a view to ascertain its value, and, if possible, to find some infallible rule by which conscience in all cases should be directed and controlled. If it was obvious that the mind had clearly apprehended, and firmly embraced a rule and standard by which to judge of its actions and to determine its course, which was holy, infallible, and divine, there would be considerable weight in the plea of acting conscientiously; and he who ever did or sought to do this would have strong claims on the affection and respect of moral and intelligent beings; since, though it might be presumed that the infirmities and errors inseparable from all mankind, would occasionally bias the purpose, the supreme desire to conform to this unerring standard, would ever lead in the main to a judgment and a course of action conformable to it. But this very essential element of a well regulated mind is often wanting; the infallible rule above referred to is either not apprehended, or the views taken of it are so coloured and distorted, that it is of no effect, and a whole series of actions, in which the agent regards himself and confidently pleads for himself as being strictly conscientious, is vicious in principle and mis-

chievous in execution. It is easy to plead conscience if that is the last appeal;—but this can only be done successfully when the actions themselves, the subject of the plea, are manifestly virtuous and praiseworthy. The human heart is notoriously deceptive, and every one, before he adventures on the plea of conscientiousness, as a defence for his conduct, should endeavour to ascertain whether, if tried by the rule of righteousness, or by the searcher of all hearts, 'by whom actions are weighed,' his course would be approved. So certain are the principles involved in these observations, that there are many cases in which the plea of conscientiousness, instead of defending, only aggravates the criminality of men;—a few of which we will now adduce.

'That which is highly esteemed among men, is abomination in the sight of God,' was the testimony of the Son of God when the covetous Pharisees who 'justified themselves before men,' derided him. They doubtless acted conscientiously, and were successful in their attempts to convince those around them of their excellence, while their conduct was hateful to God. Their justification of themselves, and their plea of conscientiousness seemed only to show how even their mind and conscience, by repeated acts of wickedness were perverted. Almost every kind of wickedness has been placed under the protection of conscientiousness, but this cannot shield it from the charge of moral delinquency, just reprobation, or ultimate punishment. Men may deceive themselves, and close their eyes against the light of truth and justice, but that will not interrupt or stay the proceeding of the divine government. Thus we read in the oracles of truth; 'There is a way that seemeth right unto a man, but the end thereof are the ways of death.' 'The way of a fool is right in his own eyes.' 'There is a generation that are pure in their own eyes and yet is not

washed from their filthiness.' These are all exhibited as very conscientious persons, *their ways are right in their own eyes*, and yet what are they, and what is their character and condition before God? His own words reply: 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight.' In their case, then, the plea of conscientiousness is of no avail. So again the plea of the persecutor for his murderous deeds cannot be allowed. 'The time will come,' said our Lord, 'that whosoever killeth you will think that he doeth God service.' Here is, in a perverted sense, the highest form of conscientiousness. To think, and believe that an act is just and right, is something important; but to think and feel that it has a peculiar acceptableness in the sight of God, and to perform it with that view, rises in the scale of moral excellence, and sanctifies the deed as one in which conscience not only is a consenting and approving party, but over which it rejoices and offers thanks to Almighty God.

The history of the true church of God shews how fearfully our Lord's words have been fulfilled, from the persecutors in the Jewish Sanhedrim down to the time when British bishops returned thanks for the burning or incarceration of their victims. Right conscientious men were these persecutors; they could plead that they 'thought they did God service,' while they were 'accounting' his people 'as sheep for the slaughter,' and violating the first laws of humanity, and the plain commands of God. But did the vicious and infernal principles on which they acted, and by which they regulated their consciences, and vindicated their deeds, exempt them from the reprobation of posterity, or shield them from the judgments of God? Did the adoption of this perverted rule

exonerate them from the guilt of atrocious cruelty and wilful murder? By no means. The perversion of their understanding and conscience was itself a criminal proceeding, and aggravated the guilt of their course. In his writings and speeches the inspired apostle of the Gentiles teaches this truth plainly. 'I verily thought with myself,' he said before Agrippa, 'that I ought to do many things contrary to the name of Jesus of Nazareth,' and hence he sanctioned and encouraged the martyrdom of believers, he 'breathed threatenings and slaughter' against them, and 'persecuted them unto strange cities.' In all this he was a conscientious man, and a pharisee, and 'touching the righteousness which is in the law, blameless' in his own estimation. But when enlightened from above, did he admit the validity of the plea of conscientiousness as a defence for his past conduct, and a proof of its innocence? Hear his own words, 'I was a persecutor and injurious,' and thus became the 'chief of sinners.' I am 'less than the least of all saints; the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.' The murderous deeds which the apostle committed when in a state of unbelief, ever humbled him before God; and the thought that he then acted conscientiously was never appealed to as a palliation for his crimes. Perverted as the human mind may become under the influence of false principles, there is no violation of the laws of God, nor any infraction of the rights and claims of men that might not, under such perversion be committed conscientiously. But this is no palliation or defence of guilt. 'If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.' This darkness is in itself criminal, as well as the deeds done under its sanction.

Not to tarry any longer on these revolting illustrations of a blind and

murderous, and iniquitous conscientiousness, it may be further observed, that there are so many subtle and insidious influences which are apt to insinuate themselves into the human heart, and thus, insensibly influence the motive, becloud the understanding, warp the judgment, and pervert the conscience, that when the plea of conscientiousness is advanced, it is important, if we wish to be clear of deception, and judge actions aright, to enquire into the actual position, relation, and tendencies of the party by whom such a defence is offered. Has he any personal interest in the transaction? Does the course that he professes to have pursued, advance those interests? If so, there is reason to fear that his conscience has been rendered subservient to his own advantage. The judgment and conscience are often unfaithful in these cases. Few men, possessing a due share of self-knowledge and ingenuousness, are willing to trust to their own judgment in matters in which their own interests are involved, being aware of their powerful influence on the understanding and conscience. Wise men do not pay much regard to professions of conscientiousness in circumstances where self-interest is affected. The loudest are often of the least value. Again; has the acting or speaking party, who urges the plea of conscientiousness as the defence of his conduct, any sentiments of ill-will, envy, jealousy, or feeling of competition against those who are affected by the deeds he thus defends? If he has, who that is acquainted with the obliquities of which the human mind is capable, can attach any importance to such a defence? There are passions which in their operation are 'cruel as the grave,' and relentless as cruel; and in their mildest form will surely bias the integrity of the purpose. No professions of conscientiousness can be admitted as a covering for aggression or accusation in such cases, as the person who makes

them, is manifestly subject to influences which are fatal to all correctness and excellence, either of word or deed. Further, has the active party any known tendency to artifice, finesse, duplicity, or tergiversation? Is it apparent that policy and management have any place in his intercourse with men? Then everyone may be assured when he hears any extraordinary professions of conscientiousness, that there is simply an extra reason to doubt whether there has not been an unusual amount of self-deception on the part of the actor himself, and whether his large and earnest professions of conscientiousness are not intended to answer a double purpose: viz., first, to complete the perversion of his own judgment, and second, to prevent the suspicion, or obviate the scrutiny of others. In innumerable instances the plea of conscientiousness has deceived all parties; both the agent, the patient, and the spectator. It is therefore, a plea which is of very doubtful authority, and can only be admitted when an appeal can be fairly made to some divine and infallible rule of conduct, and the whole transaction and motives and spirit can be shown to be in perfect accordance with it. Then, in whatever circumstances a person may be placed, whoever may be his interrogators or judges, he will 'not be ashamed, for he has respect to the statutes' of the Most High.

The only infallible rule by which the conscience can be guided is the will of God. That will, as revealed in his Word, written on the tables of the law, amplified and illustrated in the discourses of our Lord, and his inspired apostles; summed up in the two great commandments, but extending itself to every relation, thought, word, motive, and deed, presents a rule which has authority, rity, divinity, truth, and propriety, for its vindication. No other rule can be found which is infallible, and unmingled with evil. Those rules of action which have been put forth by men are

all of them defective, and are mostly absolutely vicious. One, himself a polluted libertine, but a distinguished philosopher nevertheless, made his feelings the standard of morality. 'All that I feel to be right is right.' Another makes the civil law and every man's own judgment the standard of right and wrong. Another teaches that a strong propensity to any action, however criminal, was a sufficient excuse for the act itself. And another, that men are so entirely the creatures of circumstances, that there is no such thing as virtue or vice, and that none can be deserving either of praise or censure! Such are some of the rules of conduct propounded by philosophers. The innumerable maxims of worldly men need not be repeated. Those who act on them would be conscientious in the perpetration of any crime that suited their convenience. For the most part they and their disciples have displayed their principles by their practice. Hence it was when the infidel power of France wished to find a pretext for possessing himself by fraud, or force, of the thrones of Spain and Portugal, the maxim was laid down that 'what state policy required, justice authorized.' In fine, when men presume to form rules of conduct for themselves, it has been invariably found that self interest, cupidity, or the baser passions have dictated the rule by which their conduct was guided. Some indeed have impiously professed that they have invented a purer code of morals than that which is given in the Holy Scriptures. But their improved morality, when it is brought to the test of examination, is found to be a mere revival of some of the dogmas of the gnostics and ascetics of former times, thus comprising a rule, which while it is absurd in itself, is also dishonourable to God, and injurious to men. It is moreover destitute of sanction and authority, and is sustained only by maxims of human prudence. The abettors of these dogmas have not had

the honesty to acknowledge the true source of their improved rule of conduct, nor do they by any part of their spirit or deportment, ever deficient in the humility and reverence imposed by the gospel, commend the influence, or excellence of their rule. The weak inventions of men tend however to demonstrate by contrast, the excellence, as well as the reasonableness of the law of the Lord. The will of God, then, as revealed in his Word is the only infallible and authoritative rule of action, and hence it is incumbent on all who would have 'a conscience void of offence,' to acquaint themselves with that will, try all their actions and motives by its great and obvious principles, and seek for that guidance and enlightenment from above which is needful to enable them to know the will of God and do it.

But conscientiousness is sometimes urged as a defence in the domain of thought and opinion, pertaining to religion, and that in behalf of sentiments which are most evidently in direct antagonism with the divine word. If a person deliberately rejects the holy Scriptures as a revelation from God, he may be regarded as guilty in the sight of God, but men have no right to inflict any punishment upon him. His plea of conscientiousness must be left to the decisions of that day when the secrets of all hearts will be judged. That he will then be confounded, no christian can hesitate to believe. It will then be seen that he was 'willingly ignorant,' and inwardly hostile as to the evidences and principles of the revelation of God. Error is seldom, perhaps never innocent. So, also, when a person makes his own feeble and finite, not to say depraved and selfish thoughts and perceptions of what religious truth, and the means of acceptance with God should be, the rule by which he judges of the mediatorial scheme of reconciliation unfolded in the New Testament, and rejects, sets aside, or disregards those features

of the system which do not accord with his preconceived notions, while he professes to be, nevertheless, a disciple of Christ, he may claim to be regarded as very conscientious, and attempt to raise the cry of bigotry and persecution against those who condemn the freedom he uses in mutilating or wresting the oracles of God, and with a bitterness which seems peculiar to the section, denounce those who are so simple hearted as to believe 'the true sayings of God,' and sit at the feet of Christ and his inspired apostles, and receive with meekness and docility 'the engrafted word;' but his boast of conscientiousness should not prevent the believer from repudiating his so called liberal but in reality false and infidel principles, and will not defend him in the day of account. If he rejects 'the testimony God has given of his Son,' if he 'counts the blood of the covenant wherewith he was sanctified an unholy thing,' if he 'does despite to the Spirit of grace,' he cannot be interested in the blessings of that covenant he despises, nor be a living stone in Christ's spiritual house. Real conscientiousness, which is approved of God in the formation of the principles of our belief, can only consist with an humble endeavour to ascertain the will of God from his own words, and a determination to follow where his truth obviously and plainly leads, however much that may oppose our previous conceptions, early prejudices, or the pride and self-sufficiency of our own heart.

The principle that what a man thinks is right in morals, or true in religion, from the mere exercise of his own mind, apart from, and independent of the oracles of God, and that a conscientious belief or practice, according to these thoughts is commendable and virtuous, and ought to secure the favour of good men, is unsound and vicious; it is a principle which no one can endorse, without treason to revealed truth, to holiness, and to God.

Simple conscientiousness, on this principle, is no defence before the bar of God and truth. The Jews 'made void the law of God' by their traditional maxims. They thus evaded the purpose and explained away the meaning of the commandments of God, and in effect substituted their own. Doubtless they acted conscientiously according to the rule they had thus forged for themselves. But were they approved of God in their deed? Not at all. It was said by the highest authority, 'in vain do they worship me teaching for doctrines the commandments of men.' They had many earnest characteristics, they were very zealous, 'compassing sea and land to make one proselyte;' they were very scrupulous, tithing the 'mint and anise and cummin;' they were very fair to look on, and made an ostentatious profession with 'long prayer;' in various ways they performed great works, and in all, according to their teaching and their self-originated notions, they were so conscientious as even to parade their good works before the very throne of God, but he who knew what was in man denounced heavy woes upon them for all the crimes they committed under these perverted ideas of religion and duty.

What, then, in conclusion, is the course whither these observations tend? Do they not reveal to us the high importance of taking the revealed will of God our ruler and judge as our sole guide, both in doctrine and practice? Do they not call on every one not to rest on his own feelings and judgment simply as a safe rule as to the character and tendency of his course, but to try his thoughts and ways with earnest and honest care by the 'lively oracles,' as in the presence of him who 'searches the heart?' and will they not suggest to every considerate reader that instead of making a hasty profession of conscientiousness, it is wise to search his own heart, that no false rule of action may be cherished within him, no unhallowed motive

may influence him, and no self-deception may pervert his understanding, or bias, or blind the operations of the conscience? and sensible of that liability to err which is inseparable from fallen and fallible man, make his earnest appeal to the fountain of light and truth: 'search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.' The inspired apostle expressed himself with modest caution on his own course; and so will every one who rightly apprehends the breadth and comprehensiveness of the divine law. He said, 'we trust we have a good conscience, in all things willing to live honestly.' The deceitfulness of sin, and of the human heart, as well as the example of the holy apostle commend this dif-

ference. The existence of an inspired and infallible rule of conduct, which reveals to us 'the way in which we should go,' will ever be matter of thankfulness to the humble christian. To this he can confidently refer as that which is given of God to illuminate our minds and renew our hearts, to teach us true and divine morality, as well as the way of salvation. It is the infallible criterion, the divine test of principles; and amidst the doubtful morality, the high sounding pretences, the fluctuating, contradictory systems of human philosophy, and the ever-erring judgments of men, that word will remain clear as the sun, divine as its author, and firm as his eternal throne. 'There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand.'

J. G. L.

QUALIFICATIONS OF SABBATH SCHOOL TEACHERS.

(Continued from page 112.)

LEARN to discriminate intellectual endowments and moral characteristics in those whose minds you aspire to cultivate. Judgment is important in all the pursuits of life, but in none more so than in the instruction of the young; and we fear it is nowhere less abundant than in the economy of Sabbath-schools. Many warm hearts beat for their welfare, and much knowledge is consecrated to their improvement and success; but we fear that Sabbath-school teachers, for the most part, look on their class as a whole, without learning to judge of the peculiar features of its individual parts. It would be just as excusable for a minister, or a parent, to do this in relation to the individuals committed to their care, as it would for those who devote the Sabbath to the instruction of the young. If we are asked to account for this deficiency in the case above mentioned, we should

refer it to a neglect of self-culture in the teachers, and their unacquaintance with the philosophy of mind: a teacher's efforts must accord with his capabilities and endowments. Permit us, much esteemed friends, to urge you to learn to discriminate the mental features and proficiency of your class. You will find some children to be quick in apprehension; cultivate that quickness to the utmost; but impose not on the dull child too intellectual a task. Others have strong memories; improve them; but try to balance this gift by teaching such children the art of thinking; and pursue the converse case if required. Never stifle that curiosity which is the source of all progress; keep it within proper bounds, and do not commit the mistake of supposing that children cannot reason, or that they all can reason equally well. Observation and experience teach that chil-

dren often draw inferences that oppose correct moral notions, when a word of caution from the teacher would avert so great an evil.

Pay equal attention to the moral peculiarities of every child. Observe the tender-hearted, and utter not a word to him that would wound his feelings, damp his ardour in the pursuit of knowledge, and make him afraid of doing his best, for fear of exciting your displeasure. Keep a watchful eye on the affectionate, and seek to give refinement and permanence to their sympathies, by displaying in your own character all the graces that attract and swell the emotions of love; and do not omit frequently to place before such hearts, Him who is altogether lovely. And let not the perverse and stubborn child be overlooked. Bring not to bear on such the discipline of terror, but the discipline of love mingled with decision: a stone may be broken on a cushion, as well as on a hard surface; and the sunbeam will melt the icicle which is unimpressible by the stern northern blast. Be very vigilant of the downright vicious. These will require all the wisdom and goodness you can command; and rough rebuke will be less effective in subduing their dispositions, than kind and patient endeavours to promote their instruction and happiness. Present to such children the pure and benevolent character of him who took little children in his arms, put his hands upon them, and blessed them. Tell them of his love and melting compassion; assure them that in his full heart, feelings of holy and gracious pity towards them were kindled, that

'For them he paid his life below,
And reigns for them in heaven.'

Charge upon yourselves this duty. To neglect it will make your efforts futile, for moral agencies alone can compass a moral end, and you ought not to expect to see the character of the children formed rightly, if you do not adapt your learning and instruc-

tion to their intellectual and moral peculiarities.

Every Sabbath-school teacher should be a strict economist of time. We have long deplored the absence of this qualification among those whom we are happy to regard as invaluable coadjutors in the great work of winning souls. Punctuality is indispensable to the prosperity of a Sabbath-school. Without this, all will be done late, or in a hurry, and confusion will reign where order should be supreme. If we could subscribe to the dogmas of craniology, we should say, that every teacher in a Sabbath-school should have the 'organ of time' largely developed, and modified by 'conscientiousness.' He should not only know the hour the school assembles, but know that at that hour it is his duty to be there. He should be very familiar with the word 'precisely,' and be more anxious to be at his post 'at the time,' than about the time, and forecast for this by making his arrangements accordingly. Instead of doing so; alas! how differently do many act. They come to the school when the opening prayer is being offered, or when the children are going to their classes, and thus increase the confusion instead of trying to lessen it. And the same infirmity is not confined in its manifestation to the school. Such a person will be late at worship, and late at almost everything. Of course children will think lightly of a virtue their instructors do not cherish, and will be late at school and worship, because their teacher is so. And when the business of the class commences, teachers should show that they are economists of time. A proper proportion should be given to every branch of instruction,—to the reading, spelling, and explanation of the passage under notice, while a few minutes should be reserved for a pointed and practical application of the truths brought under consideration. Every judicious teacher will know how to make arrange-

ments most suitable to the class over which he presides, and will soon find the advantage of such a plan as that hinted above. The children will make steady progress in the various branches of knowledge—will contract the habits of attention and method, without which, intellectual and moral proficiency is impossible. Thus, beloved friends, be careful to use well the hours of the Sabbath day. In them you have a great work to work, a great duty to do; they are part of the capital with which you trade in things of countless price. Crowd in them, then, all the high and holy endeavours you can use, and so shall they tell for something in the eternal destiny of your own immortal spirit, and those of the dear children committed to your care.

The last qualification we would mention, is that of determined perseverance. The nature of our work forbids us to hope for speedy results: the human mind and heart are slow to recompence the labourer's toils. The time, too, allotted for instruction should abate our anticipations of immediate success. Only four hours in the week are devoted to the improvement of those, who receive scarcely any other instruction. Society must be in a wrong state where children receive all their education in a Sabbath-school; and a fearful amount of responsibility lies at the door of legislators and parents, and the oppressors of the poor. It is a deplorable fact, that the circumstances in which by far the greater number of our Sabbath-school children are placed, causes them to forget all they learn on the Lord's-day. Doomed to hard toil from sunrise to sunset, mingling with the vicious in the workshop and the not less vicious at home, left to spend their leisure hours in idleness or criminal pursuits; it is vain to hope that they should make rapid advances in knowledge and virtue. Teachers, therefore, must let patience have her perfect work, and not be

daunted by the influences arrayed against their amiable endeavours. They have to contend with the most vulgar prejudices and deep-rooted depravities, for our Sabbath-school children are a correct type of the class from which they come. Moral indifference and carelessness of truth—no love to goodness—no fear of God—thoughts fixed on things seen and temporal—and intense love of evil, combine to darken the mind, and blunt the moral sensibilities of the juvenile portion of the working-classes of our land. Wonder not, then, beloved fellow-labourers, that the mind of your youthful charge is slow to receive instruction, and their hearts hardened against your lessons of truth and piety; but 'in patience' possess ye your souls. Some who promise to reward your toils, will be moved from your sphere of labour, and the good thoughts and feelings of others be like the morning cloud and the early dew, which goeth away. But yours is only the common lot. No great work was ever accomplished without resolute perseverance, and none ever will be. Jewels are found in the bowels of the earth; pearls lie buried deep in the ocean; science keeps her arcana closed against the superficial and impatient enquirer, but unveils her mysteries to those who resolve by continued research to win from her the secrets she so jealously keeps; moral reformers must do long and fierce battle with the system whose overthrow they seek; and like one of Bunyan's pilgrims, fight till the sword grows to their hand. Bow then, to this stern law, be content by it, to have your manhood tested and developed, and your moral and spiritual convictions inspired and matured; patiently endure, and you shall obtain the promise. The good time will come: you must sow in tears, but you shall reap in joy; and prayer and faith will give richness and fulness to the fruit you shall gather by handfuls on the joyous harvest day.

We have thus contributed our mite,

in response to the wishes expressed on this subject of Sabbath-schools in the December number of this journal. We have stated strongly the qualifications of teachers. We have done so advisedly, for on them we are convinced the prosperity of our schools depend. We know that comparatively few possess these qualifications; would that we could urge all to seek them. They are not an impossible attainment. How then, may they be supplied. Let pastors pardon this question, and try to answer it by instituting Bible classes among the instructions of the rising race, and attempt to create in every one a quenchless thirst for knowledge. But the teachers themselves should remember that on their own efforts much more depends. Rise, my friends, and resolve on self-culture; brush away the mists with which an imperfect education has enveloped your mind. Make your work a powerful reason

for personal improvement, Have a strong will, and then you will find or make opportunities to store your understanding with the knowledge your office demands. Gather up stray and leisure moments,—that precious diamond dust of time, and you will be astonished at your accumulations. By these means your intellect and your heart will expand and be refined, and you will become wise scribes, well instructed in the things of the kingdom. The youthful mind craves knowledge, and you must supply it, or it will go to a questionable source to satisfy its wants. The efficiency of the school depends on what you are, and on what you do, See then your high calling and your destiny. The race of improvement is before you. Humanity, social order, the church of God, call you to it. Up, and away!

A MINISTER AND A LOVER
OF SABBATH-SCHOOLS.

Warwickshire.

THE CHRISTIAN'S TREASURE.

If asked by the world, 'What best I would prize,
The charm of existence, wherein it most lies—
What treasures on earth I highest esteem,
What happiness here the most costly I deem?'
I would say, 'Not the crown on the monarch's proud brow,
Nor the wreath of the victor, to whom myriads bow;
I would point not to coffers enladen with wealth,
For these ne'er ensure enjoyment or health.
I would boast not possessions, though world-wide they be,
The riches of land, or bright mines of the sea;
Though these at my feet should place their rich hoard,
Their tempting profusion should all be ignored.
I would speak not of fame, though it live after death,
Nor of fortune, nor pleasure, nor honour's vain breath;
I would choose not the joys nor the friendships of time,
But raise my thoughts up to a loftier clime,—
There, there everlasting my treasure shall be,
There, there what is rich, what is joyous I see;
There nothing but happiness, nothing but bliss;
What then upon earth can e'er rival with this?'

Then while it is mine, 'mong earth's cares to remain,
Be it mine to strive Canaan's long glories to gain;
While here to rejoice in my crucified Lord,
And tread in the pathway marked out in His word,
That—

If asked by the world, 'What best I would prize,
The charm of existence, wherein it most lies?'
My answer at once should with triumph be given,—
'The smile of my Saviour,—the sunshine of heaven.'

Loughborough, March 4th, 1850.

B. BALDWIN.

THEOLOGICAL CABINET.

THE CHERUBIM OF SCRIPTURE.

(From an unpublished Lecture on Rev. iv. 6, 7, by Rev. G. Legge, LL. D.)

RESPECTING the cherubim of the tabernacle and the shekinah splendor, or self-enfolding flame which was universally associated with it, the ancient Jews had no intelligible ideas. They had lost the true meaning, and what Josephus and Philo-Judæus, about the time of our Lord, have said of them, amounts to so much physical and metaphysical nonsense: about as if the two cherubim represented the two hemispheres, and the flaming fire the motion of the planets. The fathers of the christian church, to whom our Anglicans recently have referred us for wisdom, expound the four living creatures variously of the four elements—of the four planets—of the four quarters of the globe—of the four gospels—of the four universal covenants; and some of the fathers indulged in conceits the most extraordinary,—as if the cherubim represented the visible heavens, and the flaming fire the torrid zone,—with other conceits which I should be ashamed even to mention;—shewing that these fathers, to whom we have been referred for wisdom, had not the shadow of an idea how legitimately to interpret what was before them. The four evangelists, the four monarchies, the four dispensations are favourite ideas of many interpreters, especially those of the Roman Catholic order. In more modern times, and up to the present day the views of parties may be classed under three or four heads.

There are the Hutchinsonians, who regard the cherubim as emblems of the Godhead, and find in them the mysteries of the Divine unity and incarnation; a scheme which I was strongly inclined to, but now deem untenable.

There are those again who consider them as representative of an order of angels; an opinion which I look upon as unwarranted. There is no evidence for the making out of the theory; yet there may be a particle of truth in it, for I do not exclude angels altogether from the symbol.

There are those, thirdly, who take the cherubim as a figuration of divine providence, and of the powers by which the government of the world is carried on, whether it be material or immaterial, human or angelic.

In fine, there are those who contend that they were neither more nor less than a type or symbol of the redeemed from among men, of every age and kindred, whether the redeemed of the patriarchal, levitical, or christian dispensations; a type or symbol of the general assembly and church of the first-born whose names are written in heaven.....

The whole service of the levitical economy was an adumbration of good things to come; and the furniture of the holy of holies contained, we are told, a pattern of heavenly things. The cherubim, therefore, as a part of that furniture, were the pattern of something heavenly; and I believe that their introduction into the shrine of religious worship did not then originate, but dates from the first tabernacle which was reared outside the gates of Eden. Long ago I saw reason to abandon the old interpretation of the last verse of the 3rd chapter of Genesis, in which the cherubim are mentioned; as if they had been a brace or band of seraphim—of angels located at the entrance of Paradise, brandishing a flaming sword, or flaming swords, to scare away our banished and trembling and conscience-stricken first parents from the tree of life. This passage might have been translated—'So He [the Lord Jehovah] drove out the man and he inhabited, or tabernacled in, the cherubim, even the flaming sword, turning every way to preserve or keep open the way of the tree of life.' That is to say in my judgment—there was reared as the first place of worship for fallen man a tabernacle on the outskirts of Eden; in that shrine were the cherubim—and with these cherubim—dwelling between them—was the self-enfolding fire of which the shekinah splendour was the suc-

cessor, which so often dwelt between the cherubim in the temple of Jewry, and was called the presence of the faces of Jehovah. In connection with this tabernacle the worship of fallen man was to be given—and I believe it was given 'at the end of days,' that is on the seventh or Sabbath days of the week; and that tabernacle was never to be approached without a sacrifice or shedding of blood. The cherubim and flaming sword did not therefore indicate a dispensation of wrath; not at all—but the very dispensation of grace under which we live. But this admitted, what do these cherubim mean? What, according to the laws of figurative combination, may we suppose them to mean? There was the lion-face, the emblem of fiery strength; the ox-face, the emblem of patient endurance; the eagle face, the emblem of soaring activity; the man-face, the emblem of consummate wisdom. Then it may be said that the creature in whom all these emblems met, must represent a being or beings possessed of strength, patience, activity, and wisdom in perfection. But this is not all. The lion is the king of all the beasts of the forest; the ox is the chief of the cattle of the field; the eagle is the monarch of all the birds of the air; man is the lord of them all and of all below. Then, the creature in whom all these sovereign emblems met must represent sovereignty—shall we not say the sovereignty of God, his governmental supremacy and providence over all that live and move and have a being? I have no doubt that this was one thing intended. The sovereignty of God, his governmental supremacy and providence over men and all things, if not intended by the cherubim, were certainly intended by the combination of the cherubim over the mercy-seat with the symbol of the divine presence—the shekinah—that dwelt between them. But this was not the principal thing; the cherubim with their four faces had all the form or figure of a man: these faces rose upon the shoulders of a human figure and therefore I say they emblemed the sovereignty of man. I am not sure there was not a reference to the woman's seed who had been promised as the retriever of man. That is a strong point with the Hutchinsonians, and I am disposed to concede it—that there was in the cherubic figures a representa-

tion and prefiguration of the Man Pre-eminent by whom man was to regain the paradise he had lost and resume the diadem of nature. But be this as it may, I am quite sure that there was in these symbols of the cherubim—a human figure with the four sovereignties of air, earth, and of all nature upon its shoulders—a reference to man with his estate retrieved; once more the lord of earth, its tenancies and elements. And more than this—by its situation within the shrine, in immediate contact with the living life-giving presence of God, and associate with his throne in the celebration of his praise and in the fulfilment of his designs—it was originally, I apprehend, intended to set forth humanity collective, in the aggregate, as it was, is, and ever shall be—now an out-cast from paradise and consigned to a course of painful probation,—to set it forth as on its way to paradise again, and ready to resume its dominion; and to set forth clearly that ultimately it should enter into the paradise of heaven in everlasting association with the throne of God and the Lamb: as we see it in these four living creatures (if I am correct in imagining that they were a cherubic figure) who were the immediate attendants of the throne in the vision of John.

How encouraging was this symbol-type to the first fathers of our race! How full of hope to them in their then exile from the seat of bliss, that their exile should not be for ever; nay, that they should rise to a higher state of bliss. We cannot doubt that they understood in a measure what was intended by this figuration. I guess that it was to them an emblematical embodiment of the promise which they had first heard, that the seed of the woman should bruise the serpent's head—and so lead the way to paradise again and to the tree of life. It was doubtless full of encouragement to them and full of hope; but how melancholy that their descendants should so soon have forgotten the meaning of it, or despised it. Cain led the way in departing from the appointed worship, and the approach to that shrine by a sacrifice in faith of an atonement to come. After the deluge men retained the symbol but were ignorant of its proper meaning. We have cherubim among every nation of antiquity in one shape or another. Witness

the innumerable sphinxes of Egypt with their human faces and lion bodies. Witness the many animal headed and winged forms of their deities. Then if you go into Assyria, witness their eagle-headed priestly forms in their temples and the human-headed and eagle-winged lions and bulls, colossal in their size and structure; specimens of both of which—the Egyptian cherubim and the Assyrian cherubim—are in the British Museum at the present day. And the world altogether while they retained the form of the primitive worship and religion lost entirely their meaning; they took the cherubim, those grotesque and fantastic figures, for the emblems of kings and gods; and worshipping the symbols as kings and gods—the creature—nay, the creature of their imagination—instead of the Creator they have thus occasioned their own confusion and shame.

CHRIST PREACHING TO THE SPIRITS IN PRISON.*

NOTE ON 1 PETER, iii. 18—20.

(Continued from page 130.)

As we remarked last month, Dr. John Brown, of Scotland, has presented an interpretation of this controverted text, original for the most part, but anticipated in some of its features by previous expositors. In passing, we may observe, that the Commentary of Dr. Brown on the whole of Peter's first Epistle is of very superior value—the blended product of great learning, high critical

* Archbishop Leighton in his commentary upon the 1st Epistle of Peter, uses some remarkable words which have escaped the studious attention of succeeding expositors. Dr. Brown refers to them as corroborating, not as suggesting, his own opinion; and in any case they were a singular anticipation of the views which Dr. B. has illustrated with so much persuasive ability. In the text of his Commentary, the pious Leighton construes the passage according to the popular Protestant sentiment, but in a foot note he observes,—‘Thus I then thought, but now I apprehend another sense as probable, if not more; even that so much rejected by most interpreters:—the mission of the Spirit and preaching of the gospel by it after his [Christ's] resurrection, preaching to sinners and converting them according to the prophecy which he first fulfilled in person

ability, and experimental christian pathos; reminding us of the three primary colours whose interfusion composes the warm and golden light. Without transcribing Dr. Brown's language *verbatim*, he will speak for himself as literally as the compression to which we are driven will permit; our office being chiefly here to prune and there to graft some words and sentences;—since, as we have previously said, his explanation, taken altogether, is in our carefully formed judgment, the most satisfactory which has rewarded theological investigation.

Retaining then the preaching of Christ to the spirits in prison as the prominent idea of the passage, our attention is called

TO THE PREPARATORY EVENTS RECORDED.

They are two. He was ‘put to death indeed in the flesh but made alive in the spirit.’

Put to death in the flesh—en sarki, in the flesh or body, equal to *sarkikōs*, bodily; bodily dead—the effect of judicial punishment, the entire privation of life and consequently of power: he lay an inanimate powerless corpse in the sepulchre.

Quickened in the spirit. If this refers to his resurrection we must render it ‘quickened by the spirit,’ but this, as we have seen, would be an inapposite translation. Besides, the resurrection is expressly mentioned in verse 21, in connection with the ascension to heaven. But to be ‘quickened in the spirit’ is to be quickened spiritually, as to be ‘put to death in the body’ is to become dead

and after more amply in his apostles. That prophecy I mean Isaiah lx. 1. The *Spirit upon him*; and it was sent from him on his apostles to preach to *spirits in prison*; to preach liberty to those captives—captive spirits, and therefore called *Spirits in prison* to illustrate the thing more by opposition to the spirit of Christ, the *spirit of liberty*, setting them free; and this to show the greater efficacy of Christ's preaching than of Noah's: though he was a signal preacher of righteousness, yet only himself and his family, eight persons, were saved by him; yet multitudes of all nations by the spirit and preaching of Christ in the gospel; and that by the seal of baptism and the resurrection of Christ, represented in the return from the water, and our dying with him by immersion, and that figure of baptism like their ark.’ (Tegg's Edition, 1839. pp. 212, 213.)

bodily. Thus adverbially are to be translated such phrases as 'poor in spirit,' 'waxed strong in spirit,' 'rejoiced in spirit.' *Zoopoiesthai*,—to be quickened or made alive, is used to signify the original communication of life, the restoration of life to the dead, and the communication of a large measure of life to the living. Now, though one consequence of our Lord's sacrificial sufferings was his bodily death, the other, and scarcely posterior in its impartation, was that he became spiritually alive and powerful in a sense and to a degree which he previously was not, and in which but for those sufferings he never could have become:—full of life to communicate to dead souls,—'mighty to save.' He was thus spiritually quickened. As a divine person, all life, all power necessarily adhered in his nature; but as Mediator, that spiritual life and energy which make him powerful to save, are gifts bestowed on him by the Father, as rewards of his obedience to death, and as the means of gaining the ultimate object of his atoning sufferings. 'He asked' of the Father this 'life,' and 'He gave it him.' Had Christ not died bodily as the victim of sin, he could not have 'lived for ever' as our all successful intercessor, 'able to save to the uttermost'—for ever. Nor is this connection of the increased spiritual life and vigour in Christ as the Saviour of men, with his penal sufferings—his dying in the body—stated in this passage alone. It is often brought forwards in Scripture—'It is expedient for you,' said Jesus himself, 'that I go away, for if I go not away the Comforter will not come unto you, but if I go away I will send him unto you.' The Spirit is given because Jesus is glorified, and Jesus is glorified for he has finished the work which the Father had given him to do in laying down his life for the sheep, and in 'giving' his flesh for the life of the world.' By his death he passed to his own resurrection and glorification, purchasing the plenitudinal influence of the Holy Spirit, and the power to confer an eternal inheritance on those who should hereafter believe on his name. The power of dispensing the divine influence formed an important part of our Lord's mediatorial reward, and it is impossible to conceive of any reward more suitable to his holy and benevolent character; there being at the same time an obvious propriety

that the work should be accomplished before the reward was conferred. And further, as the 'truth respecting Christ's dying the just for the unjust, is the grand instrument which the Holy Spirit employs for quickening dead souls, it was meet that the great preacher should have a clear, full message to proclaim, before he came and preached to every creature under heaven; and that the great spiritual agent should be furnished with the fittest instrumentality for performing all the moral miracles of the new creation. And it was by this (*en ho*)—this spiritual quickening, or *wherefore* being thus spiritually quickened, that 'he went and preached to the spirits in prison who before time were disobedient.' We are thus presented

WITH THE RESULT OF THE REDEEMER'S QUICKENING.

He went and preached *to the spirits in prison*—and who they were, cannot be doubted, if the above interpretation is well-founded. They are not human spirits confined in bodies like so many prisons as a punishment for sin in some previous state of being. That is a heathenish doctrine, to which Scripture rightly interpreted gives no sanction. They are sinful men righteously condemned, the slaves and captives of Satan, shackled with the fetters of sin. These are the imprisoned ones to whom Messiah 'anointed by the spirit of the Lord,'—i.e., just in other words 'quickened in the spirit' was to proclaim liberty—the bound ones to whom he was to announce the opening of the prison. In Isaiah xlii. 5—7, the Messiah is promised as 'a light to the Gentiles, to open their blind eyes, to bring out the prisoners from the *prison*, and them that sit in darkness out of the *prison-house*.' And in the same prophecy, xlix. 3—12, the same thought, expanded, is introduced,—'I will preserve thee,' is the engagement of Jehovah with his Anointed One,—'and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritage: that thou mayst say to the *prisoners*, go forth; to them that are in darkness, shew yourselves!' That sinners therefore should be denominated 'prisoners' is not at all strange, and the adoption of the term 'spirits in prison' seems to have grown out of the previous phrase 'quickened in spirit,' for he

who was spiritually quickened had to do with the spirits of men, with men as spiritual beings.

How did the Saviour then preach to these captive souls? Paul may be consulted to explain Peter, and he does so on this very point, where in 2nd chapter of his Epistle to the Ephesians he represents Christ as 'having abolished in his flesh the enmity, *coming and preaching* peace to those who were afar off and to them who were nigh'—i.e. to Gentiles and Jews. Another very satisfactory commentary may be found in the Gospels—'All power is given unto me,' said our Saviour after being quickened in the spirit, 'all power is given unto me in heaven and in earth; go ye therefore and *teach* all nations.....teaching them to observe all things whatsoever I have commanded you, and lo *I am with you always*, even to the end of the world. So then after the Lord had thus spoken, he was received into heaven, and sat on the right hand of God; and they *went forth and preached* every where, *the Lord working with them* and confirming the word with signs following.' So Paul in the discharge of his apostolic mission confesses that, whatever was done it was not he who acted but Christ by him. Jesus was truly present in the preaching of his servants:—they delivered his message, were filled with his spirit, and were supported by his grace, and as the persecutions they underwent were inflicted upon him, so the trophies they achieved were conquests virtually His. All this will be admitted without dispute, and it relieves the interpretation advanced from any charge of violating the New Testament idiom and foisting in an unnatural sense.

This exposition, be it also observed, has the advantage—an advantage not possessed by most other views—of preserving both the grammatical and logical connection. The words of the apostle thus explained, plainly bear on his great practical object. 'Be not afraid, be not ashamed of suffering in a good cause in a right spirit. No damage comes from well-doing, or from suffering in well-doing. Christ did this, and though his sufferings ended in his dying bodily, they ended also in his being spiritually quickened, and, through the effectual manifestation of the truth becoming the 'Author of eternal salvation to all who obey him.' It only now remains that

we show the *consistency of this interpretation with the apostolic allusion to the antediluvian sinners*. The candid reader while accompanying us thus far, may have been ready more than once to propose a difficulty which lies on the surface,—'How can this explanation be reconciled with the statement of Peter, that these spirits in prison were disobedient in the days of Noah; since it confines the subjects of Christ's ministry to those who lived subsequent to his death and resurrection?' This objection will vanish if 'spirits in prison' is regarded as characteristic of sinners in all ages. We see nothing perplexing in the statement—'God sent his gospel to the Britons, who in the days of Cæsar were painted savages:' the persons to whom God sent the gospel were not the same individuals who were painted savages in the days of Cæsar; but they belonged to *the same race*; neither should we find anything perplexing in the statement,—Jesus Christ went and preached to captive men, who in former times, and especially in the days of Noah, had been hard to be convinced.* The 'spirits in prison' are the whole class of sin-bound souls, and as the antediluvians were included in this class, it was not a violent transition to refer to them though divided by a long season of time from the other part of the same class to which Christ preached when he had been spiritually quickened. There is less reason for wonder on this account from another consideration. For it is plain to the careful student of the apostle Peter's writings, that he was accustomed to think of the antediluvian and post-deluvian worlds, as of two orders of

* Dr. Brown in a note, appends a latin quotation from Grotius, which is to this purport—'Such souls, formerly in the days of Noah were not obedient. He says this, as though they were the same; and they were the same, viz., spirits or souls; not the same in what Aristotle calls *arithmos* (the precise enumeration) but the same in nature.' To this extract Dr. Brown subjoins—'It is the fashion in certain quarters to speak slightly of the great Dutchman. While mourning that the spiritual element of the interpreter was not more abundant in him, for it was not wanting, I regard Grotius as one of the first interpreters of Scripture. In two lines he often throws more light on a passage than many interpreters of high name in two pages.'

things which had such strong analogies of resemblance and contrast, that events in the one actually called up in his mind what may be named the corresponding events in the other. Thus in the 3rd chapter of his 2nd Epistle, he contrasts the two worlds. Of the one he says:—‘By the Word of God the heavens were of old, the earth standing out of the water and in the water, whereby the world that then was being overflowed with water perished;’ and of the other he says,—‘The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.’ In the 2nd chapter of the same Epistle we find him saying,—‘God who spared not the old world but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood on the world of the ungodly; knoweth (in this new world) how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.’ Both worlds appeared to him peopled by fallen men, doomed to punishment, ‘spirits in prison,’ both privileged with a divine revelation proclaiming danger, and offering deliverance to these ‘spirits in prison;’ both destined to be destroyed by a deluge, as a manifestation of the divine displeasure, the first by a deluge of water, the second by a deluge of fire. Taking this view of the subject, it does not seem strange that the mention of Christ ‘quickened in the spirit,’ going and preaching by his apostles to the ‘spirits in prison,’ as one of the results of his atoning sacrifice, should have suggested to Peter’s mind his having in his pre-incarnate state gone in spirit, by the ministry of Noah, to the same class of persons in the antediluvian world.

And in this reference *two objects* of the apostle are perceptible. His primary object is, if we mistake not, to illustrate by contrast, the blessed effects of our Lord’s going and preaching to the spirits in prison, after that he had been quickened in spirit. When in the days of Noah he went and preached to the spirits in prison, they were ‘disobedient,’—all but universally disobedient, a ‘few,’ i.e., eight, ‘souls were saved,’ out of probably many millions: but now while many are impenitent, still multitudes both of Jews and Gentiles have become obedient to the faith, and before he

finishes his preaching to the spirits in prison, much greater multitudes yet will become obedient.

A subsidiary yet important object in making the reference seems to have been to bring these truths before the mind—first, that if Christ’s preaching is disregarded and disobeyed, when ‘quickened in spirit,’ he comes by the apostolic ministry, a more dreadful destruction will befall the unbelieving and impenitent than that which overwhelmed the antediluvians who were disobedient to the revelation made by Noah; and secondly, that there is no escape from the destruction to which we are already doomed, but by availing ourselves now as then, of the only divinely appointed mode of deliverance. ‘If they who despised’ the preaching of Noah, who was a mere man, and who does not seem to have been a worker of miracles, ‘died without mercy,’ receiving in the waters of the deluge ‘a just recompense of reward,’ ‘of how much sorer punishment shall they be accounted worthy who trample under foot the Son of God, and do despite to the spirit’ in whom he comes, ‘neglecting so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him; God also bearing witness both with signs, and wonders, and divers miracles, and gifts of the Holy Ghost according to his own will?’

Q. D. L.

BESETTING SINS.

HOW MAY A PERSON KNOW WHAT HIS BESETTING SIN, OR SINS ARE? AND HOW SHALL HE BEST RESIST AND OVERCOME THEM?

By the Rev. J. Todd, Author of ‘Student’s Manual,’ &c. &c.

THE temptations which beset men are varied in many respects: and depend much on natural temperament, on early education, and the circumstances in which we have been placed.

Some men are of an ardent, susceptible, quick and irritable temperament. These will easily be kindled into anger, passion, and impatience. They are like a chestnut burr, and will prick you, touch them which side you will.

Some in early life associated with those who corrupted them, taught them to deceive, to be dishonest, and to make the heart the high-way for unholy thoughts and feelings.

Some have been placed in peculiar circumstances, not only in early life, but ever since they came on the stage of action. Their associates in business, or their relatives have been worldly people, and they have lost much of the image of Christ by mingling with them.

A man who had been educated to feel that there is no more sanctity in the Sabbath than in any other day of the week, will long find the tendency of his thoughts and feelings is to violate that holy day.

He who for years had associated with the profane, will find himself strongly tempted to lack a proper reverence for God.

In regard to what are usually called *besetting sins*, I remark that these may be open, or they may be private and secret. Most commonly they are secret sins. The first question is, how may you know them? I reply—

1. *Easily besetting sins are usually such as have been of long continuance.*

It is very difficult to suppose that a christian would fall into a regular habit of sin so as to have any one sin become predominant, *after* his conversion. Few indeed, if any, ever do this. Of course, it follows that these besetting sins are such as were fastened upon us *before* conversion. It is an old acquaintance, and probably the oldest sin we have hanging upon us, is the one which most easily besets us; that which began in early life,—which has followed you and clung to you for years, is the sin which easily besets you.

2. *The easily besetting sin returns often.*

Any habit, good or bad, will always return often, and will demand your attention. He who has formed the habit of family or secret prayer, will feel uneasy when the hour returns and he is not there to pray. So of the habits of the Sabbath-day. If you are *accustomed* to go to the house of God on the Sabbath, you will feel uneasy when you stay at home,—unless peradventure you have become so *accustomed* to stay at home when it is cloudy or chilly, that it has become a habit to do *that*; and then, indeed, you will waste such Sabbaths

without feeling your loss. Now watch yourself, and fix your eye on the sin which returns oftenest, perhaps at stated times, and you see the sin which most easily besets you. It is almost necessary that a sin return often, in order to have it become a besetting sin: for, if it returned only now and then, or seldom, the conscience would have time to gain strength and to bar the castle, so that on the return of the enemy he would be shut out. She could gather up her resolutions and be prepared to meet the enemy and conquer him. But as it is, the sin returns so often, that the soul gets no time to recover from the last wound before another comes, and another, till at length she ceases to hope to be able to meet him that cometh with ten thousand.

3. *The besetting sin meets with little resistance.*

One reason of this I have already given, viz: That it returns too often to permit you to regain strength. It is like those peculiar fevers which return so often that before the patient can regain any strength, he is again prostrated, and then again, till the constitution is consumed and ruined. Besides, if a man has long been contending for mastery, and has always been conquered, he has less hope, less courage, less energy to contend. So it is with easily besetting sins. They have been indulged, and they have conquered the soul, till you cease to make much resistance. If it were a new foe, you would contest the ground most manfully with him, and make him conquer by inches. But he is not new, and you have so long been accustomed to be beaten by him, that you give up, and settle down despairing of ever conquering that sin.

4. *An easily besetting sin may be known in this way also, viz: that you are peculiarly stupid [obdurate] after having committed it.*

When Peter denied his Master, it was a *new* sin, and when he thought upon it, he went out and wept bitterly; but had he been accustomed to commit such sins, he would have had little emotion. You may commit a sin, which in the sight of God is no worse than that darling sin, and you will be startled, troubled, grieved by it: while the every day sin is almost unnoticed. Have you never been astonished to see how very easily you could fall into a sin to which you have

been accustomed, and yet hardly be sensible of it? You are like the sailor who has become so accustomed to hear the bell strike once in half an hour, that he is often at a loss to tell how many bells *have* struck, or how near his watch is up. Suppose your besetting sin is covetousness; you sit down and dream how you would like this and that addition, these sums, these thousands, and when the reverie is over, you feel that you have done no sin; while if you had spent that half hour in reading blasphemy, you would have been startled. You may make a hard bargain, and be prodigiously troubled about it, because it is uncommon; but you may sin by a polluted imagination, and not feel it—hardly know what you have been doing. If then, you have this or either of the other marks upon particular sins, you may well be persuaded that these are your easily besetting sins.

I proceed to point out a remedy.

And here I would say with great frankness, that I consider the individual who is under some one easily-besetting sin, in a most alarming and dreadful condition. He has an enemy to contend with who has already got possession of the ground,—who has all the advantage. The man knows and feels that he is a captive. Other things he may hope for; other evils get rid of: but *this* sin, it goes with him from one place to another,—from one week to another. There is no shaking it off—there is no running away from it. Like the sword which hung by a hair over the tyrant, it is always there. You feel that you are crippled—you cannot apply the promises of the Bible with comfort to yourself; you cannot commune with God in the closet with any real feeling of communion; you cannot have a hope for heaven which rests on a foundation that gives you any satisfaction. You *have* tried to break away—you have promised and would to God that you would do it;—you have hoped that by this or that change in your circumstances, you were about to do it; but alas! the chain is on you still, and the body of sin and death is there still.

What comfort do you take in asking God to forgive you to-day, when you know at the moment of asking, that tomorrow the sin will return and you will commit it again? What hope in asking help from God, when you know that you

have become so completely the slave, that when the sin returns, you forget your need of divine aid, and at once sink under the wave, without crying with Peter, Lord save me,—I perish! What encouragement have you to try to get the wheels out into a new path, if the ruts of the old path are worn deep, and the wheels constantly find their way back into the old ruts? You *cannot* and *do not* tell your weak spot to your fellow-men;—you have no sympathy, no aid from others; and so you live, and linger, and droop, and repine, more and more the slave of the invisible tyrant!

I return to the directions. These must be brief.

1. Set it down as a certainty that your soul is ruined, if your besetting sin be not overcome.

Not only every sin of different kinds, but every time we commit the same sin, we destroy the principle of resistance, and produce a desperate kind of carelessness. The first time you yielded to that sin, there was a struggle in the conscience; and when you yielded, there was a remorse after the deed, and you felt that you should never do the same thing again, but the next time you were weaker, and every time have been weaker, till the resistance is small indeed. The fly is in the web of the spider: he struggles and feels that he is about to break away, while the murderous spider sits and looks on as if indifferent, till the poor fly has grown weak, till he has wound one and another web around himself, till he is ready to be devoured. The only possible hope for him is that he break away before another cord of the web touches him. Temptations which could once be resisted now seem insurmountable. 'They have smitten me, and I was not sick;—they have beaten me, and I felt it not! When shall I awake? I will seek it yet again!' A single leak will sink a ship—the mightiest that ever floated. A single crack will destroy the sweetest bell that ever rung. The smallest spot on the brightest blade may spread till it has consumed the sword. You may feel that you have committed that easily-besetting sin, till it really is not of much consequence. But it is of *consequence*. That one sin will damn the soul. I suppose we may at once set it down as certain that any one sin, continually allowed, will ruin the soul for ever. You may say that it is a little

one;—and God will reply that no matter, how small it may be, if it be preferred to him and to his commands, you must take it for your portion. If the idol be a small one, and a hideous one, and a foolish one, so much the greater sin for you to prefer that to the commands of God.

2. If you would overcome your besetting sin you must flee from it.

In the physical world, we say that difficulties are half overcome when we can get men to face them, and to look at them. It is not so in regard to temptations. We meet them, and while we are deliberating how to conquer them, we are thrown down and wounded by them. When, then, you know the time, or the season, or the circumstances have arrived, when you are usually overcome, you must at once flee. It will not do to parley with temptations for a moment. Once deliberate, and you are gone. Whatever be the easily-besetting sin, flee from it at once by putting yourself, as far as possible, in circumstances just the reverse.

3. You must ask the aid of God—in prayer, frequent, earnest, and sincere. This is one of those cases in which

you may follow Christ in his strong cries and agony and tears. Pray against the first approaches of sin—against everything that is sin: and cry to God to give his strength to clothe your weakness. Pray often—pray earnestly—pray with reliance on God.

4. Every night review the day; see when and where, and how, and why you sinned,—all the circumstances of the case. Make this review a faithful part of your closet exercise every night; and especially make the review thorough and solemn on the evening of the Lord's day.

5. Keep the mind in contact with what is good. By this means the chaff will be kept out, and the wheat left in. In your reading, in your companions, in your conversation, and especially in your thoughts, keep it always in mind that you are wishing to be free from your easily-besetting sins. That is what each one is to do, and what we are commanded to do. Don't give the mind up to revelry;—don't dissipate it with worldly companions,—don't let it settle down under spiritual sleep; for if we do, we grieve the Spirit, and we are left the slaves of sin!

OUR YOUNG MEN.

[No. II.

ON THE DUTY OF MENTAL CULTURE.

By the Rev. W. L. Alexander, D. D.

WHEN we reflect how much growth in intellectual vigour *increases a man's capacity for fulfilling the grand primary ends of his existence*, we cannot fail to perceive how much of a duty mental cultivation is. It may be safely assumed as incontestible, that an obligation to any end necessarily involves an equal obligation to all that is indispensable to the securing of that end; otherwise, a man might be bound to a certain duty, and yet not bound to it at one and the same time. Now, we are in this world for certain great ends which it is our duty to attain; and what I affirm is, that as, on the one hand these ends cannot be fully attained without a certain degree of mental cultivation, and on the other

are always (other things being equal) promoted and facilitated by mental improvement, the obligation which urges us to the end is thrown back with undiminished force upon the means, thus rendering it imperative upon us to use these means. Of the great ends of our being here, I can but very cursorily notice a few of the more important.

1st. The first and grand end of man's existence is *the manifestation in him and by him of the divine glory*. For this he has been endowed with all the faculties which he possesses, and surrounded by all the comforts and advantages of his present state. He is the noblest, the most dignified, the most perfect of all God's terrestrial creatures; and he is so

just that from him there may go forth a clearer and fuller demonstration of the wisdom, the goodness, and the power of his maker. But how is this to be afforded? The answer is: By his becoming all that he is capable of becoming as an intellectual and moral being. Every part indeed of his complicated nature is illustrative of the perfections of his creator; but it is in the spiritual department of that nature more especially, that he is required to aim at the affording of such illustration. His corporeal frame soon reaches its perfection, and it does so, in great measure, independently of any settled plan and purpose of his. As he has little or no power of making that body by which he is invested more perfect than, if left to itself, it will naturally become, so there lies on him little obligation to cultivate its powers beyond what is necessary for the ordinary purposes of existence. With his *mind*, it is different. In its constitution and action, there is not only a more illustrious demonstration of the divine perfection than in those of the body, but it depends upon our own will whether that demonstration shall be afforded with ever increasing fulness, or whether the traces of it shall be gradually obliterated by the waters of sloth, impurity, or folly, that may be rolled over it. This, my hearers, comes to be a serious reflection for us all. It is a solemn thing to think that we carry within us that which either by due cultivation may yield ever augmenting honour to our God, or by neglect and misuse may fall into a state in which the disorder that has crept into the machine may bring into question the excellence of its original construction. May we not apply to this matter our Lord's illustration of the talents? Has he not given us these mental faculties that we may of five make ten, and of two four, for the glory of him who has bestowed them? And when as the Master of the house he shall come, as is his right, to take account of our doings, will he not, as one who has been defrauded of his own, avenge himself upon 'that wicked and slothful servant' who shall have hid the talent he ought to have increased, or trifled with the precious boon which was entrusted to him to use and to improve?

2ndly. We are required, whilst here, to consult for *our own happiness*. 'The blessed God' has made all his sentient creatures capable of happiness, suited to the nature and extent of their powers. On man he has impressed an imperishable tendency towards the pursuit of happiness, and the gratification of this tendency he has not only permitted but abundantly provided for, and rendered one of the first duties which man owes to himself. Now, it would be both extravagant and false, were I to assert that mental cultivation is of itself sufficient to secure men in the enjoyment of happiness. To such a statement, reason, Scripture, and experience would alike pronounce an emphatic negative. But though we may not affirm this, may we not safely affirm that no man can be fully and completely happy unless his mind be cultivated and enlarged? Happiness, to use a common expression, is relative to our desires. Has man, then, no intellectual desires? No longings after the true, the beautiful, the great? No aspiration after a higher state of being, a loftier walk of thought than is supplied to him by the ordinary routine and every-day common-places of the hearth or of the market? And if he have, if there be in him an instinctive craving for intellectual food, if curiosity prompt him to push against every barrier that limits his present attainments in the field of knowledge; if the pursuit of pleasure, business, social intercourse, fail to supply the aching void that is within him unless they be associated with the pursuit of knowledge and of truth, what is there left for him but either to bear that ache in his inmost core as he best may, or to attempt to assuage it by the suicidal process of numbing and torpifying those capacities by whose unsatisfied longings it is caused. In either case, what becomes of the *happiness* of the man?

If any person entertain the least doubt as to the dependence of happiness upon mental improvement, I would only ask him to exercise his mind for a little in a process of reflection upon his own past experience. Whatever use he may have made of his time, he is not, and cannot be totally destitute of all mental cultivation. If he have done nothing more than

just live with his eyes and ears open, and have refrained from those grosser vices which directly go to degrade the mind and darken the understanding, he must have amassed some information which he had not, at a former period of his life, and acquired some increase to his mental powers as compared with what they were before. Well, then, let such a one reflect whether he could do *without* what he has thus gained, and be as really happy as he is now in the possession of it. Let him suppose, for instance, that he had never acquired the faculty of reading, or of ciphering, and then endeavour to estimate of how much mental satisfaction he would thus have been deprived which he now enjoys. It is possible that he may not do much in the way of reading. This may not be one of the sources to which he most readily resorts for happiness. And as for ciphering, it may be to him, generally speaking, anything but an agreeable exercise. Still, if he reflect at all he must feel that having acquired these two simple arts, he has a *power of helping himself*, by getting satisfaction upon certain points in which he is interested and of thereby materially advancing his own happiness, with which he would not willingly part. Let him reflect, then, that just as are these humbler attainments in mental power to him, so is *every* degree of attainment to those who have made it a source of advantage and of happiness to its possessor, and that great in proportion to the nature and greatness of the attainment itself. Or let him reflect on the pleasure with which all along from his infancy he has made acquisitions of knowledge; unless, indeed, from an unhappy system of education the acquisition of knowledge in early life has been so *associated* with painful or repulsive circumstances that he cannot think of the one without thinking also of the other. If this have been the case, let him abstract from the recollections of his childhood, and fix upon the feelings with which even now he receives accession to his knowledge. His sphere of observation or interest may be very contracted; but however it may be, it is nevertheless one within which something *new* will more or less frequently happen. Let him then re-

fect on the pleasure with which he receives the intelligence of that novelty. It may be a matter of very small importance, a mere piece of neighbourly gossip, still it is something *new*, it is a piece of *information*, it is something which he did not know before, and you see by the very glance of his eye what pleasure the intelligence of it gives him. Now, there is doubtless an immense difference between the pleasure which such a one receives from this source, and the pleasure which a profound thinker or a skilful reasoner obtains from the discovery of a new truth in morals, or a new law in nature. The difference, however, is one rather of degree than kind, in the first instance at least, for it is impossible to say what *further* delight the philosopher may experience when he thinks of the *uses* to which his discovery may be put. The joy which makes the newsmonger leap from his seat at some unexpected intelligence, has its source in the same feeling which made the philosopher of Syracuse leap from the bath in which he had found the solution to the problem which had so long perplexed him, and run naked through the streets, proclaiming that he had found it. But, O! how much purer as well as stronger is the delight that springs from the discovery of truth, than that which is yielded by a mere piece of information which has nothing, perhaps, but its *novelty* to recommend it. How elevated and elevating are the joys of that man whose mind is ever soaring higher and higher amidst the wonders of creation, or prosecuting its luminous course from link to link of that mighty chain of truth which binds the universe together and to the throne of God. Each new acquisition places him on a vantage ground for the gaining of still further stores, and by expanding his capacity prepares him for enlarged enjoyment.

If, then, it be true that without mental cultivation the *rest* of the mind cannot be secured, and if, on the other hand, such cultivation unfolds to the mind large and ever extending sources of enjoyment, does it not become the duty of every man who has a mind to set himself assiduously to the improvement of its powers? To neglect our own happiness, to curb and mortify the

innate tendencies of our own souls after what is noble and dignified, to close up with rubbish and weeds those fountains of satisfaction which the Almighty has opened for us in our own bosoms is a species of moral suicide which can be regarded in no other light than in that of a dire infatuation or a heinous crime. What, then, can we say of the man who deprives himself voluntarily of all that calm, and pure, and elevated delight which attends the due cultivation of our faculties, but that he immolates himself, by an act of insane devotion, on the altar of a senseless idol which can neither appreciate his sacrifice nor reward his service?

3rdly. Mental cultivation is not only favourable to happiness but also to *virtue*. God has sent us into this world not only to enjoy it as much as we can but to enjoy it in the way of moral excellence and purity. He has endowed us with a capacity of discriminating between right and wrong. He has given us a disposition to approve the former and condemn the latter. And he has so constituted us that we cannot feel perfectly at ease unless we studiously prosecute the good and abstain from the evil. Now it is no doubt a melancholy truth that many men of cultivated minds and elegant tastes have nevertheless been men of very depraved habits. With this fact before us, therefore, even were there nothing else, we should shrink from saying that virtue will be the necessary result of mental cultivation. Without going this length, however, we may very safely affirm that without a certain degree of that vigour of mind which the due cultivation of the faculties tends greatly to produce, there will be no steadfast and consistent adherence to the path of rectitude, especially amid circumstances of a seductive or discouraging kind. Let it be remembered that vice, generally speaking, is the result either of ignorance or of passion. It is the rarest case in the world for a man to be vicious simply for the sake of being vicious. In general, men commit iniquity either from not knowing the true character of the course they are pursuing, or because their lusts have escaped from the control of reason and of conscience. In both cases the proper cultivation of the mind

would seem to promise, if not a complete, yet a very important subsidiary cure for the evil. By enlarging our knowledge of moral relations, by acquainting us with the necessary consequences of certain habits and courses, and by habituating us to processes of reflection and preconsideration, the proper education of the mind tends greatly to make us more enlightened, rational, and humane in all our conclusions and pursuits. The very tendency to *think*, which study and enlarged acquirement produce, is of itself favourable to virtue. A *thinker* will seldom be impetuous and turbulent in his pursuits. He will incline to pause and consider the claims for and against any course which may be suggested to him. His habits do not pre-dispose him to *excitement*, and therefore he is the more likely to be swayed by his judgment in the course which he pursues. Is there not in this, *of itself*, a guarantee that the possessor of such habits will seldom yield to the headlong impulse of lust, but will follow with a firm resolution the path which his enlightened judgment has pointed out?

If you want any illustration of the connection between vice and ignorance, you have only to look at the state in which an uneducated population is always found. Enslaved to the senses, aimless, ambitionless, such a people drag through their profitless existence with no other variety than that which the interchange of mechanical drudgery and gross sensuality affords. Day after day they go with unexcited and torpid minds to their daily toil, and know or think of no enjoyment but that which the brutal debauch, the licentious revel, or the barbarous and often cruel sport may offer. In such a state of society the most powerful mind is seldom any thing else than the most mischievous and the most wicked. Moral feeling, virtuous restraint, subjugated passion, are things almost unknown. The mind has no food, and therefore it devours itself. The abode which should have been occupied by knowledge is tenanted by lust and passion. The proper master of the house has been kept in chains, and a whole host of needy usurpers have lived at large at his expense. For such a state of things there is no effectual cure but just to

expel the usurpers by restoring the master to his rightful place. Let Ulysses return to his palace, and the host of plunderers by which it has been infested will speedily fall under his unerring aim. Let reason be cultivated and conscience enlightened, and the harpies of vice and crime will be scared from their prey. Let sound knowledge be diffused, and then mind, receiving its proper nutriment, will return to its proper functions, and that moral death which 'the lack of knowledge' has produced will be stayed.

Consider, then, my hearers, your obligation to virtue; and impressed with these, consider your obligations to seek that knowledge and mental vigour by which the pursuit of virtue may be rendered to you more easy and successful.

4thly. It has pleased God, in compassion to our ignorance and incapacity, to favour us with a *revelation of his will*. In this he has set before us clearly and fully the claims and injunctions of his law, our own delinquencies as transgressors of that law, and the only way in which these can be forgiven, and the punishment they have entailed on us remitted. Now, the *substance* of this revelation may be stated in a few propositions. When we have affirmed that man is a depraved and a guilty creature, that he can do nothing to remove the load of condemnation which rests upon him because of sin, that God nevertheless offers him full and unqualified forgiveness through the meritorious atonement of Jesus Christ, and that when man credits this message and accepts this offer, he is justified from all his guilt and brought under the purifying influence of a holy principle; we have announced the substance of the divine message of grace which the Bible unfolds. In no part of that book

however, are these truths set forth in the dogmatic and formal manner in which they have just been announced. It has pleased God to involve them, if I may so speak, in a vast variety of forms. Sometimes they surprise us in a narrative, sometimes they lie at the basis of an argument, sometimes they are made the ground of an appeal, and sometimes they are brought forward as the formal result of a process of reasoning from certain other data. The truths of religion are thus spread over the Bible as the truths of philosophy are spread over nature; and to be gathered successfully they must be gathered by the slow and careful process of analysis and recombination. It is true that it is not absolutely necessary to do this in order to be saved. It is enough for that, that a man but know and believe that he is a helpless sinner, and that Jesus Christ is a sufficient Saviour. But what man who knows this could be *content* with knowing this, while he had the means which the Bible affords of enlarging his acquaintance with Divine truth in all its fulness? What man would be considered a Christian worthy of the name, who should show himself indifferent to the acquisition of that knowledge which God has graciously revealed to us in his word? who should possess the Bible and yet neglect to read it? or read it only for the sake of form without seeking to penetrate into its meaning and enrich the mind with its invaluable stores? What God has condescended to record for us it is surely our business to 'read, learn, and inwardly digest,' that we may thereby be fitted for the work to which he has called us; nor can that man be held excusable who wilfully, or from any trifling cause, neglects this essential part of his spiritual calling.

FAMILY CIRCLE.

' I WANT TO BE AN ANGEL.'

A CHILD sat in the door of a cottage at the close of a summer Sabbath. The twilight was fading, and as the shades of evening darkened, one after

another of the stars strode in the sky and looked down on the child in his thoughtful mood. He was looking up at the stars and counting them as they came, till they were too many to be counted, and his eyes wandered all

over the heavens, watching the bright worlds above. They seemed just like 'holes to let the glory through,' but he knew better. Yet he loved to look up there, and was so absorbed, that his mother called to him and said:

'My son, what are you thinking of?'

He started as if suddenly aroused from sleep, and answered:

'I was thinking——'

'Yes,' said his mother, 'I knew you were thinking, but what were you thinking about?'

'Oh,' said he, and his little eyes sparkled with the thought, '*I want to be an angel.*'

'And why, my son, would you be an angel?'

'Heaven is up there, is it not mother; and there the angels live and love God, and are happy; I do wish I was good, and God would take me there, and let me wait on him for ever.'

The mother called him to her knee, and he leaned on her bosom and wept. She wept too, and smoothed the soft hair of his head as he stood there, and kissed his forehead, and then told him that if he would give his heart to God, now while he was young, that the Saviour would forgive all his sins, and take him up to heaven when he died, and then he would be with God for ever.

His young heart was comforted. He knelt at his mother's side and said;

'Jesus, Saviour, Son of God,
Wash me in thy precious blood;
I thy little lamb would be,
Help me, Lord, to look to thee.'

The mother took the young child to his chamber, and soon he was asleep, dreaming perhaps of angels and heaven. A few months afterwards sickness was on him, and the light of that cottage, and the joy of that mother's heart went out. He breathed his last in her arms, and as he took her parting kiss, he whispered in her ear:

'I am going to be an angel.'

This is a very simple story, and it is just the way I have felt a thousand times. I have looked at the heavens; and given up to the child's thought that *there* are the blest, I have wished that I *might* be one of their company; done with sin; and a bright career of holiness and glory begun, to be ended never.

And it looks so lovely there, where

God is, and the sunshine of his smile beams with matchless radiance on every heart, and love reigns through the realms of glory, and each strives to see which shall do the most for each other's bliss, that my heart goes there as to a resting place, where sorrow cannot enter, and joy flows perennially from every soul.

I feel at such times just like the child in the cottage door; just like the man of old, who sighed for the wings of a dove that he might fly away.

Yet, were it not for sin, this would be as bright and fair a world as that. God would be here as when in the morning of its being he walked in the garden with his friend, and smiled on him paternal love. The angels would be here, our companions and guides. Earth would be heaven, paradise as it was when sin was not.

Then to be happy here, we must be holy. And the holier we are the happier. And when we are released from sin, and by the merits and mercy of the Saviour, are introduced to the courts above, we shall be as the angels, holy, happy, rejoicing always with God.

CONSCIENCE AND THE CROWBAR.

THE following incident in the history of a dying man is used by Dr. Cheever, in his article on Retribution, as illustrative of the power of conscience and of memory:

'Persons drawing near to death not unfrequently remember the minutest incidents of childhood or things of later life long utterly forgotten. And solemn and awful it is to see with what tenacity and power the minute recollections of guilt cling to the soul.'

I knew a rich old man dying, who suddenly sent to a poor widow the price of an iron crowbar, of which he had defrauded her many years before. A mountain of iron lays not so heavy on the earth, as the remembrance of one sin on a guilty man's conscience, when nearing the passage into the eternal world. No human being beheld the circumstance of the transfer of that iron bar from the possession of that poor widow into the possession of that rich man. It might have been at

first a simple act of borrowing, with the intention to return still deferred, till the iron bar became inventoried, as it were, as a fixture of the rich man's own. But conscience and the memory glide not over life so superficially as men might wish, in their selfish, careless disregard of what belongs to others. Conscience and the memory came to the dying man's bedside, and asked him what he would now do with the poor widow's crowbar, and the soul was compelled to its decision. But if there be such minuteness of recollection, and such power of conscience in little things, how much more in greater things, in all schemes of fraud and injustice, planned and executed in whatever apparent security. Security? There is an omnipresent Conscience, and an all-recording Memory, that constitutes not only a security, but a certainty, of retribution for your guilt, an assurance infallible for its knowledge and discovery; but there can be no possibility of security *against* it; there is an assurance infallible for its knowledge and discovery, in your own being; but there is no possibility of *concealment*, there is no such thing as success in guilt, or an escape from its consequences. Even if you could keep it from the knowledge of others, you do not keep the key of your own memory; you are not the master of its possessions, to confine them or bid them forth at your will. You may shut the chest, in which you think to keep buried in the caves of memory your secret sins; you may lock it, and throw away the key; but conscience will wrench it open, and scatter its letters of shame to the eye of the universe. It may be a Safe against all ordinary fires of human investigation, and even providential discovery; but put it into the fires of conscience, and it shrivels like a scroll. Or if it were even possible that the fires of conscience could not touch it, then there are the fires of the Last Day.

LAW OF KINDNESS.

SOME ten years ago, a young Roman Catholic came from Ireland, to this country, and entered a Protestant family in Onondaga county. The gentleman and lady with whom he resided felt an unusual desire for his welfare,

and in process of time were greatly concerned respecting his spiritual interests. They endeavoured to exhibit to his view the law of kindness, under all circumstances, and thus to shew him that even Protestants could act upon the pure principles of the gospel.

It was not long before he saw that they possessed a principle of action which he had never obtained, and which he had fearful reason to believe very few of his Catholic brethren ever knew. He commenced searching the Scriptures: his conviction of sin increased, till eventually he was led by the Holy Spirit to cast himself down at the foot of the cross, and there he found peace in believing in Jesus. Now that he hoped he had become a christian indeed, he began to feel a deep concern for the spiritual welfare of his parents, brothers and sister. He sent for them. They came over from Ireland, but were still Catholics. He provided them a house, gave the place he had occupied to one brother, secured a situation in a christian family for the other, and commenced a course of study for himself. The law of kindness, attended by the influences of the Holy Spirit, accomplished the same renovation of heart and character for his brothers, as it had previously done for him. His father died an inebriate. His mother is still a bigoted Catholic, using all her influence, in league with her priest, to keep her younger daughter from the Bible and other Protestant influences. Poor woman! she knows not what she is doing.

Her oldest son is now pursuing theological studies preparatory to the ministry. His two brothers are also members of the Protestant church, and are labouring to support their mother and sister, and assist him in his course of studies.

Thus we see that even the bigotry and superstition of Romanism are sometimes conquered by the law of kindness, and have we not reason to believe that if this law was made the rule of life in every Christian family, that the time would not be far distant, when not only many more of the children of christians would become living members of the church; but also many of the labourers in these families would secure the precious legacy of Christ.—*Religious Recorder. (U. S.)*

POETRY.

THE JEWISH PILGRIM BEFORE THE CITY OF DAVID.

BY DR. JOHN C. M'CABE.

JERUSALEM! Jerusalem thou art before me now,
 But thy beauty all hath vanished, and the dust is on thy brow;
 Aye! the spoiler long hath rioted, where once the hallowed strain,
 From temple and from synagogues, from hill top and from plain,
 From hearthstone and from housetop, went up to God on high,
 Yes, homestead of the once proud Jew, thou art before mine eye!

Home of the Jew! each pleasant site sleeps unforgotten here!
 And the wanderer pays his fatherland the tribute of a tear,
 As hallowed memories arise, like shadows, wild and dim,
 And on the ear of fancy peals our evening worship hymn,
 My fathers' own Jerusalem, how long, oh say, how long,
 Before thy temple towers again, 'mid shout, and harp, and song?

How long before the Jewish maid shall braid her long dark hair,
 Beside dear Kedron's silvery stream, and pluck sweet flowers there?
 How long before the wandering tribes to every quarter driven,
 Shall meet in thee, Jerusalem, again the blest of heaven?
 How long before thy towers shall rise, all beautiful and strong?
 I ask—and eecho, like a dirge, replies—'how long, how long!'

Yet oh! beloved Jerusalem, the day is drawing near,
 When Mercy from each swarthy cheek shall wipe the scalding tear;
 When outcast Israel from each point o'er all the earth, shall come,
 And gazing on thee through their tears shall murmur 'home sweet home,'
 Thy temple's columns once again shall in the evening sun
 Stand out in beauty; and the shout, 'tis finished! lo 'tis done!'

Shall from her thousand workmen burst! and then the harp's wild strain,
 Shall wake proud memories of the past; and back, and back again
 The echoes of that song shall peal; and then the gushing tear
 Of rapture, coursing down the cheek, shall tell how sweet, how dear
 To each the hope that swells the soul, in that glad hour given,
 So hallowed that each earthly thought shall merge in that of heaven.

The silver moon in queenly pomp smiles down upon the hills,
 The nightbird's song is hush'd, and now an awe my spirit fills;
 The very dust is eloquent which tremblingly I tread,
 And I stand here—alone—alone the living—with the dead!
 I see the cross, the victim there—on me he turns his eyes,
 'Father, forgive their ignorance,' He murmurs ere He dies.

Yes they were Jews that slew the Lord, but now the hour has come,
 'When every knee shall bow to him,' and not a lip be dumb;
 When he who wandered long by pools in errors' wildering dream,
 Shall quaff the waters of bright truth; and in her calm clear stream,
 Shall see the mirrored light of heaven through 'Godly sorrow's' tear,
 And looking up to Mercy's throne shall 'read his title clear.'

The veil is rending fast, that threw its shadows o'er our path,
 And mercy's sun breaks sweetly forth from out the cloud of wrath;
 And as her bow of beauty spans the now retiring storm,
 We see on Calvary's sun-lit mount Messiah's bleeding form.
 He looks,—we weep—He smiles—we feel 'for me he died, for me,'
 And the prisoned spirit bursts its chain, and stands erect and free.

REVIEW.

NOTES, *Explanatory and Practical, on the GOSPELS: designed for Sabbath-school Teachers and Bible Classes.* By REV. ALBERT BARNES. Carefully revised by Rev. Samuel Green, Author of the 'Biblical and Theological Dictionary.' B. L. Green, 62, Paternoster Row. 12mo, pp. 860.

The great encouragement Mr. Green has received in bringing out the present cheap edition of Barnes's Notes on the Gospels, sufficiently attests the general esteem which the writings of Mr. Barnes have acquired on this side of the Atlantic. The present volume will shortly be followed by a similar one containing Barnes's Notes on the Acts and the Epistles, thus securing to subscribers at a moderate price, what Mr. G. denominates 'the best edition of the best Commentary upon the books of the New Testament.'

Though we should hesitate to subscribe to the above character of Barnes's notes on the New Testament in all its latitude, we have little scruple in concurring in it in a modified sense. To ordinary readers—to those who seek for plain and obvious explanations of difficult passages—and especially to Sabbath-school teachers who are engaged with the instruction of senior or Bible classes, and who frequently feel the need of some concise, portable commentary, which, though it may not always give the most perfect solution of Scripture difficulties, is yet remarkable for never avoiding them; but which for the most part, patiently and intelligently and learnedly presents the best solution that their author has been able to find, and which, as a rule, is successful in giving one which is enough to satisfy every reasonable enquirer; we do not hesitate to say there is no commentary we would commend in preference to the one before us. The 'condensed commentaries' which often give conflicting opinions, frequently bewilder rather than settle the judgment of the reader; and therefore we regard the calm judgment of a judicious writer like our author, who has weighed all these conflicting opinions, as of considerable weight and importance, and as rendering his notes

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especially deserving of regard. He is moreover, a truly evangelical and orthodox 'divine, and his notes have an eminently practical and useful character. True, he is a professed Calvinist, but so moderate, and gentle, and modified are his views, and generally so modestly expressed, that we have little to object to on that score. Mr. Barnes is a Pedobaptist, and it is only in justice to his esteemed editor, that we remark, foot notes are appended to the discussions on the subject of baptism, which are intended as a correction of his errors on that subject.

ANTI-POPERY. *A Lecture delivered at Lewisham-road Chapel, by JAMES HOBY, D.D. Houlston & Stoneman.*

THE Lecture before us has our most cordial approbation. It expresses the views which we honestly and earnestly entertain, as to the duties of British dissenters and nonconformists at the present crisis. 'What the pope has done, and how he ought to be resisted,' constitute the topic of the Lecture. After a few remarks about the 'bull,' or 'letter apostolical' of the pope, the author calls attention to the great importance attached to this proceeding by the papist party—to the importance which also protestants attach to it,—and to the question whether it is not the aspect and bearing of this act of the pope upon the past and future in England, which invests it with so much importance. Then he considers the question what it behoves us to do in our anti-poperly action. In seeking to avert the danger he proposes that we should first, clearly define the broad and general ground on which we would resist the pope's aggressive movement. This is the union of the civil and ecclesiastical elements in its government. Secondly, we should endeavour to improve the present excitement to some purpose, by leading the attention of men to the errors and blasphemies of popery,—by exposing its inherently intolerant spirit,—by encouraging a revision of the laws which affect popery, so as to check their assumption of territorial government, repeal the grants to popish objects, and place nunneries under

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legal inspection, (so that none might be kept there against their own inclination, nor unknown to their friends,) and by claiming reciprocal freedom for protestants in popish countries, and by using all suitable efforts to diffuse Scripture knowledge. These are all courses which appear to us christian and legitimate. We have no doubt that the present agitation will do good, even though the legislature may disappoint the expectations of some. The publications of Dr. Achilli, the fervid lectures of Father Gavazzi, the recent trial of 'Metaire versus Wiseman,' with the detention of Lady Augusta Talbot in a nunnery, and keeping her friends from seeing her that her handsome fortune, £80,000, may fall into popish hands, will all tend to open men's eyes to the unchangeable, wicked, and insidious nature of this system, and lead to a more fervid abhorrence of it than has ever been cherished in our time.

NINEVEH AND THE TIGRIS. LIVES OF THE POPES, from the rise of the Roman church to the age of Gregory the Great, A.D., 100 to 1046. Part I. Monthly Series. Tract Society.

THESE two numbers are worthy to be placed along with their predecessors. That concerning Nineveh includes nearly all that is known of that ancient and celebrated city of the East. The 'Lives of the Popes' presents to the reader a conse-

cutive view of the progress of development in 'the Man of Sin.'

THE FAMILY SUNDAY BOOK; or Pleasant Pages for Sabbath hours; (by the author of 'Pleasant Pages.') Designed to supply interesting and suitable reading for the leisure hours of Sunday. For the especial use of Parents and Sabbath-school Teachers. Nos. 1 and 2, January and February, Houlston and Stoneman.

THIS periodical, embellished with lithograph pictures, leads the attention of the young, in the form of a dialogue, to the Holy Bible, and the great characters and events it describes. The contents of these numbers are, Adam—Eve—The Sin—The Fall—Cain and Abel—Enoch—Noah—The Deluge. The writer combines the happy art of conveying important instruction in an interesting and fascinating manner.

JUVENILE GEMS. TODD'S LECTURES TO CHILDREN. How do we know there is a God? J. and D. A. Darling, Bishopgate Street.

THIS is a single lecture of Mr. Todd's. We opine it is intended to publish the whole series in the form of twopenny books.

A GUIDE TO THE PRONUNCIATION OF SCRIPTURE PROPER NAMES, with an Explanation of those which are most Significant. By the REV. J. THOMPSON, M.A., St. John's College, Cambridge, and second Master of the Blackheath Proprietary School. Houlston and Stoneman.

HERE is plenty of learning for sixpence.

CORRESPONDENCE.

BAPTIST UNION.

To the Editor of the General Baptist Repository.

DEAR SIR.—Will you kindly announce to your readers that the Thirty-ninth Annual Session of the Baptist Union will be held in London, on Friday, the 25th of April. The Union will assemble at the Library of the Mission House, Moorgate-street, at ten o'clock, when an Introductory Discourse will be delivered by Edward B. Underhill, Esq. Refreshments will be provided in the course of the day; and it is earnestly hoped that the brethren will arrange to devote the whole day to the business of the Session.

Yours sincerely,
EDWARD STEANE, } Secretaries.
J. H. HINTON, }

March 12, 1851.

ON FASTING.

To the Editor of the G. B. Repository.

MY DEAR FRIEND,—My mind has lately been engaged on a subject from the neglect of which I fear the church of God is suffering loss; and that is the duty of christians uniting fasting with prayer. If we look into either the Old or New Testament we have many examples for it. David, when in trouble, fasted and prayed. The Ninevites, when threatened with destruction, fasted and prayed; and also Esther and her maidens fasted three days. And the same was the practice under the gospel dispensation. Our Lord himself fasted and prayed; and he told his disciples that the days would come when the bridegroom would be taken away, and then his disciples would fast. When Paul enumer-

ates his privations, he says, 'in fastings often;' and also Anna the prophetess and Cornelius. These examples sufficiently show that fasting was united with prayer by believers, both in the Old and New Testament. And can it be less necessary in the present day? I should therefore like to know the opinion of some of your more able correspondents on this subject, and would ask,—Is it not the duty of christians either statedly or occasionally to unite fasting with prayer?

AN OLD DISCIPLE.

REPLIES TO QUERIES ON TRUSTEES.*

SIR.—With respect to the first query, as to their origin, i.e., Scriptural and secular, I have not time, if I had the inclination, to wade through Acts of Parliament; believing, as followers of Christ, we ought to appeal to *his* law; and in this case if we do so, I think we shall find that trustees are of Scriptural origin; *vide* Acts vi, 1—6. Here at the very commencement of the church's history, as though it were placed as a principle, we have the election of persons to be the depositaries of the church's property; to collect, take care of, and distribute the alms (at that time the only property) of the Jerusalem church. Some might contend this refers only to deacons. To this I would reply, that the office assumed by both deacons and trustees are one and the same, viz., to take the oversight of the church's property; with this difference, the deacons are to dispense the sums, so agreed, among the poor of the church, while the trustees are to be entrusted with the overplus of contributions, in the shape of money, building, &c. The last office has simply grown out, and is an extension of the deaconship; at the same time, in the eyes of the law, the trustees are recognized as the owners of such property.

The second query of A. B. will, I presume, admit of the most distinct answer; it is, 'Who ought to nominate and elect trustees?' The whole tenor of the Gospel is that of the purest kind of democracy,—all offices, all appointments, all concerns, ought to be discussed in and settled by the members composing that church; any other mode is unscriptural, and as such forms the true popery of dissent, and which we have much more need to fear than all the appointments of the imbecile head of the Vatican.

With respect to the election of deacons, mentioned in Acts, the Twelve called the multitude of the disciples to them, and laid the affair before them; their words

are, 'Look ye out among you seven men,'—reminding them of the peculiar talent required for this office. This conduct commended itself to the people, and they chose the required number.

This appears to me to be an answer to A. B.'s query; and we may observe, well would it have been if this mode had been carried out in every age of the christian church. How different now would have been her position. Ecclesiastical history is full of the setting aside of this law, and fearful have been the results. Neither is it confined to ancient times; it is rampant in our day, to wit, the tyrannical mode of government among the Wesleyans and the established church, which has done more to injure christianity than all the writings of a Robert Owen and his adherents. Why? Because to one reading the New Testament as he would any other Book, to discover its spirit, he instantly sees how lamentably at variance is such government with respect to trustees. Owing to departing from the laws of the Testament, the evils are many. I have before my mind's eye one of the largest independent churches in the metropolis, at a church-meeting of which a person stood up, asserted and maintained his right to force upon his fellow-members two whom he chose as trustees; and he gained his point. True, he did not appeal to the Bible for his authority, but to some subtle legal deed drawn up in opposition to that book. And such cases are too common in all connexions, I fear.

In all cases, members of churches should see that Trust Deeds give to them, according to the Gospel, the power of nominating and electing Trustees.

A. B.'s 3rd Query is on 'The Scriptural propriety of ministers becoming trustees.' Our guide in this must be the Bible. What says the Scripture? or what may we deduce from its precepts? In the case referred to in Acts, Peter's words are emphatic,—'It is not reason that we should leave the word of God and serve tables.' Barnes on Acts observes, that the words 'not reason' evidently mean 'not fit or proper,' that it would be a departure from the design of their appointment, which was to preach the gospel, and not to attend to the pecuniary affairs of the church; and the apostle, in the 4th verse declares what in his opinion is his great work,—'But we will give ourselves to prayer and the ministry of the word.' And if we carefully study the exhortations contained in the Epistle respecting the duties of the ministry, we shall find they are totally opposed to the interfering of ministers as a part of their calling in the temporal affairs of the church; hence the apostle

* See page 44, Jan. 1850.

Peter hints that a desire to interfere beyond their province laid the foundation for the fall of some of the first teachers of christianity, and the fearful consequence of that fall,—2 Peter ii. 3. And if time allowed it might be shown that a number of objections to ministers being trustees might be advanced, such as, their relative position to the church, the dangers arising to their usefulness, the difficulty to be rid of an improper minister placed

in such a position, and many others. It would appear that laymen are best fitted for such offices, for in the words of Barnes, 'It has never been found to be wise that the temporal affairs of the church should be intrusted in any considerable degree to the clergy; and they should be freed from such sources of difficulty and embarrassment.'

17th March, 1851.

M. N.

OBITUARY.

DAVID WILSON,—Among the operations of Providence may be numbered the removal of some of the most promising youthful members of the Redeemer's church. But whilst those who are left mourn the loss of youthful piety and zeal, they are pleased to behold in these bereavements the exhibition, of christian resignation, and the power of the gospel to sustain the believer in his last conflict with every enemy.

Our much respected brother, David Wilson, in whose harmless life and peaceful death the importance and loveliness of religion were strikingly manifested, was born at Halifax, in Yorkshire. His parents being members of the General Baptists in that place, he was brought at an early period under the influence of gospel truth. In the Sabbath school, and in the family circle, he received such instructions as were calculated to promote the spiritual well-being of his soul. The good impressions then made on his mind had a happy effect in the formation of his character. When quite a youth, he manifested a most tender regard for his parents, and often evinced that tenderness by endeavouring to lessen the domestic toils of his mother. As he grew in years this feeling continued to strengthen, and frequently, when in perplexed circumstances, were his parents surprized at the thoughtfulness and wisdom of the plans which he devised for their relief. The conduct of our departed brother was moral, and even exemplary before he enjoyed true religion. It was not until 1847 that he obtained that abiding sense of pardoning love which made him truly happy. He was not arrested in a course of avowed hostility to the Saviour; but, rather like Lydia, his heart was opened by the Lord. The enlightening rays of heavenly truth were gradually diffused through his mind, and feeling his sinfulness, he was directed to Calvary, and there he beheld the Lamb of God, the great atoning sacrifice of the cross; and believing that God had laid on him the iniquities of all men, he felt that the blood of Immanuel did cleanse him from all sin. He believed that Jesus was his Saviour, and his Lord, and his God;

and thus believing, he was 'justified from all things from which he could not have been justified by the law of Moses.' And having obtained a new heart and a right spirit, through the blood of the Lamb, he ever regarded the doctrine of the atonement as the foundation of his hope, and the source of his consolation. Being the subject of this spiritual transformation he sought admission into the fold of Christ, and signified his death unto sin, and resurrection unto life, by being publicly immersed. Referring to the day of his baptism, he says, 'I shall ever remember my union to the church, and I pray God to sanctify the event to the everlasting benefit of my soul. Jesus has washed me in his all-cleansing blood; my weakness I feel, but Christ is my strength; he has promised to give grace according to my day. I will rest on his promise; and if I perish, I will perish at the foot of his cross.' When our departed brother became a member of the church, he judged himself unfit for much service, but whatever it was in his power to do to promote the work of God, he cheerfully did it. He was ardent in his attachment to the Sunday-school, neither did he fail, when in health, to discharge the laborious duties connected with that sphere of labour. He was, however, constitutionally weak, and from his infancy fears were entertained that he would not attain to manhood. He was conscious of his bodily weakness, and while with diligence he pursued his secular engagements, an air of serious gravity characterized his words and actions. Amiable and pleasant as our brother was, his stay and usefulness to his friends were of short duration. Towards the close of 1848 he had a severe bilious attack, which might have been regarded as the forerunner of a more alarming event. During this illness he evinced a calm resignation, and on recovering, in a letter to a friend he remarked, 'while the Lord has afflicted me, I have found it very needful to have a Saviour's love, a Saviour's care, and a Saviour's patience. Come sickness or death, and all will be well, since I enjoy his smile.'

In January, 1849, he was suddenly seized

with the rupture of a blood vessel, and it was thought that he could not survive the attack. A gracious Providence interposed, and blessed the means so as to inspire hope of his recovery. Painful and distressing as was this sudden dispensation David was resigned, and when the Psalmist's words were repeated for his comfort, — 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me,'—with a smile playing upon his countenance, he intimated that he felt the Divine presence. During the period of his partial restoration he was never sanguine, for when asked if he thought he should be able to resume his business, his reply was, 'No, I do not think that I shall; build no expectation upon me.' His advice to his nearest relatives was, 'Make all your future arrangements independent of any assistance that I may be able to render.' For several months his health appeared to be at one point; he was able to leave his bed seven or eight hours a day, the greater part of which time he employed in reading the New Testament, which he had always close to his hand. In the month of July he had a severe relapse, which for several weeks held him in great weakness; but he recovered somewhat from this second attack, and was again able to converse cheerfully with his friends, who often encouraged him to think hopefully of himself; but his invariable reply was, 'Had I none of this cough, there might be some likelihood of my recovery. However, I am resigned to the Lord's will: either to live or to die, I shall be content.' In the first week of 1850 our afflicted brother was again compelled to apprehend that his life was rapidly declining. He felt that soon his spirit, so long bound down by corruption, would be loosed from earth, and wing its way to glory. He wished and prayed, in the language of inspiration, 'Come, Lord Jesus; come quickly.' During the last stage of his disorder he was the subject of much pain; but the grace of God supported him, and though his sufferings were great and protracted, he was never heard to murmur. He had confidence in His ways who doeth all things well.

On the 5th of February the writer conversed with him on the tediousness of his affliction; but he said, 'The Lord gives me patience, and he has promised to give grace.' When asked if he experienced the virtue of the atoning blood of Christ, he replied, 'sometimes Satan tempts me that I do not believe that Jesus's blood cleanses from all sin.'—and clasping his hands, he exclaimed with unusual power of voice, 'bless Jesus, he does save me; my sufferings are nothing compared to what he has endured for me.' 'He was wounded for our transgressions, he was bruised for our iniquities,——' Unable

though he was to finish this quotation, he again gained a little strength, and apparently by an eye of faith he caught a glimpse of heaven, and in the language of deep desire he cried,

'Jerusalem, my happy home,
When shall I come to thee.'

Two or three days before his death he requested to have read the 15th chapter of the 1st Epistle to the Corinthians, and while listening to the animated description of the believer's resurrection, his soul was completely absorbed in the joyful anticipation of participating in the glorious realities of that event.

Early on Thursday morning, the 14th of February, 1850, the final struggle came to release the happy spirit; during that struggle visions of the better land were afforded to his view, which, in ecstasy, he said, were 'grand,' and spreading out both his arms, he cried, 'more! more!!' In one hour afterwards, our beloved brother after lingering on the verge of the grave, and alternating between life and death for fourteen months, was amongst the angels of God, and the spirits of the just; and there as he waved his newly-bestowed palm of victory, he sang—yes, as high, and as sweet as angels sing, 'Unto him that hath loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever. Amen.'

Mrs. ELIZABETH MARTIN departed this life on the 19th of December, 1850, in the eighty-second year of her age; having been a valuable and consistent member of the General Baptist church Great Berkhamstead for nearly half a century. She was received by letter of recommendation, from the church at Bessels Green, Kent, into the church at Berkhamstead in the year 1803, then under the pastoral care of the Rev. Joseph Hobbs, whose ministry it was her privilege to attend, and whose friendship her happiness to enjoy, for a period of nearly forty years, until, in the providence of God, the venerable pastor was removed to his reward, in the year 1840.

Although our friend had attained the advanced age of nearly eighty-two years, her faculties were unimpaired; and up to the time of her death, she displayed an energy of character rarely witnessed in a person of her years, and seldom exceeded by those of middle life, having been absent only one Lord's-day from the sanctuary during her illness. The last sermon she ever heard was from these words, 'But it was dark, and Jesus was not come to them.'—John vi. 17. The illness which ended in death was short, having been only confined to her room a few days; and the last moment, just as her minister had called to see her, was unattended with the fearful struggle:

'She plunged not in the swelling flood,
But stepp'd from shore to shore.'

By her removal, the family has been deprived of an affectionate and devoted parent, the church of a consistent and valued member, and the poor of a kind and generous friend. Her remains were interred in the family vault, in our new burial ground, on the 27th of Dec.; and a funeral sermon was preached on the following Lord's-day by the pastor of the church, to a numerous and deeply affected audience, from Psalm cxvi. 15. 'Precious in the sight of the Lord is the death of his saints.'

'Thrice happy saint; how envied, how admired!
How has thy sudden flight my bosom fired!
To droop but for a moment, then to rise,
And soar away in triumph to the skies.

Ah little didst thou think that day was given,
To be thy last on earth, thy first in heaven;
How little didst thou know that morning's ray
On thee would brighten to eternal day.

Swift was thy journey through the gloomy vale;
Gentle the breeze that swelled thy flowing sail;
Soft was the hand that sealed thy closing eyes,
And kind the voice that called thee to the skies.

When was the struggle to forsake thy cell?
Who saw thee weep, or heard thee say 'Farewell?'
Who, when the closest bands of nature broke,
Saw thy heart quiver at the bleeding stroke?

Oh no, 'twas peace, a sweet triumphant peace,
A calm that lulls when angry tempests cease;
Rest for the weary feet, no more to roam;
A Father's welcome to a peaceful home.

What mercy, O what mercy thus to die!
Thus o'er the foe to spring to victory;
On Jordan's brink to stand, and with one stride,
Cross the dark waves that earth and heaven divide.

Also WILLIAM HAMMON, senior deacon of the same church, having been in honourable connection with it for twenty-five years, was suddenly and unexpectedly removed in the same week as our departed friend Mrs. Martin. He was a man that feared God above many. His humility was remarkable: he was often heard to say, 'I think myself less than the least of all saints;' while his unaffected piety, suavity of manner, and exemplary conduct endeared him to all who knew him. His sound integrity, his peaceable spirit, and his christian zeal will be long remembered by the church of which he was a member. All his actions were influenced by a feeling of deep responsibility. He had given out the hymns for years; and though uneducated, it has been often remarked, few equalled, and perhaps none excelled, our brother in this department of christian labour. His attendance upon the means of grace, although he lived more than two miles from the house of God, was constant and regular; and for the last time, the two whose deaths are recorded, were worshippers together in the church below, to re-unite and worship together in the temple above.

His remains were interred after the fune-

ral sermon for Mrs. Martin, on the morning of the Lord's-day, and a discourse delivered in the afternoon by the minister of the place to a crowded house, from Numbers xxiii. 10. — 'The death of the righteous.' May we be followers of them who through faith and patience inherit the promises.

'It matters little at what hour of the day
The righteous fall asleep, Death cannot come
To him untimely who is fit to die.
The less of this cold world, the more of heaven,
The briefer life the earlier immortality.'

Great Berkhamstead.

J. H.

MARY SPENCER. — Died at Ramsgate, Oct. 5th, 1850, Mary, the wife of W. Spencer, R.N., in the 75th year of her age. She was interred in the burial ground belonging to the Independent chapel, Ramsgate. The following estimate of her character, read when her funeral sermon was preached, may serve as a memorial of her:—'Having been on terms of intimacy for several years with our late friend, I have ever considered her as an humble follower of the Lord Jesus Christ. I am not able to state the time of her conversion and baptism, but believe it was many years since. She joined the G. B. church in Canterbury. She was received into the Ramsgate church in 1836, and continued a steady member until her death. There were some traits in her character which are well worthy of remark. Her child-like simplicity was ever apparent: if she did not possess the finest intellect, there was evident sincerity. Her love to the house of God was worthy of imitation: let who would be absent she would be there if possible; and often has she been found there when her infirmity might have pleaded an excuse for her. "Lord, I have loved thy house and the place where thine honour dwelleth." Her kindly feeling for the ministers of the gospel was seen in her respectful manners towards them, and the smile of approbation with which she received them. Her liberality was exemplary. She was the friend of the orphan and the fatherless. She did not say, 'be clothed and fed,' while she withheld what was needful, but was given to acts of kindness and benevolence. Her stability amidst depressing circumstances was pleasing. She had chosen her people and she stood by them to the last. Though the ranks were thinned by death, and the love of some waxed cold, she was not to be allured away by more imposing appearances. Like one of old 'she dwelt among her own people.' Her humility was ever manifest. She knew from whom she received all the blessings she enjoyed, and all the graces that adorned her character. Her end was peaceful. 'May we be followers of them who through faith and patience now inherit the promises.' Amen.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held in the old chapel, Longford, on Tuesday, Jan. 7th, 1851. Mr. Snape of Sutton Colefield opened the morning service by reading and prayer, after which Mr. Knight of Wolvey preached, from Rev. xxi. 3, 4. This was a soul-refreshing opportunity. The attendance was not so good as it probably would have been, owing to the friends of the place having held a very spirited meeting on the preceding day, the object of which was to give expression to their respect for their minister, Mr. Chapman, which they did by presenting him with the profits of a tea-meeting, amounting to about £11.

Dinner was provided in the School-rooms at a very reasonable expence.

At the Conference in the afternoon, Mr. Chapman presided. Nineteen were reported as having been baptized, and sixteen as waiting for baptism, &c.

It appearing impracticable at present to establish a cause at Atherstone, the case was withdrawn.

The application from the church at Walsall for pecuniary assistance, was cordially recommended to the churches of this Conference, and to the favourable consideration of the Association.

In reference to a case from Sutton Colefield, it was resolved,—That inasmuch as Sutton Colefield is a branch of the church at Birmingham, we can entertain no case from it, only as it comes through the Birmingham church.

The friends of Union Place expressed their gratitude for ministerial assistance, and a request for its continuance during the period of their necessity.

A vote of thanks was given to brother Knight for his very interesting and edifying sermon which he preached in the morning.

Mr. Staples preached in the evening.

The next Conference is to be held at Walsall, on the 2nd Tuesday in May. Mr. Lewitt of Coventry is appointed to preach.

J. COLLYER, *Sec.*

ANNIVERSARIES.

CLAYTON.—On Tuesday, March 4th, the members and friends connected with the General Baptist chapel, Clayton, near Bradford, Yorkshire, held their annual tea party, when above 200 persons partook of the refreshing beverage. Nine trays were provided by the female friends; and a general feeling of hearty good will was manifested by the congregation in that most laudable object, the reduction of the debt on the chapel. After the above party broke up a meeting was held in

the chapel. Mr. W. Sagar, the minister, presided; and after introducing the business of the evening, called upon the Secretary, E. Andrews, to read a statement of the subscriptions, collections, &c., of the past year, or rather from the commencement of 1850. The Report stated that the balance in hand, after paying interest and other incidental expenses, amounted to £74 3s. 6d, reducing the debt on the chapel to £424 16s. 6d. Suitable and appropriate addresses were given by brethren Leming, Dewhirst, and the Rev. W. Bilson, of Allerton. After passing a vote of thanks to the females who had gratuitously furnished the trays, (by which £15 16s. was realized,) the meeting separated, at nine o'clock, highly delighted that after some years of great temporal adversity there is now every reasonable prospect of reducing materially the debt on this beautiful and convenient place of worship.

QUORNDON.—On Tuesday, March 4th, the teachers of the four Sabbath-schools at Quorndon, Woodhouse, Barrow, and Mountsorrel, held their annual tea-meeting at Quorndon, when upwards of eighty teachers were present, after which reports were given from the several schools, of the plans adopted in teaching the rising youth, and of the good which has in some measure resulted from their labours. Several of the scholars have been baptized and added to the church, and others are candidates for the same blessed privileges. Animated addresses were also delivered by our pastor, and Messrs. Heggs, Pritchard, Cross, and Johnson. We hope much good will result from these meetings, encouraging the teachers in their work of faith and labour of love. May the Great Head of the church smile upon the feeble efforts of his servants, and make the Sabbath schools a blessing to the church and the world.

HALIFAX.—The members and friends of the General Baptist Church, Halifax, held their annual tea meeting on Tuesday, March 4th; Mr. Jonathan Ingham in the chair, who in his opening address stated the object of the meeting to be to receive the report of the 'committee for better chapel accommodation;' and urgently impressed upon the church the importance of prayer and united exertion in carrying out the design of a new chapel. Mr. D. Willson, secretary, then read the report, in which it was stated that the committee had carefully considered the propriety of altering and repairing the existing place of worship, or purchasing a site in a more central and respectable neighbourhood. It appeared to them that the place at present used is not likely to serve the General Baptists; and as

a very suitable plot of ground was for sale, situate on the north side of North Parade, they unanimously recommended the church to purchase it. The land has been bought at a cost of £562, towards which the church has raised, during the past year, rather more than £100, for assistance in which they acknowledge with gratitude the kindness of our brethren in gratuitously supplying the pulpit; and would express admiration of the strong desire of those brethren for the accomplishment of the object by promising the same service for the ensuing year. It is thought that by united effort the whole cost of the land may be cleared in about two years, which it is desirable should be done before the building operations are commenced. Several animated addresses were delivered by the Rev. R. Hardy of Queenshead and other brethren, tending to promote unanimity in carrying out an object so desirable in the town of Halifax. The trays were furnished gratuitously, by twenty-four friends subscribing five shillings each, the surplus of which, with the receipts at the tables, will be placed to next year's subscriptions.

LONDON, *Commercial Road*.—We held the first of a series of tea-meetings on Tuesday March 11th, on behalf of our building fund for the erection of new and commodious school-rooms, which we expect to commence in May next, and were favoured with donations and promises amounting to upwards of £200.
W. B.

BAPTISMS.

MARKET HARBOROUGH.—On Lord's-day, March 2nd, 1851, after a sermon delivered, on the ground and evidence of a believer's love to Christ, two believers put on Christ by baptism. One of them had been noted for morality in his continual conduct, but was led to see that without faith in Christ, morality was vain. The other had been a notorious sinner, but by believing had become a new creature in Christ Jesus. The services on the occasion excited much interest, and several were convinced of the propriety of believers' baptism. We hope this is the beginning of better days.

SALFORD, *Zion Chapel, Broughton-road*.—The ordinance of believer's baptism was again administered to two candidates in this place of worship on Lord's-day afternoon, the 2nd instant. The Rev. Mr. Shore of Brazenose-street, Manchester, preached the sermon, afterwards the Rev. J. Dunkerly, M. A., of the Adelphi, Salford, immersed the candidates. On the following Sabbath two very impressive sermons were preached, in the morning and afternoon, by the Rev. W. Dunkerly of Harperby. After the evening service the ordinance of the Lord's-supper was administered, three new members were admitted into church fellowship, two being newly-baptized, and one

received from the Welsh Baptist chapel, in Granby-row, Manchester, from whom she had received an honourable dismissal previous to her admission into church fellowship. In consequence of the increased indisposition and declining state of Mr. Garratt's health his medical advisers have thought it necessary for him to be removed to his native place, Derbyshire, for change of air, whither he has proceeded, with the earnest prayers and best wishes of his church and congregation for his speedy restoration. Let Zion prosper: the Lord will provide.
R. G. B.

HALIFAX.—On Lord's-day, Feb. 2nd, Mr. R. Hardy of Queenshead officiated for us in baptizing two males and one female, and received them into the church at the Lord's table in the afternoon.

FLEET AND HOLBEACH.—On Lord's-day March 2nd, nine candidates, five males and four females, were baptized in the chapel at Fleet, in the presence of a large congregation, and were afterwards received into the church. Mr. Chamberlain preached an admirable sermon on the occasion. We feel thankful for these repeated indications of our heavenly Father's presence and blessing, and fervently pray for larger outpourings of his Holy Spirit, and for yet more frequent accessions to his church of such as shall be saved.
T. B.

NOTTINGHAM, *Stoney-street*.—On the first Lord's-day morning in February, twelve persons were baptized; they were received into the church in the afternoon, with six from our station at Old Basford, who had been previously baptized. On March 16th, twelve others obeyed their Saviour's command. The chapel is now closed for the purpose of being cleaned and painted throughout, during which time the congregation will meet for divine worship in the Mechanics' Hall. E. M. B.

REMOVAL.

MR. JAMES SHAW of Union Place, Longford, having accepted the unanimous invitation of the G. B. church, Cradley Heath, to become their minister, entered upon his regular labours in that place on the first Lord's-day in September last.

MISCELLANEOUS.

CRADLEY HEATH.—The G. B. chapel, Cradley Heath having been closed for repairing, colouring, cleaning, painting, enclosing ground, palisading, spouting, &c., was re-opened for divine service on Lord's-day, March 2nd, and on the evenings of March 11 and 12, when sermons were preached by the Rev. G. Lewis of Dudley, the Rev. J. Burns, D. D., of London, and J. Shaw, the minister of the place. Collections and subscriptions were obtained to the amount of £23 1s 9d.

LEEDS TOWN MISSION. *Working Men's Association*.—That necessitous part of Leeds, the Leylands, was the locality where the Town Mission first commenced its noble labours; and it is pleasing to find that in the Leylands the first Working Men's Association, with the Rev R. Horsfield for its secretary, and G. T. Woodson Esq., for its treasurer, has started into existence. On Tuesday last, its first tea meeting was held in the Byron-street chapel school-room, when about 300 from the immediate neighbourhood partook, amid all that was social and happy, of an admirable tea, provided gratuitously by ladies

of various denominations. After tea, in the absence of Thos. Pease, Esq., Mr. F. A. Payn was called to preside over a densely crowded meeting, which was interestingly and instructively addressed by the Rev. A. M. Stalker, Rev. R. Horsfield, Mr. Woodson, and several town missionaries. Though the design of the meeting was almost exclusively to aid and encourage the esteemed missionary labouring in the Leylands, and to show the working classes that the missionary is their real friend, yet the clear proceeds, including a handsome donation, amounted to £11.

POETRY.

LIFE A DREAM.

(From the Morning Star, March 6th, 1851.)

'A dream, a dream—it is all a dream—
This hurrying by of life's rapid stream—
It is all a dream—tho' its visions are gay,
They soon are over and we pass away.

A dream, a dream—is all our life,
Be it lonely and long, or bright and brief,
It is still but a dream which hurries by,
And leaves the dreamer to wake and die.

'It is all a dream,' said the maiden young,
And she died while the words were upon her
tongue—

'It is all a dream,' said the old man gray,
And in the midst of his dream he passed away.

'It is only a dream,' said Old Father Time,
As he sadly rang out his farewell chime—
'I am only a dream, and I pass away—
There is no to-morrow—improve to-day.'

A dream, a dream—it is all a dream,
A dying wave of a rapid stream,
Which bears the *just* to a peaceful shore
Where fading dreams are known no more.

JEDDIE.

THE GOOD SHEPHERD.

I was a wand'ring sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled;
I was a wayward child,
I did not love my home,

I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought his sheep,
The Father sought his child;
They followed me o'er vale and hill,
O'er deserts waste and wild;
They found me nigh to death,
Famished, and faint, and lone;
They bound me with the bonds of love,
They saved the wand'ring one!

They spoke in tender love,
They raised my drooping head;
They gently closed my bleeding wounds,
My fainting soul they fed;
They wash'd my filth away,
They made me clean and fair;
They brought me to my home in peace—
The long-sought wanderer.

Jesus my Shepherd is;
'T was he that loved my soul,
'T was he that wash'd me in his blood,
'T was he that made me whole;
'T was he that sought the lost,
That found the wandering sheep;
'T was he that brought me to the fold,
'T is he that still doth keep.

I was a wandering sheep,
I would not be controlled;
But now I love my shepherd's voice—
I love, I love the fold!
I was a wayward child,
I once preferred to roam;
But now I love my Father's voice—
I love, I love his home!

FAITH'S GLIMPSE OF GLORY.

I WILL sing of the land where the curse is not found ;
 I will tread, in my fancy, the beautiful ground
 Where the riches of God are revealed,
 Where the spring always blooms and the sun ever shines,
 Where luxuriant clusters depend from the vines,
 And the sorrows of mortals are healed.

I will wander abroad o'er the bright sunny vales
 Where paradise all its rich odour exhales,
 And joy gladdens every breast.
 By the streams I will roam of the river of God,
 Where angels and saints long before me have trod,
 And dangers no longer molest.

I will gaze on the city which sparkles in light,
 And whilst all its glories bedazzle the sight
 I will worshipping stand at the gate.
 I will listen till rapture shall stream o'er my soul,
 While the music of angels around me shall roll,
 And its swellings my heart shall elate.

The spirits who stand by the throne of the Lord,
 The cherub and seraph who bow to his word
 Shall lead me through every strait ;
 And when I behold all the mansions so fair ;
 All the loved and the lovings one resident there ;
 All the good and the wise and the great ;

I will join in their songs to the Lamb on the throne,
 Who died for the sins of the world to atone,
 And to purchase a mansion for me.
 To Him I will give all the glory and praise ;
 To Him, above all, my thanksgivings I'll raise,
 As His beauty and goodness I see.

I will tread all the courts of the temple above ;
 Over worshipping millions my vision shall rove,
 And mark all the blessedness there ;
 Then, when I descend to this valley of woe,
 To wait ere I more of its blessedness know,
 For its glories my soul I'll prepare.

I will cling to my Lord with the arms of my faith ;
 I will listen with gladness to all that he saith,
 And meekly confide in His word.
 When death shall appear with the courier's flight
 I will gladly depart from these regions of night
 For ever to be with the Lord.

Ashby,

J. SALISBURY.

MISSIONARY OBSERVER.

LETTER FROM MR. STUBBINS.

MY DEAR BROTHER GOADY,—Little more than a week ago I was favoured with a sight of your long and very interesting letter to brother Buckley, and felt grateful for all your kind remembrance. Though I must and do plead guilty on the score of not writing to you, I do not, and shall not, on the score of not remembering you and all your interest and labour. I often think about you, and sometimes dream about you. It was only the other night I was peeping into your study, and saw you as plainly as ever I did in my life. You were just putting the finishing stroke to the outline of an address you were to deliver at some anniversary tea-meeting. Well this was a dream, but it is pleasant to visit old friends though it be in the visions of the night; and I was glad to see you looking well and happy. I hope you and yours are and will long remain so.

But now to the business of writing you a few lines before I close the day. I really know not what to tell you about, so will take you a short tour. We start on the eve of the 14th of December, and after riding a short distance discover that my large hat for keeping off the sun, is left behind. I ride back for it in haste, and as hastily return to overtake my horse-keeper, who was ordered to go on. I ride and look, and look and ride, but as one said, the more I look the more I don't see him. I wend my way as well as I can through jungles, streams, and continents of mud, and in due time reach my destination near Conchoor. I find my tent and all things in readiness for my reception, and the native preachers just returned from their work of love in the bazar. They are busy over a fire at the foot of a mango tree, preparing for their evening meal—but where is my sais? After cogitating for a considerable time as to where he could possibly have gone, or whether he had run away and left me in the lurch, up he comes, running, puffing, and blowing; but where he had been neither he nor any one else could tell. He had lost his way in the jungles, and with difficulty found it again. The atmosphere was heavy, and I felt rather low and gloomy, and slept little during the night. Early in the morning a large village named Dura Bandha was visited, and a good and attentive congregation heard the truth. Returned for breakfast and hailed the safe arrival of brother Wilkinson. After breakfast and a little rest, went into the market, which in consequence of the people being busy in their harvest fields, was not nearly

so large as usual, nevertheless we had good congregations throughout the day. On returning to my tent, I preferred taking a circuitous route to avoid some mud, and suddenly came upon a party preparing to burn a dead body. The scene was sufficiently disgusting; the body had been partially burnt before, and their fire had gone out; now some were chopping fresh wood and abusing each other like pick-pockets; and another was blowing a piece of live charcoal in a bundle of straw, to ignite the pile. Of all scenes I most dislike to see a body burning: the smoke, the smell, the extreme indifference of the people, (and they are generally the children or friends of the deceased,) all contribute to unnerve one. Towards evening we walked through the village, and had a pleasant, and we trust profitable conversation with some of the operatives, who were busy defiling the sacred hours of this holy day. On Monday morning rode to Hatu, a distance of about seven miles, and had a sort of conversational sermon with the people, who soon collected around us. Spent the day in a small government bungalow there; and in the evening brother W. went with Ghaunshyam to one village, and I and Deena Bandhu to another. Most of the men in our village were from home, so that we had to preach mainly to women and children. On returning to the Bungalow I went up to some men warming themselves over a fire, and in the course of conversation one man repeated a Sanskrut couplet, of which the following may serve as a translation,—

Human life is short and fleeting;
 Wealth and youth decaying;
 Children and wife are mortal,—
 But religion is eternal.

This solemn truth I tried to impress upon his mind, and shewed the influence it should have on his conduct.

Next morning we take a good ride to Boirani, but stop to preach in a nice village by the way. Our congregation consisted of plain simple-hearted farmers; they readily assented to all that we said, and seemed not a little surprised and delighted at the idea of the sabis speaking Oriya. On arriving at Boirani we find our tent pitched in the worst, lowest, and dirtiest part of the town; why and wherefore I know not, unless it was that we should consort with all the pigs and nameless filth of the place; this however was not our desire, and so we gave an order for the tent to be removed towards evening. Scarcely had we seated ourselves when we heard that the cholera was raging in the

place, and through the whole district we proposed to visit. The people were so terrified that scarcely any of them dare come out of doors, unless absolutely obliged, lest the demon should seize them. Two people died in the evening close to where our tent was pitched in the morning. Our servants caught the alarm, and what with affrighted servants, and small congregations, we soon found that we should be disconcerted. We thought and talked over various plans, and at length resolved that as our labours were not more needed in that district than in another of a more healthy character, it would be wisdom in us to return from the north-west and go south-west; so we took a long ride on the 18th, and reached home in safety in the evening, thankful to escape the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. But what is the reason that cholera should rage at this time of the year, and in places where it had never been known before? The reason is obvious: large crowds had lately been from this district on a pilgrimage to Jagannath; many of them died on their way home, and others brought the disease with them; and like an overflowing tide it was breaking down and carrying all before it, swelling and widening yet more and more till scarcely a nook or corner would be left that had not felt its influence.

Attended to various matters at home till the following Lord's-day morning, when I rode over to Ichapore, seventeen miles distant, and preached twice in English, to a congregation of East Indians, consisting of only three families, but embracing young and old, some eighteen or twenty souls. The court house was my chapel, the judge's bench my pulpit, and the witness benches were mainly the seats for my congregation. I trust there are some among them that fear the Lord. They are professedly members of the Episcopal church, but are glad when any body will preach to them. I like to avail myself of every opportunity of visiting them. Some months ago I asked one of them to become a collector for our mission, and she has since then regularly collected among these poor families *nine shillings a month!* She has just been married, but I found others ready to take her place. On Monday we preached to three good congregations in the different principal streets. Our first congregation was mostly composed of fishermen. They are among the lowest castes, because they destroy life, and are almost brutally ignorant. When Ghaunshyam told them we had come to tell them how they might be saved, 'O,' said one, tell us how we may catch most fish, and then we will hear you!' Erabhan gave a nice address; and as he repeated and expounded the commandments an old man said, 'This is all good.'

'Yes,' replied another, 'One must not beat one's wife when she deserves it I suppose!' thinking, apparently, that this of all others was a hard saying. In the next place our congregation was of a very different order. They were most of them brahmins, conceited, discourteous, and noisy, so much so, indeed, that we had to battle with them for near an hour, before we could get a hearing. I would have left them and gone elsewhere, but that it would have been a signal for a defeat in every place. But to pass on. The next day found me and the native brethren busily engaged at a market about nine miles distant from Ichapore. The market-place is a large area surrounded by thick-set lofty tamarind trees. Here we preached and rested, and preached and rested again, till towards evening, when the people began to disperse, and we left for our tent a few miles distant. Early next morning we left for some large villages, and found some capital congregations, though in one some of the brahmins were very noisy. Reached tent for breakfast about eleven o'clock, tolerably tired and hungry. In the evening while preaching in the village, near which we were encamped, brother Wilkison arrived from Berhampore, and since then we have been pushing on together, and I think I may say, in labours more abundant, and realizing this truth, that 'two are better far than one.' I wanted to have taken you with us to the present time, but space will not admit. One racy bit, however, I must not omit. Last Sunday morning we left together to visit some good villages, several miles from the tent, intending to be out all day. After journeying along for some time very pleasantly, we came to a wide muddy place in the road. We looked round, but there was no help for ourselves, go through it we must. We had not gone far into it, before I heard close behind me a tremendous splash. On looking round, there I saw brother W. and his horse down in the mud together, as if struggling to see which should be uppermost. The horse had set his foot into a deep hole, and could not extricate himself. Brother W.'s coat, trowsers, &c., were all saturated, and his boots and pockets filled with mud. Mercifully, however, neither were hurt beyond a slight bruise on the arm. But my companion was obliged to return to the tent. I had one of the best days I have experienced. Preached to three large congregations, and all heard with unusual solemnity and attention. I think I have never been a tour when the people have generally heard so well as during this. There is evidently a great deal of serious feeling. Last night an interesting brahmin came to see us a distance of about six miles. For two or three years he and a few others have been secretly meeting together and reading our books, and after a long conversation with

him, Ghaunshyam said, 'that man is a real christian.' Now my paper is full; what more shall I say, than wish you good-bye, and pray that this may be the holiest, happiest, and most useful year of your life. With love to all that are in thy house, and the friends among you who love the Lord and his cause, believe me, yours in blessed bonds,

Tent, Nua Parda,

I. STUBBINS.

1st Jan. 1851.

LETTER FROM MR. MILLAR.

Cuttack, Jan. 2nd, 1851.

MY DEAR BROTHER GOADBY,—If the following account of the last Pooree Ruth Jatra, which I copy from the *Calcutta Christian Observer*, of October, be not too old, or be not anticipated by anything that Mr. Pike may have sent you, its insertion in the Repository will be deemed a favour. I remain, affectionately yours, W. MILLAR.

'The Puri Rath Jatra of 1850 commenced unusually late, and at a time considered inauspicious by astrologers and pundits, on July 11th; consequently the number of pilgrims present was comparatively small, not exceeding sixty thousand, three fourths of whom were Oriyas. For some time previous to the 11th, workmen were employed day and night in preparing the cars, which notwithstanding were turned out in a very rough and unfinished state. Thursday, at 4, p.m., the cars having been drawn up in front of the Singhadward, the idols were brought out, and having been rocked and hauled to their respective cars, were lifted up and well secured on their thrones in the presence of the assembled multitudes of infatuated worshippers, who by uplifted hands and loud and often repeated shouts of Hari, hari, Jaganath, Jaganath, expressed their delight and devotion. The presence of several Europeans of the station and from Cuttack, opposite the Singhadward, mounted on the Raja's elephants, was most gratifying to the priests and people, who considered it a high compliment to the idols and a splendid argument in defence of their divinity, against the merciless attacks of the preachers of the truth, who at a short distance were holding them up as peices of rotten* painted wood.

The cars did not move until the morning of the 12th, after which their progress to the Gundecha temple was rapid, and marked by the usual obscene and unutterably filthy speeches, songs, and gestures of the chariot.

* We had previously been informed by an unquestionable authority, that the idols were really rotten, and should have had new bodies five years ago, and that while Jaganath was being painted this year several rats issued forth from his head.

and their assistants, the intense excitement, horrid shouting, and abominable idolatry of the people.

It was the pleasure of Jaganath—(adopting the language of the priests) when going to knock down a wall the indignant owner of which threatened to prosecute the Raja; and on returning to knock down the tati house of a biragi, and kill the owner, who was sitting inside probably insensible from the effects of ganja.

The weather continued very favourable until the cars reached the Gundecha; the rain then fell in such a manner as to inundate the large road and render the cars for some days immoveable, and thus delay their return, which was not effected without great difficulty before the 23rd. Most of the people having retired before the change of the weather not a single case of cholera occurred to our knowledge in Puri, and very few within twenty miles north of it; but though the insulted Majesty of heaven and earth has not manifested his righteous displeasure and punished these wicked idolators by that scourge which last year had so many victims, yet who does not know that for them to be given up to believe such a lie and work such abominations as their presence at the festival involves, is a punishment infinitely more awful than the destruction of the body or any temporal calamity that could possibly befall them.

In consequence of the lateness of the festival and the probability of its being thinly attended, only one of the Orissa missionaries and two native preachers were present. Having gone some days before the commencement of the festival, we began our labours on the 4th. Our first effort was an encouraging one: about two hundred persons listened attentively, confessed the truth, and appeared impressed by ideas respecting idolatry and the gospel which perhaps had not previously occupied their mind. The next evening a circumstance occurred which has no precedent to our knowledge in connection with the preaching of the gospel in Puri, viz., a person who may be called a Puri brahmin, from the vicinity of his residence, unsolicited coming forward and preaching boldly Christ and him crucified. While addressing a large audience opposite the Raja's residence, and near the temple, a brahmin from a village named Chundanapnr, five miles from Puri, on the Cuttack road, (whom we first met with at the Puri Chandama Jatra, June 3rd, 1850, and who appears to have been led to a knowledge of the truth by perusing a bound volume of poetical tracts, presented to him by Mr. Lacey at the Rath Jatra of 1844 or 1846,) joined us, and when an opportunity offered commenced speaking to the hearers in a correct and impressive manner on the condescension, purity, mira-

cles and dying love of the Lord Jesus; his being the true incarnation and the only Saviour; also in reference to the ignorance, weakness and sinfulness of the Hindu gods and incarnations, and their utter inability to save. To the various objections made his replies were pertinent and satisfactory. A person enquiring what was sin, he repeated the ten commandments, and explained how the transgression of them was sin. Up to the evening of the 12th, we visited the town twice each day, and in some crowded part preached the gospel, held discussions, and conversed with from 300 to 1000 persons on each occasion. Our addresses, invariably embodying a description of the true and false Jaganath, the sin and punishment of idolatry, the glory and grace of Christ, a full, free, and present salvation through faith in him, excited considerable attention and feeling, so that at the close, after having requested our hearers to ask any questions or offer any objections they pleased, many arguments in defence of the idols and questions respecting Christianity were presented, the answering of which involved a lengthy discussion or conversation, and often afforded favourable opportunities for recapitulating and enforcing the truth. Our congregations were not exclusively composed of Oriyas: we generally in the morning had Bengalis and persons from the Upper provinces; among the latter were Sikhs, one party of whom hearing the gospel for the first time seemed deeply interested and asked for tracts in their own language, which to our regret we could not supply. On the morning of the 12th, at an early hour we proceeded to the Athara nala bridge, and remained several hours preaching the gospel, distributing tracts and portions of Scripture, (5000 of which were given away during the festival) to the returning pilgrims. In the evening of this day while addressing the largest congregation we have preached to, (above 1000 persons) one of the cars was drawn up just in front of us, without however affecting our audience; and then with the ngly idol and its patched up shabby car, drawn by a noisy rabble just before us. We had an excellent opportunity for proving to the people that the whole affair was got up by crafty wicked men for filthy lucre's sake; and that by countenancing it they were bringing down upon themselves the curse and eternal wrath of God; and thus preparing the way for telling them of God's long suffering in hitherto sparing them; his love in sending his Son to die for them, and the glorious salvation through his death offered without money and price to them. Though the pundits and priests did not resort to their favourite weapons, stones and clubs, in opposing us, yet the government grant argument was frequently, to our confusion, employed. That

the rulers of this land may speedily enable us to deny the existence of this iniquitous grant, and vindicate them without difficulty from the charge of being the patrons of idolatry, and that God may bless our humble efforts to snatch souls from death and establish his religion where Satan's seat is, is the prayer of,
 W. M.

LETTER FROM MRS. WILKINSON.

Berhampore, Dec. 25th, 1850.

MY DEAR SIR,—Your welcome letter was received last month at Cuttack, and has been sent to our several mission families for their perusal. Our best thanks are due for such a communication. The glance at our beloved churches at home was peculiarly grateful to our hearts, and awakened many pleasing and hallowed associations. Though at a distance from you, we love to recognize the sacred bond of christian union, which is not affected by place or clime. We are all engaged in the Lord's work, whether amidst the opposing elements of Hindooism, or under the more favoured influences of our native land. At this cool season of the year it is cheering to think of the missionary brethren as being all engaged, scattering the good seed of the kingdom in distant parts of the country among poor deluded idolators. May these labours produce an abundant harvest! We believe they will,—it is the word of our God which they publish among the people, and we have the promise of our God that it shall accomplish that for which it was sent. But we should not forget that it is our duty to make known the gospel, whatever may be the results. In one of the sermons at the last Association (I think) it was observed, regarding preaching or teaching, that 'it would be our duty to make known the message of God to man, even if it were a message of condemnation; how much more then should we be urged to the duty by the consideration that it is a message of reconciliation.' The end will soon come; whatsoever our hands find to do let us do it with our might. The Lord has spared us as a mission band to see nearly the conclusion of another year. For ourselves we have to sing of mercy and of judgment. During the year our school and our people have been visited with the cholera, and many of them died; and with regard to most of them we trust they were heirs of the kingdom of God. From our people and our school premises our house became the scene of much affliction, and in one instance of death; not a member of our own family but a dear English lady who, as we thought, came on a visit for a few days to obtain medical advice, but who lingered on a bed of suffering for nearly four months. I am delighted to add that this time was occupied in seeking the Saviour; nor did she

seek in vain; the Lord did great things for her. It was deeply interesting to observe, as we were able, the operations of the divine Spirit on her mind. Truly, 'thy Spirit is good;' it revealed Christ unto her soul, and enabled her to lay hold on the hope set before her in the gospel, and to rejoice greatly in hope of a glorious immortality. It was a pleasure to Mr. Wilkinson and myself to do all for the dear sufferer that christian kindness and sympathy could suggest. She is now beyond the reach of our kind offices, or our prayers, and we feel truly thankful that the Lord directed her to us and enabled us in any way to smooth her passage to the tomb.

Our new christian location is flourishing, and I am thankful to add, already we have a chapel in progress there. An excellent friend and servant of the Lord has generously promised the requisite funds for this building. Another kind friend offers to have a mission bungalow erected at his expense. The people are now gathering in their first rice crops, which are abundant. May a large harvest of souls be gathered in this place, and the name of the Lord be greatly glorified.

Jan. 2.—We are much interested in hearing from time to time of the success of the agents of government, in the Khond country; both are men of God, and their efforts are directed for the best interests of the people. Their barbarous customs of sacrificing human beings will, we trust, soon be no longer known through the length and breadth of the land; but instead of these may we witness the triumphs of christianity, which is mighty through God to the pulling down of strong holds, even of the most debasing superstition. The agent in a late communication observes, 'We are going on well; the Lord be praised.' They have established schools among the people, and a youth from this asylum (who was adopted by a kind friend at Wisbech) is now one of the schoolmasters; another acts as interpreter. The climate in that country is very trying to English constitutions at this season of the year: during the twenty-four hours the thermometer ranges from 40° to 80°, and this is the cold season. We have lately bid adieu to that interesting family of a military officer, of whom, doubtless you have heard, who were all baptized here on one day. We much regretted their departure, as we have seldom met with persons in this country so thoroughly interested in mission work, and so disposed in every way they could, to render us assistance. Captain H., with great earnestness and faithfulness preached to the English congregation here while Mr. Wilkinson and Mr. Stubbins were attending the Conference at Cuttack. Mrs. Stubbins and myself are now alone at the station; our days are occupied with our school and home duties; in the evening we frequently visit some heathen family; this evening we went to see the

widow of a goldsmith who died of cholera some time ago, and who was in great distress because he had not renounced heathenism. The woman assured us that she had no faith in idols, and that she, with another woman of the family, daily prayed to the true God; and the other evening a man, who was passing by where we were, stopped and seemed disposed to converse; he told us that he had often heard the missionaries preach about Jesus Christ, and he desired to be taught more, as he knew the idols were nothing. Happy day for India, when the idols shall be no longer regarded, but shall be cast to the moles and to the bats. May all who are engaged in the work, at home or abroad, be encouraged by the promise that 'in due season we shall reap if we faint not.'

Remember me in much christian affection to Mrs. Goadby, Mr. and Mrs. Stevenson, and all the dear friends whom we know at Loughborough, and believe me, in the bonds of the gospel, your's very truly,

CATHERINE WILKINSON.

A HUMAN SACRIFICE.

During the month of August last, in the district of Bhudruch, Northern Orissa, at one of the festivals of the goddess Kali, a number of brahmins met together to sacrifice a goat, a practice very common throughout the whole of this vast empire. After the head of the animal had been decapitated and presented to the goddess, one of the party in accordance with the custom, took the flesh to a shed only a few paces from the temple to cook it for eating, (for be it remembered that the Bades enjoin that the flesh of the slain must be eaten, or the sacrifice will be unavailing;) meanwhile the remainder of the party laid themselves down to sleep near the sacrificial block; while, however, the man was cooking the flesh it occurred to him that were he to sacrifice one of his companions it would be an act of great religious merit, and by which he should obtain no small amount of favour from the bloody goddess, and without the slightest ill feeling or irritation he arose and seized the sacrificial knife, and while his companion was sleeping, at one blow nearly severed his head from his body, and in a few moments the life of his victim was gone. The murderer was soon apprehended and brought to trial before William Brown, Esq., the magistrate of the district. In his confessions (for he concealed nothing) he stated that while cooking the flesh of the animal sacrificed, the goddess Kali came down in the form of a woman and sat upon him, and that not being able to resist her influence he resolved upon offering a human sacrifice. He was committed for trial on the charge of *wilful murder*.

Fearful as this narrative may appear, yet, be it known that the murderer has only acted in accordance with the religion of Hindooism. *Human sacrifices* were very common only a few years ago in this country, and I fear that now they are far from being uncommon in the 'hill territories' 'In the third book of the *Maha bharutee* a story is related respecting a king of the name of Somoka, who obtained from the gods a hundred sons, in consequence of having offered a *human sacrifice*.' Such scenes, however, cannot be enacted now in British India without being brought to the notice of the officers of justice, and in every case, if the offenders are not punished with death, they are banished from the country. Though some of the darker deeds of cruelty are done away by the vigilant rule of the East India Company, yet Hindooism is the same now as it was when it slew its unnumbered infants, drowned its unnumbered votaries in the Ganges, and buried or burned alive unnumbered widows. Nothing but the gospel of Jesus can overturn this fearful system of iniquity.

Affectionately yours, W. BAILEY.

BAPTIST MISSIONARY SOCIETY.

THE DEPUTATION.—In a letter dated Benares, December 30, 1850, from the Rev J. Russell, we learn that the deputation left Calcutta on the 14th November, and arrived in Benares on the 27th. On the 2nd December, they started for Cawnpore, calling on their way at Delhi, the scene of our lamented brother Thompson's labours. On the 7th December they reached Agra, where they stayed till the 19th, visiting the interesting station of Mr. Smith at Chitoura, and holding christian intercourse with the two Baptist churches in this important city. Here brother Leechman was permitted to administer the ordinance of baptism, and to preach a suitable sermon. They were occupied at Cawnpore till the 23rd, and returned to Benares on the night of Christmas day. In a note of more recent date, Jan. 3rd, 1851, we learn that our brethren were on the Ganges, voyaging for Monghir. They were expected in Calcutta about the middle of the month. Through divine mercy their health has been good, their visit most cheering to the missionaries and other christian brethren associated with them, and they have been able to gather a large amount of information for the future guidance of the Committee.

THE CONVERTED SLAVE.

TRINIDAD.—I have had the pleasure of baptizing a young man, who has given us every evidence of being a subject of divine grace. A little more than two years ago he was a slave in one of the states of America. When he came to Trinidad he could not read a word. I do not think that he knew even the alphabet. Now, however, by attending our schools he can read his Bible well, and is now also engaged in teaching a New Testament class in our Sabbath-school. Every evening this young man conducts the worship of God in his father's family, and although he is only a poor apprentice he brings me a dollar now and then 'to help the church,' and he also uses his influence to bring others to the house of God. There are others inquiring the way to Zion. I feel more than formerly encouraged in the work of the Lord. Thus, although I cannot say that our members increase 'daily,' yet there is a slow and steady increase. The number attending our Sabbath school has increased much lately, and is altogether in a satisfactory state.—*Bap. Mag.*

[The missionary here complains of the opposing influence of Popery and Puseyism. These evils overspread the christian world.—ED.]

MISSIONARY ANNIVERSARIES.

TICKNALL AND HARTSHORNE.—On Lord's day, Feb. 16, 1851, a sermon was preached in the chapel, Ticknall, by Mr. Page, (a Wesleyan Reformer) of Hugglescote; and on Monday evening, 17th, a public missionary meeting was held, when a large congregation was addressed by Mr. Page, Revds. J. Corbin, and J. G. Pike of Derby, and T. Gill of Melbourne, who presided. There were several bags containing money presented, amounting to £3 11s. 4d.; the collections, £4 1s. 9½d, making a total of £7 13s. 1½d, realized at this anniversary.

On Tuesday evening the 18th, a missionary meeting was held in the chapel at Hartshorne. J. Brooks presided, and the Rev. J. G. Pike, the secretary, J. Salisbury of Ashby, and T. Gill of Melbourne, addressed the meeting. Collection £1 1s.; also the following sums were presented at the meeting:—4s. by two children, collected in small sums 10s., from Mr. Sharpe of Swadlingcote, the amount of the missionary box, £1 15s. 0d., making a total of £3 10s. J. B.

ARRIVAL OF THE REV. W. JARROM.

We just stop the press to say that Mr. W. Jarrom has safely arrived from China, after a voyage of more than seven months.—*March 26th.*

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 149.]

MAY, 1851.

[NEW SERIES.]

THE OPPOSITION OF POPYRY TO THE BIBLE.

(Continued from page 108.)

BUT the church of Rome not only adds unwritten traditions to the sacred Scriptures, but declares that the books of the Apocrypha form a part of those Scriptures. The Council of Trent gives a catalogue of the sacred books contained in the Bible, including in it the books of the Apocrypha, and then declares, 'if any one doth not receive all these books, with every part of them, for holy and canonical, let him be accursed.' The books of the Apocrypha were never recognized by the Jews as a portion of the Old Testament. Unto them were committed the oracles of God. Our Lord often referred to the law and the prophets, and directed his hearers to search them; but he never censured the Jews for omitting these books, which he undoubtedly would have done, if they had properly belonged to the inspired writings. He upbraided them for *adding* the traditions of men to the Scriptures of God, but never for *leaving out* a number of books which ought to have been inserted. They were not recognized by the primitive christians—they were rejected by the council of Laodicea in the middle of the 4th century; and when introduced into the church, it was as their translator testifies, 'for

example of life, and not to be used for the establishment of any doctrine.' Their authors do not even lay claim to the inspiration which the Council of Trent has assigned them; and the books themselves contain ample internal evidence that they form no part of God's word. The practice of lying is sanctioned—suicide is commended as a manful act—assassination is approved, and magical incantations are represented as recommended by an angel of God. Some of its statements are purely fabulous, others are contradictory, and others are notoriously false. Why then does the Church of Rome receive the Apocrypha as a part of the sacred Scriptures, and pronounce accursed those who reject it? The reason is obvious. It sanctions prayers for the dead; it recognizes the doctrine of purgatory; it represents a large sum of money as sent to Jerusalem to present a sin offering for the dead; and it inculcates the doctrine of justification by works. These are all doctrines of popery; and as the Church of Rome can find no warrant for them in the true word of God, it places in the sacred canon these apocryphal books, which have no more claim to be part of the Old Testament than Robinson Crusoe has to be es-

teemed a part of the New. If a council of ecclesiastics were to meet in London, and declare this celebrated novel to be a portion of the New Testament, there would be just as much reason for believing it, as there is for acknowledging the Apocrypha to be a portion of the Old Testament, because the Council of Trent declared it to be so. The authority of the London council would be just as binding as that of Trent, and the impiety of the former would be no greater than that of the latter. Thus, again, does the opposition of popery to the Bible appear: it adds to it, and places on a level with it a number of books written by uninspired men, in which various doctrines are inculcated directly at variance with the teachings of the sure word of God.

But there are yet other additions which virtually the Church of Rome makes to the Bible. The Catechism of the Council of Trent teaches 'If we would have the whole rule of christian faith and practice, we must not be content with the Old Testament, nor yet with the New, without taking along with it the traditions of the apostles, and the *interpretation of the church.*' The Council of Trent further ordained that 'in matters of faith and morals, and whatever relates to the maintenance of christian doctrine, no one confiding in his own judgment shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held and is still held by holy mother church, or *contrary to the unanimous consent of the fathers,*

The creed of Pius IV., which every Roman Catholic is bound to profess, declares, 'I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other *constitutions and observances* of the same church.' 'I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons and general councils.' Thus, whatever the Church of Rome now teaches or

has formerly taught is an article of faith which every Roman Catholic is bound to acknowledge. Hence the celebrated act of faith,—'O my God, I firmly believe all the sacred truths which thy holy church believes and teaches, because thou, who art truth itself, hast revealed them.' If, then, you would ascertain all 'these sacred truths,' you would have to wade through about 135 folio volumes in Greek and Latin, of which the bulls of the Popes comprise eight volumes, the decretals ten volumes, the acts of councils thirty-one volumes, the Greek and Latin fathers, in which is found their 'unanimous consent,' thirty-five volumes, the acts of the saints fifty-one volumes, besides the unlimited mass of unwritten traditions. Who is sufficient for this? But this you must do, if you would know all the 'sacred truths' which the papal church teaches, unless to save yourself the Herculean and life-long task, you are content to take the bare *ipse dixit* of the priest concerning them. We need not wonder, then, that what is called the 'colliers' faith,' should be that of multitudes within her pale. This singular phrase originated from an illiterate collier being asked what he believed? He replied, 'I believe what the church believes.' It was then asked, 'And what does the church believe?' The reply was, 'The church believes what I believe.' It was then enquired, 'And what do you both believe?' 'Why, truly,' he replied, 'we both believe the very same thing.' Here then see how popery undermines the truth and destroys the authority of God's word. If you wish to know the will of God respecting doctrines to be believed and duties to be performed, you must not go at once and exclusively to the sacred Scriptures for information, but to the whole mass of unwritten traditions, to the books of the Apocrypha and to scores of folio volumes, containing the bulls of the Popes, the decrees of councils, and the unanimous consent of the

fathers. In these you may find the 'sacred truths' which the papal church inculcates, and obtain, perchance, the instruction you require. What an outrage is this on common sense. What a mockery to the solicitude of the awakened and enquiring sinner. What an abrogation of all truth but what the church pleases to dole out to her deluded votaries. Verily the Bible is a sealed book, if all this accumulated ecclesiastical lumber must be explored before its doctrines can be understood. Upon the Word of God which you may easily carry in your pocket, the church of Rome piles a mountain of folio volumes in Greek and Latin, and you must penetrate that before you can reach it. As well, to use a homely proverb, may you look for a needle in a bottle of hay, as look for the teachings of God's Spirit beneath such a heap of metaphysical jargon and learned rubbish.

The Church of Rome manifests its opposition to the Bible, not only by the additions it makes to it, but also by its *corruptions of the sacred text*. In numerous cases, and especially where it can be done without fear of exposure, instead of teaching the ten commandments as delivered by Moses, the second is omitted; and to make up the deficiency, the tenth is divided into two. The reason of this is apparent. The second command declares 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them nor serve them:—Ex. xx. 4. This interdiction includes every likeness or effigy, every painting or sculpture, every wood or stone or metal representation of any object for the purpose of religious veneration: and as statues, images and paintings are worshipped in the Church of Rome, to prevent the too glaring inconsistency between God's command and her conduct, she expunges it from the decalogue. To

sanction, moreover, the practice which the second command prohibits, the Roman Catholic translators of the Bible represent Jacob as an idolater; and render the passage, Heb. xi. 21, 'Jacob adored the top of his rod.' In the school-books commonly found in Italian schools, the fourth commandment is altered, and instead of 'Remember the Sabbath-day to keep it holy,' it is 'Remember to keep holy the days of festivals.' The Book of Psalms has been perverted in a similar manner. St. Bonaventure, a cardinal bishop, and accounted one of the most eminent saints of the Romish church, published a version of the Psalter, in which the word *Lord* is uniformly struck out, and *Lady* inserted. Thus the language of the sweet singer of Israel in his devout addresses to Jehovah, is blasphemously applied to the Virgin Mary. As a specimen of this perversion, in the 31st Psalm she is thus addressed, 'In thee, O Lady, have I put my trust; let me never be put to confusion: in thy grace uphold me;' and in the 51st Psalm, 'Have mercy upon me, O Lady, who art called the mother of mercy; and according to the bowels of thy mercies cleanse me from all mine iniquities. Into thy hands, O Lady, I commend my spirit.' 'The Lord said unto my Lady, sit thou on my right hand.' If it should be said, this was the act of a single person, and the impiety of it cannot be charged upon the Church of Rome, it is replied, that it was published by command of Pope Sixtus V., who, with his pontifical bull, stamped the 'Psalter of the Blessed Virgin' with the highest approbation. When the Scriptures, through the influence of protestantism, cannot be altogether withheld from the people, they are in the translation so corrupted, as to support the peculiar doctrines of popery. In an edition of the New Testament, translated into French by the divines of Louvain, and attested by the Archbishop of Bordeaux, as 'carefully re-

vised and corrected,' many of the corruptions appear; Acts xiii, 2, 'As they ministered unto the Lord and fasted,' is translated 'as they offered to the Lord *the sacrifice of the mass and fasted.*' 2 Cor. vi. 14, 'Be ye not unequally yoked together,' is 'do not join yourselves in the sacrament of marriage with unbelievers.' 1 Cor. ix. 5, 'Have we not power to lead about a sister or a wife as well as other apostles,' is 'Have we not power to lead about a sister, a woman to *serve us in the gospel, and to remember us with her goods,* as the other apostles.' 1 Cor. iii. 15, 'He himself shall be saved, yet so as by fire,' is 'He himself shall be saved, yet in all cases as by the fire of purgatory.' And 1 Tim. iv. 1, 3, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; forbidding to marry, and commanding to abstain from meats which God had created to be received with thanksgiving of them who believe and know the truth.' This passage bears so directly and powerfully against the Romish Church, that to evade its rebuke, the sentiment is completely changed, and is thus given, 'Now the Spirit speak-

eth expressly that in the latter times some will separate themselves from *the Romish faith,* giving themselves up to spirits of error, and to doctrines taught by devils, condemning the *sacrament* of marriage—the abstinence from meats which God hath created for the faithful, and for those who have known the truth, to receive them with thanksgiving.' Many other interpretations of a similar kind abound in this edition of the New Testament. It need scarcely be stated that there is not the slightest authority for these variations, and the introduction of them is only another proof that popery is prepared to use any means, fair or foul, to give currency to its doctrines, and to impose them upon the ignorant or credulous, as of divine authority. If any one should alter the will of a person deceased, and should omit some clauses and pervert others to further his own advantage, he would justly be deemed guilty of one of the greatest crimes that man could commit against civil society; but this is what popery does with the revealed will of God. It omits some portions of it, and most flagrantly perverts others to prop up its superstitions, and to give sanction to its sacraments.

Bourne.

J. B. P.

CONFIDENCE IN GOD.

A FUNERAL SERMON FOR MR. C. CHAPMAN.*

THAT very eloquent and animating portion of scripture, upon which I am about to remark a little this afternoon, was chosen as the text of his funeral ser-

To the Editor of the G. B. Repository.

* DEAR SIR,—On the first of last Sep. I preached a funeral sermon at Packington, to improve the death of brother Chase Chapman, who was for many years a consistent member, and a faithful deacon, of the G. B. church, Ashby and Packington. The chapel was densely crowded on the occasion, and considerable feeling was evidently produced.

I have been recently informed that the

mon, by our departed friend and brother Chapman, nearly forty years ago. He was then little more than twenty years of age; but like every other wise and pious individual, he had begun to

esteemed widow and family are depending upon me for a biographical sketch of the deceased, in the Repository. Probably I could not do better than send you the substance of the address which I delivered on the above mentioned occasion. Hoping it may be acceptable and useful to your readers, I remain, yours truly in Christ Jesus,

T. YATES, Junr.,

Hugglescote, Jan. 20th, 1851.

'consider his latter end.' He looked forward to the solemn crisis of dissolution, and desired that whenever his decease took place it might be improved from this passage. When reminded of this a very short time before he expired, he intimated, as well as breath and strength would allow, that his wish was still the same. Thus, when 'walking through the valley of the shadow of death,' when his 'heart and flesh were utterly failing,' he expressly acknowledged a merciful and gracious God as 'the strength of his heart and his portion for ever.'

The truly beautiful and memorable words to which I have alluded, you may find in the prophecies of Habakkuk, iii. 17, 18, 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.'

Habakkuk flourished about 600 years before the advent of Jesus. Jehoiakim, a very wicked prince, was then upon the throne of Judah. It was a time of dreadful depravity and iniquity throughout the land: 'The law was slacked, and judgment did never go forth: for the wicked did compass about the righteous; therefore wrong judgment proceeded.' (Chap. i. 4.) This awful state of things was certain to provoke the divine displeasure: accordingly, the blessed God, who has an undoubted right to judge and punish nations as well as individuals, had solemnly resolved to 'visit their transgressions with a rod, and their iniquities with stripes.' The wicked are described by David as the sword of the Lord; (Psalm xvii. 13) that is, I suppose, the instrument by which he frequently executes his fearful judgments: and as the Almighty sometimes makes use of one profligate man, to punish another

profligate man, so he sometimes makes use of one guilty nation to chastise another guilty nation. The idolatrous and sanguinary Chaldeans were now commissioned to fall upon the rebellious and incorrigible Jews, to 'march through the breadth of the land,' to take possession of their habitations, to desolate their country and carry them away into captivity. Habakkuk was permitted to foresee the terrible crisis which was approaching, and when the sad results were first revealed unto him, all his humane and patriotic and pious sympathies were excited; yea, moreover, he was filled with the most agonizing apprehensions and alarms; hence, he says, 'When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble.' (Chap. iii. 16.) Being a good man however, and knowing in whom he had believed, he quickly recovered himself from these paralyzing and prostrating apprehensions; his faith gained the victory over his fears; his pleasures rose superior to his sorrows; and while he mourned the merited fate of the Jewish nation, he piously resolved to maintain his own personal confidence in Israel's King and God: hence the triumphant declaration of our text, 'Although the fig tree shall not blossom,' &c.; in other words, 'come whatever may upon my guilty country and kinsmen—if the Chaldeans shall utterly desolate the beloved land of my nativity, despoil all the valuable produce of our gardens, fields, and vineyards, thus robbing us not only of the luxuries and comforts, but also of the commonest necessities of life—still that sustaining trust which I have reposed in Jehovah shall never be relinquished; those spiritual pleasures which I have derived from his favour shall never be cast away; that animating hope which paints a rainbow on the darkest cloud shall be kept in lively exercise'—I will

rejoice in the Lord, and joy in the God of my salvation.'

Allow me first to offer a few more expository remarks upon the text, and then to consider the subject as applicable to our departed friend, to his bereaved family, and likewise to the church of which he was a member and an officer for many years.

1. I will offer a few more expository remarks upon the text.

1. Fig trees, perhaps you are aware, were very common objects in the Holy Land, and the produce of them was used occasionally for several different purposes, as we learn from the sacred book before us. Let me remind you of two or three. When our first parents had violated the law of God, and consequently subjected themselves to very remorseful and miserable feelings, 'they sewed *fig leaves* together, and made themselves aprons,' to hide their nakedness and shame. (Gen. iii. 7.) When Abigail was resolved upon propitiating David and turning away his anger from her churlish and foolish husband, Nabal, she took a large present for the purpose, and it was partly made up of 200 cakes of *figs*. (1 Samuel xxv. 18.) When king Hezekiah was dangerously afflicted, and appeared nigh unto death, Isaiah directed the attendants to take a lump of *figs* and lay it for a plaister upon the boil (or plague spot, perhaps,) and he should recover. (2 Kings xx. 7; Isaiah xxxviii. 21.) From these three instances then, not to mention others, it seems that fig trees were not only common in Palestine but very useful also. The leaves might be occasionally converted into articles of dress, while the fruit was valuable both as an article of food, and on account of certain sanative or medicinal virtues it was known to possess. When, therefore, the prophet spoke about 'the fig tree not blossoming,' he evidently referred to a circumstance which the Jewish people would be likely to regard as a considerable calamity; and

when he declared his own determination to rejoice in the Lord notwithstanding that circumstance, he showed them very plainly that, so far, at least, he was not dependant for his happiness on the pleasures of sense; that he had meat to eat which the carnal and profane knew not of; that he possessed that faith in God which overcomes the world, and draws water with joy out of the wells of salvation.

2. Vines, or grape trees, were also very plentiful and very valuable in Palestine. The fruit was not only elegant and beautiful to look upon, but the juice of it was a very *salubrious* and *exhilarating* kind of beverage. Paul exhorted Timothy to 'drink no longer water (only) but to use a little wine for his stomach's sake and his often infirmities.' (1 Tim. v. 23.) And David speaks of wine which 'maketh *glad* the heart of man.' (Psa. civ. 15.) The Jews were required to make use of wine in some of their offerings to the Most High; and the offerings thus presented were described as 'a sweet savour unto the Lord.' (Num. xv. 7.) Accordingly we read in the book of Judges about wine 'cheering God, as well as man.' (ix. 13.) Many of the beautiful metaphors with which the Bible abounds have reference to the interesting plant or shrub now under consideration. The Jewish church was compared to a vine, brought out of Egypt, and planted in a soil more favourable for the production of fruit. Jesus said to his disciples, 'I am the vine, ye are the branches,' &c. (John xv. 1—8.) And the blessed Redeemer made use of the fruit of the vine when he instituted the sacramental supper, to represent the precious blood he was about to shed for the redemption and salvation of mankind. When, therefore, the prophet Habakkuk spoke about there being *no fruit in the vine*, he evidently referred to another circumstance which the Jewish people would be likely to regard as a very serious misfortune indeed; and when

he declared his own determination to rejoice in the Lord notwithstanding that circumstance also, he indicated, still more clearly than before perhaps, the spiritual state of his mind; the celestial character of his pleasures; his confidence in a covenant-keeping God; and his enrapturing anticipations of the rest and blessedness of heaven.

3. Olive trees were very much cultivated in the Holy Land; and they grew in some parts without cultivation. When a little 'labour' was bestowed upon them, they yielded plenty of oil, which the Jews were accustomed to use as we use butter, and which was regarded among them as one of the comforts and luxuries of life. The boughs of the olive tree were used, with those of the pine, palm, myrtle, and others, in constructing the booths in which they sojourned during the feast of tabernacles. Numerous are the places in which this beautiful and useful plant is alluded to in the oracles of God. When Moses was informing the Israelites what privileges and advantages awaited them in the land of promise, he mentioned among other things, 'the great and goodly cities they would have, without the trouble of building them; and the *olive trees* they would find, without the trouble of planting them.' (Deut. vi. 11.) Every reader of the New Testament will recollect that the Mount of Olives was a favourite place of resort to our blessed Lord and his disciples: there some of his most fervent and affectionate prayers were offered; thither he retired with his apostles when they had eaten the sacred supper together; there, or in the immediate neighbourhood, he 'sweat as it were great drops of blood falling to the ground;' and from Bethany, which was very contiguous to the Mount of Olives, he ascended to his mediatorial throne in the heavenly places. From the value which the Jewish people set upon olive trees and olive yards, then, you will easily

perceive that when the prophet Habakkuk spoke about the *labour of the olive failing*, (or, in other words, the *oil of the olive*, which they were accustomed to extract by effort or 'labour,') he referred to a third circumstance which all the Israelites would be likely to regard as a grievous calamity; and when he declared that he would rejoice in the Lord notwithstanding that calamitous circumstance also, he beautifully exemplified the power of that holy principle of spiritual life which alleviates, and counteracts, and frequently turns to some good account the disappointments, sufferings, and sorrows of this perplexing and perishing world.

4. Upon the next three particulars of the text I need not separately enlarge, as there is nothing in them but what a cursory reader of the Bible may easily understand. You know well how valuable and essential the produce of the fields has been considered in all ages of the world—you know, likewise, that sheep and oxen are usually reckoned among the most necessary articles of human food—a *failure* then, a total failure, of wheat and barley, of beef and mutton, and such like things, would surely be regarded as a most perplexing and appalling calamity. The very thought of a famine in the land was calculated to excite very painful and distressing apprehensions, and the Jewish people would naturally be induced to depreciate it as a judgment of the most desolating and horrifying description. The prophet Habakkuk, however, could contemplate even such a state of things, it seems, with pious resignation and spiritual peace. He was reconciled to God; he realized the friendship of his Maker; he enjoyed pleasurable intercourse with heaven; he was not one of the swinish multitude whose 'god is their belly;' he was not one of the grovelling clan who have 'their portion in this life;' he was not one of the impatient and fretful race who cannot be satisfied

without a plentiful supply of luxuries and pleasures. No; his soul could live and prosper even though his body might die of starvation or want. He cared not very much about 'the meat which perisheth' while he feasted upon 'that which endureth unto everlasting life.' O brethren, here is indeed 'the faith and patience of the saints!' Here is a beautiful specimen of the *power* of godliness! Here is a striking and splendid proof of the elevating, spiritualizing, celestifying influence of true religion! Would that all who profess and call themselves christians could cordially adopt such language as this! What cheerful countenances we then should wear, even in the worst of times! What peaceful feelings we should then possess! What songs of joyful praise we should daily offer to God; and how consciously meet we should be for the inheritance of the saints in light! Instead of this, however, there is reason to fear that many professors of christianity are little, if any, better than downright idolaters; their confidence is reposed in the creature rather than the Creator; their happiness is derived from human beings, and perishing things, rather than from him who is the fountain of living waters and the sovereign Lord of all. Now what excuse can any of us offer, if our faith and patience and spiritual joy fall short of those of the prophet Habakkuk? He was only a *Jew*, while we are professing *christians*; he was enveloped among the shadows of a darker dispensation than our own; he knew nothing comparatively of the extraordinary grace and glory which were reserved for the latter days in which we are privileged to live. 'Many prophets and righteous men (probably Habakkuk among the rest) desired to see those things which we see, but did not see them; and to hear those things which we hear, but did not hear them.' O let us be careful that we do not 'receive the grace of God in vain.'

II. Let us now consider this subject as applicable to our departed friend, to his bereaved widow and children, and to the church of which he was a member and deacon for many years.

1. The *spirit* of the text (so to speak) if not the very *letter*, became applicable to the case of our departed brother Chapman before he left this world. For several days previous to his death he could not swallow a particle of food of any description; therefore, the fruits of his own pleasant garden, and the produce of the fields around, were all to him as if they had no existence; for if *they* were not literally withered and destroyed, yet *he* was so grievously afflicted and emaciated that he could not enjoy them, nor could he receive them; still, however, he was calm and hopeful and safe; he had not lost his appetite for spiritual food, or his ability to receive and enjoy that. He, also, had meat to eat which the irreligious and unspiritual knew not of; he knew in whom he had believed, and amidst the failures and decays of languishing and expiring nature he could rejoice in the Lord and joy in the God of his salvation.

But if the spirit of the text was applicable to the state of our friend *before* he gave up the ghost, how much more so did it become when he actually departed from this world; and how much more so will it be henceforth and for ever? He expired at the commencement of the corn harvest: one of the most interesting and important seasons of the year. The most valuable productions of the gardens and fields were just coming to perfection—were just about to be gathered in and stored up for future use. But, alas! what are corn harvests now to him? and what will they be henceforth, even for ever? The quantity and quality, the price and accessibility of wheat and barley and all the rest, are matters in which he has no interest whatever. The *fig*

tree will blossom no more *for him!*
The vine will produce no more fruit
for him! The olive will afford no
more oil *for him!* The fields will yield
no more meat *for him!*

'He has no part in all that's done
Beneath the circuit of the sun.'

But, though utterly bereft of worldly possessions and sensual gratifications—though removed from his family and all that he deemed dear and delightful upon earth, we hope and believe that through the death and merits of the adorable Redeemer he is now in a better country—in the paradise above—gathering fruit from the tree of life, mingling among the spirits of just men made perfect, and rejoicing in the God of his salvation, with joy unspeakable and full of glory.

2. The subject before us is manifestly applicable to the bereaved family of our departed brother. You, my dear friends, have lost one of your best earthly helpers and comforters, one on whom you had principally depended for many years, and who ministered to your pleasure in various ways. You feel your loss already, no doubt; but probably you will feel it more and more as months and years roll away. As you go into the different apartments about your house, and as you walk among the flowers of your well-known garden, it will often recur to your recollection that your husband has been there, and your father has been there; you will see the print of his feet, as it were, about the premises for a considerable time to come; and I should not wonder if you frequently draw a sigh and shed a silent tear because he is not with you and among you still. But while all this is quite allowable—while it is neither forbidden by the dictates of humanity nor the principles of the gospel, I may affectionately exhort you not to arraign the wisdom or goodness of God, nor to sorrow as those who have no hope in Jesus. You have still a Helper and

comforter above; a Friend who sticketh closer than a brother. The God of your salvation is rich in mercy to all that call upon him; he can do for you exceeding abundantly above all you can ask or think. 'Leave thy fatherless children,' he says, 'I will preserve them alive; and let thy widows trust in me.' If, then, the fig tree, in a sense, has now ceased to blossom; if one of your most able and willing, one of your most tried and trusted friends is gone, and gone for ever, do not cast away your confidence; commit your way unto the Lord; take encouragement from the promises of his word, and 'midst changing scenes and dying friends' still 'rejoice in the Lord, and joy in the God of your salvation.'

3. The subject before us is applicable to the church to which our departed brother belonged. That church has lost by his death one of its most steady friends, one of its most liberal supporters, one of its most esteemed and confidential officers. His house was always open for the entertainment of ministers and others; his share of money might always be calculated upon when anything was doing for the good of the cause; for though he was not always so prompt in *devising* liberal things as some, yet when they were devised, he was willing enough to bear a proper portion of the burden. The Packington branch of this church, including the village of Normanton, has lost several of its most exemplary members within the last two or three years. I rejoice to know that others are still remaining who will come up to the help of the Lord against the mighty; but still the vacant places of those who are gone may well give rise to pensive feelings and call forth the plaintive exclamation, 'Help, Lord, for the godly ceaseth; for the faithful fail from among the children of men.' But, brethren, if the very best of your members expire, and if their counsel and aid are thus utterly with-

drawn, the great Head of the church is still alive, yea, 'He is alive for evermore, and has the keys of hell and of death;' he will watch over the interests of Zion; he will raise up agents and instruments for the accomplishment of his purposes. 'He can work and none can let it.' 'His counsel shall stand and he will do all his pleasure.' While, then, you may clothe yourselves in mourning at the decease of an estimable brother, and while you may drop tears of sympathy and solicitude upon the coffin and in the grave, you must always recollect that 'the church of Jesus is built upon a rock, and that the gates of hell shall not prevail against it.' With the evidences and emblems of mortality all around, you must unitedly and triumphantly exclaim, 'Yet I will rejoice in the Lord, I will joy in the God of my salvation.'

Probably it will be expected that I should furnish a few additional particulars relative to our departed friend. I will endeavour, then, to do so briefly. I understand he was a native of Packington, and had never removed from the place of his nativity. I have heard it questioned, by one of his family, whether he ever slept out of Packington a single night in his life. However this might be, many of us can testify that of late years he was seldom far from home, either on the week days or the Sabbath. You all know, probably, that his business was that of a farrier; and you are most likely aware that he was *decidedly skilful* in his practice. His judgment was remarkably sound: consequently his applications were generally efficacious. He will be very much missed in this neighbourhood; and his decease will be extensively deplored. But beside being skilful, he was singularly considerate and kind among his customers. His charges, under any circumstances, were very moderate; and if he failed in his attempts to do good he would charge little or nothing at all. I

could give several interesting illustrations of this fact, were it necessary to do so. But the *religious* character of brother Chapman especially claims our attention on the present occasion. I believe he was brought to the knowledge of the truth upwards of forty years ago, and would have joined the church here somewhat sooner than he did but for his excessive modesty and diffidence. The estimable pastor of the church, the late Mr. Goadby, was then occupying a house in Mill Lane, Ashby; Mr. Chapman went to his door several times, to propose himself for baptism and fellowship, but he returned, declaring to her who is now his widow, that he 'could not get up the steps.' His heart failed him at the prospect of the interview. Alas! that people are so bold in sin, and so bashful about religion; so courageous in serving the Devil, and so diffident in declaring themselves for the Lord. In the year 1811, however, he was baptized and joined the church, and has stood honourably and usefully connected with it ever since. He filled the office of deacon and treasurer for several years; and the friends had unbounded confidence in his integrity and punctuality. For a length of time before his death his health was very imperfect; and about February last it was thought he must inevitably die. There being no resident Baptist minister at Ashby then, I was requested to visit him from Hugglescote. I did so, and found him very much afflicted. I conversed with him a little, and prayed for him. He said he wished he could feel more love to the Saviour, but he had no serious doubt of his acceptance with God. After this he considerably revived, and continued to follow his business till about a month or six weeks before his dissolution. I visited him again a few days before he expired; but alas! he could scarcely articulate at all. He assented to a few remarks I made; and again, I commended him to Jesus

in prayer, never expecting to see him again in the present world. The next intelligence I had was, that he was gone. 'Blessed are the dead who die in the Lord.' May the estimable widow, with her four daughters, and all their friends, be found of God in peace.

IMPORTANCE OF PROPHECY.

THE testimony of Jesus is the spirit of prophecy. The divine revelations presented to St. John, of the future success and victorious state of the church of Christ, when anti-christian errors being banished from the world, unadulterated truth shall produce universal righteousness, had such an effect on the pious mind of the apostle, that he fell down to worship the angel who communicated them. But the angel said, 'See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; for the testimony of Jesus is the spirit of prophecy.' That is, the spirit of prophecy with which, on the present occasion, I have been gifted, and for which worship is due to God only, is the principal testimony of the Messiah; and the only object of the whole chain of prophetic relation, whether delivered by man or by angel, whether referring to the person, the character, or the kingdom of Messiah, is to bear witness to the truth of Jesus, as the Messiah who was to come.

To this spirit of prophecy Jesus himself appealed, early in his ministry, when recording the evidences which had been borne to his truth, he said, 'Search the Scriptures,' or ye do search the scriptures, 'for in them ye think ye have eternal life, and they are they which testify of me.' And after his resurrection, when his apostles related to him as a stranger, all the circumstances which had taken place in regard to the death and burial of Him who they trusted would have redeemed Israel; and

expressed their despondence at not perceiving him among them: 'O slow of heart,' says he, 'to believe all that the prophets have spoken. And beginning at Moses and the prophets, he expounded to them in all the Scriptures the things concerning himself.' To this evidence let us now have recourse, in order to strengthen our faith in the great fact, the coming of Christ in the flesh, and to enable us to 'give a reason to every one that asketh of the hope that is in us.'

In the first place, it may be remarked, that the proof from prophecy possesses some advantages over the other proofs by which our faith is established, which render it particularly worthy of our attention. It is of the oldest date, of the earliest existence, and thus peculiarly corresponds with the situation of man, as it accords with the early necessity of the salvation which it announces; and with the attributes of God, as it exhibits not only the interference of the Deity, but the beneficent design entertained and acted on, from the moment of the fall, to meet and redress the evil under which mankind laboured;—and evil which if at all worthy of divine interference, was worthy of it from the commencement, which prophecy alone shows that from the commencement it experienced; and which beneficent design the goodness of God might lead us to expect that he would, in some way, early make manifest, in order to soften the sufferings and elevate the hopes of his creatures.

Prophecy, again, is of longer stand-

ing and of more continued operation than any other kind of evidence proposed to us; affording, thereby, better opportunity for protracted and diversified inquiry. The prophecies also present a subject on which our own judgments may be exercised even at this day, with all advantages, and even with additional assistances to what they could at the time of their fulfilment. We can equally compare the predictions and the alleged accomplishment, as if we had seen the transaction alluded to, and are thus placed, if I may say so, in the number of original witnesses, to whom one of the strongest proofs of Messiah's arrival has been directly presented, and who are qualified to determine for themselves, without the intervention of the authority of others, or a dependence on their judgment or integrity.

Prophecy is also a proof in itself, entire and complete, while miracles, independent of this, are scarcely conclusive, as they may be deemed producible by other causes, than by divine power, and as various deceptions assuming a miraculous character have been successfully imposed on the credulity of mankind.

But the accurate correspondence of future events to the standing records of ancient prophecies, is an undeniable proof of Almighty interference. It is, in fact, a miracle, bearing in itself the evidence of its reality; a miracle freed from all the doubt, obscurity, and metaphysical uncertainty, which may be attached to distant human testimony, capable in itself of producing conviction, incapable of being counterfeited; and in both its parts, in the prediction and in the accomplishment, beyond the reach of human wisdom to foresee, of human vanity to aspire to, or of human power to bring about.

The proof from prophecy goes also beyond all others. It goes a step further, and is conclusive on what

others leave only conjectural. Miracles are, no doubt, a direct evidence of divine interference. They prove the person thus commissioned to be an agent from God, but they do not prove him to be this or that particular agent, farther than we may conceive that God would not afford his support to a person assuming a character to which he was not entitled. The conjectural conclusion, which may thus be drawn from other instances of divine interference, is, by prophecy converted into certainty. If, for example, all the prophecies relating to Messiah are found to correspond with the circumstances of an individual who sets up a claim to the character, we have evidence, not only of his being in a general sense a messenger from God, but that he is the particular messenger whom the prophecies were intended to point out. Thus their fulfilment in Jesus establishes not only our hope, but our faith: it assures us not merely that a divine messenger is come into the world, but it ascertains to us that eminently true saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners.

In the next place, it may be remarked, that there can be no improper interference on the part of those who refer to prophecy, in fabricating or altering the evidence to which they appeal.

The Scriptures which record the promise of the Saviour, and all the prophecies relating to the individual who was to appear under that character, have from the earliest ages been in the hands of the Jews, not as matters of private knowledge and secret possession, but as publicly accredited declarations, deposited in the care of a nation, enrolled in their public and authentic acts, daily recited in their synagogues, guarded with the most scrupulous care, and cherished as the foundation of all their hopes of future glory.

The Jews not only admitted the prophetic character to belong to their sacred books, but considered their declarations concerning Messiah to be their sole object and substance; that he was the end of the law as well as the prophets; typified in every part of their ceremonial worship, which was appointed and chiefly required of them as a means of keeping alive the impression of his appearance.

The very enemies, therefore, of christianity, the very persons who deny Christ to be the Messiah, having been the keepers of these records, to which we refer, and the persons who have handed them down to us, we may rest satisfied that they would, on no account, have altered or corrupted them, in order to correspond with him whom they deny, and to obscure their accomplishment in him whom they still look for. Thus, independent of the respect which the Jews entertained for the prophecies, their very denial of Jesus, and their expectation of Messiah's future arrival, are a guarantee alone sufficient to satisfy us of the accuracy with which they have been preserved. That a general expectation of a Messiah to come had been excited by the prophecies, is a well-established fact. It was prevalent, not only in the Jewish nation, but among all those people with whom they had intercourse,

and wherever their Scriptures were known. The eastern magi afford a proof, that the phenomena of the natural world were, at that day, looked to, and expected to announce the good tidings of his birth; and the sudden elevation and victories of Herod, which caused him to be flattered with the appellation of Messiah, shew that any person born under extraordinary circumstances, immediately attracted attention to this great hope of the world. The very language addressed to Jesus, 'Art thou the Christ? Art thou he that should come, or do we look for another? If thou be the Christ, tell us plainly,' sufficiently prove that the coming of Messiah had been announced and expected. It was by these prophecies also, that the people before whom Jesus appeared, examined his pretensions. It was by a few of these prophecies, fulfilled at the time of his birth, before his entry on his ministry, before any proof of his divine mission had been exhibited, that many were enabled to pronounce on its truth; and it was by an appeal to these prophecies, which would have been ridiculous, if such prophecies did not exist, and were not confided in, that the advocates of christianity were, at a future day, best able to silence their adversaries.

Allerton.

THE WORLD'S EXHIBITION.

WHEN the *May No.* of our monthly is fairly in the hands of its readers, this much anticipated event will no longer be *coming*, but have *come*, in all its prodigious and wonderful greatness. To us, however, who are writing about it in the Jewish and not the English 'month of flowers'—it is still among the things that are to come:—and yet how swiftly coming! Not many days have to shake their wings and scatter their showers of golden sheen, before the labours of months will be

completed, and the Temple of Industry sacred to peace and universal brotherhood, will be open for the flowing of the nations into it.

Concerning the building itself, which is to contain the contributed produce of the world's mechanical and artistic skill, we cannot speak at large: but some facts may be repeated, which will refresh the memories of those who have seen them elsewhere, and may prove interesting to others who have given little attention to the pictorial

illustrations, or printed descriptions of it, which have been so superabundant.

The whole undertaking is understood to have had its origin, at least its efficient practical origin, with the consort of our Queen, who by his previous enlightened countenance and encouragement of the philanthropic and scientific institutions of England, has earned a more worthy title to our respect and admiration than if he had led our hosts to victorious war; and who enjoys in the cordial good will of his adopted countrymen more honour than a crown could confer. The proposition so tendered was, after some hesitation, characteristic of our national phlegmatism, received with a public favour which has increased to the present time. Twice were the mayors of the leading cities and boroughs of the United Kingdom convened to meet Prince Albert and the Royal Commissioners, and by these chiefs of our municipalities the plan was met with an enthusiastic welcome. The world itself, apprised of the proposal to hold such an exhibition in London, was not tardy in assenting, but prepared to make it an exhibition truly cosmopolitan. On the wings of lightning, or on the breath of steam came back from every quarter acceptations of the challenge to a peaceful and generous rivalry which England had extended,—open to all, and for the benefit of all. Wisely kept free from any party—political movement, all political parties among ourselves co-operated with more or less energy to forward the illustrious enterprise; and the great statesman, whose sudden removal thrilled along every nerve of the body politic, was intent, with his colleagues, in taking counsel on this project a few hours only before he was borne senseless to his mansion. For a short time much difficulty was felt in deciding as to the kind of reception-hall proper to be raised, and the site which it should occupy. Objections ran so thick and foaming against every suggestion, that fears of the abandonment or postponement of the Exhibition became excited. But retrogression was not the order of the day. The site was first fixed; and a level space in Hyde Park, between Rotten Row (a name given to a horse-road, from the loose or rotten

character of the soil) and Kensington Road, was selected as the best which London could present. But it still remained to be settled of what material the place of exhibition should be constructed. Complaints, some frivolous, were made against any building; others against brick or stone being employed; but even this difficulty was overcome, by the adoption of Mr. Paxton's proposal to form it on the model of the Duke of Devonshire's conservatory at Chatsworth, and use in its construction only iron, wood, and glass. The idea of a *Crystal Palace* was delightful; cheerfulness herself shone in the conception; and the public voice at once confirmed the choice of the Commissioners. Messrs. Fox and Henderson accepted the responsibility of raising the gigantic edifice under the condition that £79,800, should be paid them if it were taken down, or £150,000, if it were resolved to keep it permanent; and were our inclination consulted, stand it should as an ornament to the Metropolis which, with all its dimensions, is not too rich in buildings of real magnificence. From 1500 to 3000 men have been employed in putting together this stupendous monument of modern enterprise and genius. Sometimes they have worked at night, in the midst of countless flambeaux, whose glare and smoke, reflected from a thousand mirrors, have given an unearthly wildness to the scene; and in the day-light each man with diligence and in silence has plied his allotted task, all working like the industrious insects which are supposed to have formed the coral islands of the southern main—almost concealed in the immensity of the structure they were rearing. As a building, the Palace of Industry will vie with the greatest architectural works of ancient times. In massiveness and height it will not rival the Egyptian pyramids—nor in symmetry and beauty of form, the Temples of Greece—nor in costly magnificence the Temple of Solomon; but in the curious nature of its materials, its enormous magnitude, and the scientific appliances which have been brought to its construction it equals and surpasses them all! And then, how rapidly has it been erected; only in oriental poetry and fable do we meet its image: and

with little exaggeration it may be said, that what the fancy of the east strained itself to picture in poesy, the intellect of the west has been able to embody in a visible, tangible reality.* Without distraction or confusion, and with astonishing celerity, the superstructure is hastening to its completion; and despite a serious, though temporary leakage which the storms of March created—and other impeding circumstances—the Commissioners have decided, that by the permission of Providence, punctual British—not Punic—faith shall be kept with the world, and the Exhibition thrown open for its inspection on the 1st of May. Already the quarter assigned to British specimens is rapidly filling; trains of waggons, reaching several hundred yards, wait to deposit their contents—and there is an *on dit* current, which we whisper in the ears of our lady friends, that samples of patchwork and other articles of fancy work, by the hand or loom, will make a distinguished display, if they do not take precedence, among the most splendid articles exposed to view. Contributions from abroad are daily arriving, and the *St. Lawrence* American frigate, now lies in the docks of Southampton, having disembarked the packages which the wit and wisdom of our transatlantic cousins have furnished to the 'London Fair,' (the address written on several of the cases of goods brought over in the *St. Lawrence*); in which fact we have a good example set us, how to use our *men-of-war* in times of blissful peace.

Confiding, then, in the positive assurance given that on the 1st of May, the 'Exhibition' will be exhibited bona fide, we invite the reader, (whether he goes to 'famous London town' with the design of seeing the eighth wonder of the world, or whether he stays at home content to hear from more inquisitive and adventurous spirits the never-ending tale of what they saw or might have seen)—to transport himself in imagination to the front of

the southern transept, 108 feet high, and enclosing one of the noble trees that beautify the Park. Passing through the door he has the two wings on either hand, each offering a vista in length of 925 feet, or 1851 in all, with a breadth of 408 feet from side to side. Standing in the nave he will get a glimpse, if not too short or timid, of the famous diamond, the Koh-i-noor, or 'mountain of light' captured by the British troops in the Punjab, and which Her Majesty consents to be shown among the rarest curiosities. Walking to the right or left he will have a roof of 60 feet above him, carefully covered so as to shield the visitors from the heat and glitter cast by the sun on 900,000 feet of flashing glass. Arranged in military order are 3,230 iron columns, and 358 roof-supporters, 202 miles of sash-boards, and 8 miles of tables spread along the floor, between which and the ground is a uniform aperture of three feet for drainage and ventilation. All the boarding is tastefully and skilfully painted under the direction of Mr. Owen Jones, in colours suited to the scene; and suspended on the sides are the elegant productions of eminent living artists. Marching to the extremity of either wing the spectator comes under the shadow of a lofty tree, beating music with its branches to the mazy hum of a myriad voices. Now he ascends the galleries, which run parallel the entire length of the vast building, and he listens in a dreamy luxury to the solemn melody which rises from the organ in the western gallery, calling upon the people of every language to 'praise the Lord for he is good, and his mercy endureth for ever.' And when all this has been beheld, then the visitor only begins to enter on an examination of the outspread and (to the eye) infinite accumulated products of the industrial capabilities of man: products, to attempt to describe which before they are arranged, would not be more vain than it will be impossible for the mind to remember them when they have been seen and eulogized. They are to be disposed less logically than geographically—not according to their species but according to their countries; and nothing will be excluded except such as would not 'keep,' or whose quality could only be

* The Crystal Palace covers 18 acres. The great Pyramid, which is 500 feet by perpendicular measurement, and stands on 11 acres, was twenty years in building, and according to Diodorus Siculus 360,000 men were incessantly employed upon it. The Coliseum at Rome, which could seat 87,000 spectators, and had standing room for 20,000 more, only covered 54 acres.

optically examined; therefore no alcoholic drinks, neither porter from Barclay's brewery, nor wine from Madeira, will be exhibited; and this exclusion is extended to the refreshments provided, which will be of a kind as sober as the warmest tectotaler could desire. Perhaps the visitor will see (for the idea has been broached, and it is one that must receive the 'Amen' of every christian) inscribed in legible characters just beneath the roof, and in all the known languages of the world, the words of the angelic chorus 'glory to God in the highest, and on earth peace, good will towards men:' or the sublime declaration of the Psalmist, 'The earth is the Lord's and the fulness thereof.' At any rate he may survey the stall of the Bible Society, adorned with copies of the sacred Scriptures in nearly every distinct tongue, and in most of the dialects of our race; and these the pious observer will regard as the richest gems in the whole compass of the Exhibition, and incomparably more precious than the sparkling Koh-i-noor itself.

Now even this scene, so imperfectly sketched, awakens sundry reflections natural to the occasion, and which we will transcribe, hoping that the reader, whether he sees or merely hears of the great Exhibition, may not find them undeserving his own contemplation.

1. *How grateful should we be for that state of the world which admits of such an Exhibition being held!*

At no other period would it have been practicable. Probably even ten years ago, national jealousy would have interposed barriers to its preparation, not to be overcome: and a century ago, the deficiency of communication, not only between different nations, but also sections of the same country, and the imperfect state of many manufactures would have forbidden the realization of the scheme, or in a much less complete and gorgeous form. Peace now fans with her cooling balmy wings the nations; the Great Powers are rivetting the bonds of commerce, and muzzling more closely 'the dogs of war;' and the hateful sounds of defiance, which not a year ago roared their husky thunder, have rolled away like mists from the face of a summer's day. Never can we deplore too much the

barbarism which defaces and disgraces the earth, and which, in some of its worst forms crawls amidst our highest civilization, like slimy snails in some garden of choicest flowers; the corruptions of our social state are not to be hidden under the pomps of Exhibitions, nor are the wails of outraged humanity to be drowned by the shouts of assembled nations. But with much to deplore and amend, and speaking relatively, with past ages as the standard of comparison, who will deny that we have occasion for thankful rejoicing that the world is in so promising a state as the simple fact of the World's Exhibition demonstrates that it is.

2. *What a high and honourable position England occupies in this extraordinary enterprise!*

She gives a call which no other nation would have ventured to do, or been heeded if it had. She likewise appoints time and place, and both are acceded to by the mightiest communities. London is the spot, already the earth's capital for its wealth, commerce, magnitude and centralized religious and political influence; and in the universal adhesion of all other cities to this appointment, we see a virtual and graceful acknowledgment of that pre-eminence. Spots of ground, as Thermopylae, Pharsalia, and Waterloo, where carnage and blood held their revels, have been immortalized in verse and chronicle; but how much more will the English soil be distinguished by its identification with this glorious project of illustrating and fostering the unity and brotherhood of the Adamic family.

3. *What an unparalleled opportunity for the better acquaintance of nations, and for exciting amicable industrial competition.*

Prejudices will disappear before courtesies and hospitalities offered and accepted; misconceptions will be corrected; manners which at a distance seemed repulsive or grotesquely peculiar, will assume a more chastened and pleasing form when inspected by a candid and friendly eye; interchange will extend confidence, and confidence among nations, as among individuals, is the necessary foundation of lasting amity and peace. And then, there will be an equitable distribution of

prizes, some of which every nation will be sure to win; and each being allowed its specific superiority will be forward to admit the superiority of others in their departments of unrivalled excellence. Where a nation has won it will strive to maintain its lead; and where it has been outstripped, it will aim to equal and excel. And this will be for the world's good, even if it does inflict, as some have prophesied, partial evil. It has been predicted by some alarmists, that the Exhibition will be the ruin of England's manufacturing greatness; but this is surely a whimsical and mistaken opinion, when foreigners have at all times freer access to our patterns and machinery than they can have at the Exhibition; besides which it is not very harmonious with our vaunted principle of 'fair play,' nor flattering to our talents, to represent England's position at the head of the manufacturing interest, with all her capital to support her, as dependent on any secrecy or absence of competition, which the Exhibition will tend to remove. What the Olympic games were to the States of Greece—a source of patriotic attachment and of a generous emulation—this conflux of nations and national industry will be to the states of the world, drawing closer round each one the band of a common philanthropy, and inspiring a rivalry in the arts of peace, which will result in the common good.

4. *How multiplied will be the facilities for the diffusion of christian knowledge!*

Men of every religion, from every shore, will meet and may be met—and such a field as never was provided, no, not on Pentecost itself—will, for six months be offered for christian ingenuity and zeal, to do their utmost to bless with the knowledge and glory of God the collected representatives of all the varieties of men. Some tracts and sermons have been printed, (two of which we have had the courage to read,) so weak and silly, that contempt is swallowed up in pity,—wherein it is gravely argued, that the Exhibition is a second Babel, and that God's displeasure will be kindled against it, and that some signal judgment will befall its instigators and abettors. And *prophecy* is perverted and desecrated

to sanction this *farrago* of folly! Truly sin, heinous, all but inexpiable sin, will lie at the door of christian Britain, if, with such a providential opening for reflecting heavenly light, she should ill and weakly fulfil her office. *That* will in effect be tempting God to remove our candlestick out of its place, and abandon us to the fate of Bethsaida, Chorazin, and Jerusalem! But we anticipate better things. We augur that christian activity will rise to the level of the crisis, and that many who have come from the ends of the earth, actuated by every motive but that of religion, will meet with 'angels' unawares, and be introduced to Jesus, and be saved by faith in that blood which was shed for them. Is nothing signified, nothing demanded by the fact that the meeting of this great concourse of souls is England, is London, where Protestant Truth and Political Freedom exist in their purity and strength? May we not believe that like some kinds of odours, whose scent never leaves garments they have once touched, a religious influence will adhere to those who voyage to our shores long after they have returned to their native lands, and will disperse its healing fragrance far and wide? Many lamps may be lighted at this focus of religion and liberty that will never be extinguished, but be destined for the ultimate glory and enlightenment of the world.

The nervous prognostications of some worthy people, in which chartist outbreaks and popish massacres fiercely figure, are too ludicrous to be reasoned down. Foreigners will not abuse our hospitality, and Englishmen will not disgrace themselves and their country by political riots. And without paying a great compliment to Pius IX., or his Westminster Eminence of the scarlet hat, we are disposed to conclude that policy, if no better principle, will dissuade them from pampering the anti-heretical zealotism of their followers; for they well know that an *émeute* at such a time would do the Romish Church more damage in one day, than the Jesuits with all their serpent guile could repair in a hundred years. We have stronger confidence, indeed, in the majority of the English Roman Catholic laity, than to believe that they

would be at the beck of any potentate, spiritual or temporal, to violate the concord of the world by any desperate effort at insurrection and bloodshed.

5. *How suggestful of exalted devotional sentiments.*

If God is to be seen in history and to be expected in futurity, what hinders that we should recognize and worship him in the panorama of passing events? If the finger of his Providence is not discernable in the singularly favouring concurrent circumstances which have aided the endeavour to unite all the people of the globe into a confederacy for so praiseworthy a design, it is a hopeless task to discover and adore Providence in any of the kaleidoscopic combinations of events which happen on the earth. And again—whence have men derived the materials out of which they have fashioned articles of utility or ornament? How did they attain the ability to conceive and form them? Were the materials from eternity, and was man selfmade? Did not God create both? Does not the inspiration of the Almighty give us understanding? Ought we not, then, in the most finished and elaborate contributions to the Exhibition, yea in the Exhibition as a whole, the Palace and its possessions, behold the work of Jehovah?—work which he has not chosen to perform miraculously but instrumentally, and for which, therefore, in its grandeur and value, we should extol Him without whom nothing wise or good can germinate in thought or ripen into deed. And we may likewise learn to cherish lofty and reverential views of God by contrasting this unique and magnificent doing of man—the consequence of an immense expenditure of care, and toil, and cost,—with those creative doings of the Almighty which environ and envelope us.

In the fabrication of the things exhibited in the Crystal Palace, we see what the mind and resources of man in the 19th century of the christian era can effect, and we may rightly be amazed at this proof of his kinship with the angels: but turning to the smallest of God's works we discover a depth of wisdom and unsearchableness of skill and foresight which infinitely transcend all that man in the zenith of his power can achieve. Take

one member of the human body, and we have a more astonishing production than the entire Exhibition: view a drop of stagnant water through a microscope, and in the creatures that throng it, let man see a display of greatness to rival which he is as incompetent as the meanest insect. Here he perceives the mysterious element of *life*, and what *living* thing of human manufacture will have a place in the Exhibition? Let then our reflections be what they may, in all we can have respect to God, and while admiring the masterpieces of human genius we may supply our devotion with that nourishment which will cause it to mount up as on eagle's wings.

Everything, indeed, ordinary and extraordinary, around us, ought to be fuel to the flame of our fervent piety; and surely we shall be putting the greatest honour upon the World's Exhibition if, by our meditations upon it, as arising out of a promotive Providence—as evidential of a divine Creatorship, and as illustrating, by contrast, the superiority of God's immediate handywork, we elevate our devotional feelings towards the Eternal Spirit,

'Who doth prefer,
Before all temples, the upright heart and pure;'
and who will give to all his true worshippers a habitation in the heavens, indestructible and eternally glorious, when every specimen of man's constructive genius shall have sunk under that deluge of weltering fire which must come upon the world.

More respecting the Exhibition might be said—we feel to be only on the threshold of our subject, but we cannot expatiate. While we write, the broad tides of human life are sweeping towards our coast from the distant regions of the earth; they will soon be here, increasing as they roll, and others will succeed. With both hands let us welcome the strangers, and let us beseech 'our Father who is in heaven,' that these mighty assemblages of souls may receive his guiding and protecting blessing, while coming, abiding, and returning; and that by their residence in our land they may learn the first notes of that divine anthem which when chanted by the heavenly choir sounds loud 'as the voice of many waters, and as the voice of mighty thunderings.' Q. D. L.

THE CHRISTIAN PULPIT.

No. II.

RIGHT KIND OF PREACHING.

1. *In order to this, undoubted piety is requisite for success.*

Every important step in your course, from your admission to church-membership to the close of your ministerial life, assumes the reality of your religion. If your profession of piety had not been credited, you would not have been received into a church, or recommended to the ministry, or admitted to the college. And if not credited hereafter, you will not be recommended to a church, or desired by a church, or if settled with one through mistake, retained after the mistake has been discovered. But a succession of such mistakes is possible. Both the existence and preservation of piety therefore claim your attention. Need I say that spiritual declension while preparing for the ministry is possible? I know it is. It will be so to the conclusion of life. Even an apostle said, 'I keep under my body, and bring it into subjection, lest that by any means, after having preached to others, I myself should be a cast-away.' Some point others to the cross without having ever repaired to it themselves. Three chapters in Exodus are filled with a record of the works of Bezaleel, who laboured for the sanctuary, but never entered into Canaan. The preacher may either be 'saved so as by fire, and his works burned up;' or, being without true religion, though laborious in its service, may be only 'like sounding brass, or a tinkling cymbal,' to be thrown at last into the fire himself. And if there is truth in Revelation, of all places in hell, that of the individual who sinks into perdition from the ministry, is where the gnawing of the worm is the most remorseless, and where the material for burning creates the fiercest flame, and inflicts the intensest agony.

How necessary, therefore, is the possession of undoubted piety on your own account! And for others, how obviously so, when for success you are dependent on the Searcher of hearts; and labour for men who are not likely to welcome religious instruction from one who they suspect to be without religion himself.

Through life you are sure to be tempted to sin, and in some instances by nominal friends. Remember, the persons who are your tempters to-day, if successful, will be your accusers to-morrow. 'Abstain, therefore, from all appearance of evil. Grow in grace. Let your profiting appear unto all men;' that your standing may be sure; that you may not grieve the Spirit; that you may not give offence to the church of God; that you may have 'a good report among them that are without.' Transparent christianity is indispensable for success, and is one important step towards obtaining it.

2. *Let your preaching present the principal topics of the Gospel, and be imbued with its distinguishing spirit.*

That spirit is one of tender compassion. The topics are, the sin and danger of the sinner,—the righteousness and mercy of God,—the atonement and intercession of Christ,—the gift of the Spirit,—the way of life,—christian privileges and duties,—the coming judgment,—and the future state. Sameness of phraseology is, of course, to be avoided, as well as monotony of tone. But these are the chief subjects of the Gospel. They furnish the arrows of the Spirit, which both wound and restore. Admitting of endless variety in illustration, they must be adhered to, because God has chosen them for his work. And they are to be presented with intense sympathy;—not with the coldness of formality,—that would mesmerize into a sounder slumber;—not with harsh, or unfeeling, or personal accusations,—the church is not to be peopled by throwing stones. The word is, 'He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Some take precious seed, but have no tears; others weep as they sow, but the seed is so inferior, or so largely mixed with chaff, that there can be little hope of a harvest. It is not to produce the semblance of feeling, but for instruction on this point, we are informed that Jesus when speaking of Jerusalem, wept; and

that the apostle delivered his message with many tears. He who habitually preaches without emotion, as much errs in the state of his heart, as he does in sentiment who omits a prime article from his creed.

3. *Let your preaching abound in close Scriptural thought.*

We are encompassed with *thinking* men. All the tendencies of the day are towards enquiry and rigid investigation. This is a favourable symptom. But it presents a claim on the ministry for close, consecutive thought. Inattention in the preacher now, will soon produce neglect, if not contempt, among the hearers. To reach minds, and employ them,—consciences, and secure their approval, truth must be collected, condensed, illuminated, and enforced. There has been no parsimony in the provision of God; and must be none with the minister who would efficiently employ that which has been given. One of the heathen represents Truth as the daughter of Time; and of an inspired preacher it is said, 'Because he was wise, he sought to find out acceptable words.'

But bear with me, brethren, while observing, that for saving men it is necessary to present *Scriptural* thought. There are two classes of writers in the country who are drawing men aside from the Gospel. One is composed of those who, like Eliza Cook, have more admiration for the works of God than his Word,—more for splendid scenery than the plan of atonement.* The other consists of those who espouse christianity, but cast it into a speculative or a neological mould. In many instances these writers are christians. The others evidently are not. And because of the christianity, and liberality, and learning, and influential position of some of them, there is the more danger. Any adulteration of the Gospel is an injury to it; but the admixture of a neological element introduces the process of decomposition. Reject the miracles and inspiration of the Scriptures, and claiming inspiration as they do, their authority and truthfulness inevitably go. And certainly the moral state of Germany presents an affecting warning against the importation of her creed. *There* is a large empire, partly Lutheran, partly

Catholic, in name, but in reality, with some happy and promising exceptions, infidel or Socinian from one end to the other. Only a few years since, almost all the Protestant ministers were disciples of Paulus, whose Commentary denies the miraculous character of the Saviour's works. In the Lutheran pulpits, Unitarianism and the Deism of Strauss are now extensively preached. Among the people the most ultra blasphemy and atheism are widely and constantly published. Family worship is almost unknown. In some places one-fourth, and in some one-third, of the children are illegitimate. At Königsberg, where the Free Church, nominally Lutheran, really Unitarian, reigns paramount, in one year seventy-one of every thousand of the population were convicted of crimes. The Sabbath is almost lost. Many of the women who attend worship do their knitting in the service. So habitually is the day regarded as one for pleasure or gain rather than devotion, that two good men were lately brought into trouble, and one of them punished by the magistrate, for merely saying in their sermons, that on the Sunday theatres and the shops ought to be shut.† Kunze, a pious minister of Berlin, lately said, 'Ninety-nine hundredths of our people have fallen from us, or gone over openly to the enemy.' And such, brethren, is the fruit of German theology, where it is an indigenous plant. Yet, I confess to you, these remarks would not have been ventured here, had I not felt strong fears respecting our own country. I have seen minds of fair promise in the beginning of their ministry, enchanted by Germanism to their ruin. Some of them have been my own friends. They have heard new tones in the music, and seen new visions of thought float before the mind, and deeming them all heavenly, have been lured from the simplicity of the Gospel, until they have lost their usefulness and reputation in Socinianism and spiritual death.

4. *Let your preaching be clear.*

Respecting the leading truths of christianity let it be clear to the church. It is not necessary to obtrude subordinate

* See a direct apology for idolatry, in Eliza Cook's Journal for April, 1850, p. 355.

† For this, and much more very affecting information of a similar kind, see letters from various parts of Germany, published in the *Evangelical Christendom*.

peculiarities of unwelcome thought much less obnoxious words. Some persons have a weak objection against certain phrases or words; and it is generally easy to avoid them, and desirable, until, under a course of sounder instruction, the self-imposed shackles gradually fall off. But on such subjects as the personality of the Holy Spirit, and the atonement of Christ, explicitness is demanded. The concealment which would blend services, in which one in worship rests on the atonement, and another rejects it,—one addresses the Spirit, and another considers the address an act of idolatry, is criminal concealment: and the criminality is of the deepest dye. As one must be *fatally* wrong, whichever is right, concealment is to rob souls of salvation and of heaven.

But it is equally important that there should be clearness in speaking to the unconverted. Men must understand the statements respecting sin and danger, to be brought to repentance; and the representations given of the Saviour, to find peace in believing in him. For continued and extensive usefulness, clearness on these topics is always requisite. Habitually, care should be taken to justify God, and shew the sinner that there is no hope for him, except in penitence and faith in Christ. It is for want of preparation for the ministry,—for want of understanding the Scriptures, that some cannot preach on depravity, without furnishing men with an apology for sin; or on the gift of the Spirit, without encouraging man's indolence; or on election, without indirectly justifying rebellion; or on conversion, without excusing the unconverted. While professing to speak *for* God, they take the part of the sinner *against* God; and so mar one portion of the word to assist men in rejecting another. Of Paul and Barnabas, it is said, they 'so spake, that a great multitude of the Jews, and also of the Greeks, believed;' and of Apollos, that 'being mighty in the Scriptures, he mightily convinced them that heard him.'

5. *Preach frequently.*

The dispensation which makes us ministers, also makes us debtors. The honour and obligation go together. We are debtors to the destitute, to the guilty, to the outcasts. He who entrusts us with the provision, does so for distri-

bution, as much now as when He gave the bread to the apostles for the multitude. He says to each of us, 'Preach the word. Hold not thy peace. Be instant in season and out of season.' And he teaches us to say, 'Woe unto me if I preach not the gospel.'

Preach, brethren, in houses, as well as in the chapel,—out of doors, and in places of general concourse, as well as under cover,—through the week, and on Saturday evenings, as well as on the Sabbath. In this way you will imitate the Saviour, and his apostles, and the most useful of the uninspired servants of God.

6. *Preach earnestly.*

I plead not for noise. You might have the lungs of Stentor, and yet fail to secure attention. President Edwards was one of the most useful preachers, though he had a feeble voice. But whatever may be your physical habit, however phlegmatic or weak, there must be manifest earnestness. The interests at stake demand it. Your position as God's messengers, your theme, your object, the worth of souls, the solemnities of the approaching judgment, all demand it.

With such subjects, and such prospects, to be cold in the service is to betray either unbelief or neglect. A frigid enunciation of the terms of salvation, and its blessings, is contrary to nature. The coldest-blooded philosopher in creation would not speak with calmness of his house being in flames. If, therefore, you are not in earnest, you will be *partial* witnesses; through indifference, offering practical contradiction to your statements while making them. And, then, what probability is there that they will be received? With a testimony respecting the tenderest compassion on your lips, adopting indifference in manner,—with words respecting the highest wonder of heaven, blending an address which is scarcely adequate to the common transactions of earth, the subject and the manner, like the opposing elements of the chemist, must inevitably neutralize each other. Who is likely to believe the person whose mode of speech makes it doubtful whether he believes himself?—*From Rev. J. Burton's address to the Students of Horton College.*

PREACHING BY EXAMPLE.

YEs! *by your example* you may preach the gospel, and preach it with mighty power. *Conduct* is a language that all can understand, that all will feel; and the conduct, the example of every one speaks, *for God or against him*. True as it is, that 'actions speak louder than words,' so true it is that you may speak efficiently for Christ, however humble your sphere; that you may preach the Gospel in the distinct, and earnest, and eloquent language of a holy life. You may plead for religion with *living* arguments. You may proclaim its excellence by conduct which is without reproach and above suspicion. And this is a kind of preaching that all will hear, and respect, and feel. Said an infidel, of an eminently pious man, 'I never see that man without feeling my own unworthiness; he is a constant reproof to me.' And Cotton Mather tells us of a poor weaver, of whom it was often said, 'that it seemed as if Christ Jesus again lived and walked the earth in him.' You can imagine what must have been the life of Christ, how powerful the language of his daily conduct, and how impressively it appeals to the conscience and the heart of every beholder. In that life, in that conduct, you have a model for your own. And by ever keeping that model before you, in business,

in the family, in social life, in every duty, and position, and event, *thus you may preach the Gospel*. As a city set upon a hill, which cannot be hid—as salt which diffuses its preserving and seasoning influence without noise—as the light which in silence spreads its cheering lustre—as the heavens which declare God's glory, while no speech, or language, or voice is heard, so is the example of living godliness—the holy example of the devoted christian. Though silent, it is of mighty power, whether to rebuke, or instruct, or persuade. A look may reprove or encourage. A single action may honour or dishonour the cause of Christ. The whole life may speak, yes, must speak for God or against him. The ordained minister, you admit and feel, ought to live for the extension of religion, for the salvation of men; and if he neglects these high duties, and lives inconsistently with the solemn vows of his profession, you feel that he is a shame to himself, a disgrace to his office, and a traitor to his God! But not only the minister, but any christian in *his* sphere, is also to be a preacher—one who proclaims and exemplifies divine truth. And if *you*, as such, are chargeable with neglect, with inconsistency, upon *you* rests the same guilt, the same shame, as on the inconsistent minister of the cross!

LITERARY AND SCIENTIFIC SELECTIONS.

THE REFORMATION.

THE original character and position of christianity, exposed it to every form of corruption and abuse. A spiritual system, appealing to faith and operating on sentiment, it was committed to the guardianship of man. Jehovah retired from external connexion with it. Omnipotence withdrew its visible arm, and Omniscience hushed its audible voice. Miracles—the first, strongest, and best evidence for truth ceased. The elements of nature resumed their ancient order. The priest of Heathenism forgot that his Idol had trembled on its lofty pedestal—and his sacred fire grown dim on the altar. Intellect, guided only by the Holy Spirit and written word, was

henceforth to have christianity in its charge. False to its solemn trust, it changed the nature and relation of the holy religion. It turned a traitor to heaven, and broke the vows that it had made before the cross. It formed an alliance with Grecian philosophy. It imbibed the physical spirit of Rome. It embraced the mysticisms of India. It imitated the magic of old Egypt. It entwined the poisoned vine round the Tree planted for the healing of the nations. It welcomed the serpent back again to the new Eden. What now? Could God interfere and check the progress of error? Could miracles be employed to re-establish the faith? That

would violate the regular course of things; apostles would have to appear; the former path be trodden over. The same events happened to Judaism after the captivity. Did Jehovah restore the line of the Prophets and repeat the scenes of earlier days? The corruption continued until the Messiah came.

Though the interests of christianity were suspended upon man, its benevolent Author provided it with an internal safeguard, and an external defence. The former consisted in the harmony of its principles and their common power to balance each other. If this relation should be disturbed, it would be similar to a disturbance of the forces of nature: confusion would be produced and ruin follow. The latter was found in the Bible. Christianity, as the doctrine of the pulpit, as the instrument of the cloister and the confessional, as the theme of the orator and the study of the philosopher, might be changed; but christianity, the sublime system of the Bible, the melody of the harp, the long-expected and the warmly-greeted ideal of truth, the inspiration of apostles, and conception of Christ, could never be modified. The consecrated record lay in the ark: the watchful cherubim overshadowed it: God sat enthroned above it.

Amid the darkest seasons of christianity, there was then ground for hope. The contrariety of its doctrines would be perceived at a future time, and the true original be seized. Surviving all other literature—spared by the Goth and Vandal—rescued from burning libraries and shielded from the contingencies of war—the Bible would at last enlighten some mighty mind, and infuse its divine spirit into some pure heart. The era came. The strife of the crusades subsided, and physical repose ensued. Asia returned to its voluptuousness, and Europe settled into partial quietude. Knights laid aside their lances and helmets. Banners ornamented old feudal halls. Poets recited heroic deeds. The song of the minstrel mingled with the evening notes of the nightingale. The social hall was the scene of festal gatherings. Art and science began to improve the world. Thoughtful men saw signs of promise: enthusiastic men dreamed of a millennium: weak men trembled with fear: and corrupt men dreaded the downfall of their iniquitous system. The world was in

agitation. Invention was busy in wonderful discoveries, and produced the compass and the means of printing. The mariner found new channels and spread his canvass on new seas; the artizan carried his hitherto humble trade to greater perfection: the scholar reasoned with Plato, confuted Epicurus, and listened to Cicero. The fifteenth century terminated. The preparatory work advanced, and the sixteenth century consummated it. Another day, reflecting the light of the Sun of Righteousness, dawned upon the world. Papal enormities surpassed toleration. Leo could no longer blind the eyes of men. Nerved with more than human energy, the hand of Luther tore the scarlet robe from the man of sin, and revealed his hideousness. Intellect became free. Conscience was unfettered. Political liberty was enjoyed. Northern Europe assumed the vigour and freshness of youth; England, Scotland, Denmark, Sweden, Lætonia and other countries, awoke to life and exulted in freedom. Once christianity had overthrown Judaism: once it had vanquished heathenism: now, it subdued its pretended friend, and rescued its priceless treasure from profane hands. Once it had been conducted to the seat of empire and the palace of royalty, by the agency of apostles: now, a solitary man was the chosen instrument of victory. Once, it had made its way through the world by miracles of mercy and power: now truth was its only aid, and argument its only support. Once, it had refined barbarity and perfected civilization, so far as circumstances would permit: now, it became the basis of a new form of politics, revolutionized governments, and introduced the most complete civilization that man has ever experienced.

The finger of Providence is seen in all the features and facts of the Reformation. It is seen in the physical and civil preparation of the world for its blessings. It is seen in the age—the time—the countries in which it was so wonderfully effected. It is seen in the doctrines that were developed, the corruptions that were assailed, the institutions that were destroyed. It is seen in its agents and means. Look at the previous history of the Papacy. When had it failed to crush its opponents? When had its aim missed or its blow been unavailing? When had it yielded

to antagonist doctrines or retreated from its ground? The world had been its possession. It had had its altars among the vine-hills of France and the barren heaths of Scotland. Its temples had stood where the Druid had piled his rude stones, and the Saxon had worshipped his god Woden. Its ceremonies had charmed the senses of the northern clans and seduced the imagination of the southern nations of Europe. It had deposed kings and awed courts. It had crowned Pepin, honoured Charlemagne, and immortalized Martel. It had had Dante, Petrarch, and others, for its poets. It had decided on astronomy, and maintained the sole empire in law, politics, philosophy, and morals. The empire of the Cæsars was scarcely greater: the terror of Nero was not more alarming. It was sovereign at the fire-side, in the hall of learning, and in every exchange of business. Its servants watched every footstep and heard every whisper. It controlled ambition: it made provision for enthusiasm: it was a party in every domestic tie: it was a hero in every romance, and a warrior in every battle. Alexander wept when he conquered the world, but it smiled, for it had the other world under its authority. It held the keys of heaven and hell. The ear of death heard its voice and the wandering spirit trembled at its sentence. It was more than man had ever been — more than angel had ever been. It fulfilled the prophecy of Paul and became God. Could it then be shaken and successfully opposed? Was it vulnerable? Let Luther answer. Let Germany and England answer. Let Sweden and Scotland answer. It had suppressed the noble movements of the Albigenses: it had silenced Huss and Jerome: it had placed the seal of reprobation on the Lollards, but the Reformation accomplished its object, and the Patriarch of one thousand years trembled before the infant of a day. *'Hallelujah, the Lord God omnipotent reigneth.'* L.

DE MORIBUS.

(By the Rev. Augustus Webster.)

'MORALITY,' says the author of 'Christian Ethics,' 'is religion in practice; religion is morality in principle;' therefore, as Dr. Spring affirms, 'there is no reli-

gion without morality, and there is no morality without religion.' How true the sentiment! and how disregarded!

But a treatise *De Moribus*, would not necessarily be an investigation of *moral*, aside from *immoral* conduct. It might treat of the manners and customs of men, generally, and particularly of their causes, progress, and results. Starting from the out-bursting spring of human action, it might follow the deepening and widening waters out into the measureless ocean of universal custom, where individual tributaries are lost in the common billowy profound. Who knoweth the currents, the Mælstroms, of that dark abyss! the storms that gather over, and the tempests that rage around the navigator of that turbulent waste!

Grasp me that rippling wave! So; so. Aye, now for your analysis. Examine its colour. Compute its gravity. Observe what it holds in solution. Well; have you identified it? Whence came it to this commingled ocean? What! you cannot tell? You know not from what pure fount it issued, and along what gay streams it glided, nor down what wild cataract it thundered, nor through what deep gulph it rolled to this *magnum cœtum* of the waters? And yet this is of easy solution, in comparison with an inquiry into the case of a human deed. Oh! who, of any moral state or action, can trace its causing influences back to their gurgling fountain in the shadowy mountains of the past!

When we speak of the manners and customs of men, it is not as though we were describing the habits of mere animal existencies. The usages of brutes imply no morality. There can be no morality where there is no mind. But with mind are connected morality, responsibility, and eternity. What solemnity, therefore, gathers around our observation of human actions! My soul, look not thou lightly upon such a spectacle as a human deed; nor be thou unmindful that that very vision is related to morality, responsibility, and eternity! If 'every idle word that man shall speak, they shall give an account thereof in the day of judgment,' what action will be too diminutive for the scrutiny of the Judge?

Right is everything we do, or it must, necessarily, be wrong. There can be no middle ground: *tertium certe nihil inveniri potest*. An action is right only

when it properly proceeds from a right motive. We have intellect that we may know what is right and what is wrong, so that we may do what is right, and not do what is wrong. How important then is knowledge! We must know what is right, before we can do what is right. O why do not men seek after knowledge as they seek after gold? or fame? And what is knowledge but the accumulation of truth? Falsehood cannot constitute knowledge. A lie cannot be known. What is a lie? Nothing. How then can we be said to have knowledge, if we know nothing?

'**THY WORD IS TRUTH.**' See how we are led to the Bible. Was it not truly declared that there can be no morality without religion? To be moral one must do right: to do right, he must know the truth: and 'thy word is truth.' And yet irreligious men are called moral! But if a man be called moral, does that make him to be so? Can one be moral that does not do right? But how can a man be said to be doing right if he be not religious? Especially if he be a man of reputation for good judgment, prudence, and carefulness, will he not influence others to condemn religion, and so deeply injure them, by inducing them to neglect that which of all things is of the most importance to them? That man is not doing right who dishonours God, and extensively mars the true interests of his fellow men. His morality may satisfy himself, and those who with him look but seldom, and then not deeply, into human responsibility: but it will not abide the scrutiny of the JUDGE.

Cicero had no Bible. Were his morals accordant with his responsibility? What an intellect was his! Was he not a master spirit? And yet what was his stock of knowledge that enabled him to do right, and fill up the measure of obligation? Why did he think it necessary to live heroically and purely? An censes me tantos labores diurnos nocturnosque domi militiæque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multo fuisset, otiosam ætatem et quietam, sine ullo labore et contentione, traducere? Alas! Alas! And was this all? Could no higher motive than mere selfishness be seen by such an eagle eye, as that which alone can prompt the soul to virtuous action? And yet men affect to despise the Bible,

and to adore the wisdom of the sage Ciceros of antiquity!

Ancient Britain had no Bible. And what was her morality? Would it compare with the morality of Britain with the Bible? Surely it could not be said of her in the present day of christianity, as it was said of her by Cæsar in the day of her paganism; 'Uxores habent deni duodenique inter se communes, et maxime fratres cum fratribus, et parentes cum liberis.' How the gloom of barbarism and immorality was dispersed by the beams of the Bible! O ye Britons, dear to you should be that Book of God! For what nation was so sunken in the depths of savage iniquity, ere ye were shone upon by the Lamp of eternity, and guided from the fens of immorality!

Germany had no Bible, when robbery was a virtue if committed beyond her own geographical boundaries. Latrocinia nullam habent infamiam, quæ, &c. Truly there is no morality without religion: and what is religion without the Bible! Horace had no Bible when he wrote to console his friend Virgil, mourning the loss of one he loved.

'Tu frustra pius, heu! non ita creditum,
Pocis Quintilium Deos.

* * * * *
Durum: sed levius fit patientia,
Quicquid corrigere est nefas.'

How different the sentiments of him whom 'the truth' has made moral!

'When death my friend and me divide,
Thou wilt not, Lord, my sorrows chide,
Nor from my tears to see.

Restrained from passionate excess,
Thou bid'st me mourn in calm distress,
For them that *sleep in Thee!*

I feel a strong, immortal hope,
Which bears my mournful spirit up,
Beneath its mountain-load:
Redeemed from death, and grief, and pain,
I soon shall find my friend again,
Within the arms of God.'

ANCIENT BOOKS.

I BELIEVE that the means of writing were almost as old as the capacity of speech; and I should not be unwilling to admit that they were both the result of Divine inspiration or instruction. Without writing, I do not see how the facts and genealogies of the antediluvian world could have been handed down to and recorded by Moses as they are: I

am quite sure that the practice of writing was in familiar use amongst the earliest civilized communities of the post-deluvian world, India, Assyria, Egypt, and Phœnicia. Their memorials, especially those of Assyria and Egypt, are yet extant, stretching far back into the depths of antiquity. Their books were of various descriptions—not such as ours, but tables or tablets of stone, or of wood, or of brass, or of materials much more precious; and these were sufficient for ordinary purposes of genealogies, of public acts, and of legal documents. But more pliable—more multipliable materials were required for history, for science, for the perpetuation of religious and literary ideas, and for diversified communications and memorials. Hence they had recourse to the bark of certain trees, and so the Latin word for book is *liber*, 'the bark of a tree.' They had immediate recourse to the papyrus reed, or flag of the Nile, and so the Greek word for book is *Biblos*, or *Biblion*, the Greek rendering for the stalk of the papyrus reed or flag. They had everywhere recourse to the skins of goats, and sheep, and other animals dried and polished, and so the common name for book came to be parchment; because in Pergamos the city of Attalus, the first great collector of books, and the first great establisher of libraries, skins first superseded all other articles from which writing materials were fabricated, and hence they came to be called *pergamēnē*—hence parchment; and the bark, papyrus, or parchment having been written over, was then folded up as a roll. They might sometimes be cut up into leaves and bound together in a book, much in the same way as ours; but in a general way they were written over, and were then folded up as a roll or volume, so called from *volumen*, the Latin term for a thing rolled up. Hence we read often in the Old Testament of the roll of the book: we find also in the New Testament that the *Biblia* of the synagogues were so many rolls; and I have been given to understand that the Jews in many of their synagogues preserve the sacred Scriptures as rolls even now.—*Dr. Legge on Rev. v. 1, 2.*

QUEEN ELIZABETH ON IMAGES.

THE sentiments of Queen Elizabeth (whom no one will accuse of puritanism,)

with respect to images, were most decided. The scene between her and Dean Nowell has been most curiously detailed by an eye and ear witness. She *applied herself* to the unfortunate dignity in right earnest, and the mixture of character, the combination of scolding-wife and angry queen temper exhibited by her, renders the dialogue singularly amusing.

'The Dean, having gotten from a foreigner several fine cuts and pictures, representing the stories and passions of the saints and martyrs, had placed them against the Epistles and Gospels of their festivals in a Common Prayer-book. And this book he had caused to be richly bound, and laid on the cushion for the Queen's use, in the place where she commonly sat, intending it for a New Year's Gift to her Majesty, and thinking to have pleased her fancy therewith; but it had not that effect, but the contrary: for she considered how this varied from her late open injunctions and proclamations against the superstitious use of images in churches, and for the taking away all such reliques of popery. When she came to her place she opened the book and perused it, and saw the pictures; but frowned and blushed; and then shut it, (of which several took notice,) and calling the verger, bade him bring her the old book, wherein she was formerly wont to read. After sermon, whereas she was wont to get immediately on horseback, or into her chariot, she went straghit to the vestry, and *applying herself* to the Dean, thus she spoke to him:—

Queen.—Mr. Dean, how came it to pass that a new service book was placed on my cushion? To which the Dean answered—

Dean.—May it please your Majesty, I caused it to be placed there. Then said the Queen

Q.—Wherefore did you so?

D.—To present your Majesty with a New Years' Gift.

Q.—You could never present me with a worse.

D.—Why so, Madam?

Q.—You know I have an aversion to idolatry; to images and pictures of this kind.

D.—Wherein is the idolatry, may it please your Majesty?

Q.—In the cuts resembling angels and saints; nay, grosser absurdities, pictures resembling the Blessed Trinity.

D.—I meant no harm; nor did I think it would offend your Majesty, when I intended it for a New Year's Gift.

Q.—You needs must be ignorant, then. Have you forgot our proclamation against images, pictures, and Romish reliques in the churches? Was it not read in your deanery?

D.—It was read. But, be your Majesty assured, I meant no harm when I caused the cuts to be bound with the Service-book.

Q.—You must needs be very ignorant to do this after our prohibition of them.

D.—It being my ignorance, your Majesty may the better pardon me.

Q.—I am sorry for it, yet glad to hear it was your ignorance, rather than your opinion.

D.—Be your Majesty assured it was my ignorance.

Q.—If so, Mr. Dean, God grant you his spirit, and more wisdom for the future.

D.—Amen, I pray God.

Q.—I pray, Mr. Dean, how came you by these pictures? Who engraved them.

D.—I know not who engraved them. I bought them.

Q.—From whom bought you them?

D.—From a German.

Q.—It is well it was from a stranger. Had it been any of our subjects, we should have questioned the matter. Pray, let no more of these mistakes, or of this kind, be committed within the churches of our realm for the future.

D.—There shall not.

Styry's Annals, vol. i. pp. 272, 274.

BIOGRAPHICAL SKETCHES OF INTERESTING CHARACTERS.

No. IV.

THE LATE REV. DR. CHALMERS.

As exhibited in extracts from his Memoirs.

HIS CONVERSION.

A prolonged but abortive effort had prepared Mr. Chalmers to welcome the truth of a gratuitous justification before God through the merits of Christ. For upwards of a year he had striven with all his might to mock the high requirements of the Divine law, but that law rose in its demands as he rose in his endeavours. In his own descriptive words, 'it still kept ahead of him, with a kind of over-matching superiority to all his efforts. His attempts to scale the heights of perfection, to quiet the remonstrances of a challenging and yet appeased commandment, was like the laborious ascent of him who, having so wasted his strength that he could do no more, finds that some precipice still remains to be overcome; some mountain-brow that scorns his enterprise, and threatens to overwhelm him.' He struggled hard to recover his immeasurable distance from that high and heavenly morality which the law required, and after all, he found himself a helpless defaulter from the first and greatest of its commandments. He repaired to the atonement to eke out his deficiencies,

and as the ground of assurance that God would look upon him with a propitious eye; but notwithstanding, an unappeasable disquietude hung heavy upon his heart, and 'he walked among the elements of uncertainty and distrust,' till at last he came to see that the Saviour had already and completely done for him what, with so much strenuousness but with so little success, he had been striving to do for himself. The felt insecurities of his position he had been in vain endeavouring to strengthen, by mixing up the merits of Christ with the sincerity of his repentance, and the painstaking of his obedience, to form together the ingredients of his hope and security before God. But the conviction was now wrought in him, that he had been attempting an impossibility; that he had been trying to compound elements which would not amalgamate; that it must be either on his own merits wholly, or on Christ's merits wholly, that he must lean; and that, by introducing to any extent his own righteousness into the ground of his meritorious acceptance with God, 'he had been inserting a flaw—he had been importing a falsehood into the very principle of his justi-

fication.' He stepped from the treacherous ground of 'Do and live,' to place his feet upon the firm foundation of, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

EXTRACT FROM A LETTER WRITTEN BY ONE OF HIS PARISHIONERS.

'It would take a great book,' said he, beginning his address to one of his household congregations, 'to contain the names of all the individuals that have ever lived, from the days of Adam down to the present hour; but there is one name that takes in the whole of them—that name is *sinner*; and there is a message from God to every one that bears that name—'The blood of Jesus Christ, his Son, cleanseth from all sin.'

EXTRACT FROM A LETTER TO ONE OF HIS SISTERS.

I must say I never had so close and satisfactory a view of the gospel salvation as when I have been led to contemplate it in the light of a simple offer on the one side, and a simple acceptance on the other. It is just saying to me, and all of us,—There is forgiveness through the blood of my Son, take it; and whoever believes the reality of the offer takes it. It is not in any shape the reward of our services; for when you let them into the acceptance, you lay the whole open to apprehension and despair. It is the gift of God through Jesus Christ our Lord. It is not given because you are worthy to receive it, but because it is a gift worthy of our kind and reconciled Father to bestow. We are apt to stagger at the great and unmerited offer, and cannot attach faith till we have made up some little of our own. This leads to two mischievous consequences. It keeps alive the presumption of one class of christians, who will still be thinking that it is something in themselves which confers upon them a right to salvation; and it confirms the melancholy of another class, who look into their own hearts and their own lives, and find that they cannot make out a shadow of a title to the divine favour. The error in both lies in looking to themselves when they should be looking to the Saviour! 'Look unto me, all ye ends of the earth.' The Son of man was so lifted up, that

whosoever believeth on him should not perish, but have everlasting life. It is your part simply to lay hold of the offered boon. You are invited to do so; you are intreated to do so; nay, what is more, you are commanded to do so. It is true you are unworthy, and without holiness no man can see God, but 'be not afraid, only believe!' You cannot get holiness of yourself, but Christ has undertaken to provide it for you. It is one of those spiritual blessings of which he has the dispensation, and which he has promised to all who believe in him. God has promised that with his Son he will freely give you all things—that he will purify your heart by faith—that he will put his law in your heart and write it in your mind. These are the effects of your believing in Christ, and not the services by which you become entitled to believe in him. Make a clear outset in the business, and understand that your first step is a simply confiding acceptance of an offer that is most free, most frank, most generous, and most unconditional!

HIS RESIDENCE IN GLASGOW.

A FEW months after his settlement in Glasgow, Dr. Chalmers had went over the grave of his beloved friend, Thomas Smith, and a few weeks previous to his departure from Glasgow, he stood by the death-bed of a converted weaver. He saw the first and the last fruits of his Glasgow ministry seized by the hand of death, while ripening under the eye of the earthly husbandman, and laid up in the heavenly garner. But who could tell him of the numbers who, during the course of these eight years, and under that ministry, had been savingly impressed by divine truth? We know now of the thoughtless young officer, who, flaunting in idle vacancy through the city streets on a Sabbath forenoon, and attracted by the eager crowds which he saw pouring into the Tron Church, turned into that church as he would have done into a theatre, but found it to be indeed the house of God—to him the very gate to heaven. We know of the fashionable lady full of taste and high refinement, but devoid of all earnest thought or care about her immortal soul, who drove in from her mansion house in a neighbouring county

to be regaled by the eloquence of this celebrated pulpit orator, but who was found of Him whom she sought not, and turned effectually unto God. We know of the busy bustling merchant, immersed in all the calculations of this world's traffic, lifted to the sublimer calculations of eternity, and from the very whirl of this world's most powerful engrossments won over to a life of faith and devoted philanthropy. We know of the aspiring student, sent by thoughtless parents to prepare for the christian ministry—influenced by literary ambition, but dead in heart to the love of Christ, awakened as from a trance, and made to know the true nature of that office, into which he had been heedlessly rushing, ushered into it fired with the fresh fervours of the all-constraining love; of these we cannot speak more particularly, nor can we offer any estimate of the number of those whose first religious impressions are traceable to the same earthly source, but we may be permitted to express the opinion, that with all the transient and tumultuous excitement of its mere pulpit oratory, there has rarely been a ministry of equal length as largely blessed of the Divine Spirit to the conversion of individual souls. The more general effects of that ministry in its bearing upon the religious condition of Glasgow and Scotland, lie open enough to observation.

HIS VISIT TO LONDON.

'All the world,' writes Mr. Wilberforce in his diary, 'is wild about Dr. Chalmers. He seems truly pious, simple, and unassuming. *Sunday, 25th.*—Off early with Canning, Huskisson, and Lord Binning, to the Scotch Church, London Wall, to hear Dr. Chalmers. Vast crowds. Bobus Smith, Lords Elgin, Harrowby, &c. I was surprised to see how greatly Canning was affected; at times he was quite melted into tears.' The passage which most affected him was at the close of the discourse. He is reported to have said, that although at first he felt uneasy in consequence of Dr. Chalmers' manner and accent, yet that he had never been so arrested by any oratory. 'The tartan,' so runs the speech attributed to him, 'beats us all.'

'On the afternoon of the same Sabbath, Dr. Chalmers preached for the

Rev. Dr. Nicol, minister of the Scotch Church, Swallow Street. The crowd here had nearly lost its object by the very vehemence of its pursuit. On approaching the church Dr. Chalmers and a friend found so dense a mass within and before the building as to give no hope of effecting an entrance by the mere force of ordinary pressure. Lifting his cane and gently tapping the heads of those who were in advance, Dr. Chalmers' friend exclaimed, "Make way there—make way there for Dr. Chalmers." Heads indeed were turned at the summons, and looks were given, but with not a few significant tokens of incredulity, and some broad hints that they were not to be taken in by any such device, the sturdy Londoners refused to move. Forced to retire, Dr. Chalmers retreated from the outskirts of the crowd, crossed the street, stood for a few moments gazing on the growing tumult, and had almost resolved altogether to withdraw. Matters were not much better when Mr. Wilberforce and his party approached. Access by any of the ordinary entrances was impossible. In this emergency, and as there was still some unoccupied space around the pulpit which the crowd had not been able to appropriate, a plank was projected from one of the windows till it rested on an iron palisade. By this privileged passage Mr. Wilberforce, and the ladies who were with him were invited to enter, Lord Elgin waving encouragement and offering aid from within. "I was surveying the breach," says Mr. Wilberforce, "with a cautious and inquiring eye, when Lady D., no shrimp, you must observe, entered boldly before me, and proved that it was practicable." The impression produced by the service which followed, when all had at last settled down into stillness, was deeper than that made by any of those which preceded it, and we may hope it was also more salutary, as the preacher dealt throughout with truths bearing directly on the individual salvation of his hearers.—(pp. 102, 103.)

A VERY SINGULAR CASE.

'On one occasion he expressed, in his pithy manner [to Dr. Wardlaw], his great annoyance at such crowds. "I preached the same sermon," said he, "in the morning; and for the very

purpose of preventing the annoyance of such a densely crowded place, I intimated that I should preach it again in the evening;" and with the most ingenuous guilelessness he added, "Have you ever tried that plan?" I did not smile—I laughed outright. "No, no," I replied, "my good friend, there are but very few of us that are under the necessity of having recourse to the use of means for getting thin audiences." He enjoyed the joke, and he felt, though he modestly disowned the compliment.—(p. 167.)

EFFECT OF HIS ELOQUENCE.

'The late Professor Young of Glasgow was so rapturous in his admiration of the great orator, that he scarcely ever heard him without weeping like a child. On one occasion, he was so electrified that he leaped up from the seat upon the bench near the pulpit, and stood breathless and motionless, gazing at the preacher till the burst was over, the tears all the while rolling down his cheeks. Upon another occasion, forgetful of time and place—fancying himself, perhaps, in a theatre—he rose and made a loud clapping of his hands, in ecstasy of admiration and delight.'

CHALMERS ON POPULARITY.

'There is another, a high and far-sounding popularity, which is indeed a most worthless article, felt by all who have it most to be greatly more oppressive than gratifying—a popularity of stare, and pressure, and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim—a popularity which rifles home of its sweets, and by elevating a man above his fellows, places him in a region of desolation, where the intimacies of human-fellowship are unfelt, and where he stands a conspicuous mark for the shafts of malice, and envy, and detraction—a popularity which, with its head among storms, and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosiannahs of a drivelling generation.'—(p. 164.)

ADVICE TO AN INQUIRER.

'I pray that you may be more and more shut up into the faith of Christ, that you may know how much strength

is given in the mere act of resting upon Him, and how the quietness of a conscious reconciliation with God is the fittest attitude for receiving power to become one of his children. Now this reconciliation is unto all, and upon all who believe. The tidings of great joy do not have their right, nor their intended effect upon you if they do not make you joyful at the first moment of their import being understood. After being told that the blood of Christ cleanseth from all sin, and that this privilege is given to all believers, what is it you wait for ere you look upon yourself as a justified person in the sight of God? Must you first qualify for the privilege by obedience, and then believe? No; believe, and take the comfort of the thing believed, immediately; and believing all the testimony on the same principle that you believe any part of it, to the comfort of the promises add obedience to the precepts, and be assured that this obedience will go on with a vigour and animation after the comfort is established, which it could never reach out of Christ and away from him. You will then serve God *without fear*, in righteousness and holiness all the days of your life.'—(pp. 38, 39.)

HIS WEEK-DAY LABOURS.

These local week-day undress congregations assembled in a cotton-mill, or the workshop of a mechanic, or the kitchen of some kindly accommodating neighbour, with their picturesque exhibition of greasy jackets and unwashed countenances, and hands all soiled and fresh from labour, turning up the pages of unused Bibles, had a special charm for Dr. Chalmers; and all alive to the peculiar interest and urgency of such opportunities, he stirred up every faculty that was in him, while he urged upon the consciences and hearts of such auditors the high claims of the christian salvation. His chosen and beloved friend, Mr. Collins, who after such a life of honourable service in the cause of Christ as few laymen among us has ever lived, in that retirement into which feeble health has forced him, still cherishes with unabated zeal those interests which in bygone years he toiled so much to further, often accompanied Dr. Chalmers to those evening meetings; and we have

his reiterated and emphatic testimony that no bursts of that oratory which rolled over admiring thousands in the Tron Church or in St. John's, ever equalled, in all the highest qualities of eloquence, many of those premeditated but unwritten addresses, in which, free from all restraint, and intent upon the one object of winning souls to the Saviour, that heart which glowed with such intense desires for the present and eternal welfare of the working classes, unbosomed in the midst of them all the fulness of its christian sympathies.

VISITING.

These visits, though short, were often strikingly impressive. Passing through one house in which he saw an old man reclining, he stepped aside, bent over him, lifted up his right hand, and said, simply but with emphatic solemnity, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' Entering another house in which was an old bed-ridden woman, of whom he had been told beforehand that, of a hard and severe character herself, she cherished the darkest and most severe conceptions of the Deity, he went up hastily to her bedside, and fixing her attention by the very vehemence of his utterance, he said, 'Now I have just come to tell you that God Almighty has no ill will at you—I want you to understand that he has a perfect good-will to you;' leaving her more startled, perhaps more convinced, than she would have been by any lengthened argument.

DUTIES OF A PARISH MINISTER IN GLASGOW.

I have got about one hundred calls in the course of this week, and I foresee a deal of very strange work in the business of a Glasgow minister. What think you of my putting my name to applications for licences to sell spirits,

and to certificates of being qualified to follow out the calling of *pedlars*, in the course of yesterday?

This is a wonderful place; and I am half entertained and half provoked by some of the peculiarities of its people. The peculiarity which bears hardest upon me, is the incessant demand they have upon all occasions for the personal attendance of the ministers. They must have four to every funeral, or they do not think it has been genteelly gone through. They must have one or more to all the committees of all the societies. They must fall in at every procession. They must attend examinations innumerable, and eat of the dinners consequent upon these examinations. They have a niche assigned them in almost every public doing, and that niche must be filled up by them, or the doing loses its solemnity in the eyes of the public. There seems to be a superstitious charm in the very sight of them, and such is the manifold officiality with which they are covered, that they must be paraded among all the meetings and all the institutions. I gave in to all this at first, but I am beginning to keep a suspicious eye upon these repeated demands ever since I sat nearly an hour in grave deliberation, with a number of others, upon a subject connected with the property of a corporation, and that subject was a *gutter*, and the question was whether it should be bought and covered up, or let alone and left to lie open. I am gradually separating myself from all this trash, and long to establish it as a doctrine, that the life of a town minister should be what the life of a country minister might be, that is, a life of intellectual leisure, with the *otium* of literary pursuits, and his entire time disposable to the purposes to which the apostles gave themselves wholly, that is, the ministry of the word and prayer.

PLATO.—Several anecdotes of Plato are preserved, which reflect honour on his moral principles and character. Having raised his hand to correct a servant, when in anger, he kept it fixed in that posture a considerable time. To a friend coming in, and inquiring the reason of his singular con-

duct, he replied, 'I am punishing a passionate man!' At another time he said to one of his slaves, 'I would chastise you if I were not angry.' When told that his enemies were circulating reports to his disadvantage, he remarked, 'I will so live that no one will believe them.'

BUNYAN'S LAMENT FOR HIS BLIND MARY.

BY REV. T. B. DALCH.

Oh! I have left a poor blind one,
A hapless child, that never knew
The rising from the setting sun,
Or morning from the evening dew.

When maidens nimbly speed their way,
To pull the rose or emerald leaf,
She spends in night the summer's day,
Nor tottering begs a scanty sheaf.

She hears her mother's wheel go round,
Till night has hushed its noisy hum;
Then at each passing footstep's sound,
She lifts her staff—'has father come?'

At eve the shepherd quits his sheep,—
At eve, his scythe the mower leaves;
The harvest man has ceased to reap,
And homeward bends, with copious sheaves.

No yellow sheaf, nor golden grain,
I homeward bear; nor vernal flower,
Nor ruby grape: but seek my chain,
E'er watchmen cry the midnight hour.

Let pity once my misery feel,
Let justice set the guiltless free;

Then shall this hand, now wreath'd in stool,
Like velvet to my Mary be.

To smooth her staff, and guide her feet,
Or often wheel her lowly chair,
When fruitage bands together meet—
All this shall prove a Father's care.

To strip from nutted fruit its shell,
Unchain the grapes in vineyards found,
And tune her reel, that she may tell
Her vintage joys to all around.

Ah! more: 't will lift to faith's desire,
That ladder which the patriarch saw,
Now more replete with steps of fire,
Whence heavenward feet new swiftness draw.

Its top is in yon clouds of blue,
On which I see night's stately queen,
That leads her vesper stars in view,
The earth and orange sun between.

How many moons in twelve long years,
Have waxed and waned, and suns have set
Then rose again; but still with tears,
These links at morn and eve are wet.

THE CHILD AND THE SCEPTIC.

(Suggested by an incident in the life of William Home.)

BY S. W. PARTRIDGE.

A LITTLE girl was sitting beside a cottage door,
And with the Bible on her knee, she conn'd its pages o'er,
When by there passed a traveller that sultry, summer day,
And begged some water and a seat, to cheer him on his way.

'Come in, Sir, pray, and rest awhile,' the little maiden cried,
'To house a weary traveller is mother's joy and pride;
And while he drank the welcome draught, and chatted merrily,
She sought again the cottage door—the Bible on her knee.

At length refreshed, the traveller—a sceptic he—uprose,
'What reading still the Bible, child! your lesson I suppose?'
'No lesson, Sir,' the child replied, 'I have no task to learn:
But often to these stories here with joy and love I turn.'

'And wherefore do you love that book, my little maid, I pray,
And turn its pages o'er and o'er the livelong, summer day?'
'Why love the Bible! did you ask?—how angry, Sir, you look!
I thought that everybody loved this holy, precious book.'

The sceptic smiled, made no reply, and, pondering, travelled on,
But in his mind her answer still rose ever and anon:
'I thought all loved the Holy Book,'—it was a strange reply;
Why do not I, then, love it too? he whispered with a sigh.

He mused, resolved, examined, prayed; he looked within, above:
He read, acknowledged it—the truth, and worshipped Him, the Love;
A nobler life, from that same hour, the sceptic proud began,
And lived and laboured many a year, a Bible-loving man.

REVIEW.

ORISSA AND ITS EVANGELIZATION; *Interpersed with suggestions respecting the more efficient conducting of Indian Missions.* By AMOS SUTTON, D. D., Missionary to Orissa. 12mo. pp. 306. Hamilton & Co. G. Wilkins & Son, Derby.

THERE is no part of Hindoostan, or even of Asia, in which our readers generally feel a deeper interest than in the province of Orissa, the scene of the labours of our missionary brethren, where for near thirty years they have toiled and travelled that they may plant among the heathen the tree of Life, whose 'fruits are for the healing of the nations; the capitol and strong hold of brahminism. Our attention has long been directed to it, and our sympathies have been awakened by the sufferings and prayers of our brethren, and our tears and our thanksgiving have been often poured out before God, when we have listened to the recital of their discouragements and their success. Any volume presenting to our minds a well-digested and succinct account of this region, so that we thus become acquainted, from the most correct sources, with its history, scenery, products, the manners and customs of its people, and the progress of the cause of God among them, cannot but be welcome. It will be perused with avidity, and its various contents will be treasured up in the mind, as food for reflection, and incentives to prayer, and to labour. Such a volume has long been wanted among us. Several attempts have been made to meet the natural wishes of our people and the christian world in this respect. The various and voluminous publications of our late brother Peggs, the History of the Orissa mission by the author of the present work, have had their use and service. But still from some cause or other, none of these publications exactly corresponded with the idea we had of the publication that was needed. It was desirable that such a volume should be concise and comprehensive, and embrace not mere extracts from other writers, or from the historians of Hindoo origin, or the journals of missionaries, but the mature and last thoughts and intelligence of one who had spent many years amongst the people, who was well acquainted with their literature, and shastres, their religious and other customs, and who could give from his own extended and careful observation, the correct idea of what he had seen and heard, and read, and remarked, and of the truth and accuracy of which he was fully assured. Such a volume is that which now lies before us. It is just

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the kind of book which is wanted. It will be read with interest by every one who is a friend to Orissa and its evangelization. We are thankful that our esteemed missionary was able to find sufficient leisure for its preparation, and we do most cordially recommend it to all our readers, our missionary collectors, and our Sabbath-school teachers.

The volume came into our hands at the latest period possible for any notice to be presented to our readers of its character and contents in the May Repository, and we shall therefore be prevented from giving our readers so elaborate and extended digest of its contents, as otherwise it would have been a pleasure to furnish. We shall, therefore, content ourselves with a brief notice. Previous to the author's leaving England in 1850, he was requested publicly to prepare a work about Orissa which should contain 'a distinct account of the character and extent of the field of labour, the means employed for its cultivation, the results attained, and what further help is required.' He therefore has given us a sketch of the geography, scenery, soil, productions, climate, and population of Orissa; a well condensed digest of its history; an account of its present social, civil, and moral condition; Hindooism as seen and developed there; the various modes of missionary labour, the stations of the missionaries, and christian settlements; notices of some of the principal converts, and native preachers; the schools, asylums, literary labours, charitable efforts, &c., &c.

The work is illustrated with a map and several wood cuts, which will add to its interest. It has a lucid arrangement, and is written in a manly and christian spirit. It is by far the most attractive volume we have ever read on India.

THE LIFE OF ALEXANDER CARSON, L. L. D.
By GEORGE C. MOORE. B. L. Green,
Paternoster-row. 12mo pp. 156.

THIS is a reprint of an American work. Mr. Moore, its author, spent some two years under Dr. Carson's roof in the capacity of a student, and enjoyed many opportunities of becoming acquainted with the excellencies and peculiarities of its estimable subject, and is, in many other respects, well qualified for the task of becoming his biographer. The work details at some length his early training, great scholarship, ordination and settlement as a presbyterian minister. From his subsequent history we learn that as he changed his views of church order, and had a con-

scientific scruple about receiving the 'Regium Donum,' he relinquished his living for his principles, sustained himself by husbandry, and preached with little remuneration, became a Baptist, and was a remarkably prayerful christian. The sketch of the vicissitudes of the career of this great and good man is well drawn, and his moral and intellectual portrait, as here exhibited, gives us a pleasing view of one whose praise is in all our churches.

A GUIDE TO THE SAVIOUR; or the Inquirer Assisted and Directed in the Way of Salvation. By A. SUTTON. Wilkins, Derby; Hamilton, London. 24mo. pp. 131.

THIS book was printed in America. It is imported into this country with the hope that it may be useful. Its subject is important. The manner in which it is elucidated is simple and scriptural. Its style is clear and attractive. We shall be glad to learn that it has an extensive circulation.

THE SUPREMACY OF THE POPE. *The Monthly United Lecture, delivered in Canaan Street Chapel, March 10th, 1851, by the REV. JAMES EDWARDS, Minister of George Street Chapel, Nottingham.* B. L. Green, Paternoster Row.

THIS is a manly and christian protest against papal assumption. We are glad Mr. Edwards has committed it to the press, and we are not sorry that its publication has called forth the vituperations of the popish party in Nottingham. These are days in which it is incumbent on the friends of freedom, and the believers in the supreme and exclusive authority of the Word of God to speak freely, and with calmness and dignity to proclaim the truths of the Bible. After showing that the papists have challenged public attention by their overt acts; and rebuking, in appropriate terms, their dastardly custom of denouncing by name individuals obnoxious to them at their altars; the lecturer proceeds to shew that the supremacy of the pope cannot be proved by mere assertion, nor by the testimony of Scripture, nor by the conduct of Christ towards Peter, nor by Peter's conduct and history, nor by the traditional records of Rome, and therefore concludes that such pretended supremacy is a ground-

less assumption. He then proceeds to shew that popery is 'the grand apostacy' foretold in Scripture, identical with the 'man of sin,' and an invasion of the Divine prerogative, a daring contravention of the Divine will, and a gross insult to God. The duty of British protestants is represented to be, to give all possible publicity to correct views on this subject, and to avoid neutrality and inaction. We recommend this discourse to our readers as one of the best published during the present crisis.

STRICTURES on a Sermon, preached at Christ's Church, Coventry, on the morning of Sunday, Dec. 22nd, 1850, by the REV. H. T. HARRIS, A. B., Incumbent; by JAMES LEWITT, Minister of White Friars Lane Chapel, Coventry. Goode, Coventry.

THE Incumbent of Christ's Church, Coventry, thought fit to publish a sermon in which he attempted to shew why he is a Churchman, and neither a papist nor a dissenter. He has therefore invited the strictures of all parties. Mr. Lewitt has taken up the question as a dissenter, and has conducted the defence of his order with considerable power and skill. In reference to all questions involving historical research, and an intimate acquaintance with the various corruptions and controversies of past ages, he appears to be quite well matched for his clerical antagonist. The tone and temper of the strictures are firm and manly, and worthy of the cause he defends. We regret that no London publisher is named. We presume, however, that the strictures may be obtained from our Leicester publisher.

HANDBILLS FOR UNIVERSAL DISTRIBUTION. *Popery or the Bible.* Sears, Ivy Lane.

THESE are especially adapted for circulation among the poorer classes. They consist of a well-exhibited contrast between the two systems. The Bible extracts in one column, in black, and those from popish bulls, confessions, and decrees, on the other, in red ink. The subjects are,—The circulation of the Scriptures—Sufficiency of the Scriptures—Right of Private Judgment—Prayer to the Virgin Mary—Homage to the Pope, &c. They are excellent, and may be had for four shillings per hundred.

CORRESPONDENCE.

CONFERENCE FOR NORTH LINCOLNSHIRE, &c.

To the Editor of the *General Baptist Repository*.

DEAR SIR,—Will you permit me, through

the medium of the *Repository*, to call attention to what appears to me an important matter, viz., The formation of a Conference for North Lincolnshire and part of Nottinghamshire.

In this district there are six General Baptist churches within a short distance of each other; for taking Kirton as the centre, any of them may be reached in little more than twenty miles, and yet I have been here two years and a half, and still am quite unacquainted with the churches of the neighbourhood, and have seen but two of the ministers. It is admitted, that *most* of the churches are small and poor; this, however, is no valid reason for their being so isolated as they have hitherto been, but rather a reason why they should cherish feelings of attachment to each other for their mutual advantage and encouragement.

And more than this, there are important places in the neighbourhood, into which our distinctive principles, as General Baptists, might be carried with advantage, such, for instance, as Gainsborough, an important market town, equidistant between Kirton and Retford; and more east is Brigg, another considerable town, in which there are not, perhaps, half-a-dozen Baptists. These two considerations appear sufficient to show, that at least an effort should be made to spread the Redeemer's cause in this northern waste. But perhaps the reader asks, 'How do you propose to commence?' To which I reply, 'Letters have been sent to the different places proposed to be included, signed on behalf of the church here, by myself, our respected deacon, and two male members, suggesting a preliminary meeting at Gainsborough, to arrange future proceedings, to which meeting I respectfully invite as many of the friends of this proposal as can possibly attend.'

I may add, in conclusion, that as soon as the opinion of the friends in the different places has been made known, the time for holding the above-named meeting will be fixed without delay.

I am, dear Sir,
Yours respectfully,

Kirton Lindsey, J. C. SMITH.
April 19th, 1851.

THE GENERAL BAPTISTS OF SUSSEX.

MR. EDITOR,—After some little trouble, I have ascertained that there was a General Baptist cause at Waldron, Horsham, Lewes, and Ditchling, formerly, but I hear of no other town or village in the county where there has ever been a community of free-will Baptists. I will take them in due course as I have placed them. And, first, in reference to Waldron, the private property of a small farmer, who states, 'My father and grandfather were Baptist ministers here, and after their decease, as long

as I was able, (not having the talent of speaking myself) I got local Baptist preachers to attend the village and preach the word occasionally, but at last our cause dwindled away.' He also mentions the case of a Mr. —, who began to doubt the Divinity of Christ. My correspondent, a plain, evangelical, and pious man, now, I believe, eighty years of age, said to me, 'Sooner than have preachers advocating such a wicked doctrine, I thought it better to let the Wesleyans come in.' He did let the Wesleyans come in, and they now hold the chapel.

There is a community calling themselves General Baptists, at Horsham and Ditchling; but I hear, upon good authority, neither confess Christ's Divinity.

At Lewes there was formerly a General Baptist cause, in Southover, but the chapel is done away with, and the majority have joined the Unitarians, who have a place of worship in the town. Thus, Lewes is more consistent in this respect than Horsham or Ditchling.

I need hardly add, that Antinomianism and Unitarianism are rife in this county. How shall we stem the torrent? how glorify the Saviour? how advance his kingdom? I ask, if there be a General Baptist Association and college, are there no young men amongst the General Baptists who have time, talent, and means, which could be directed to this part of southern England.

I have before stated, that I believe, from a careful perusal of Scripture—and it is my desire to cling to Scripture in matters of faith and doctrine, and make Scripture my infallible guide in all matters relative to my soul's destiny—that the General Baptists, as a religious body, most approximate with Scripture.

Popery is bad, heathenism is bad, infidelity in its most flagrant sense is bad; all, all will prove as chaff before the wind: but if there be a system of religion, or which wears the garb of religion, which my soul abhors, it is denying the divinity of Christ. Where hide one's self in the day of judgment, but under the covert of a Saviour's wing? On what else can salvation rest but on the work of the Redeemer? I believe that one who denies the whole of Scripture will suffer less—if there be grades of punishment, which the Bible vindicates us in asserting—I believe that the openly wicked and profane will not receive such a share of torment as those who believe what they please of the Word of God, and disbelieve what they please, more particularly the Divinity of Christ, who is stated to be 'God over all, blessed for ever;' and in whom, upon whom, and by whom every thing relative to man's salvation is based.

I speak out of the feelings of my heart when I say in reverence, that I believe Unitarianism the most soul-damning doctrine; and when I reflect upon the terrible judgment spoken of in the last chapter of the book of Revelation, in reference to those who add to, or detract from the Word of God, I shudder to think that there should be such a class of religionists, falsely so called.

As your body seem popular in the midland counties, it will not, perhaps, be out of your province at some future time, to take into consideration the wants of Sussex, more particularly when missionaries are being sent into distant lands; and I can testify as to the wants and requirements of many a village in these parts where no gospel is preached, and the people are in great darkness; and in many

places where there is preaching, as before stated. The doctrines of men's inventions and wisdom advocated, either lead to fatalism or infidelity.

Hoping I have not intruded too largely upon your columns, I beg to state that I shall be most happy to correspond with any one on the subject. I remain, Mr. Editor,

Ripe,
17th April, 1851. Yours respectfully,
T. S. W.

We have inserted our correspondent's letter at length. His extreme aversion to Socinianism and its blighting influence, reminds us of an expression of the late Robert Hall, who said when the old General Baptists 'forsook Christ, Christ forsook them.' Our correspondent's suggestion as to Home Missionary labour in Sussex, is worthy of attention.—ED.

OBITUARY.

Death of Rev. W. J. Garratt.

CHANGE of air having been unavailing to the improvement or restoration of the Rev. W. J. Garratt's health, and his medical advisers in Derbyshire pronouncing his recovery hopeless, he at once resolved to come back again to Salford, and die among his people and the church of his formation. Accordingly he returned at the beginning of this month; and after taking an affectionate leave of the members of his church he resigned his spirit into the hands of his God who gave it, on Tuesday the 15th instant. He experienced great bodily suffering, but possessed perfect peace and composure of mind, being 'quite prepared to depart and be with Christ, which is far better.' At his particular request, his remains were interred on Easter-Monday, April 20th, in the chapel yard.

'Oh how she long'd
To have her passport sign'd and be dismiss'd!
'Tis done, and now she's happy. The glad soul
Has not a wish uncoron'd.'

MRS. HAWKES, relict of the late Mr. W. Hawkes, died at Birmingham, of bronchitis, Jan. 23rd., 1851, in the eighty-fifth year of her age. Had she lived till the 19th of June she would have been a member of the church in Lombard-street *sixty years*. She survived her lamented husband (an account of whose death was given in the volume of the Repository for 1838) nearly thirteen years, and it may truly be said of her, she has 'trusted in God, continued in supplications night and day, and diligently followed every good work.' She was baptized by the late Rev. W. Taylor, of Boston, before his settlement in that town, and 'held fast the profession of her faith without wavering.' How many are baptized,

join a church, continue a short time, then abandon their profession and forsake the society of their christian friends; but no unwatchfulness on her part, nor any troubles in the church had the effect of unsettling her mind or weakening her attachment to the cause she had espoused. During the long period of her christian profession her deportment was honourable and consistent; she adorned the doctrine of God her Saviour by the holiness of her practice; and happy would it be were all that name the name of Christ as careful to have their conversation becoming his gospel. She was a cheerful and happy christian, and thus she presented religion to the view of others in its loveliest and most attractive form. Her cheerful piety was the consequence of having learned to live by faith in the Son of God, and to exercise a steady confidence in his atoning death; thus her mind was preserved in an eminently tranquil and happy frame, free from those fluctuations which occasion uneasiness and gloom; indeed for a length of time she has never been heard to express any doubt respecting her personal interest in Christ, or any uncertainty as to her future happiness. In her disposition she was uniformly kind and sympathetic; the poor and afflicted of the Saviour's flock were objects of her affectionate regard, and in her have lost a friend. She loved the house of God, and regularly filled up her place in it till the infirmities accompanying old age prevented her; when this was the case, she deplored her inability to attend as formerly, and often shed a tear when seeing others pass to the sanctuary, and she could no longer join in the services of the Lord's house. In these circumstances she might well adopt the language of the Psalmist, 'When I remember these things I pour out my soul in me; for I had gone with the multitude; I went with

them to the house of God, with the voice of joy and praise, with a multitude that kept holy day.' But though incapacitated from attending the public ministry of the word, she occupied much of her time in reading the scriptures, in meditation, and in prayer. Till within about a month of her dissolution, though gradually becoming more feeble, she appeared as to her general health much as she had done for some time; and when she took to her bed it was sometimes thought that having naturally a good constitution, she might yet rally, and be spared a little longer; but the time of her departure was at hand. Under her affliction, and when confined to her bed, she gratefully admired the goodness of God, and expressed her thankfulness for the comforts with which she was favoured above many others, and for the means used to alleviate her sufferings. Through the whole of her illness her peace of mind was never interrupted, the consolations derived from religion and the precious promises of God supported her, so that she enjoyed a holy composure and a sweet resignation to the will of her heavenly father; there was no fretfulness or impatience at the Lord's dealing with her, nor any uneasiness at the prospect of a dying hour; indeed from the commencement of the disease till she died, she possessed undisturbed peace of mind, and at times, a high degree of enjoyment; no cloud darkened her prospect; and so far from being depressed, she was desirous to depart and be with Christ. In reply to the remark, 'You are happy,' she instantly and with great cheerfulness said, 'Bless the Lord for his goodness, I am happy, I know he will never leave me nor forsake me; he has promised this, and I know he will be as good as his word.' On another occasion, when that beautiful hymn, beginning, 'Jesus, lover of my soul,' was mentioned, she immediately took up the words, and when she repeated that passage,—

'Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last,'

she clasped her hands, and with an emotion never to be forgotten by those who were present, she repeated the words, 'O receive my soul at last.' At another time she was asked, 'Are you still happy?' She replied, 'Yes; why should I not? there is no change in Jesus: he is the same yesterday, to-day, and for ever.' As she lay on the bed of affliction she had much communion with her God, and once prayed, 'Cast me not off in the time of old age, forsake me not when my strength faileth.' This was not the language of doubt, for she instantly exclaimed, 'Cast me off! no, I am sure he will not.' She often gave vent to her feelings by repeating appropriate verses from the hymn book, as well as various passages from the Bible. These numerous

and interesting quotations were not only descriptive of the comfortable state of her mind, but clearly and fully expressed her views of divine truth. Christ and his cross was all her theme, and his sufferings and death the only ground of her confidence and hope. At length she became entirely exhausted, and earnestly prayed, if it was the will of God, that she might be released. Her request was granted, and she sleeps in Jesus. May her dear children, and all with whom she was connected by the ties of religion, live as honoured, die as happy, and be as safe for ever. She was interred at the Birmingham cemetery, in the same grave with her husband, and the solemn event was improved in a discourse from Heb. xiii. 5, 'I will never leave thee nor forsake thee.'

The writer may be permitted to close this short account of his affectionate and faithful friend in the words of the apostle, concerning an excellent female of his time, 'She was a succourer of many and of myself also.'

G. C. B.

MARY ANN TUNNICLIFF, the late wife of the Rev. J. Tunnicliff, our beloved pastor, was brought to an acquaintance with the Saviour when about nineteen years of age. She was exceedingly fearful at the commencement of her christian course, being afraid to presume on the mercy of God to her. From a deep sense of personal unworthiness, which for several months became almost insupportable, she often with tears inquired of a companion of hers, 'Is it possible that I can be saved?' After she had obtained a clear sense of her acceptance with God she was remarkable for her decision of character; her change was evident to all. From the commencement of her religious profession until her death there was no appearance of coldness of heart or indecision of character, and during the various and severe afflictions through which she was called to pass she never complained or appeared to loose her confidence in God. She was always the comforter of her family, and especially of her beloved husband in those times of severe trial which fell to their lot, and invariably manifested more firmness of faith in the return of the Divine favour in days of darkness than any of her family appeared able to exercise. She often said to her husband, when his spirits appeared depressed, 'Look up; it will all be well in a little time.' Our departed sister had been afflicted for upwards of eighteen years. Twelve years ago her life was considered in great danger. For the last eight years her afflictions have been severe beyond the possibility of description, yet not a murmuring word was ever heard by any of the family, and even in those moments of bodily anguish, which towards the close of her life were so frequent and intense, she would sometimes weep and say, 'I fear I shall

complain if this affliction continues much longer; but to the end she was sustained and strengthened beyond expectation.

As a mother she was remarkable for her attachment to her children, and the certainty of her knowing that she should soon be called to leave them sometimes brought a cloud over her heavenly prospects; however she was mercifully delivered from her oppressive anxiety on their account, and was enabled to leave her family entirely in the hands of God. From this time until her removal from this world she was kept in 'perfect peace.' In one of her suffering moments she called her husband into her room and said, 'What am I to do? How long do you think I shall continue?' and after a moment's pause she said, 'well, it will not be long, I shall soon be at the top of the hill, and then I shall receive the mansion prepared for me. O blessed Jesus, how merciful thou art to me, I am surrounded with mercies every moment!' She added, 'when I lay in the night awake, and in praise, that sweet verse often comforts me—

'In the dark watches of the night,
I count thy mercies o'er,
I bless thee for the favours past,
And humbly hope for more.'

A few days after this period her husband said to her, as she appeared much worse than usual, 'My dear, I have been thinking that although I have prepared one of my sermons for the approaching Sabbath I shall not be permitted to preach it, as I fear that your removal from us will take place before that day.' She exclaimed quite in an ecstasy, 'Do you think so? O, bless the Lord! Will it be so? What! in heaven before Sunday? O, help me to praise the Lord. Glory, glory to his holy name! to be at home before the Sabbath comes! O that I may. What a change! what a change! O if I had language to tell what I feel, every poor sinner should hear it, but I have not; but you will tell them what he has done for me when I am gone. Tell them how good he is—how full of love.' This was in October last.

Contrary to all expectations, her life and sufferings were continued until Dec. 22nd, 1850. On the Tuesday before her death she was favoured with stronger confidence and joy in God than her friends had ever witnessed in her before; so much was her soul transported with the prospect of her coming glory, that her family and several friends who had called during the evening to see her were kept until past midnight in a state of hallowed excitement beyond the power of words to express. She conversed with each person present, making remarks appropriate to their circumstances. She said, 'I am impressed that I shall be called home this night: If I am, it will be well, if not, still I will trust and praise the Lord.' She requested her friends to sing a verse or two of a favourite hymn, but as no one present appeared able to command suffi-

cient composure of mind to comply with her desire, she began with an energy and sweetness which surprized and affected all present, to sing one of her choice verses,

'Bright angels are from glory come;
They're round my bed, they fill my room,
They wait to waft my spirit home,
All is well! all is well.'

'Yes,' she said, 'all is well: they are ready, and so am I. When I am gone you must not mourn and weep, but rejoice and praise the Lord.' 'Go,' she said, 'when all is over, and call upon all your friends and neighbours to help you to praise his holy name.' 'What a week,' she continued to say, 'this has been to us all, but the best is yet to come; the best for you (addressing her husband) as well as for me. This week will never be forgotten, no never.' During the last three days of her existence, her sufferings were so severe as almost to destroy the power of utterance; she said but little to any of her friends. Occasionally she would exclaim, 'O, how good thou art, O Lord. I will still trust thee.' At another time she said, 'It seems long: but all is right. It will not be long now.' She was very restless on Saturday evening, Dec. 21st; she scarcely recognized her friends that surrounded her through the excessive suffering of her mortal frame. About six o'clock on the morning of the Sabbath, Dec. 22nd, she appeared considerably relieved in body and wished to sleep awhile. She closed her eyes and slept until half past nine; and while her dear children were looking upon her calm and happy countenance her spirit escaped to the bosom of her Lord.

Our departed sister was remarkable for humility through the whole of her christian course, and although ever anxious to be useful to those within her reach, she seemed always afraid of the notice of her friends, or the discovery of her attempts to do good. Many a time, without the knowledge of her own family, when confined to her house through affliction, would she make appointments with her friends, the mothers and inquirers of her husband's congregation, to meet her at her own house for special prayer, either for themselves or other persons in whose welfare they were interested, while her family were engaged in the worship of God in the sanctuary. Since her removal her family have discovered, in a small pocket book which she never suffered any person to see during life, the names of many individuals at Cradley, Longford, and Leeds, under the heading 'persons for whom I engage to pray daily.' Several of these have been brought to enjoy the love of God, and several times when her husband or a friend informed her of their decision for God she would say 'I am not surprized, I expected it.' Her friends have only learned since her death the ground of her expectation. Her loss is deeply felt by many, especially by her family.

A. H.

INTELLIGENCE.

THE EASTERN CONFERENCE was held at Tydd St. Giles, on, Thursday March 13th. Brother Barrass of Holbeach preached in the morning from John i. 47, 'Behold an Israelite indeed, in whom is no guile.'

The reports from the churches presented nothing that calls for special notice, excepting regret was expressed that several of the churches had neglected to return the circular containing the particulars of their statistical state.

It was reported that nearly two hundred pounds had been promised towards a new chapel at Peterborough, and it was felt to be very desirable to proceed at once with the erection. The chief difficulty was in reference to the security for money that would be further required. The committee were instructed to apply to influential friends in the different churches requesting them to unite in sharing the responsibility; and it was suggested that by an arrangement between the church and the trustees, the rent arising from land might be made available as a guarantee for the payment of interest so long as needful, which would render the responsibility very small.

The committee appointed in the Fenstanton case gave their report, upon which the following resolutions were unanimously adopted:—

1. That the church assembling at Fenstanton, having been long recognized as belonging to the Connexion, it is desirable that the most strenuous efforts be made to carry on divine worship; and that until a stated and acceptable minister can be obtained, endeavours be made to provide suitable supplies.

2. That it be recommended to make an early application to the owner of the land, on which an annuity of six pounds per annum is charged, towards the aid of the funds for carrying on divine worship.

3. That it be further recommended, that the trustees of the different properties connected with the chapel, and the friends to the cause, should take an early opportunity to hold a public and social meeting, with a view specially to seek the blessing of God on their renewed efforts to extend the Redeemer's kingdom.

The next Conference to be at Whittlesea, on Thursday, June 12. Brother Simons of Finchbeck to preach in the morning.

J. C. PREE, Sec.

BAPTISMS.

TARPORLEY.—On Tuesday evening, Feb. 11th, 1851, at the General Baptist chapel, Tarporley, Cheshire, Rev. J. Metcalf, Wesleyan minister, Northwich, was immersed in the presence of a large and attentive audience, by

Mr. Harvey of Bury, Lancashire. Mr. Metcalf has been connected more than twenty years with the Wesleyan Methodists; and the last six years has been employed as a town missionary in Northwich, and a preacher in that circuit. Before his baptism he delivered an address, in which he assigned his reasons for his change of sentiment and practice on the holy ordinance of believers' baptism. His address was particularly distinguished by kindness of spirit, and scripturalness of matter, as will be seen from the reasons here submitted as delivered.

Substance of Mr. J. Metcalf's Address.

It was my happiness and my honour to be born into the world of pious parents; and the sentiment poetically expressed is appropriate to my case.

'If of parents I came who honour Thy name,
It was thy wisdom appointed it so.'

I was early led to the house of God, and brought under the influence of a living ministry; and early in life the good Spirit produced conviction in my mind as to my real state as a sinner, exposed to wrath and ruin, and under its influence I was led to cast my soul on Christ, and thus to realize a clear and distinct sense of my pardon and acceptance through the great atonement. I became at the age of fifteen years united to that branch of the visible church called Wesleyan Methodists, and to the present that union has continued: that section of the church practising infant sprinkling. I was long prejudiced in its favour, till eventually I became convinced that believers' baptism was the only baptism recognized in the Word of God. I assign, then, the eight following reasons for my conforming to this ordinance:—

1st. Because of the numerous passages of Scripture directly bearing upon the subject of believers' baptism; for example, Matt. xxviii. 19; Mark xvi. 15, 16; Acts ii. 41; Rom. vi. 4; Col. ii. 12; thus it is a command of Christ.

2nd. Because I think the subjects of baptism ought to be in a position to understand the nature and design of such an ordinance, which infants cannot possibly do; Acts viii. 37, xviii. 8.

3rd. Because no passage of Scripture can be furnished supporting the sprinkling of infants; and that the passage referring to Christ's having taken children up in his arms and blessed them, is no proof whatever of infant sprinkling.

4th. Because baptism is represented as a burial with Christ, &c., which cannot be represented by infant sprinkling; Rom. vi. 4; Col. ii. 12.

5th. Because Mr. Wesley, as well as most

other commentators, admits that the original mode of baptizing was by immersion; and that infant sprinkling does not appear to have been practised in the apostolic churches.

6th Because of the example of our blessed Lord, who, though circumcised in conformity to the Jewish ceremony, yet he was at the age of thirty years baptized by John in Jordan, both of them going down into the water, and coming up out of the water; Matt. iii. 13—17; Mark i. 9—11.

7th. Because adult baptism is a public profession of the individual's faith in Christ as his Saviour, and a circumstance in itself so interesting as to be ever remembered.

8th Because attending to this ordinance is a line of conduct in conformity to the rule laid down by our Lord for all his followers. He commands it: and he says, 'If ye love me, keep my commandments.

HUGGLESCOTE.—On Sabbath morning, Jan. 5th, 1851, three young men were baptized by brother Yates. Brother Smith preached. On Sabbath morning, April 6th, six females were baptized by brother Smith. Brother Yates preached. On Wednesday morning, April 9th, two old persons—husband and wife—were baptized by brother Yates; one was about eighty-one, and the other about eighty-two years of age! It was thought best to baptize them privately. Only half a dozen persons were present; and the candidates went through the water with remarkable calmness and comfort. May young and old be faithful unto death; and receive the crown of life. We have four more candidates. T. Y.

NORTHAMPTON.—On the first Lord's-day in March, two persons, husband and wife, made a public profession of their attachment to the Saviour, by obeying the divine command of baptism, after an appropriate sermon from Acts ii. 41, by our esteemed minister, brother Maddeys. We have two more approved candidates; and others are enquiring the way of salvation. T. T. N.

NORTHALLERTON.—On Sabbath, Feb. 23rd, one female from Brompton was baptized in the Baptist chapel, Bedale, after a discourse on the conversion and baptism of the Ethiopian Eunuch, by our pastor, who made an exchange with the Rev. R. Morris. The newly-baptized was received into the church at Brompton, on Lord's-day, March 9th. One candidate, on the night he gave in his name for baptism, was seized by affliction, and died four days afterwards. Mysterious are the workings of Providence. Other candidates are waiting to be baptized. T. H.

SALFORD, *Zion Chapel*.—On Lord's-day, April 30th, seven persons were baptized in this chapel, by the Rev. H. Dunkerly, of Harperby; six were by the Independent church at that place, over which he formerly

presided; the other was admitted into church fellowship at the Lord's table on the following Sunday.

LOUGHBOROUGH, *Baxter Gate*.—On Lord's-day, April 6th, eight persons were baptized on profession of their faith; they were received into fellowship at the Lord's-table in the afternoon, in connection with two others who had previously submitted to the sacred rite.

LOUGHBOROUGH, *Wood Gate*.—Three young persons, one of them the pastor's daughter, were baptized on Lord's-day, April 6th, after a sermon on the significance and importance of christian baptism. May the Lord send prosperity!

KIRTON LINDSEY.—On Lord's day, March 30th, two believers put on Christ by baptism, after a sermon from Acts xxii. 16. The congregation was large and attentive. One of the candidates has been a seat-holder for ten or twelve years, and for some time past his piety has not been doubted. He has at last cast in his lot with the people of God. The other is a young female about eighteen years of age. These, with one restored, were received into the church on the following Sabbath. These tokens of our Father's smile greatly encourage us. The Lord in mercy send us many more such days. J. C. S.

DERBY, *Brook-street*.—On Lord's day, April 6th, five persons were baptized; and in the evening of the same day were cordially received into the church, with one who had been restored.

LEEDS, *Byron-street*.—On the 23rd ult. eight persons were baptized, and on Lord's-day next, the same number are expected thus to honour the Saviour. W. M.

STALY BRIDGE.—February 2nd, one believer was baptized and received into church fellowship. April 6th, the duty of believers concerning the ordinance of baptism was plainly set forth and forcibly enjoined by our pastor, Mr. Sutcliffe, in a sermon from Deut. xii. 32.—'What thing soever I command you observe to do it.' The sacred rite was then administered to two young men (plants from our Sabbath school), who were received into the church the same day, whilst commemorating the love of Christ. May they abide in his love. J. P.

SHEFFIELD, *Eyre-street*.—On Lord's-day morning, March 2, 1851, after a sermon by Mr. Batey, one person was baptized on a profession of faith in the Redeemer. On Lord's-day evening, March 30th, three others followed the Saviour in the same ordinance. We have three more candidates. J. B. S.

ANNIVERSARIES.

NORTHALLERTON AND BROMPTON.—On Lord's-day, March 2nd, three sermons were

preached by the Rev. G. Catterall, of Borough-bridge; at Brompton in the morning, from 2 Cor. v. 14, 15; in the evening from Mal. iv. 5; and at Northallerton in the afternoon, from John xv. 22. Collections were made on behalf of our chapel building fund. On the following evening a public tea-meeting was held at Brompton, in aid of the same cause; 190 sat down to tea, in the British school-room; after which about 500 persons assembled, when addresses were delivered by our pastor, the Revds. R. Morris of Bedale, D. Peacock of Masham, and G. Catterall. Our prospects of establishing a General Baptist cause at Brompton and Northallerton were never more encouraging.

Mr. Stubbing preached at Boroughbridge and Baldersby, on March 2nd, and received the following donations in aid of our Brompton chapel building fund:—*Baldersby*.—Mr. Ferley, 5s.; Mrs. Morley, 2s. 6d.; a few Friends, 7s. 6d. *Boroughbridge*.—Mr. Loft-house, £1; a few Friends, 10s. 10½d. Total, £2 5s. 10½d. T. H.

LEICESTER, Carley Street.—The re-opening of the General Baptist chapel in this place was celebrated on Lord's-day April 20, 1851, when appropriate sermons were delivered by the Revds. T. Stevenson, and S. Wigg. The following afternoon there was a beautiful bazaar in one of the new school-rooms, which met with very pleasing encouragement. From two to three hundred friends partook of tea in the other school-room, after which a delightful public meeting was held in the chapel. Mr. Goadby of Loughborough presided. Brother Finn implored the divine blessing. Effective and useful addresses were delivered by the chairman, and brethren S. Wigg, T. Stevenson, Marsden, and Lomas (P. B.). The speakers all admired the enlargement of the chapel, and the new school-rooms, and the general improvement of the whole premises, and sought to stimulate the friends to 'strive together for the faith of the gospel.'

BRADFORD.—On Lord's day, March 23rd, three sermons were preached by the Rev. J. Burns, D.D.; Dr. Godwin being prevented by a severe attack of influenza from officiating in the morning. Collections were made towards lessening the debt upon the chapel, which, considering the state of the weather, and the circumstances through which we have been called to pass, were very liberal, amounting to £22 5s.

KIRTON-LINDSEY, Anniversary Tea Meeting.—On Good Friday, April 18th, a tea meeting was held in the chapel here, after which addresses were delivered by the minister of the place (chairman,) Mr. Hollingworth, Primitive Methodist; Mr. Parkin, a member of the church; and Mr. Barley, Wesleyan. It was truly pleasing to witness the christian unity manifested on this occasion,

as there were present persons connected with all the religious denominations in the town, including several members of the established church.

MISCELLANEOUS.

LOUGHBOROUGH, Wood-gate.—A series of special services have been held during the past week at the above chapel, commencing on Sabbath morning, April 6th, and terminating on Friday evening. The design of the meetings was to promote a revival of religion, and they have been such as will not soon be forgotten. The Rev. J. Goadby, minister of the place, made reference on the Sabbath, especially to the importance of seeking the Divine influence, and on the possibility and danger of resisting the striving of the Holy Spirit. On Monday morning, at half-past six o'clock, a prayer meeting was well attended; the subject for prayer being, 'The success of the Word.' On the same evening a sermon was preached by the Rev. J. A. Baynes, B. A., of Nottingham, on 'Transient religious impressions.' The text was, 'O! Ephraim what shall I do unto you?' &c. The Rev. Gent. delivered a most eloquent, heartsearching, and earnest appeal to the crowded congregation who attended. On Tuesday morning a prayer meeting was held for the young and Sabbath school. The Rev. J. Wallis, of Leicester, preached in the evening on 'The importance of religious decision.' His text was—'Choose this day whom ye will serve.' A most affectionate and admonitory discourse was delivered; the attendance was very good. On Wednesday morning a prayer meeting for 'the undecided,' and in the evening Mr. T. W. Marshall preached on 'Religious influence on the Christian in the world.' The text was 'Let your light so shine.' &c. The sermon was truly practical, urging to Christian-like aim and conduct through all life's cares and business, and while passing through things temporal, to have an eye to things eternal. On Thursday morning a prayer meeting was held to seek 'Divine assistance in all the walks of life.' The Rev. J. Staddon, of Quorndon, preached in the evening on, 'Domestic piety, or the Christian in the family.' A faithful exposition of Christian duties, especially of family worship: text, 2. Sam. vi. 12. On Friday morning prayer was made for the universal spread of the Gospel.' Rev. J. Goadby preached in the evening on 'The value of religion in the prospect of death:' text, Deut. xxxii. 29. In his usual able manner the Rev. gentleman advocated with much earnestness an attention to the truths of Christianity, and in a most perspicuous style shewed its value and importance to all its sincere professors. There is little doubt these interesting services will be blessed for good. B. B.

Loughborough.

MISSIONARY OBSERVER.

LETTER FROM REV. J. BUCKLEY.

*Camp, Kendall, S. E. of Cuttack,
January 29th 1851.*

MY DEAR BROTHER,—The well known motto on Doddridge's family arms,—'While we live let us live,'—which the doctor so happily paraphrased, occurs to me as not unsuitable for the commencement of my first letter to you after the opening of the latter half of the nineteenth century, a period the close of which comparatively few of us will be permitted to see.

'Live while you live, the epicure would say,
And seize the pleasures of the present day.
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my view, let both united be;
I live in pleasure while I live to thee.'

Happy indeed is it with us if, despising the low and unworthy pursuits of those who live for wealth and fame, we have set our eyes on an infinitely nobler object, and make His glory who loved us and gave himself for us the one object of earthly existence. Such a life is the happiest, and if thus the days of our pilgrimages be past, it will matter little when or where we 'yield up the ghost,' or where surviving friends with sighs and tears may lay our bones; the end of life - and this is the all important matter—will be answered; and though before the commencement of the 20th century our appointed course may be accomplished and our names forgotten among men, yet our works will follow us into that mysterious but blessed state of existence on which we shall have entered; and unprofitable and mixed with sin as we deeply feel them to be, they will not be unremembered nor unrecompensed by our gracious Lord.

I am spending the vacation in the country, 'teaching' from day to day 'those things which concern the Lord Jesus,' and feel disposed to tell you a little about tent life, although such journeys and labours have been frequently described. The first thing that claims attention in a missionary's camp establishment is his tent. Mine is a comfortable one; for I assure you it is no article of my creed that there is any merit in unnecessarily exposing ones self to privations which may endanger health, when a little prudent forethought or even expense, may obviate it. It cost when purchased six years ago, C. R. 140 (£14,) and with care is likely to last a tolerable number of years. It has verandahs, which make it more comfortable during the day and less cold in the night, as well as makes it more convenient when Mrs. Buckley can accompany

me, as she did on my last tour. ('Have we not power to lead about... a wife,' &c.) It is my study, (so far as I am able to study in the country,) closet, sitting room, dining room, dressing room, and sleeping room; and, not including the verandahs, it is three yards and a half in length and the same in breadth, It has a door at each end, and openings in the canvass on each side for the admission of light, all which are carefully bound down at night. You know there are no inns in this country, nor any christian friends whose hospitality can be enjoyed; the things therefore that are required for the journey must be taken with us: for this purpose I have two hackeries, (hired) each of which is drawn by two bullocks. (A hackery is a native cart, though very much smaller than an English one,) One of my hackery men is a Choga christian, and it is often delightful, in the evening, to hear this sincere and simple hearted disciple of the Lord--for such I believe him to be--offer his thanksgivings and prayers to Him whom his fathers knew not. Blessed are his eyes for they see, and his ears for they hear.

In telling you the different things which I have with me, I must not omit what is always brought—a box of Oriya gospels and tracts for distribution. May they communicate light to many benighted minds—a prayer to which I am sure you and many more will add, amen. While seeking to benefit, in the highest sense, other minds, I would not be unmindful of the improvement of my own, and hence I have for private reading a small box of English books, the contents of which vary at different times, according to one's course of reading or study. Its present contents are as follows: Hebrew Bible and Lexicon, Greek Testament and Lexicon, English Bible, (precious treasure!) Oriya Scriptures and Dictionary, Bengali Psalter, Sanscrit Psalter and Grammar, Several vols. of British Reformers, by the Tract Society, Baxter's Saint's Rest, Foster's Essays, and Jubilee of the World. A little quiet time for reading is often secured in the evening; and I desire not to forget the exhortation which says 'Give attendance to reading.' In addition to these are pens, ink, and paper, that when the heart indites good matter it may not be lost for want of recording. While provision is made for the improvement of the inward man, of which there is sufficient need, the outward man requires daily attention and renewal. 'Man wants but little here below,' is a truthful and important sentiment with which

we are all familiar; but to obtain that little when travelling in a country like this requires much previous preparation and care on the part of the mistress of the house. It would not be particularly edifying to dwell minutely on kettles, teapots, coffee pots, saucepans, salt-stands, mustard-pots, plates, knives, forks, spoons, with supplies of salt, tea, coffee, sugar, rice &c. &c., all of which however are required, and are connected as I need not say, with the 'daily bread' which we are taught daily to ask of our Father in heaven. Supplies of bread, butter, meat and vegetables, are obtained every four or five days from Cuttack. I have not mentioned any questionable things, but even these may be medicinally required; and it is surely wiser to have them if wanted, than to incur the risk of wanting them without being able to procure them. Medicines of various kinds are indispensably necessary and it is unsafe to travel without them. Milk may generally be procured in the villages where we encamp, and often fowls; but that which we find it most difficult to obtain when from home, and which if we could procure would often be felt to be a real luxury, is *pure water*. Often one turns with loathing from the filthy stuff offered us to drink. River water no one thinks of drinking, except from necessity, and well water cannot always be got; and when it can is sometimes not very good. I should be most thankful to buy water for money and to give a pretty good price for it too, if it could be got pure. Not long since I was out with two of my brethren, and one evening hearing a great disturbance outside the tent, I inquired the cause, and found that a mussulman servant of one of the brethren had committed the atrocious offence of taking a little water for his master's use from a well which was at hand; this called forth in no small degree the angry passions of 'the hospitable Hindoos;' they blustered and stormed, and threatened legal proceedings, and I know not what besides. The wells caste was gone; at all events their caste would go if they touched it: its purification was absolutely necessary, and this would involve expense, and hence they were so enraged. A fine exemplification this of the 'kindly affections and wholesome charities' which thirty-seven years ago Charles Marsh, on the floor of St. Stephens, eloquently ascribed to 'this virtuous and happy people,'—qualities on account of which 'he could not hear without surprize, mingled with horror, of sending out Baptists and Anabaptists to civilize and convert, such a people.' A truce however to horrors in this epistle.

Inspiration tells us that in the 'little chamber' prepared in 'the wall' for the Lord's prophet there were placed for his use, 'a bed, and a table, and a stool, and a

candlestick,' (or lamp,) without enlarging on the conveniences and comforts enjoyed by the prophet, I may be permitted to say that I enjoy them all; yea mine is a still more favoured lot. I have a table cloth as well as a table, a chair as well as a stool, and musquito curtains as well as a bed, though the last named comfort I have never till this year allowed myself in the country; the musquitoes are however in some places so exceedingly annoying that it is worth while having a protection against them. A few things remain untold, which however are needful, as wash-hand basin, razor, strop, glass, (of the respectability of my country glass you may judge from its price, which was about two-pence) and changes of raiment. I have heard of some persons applying Matt. x. 9 10. to modern Missionaries whose circumstances are entirely different from those whom the Lord sent out; if however such persons travelled in India they would find it needful to have, at least, a little 'silver in their purses,' and very conducive to their comfort to have 'two coats.' Jesus Christ expects his servants in all such matters to exercise the common sense with which he has endowed them. 'In understanding be men,' is a direction of Scripture, and is abundantly sufficient to settle all such questions.

Our journeys at these times are always performed on horseback. On my last tour I rode about 260 or 270 miles. The roads are often very bad, and the sun's rays very fierce, exceedingly painful to the eyes. Rivers frequently have to be crossed; if not too deep we cross on horseback; if this be impracticable the master crosses in a boat, and the horse is swum over or taken round. This morning, when crossing a river my nag quietly lay down with me; happily it was not deep and no injury was sustained. Quicksands are more to be dreaded than any thing in these streams. Alligators abound in these rivers. I often see them when riding on the banks. We owe much to the protecting care of our Father in heaven on these journies. One night last month, when preparing to retire to rest, I heard a noise outside, and on going out to understand the cause, found that two or three people had seen a tiger, but the brute had departed. The goodness of God in preserving us and those who are with us, (who are in such cases much more exposed than ourselves) demands grateful acknowledgments. We see much of the state of the country and of the beauties of nature in these tours. One of the encampments on my last tour was a very interesting one. It was on the pleasant banks of a pretty river, under the wide-spreading branches of the banyan, and in the midst of a fine, open, fertile country, well wooded and well watered. In another place, near Khun-

ditta, I saw the finest banyan tree I have ever seen; its circumference was about three hundred yards; it was in a high state of preservation, had no withered branches, and presented a very noble and majestic appearance. As I looked on it, I thought much of the words, 'The works of the Lord are great, sought out of all them that have pleasure therein.' I have other things to say, especially about our preaching, but must now forbear. You would be interested if you could look in on us some morning when we strike the tent, and march to another encampment: the cords are loosened, the stakes taken up, then the outer and afterwards the inner part is taken down, and at length falls the pole which sustains the temporary habitation. Again and again, as I have witnessed it, has the thought been present to my mind, so will one day fall the earthly house of my tabernacle, and has the wish silently ascended on high,—May I then enjoy a building of God, a house not made with hands, eternal in the heavens. Yours affectionately,

J. BUCKLEY.

GOVERNMENT EFFORTS FOR THE SUPPRESSION OF HUMAN SACRIFICES IN THE KHOND COUNTRY.

ONE of our brethren, under date of Jan. 28th, 1851, writes as follows:—You will be gratified to learn that the Khond Agency is going on prosperously. This season, Captain MacVicar,* the officiating agent, has already passed through Upper Goomsur, and Boad; and the Meriah sacrifice seems completely suppressed in these districts; the only symptoms of danger was in the remote and sequestered mootahs of Boad, which border on Chinna Kimedly. Living within a stone's throw of a country or district where the atrocious rite still obtains, the inducement to relapse, has been very great; this year, the Lord be praised, they have stood quite firm and immovable in their good resolutions. Last year there were some pieces of flesh brought over the border, and it is rumoured that a sacrifice took place. Of course the frontier villages will always be in danger, but the fact of the efforts of government being crowned with such success in every other part of Boad is most encouraging. When I last heard from Camp, which was early in the month, the officiating agent was in a country called Maji Desi, bordering upon Boad and Patnu. The bloody usage exists in this district, but it is trusted, that by the firm and decided means that will be

* This gentleman has returned from the Cape of Good Hope with his health fully restored, and it is hoped he will long be able, by the Lord's goodness, to pursue the work of mercy in which for several years he has been so usefully engaged.

used, it will be suppressed for ever. All promised well: the chief of the country was on his side; and the people had a salutary dread of incurring the displeasure of the government. Already he had received three victims, and was expecting several more. This number appears small in comparison with the numbers rescued two or three years past, but the fact is, there are very few victims to be rescued in this latter district, because it is not the custom, as it is in Goomsur and Boad, to rear them for adoption and concubinage, or ultimately for sacrifice, but they purchase them when required, and then immolate them at once. Victims, it may be added, were always purchased: these barbarous tribes never offer to their sanguinary goddess that which has cost them nothing. Captain Frye, the officiating assistant agent, is in Chinna Kimedly, and is going on well; he has already received some victims, and thinks the work completed in the low country where he was stoutly opposed last year. It is hoped he will this year thoroughly drain that immense country of Meriahs.

Your readers will, I am persuaded, be interested to learn that the officers of government have, after much opposition, succeeded in establishing three small schools in Upper Goomsur; there are now twenty seven scholars, and more are expected. This is a great step in advance, and a great cause of rejoicing. We have often heard during the last quarter of a century of the school-master being abroad, but we never heard till now of this important personage visiting Khondistan, where for unknown ages ignorance and bloody superstition have prevailed. Mustab, himself a rescued victim, trained in Berham-pore asylum, is the superintendent of these schools. Let all who love the Lord pray that his blessing may attend these truly benevolent efforts, and above all, that the gospel, by which alone the heart can be renewed, and the soul can be saved, may reach these degraded tribes in their mountain of fastnesses, and be the power of God in their salvation.

THE CHUNDANA FESTIVAL AT POOREE.

BY MR. MILLER.

THE Chundana festival attracted about 25,000 persons to Pooree. The native preachers went on the 31st of May, and I followed two days later, and remained till the 12th of June. Each day going to some part of the large road near the temple, preaching the Word, holding discussions, and distributing tracts among the people. We were treated much more respectfully than on former occasions. Our congregations were invariably large, and many persons listened

and asked questions, as if they were really impressed by the truths made known. Three individuals asked for tracts, naming and quoting passages from them; while two respectable looking brahmins refused to hear or receive a book on the ground that Jesus, whom we preach, had been crucified by the Jews; thus unconsciously bearing their testimony to the truth, that 'The preaching of the cross is to them that perish foolishness.' A very interesting case came to our knowledge of a brahmin whose understanding appears to have been enlightened by the Word and Spirit of God, and who is, we trust, a true believer in the Lord Jesus. In the evening of the 3rd of June, while addressing about 300 persons in the large road, a very dark brahmin became noisy and insolent; eventually, a man standing near told him to be silent, for he did not understand this religion, otherwise he would not oppose it; he then quoted several passages from our poetical tracts, in reference to the sin of idolatry, the imposition and wickedness of brahmins and guroos. On being asked how he obtained his knowledge, he said he did not like informing us before so many persons, but would call on us the next day but one, and do so. Accordingly he came at the appointed time, and communicated among other things, the following particulars, viz., that he is a brahmin, named Bala Badhra Sahu, residing at a village named Chundana Pore, five miles from Pooree, on the Cuttack road. Five years ago, when returning from the Ruth jatra, he received a bound volume of poetical tracts from brother Lacey, which he was induced to read; its perusal led him to feel that he was a sinner, and had been trusting in refuges of lies, and that Christ Jesus was the only Saviour of sinners. Ultimately, he renounced, practically as well as heartily, the worship of idols and reading of the Hindoo shastras, and commenced keeping the Sabbath, worshipping and praying to the one and invisible God; which called forth ridicule, pity, and persecution from his friends and neighbours, and the nick-name of padree. Having invited him to come to worship at Mr. Hough's house the next Lord's day, he came in the afternoon, and brother Lacey, who conducted the service, asked him many questions, which he answered on the whole, well. Being asked what was implied in being born again? he said, 'Our mind becoming like that of a little child.' He expressed himself in a very clear and Scriptural manner as being a sinner, and having fled to Jesus and trusting alone on him for salvation. Enquiring how he prayed, he quoted with much feeling, several passages from a poetical tract by Chamberlain, called the 'Penitent's Prayer,' and said, 'This is the language in which I confess my sins and take refuge in Jesus.'

Last wet season, he went to several villages, and talked to the people about christianity. Some of his brahminical friends refusing to hear anything from our books unless it be in Sanscrit, he set to work and turned a portion of the tract called the 'Essence of the Bible' into that language, which he repeated in our presence. I have no doubt of the man's sincerity, nor has brother Lacey, I believe. The fact of his visiting us several times at the Ruth festival, and on one occasion, near the temple, standing up and addressing a large concourse of persons, (of which I will give the particulars in the account of the jatra) evidences sincerity as well as zeal and courage in the Lord's cause

THE POOREE RUTH JATRA

took place unusually late this year, and at a time considered inauspicious by Hindoo astrologers. (July 11th.) The number of pilgrims was comparatively small, not exceeding 60,000. For several days previous to the 11th, workmen were busily employed day and night in preparing the cars, which notwithstanding, were imperfectly finished, and made a very shabby and patched up appearance. On the 11th, at 4 p.m., the cars having been drawn up in front of the Sing dwara, or Lion's-gate, the idols were brought out, and after being rocked and pushed to the side of their respective cars, were lifted up and well fastened on their thrones, in the presence of the immense assembled multitude of deluded worshippers, who by uplifted hands, and loud and oft repeated shouts of Jaganath, Jaganath; Hurree, Hurree, expressed their joy and devotion. The presence of several Europeans of the station and Cuttack, mounted on the Rajah's and idol's elephants opposite the Sing dwara, was most gratifying to the priests and people, who considered it a high compliment to the idols, and furnishing a splendid argument in defence of their divinity, against the merciless attacks of the preachers of the truth, who at a short distance were holding them up as pieces of dry, rotten, and painted wood. The cars were not moved till the next morning, after which, their progress to the Gundecha temple was rapid, and marked by the usual obscene and unutterably filthy speeches, songs, and gestures of the charioteers and their assistants, and the intense excitement, horrid shouting, and abominable idolatry of the people. It was the pleasure of Jaganath, (adopting the language of the priest) to run the car into a wall, (Guring) the indignant owner of which threatened to prosecute, not the idol but his masters, and returning to knock down a small hut, and kill its owner, a byragge, who was sitting inside. The weather continued very favourable up to the time of the cars reaching their destination—the 15th—after

which the rain fell in torrents, regularly inundating the large road, and making it almost impossible to drag the cars back to the large temple, which was not effected without much difficulty, and before the 30th. The absence of rain until most of the people had retired, contributed much to their health, hence I did not see a case of cholera in Pooree, though it is very probable that many would perish on their way home.

A fortnight ago, our hopes were raised by a man of the farmer caste from a neighbouring village, coming to the bungalow with the idea of breaking caste and joining the christian community. In a long conversation with myself and the preachers, he professed to have heard the gospel frequently, in a market town about half a mile distant, and thereby had been led to the conclusion that Hindooism was false, and Christ the only Saviour. The preachers having invited him to go and eat with them, he went to the house of Khombu, and, after chatting some time, just, as food was announced, made an excuse to go out, and to the surprise of all, he never came back. Since our return from the Ruth festival, we have found ample employment in visiting the adjacent markets and villages, four of the former have been visited almost every week. The people having heard the gospel so frequently, and being so much occupied in their fields, prevents us obtaining so large and attentive congregations in the latter as we could like. Still we feel it our duty to go forth and proclaim the truth, remembering the command and example of our Lord, who condescended to address one solitary female at the well of Sychar. In a note from brother Buckley, he mentions an unusually large number of persons having been received at Cuttack as candidates for baptism; among whom, is an interesting young female, a daughter of Bonnamalee, one of the Piplee farmers, who married and went to live at Cuttack about six months ago. Brother B. states that she professes to have been benefitted by the preaching of the gospel at Piplee.

LETTER FROM MR. HUDSON,

About having purchased land, on his own account, for a chapel.

Ningpo, China, June 27th, 1850.

MY DEAR BROTHER,—On Tuesday next an opportunity will be given for sending letters to Shanghai, to be forwarded by the *Siamer* to Hong Kong. I send you some information of a general kind. The ground in the city I have fully explained, and I gave you also a full account about the time of opening our school and chapel, at the same

time stating our plans and purposes in relation to it. I hope you would receive what was forwarded. I promised more particulars when I saw how matters proceeded, and could ascertain more correctly the time and state of the case. Amidst all our cares and difficulties in a foreign land, I have many times thought of our brethren in the Association. We have talked about you, and prayed for you, and doubtless, we have had a large share in your sympathies and prayers. At home and abroad this sacred cause is dear to all the disciples of the Saviour; and when the labours of a few fleeting years have passed away we hope to meet and enjoy that rest which remains for the people of God. I must, however, proceed with my account.

On the first of April we opened the school, and on the first Lord's day we opened the chapel. As I anticipated, we had a large number of children, upwards of forty, and more than can be managed well. The novelty has passed away, and they have now settled down to an average of about thirty boys, a large number for a Chinese school, and quite sufficient for the teacher. We have more on the books, but the regular attendance is about twenty-eight or thirty. They attend well, and their attendance on the Lord's day is equally good. Excepting when it rains heavily, or they have sickness, we have been gratified to find them at school. At the city school the number is about the same, and during the whole of this half year they have attended well. I rejoice over them with joy; and though we cannot do them all the good we desire to do them, doubtless lessons are taught and truths communicated which, under the divine blessing, may influence them through life and lead them to know God and Jesus Christ our Lord. Will the many addresses which are given in their midst, and to which they listen with attention be lost? Will the prayers offered with them and for them be forgotten by Him who hears and answers prayer? No: the word of God will not return void—good will be done, and schools must constitute an important element in the methods adopted for the conversion of China.

Several schools have been formed in Ningpo, but I have heard of none which have been so well attended as ours. I simply state a fact, having no desire to depreciate the labours of others attended with so many difficulties. There is room for the labours of all. I have heard of some adopting the plan of paying the children a small sum for attendance, and making them forfeit it by neglect, which has had an influence in keeping them up. In no case have we had recourse to these methods; and have done nothing, excepting occasionally at an holiday time, we have had the boys together,

given them a treat, and held religious services. On the whole they have attended well, and never more regularly than during the last half year. Such methods of doing good are slow in their operation, and require much patience, yet the progress is sure; and the result, especially combined with public preaching, certain and glorious. Like the patient, toiling husbandman, we must cultivate the ground, sow the seed, and wait the harvest day.

The opening services of our new chapel were attended by good numbers of hearers. The place was full: in one of the side rooms there was a number of females, and in the other the school children. We have had two services every Lord's-day, excepting one afternoon, when it was very wet. The congregations have varied: the females, with whom alas! we can do but little, have fallen off, or a few only attend occasionally. None but females, and only some of them, will ever reach this degraded class. It will require time to obtain a regular congregation. When the British flag waves in the breeze, they know it is the Lord's-day, and we have always had some to whom to preach the gospel of Christ. Many passers by have called in during the services, and at the close of them we have circulated tracts, and portions of divine truth, which will be carried to distant towns and villages, where we hope they will be read, and make known the way of life. At the city chapel our Chinese services have been regularly continued. Varied congregations: always a good number of the boys, nearly all generally, but the hearers sometimes few, and at others, a goodly number. Through mercy, I have never missed my turn at these services, besides frequently being at both the schools on the weekdays, and some parts of the city and the neighbourhood. In all my goings out, tracts and portions of scripture are my companions, and various opportunities occur for distributing them, and either talking to the people or giving an address. We are well known, and though the Chinese may be long ere they appreciate our motives, yet we do hope they will perceive the great purpose we have in view; nor will the strong hearts of all always resist the power of truth and the quickening energy of the Holy Spirit. Is China too hard for the Lord? Is the conversion of her teeming millions excluded from the wide range of prophetic truth? Schools, preaching, and books, wielded by honest-hearted and devoted missionaries, and accompanied with the divine blessing, will change the dreary plains and sterile hills of China into a garden of the Lord—a fruitful land. China, however, will require a class of men and missions of the most sterling character, ere she yield even to truth, bow before the cross, and acknowledge Jesus Lord

of all. Many may go off this stage before the victory is won, but the triumph is sure; China's conversion is fixed in the councils and purposes of Him who has commanded the teaching of all nations, that all kingdoms and people may submit to him.

July 1st. Last week we had the *Tou-Shin Kwuy*, one of the most popular idolatrous festivities at Ningpo. I have described this pagan procession on some former occasions, so that I have no need again to place before you these painful scenes. The city was crowded, and thousands followed in the train of the gods. The idols were carried through the streets, and while passing the houses, multitudes of the spectators, both in the upper and lower rooms, seem to worship them very devoutly, while many others were careless, only viewing the scene as one of gaiety and splendour. To describe what we saw is impossible, nor can we say how many composed the crowds assembled to worship at these shrines. During the several days of the procession, there are several public grounds, at which they severally congregate, probably for the convenience of the people, and to perform their various ceremonies. The priests seem to take no part in it, but small companies of them may be seen in various places mingling in the crowd, or at given points, looking at the procession as it passes on. Horns, gongs, drums and flutes, form the music of the scene. Various kinds of lanterns were displayed, bundles burning, incense sticks sending forth their perfumes, and flags of various sizes and colours. Every thing was calculated to enchant and excite the superstitious, and perpetuate that system of idolatry which exists in China. The expense must have been enormous, and those who will pay so much money must be attached to the system to the support of which it is devoted. The people hasten after many gods, and their sorrows are multiplied. When such scenes however are viewed in the light of divine revelation, we know a time will come when idolatry will perish, when God will be known and Jesus loved, and when righteousness, peace, and joy, shall cover the land.

These are not the most favourable times for doing good among the people; you can do little more than witness the scenes and circulate tracts. On Monday, Joseph and I were out together, and at two places addresses were given to large congregations. I spoke once and Joseph spoke twice. On Tuesday I went again and visited several parts of the city: the streets were much crowded, and while I stood in a shop the whole procession passed by. I should think it was three quarters of an hour before the whole had gone past. To many who I thought could read, I gave tracts. On Wednesday I was at the prayer-meeting in the city, and gave

an address to the children; the day was unfavourable, which suspended the procession. Saturday was a fine day, when I apprehend the idolatrous festivity would close for this year. I gave away tracts in various places.

MISSIONARY INTELLIGENCE.

RECENT BAPTISMS IN ORISSA.

December 22nd, two young persons were baptized at Piplee. Mr. Miller preached on the occasion from Acts viii. 37; and Damudar, the senior native brother at the station, baptized the candidates. It was a very delightful day.

Choga.—Jan. 12th, a young man was baptized at this place. Mr. Miller preached on the occasion; our native brother, Pursua, administered the sacred ordinance; and in the afternoon Mr. Lacey received the newly baptized into the church, and administered the Lord's supper.

REMOVAL OF MR. BAILEY TO PIPLEE.

Mr. Bailey left Khonditta in January, for the purpose of being associated in labour with Mr. Miller at Piplee. May the Lord bless their united labours to the advancement of his cause in that important district.

MISSIONARY ANNIVERSARIES.

During the past month the Lincolnshire and Cambridgeshire churches have held their anniversary services for the General Baptist Foreign Mission. Coningsby, Boston, Pinchbeck, Gosberton, &c. were visited by brethren Derry of Barton, and T. Stevenson of Leicester, as a deputation: Wisbech, Long Sutton, Peterborough, &c. by the Secretary, Rev. J. G. Pike, and Rev. H. Hunter, of Nottingham; and March, Chatteris, Whittlesea, and Barrowden, by brethren E. Stevenson, and J. Goadby, of Loughborough. The Rev. W. Jarrom, who has recently returned from China, attended the public meetings at Wisbech and March, and contributed greatly to their utility by delivering most interesting and instructive addresses in relation to China, its history, its people, their customs, superstitions, and the facilities for diffusing christian knowledge amongst them. So great was the interest felt in his addresses, that it was thought if he were to be engaged to travel through the Connexion and lecture in every church on the subject of China, he would render great service to the mission, especially to the Chinese branch of it. The low price of agricultural produce, combined with the blight of last harvest, have very grievously depressed the condition of the agriculturalists

in this district, but it is pleasing to remark, that in some instances the contributions of the churches are in advance of past years.

KEGWORTH AND DISEWORTH.—On Lord's day, March 30th, sermons were preached at these places on behalf of the Mission, by Mr. Fernebough of Nottingham. Public meetings were held on the following Tuesday and Wednesday evenings, when we were favoured with the valued services of the Rev. A. Stone, (Ind.) the Rev. J. G. Pike, the honoured Sec. of the society; and the Rev. W. Jarrom, who had just arrived from China. At Kegworth, Mr. Jarrom's address, which occupied more than an hour, was listened to with intense interest. Collections and subscriptions, £11 10s. 10d.

LOUGHBOROUGH. *Baxter Gate*.—Sermons were preached on Lord's day, March 30, by the Secretary. On the following evening the public meeting was held, and the claims of the Mission were advocated by brethren Lawton, Goadby, Pike, W. Jarrom (who had just arrived from China), and Harcus (Indep.), and Smith (P. B.). It is hoped the missionary spirit is advancing.

BIRMINGHAM.—On March 16th, two sermons were preached in behalf of the missions, by Mr. Lewitt of Coventry; and on the following evening the public meeting was held. Mr. Ewen presided. The Rev. J. Hooper commenced with prayer, and the meeting was addressed by Revs. P. Sibree, J. Lewitt, H. Morgan, J. Jones, and J. G. Pike. The income for the year amounts to upwards of £60.
G. C. B.

GENERAL SUMMARY OF THE WESLEYAN MISSIONS.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	324
Chapels and other Preaching Places at the above-mentioned Central or Principal Stations, as far as ascertained	2,992
Missionaries, and Assistant Missionaries, including Nine Supernumeraries	427
Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c	781
Unpaid Agents, as Sabbath school Teachers, &c.	8,087
Full and accredited Church-Members (including Ireland)	105,394
On trial for Church Membership, as far as ascertained	4,830
Scholars, deducting for those who attend both Day and Sabbath schools	78,548
Printing Establishments	8

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 150.]

JUNE, 1851.

[NEW SERIES.

THE SIGNIFICANCE OF THE ORDINANCE OF
CHRISTIAN BAPTISM.

As a body we are distinguished and separated from the christian world by our regard to the ordinance of baptism. We administer it only to professed believers. We administer it by immersion. We differ in this from many other bodies of professors, and this is regarded as our badge and our reproach. We feel ourselves therefore compelled to assume a defensive position, and in the discourses usually heard in our pulpits on baptismal occasions, there is a constant reference to apostolic precedent and practice, both as to the subjects who should receive it, and the mode in which it should be administered. Reference is also frequently made to the testimony of early ecclesiastical history, as well as to the innumerable concessions of our opponents, as to the correctness of our practice. The whole range of argument and of historical testimony are investigated in order to sustain and defend our position, and most conclusive and triumphant are the arguments and appeals thus adduced. But while this mode of treating a sacred subject may be correct and suitable under the circumstances in which we are placed, it must be obvious to the reflective christian, that such discourses and arguments are very different from those which were delivered by the apostles and early christians on such occasions.

Suppose we transport ourselves back to a period when the practice of the church was uniform; when there was no controversy on this sacred subject, but when all were led by the directions of our Lord, and by the authority of the apostolic teaching; when none were baptized but professed believers, and the idea of converting immersion to sprinkling or pouring had not been entertained by the most inventive and innovating professor; what, at that period, would be the chief characteristics of a baptismal sermon? There was no controversy either as to the subject or the mode. All were agreed; and the apostles were at hand to give their sanction to the proper course. Would not the ministers of Christ then expatiate on the authority by which the sacred rite was enjoined—the solemn and interesting circumstances under which the Redeemer, when giving his commission to his disciples to preach the gospel to all nations, appointed that believers should submit to this rite as a token of their faith in him and their subjection to his authority,—and the significance and import of the rite itself—constitute the chief topics of their discourses? We apprehend that this is unquestionable. Let us then meditate on this sacred ordinance, and lay aside all controversy, and assuming the apostolicity of our practice, at-

tempt to realize its true significance. Thus we may perhaps enter more fully into the idea of its importance and utility.

We could never learn, however, why Baptists of all men should be placed on the defensive. The testimony of scripture and of antiquity is so clear and convincing, and the practice of the infant sprinklers is so manifestly opposed to scripture precedent, and their own principles are so conflicting and discordant, that, in our opinion it is *they* and not ourselves who should stand on the defensive; and until they bring forward much stronger proofs and authority than they have yet done, and come more to an agreement among themselves than they are likely to do at present, we may safely assume that ours is unquestionably the apostolic practice; we may therefore lay aside all debate, refer all enquirers to the New Testament alone, and leave our antagonists to explain and argue, discuss and reconcile as best they may.

On this principle we shall be more likely to profit by a calm meditation on this divine institution. It has a sacred significance. What is it? and what are some of the references to it contained in the writings of the inspired apostles? The significance of a rite or ceremony consists in some resemblance which it has in figure or form to some of the great facts or principles to which it has reference, or with which it is connected. Thus the entrance of the high priest into the most holy place, with the blood of sacrifice, was a type and sign of the entrance of Christ, our great High Priest, into heaven with his own blood; and his return in his gorgeous vestments to bless the waiting people, was symbolic of the reappearance of Christ when he shall come in his glory without sin (or a sin offering) unto salvation. Thus also, in the christian dispensation, the Lord's-supper is symbolic of the body and

blood of Christ, and is a commemoration of his death. We have here various significant emblems. The bread broken represents his broken body, and the wine poured out, the shedding of his blood for us and for the remission of our sins: and as bread and wine sustain life and give vigour and animation to the physical frame, so Christ, when received by faith and regarded as our atoning sacrifice, gives life and strength to the inner, the spiritual man. 'My flesh,' says our Lord, in this spiritual sense, 'is meat indeed, and my blood is drink indeed.' 'Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.' In that sacred ordinance, then, there is an interesting significance. So in the rite of christian baptism, there is to be expected a significance and meaning. It exhibits some truth or truths in a shadow, or by a symbol or figure. What is its obvious and divine significance? What is its prominent idea and purport? The reply is, it points out and indicates three things, a *death*, a *burial*, and a *resurrection*. Mark well the whole circumstances. The body of the person baptized, as one dead, is put beneath the water as in a grave; and is raised up again as one who is rising from the grave. It so clearly indicates this that when once this idea has been presented to the mind of an intelligent and unprejudiced person, he feels so satisfied with its correctness as never to think of looking for another. This he feels to be its necessary import. This is also the view of it which is given by inspired authority. 'Know ye not,' says the great apostle, 'that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was

raised from the dead by the glory of the Father, even so we also should walk in newness of life.' And as seed when it is deposited in the earth is buried, and ultimately rises and produces its beautiful fruit, so the apostle, keeping the idea, but changing the figure, goes on to say, 'For as we have been planted together in the likeness of his death, (by being buried with him in baptism) we shall be also in the likeness of his resurrection,' i. e., as he appears in glory triumphant over the grave, so shall we also bear fruit unto life eternal. The same view of the import of this sacred rite is given repeatedly. 'Buried with him in baptism, wherein ye are risen through the faith of the operation of God, who hath raised him from the dead.' The true significance of this ordinance, therefore, is that of death, burial, and resurrection from the grave.

This being premised, we are invited to proceed in our meditations, and we shall speedily observe that the significance of baptism is intended to set before us and before mankind the facts and doctrines which are the distinction and the glory of the christian religion, and in this respect it is worthy of our admiration and regard. The great fact of the christian system, that which distinguishes it from the Jewish, and that which has ever been a stone of stumbling to proud, self-sufficient, and self-righteous man, is the atoning death and the triumphant resurrection of our blessed Lord. However numerous and important the facts and doctrines of the religion of the Lord Jesus Christ are, it is manifest that the greatest, most prominent, and important, and distinctive, is the death and resurrection of Christ. So commanding and pre-eminent is this, that the inspired apostle even denominates it the essence of the gospel itself. 'Moreover, brethren, I de-

clare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved—how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.' This is not the whole of the gospel system, but it is its essence. That he might die and rise again for the redemption and salvation of men, was the great end of Christ's appearing and incarnation and mission, and without this there is no gospel. This great work was typified by the sacrifices, promised to the fathers, and foretold by the prophets. Here is displayed the wisdom and love of God. Here the justice of God is honoured, and salvation for sinful men is secured. Infinite attributes and awful claims, apparently conflicting and irreconcilable, harmonize at the cross of Christ. Here is our confidence, justification, and joyful hope. It is this which is set forth in figure in the ordinance of baptism. Our Lord himself even denominates his sufferings and death, his baptism. 'I have,' he said, when his death drew near, 'a baptism to be baptized with, and how am I straitened till it be accomplished!' How greatly he suffered! How was he overwhelmed with woes and sorrows! Observe him in Gethsemane, bathed in sweat and blood, 'sorrowful even unto death.' Follow him to the Sanhedrim, to Pilate, to Herod, to Calvary, and look on him till his heart is broken with anguish and he dies, and say how impressive is the allusion. Even those whose practice of sprinkling would have inclined them to seek another illustration, awed by the appropriateness of the correct figure concede the question. One says, 'He was bathed in blood and plunged in death.*' And another,

* Matthew Henry.

'Immersion in water is to be considered as exhibiting that dreadful abyss of Divine justice, in which Christ, for our sins, was for a time absorbed; as in David his type, he complains, "I am come into deep waters, where the floods overflow me."*' After being placed in the tomb he rises from the dead, and ascends up into heaven, 'having obtained eternal redemption for us.' How interesting, and important then is the rite of christian baptism! How appropriate that this initiatory institution should betoken the great and all-important fact of the christian system! How manifest is the wisdom and intention of its Divine author!

Death and the resurrection being the prominent significance of this ordinance, we advance further, and remark that there is here a representation of the great blessing which the gospel imparts to its recipients. What is this blessing but life from the dead. Sinners, and under the condemnation of the law of God, all men are by nature in the state of those who are legally dead. They are helpless and undone. Through the gracious provisions of the gospel, believers in the Lord Jesus Christ are delivered from condemnation, justified, and thus pass from death to life. They are raised by faith through grace into the new state, in which they enjoy pardon, favour, and life. This is the great blessing freely given to every penitent believer. So the apostle describes it: 'And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.' This description, given in immediate connection with an allusion to christian baptism, suggests that this resurrection to life by the gospel is also a part of the significance of baptism, which is happily symbolized when the believer assumes the christian profession by submission to this sacred in-

stitution. A happy change has passed over his condition before God, which is thus brought before his eyes, and made palpable to the sense.

Is not there also here a reference to the great power which the grace of God exerts over the character and life of the penitent believer? He is 'created anew unto good works.' He is 'a new creature.' He has passed through an important mental, moral, and spiritual change. Is not baptism an appropriate 'outward and visible sign of an inward and spiritual grace?' It is the *sign* only, it is not the thing itself. It represents, it does not produce. An unsanctified person remains such even after he may have been washed in the waters of baptism. But to one who has been 'renewed in the spirit of his mind,' it gives an impressive view of the change he has experienced. It represents his death unto sin. Convinced of the evil of sin, and the vanity and folly of all mere earthly pomp and show, he has renounced them. He has died to them. He regards them as belonging to a world which he has left for ever, and his baptism as a burial symbolizes the fact. It represents his resurrection to a new state. As one who has entered into a new world, and who possesses new powers, and converses with new objects, such are those as have been enlightened and sanctified from above. 'Old things are passed away, all things are become new.' They have a new and divine life. They have new desires and hopes. They have new sources of joy. God, Christ, the promises, and heaven, are now the objects on which their delight rests. They walk in a new course, putting off the works of darkness, they put on the armour of light. They walk in love, obedience to God, and in the light of his countenance. Such is the change of which baptism is the seal and symbol. 'How shall we who are dead to sin live any longer therein?' How significant and appropriate that they who are dead to

* Witsius.

sin, and have risen to newness of life, should be buried in baptism with their despised and adorable Redeemer.

The religion of the Lord Jesus Christ 'abolishes death, and brings life and immortality to light.' It gives to all true believers the hope of a glorious resurrection to immortality and life beyond the grave. Then that 'which is sown in corruption will be raised in incorruption; that which is sown in dishonour will be raised in glory; that which is sown in weakness will be raised in power; that which is sown a natural body will be raised a spiritual body. The resurrection and glorification of our Lord is the pledge and pattern of that of his people. 'As we have borne the image of the earthly, we shall also bear the image of the heavenly.' Hence the christian 'rejoices in the hope of the glory of God.' This hope is his comfort and support amid the trials, the temptations, and the sorrows of the present life. It refreshes his spirit; it purifies his heart; it stimulates him to obedience. This hope involves the completion and the perfection of all God's purposes of mercy in his people. 'This is the promise that he has promised us, Eternal life.' And this great and glorious hope is shadowed forth in the ordinance of christian baptism. There the believer sees the symbol of his own death and burial; and there he recognizes the sign of his resurrection from the dead. How interesting then, and significant is our baptism! It sets before us the great fact, the great blessing, the gracious power, and the glorious hope which are peculiar to the religion of the Son of God. It does this impressively, it does this solemnly, it does this by the appointment and design of our Lord himself. When, therefore, an intelligent believer submits to this sacred ordinance, he in effect professes all these things before men. His submission is to him the 'answer of a good conscience toward God,' by thus professing his

faith in the sight of heaven and of men. Standing by the side of the 'laver of regeneration,' he in effect says:—'I believe in God the Father Almighty, and in Jesus Christ his Son, who "was delivered for our offences, and raised again for our justification." I believe in the Holy Ghost, the Comforter and Sanctifier of believers, and in token thereof I receive baptism in the name of the sacred Three. I rejoice in a dying and an ascended Redeemer, through whom I have obtained pardon and life, and have been made a partaker of the Holy Ghost, and have received the promise and hope of eternal life. Thus I profess myself to be a christian and a servant of God: thus I proclaim my death to the world, and my renunciation of its follies and its sins: and thus I call heaven and earth to witness my vows, my professions, and my hopes: for this I am buried with Christ by baptism unto death, that like as he rose again from the dead to the glory of the Father, so I may walk in newness of life.'

How solemn this rite when so administered! How suitable! How significant and impressive! But let us change the scene, and imagine sprinkling substituted for immersion, and an unconscious babe for a living, responsible, and intelligent believer, and how insignificant, puerile, and even ridiculous it appears. Christ's ordinances, as well as Christ's religion, do not admit of improvement from men. Their true significance and beauty and impressiveness, can only be retained and secured, as his professed people adhere to the pattern he has left us in his own word, and in the examples of his inspired apostles.

We are sometimes called anabaptists, or re-baptizers. This is a term of reproach. It is a misnomer. Christian baptism is the immersion of a believer on profession of his faith, by which act he voluntarily puts on Christ, or assumes the christian profession. Any other ceremony than

this, or that has not these attributes, is not the ordinance enjoined by our Lord. Sprinkling, or pouring is not baptism, nor is the administration of plunging to an unconscious infant, the ordinance of Christ. There may be the figment of sponsors, or persons to speak for the infants who are incompetent to understand and answer for themselves. But as no contract amongst men performed under such circumstances would be regarded as otherwise than trifling and impertinent, we cannot consider this form as having any claim to consideration. The absurd, irrational, and impious dogma which teaches that in such a foolish ceremony the infant's soul is regenerated, however it may be patronized by prelates of the papal and other anti-christian communities, merits only our most cordial reprobation. When, therefore, such as have received this human and unauthorized ceremony come to a knowledge of the truth, and submit to the ordinance of our Lord, they are not re-baptized. The ceremony performed on them had none of the attributes and essentials of christian baptism, and even if there were present some of the forms of it, yet as they were not voluntary and intelligent recipients, the rite itself is a perfect nonentity.

Cases have, however, occurred, in which persons who have been baptized on a credible profession of their faith in the Lord Jesus, have subsequently believed that they were not at the time of their baptism, truly converted, and they have therefore been anxious to be re-baptized: and there have been instances in which their wishes have been complied with. But we doubt whether this was the correct course. A person would not be received into any Baptist community who did not profess to believe in Jesus Christ. And though at the time of his baptism he might be comparatively young in years, and in knowledge, and weak in faith, yet in the instances which have come under our knowledge,

there has been no proof of insincerity. Brighter views, clearer evidences, more elevated joys, and a richer and maturer christian experience followed, but these, though they far exceed, and indeed throw into the shade the first glimmer of christian knowledge and feeling enjoyed by the now more perfect christian, do not present a sufficient reason to repeat an ordinance intended to be initiatory, and to be administered in the outset of our christian course. Simon Magus, who was certainly without the belief he professed, was told to repent of his wickedness, but not to be re-baptized. Many of the early christians, after having 'run well, were hindered,' and 'left their first love,' and while it may be hoped that they 'repented and did the first works,' there is no evidence that they were ever re-baptized. On the whole, therefore, though we would hesitate to condemn any one whose scruples on this question were so great, if to satisfy them, he sought for such a reception of the ordinance, as he believes is in accordance with the mind of Christ, we should hesitate to encourage any thing that looked like a re-baptism of a professed believer, and would endeavour to lead him to regard his first profession, as it was voluntary and sincere, as unnecessary to be repeated.

The baptism of believers, while it is scriptural and significant, secures the voluntary and spiritual character of the christian church. It strikes at the root of the errors of popery; and while it is observed in obedience to the supreme will of Christ, it has a useful moral influence on the recipient, on the church, and on a careless and unthinking world, who see in it the voluntary act of consecration to God, and a significant symbol of the christian religion. It is an interesting fact, and worthy of being recorded, that many persons now in the church, both on earth and in heaven, have dated their first religious impressions from their attendance at a christian baptism.

J. G., L.

THE DIGNITY OF CHRIST.

THE meanness of Christ's human origin and earthly condition was one of the principal arguments urged by the adversaries of christianity against its truth and authority. It was the cause of Jewish prejudice and scorn, and was deemed a sufficient reason for at once rejecting the Saviour's claims. In Christ, the lowly one, the expectations of the Jews were unfulfilled—their brilliant anticipations were unrealized. 'Jehovah will yet exalt us.' This idea pervaded the nation. A Messiah will come to build up the waste places of Zion, to reign gloriously in Jerusalem, to gather the tribes of the people to battle, and to lead them forth from conquering to conquer. At his voice Egypt will tremble, and the nations of the East will bow; to him the mighty power of Rome will submit; and around his standard the shout of victory and the song of triumph will be heard. Their future kingdom was carnal, and their golden age was one of worldly blessedness, in which their ambitious aspirations should be responded to, and their national vanity gratified. The Christ for whom they waited was an illustrious earthly monarch, a great conqueror. They mistook the object of the Messiah's mission; they misconstrued the prophecies respecting him; they misinterpreted the symbolic and typical institutions of their nation; they failed to recognize the great truth, that while the Promised One would confirm and fulfil all that was spiritual in the law, he would, at the same time, abolish all therein that was carnal and ceremonial. What sympathy can the true Messiah, the founder of a spiritual kingdom, have from them, for he appears with far less outward grandeur than the ordinary messengers of royalty? He bears the form of a servant. As might be expected, when his claims

are made known, the prejudices of the Jews are excited. He is upbraided for the meanness of his parentage, the obscurity of his birth, and the extremity of his poverty. 'Is not this the carpenter, the son of Mary, whose father and mother we know?' 'Can any good thing come out of Nazareth?'

We see here an instance of the fearful effects of prejudices and prepossession. How they lead men from the truth! How they distort their spiritual vision! How they prevent them from receiving with meekness the words of celestial wisdom, and induce them to turn resolutely away from beholding the most sublime and wonderful proofs of God's mercy and grace! The Divine precepts which the Saviour uttered; the stern withering remonstrances with which he opposed the hypocrite; the graphic parables which proceeded with living freshness from his lips; the acts of mercy which he performed in raising the sick, the dying, and the dead; all he spoke and all he did to attest his personal dignity, and the truth of his Messianic mission, was opposed by suspicious interrogations and surmises. Will not the Gentiles also scorn the news of Christ the Saviour, when told that he was a carpenter, the son of Mary, and was born in an obscure village in Judea? This part of his history must be kept silent. It must not be known that he lived in poverty and sorrow, and that he died an ignominious death. Nay; all is told. The apostles take the message to the most refined cities of Greece—to the schools of philosophers—to the seats of learning and civilization in Africa and Italy. Similar contempt is there poured upon it. To the Jews Christ is a stumbling-block, and to the Greeks foolishness. We can conceive of one of the sages of antiquity thus replying to the appeals of an apostle

of the Lord,—‘Who is your prophet that I should believe in him? As you yourself show, he was scorned and despised by your own nation; he was born under circumstances the most suspicious; he belonged to the poorest of the people, and he was even condemned at your own tribunal and suffered as a malefactor. He was a carpenter, too, the son of Mary.’ This is the reason why, in succeeding ages, the christian religion has been repeatedly contemned and rejected. It assails the haughty prejudices and prepossessions of those to whom it is presented. Its author was too lowly, too unpretending. ‘I cannot receive your Saviour,’ says the objector. ‘If God had sent a messenger from heaven, he would have appeared among men much better accredited; he would have afforded to all nations, at the first moment of his appearance, unmistakable proofs that he was a Teacher sent from heaven: he would have given a dignity and importance to his embassy which would have made a deep impression on his own, and all succeeding ages. How can I believe in him? ‘Is not this the carpenter, the son of Mary?’

But Jehovah effects his purposes by means which appear to men quite inadequate. In creation he accomplishes them by the agency of the simplest laws. In providence he can overthrow, in a moment, the best schemes of human contrivance, and can make a single event, apparently insignificant, instrumental in turning the entire current of human affairs. Thus he works in effecting his purposes of redeeming mercy. After the prophetic part of the scheme is completed, the time arrives when the top stone must be placed thereon. Jesus appears, as predicted, but the Jews when they hear his words and see his deeds, cry out, in angry disappointment, ‘Is not this the carpenter, the son of Mary?’ And what if he is the carpenter? Cannot God work

by means of an instrument like this? Must he lead out a Messiah from among the princes, the priests, or the philosophers? Must he invest him with earthly insignia, and surround him with a brilliant retinue? So the Jews thought. So we may think. But ‘God’s ways are not as our ways, neither his thoughts as our thoughts.’ Who are we that we should so severely scrutinize the means which he uses to accomplish his ends, and dare to express our disapproval of the agency which he employs? ‘The foolishness of God is wiser than men, and the weakness of God is stronger than men.’ The methods which appear to us the most unworthy, may seem to God the wisest and the most effectual. The apostle so remarks, ‘We preach Christ crucified; to the Jews a stumbling-block, and to the Greeks foolishness; but to them who believe, both Jews and Greeks, the *power* of God and the *wisdom* of God.’

We admit that this Jesus was a carpenter, the son of Mary. He was not ranked with the mighty; he had neither fleets nor armies at his command, with which to subjugate the world; he had neither wealth nor influence to enable him to effect a moral renovation in the minds of men; he received neither support nor countenance from the civil or ecclesiastical authorities. These facts, however, do not disprove his Messiahship. If we examine his character more closely, we shall find, notwithstanding these *apparent* disadvantages, he has claims on our regard, which are peculiar to himself, and infinitely more satisfactory than those of which he was declared to be defective. To no other person than this the prophecies pointed, and all other persons but this would have failed to fulfil the Divine intentions. The carpenter, the son of Mary, was born in the circumstances, came at the time, and discharged his work in the way precisely foreappointed. Not one jot or tittle of the prophetic word

relating to his coming, remained unfulfilled. God then gave to the world all he had promised. One of this low degree was predicted. The chosen messenger of the Father was to be a fugitive, a child of poverty, an outcast from the abodes of men, 'a man of sorrows and acquainted with grief.' If we compare the prophecies with their fulfilment, if we consider that all that was glorious in him was not carnal but spiritual, instead of being startled by his poverty and humiliation, we shall discover that these confirm rather than disprove the truth of his mission.

But if Christ had appeared in greater outward splendour, would mankind have believed in him more readily? We think not. His presence would have given rise to conjectures and surmises innumerable, and would have afforded far greater occasion for the scorn of the infidel. Suppose he had come as a temporal prince: posterity, we conceive, would have looked on his embassy with grave suspicion. It might have been regarded as a political intrigue, as a *plan* of the Jewish powers to magnify the importance of their little state in the eyes of surrounding nations; and though the existence of such a prince might have been believed, his Divine origin, his intrinsic dignity, and his wonderful works would have been regarded as mere fables, the inventions of an enthusiastic and devoted people. Besides, how could his great expiatory work have been effected under such circumstances? The rise of the Messiah from among the poor was far more satisfactory. It removes all suspicion from our minds, that the establishment of christianity was a plot of statesmen, a system formed to keep the lower orders of society in subjection, and intended to strengthen and perpetuate the tyranny and dominion of the few. Rising up from a class which was regarded as of the smallest political importance, the Messiah appears to elevate and save

them, but the truth which he comes to proclaim and establish will not be received by them alone. Its influence will gradually ascend higher and higher, until all ranks of men will be pervaded by it.

But we must not infer, that because Jesus appeared in this humble position he is devoid of all claims upon our attention. Even supposing he had come in outward pomp, we can scarcely conceive of greater works than those which he performed. Do men wish for a Messiah who can achieve great wonders, and draw towards him self the eyes of all nations? Here he is. The carpenter, the son of Mary, is the ruler of the spheres. He appeases the raging of the elements with a word, nay, with the stretching forth of his hand. He speaks—the channel of sound is cleared, and nature's music bursts upon the soul with a joyous surprise. He speaks—the organ of vision recovers its power, and pictures of living freshness and beauty are presented to the gaze of the spirit. He speaks—the raging fever relinquishes its power, the nerves and sinews of the paralytic receive strength, the scales of the leper fall off, and a formidable host of disorders leave their suffering victims. In some the sunlight of intelligence only glimmers feebly. At the command of Jesus their souls are instantly released from Satanic thralldom, and restored to liberty. 'O Death where is thy sting?' At the gate of the city, in the chamber of the maiden, and at the tomb of Lazarus, Jesus asserts his power over thee. The accounts of his miracles, from our familiar acquaintance with them, may perhaps fail sufficiently to interest us, but they are, nevertheless, unparalleled in the history of any age and nation. If we search most diligently the records of the various existing systems of religion, if we examine their evidences, or if we scrutinize the characters of those by whom they were first established, and

by whom their early propagation was aided, we shall find amongst them no God, no hero, no saint, no missionary like this; no one invested with such power, and clothed with such majesty; no one who has performed deeds so marvellous; no one who has, consequently, so great a claim to the attention and reverence of mankind.

'Is not this the carpenter, the son of Mary?' Yes. But why should he be despised for this? Listen to his teachings. What revelations he makes of the unseen and unknown. He brings life and immortality to light. He reveals the inviolability and spirituality of the Divine law. He exhibits to us the character of God more fully. He points us to the awful realities yet to come. He fixes the mental gaze of his audiences on a world of exquisite happiness or of overwhelming misery. He directs their thoughts to the great white throne of judgment, on which he himself shall sit. He speaks of the Eternal One as his own Father, and assures his hearers of his tender care and love to those who trust in him. Whilst he confirms all the Divine declarations of hatred to sin, previously uttered, he ratifies the promises of mercy and grace, given for the encouragement of the penitent, and bids them approach to Himself, that they may enjoy the rest they are so anxiously seeking. He speaks of the atonement which he shall make, of the Spirit, the promise of the Father, whose quickening influences he shall bestow, and gives to his disciples occasional hints of the glory with which he is yet to be invested, and the blessings which will accrue to the world from his mission. 'He speaks as one having authority;' as one thoroughly acquainted with all the counsels of heaven; as if he were higher in dignity than the highest archangel, and had been permitted to approach nearer to the heavenly throne; as if he were acquainted with all those secrets and mysteries, which,

for ages and generations, had been hidden from the most favoured intelligences. He speaks as God manifest in the flesh. Compare his mission with that of the other prophets. How transcendently illustrious the True Light shineth. No dark spot of sin obscures it. No clouds hang over it. It beams forth always with the same steady lustre. Out of the Divine fulness all other spiritual messengers had received. Here is the fulness of the Godhead bodily. The prophets were like ourselves, subject to the same infirmities, liable, when uninspired, to the same errors and prone to the same misgivings. Their visions and spiritual illuminations were fitful and transient. They often exhibited similar unbelief to those to whom they were sent, and by their perversity they frequently incurred God's anger, and suffered from his judgments. It was not so with Jesus. He claims to be regarded as the greatest of all prophets, and he sustains these claims not only by the works which he performs, and by the discourses he delivers, but also by the purity and undeviating consistency of his public and private conduct. 'Though without worldly riches, without the exterior productions of science, he was,' as a profound writer says,* 'infinitely great in the sublime order of holiness. He was humble, patient, pure before God, terrible to evil spirits, and without spot of sin. O with what illustrious pomp, with what transcendent magnificence did he come attended, to such as beheld him with the eyes of their heart, and with those faculties which are the judges and discerners of true wisdom.'

'Is not this the carpenter, the son of Mary?' Yes; but he is God, too. The rich, the wise of this world, and the mighty, beheld him only as a poverty-stricken Jew, a houseless wanderer, a despicable Nazarene, a blasphemous impostor, a friend of

* Pascal.

publicans and sinners. So much for the world's judgment in matters relating to the kingdom of God! There is a magnificence, however, about that mean life of his, which yet remains untarnished and unaffected. Its glory has survived while the glory of the world has only continued to flicker and glimmer, and die around it. The scenes of this poor man's history are engraven in the world's annals with a pen of iron. They are almost as vivid to the believing as though they were yet present. We still listen to the angelic voices. The melody of Bethlehem strikes upon our ear, and apprizes us of the birth of a Saviour, Christ the Lord. The temptation in the desert, the conflict, Satan's overthrow, the hungering, the ministry of heavenly spirits, *yet* deeply affect us. The mount of transfiguration, with its unearthly scenes, the heavenly embassy, the Divine voice from above, fill us with awe and holy rapture, as though *we* belonged to the favoured company. The garden of Gethsemane, hallowed by his convulsive agony and bloody sweat; the hall of Pilate, the scene of cursing, injustice, mockery, and scourging; the hill of Calvary, with the nailing of the victim to the cross; the derision, the earthquake, the darkness, the groaning, the dying, still declare to the reader of the sacred oracles, with a voice solemn and admonitory, that God has come down to us from the lofty heavens; he has appeared as the carpenter, the son of Mary. We solemnly tread the mounds of buried nations. We are awed by the fact that cities lie underneath us, and their millions of once busy inhabitants are asleep in death. We walk in the footsteps of the conqueror, and mark with deep interest the spots where his foes were slain, and his standards of victory were erected. We wander with delight over classic lands where philosophers taught, where orators declaimed, and where poets sung. We seek with avidity the spots where the flame of

learning once shone brightly, and mark the foot-prints of departed genius. But how much our interest is increased, when we set our foot, even in imagination, upon the land which was once the abode of the carpenter, the son of Mary. The stream in which he was baptized, the mountains on which he prayed, the well at which he drank, the towns and cities which he visited, the hills and vales, rivers and streams on which he gazed, are yet contemplated with thrilling interest. The traveller is absorbed with the thought that a prophet has been before him, a prophet whose appearance was the result of the Divine counsels in heaven before the world began; a prophet, whom though men despised him, angels delighted to honour and worship; a prophet who came to open up a pathway in the wilderness, and to cause refreshing streams to gush forth in the desert. A prophet did we say? Nay; more than a prophet—the Holy, the Divine One, 'the brightness of his Father's glory, and the express image of his person.'

'Is not this the carpenter, the son of Mary?' Yes; but he will not be always despised. Little do the Jews, who treat him so contemptuously, dream of the influence he will exert upon posterity. The name of the reviled Jesus will fill the humble and contrite heart with rejoicing and gladness. Songs to his praise will be heard in the dreary prison, breaking the stillness of midnight. Incense and a pure offering will ascend to Him from the congregations of the saints in all nations, and loud hosannas will be sung to his praise. The time will come when kings and princes will delight to worship him, and when, either from real or pretended attachment to his person, they will build for him sumptuous temples, and seek to honour him by emblazoning his name on their escutcheons and their standards. The legislator will yet read the book containing his divine teachings, and

will thus learn how best to secure the happiness of individuals and communities. The philosopher will lay the results of his researches in the kingdoms of nature at His feet, adoring him as the Creator and Controller of all things. The historian will regard him as worthy of the first place in the world's chronicles; as the Revealer of truths whose silent yet continually leavening influence will effect revolutions incomparably great; as the exponent of doctrines, the reception of which will bless all nations, and bring them into a closer alliance with the bliss and purity of heaven. Look onward. The millennial time has come; all the temples of false gods are consumed, and the nations of the earth are following in myriads into the Lord's house; the clouds of spiritual ignorance are all dispelled; the fetters of the spiritual vassal are all broken; the nations are all united by the bond of holy brotherhood, and peace extends her olive branch over the world; joy dwells in every home, pervades every breast, and glistens in every eye. To whom may these sublime effects be attributed? They may all be traced to the carpenter, the son of Mary; he is, and ever will be, the main source of the world's blessing. 'To Him every knee shall bow, and every tongue shall acknowledge him

to be Lord, to the glory of God the Father.' Hark! a voice is heard,— 'Come to judgment.' The dwellers on the earth hear it, and obey; the sleepers in the tombs listen, and arise; the land and the sea give up their dead. An innumerable retinue streams forth from the celestial gates. Ten thousand times ten thousand and thousands of thousands of angels surround their King. Their King! Who is he? Behold him! See on his breast the scars of honour. See in his hand and in his feet the print of the nails. They are evidences of former torture and suffering. The glory shed around him is a proof that the sufferer has triumphed. Every individual, from the first-born to the last-born, stands near his throne. The words of his mouth fix their destiny for ever. Who is this? 'It is the carpenter, the son of Mary.' By his angels the elect of God are gathered; by him they are welcomed to the heavenly mansions; at his throne they worship, and casting their waving palms at his feet, they ascribe to him eternal honours.

'O, that with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of All.'

Ashby.

J. SALISBURY.

THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.

THAT the persons who uttered these predictions regarding Messiah, were prophets inspired by God, was not an inconsiderately adopted opinion. No prophet was allowed to prophecy in Israel, except in the name of the Lord, under the penalty of death. The apparent accomplishment of every word which the prophet spoke in the name of the Lord was also required of him. 'If the thing follow not, or come not to pass,' says the law, 'the

prophet hath spoken it presumptuously,' and the penalty of such presumption was death. Under such conditions it is not likely that the prophetic character would be hastily assumed, or that predictions would be ventured on without authority. But, independent of this, the inspiration of many of the prophets was ascertained by the declaration of events, some of which were shortly to be accomplished, and which put their pretensions

to the test. Immediate and direct answers were also, at times, given to specific inquiries. Thus the impending judgments and approaching mercies which were to befall the Jewish nation, their success or failure in their wars with other people, their captivity and the various circumstances attending it, were foretold shortly before the events happened. The capture of Damascus by the king of Assyria, was foretold by Isaiah within three years of that occurrence taking place. Elisha had often given warning to the king of Israel, of the hostile counsels of the king of Syria. Jeremiah predicted the death of the false prophet Hananiah within the year, and Hananiah the prophet died in the same year. The fall of the four great empires of the world, and in some cases, the very persons by whom their destruction was brought about, with many others which might be mentioned, some of which were shortly afterwards accomplished, some at a more remote period, and some of which are at this day receiving their completion, afforded to men, through the different ages of the world, satisfactory evidence of the inspiration of those who delivered them, and produced thereby both a present and a growing confidence in their declarations concerning Messiah's advent and kingdom. From these prophecies being chiefly delivered to the Jews, or rather, from the Jews being made the chief depositaries and keepers of them, we are not to infer that they were intended solely for the instruction or advantage of this people. Many of them were delivered before the Jewish nation existed; they commenced with the earliest period of the world, and continued throughout the whole patriarchal dispensation. The august person whom they proclaimed, 'the Son of God, the heir of all things,' and not of one nation only; 'the seed of the woman,' equally connected with the whole human race; the objects which they announced—the conquest of sin

and death, and the recovery of all mankind; the extent to which they run; the distance of time to which the effects of Messiah's kingdom were to reach, while in many of these prophecies the Jewish polity was declared to be temporary, and comparatively of short continuance, furnish sufficient ground for pronouncing that the Jewish nation was not alone interested, or intended to be benefited by the coming of the person whom they proclaimed. The infinite wisdom of the Creator judged it more effective for the preservation of those prophetic records, by which the early purpose of man's redemption might, at a future day, be exhibited, and by which the arrival of Messiah was to be ascertained, to commit the keeping of them to one nation, by which means these declarations of his designs were better secured against the vicissitudes of human affairs, and against the neglect which they might have experienced, had they been scattered throughout the world at large, part of them in one nation, and a part in another. The very erroneous opinion which the Jews were hence led to entertain of their being partially distinguished by the Divine favour, only rendered them the more solicitous to preserve the records of their fancied distinction; whereas, if the prophetic declarations had been scattered over the world, without any one people having been particularly interested in their preservation, they would not only have run a greater risk of being disregarded or lost, but if preserved, they would have appeared without any regular proof of their divine origin. They would have appeared as separate, unconnected relations, and probably have been supposed to refer to different individuals. The Son of the virgin, the Son of man, the Son of God, might reasonably have been considered to intimate different persons. The 'despised and rejected of men,' the 'man of sorrows and acquainted with grief,' 'who was num-

bered with the transgressors,' who 'was esteemed stricken, smitten of God, and afflicted,' would not have appeared to be the same with him to whom 'was given dominion, and glory,' and a 'kingdom, that all peoples, and nations, and languages should serve him;' whose name was to be called 'Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace;' before whom the kings of the earth were to bow, and princes to worship; the beloved Son, with whom God was well pleased. Such detached prophecies as these would never have been con-

ceived to allude to one and the same person; and considering the vast number of these prophecies, a common object and bearing throughout them all (on the substantiating of which, the main strength of the proof from prophecy depends) could, in no way, be so well evinced, until their fulfilment had incontrovertably established it, as by committing them to the care of one nation, and intertwining them with its religion, its polity, its existence, and its expectations, and thus particularly engaging it to their preservation.

Allerton, 1851.

THE DYING WANDERER.

It was noon—the sun shone brilliantly through the heavens; the sky was clear and beautiful; earth was smiling in the freshness and gladness of early summer; every thing in nature was calculated to inspire the soul with joy and rapture. But there was one spot at least which did not share the happiness—one place where the cheerful sun beams did not dispel sadness, and towards that place I bent my steps. It was the sick chamber of a dying backslider. She had been a member, an active member of a christian church, but alas! she had left the ways of piety and peace. Despair sat upon her countenance; she spoke but little whilst I repeated to her the gracious promises of the gospel, and reminded her of the amazing love of Jesus. At last, fixing upon me a look such as I shall never forget, she exclaimed, 'I have wandered too far from the Lord; I cannot go back.' I fervently supplicated the throne of grace. She wept—but received no consolation. Until within a very short period of her decease she entertained a lingering hope of recovery. When that month was out she thought she should get better. The last day of the month dawned,—five hours elapsed

—but ere the clock struck six, her soul had taken its everlasting flight; its doom was fixed for ever. Alas! it is to be feared no Saviour was with her while passing through the dark valley of the shadow of death; no rod or staff had she to comfort her. But how was this? my readers will be ready to enquire. She did run well; what did hinder her? I answer, she stumbled on that rock which has been the ruin of so many,—she formed an intimate connection with one who possessed not religion, cherishing the vain hope that although not a christian now, he might become such. She gave him her affections, while he was at enmity with God her heavenly Father. Oh, my young friends especially, take warning by this sad example. 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?'

The part of the christian is to seek a union with one who instead of retarding, will endeavour to promote the growth of piety.

This narrative need not discourage any who may feel conscious that they have wandered from the Lord. The

merciful assurance of God rests upon yourself for its fulfilment. 'Return,' he says, 'ye backsliding children, and I will heal your backslidings; I will receive you graciously and love you freely.' Return, then; despair not; believe, and you will be saved.

Perhaps some fearful child of God may be ready to say, 'Oh! I have so many temptations; I fear I also shall wander too far from the Lord.' Would not the Saviour by thus distrusting his power and love.

'He who has kept you hitherto,
Will keep you all your journey through.'

Be faithful to God and he will never leave thee nor forsake thee. 'Therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever.' Amen. M.

FAMILY PRAYER.

ONE word on this pleasing duty, in the hope that a word fitly spoken, may awaken some christian parents to erect anew the domestic altar, or encourage some one, ready to give up, to continue on in well-doing. The family relations of husband and wife, brothers and sisters, parents and children, indicate at once the duty, the privilege, and the blessings, of family prayer. How soon are these tender relations to cease; how soon may death invade that happy family group! How desirable that the heavenly influences of daily prayer at the domestic altar be thrown around that group of children, in a few years to separate to wander in a world of temptation, if not laid in an early tomb. Suppose ye that those christian parents whose story we read a day or two since of forty years' experience of daily family prayer, regret in their old age those precious hours? No: the regret must be with parents professedly pious who have lived in neglect. What reasons and arguments for daily family prayer rush in upon one from every quarter, if he will consider God's rich grace and precious promises. Says an author,—

'At eventide kneel ye together,
That your joy be not unhallowed:
Angels that are around you shall be glad,
Those loving ministers of mercy;
And the richest blessing of your God
Shall be poured on his favoured children.'

Yet we fear that very many heads

of families who are members of the churches do not regularly attend family prayer. Not long since the conversation at a minister's conference turned on this subject, and a pastor stated, that according to his best judgment, not one third of the pious heads of families in his church sustained regularly the domestic altar. The remark struck us as being rather severe upon his church; but his idea was sustained by the opinion of several other pastors present in respect of their churches. This led us to thinking more closely; and we have been forced to the opinion that in our best churches probably less than one half of those members who are heads of families sustain regularly and daily the reading of God's word and daily prayer. We have not exact data; but we fear that it may be so.

Such neglect of family devotions cannot certainly be justified from Christ's example and precepts on prayer. Do let pious parents think on these things; and for love, and principle, and example's sake, sanctify the Lord God in their household, and before the world. If we wish the salvation of those dearest to us, if we wish to be living members in the church, if we wish to die a peaceful death, and leave our offspring the richest of legacies, let us lift the heart and bend the knee daily at the altar of family prayer.—
From the American F. W. B. Morning Star.

THEOLOGICAL CABINET.

IS GOD THE AUTHOR OF SIN?

THE following interesting dialogue we copy from the *Missionary Magazine*. Mr. Lecroix accompanied by another missionary paid a second visit to Amptah, when the following conversation was held:—

When on the point of leaving the receipt of customs, a Brahmin, who at first had remained silent, stepped forward and said he had an objection to make which would invalidate all that we had stated; and that was the hacknied objection among the Hindoos, (who, it is well known, are pantheists) that *God is the author of sin, and that therefore men are not accountable for their actions*. Thinking that it might be beneficial to our crowded auditory to have the fallacy of this dreadful tenet exposed, I entered into a discussion with the Brahmin pretty much in the following strain: I shall record it at length in order to give to my friends in Europe an idea of arguing with the natives:—

Missionary.—Pray, Brahmin! do you acknowledge that God is the Master not only of his irrational, but also of his rational, creatures, and that he has given them laws to keep?

Brahmin.—Certainly, he is their Master, and has not only given them laws, but prepared a place of bliss for those who keep them; and he has said, moreover, that those who will not obey them shall be severely punished in this life and also in the next.

M.—Very well? I am happy to hear you say so; because it is truth. But I am very sorry to hear you say that God is the author of sin, because that is untrue, and I hope to prove it to be so. Let me, therefore, put this question to you—is God possessed of supreme wisdom or not?

B.—O, yes? God is supremely wise. Who ever doubted that?

M.—There is a man here present who not only doubts whether God be wise; but who positively asserts that he is not. Who that man is you will soon ascertain. Tell me, what would

you think of an individual who spent much money and took great trouble to build a house for his own residence and that of his family, and who, the moment the house was ready, would himself put fire to it and completely destroy it.

B.—I have never heard of such a man! but if such a one ever existed, he must have been a madman; for who, but one deprived of his senses, could ever be guilty of such a foolish deed?

M.—Well, Sir, consider whether you do not ascribe to God an equal want of understanding when you say, that he has given laws to men to keep, and has prepared a heaven for those who keep them; but who himself prompts them to break those very laws, and thereby renders them liable to be consigned to the fire of hell!

B.—You may say so to a certain degree.

M.—I have not done yet; for I wish, before all these people, to sift the subject to the bottom. Pray, do you hold that God is pure and holy; that is, that he loves that which is good and right, and hates murder, theft, adultery, injustice, ingratitude, and such like things?

B.—Certainly I do. (Here the Brahmin quoted a Sanscrit passage from the Shastars, showing that God is pure and holy.)

M.—Now, if God be pure, and loves holiness and hates sin, how is it possible that he would himself prompt men to do that which he hates? Would you, Brahmin! for instance instigate a robber to plunder your house and to kill your wife and your children?

B.—Not I! How could I instigate a man to do things which I so utterly abhor?

M.—Well you see, as you yourself would never think of prompting a man to do that which you hate and abhor, no more will God ever induce men to commit sin, which is so opposed to his

nature, and which is that abominable thing which he hateth.

B.—If you have anything more to say, say on ?

M.—Yes ! I have a great deal more to say. Tell me, Brahmin ! is God just ; that is, does he reward men according to their merits or demerits ?

B.—God is just ; all pundits will say so.

M.—But by your saying that God is the author of sin, you make him unjust to the utmost degree—for you say that God punishes the wicked ; and yet, according to your tenet, the wicked has no demerit or fault, because he does not commit sin of his own accord—it is God who causes him to commit it. What would you say of me, if, in your presence, I ordered one of my boatmen to go to the boat and fetch my umbrella ; and if on his bringing that article to me, I beat him unmercifully, saying, O ! you wicked man, why did you bring this umbrella to me ?

B.—I would say that you were a very unjust man indeed ; because you punished your boatman for doing that which you ordered him yourself to do.

M.—Now apply this to God punishing sinners. If they sin (as you say) because God prompts them to it, is it not very unjust in him to punish them for that which they never would have done of their own accord, but did only because he caused them to do so ? But I will put but one more question to you. Is God merciful, or is he cruel ?

B.—God is full of love and mercy ; for he feeds men and beasts, and supports all.

M.—Now let me tell you, that, when you say God is the author of sin, you make him the most unmerciful of all beings ; for you well know that every suffering which men endure in this life and in the next, is occasioned by sin. If, therefore, God causes men to sin, is he not inflicting upon them the greatest injury imaginable ; and does he not show himself to be their greatest enemy ? What would you think of a man who secretly put poison in your food, and thus caused you to die amidst the most intense pain and torture ? Would you say that that man was very merciful and full of love to you ?

B.—How can you ask such a question ? That man would be most cruel to me ; and to tell the truth, I do not believe that I have an enemy who would do such a thing to me as you have mentioned.

M.—Well, sin is that poison. It causes, as you yourself acknowledge, misery and suffering in this life and the next ; so then when you say God is the author of it, you make him most cruel, and more unmerciful than even your worst enemy. I could go on, Brahmin ! and give you many more proofs to the same effect ; but I trust these will suffice to convince you that God cannot possibly be the author of sin. Or, if you still maintain that he is—then you have no alternative but at once to acknowledge that the God in whom you believe, is an unwise, an impure, an unjust, and an unmerciful God. Are you prepared to acknowledge this ?

B.—I am not prepared to assert it, and yet, I am not convinced ; for when I am sinning I am doing it with my mind, with my speech, or with the members of my body. Now, as God has given me all these instruments of sinning, therefore, notwithstanding all you have said, it appears to me still, that he is the author of sin.

M.—I grant that it is God who has given you your mind, your speech, and the members of your body ; but why has he given them to you ? Certainly not that you should use them as instruments for sinning, but that with these you should perform his service, and thus glorify him. The fault, then, if you use these instruments for bad purposes, is not God's—it is yours ; you knew his intentions and his will, but did not heed them. Suppose, Brahmin, that this morning on leaving home, you had given a rupee to your servant for the purpose of purchasing for your family some necessary articles of food in the bazaar, and that on your returning to your house you found, that instead of fulfilling your orders with that rupee, your servant had spent it in drinking, and other evil practices, —would you not hold him to be very guilty ?

B.—Most certainly I would, and that not merely ; but I would punish

him in a way that he would long remember.

M.—But if the servant told you, ‘Master, I am not to be blamed—it is you who are in the fault; for it was you who gave me the rupee which I spent in bad practices.’ Would you not then at once declare your servant quite innocent?

B.—Innocent, indeed! No, I would tell him, ‘You good-for-nothing fellow, was it to get drunk with it that I gave you the rupee? Was it not to buy provisions?’ But I see Sir, what you are going to tell me. You will say that in the same manner God has given my soul, my speech, and the members of my body, in order to use them for that which is good, and that if I use them for evil purposes, the guilt will be mine and not God’s. And I must say this is rather true. But yet I am not wholly satisfied; and if you will not be quite angry, I wish to ask you one question more. Why does God not prevent men from sinning? He could easily do it, as he is omnipotent!

M.—Tell me, would you like to be a stone, a tree, or a horse, rather than a man?

B.—No, not I! I prefer being a man; for our Shasters say that the state of man is the highest to which any being can attain on earth.

M.—This is so far correct, and I am glad you are thankful that you are a man rather than some inferior being. But why is man superior to mere brutes, or to inanimate objects? It is because he has a rational soul and a free will, which inferior creatures have

not. If therefore, God did by force and compulsion prevent men from sinning it would be tantamount to making them like stones, trees, and horses, which have no will of their own, but act only as they are moved; and you yourself, Brahmin, this very moment said, you preferred being a man to such a mere machine!

B.—This will do, Sir! I beg to take leave; for I see it is time to go to my dinner.

Before, however, permitting the Brahmin to retire I admonished him seriously to be careful in future how he uttered such a dreadful doctrine as he had done and pointed out to him again, not only the unreasonableness, but the horrible blasphemy, of making God the author of sin, and all the wickedness which men commit. This admonition I trust, had a good effect, if not on the Brahmin himself, at least on the bystanders, several of whom said that they would no more maintain that God was the author of sin; but acknowledge it to be their own voluntary act which would render them liable to punishment.

There is, perhaps, not a doctrine of Hindooism which offers greater impediments to the gospel than this pantheistic one, ‘that God is the author of sin,’ as it takes away all sense of responsibility from men, and prevents in them that anxious desire after a Saviour, which convinced sinners experience. A Saviour to persons holding this baneful tenet, is an utter absurdity.

SKETCHES OF CHARACTER.—BY A PASTOR.

No. II.—THE VENERABLE CHRISTIAN.

IN 1835 I became acquainted with a very interesting character, whose history was of the most remarkable kind. He was then nearly seventy years of age; of fine commanding appearance: a head and countenance replete with indications of seriousness and veneration. His devotional spirit was very evident in the public means of grace, for he evidently listened with earnest attention to the word delivered, and

mingled both faith and prayer with the spirit of hearing, and thus he appeared to derive great profit from the word preached.

In early life he had travelled on the continent in the character of valet: and at one period of life he was closely placed in attendance on more than one of the sons of the late George the IV. He was in the next apartment at the time when the life of the Duke of

Cumberland was attempted; and the Prince Regent was anxious to know from him what he thought could have induced the designed assassination. He replied, 'Sire, when the heart is given up to work wickedness, there is no saying what it will do.' Whether the prince thought the remark was designed to apply to more persons than one, we cannot say; but in evident wrath he replied, 'N.—, You had better get on a tub, and preach that doctrine.' A few hours after, and our friend was dismissed from waiting on the sons of royalty. His wife was at this time also in the service of Queen Charlotte. Shortly after this he attached himself to one of the Congregational churches in the vicinity of Chelsea, and having saved a sufficiency, for the support of himself and wife, he was generally employed in varied works of usefulness, and in a most regular attendance on the means of grace. For more than twenty years he attended the Tuesday forenoon lecture of the Rev. Watts Wilkinson, (in a church near the Bank of England,) which is now filled up by the Rev. H. Melville, called the Golden Lecture, on account of the handsome remuneration given. For nearly a dozen years I was intimately acquainted with our friend, and seldom missed him from his seat in the house of God. He was in many respects a model for christian hearers, for he exhibited the greatest courtesy to stran-

gers, and often dropped a suitable word to them as he retired from the sanctuary. His means enabled him to give occasionally to the necessitous, and then it was ever accompanied with a useful tract, and a devout aspiration that the recipient might be led to bless God for it. His mental powers were by no means of a superior order; but his heart and spirit seemed constantly to be under gracious influences, and his faith fixed and unwavering.

When confined to his room, and not far from eternity, his confidence in God was unshaken, and he had no doubt as to the abiding love and fidelity of his blessed Lord. He rested his soul implicitly on the Divine word, and received it as a little child. Upwards of eighty years he was the spared monument of God's gracious care; and at length, full of years, he exchanged the sanctuary he loved so much on earth, for the better and brighter temple above.

This venerable christian had his failings and infirmities, but conscious of them, he was ever found by faith coming to the blood of Christ, God's Son, which cleanseth from all sin. His striking and commanding form, and his reverential appearance, as a devout worshipper of the Great and Holy God, I shall never forget; and let me add one word more, that he was eminently a lover of all good men.

BIOGRAPHICAL SKETCHES OF INTERESTING CHARACTERS.

No. V.—NEANDER.

JOHANN AUGUST WILHELM NEANDER was born in Gottingen, on the 18th of January, 1789. His parents were poor, and belonged to the Jewish faith. He received the first elements of education in Hamburg, where Judaism has long retained a firm footing, and where the christian religion was long disgraced by the worst Rationalism of the pulpit and the press. He entered the university of Halle in 1806, when Schleiermacher lent the lustre of his name and influence. He became a professor in Hiedelberg in 1811, and in 1813 began his course as professor of theology in the university of Berlin, where he continued to labour till his death. It is recorded of him, when

previously a student at Halle-under-vater, that the first circumstance that brought him prominently into notice was his answering a question which had puzzled the whole class. This he did in such a way as at once to reveal his hidden powers, and to make him a favourite with the professor and the students. Neander is one of the many illustrious men who have been successively brought by the government of Prussia to Berlin, that centre of German scholarship and intellectual life. The Prussian capital has fewer natural attractions than any other great European city. It has, besides, few historical associations beyond the days of Frederick the Great. And

yet the collective fame of these men have given it much of the interest which attached to ancient Athens with its schools of learning. The personal history of Neander is an impressive illustration of the truth of christianity, and an instance of its Divine power. He himself assures us that he had to grope his way from the venerable ritual of ancient Judaism onward, to the visions of the Platonic philosophy, until he at last found repose in the doctrines and death of Jesus of Nazareth. We accordingly see him wandering at first among the types, and symbols, and prophetic utterances of the Jewish church, then seeking relief in the schools of the world's philosophy, and finally retracing his steps to discover the pathway of truth in following the faith of his childhood to its glorious issue in Christ. Here he found the symbolical language of Judaism deciphered, while at the same time he found that his spiritual wants were satisfied, and that a practical solution was given to the mysteries of a world of sin and death. With a nature so earnest as his, he must from the first have been impressed with the representations given by the Old Testament scriptures of the holiness of God and the guilt of man, and the need of reconciliation between the sinner and the eternal Judge. These meditations must have fostered in him that spirit of moral thoughtfulness which Arnold somewhere speaks of as the leading element in all true greatness of character. While scepticism, disjoined from a pure life, may keep the heart for ever away from religious truth, as in the case of men like Voltaire or Byron, all true earnestness of thought and purpose is in the direction of the cross as its final landing place. We see in the spiritual history of men like Neander, and Chalmers, and Foster, and Arnold, that truth and holiness bear a family likeness, having the same heavenly ancestry, and bringing the same dowry of eternal life. The examples of men like these in their search for truth, form an impressive testimony of the divinity of that faith in which knowledge becomes one with life, and the brightest soarings of man's reason harmonize with the deepest experiences of his soul.

Before proceeding to speak of Neander as an author, we must present a picture of him as a man. It may surprise some to be told of his personal appearance.

One might often pass him in the streets of Berlin, and little dream that the grotesque figure, so ill-favoured and oddly attired, and so seemingly heedless of the whole outer world, was the greatest living church historian, and one of the chief leaders of the mind of Germany. Nature did not certainly lavish on his person many of her graces, and art seemed to undo what nature had done. His features bore the mark of the most ungainly Jewish type; while his dress was not unlike that of a well-known tribe of his Jewish brethren—the dealers of the old clothes in the back lanes of London. No one who ever saw him in his class-room can forget the place or the man. There he stood, behind a table nearly as high as himself, with his sunken eyes all but closed, or twinkling below his shaggy eye-brows, and with his thick black hair covering the greater part of his ample brow. He wore a long surtout carelessly buttoned over a spotted vest, with outside boots which reached nearly to his knees. Such was the bizarre figure that, to the stranger's surprise, entered the class-room, itself the largest in the university. His eyes were either half closed, or fixed on the desk before him, and, on taking his place, he seized a pen which lay ready for his use. This pen he would twist and tear to pieces during his lecture; and at intervals, as some weighty utterance made him raise his sonorous voice, he would turn to his right side, and lift up both his hands in the air, as in the attitude of a frantic dervish. During these different actions of the upper part of the body, one foot was placed upon the other, or when he became more animated, it was made to swing round with considerable force and strike the wall behind. Occasionally the pen which he held in his hand would fall over the side of the desk, to the great amusement of the class. When this happened, he became disconcerted for a moment; then began to manipulate with one of his fingers in a like way, until some student sitting near him supplied him with another pen, when the same round of movement went on as strangely as before. In all this there is not the slightest exaggeration, we have given only an imperfect description of the reality. Yet this singularity of manner had nothing in common with that affectation which courts notoriety at the ex-

pense of custom and taste. Neander manifested a character of the most guileless simplicity, and a high-souled superiority above everything that is false. The truth is, these matters of conventionalism never entered his mind. His world was not that of vulgar show and fashion, but of moral aims and the divine life. Beyond the circle of his study, and of private friendship, Neander was chiefly known at the university; and here he was abundant in labours: each day he was occupied in carrying on two, and occasionally three courses of lectures in church history, or the exegesis of the New Testament, or dogmatic theology, or christian ethics; and these lectures were delivered extempore, though with the accuracy of his elaborate writing. His constitution, even when a student, was naturally delicate, and the wonder to every one was how he could go through so much academical labour in combination with the constant claims of authorship. He was the idol of the students, who indeed bore to him not merely the chivalrous homage as a singularly learned man, but a filial veneration as a master, and a prince of Israel. His house was the place of meeting for many talented and devoted young men, who looked to him as their religious teacher and friend; and who rejoiced to aid him in his literary labours. Few social entertainments could have more interest than the weekly meetings between Neander and parties of his students,—called in German University language, Kränlychen. They were held in his study, on every side of which, lay in confusion the folios of the Greek and Latin Fathers. Tea was served in the most simple style, and was followed by conversation on religious questions of the day, or the character of new theological works, or on the prospects of the church generally in different parts of the world. It was at such times that the unaffected sincerity of the man appeared, and that without restraint he drew from the treasures of his learning, or gave utterance to the holy language of his soul. Nothing could exceed the kindness of the old man's heart as shown in this intercourse; and never certainly did any professor have more healthful moral influence over his students: he manifested a hearty sympathy with them in their struggles of faith, and in all that concerned their spiritual welfare. His whole soul was

engrossed with the cause of Christ, and of Christ's church, and his table-talk bore the marks of the great theme which was habitually in his mind. The homage paid to him by the students was particularly evinced on the anniversaries of his birth; when they honoured him, after the German fashion, with a torch procession at night-fall. These occasions he uniformly signalized, by thanking God for sparing his life, by expressing his hearty interest in the work of his professorship, and his unshaken confidence in the final triumph of Christ's truth over all the forms of false philosophy or the world's inveterate sin. Never have we heard anything more solemn or heart-stirring than one of these birthday addresses, delivered from the open window of his house, while the students were assembled in his rooms, or were standing in the court below.

Neander's private life had but few incidents in the ordinary sense in which biographers use the word; he was every where the same earnest, humble, tender-hearted man, full of love to his Saviour and his fellow men. He lived in great happiness with a devoted sister, who was his guide and guardian through the latter years of his life. He seldom went from home, unless when his friends forced him to make some excursion for his health, after the exhausting labours of the University. The writer can testify to having seen his name in the visitor's book kept in the house at the top of the Faulhour—the highest house in Europe, on one of the heights of the Bernese Alps. There was no mistaking the unique autograph, which might otherwise have been set down as the forgery of some German student, seeking to play off a practical joke at the expense of one, who was the most unlikely of all men to make such an ascent.

For the last year or two of his life, the strength of Neander had been giving way under repeated attacks of illness of an aggravated kind; he was sorely tried by the rapid decay of his sight, ending in almost total blindness. Yet during the whole of that time he never complained, nor gave up his work. Those who were then with him declare, that the inner eye of the soul, which no darkness could quench, burned as brightly as ever. We might say of him, as our great poet said of himself, under a like trial:—

'So much the rather, than Celestial light,
Shine inward; and the mind through all her powers
Irradiate: there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.'

His last illness was of short duration. It has been truly said, that nothing more was needed to make the close of his life holy, than that he should continue to live as he had done. He was able to lecture till within a week of his death. He had often given proof of his academical faithfulness, far beyond what duty required or warranted, by continuing his prelections when he should have been on a sick bed, and by disregarding the remonstrances of physicians and friends. During his last lecture, his deep and impressive voice repeatedly faltered, and almost died away. However, with that self-command which he always shewed in trouble, he preserved until the close of the hour, and with the help of some students, was removed to his house in a state of extreme exhaustion. On being brought thither, his strength rallied. In the course of the afternoon he called his amanuensis, and, with intervals of great weakness and suffering, he calmly dictated for three hours, the closing pages of his Church History. He even gently rebuked his sister, who sought to dissuade him from the task, and requested to be allowed still to labour. At last oppressed nature sank, and he was compelled by a higher than human bidding, to give up the work to which he had dedicated the studies and labours of a lifetime. In the evening, the physicians declared that the case was hopeless. Still he did not anticipate the fatal issue of his life. The dying man's thoughts were about his academical duties, and, while admitting that he was unable to lecture, he emphatically added, that the delay would only be for that day, and that he hoped to resume his duties on the morrow. So truly might Nitzsch say at his funeral:—'Wie innig liebten sich August Neander, und die Theologische Jugend Deutschlands!' On the afternoon of the next day, he was able to hear a passage read from Ritter's Palestine, the book with which he was last occupied, and also extracts from the public journals, on which according to his custom, he commented with his usual emphasis. His disease returned at intervals, with occasional paroxysms of suffering, which he endured with the most christian patience. A long familiar-

ity with sickness had disciplined him for the final struggle. He was deeply affected however, by the watchful care of his friends, and repeatedly raised his feeble voice to thank them for what they did. At last his mind began to waver, and, in a somewhat peremptory tone, he ordered his servant to make preparation for his rising from bed. His sister remonstrated with him, by reminding him that all his afflictions came from God; to which the meek sufferer replied, with a subdued voice, and with a perfect return of self-consciousness, 'That is true; all this comes from God, and we must thank him for it.'

On the afternoon of Saturday, the setting sun shone brilliantly into his chamber, and as if the spirit of a prophet were given him to behold in this material glory the symbol of that true celestial light which was soon to shine on him, he added, 'I am weary; let us make ready to go home.' Still his thoughts dwelt upon the past; and he fancied himself at his post, engaged at his work as a professor, or an author. At one time he raised himself on his pillow, and began to lecture on the exegesis of the New Testament. At another time he asked that a paper recently given into the Theological Seminary should be read. At a third time he intimated the subject of his next course of lectures, —'The Gospel of John, considered from its true historical point of view!' and after that he dictated an additional sentence or two of his Church History, and closed all his literary labours with these remarkable words, 'Thus far in general — afterwards there comes the farther development.' He then asked the time, and when told that it was half-past nine, he opened his lips for the last time, and said, 'I am weary; I will now go to sleep. Good night!' Shortly afterwards the fatal stupor began. He slumbered until about two in the morning, being Sunday, the 14th of July, 1850, when his spirit joined those holy men whose lives he wrote, and whose memories he has embalmed.

We know few scenes of death more in harmony with the previous life. We cannot but be struck with the strength of will which sought to rise above mere bodily pain, and with that humble hope in God which was with Neander not a mere general belief, but the very habit and frame of his soul. The deep hold

which his previous studies had taken of his mind, was seen in this,—that when nature sunk, and his spirit wandered wildly as in a dream, there was still that one well-marked channel in which his thoughts could run, and only one theme on which he could speak. Perhaps the most interesting circumstance of all, is the intention he expressed of making John's gospel the subject of his winter's prelections. We believe that he began his academical course by a course of lectures on this very subject; and he expired with the theme on his lips and in his heart. This coincidence is all the more striking, because his contemporaries have many times remarked that the fundamental points of his character were in harmony with those of John, as the disciple of Divine knowledge and heavenly love. Like John we might say of Neander, that he leaned on his Master's breast, and stood beside his cross. Unconsciously he thus drew with his own hands his picture of death. His spiritual history began with a conversion like Paul, and ended with a holy love like that of John. If any one wishes to be satisfied of this, let him read the different dedications prefixed to his several works, and see how they all breathe forth the language of the purest love to God and man. The announcement he made on his death-bed was all the more remarkable, because the criticism of Germany, for years past, has been gradually bearing more closely on John's Gospel, as the field on which the battle of gospel history must finally be fought and won.

The funeral obsequies of Neander were in keeping with the universal respect and honour he had earned when alive. He was buried on the 17th of July, in the Jerusalem cemetery at Berlin, a little way beyond the Halle gate. The day of his funeral was one of widespread mourning. There is a melancholy satisfaction in turning from the revolutionary scenes witnessed two years ago in that city, to the homage it recently paid to this learned and holy man. The king and princes of Prussia sent their carriages to join the funeral procession, which was composed of men of all classes and ranks, professors and students, clergy and officers of state, with an immense mass of citizens in the rear. The streets along which the procession passed were filled with solemnized spec-

tators, as if every one present felt that Berlin had lost its master-piece.

The Bible and Greek Testament which Neander had used were carried by his students before the hearse, and some of the touching funeral songs, in which German religious poetry abounds, were sung over his grave. Three orations were delivered on the occasion: the first was by Dr. Strauss, one of the clergy of the cathedral, and Neander's friend for fifty years. A second was uttered by Dr. Krummacher, at the grave. The third oration was by Dr. Nitzsch, in the hall of the University, before the professors and students.

We proceed now to speak of Neander as an author, and to take a general survey of some of his works. All his life he kept steadily to one subject, the history of the christian church. His first considerable effort was his treatise on Julian and his times, in 1812—a remarkable production for a youth of twenty-three. In 1813 his life of Bernard appeared, with his development of the Gnostic systems; and his life of Chrysostom in 1818. In 1826 he published the first volume of his General Church History; the second volume in 1829; and the later volumes at different intervals until his death. His History of the Apostolic Church, was issued in 1832; and his Life of Christ in 1837. It is not necessary to refer here to his other writings. It would be understating the truth to say, that this one theme, the History of the Church, formed the matter of intense and laborious study to Neander for forty years; it was a master-subject, which acquired a complete ascendancy over him, leavening his whole thoughts and claiming his power. It became the mould in which his soul was cast. With him the study was not mere intellectual discipline or learned research, as with many of his contemporaries. It engaged the affections of his heart, as well as the energies of his intellect; so that he manifested in his character of church historian, his whole individuality as a christian. He had amassed stores of learning to a degree almost incredible, both for extent and accuracy, and to these he added a power of generalization, as wonderful as the learning it methodized and explained. A broad spirit of christian sympathy, moreover, springing out of his profound spiritual character, enabled him to iden-

tify himself with all the developements of true christianity in the progress of the church. To Neander the history of the church gathered its interest from the practical development which it exhibits of that scheme of redemption which is set forth in the incarnation and atonement, and is designed by God to pervade and sanctify the sinful nature of man in every age and land. This was

the starting point of his historical sketches. And there was connected with this practical aim the call of philosophy, to represent these results in a scientific form. Hence the double character of his history, as seen on its philosophical side, in the homage paid to science, and on its practical side in the brighter homage paid to piety.—*North British Review*.

OUR YOUNG MEN.

No. III.

A SPEECH BY THE REV. J. A. JAMES, AT MANCHESTER.

THE Rev John Angell James, of Birmingham, was received with loud applause, as he rose to move the next resolution. If he wished to lay claim to any title, he said, that title would be the young man's friend. Whatever other objects and desires were fading before him, as he grew old, the interests of young men deepened, still remaining in full vigour and verdure. This association was all smiling and all interesting; he hoped it would continue such, and that its purity and usefulness would grow with its growth. The scene on which he looked around (a crowded room) tended to relieve the deep solicitude which he felt for the welfare of young men. How important that class was! They were the future husbands, fathers, and masters of a great city. To them must be entrusted all the duties of public life; and what kind of men ought the young men of such an age, country, and town as this to be, to fulfil well the duties that would devolve upon them. Character is formed in youth; and when he saw a young man advancing to maturity with unformed principles, his heart shook and trembled to its very core. The dangers to which our young men are exposed were also oppressive to his apprehensions. In every age young men must be exposed to dangers; but was ever infidelity more subtle or more audacious, philosophy more sceptical, pleasure more enticing, superstition more fascinating, commerce more engrossing, with science more likely to throw the mind of youth from christianity, than in the present age? The moral atmosphere of the age was laden

with infection; and never did it become young men more than now to watch and pray lest they entered into temptation. The young men of this age were drifted off from religion, as statistics proved. He confessed he was disheartened when he thought of these things. While from his 'Anxious Inquirer' he was hearing from all quarters of instances of usefulness; but though 50,000 or 60,000 copies of his 'Young Man from Home' had been issued, he had only heard two or three cases in which it had been of benefit. The more science there was the better; but still, what was science compared with religion? Science had to do with the creature; religion with the Creator. Science enlarged the understanding, but did not touch the heart. Science could have but a remote connection, generally speaking, with the interests of this life; religion was the man's comfort and consolation in difficulty and distress. Science could do nothing to give a title to heaven, but religion could. Our defects of science would be remedied to us in another world, but the want of religion in this world would require an eternity to understand and explore its consequences. Reverting to the moral condition of young men, Mr. James asked what was to be done? This question he proceeded to answer by calling upon mothers to take care of their sons, ministers of religion to attend to the young men of their congregations, and masters and employers to see after the young male persons whom they employed. Employers had not given that consideration to their young men which that class de-

served. Let employers be sure that their trade was carried on upon right principles, for if their young men saw their trade carried on upon principles of artifice and fraud, how could they expect the young men would deal honestly by them, while they were teaching those young men to deal dishonestly by their customers. He had had young men with him burdened in conscience on account of the lies they were compelled to utter, or resign their situation. Much mischief was done to young men by dishonest practices in trade. As remedial measures, he did not undervalue parental instruction, the pulpit, or the press; but such an institution as this, by which young men became reformers of young men, was the most powerful of all agencies. There were several benefits connected with such institutions as this. There was the benefit of companionship—the companionship of the pious. There was the benefit of mental improvement; and that ought not to be neglected. Knowledge and Piety were the twin daughters of the same father; but the first was very inferior to the other. There was also the benefit in this institution of a bond of the union of all denominations. Its motto was the old aphorism, 'In all things essential, unity; in all things indifferent, liberty; and in all things, charity.' If the denominations regarded their denominational differences more than their common Protestant basis, they were doing more for popery than all the Vatican of Rome. Give him an enlightened Protestantism, and let as many bulls come from Rome as there might, he should regard them no more than so many bulls of Bashan, and care nothing for their bellowsings and their horns. It was the division and lukewarmness of Protestants that gave to popery its courage, and to Protestants their fears in the consciousness of weakness. Acts of Parliament were not all they should depend upon; they ought to have them, and a much better one than that little shred of what was but a fragment before, which Lord John Russell was bringing forward. They wanted Acts of Parliament to defend their civil liberty, but they wanted nothing but argument to defend their religion. Let the young men be prepared to prevent, by their zeal and activity, the progress of popery in these realms. Mr. James afterwards alluded to the peculiar

circumstances of the present age: an age in which Providence seemed to be indicating that some of its grandest disclosures were about to be made. Let the young men be men, christians, patriots, philanthropists, serious, and up to the standard of their duty and age. Mr. James concluded his address by narrating the history of a young man, known to himself, who was called away from great dangers and awakened to a sense of them by seeing another young man kneel down and pray before retiring to rest, and who afterwards became the pastor of a large congregation. This narrative, he afterwards explained, was autobiographical, being a part of his own private history. The resolution moved by Mr. James, was one expressive of a conviction of the importance of the diffusion of christianity among young men.

HINTS TO CHURCH MEMBERS.*

ON PUBLIC WORSHIP.

On the nature, obligations, and advantages of public worship, christians are generally agreed; but on various circumstances relating thereunto, admonition and advice are too often necessary. *Prayer Meetings* are not sufficiently prized. In most of our dissenting congregations, there are five regular services every week, only one of which is a prayer meeting, and that is generally *least* attended, although Jehovah tells us his house shall be called the house of prayer for all people: surely 'this is for a lamentation.' Ministers, instead of deserting them, should endeavour to make them as interesting as possible. Those who are called upon to engage, should study to pray with acceptance, and carefully guard against long prayers, vain repetitions, formal expressions, and all irreverence. If all who take a part in them, would labour to improve them, they would soon be better attended, and be found much more refreshing. *Week Lectures* are awfully neglected. How is it that out of a Sabbath congregation, of 400 or 500, there are frequently not more than fifty or sixty persons at the week lecture? If a stranger is to preach

* From an excellent tract entitled 'Father's Advice,' by the late Rev. J. Smith, of Providence Chapel, London.

—or if baptism is to be administered— or if something uncommon excites attention, the congregation may be more than doubled without any apparent difficulty. Now, while it is readily allowed that the circumstances of many are such as fully to justify their absence, it is well known that others, by prudent management, might embrace many opportunities to their advantage, which they neglect with indifference.

Lord's Days are high days among us, and it is wisdom to make the most of them. No prosperous christian can be indifferent to the Lord's-day, for every thing in religion forbids it. No Sabbath-breaker can have a prosperous soul, for it would be contrary to God's promises, and to christian experience. Many high professors are not very strict in their observance of the day, but rest assured, you will find little in them, that is worthy of imitation. I have known a few, who profess to be delivered from all obligation, to regard the Lord's-day above any other. According to them, it is a mere Jewish ceremony, and a yoke from which Christ has delivered them—every day is a Sabbath to them, if their minds are at rest; and they see no more harm in attending to business all the day, or any part of it, or neglecting public worship, than there was in the disciples plucking ears of corn on the Sabbath. It is no use reasoning with these infatuated and unreasonable beings, for, of course, they are too wise to receive instruction, and are not under the law, nor will they give place, by subjection to any man, who would abridge their privileges; they mean to stand fast in their liberty, and be entangled with the yoke of bondage no more. Happily for the world and the church, their number and their influence is small, nor are they likely to increase much, as it is too manifest that their sentiments are adopted rather for convenience than from conviction. All these considerations loudly call upon the members of our churches by their christian principles, and steady conduct, to exhibit a pattern worthy of imitation. The business of the day is so important, that it requires preparation—the whole of the day is the Lord's; and not your own, and the exercises of public worship demand a regular, timely, and devotional attendance, if you would fully enjoy the advantages thereof.

Ordinances deserve our most conscientious regard. The majority of those who profess christianity, make either too much or too little of them. If any pretend to find seven sacraments instead of two—or if either of these are considered essential to salvation, and are administered to make members of Christ and children of God, or to constitute a passport to heaven,—this is not keeping them as they are delivered to us; and if they are neglected because it is possible to be saved without them—or because there is a difference in opinion concerning them—or because embracing them would subject the parties to any personal or relative inconvenience, such persons are not proving their love to Christ by keeping his commandments. On the subject of *Baptism*, the difference of opinion among christians is truly surprising. It relates both to the subject, the mode, and the design. The tide of popular feeling, in this country, is certainly in favour of infant sprinkling, but the weight of Scripture authority is generally allowed to be in favour of the Baptists. They are accused, however, of making too much and too little of the subject, for they are censured for refusing it to infants, and for requiring it of adults, as a requisite to communion, both of which they must do or neutralize their own baptism altogether. I most seriously advise all church members, and all who wish to become such, that they will allow nothing to satisfy them on this subject, but plain Scripture precept or example. Yet, Baptist as I am, it is my decided conviction, that it is of more importance to be instrumental in making one Christian than a hundred Baptists. On the *Lord's Supper* the dissenters are more generally agreed, both as to the subject and the design, but it is matter of deep lamentation that such trivial circumstances should frequently be permitted to keep the Lord's people from the Lord's table. Let ordinances be kept as God has ordained them, and be neither idolized, altered, or neglected, and it shall then be found, by joyful experience, that 'in keeping of them there is great reward.' 'Take advice'

ON CHURCH DISCIPLINE.

It is highly important that church members should attend church meetings, to transact the business of the society—to cultivate union and affection, and to

cherish a mutual concern for the increase and order of the church. *Additions* are gratifying, but, take care that nothing less than evidence of genuine piety be admitted, as qualifications for church-membership. *Offences* are painful, but 'It must needs be that offences come,' and as they cannot be wholly avoided, your principal aim should be to manage them with care. *Censures* may become necessary, and christian faithfulness may require them, but beware of severity,—they may fall upon yourselves shortly. *Separations* are sometimes unavoidable, but like amputations, they should be the last resort, and be performed as mercifully as possible. In the Jewish church of old, leprous persons, houses, and garments, were not to be pronounced unclean instantly, but were shut up and exam-

ined time after time, till full satisfaction was obtained that the disorder was inveterate and incurable. *Restorations* are not very frequent. It is affecting to look over some church books and mark that of the number of those who are excluded, how few are ever restored. Yet there are cases in which 'Ye ought to receive them' again, for it is evident our Lord and Master does so, and holds forth the greatest encouragement for backsliders to return. If church discipline is neglected, the church will soon become like a disorderly family, a neglected garden, or an uncultivated farm, where little is seen but confusion and disorder; but if all things are done decently and in order, the scene becomes inviting to observers, and delightful to those who thus dwell together in unity and love.

FAMILY CIRCLE.

THE MOTHER'S LAST LESSON.

'WILL you please teach me my verse, mamma, and then kiss me, and bid me good night?' said little Roger L—, as he opened the door and peeped cautiously into the chamber of his sick mother; 'I am very sleepy, but no one has heard mesay my prayers.'

Mrs. L— was very ill indeed, her attendants believed her to be dying. She sat propped up with her pillows, and struggling for breath: her lips were white: her eyes were growing dull and glazed. She was a widow, and little Roger was her only—her darling child. Every night he had been in the habit of coming into her room, and sitting in her lap, or kneeling by her side, whilst she repeated passages from God's holy word, or related to him stories of the wise and good men spoken of in its pages.

'Hush! hush!' said a lady who was watching beside her couch. 'Your dear mother is too ill to hear you to night!' As she said this, she came forward, and laid her hand gently upon his arm, as if she would lead him from the room. Roger began to sob as if his little heart would break.

'I cannot go to bed without saying my prayers—indeed I cannot.'

The ear of the dying mother caught the sound. Although she had been nearly insensible to everything transpiring around her, the sobs of her darling roused her stupor, and turning to a friend, she desired her to bring her little son and lay him on her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of his dying mother.

'Roger, my son, my darling child,' said the dying woman, 'repeat this verse after me, and never, never forget it.—"When my father and mother forsake me, the Lord will take me up."' The child repeated it two or three times distinctly and said his little prayer. Then he kissed the cold, almost rigid features before him, and went quietly to his little couch. The next morning he sought as usual his mother, but found her stiff and cold.

This was her last lesson. He has never forgotten it, and he probably never will. He has grown to be a man—a good man, and now occupies a post of much honour and profit in Massachusetts. I never could look upon him without thinking about the faith so beautifully exhibited by his dying mother.

RELIGIOUS CONSOLATION.

WE do not remember to have met with a letter more admirably fitted to administer needed religious consolation than the following from the late Dr. Payson, of Portland, to his mother.

'MY DEAREST MOTHER:— Never did I more ardently wish to impart consolation, and never did I feel so utterly powerless to do it. You say yourself that neither reason nor religion can restrain your tormenting imagination. What encouragement, then, have I to attempt to comfort you under the evils it occasions? I wish I could communicate to you the feelings which have rendered me happy for some weeks past. I will mention the texts which occasioned them: texts on which I have preached lately. Perhaps the great Comforter may apply them to you. If so, you will little need any consolation which I can give. The first is Isaiah xxvi. 20. 'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast.' The time of our continuance on earth is but a moment, nay, it is but a little moment. Suppose, then, the worst. Suppose all the evils which imagination can paint should come upon you. They will endure only for a little moment; and while this little moment is passing away, you may run and hide in the chambers of protection, which God has provided for his people, till the mansions preparing for them above are ready for their reception. O, then, my dear mother, glory in these afflictions which endure but for a moment. O, how near, how very near is eternity. It is even at the door.

'New Year's Sabbath I preached on this text, "As the Lord liveth, there is but a step between me and death." One inference was, there is but a step between christians and heaven. So it has seemed to me almost ever since.'

Another text which I have preached on lately, and which has been much blessed to me, is Rev. xxi. 23. 'And the city has no need of the sun,' &c. O, how unutterably glorious did heaven appear! It is a weight of glory, an exceeding weight of glory; a far more exceeding weight of glory; a far more

exceeding and eternal weight of glory. O, how shall we bear such a weight of glory as this! How shall we wait with patience till we arrive at it! O, it seems too much; too boundless, too overwhelming to think of. Come afflictions: come troubles; come trials, temptations, distresses of every kind and degree; make our path through life as painful, as wearisome as you can; still, if heaven is at the end of it, we may smile at all you can do. My dear mother, break away; O that God would enable you to break away from all your cares and sorrows, and fly, rise, soar up to the New Jerusalem. See its diamond walls, its golden streets, its pearly gates, its shining inhabitants, all in a blaze with reflected light and glory, the light of God, the glory of the Lamb! Say with David, 'Toward this city I will go in the strength of the Lord God; I will make mention of thy righteousness, and thine only. My mother, what a righteousness is this! The righteousness of God! A righteousness as much better than that of Adam, nay, than that of angels, as God is better than his creatures. Since, then, my dear mother, you have such a heaven before you; such a righteousness to entitle you to heaven: and such blessed chambers to hide in, during the little moment which separates you from heaven,—dry up your tears, banish your anxieties, leave sorrow and sighing to those who have no such blessings in store or reversion, and sing, sing, as Noah sat secure in the ark, and sang, "the grace that steered him through."

* * * *

'I would urge father to be more careful of himself, if I thought it would do any good; but it will not. The nearer he gets to his sun, his centre, the faster he will fly, and you cannot stop him. Catch hold of him, and fly with him, and I will come panting after, as fast as I can.'

 EFFECT OF CONSISTENT EXAMPLE.

A YOUNG lady, who had long resisted all the warnings of the Bible, and compunctions of conscience, and appeals of the pulpit, went to pass a few days in

a family over which religion had shed its hallowed influence of cheerfulness and affection. And as she witnessed the calm joy which beamed upon their mornings, and gilded the gliding hours of the evening; as she witnessed the mutual attachment, strengthened by unnumbered acts of kindness, and enlivened by the anticipations of a better home on high — her heart was touched with the consciousness of her own joys. She was thus led to reflect, till, convinced of sin, she was guided to the Saviour, and found that wisdom's ways are indeed ways of pleasantness, and all her paths are peace. There was a silent influence in the happy piety of this family which was irresistible, and which brought her in submission to the feet of Jesus. So shall we ever find it. There is no appeal to the heart so persuasive as a practical exhibition of the loveliness of piety. In comparison with such an appeal, every other sinks into almost total impotency. Indeed almost all other motives combined, hardly possess a power so efficacious. He who in his life exhibits the principles of the gospel, who shows by his daily conduct the character which christianity would

form, in all its nobleness, its generosity, its amiableness, and its integrity, is indeed a burning and shining light. He illumines with a lustre that nothing can dim. He does more to silence the cavils of the gainsayer, and to bring conviction to the mind of the sceptic, than volumes of unanswerable argument. Mother, would you have your child a christian? Show every day, and every hour, by your life, what religion is. Let him see that it controls your passions, that it warms and animates your affections. Reader, are you mourning over the thoughtlessness of any friend? Your most affectionate appeal to him will be the submission of your spirit, the warmth and fervour of your heart. Urge him to become a christian, by the exhibition of your happy and blameless life. Persuade him to become a follower of Christ by your kindness your disinterestedness, your social benevolence, your conscientious-avoidance of every appearance of evil. But if you are petulant in your habits, dissatisfied and complaining in disposition, Oh! do not, by verbal appeals increase the disgust with which you have already inspired your friend against the religion you profess.

EASTERN VINES AND WINES.

THE inhabitants of northerly climates like our own, cannot easily appreciate the estimation which the orientals formerly had, and still retain for their vines. In rocky countries like Judea, they were of peculiar value, from their ability to thrive on the ridges of hills, where no other useful plant would take root and grow. Supposing the time of vintage to have arrived, we can imaginatively enter into the pleasure and hilarity which would universally prevail among a population so located. The grapes hang in all their clustered weight and beauty, and with the luscious juice, emitting through the purple and swollen skin a mild delicious perfume invite the eye and hand of nimble youths and sprightly damsels; and the spoils having been deposited in baskets, borne on the heads of the vintagers, or drawn in waggons by slow-footed kine, onwards the procession moves, attended by blythe songs of

gratulation from the younger members, while elder heads and graver hearts offer in thoughtful silence their gratitude to the Lord of autumn's plenty.

The grapes were then either preserved in their solid state, for home consumption or foreign exportation, and for this purpose, the common custom was to convert them into raisins by exposure to the sun; or they were conveyed to the wine press, which quickly ran with torrents of the sanguine-colored fluid; illustrating well the prophecy of dying Jacob, respecting Judah 'Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine [as every grape-treader's would infallibly be] and his teeth white with milk.'—This association of wine and milk is nothing strange in the east, where the population is agricultural and pastoral, and even in the

south of France, Dr. Duff was delighted to see the peasant proprietors feast on a banquet which royalty might not disdain—a bowl of rich new wine, perfectly innocuous, succeeded by a basin of pure new milk. Sometimes in the east the wine was not manufactured till required, as we learn from the dream of the chief butler, who saw himself performing his accustomed task of pressing the grape-juice into Pharaoh's goblet. But it was more customary to take the clusters to the wine press for the purpose of being trodden, a process which supplied the inspired writers with some of their most impressive figures; after which, the liquor was either bottled in its natural state, the air being carefully excluded, or reduced to a syrup by boiling, in order to prevent the possibility of fermentation, and in that state drunk diluted with water.

It may be seen from this cursory outline, why the vine was in such high estimation in Judea and the adjacent lands, and why the threatening that there should be 'no fruit in the vine' was one calculated to alarm. Whether in its solid or liquid state, this fruit of the vine was a blessing, and adapted to gladden, as was bread to strengthen the heart of man, and as oil to cause his face to shine. That the exhilarating influence of wine was not attributable to any spirituous quality, is instantly apparent by a reference to the fable of Jotham, Æsop's predecessor by many hundred years, in which the vine refuses to leave its 'wine [i.e. the juice of its grapes even unexpressed] cheering to God and man.' Hence too it was a proper point of reference of the God of temporal providence that the 'new wine in the cluster' should not be destroyed, 'for a blessing is in it.'

That the expressed grape-juice was, sometimes inadvertently and sometimes intentionally, allowed to become intoxicating, or was made so by the infusion of drugs, cannot be disputed, but

among the orientals, as Mr. De Quincy, one of our greatest scholars and men of letters, has forcibly observed, (*Tait's Magazine*, Oct. 1845.) the appetite for stimulants does not so much prevail as it does among north-western nations. Their taste has always led them to prefer sweetness to inebriating strength; and thus the Hebrew *shechar*, which is improperly translated in our version 'strong drink,' is the very term, which after a series of transmigrations appears in our familiar word sugar. Only drunkards had recourse to liquors on account of their intoxicating property. Innocent spices were at times mixed with wine, to give it a still more aromatic flavour; and hence in the divine Canticle the spouse utters a wish, that would be well understood, when she says, 'I would cause thee to drink of spiced wine of the juice of my pomegranate.' But a woe was pronounced against those who sought after 'mixed wine,'—i.e., wine unfermented or not, but adulterated with stupefying or irritating drugs, long lists of which have been preserved by ancient writers. Some of the wines were medicinal, and one of these, Paul probably had in his mind, when advising Timothy not to restrict his drink to water. The undecomposed juice of the grape, (fruit or son of the vine, as the Saviour called it, speaking in the Aramean dialect,) was a most beautiful and exact symbol of the Redeemer's pure and precious blood, just as the unfermented bread was of his unblemished body; and as all the Law was overstudied with types verging in the Holy Antitype, it is not extravagant to suppose, that the Mosaic prohibition to keep in the house anything fermentable during the passover, had anticipative respect to the similitude proper to be observed between the purity of the eucharistic elements and that absolute freedom from imperfection which attached to the sacrificial oblation of the Son of God.

POETRY.

THE ATHEIST AND THE PEBBLE.

'THERE is no God! There is no God!'
The wretched atheist said;
'There is no God in earth beneath,
Nor in heaven over head.'

And now a fatal unbelief
Is getting him in its power;
And that poor atheist's guilty soul
Is in danger every hour.

He picks a little pebble up,
A pebble from the brook;
Such as to strike Goliath down,
Young David with him took.

'How came this pebble here?' he said—
'Self-caused it could not be;
And, tho' myriads of ages back 't were made,
Yet not eternally.

'And what is this strange form I view
Embedded in the stone?
Sure it's a shell or mimic tree,
Or flower that once had blown.

'And these were made by some wise hand—
And, then, how came they here?
Wonders like these, they must have had
A wond'rous cause, 'tis clear.

'This shell was once a fish's home
Deep in the ocean bed;
This plant, a polype or sea-weed,
Or brilliant coral red.

'True medals of creation these!
But 't was a curious mint,
When shell, plant, coral, all were cast
In this once liquid flint.

'That none of these could be self-made
I now can see full well;
A God there must have been to form
Pebble, plant, coral, shell.

'And, if a God, must he not be
All-great and good and wise?
And if a God, may he not be
The God whom christians prize?'

And thus that atheist's doubt was gone—
Grim unbelief was slain.
And thus 'a pebble from the brook'
A giant slew again. J. O. J.

THE CHILD'S INQUIRY.

DID HE DIE FOR ME?

UPON a mother's lap of love,
Thero quietly sat her little child;
His soft blue eyes were beaming bright—
His looks were thoughtful, calm, and mild.

He gazed into that face so bright
With constant, pure, and changeless love;
While from affection's depths she tried
His soft and tender heart to move.

Her words like drops of love he caught,
His gentle bosom heaved with grief;
And crimson deep'n'd on his cheek,
Till rolling tears gave sweet relief.

And when the mournful story closed
With Jesus bleeding on the tree,
The child in eager tones inquired—
'And did *He bleed and die for me?*'

'O yes, my child, for you—for all,
The Lord of glory shed his blood.'
'And may I always dearly love
The kind and holy Son of God?'

'Oh yes, my dear, to win your love,
He left his beauteous home on high;
Give him your heart, then after death
You'll be an angel in the sky.'

'And I will share his love, mamma;
I know I will—*he died for me*:
When in his blissful home above,
Will I my matchless Saviour see!'
Brechin. W. S.

THE SLAVE SINGING AT MID-NIGHT.

BY LONGFELLOW.

LOUD he sang the psalm of David!
He, a negro, and enslaved,
Sang of Israel's victory,
Sang of Zion, bright and free.

In that hour when night is calmest,
Sang he from the Hebrew Psalmist,
In a voice so sweet and clear
That I could not choose but hear.

Songs of triumph and ascriptions,
Such as reached the swart Egyptians,
When upon the Red Sea coast
Perished Pharaoh and his host.

And the voice of his devotion
Filled my soul with strange emotion;
For its tones by turns were glad,
Sweetly solemn, wildly sad.

Paul and Silas, in their prison,
Sang of Christ, the Lord arisen,
And an earthquake's arm of might
Broke their dungeon-gates at night.

But alas! what holy angel
Brings the slave this glad evangel?
And what earthquake's arm of might
Breaks his dungeon-gates at night?

CORRESPONDENCE.

THE TIME, ORDER, AND SERVICES
OF THE G. B. ASSOCIATION.

TO BE HELD AT DERBY, JUNE 24TH, 1851.

Monday Evening, June 23rd,—a devotional service at seven o'clock.

Tuesday Morning, at seven o'clock, the business of the Association will commence with the reading of the States, which must be sent by post the week preceding, to the Rev. J. G. Pike, Derby. At eleven o'clock the Officers of the Association will be elected.

Tuesday Evening.—Public worship at seven o'clock, when the first sermon will be preached by the Rev. J. Burns, D.D., of London; or in case of failure, by the Rev. J. Heathcoat, of Berkhamstead.

Wednesday Morning.—Business at seven o'clock. The first thing after breakfast the names of the Representatives will be called over. Public worship at half-past ten o'clock, when the second sermon will be preached by the Rev. W. Underwood, of London; or in case of failure by the Rev. T. Yates, of Hugglescote.

Wednesday Afternoon, at half-past two o'clock, the Annual Home Missionary Meeting will be held.

Wednesday Evening, at half-past six o'clock, the Annual Meeting of the Foreign Missionary Society will take place.

Thursday.—Business all day. The names of the Representatives will be called over after breakfast, the second time; after which the Report of the Academy will be presented, and the business relating thereto transacted.

The *Association Letter* will be read at twelve o'clock precisely.

The last sitting of the Association will be devoted to free conversation on the state of the churches, &c.

N.B. 1. All new cases intended to be submitted to the Association must be sent by post to the Rev. J. G. Pike, in the week preceding, that they may be in the hands of the Business Committee, which will meet on Monday Evening, at six o'clock.

2. After the Officers of the Association have been appointed, no States will be read, except at the sittings before breakfast.

RICHARD KENNEY, *Sec.*

P.S. We are desired by the Derby friends, to state that the Inn chosen by them for the Association service is, The King's Head; Corn Market, (Mr. Cantrell's) a very good Inn, and charges very reasonable.—E.D.

AGED MINISTERS' FUND.

To the Editor of the G. B. Repository.

Nottingham, 15th May, 1851.

DEAR SIR,—At the last Association a large Committee was appointed to mature a plan for an Aged Ministers' Fund. In the October number of the Repository, page 474, there appears the result of their labours; and in the Secretary's letter it says, 'Should the propriety of any of them (i.e., the resolutions of the Committee) be doubted, perhaps you may deem it expedient to admit brief and temperate discussion of them in your pages.'

Having looked every month in the Repository since that period, and finding no objections started, I had concluded that the plan, upon the whole, met the views of my brethren; my surprise, therefore, was great when at the late Conference at Melbourne, this subject having incidentally come under notice, some one assigned as a reason why no letters had appeared in the Repository that the churches took no interest in it, or did not consider the resolutions of the Committee worth notice. At present I cannot come to such a conclusion. I have heard that there is one church which objects to the 5th resolution, which requires every church whose minister is connected with the fund to subscribe an annual amount equal to at least 2d for each member of that church.

The Annual Association is drawing very near, when this business will come forward, and I think it would be well for the Representatives of our churches to ascertain the opinions of their brethren on this matter, so that some definite arrangements may then be made.

Referring again to the 5th Resolution, it is my conviction that unless some such provision be made whereby there may be a certain, definite income secured, the institution would soon fail, and involve all its members in embarrassment and trouble. So firmly is this conviction established in my mind, that I shall decline taking any interest in establishing a fund which shall be left dependent on the irregular and often ill-sustained aid of the voluntary contributions of our churches. Neither does this determination trespass upon the voluntary principle, as it is quite optional whether our churches and ministers join the Society or not. I look upon the projected society in the light of an Insurance Company, assisted by private subscriptions.

And further, I consider such an institution as great an advantage to our smaller

churches as it is to the ministers; and, therefore, as insurers pay a yearly premium, so they ought to pay a yearly fixed sum.

I would join heartily with a dozen churches and ministers in establishing a fund on a *firm* basis, but I would not join 100 churches in a scheme which might be started with much zeal and show, but which would probably disappoint all connected with it. I give my views with the greater confidence, because they accord with those expressed by some of the most influential laymen in our churches with whom I have conversed. I remain, yours faithfully,
T. HILL.

SWADLINCOTE.

SIR,—Will you allow me, through the medium of the Repository, to make a few observations on the importance of establishing a General Baptist interest at Swadlincote, Derbyshire. The neighbourhood contains probably from 3000 to 4000 souls, and is a very important manufacturing district. In the vicinity are a Puseyite clergyman, church schools, &c., (but of small influence,) a Wesleyan Methodist society, a Primitive Methodist interest, a society of Mormonites, and a very few Roman Catholics. Our principles would meet with but little opposition: I know many persons who are quite favourable to them; and some of considerable influence, who, I doubt not, would willingly render assistance. There are now six or eight members of General Baptist churches, who like myself, have removed thither to obtain a livelihood. A piece of land, very eligibly situated for a meeting-house, was secured to the General Baptist Connexion upwards of twenty years ago, and may, at any time, be used for that purpose.

Two plans have been suggested for making an attempt to introduce the cause.

1st. Swadlincote is situated five miles from Burton, five from Ashby, seven from Melbourne, six from Measham, and four from Cauldwell, at each of which places is a General Baptist church with a stated minister. Could not these churches send supplies, so that, with occasional assistance from other places, preaching might be regularly maintained? The locality is favourably situated for access, the Burton and Ashby Railway passing within about two miles.

2. If this plan could not be carried out, could it be made a Home Mission station? A school for pupils from ten to fifteen years of age is much needed. If a minister of suitable qualifications, and willing to conduct a school, could be found to take charge of the station, the expense of main-

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taining the cause would be comparatively small.

If either of these plans were adopted, I have no doubt that, by the Divine blessing, Swadlincote would soon contain an independent, self-sustaining church.

Hoping the subject will gain serious and practical attention,

I am Sir, yours respectfully,
Newhall, HENRY COOPER.
Near Swadlincote.

VISITERS TO THE GREAT EXHIBITION.

SIR,—Will you allow me, through your columns to suggest to our London friends the desirableness, if practicable, of their informing their country brethren where cheap and comfortable lodgings might be obtained amongst our own people? I am a country General Baptist, and have ever liked to dwell among my own people; and though I feel inclined to visit the Exhibition, have had many misgivings arising from the idea of being among perfect strangers. Now, sir, if our London friends, any of them, have apartments, or even lodgings to let for this occasion, (as doubtless they have,) and they would be so kind as to insert a list of them in the Repository, I for one, and probably many others would be gratified. Excuse this freedom with your space and readers, and believe me, yours truly.

SENEX.

Our aged correspondent's suggestion should have been made two month's ago. As it is, we insert it, and shall not be sorry to observe that it secures some attention.—ED.

ON 'INTELLIGENCE' FOR THE G. B. REPOSITORY.

DEAR SIR,—Among the readers of our denominational periodical there is considerable diversity in taste. Many of them attach greater importance to the 'Intelligence' department than to any other part. Now that the space is much larger than it was a few years ago, is it not desirable that the annual and special services, and other movements of the churches in our body should be more generally reported? No one can justly blame the Editors, in regard to this subject, unless it is known that they refuse insertion to suitable articles of intelligence. May not a competent brother be appointed in each church in the Connexion, whose province it shall be to forward for insertion, a brief outline of all services and proceedings likely to interest the readers of the Repository? Few persons feel a deeper

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interest in the essays than the writer of these lines, but he almost invariably reads the intelligence first; and he believes that a large proportion of the readers act in a similar way. We wish to know what our sister churches are doing, and we naturally look to our Connexional organ for this knowledge. We hear from time to time of services being held in different parts of the Connexion, a short report of which would greatly add to the interest of the Repository, but not one line concerning which is forwarded for insertion. I sincerely think, dear Sir, that these things ought not so to be; and, with your permission, would most affectionately urge on the ministers and churches the importance of giving more careful attention to this business. A brief and prompt report of all special movements and services in the denomination, would, in my view, increase the interest and promote the circulation of the Repository; and also exert a salutary influence on the churches generally. I believe our friends

take from thirty to forty copies of the Repository monthly, and that four-fifths of them have impressions analogous to those indicated in this note.

I am, dear Sir, yours truly.

A CONSTANT READER.

[Very proper hints.—Ed.]

DEAR MR. EDITOR,—I live in a town where there are two or three churches of our own denomination, and I have been often surprised and grieved at the conduct of some of the members of those churches, in dissolving for the most trivial causes their connection with one church and seeking fellowship with another. Now, it strikes me that union with a church is of too sacred a character to be dissolved, without assigning a scriptural reason. I should esteem it a favour if you or any one of your correspondents will point out the duty and the course to be adopted by the churches in such cases.—ENQUIRER.

OBITUARY.

Mr. Nathan Hurst.

This estimable friend and minister breathed his last at his residence, Nottingham Park, on Wednesday, April 23rd, in the seventy-second year of his age. He was interred in the cemetery, May 1st. The event was improved on Lord's-day morning, May 4th, at Broad Street chapel, by Rev. J. Goadby of Loughborough, in a discourse from Job i. 21, 'The Lord gave,' &c. The following brief extract from this discourse may not be unacceptable to our readers. 'Our departed friend in early life gave his heart to God; and, having obtained mercy, was anxious to proclaim to others the words of eternal life. His talents for the ministry led the Committee of the Academy in 1801, to pass a resolution strongly recommending him to avail himself of the advantages of that institution. After being under its care for a season, he supplied the infant church at Louth for a few months, and afterwards, for about a year, the church at Wood Gate, Loughborough, where there are still living testimonies to the gracious effects of his ministry. His father, Mr. Samuel Heard, however, required his assistance in business, and Mr. Hurst, judging that he might be perhaps equally useful in Nottingham, as an assistant to the late Rev. R. Smith, (for whom

he ever cherished an ardent affection,) decided to decline accepting the unanimous and pressing call of the church at Loughborough to remain with them. Mr. Hurst, therefore, settled in Nottingham, and became immersed in the cares and duties of a large business; but he continued to labour in the ministry on the Lord's-day. This course he pursued, with the exception of a brief but unhappy interval, nearly the whole of his life. His labours have been in many instances useful to the church, and considerable numbers of those who were privileged to listen to his ministrations were thus brought into the path of life. * * * *

'Mr. Hurst possessed talents of a highly respectable order. Endowed with a clear perception, a correct and independent judgment, a retentive memory, and a gracious heart, and being given to reading and reflection, and having an easy, graceful, and fluent utterance, his public discourses had the charm of freshness and intelligence, and his society in the social circle was deeply interesting and instructive. * * * *

'As, in the main, he lived, so he died. For more than a year a distressing malady troubled him and enfeebled his frame. He saw in it, almost from the beginning, the precursor of his dissolution. When conversing respecting his age, and his approaching end, he was ever calm, cheerful,

and hopeful. He seemed like one who felt that 'when the earthly house of this tabernacle was dissolved, he had a building of God, a house not made with hands, eternal in the heavens.'

'May his bereaved widow be sustained by the Spirit of grace in her declining years; and his numerous children and grandchildren follow their beloved parent so far as he followed Christ.'

MRS ELIZABETH BAILEY (relict of Mr. Thomas Bailey, some years an esteemed office-bearer in the G. B. Church Archdeacon-lane Leicester) departed this life April 26, 1851, in the seventy-seventh year of her age. Our departed friend was born at Sutton Bonnington. Of her early life we have little intelligence. At the age of twenty-one she was married to her very affectionate husband, who was then a pious and active Wesleyan. At this time Mrs. Bailey, though of excellent moral character, was not a christian. In about five years, when residing at Sheephead, she had a severe trial in the loss of her first child: to this circumstance she attributes her conviction and conversion. The afflicted child, seeing her weeping mother, said, 'Don't cry: I shall go to heaven, and you and my father must come to me.' These words deeply affected her mind, knowing that she was not prepared for heaven. From this time she began to seek the Lord, and as a helpless sinner, cast her soul upon Him who said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light.' Here she found peace and joy in believing. The doctrine of salvation by faith in Jesus Christ was the joy of her soul. That peace which the world could not give, nor take away, was shed abroad in her heart. The Divine Spirit bearing witness with hers that she was a child of God. This change gave to her partner an increase of spiritual comfort, having now a help meet for him.

In 1802 business led Mr. B. to remove to Barleston, when an acquaintance was soon formed with Mr. Samuel Deacon; and in this year both our friends were united to the church at Barton. In a short time they removed to Market Bosworth, where an increasing business and numerous family filled the hands of our friends with great care and labour. In the discharge of domestic duties, when the mother of eleven children, the parents and part of their family were generally seen in their place on the Lord's-day at Barton. In the midst of domestic cares, and reverses in worldly circumstances, while in the pos-

session of uninterrupted health, diligence, economy, and humble gratitude marked her steady course:

In 1822, Mr B. removed to Leicester, and was, with his esteemed partner, received from the G. B. church at Barton into the church assembling in Archdeacon Lane. Between this period and the time of her widowhood she had many domestic trials, and changes of a secular kind. In 1846, it pleased the great Disposer of life and death to call her beloved partner to the rest that remains for the people of God. She now felt those cords broken which left her 'a widow indeed.' Few instances have been seen of stronger attachment to a departed friend: always passing from her seat in the house of prayer through the grave-yard, and casting an anxious eye upon the resting place of him whom her soul loved, she would let fall the tear of fond affection, expressing her earnest desire to be united with him in glory, while their mortal remains should be slumbering together in the dust. The afflictions and sufferings of many led her to entertain a strong desire, that when it should please her heavenly Father to suffer the last affliction to seize her feeble tabernacle, it might not be a long one—to cause her to be a trouble to her children or those around her. In this view the prayer was fully realized. On Wednesday she spent the day with one of her sons, in health and spirits quite equal to past years, and in the evening attended the lecture at Archdeacon Lane; during the next day she was at home, busily engaged and diligent as ever, until about six in the evening, when a pain in the bowels and violent sickness commenced. Her sight and speech were gone before nine o'clock. In this state of slumber the vital powers continued to move, until ten o'clock on Saturday morning, when 'the weary wheels of life stood still,' and the disembodied spirit left its clay tenement for those mansions which the Saviour has prepared for all those who are 'faithful unto death.' The natural temperament of our departed friend was cheerful; yet not having had the means of an early education she appeared rather reserved; but when with plain, humble, warm-hearted christians, experimental conversation—the love of God—the sufferings of the Saviour—the prospect of heaven through the atoning blood of the Lamb—on these subjects, as a sinner saved by grace, she delighted to dwell. Two sons and four daughters survive: may the event be blessed to each. Those who are in the way of life may it quicken: and may such as are conscious of neglecting the day of grace become followers of them who through faith and patience inherit the promises.

S. H. L.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference assembled, according to appointment, at Melbourne, on Easter Tuesday, April 22nd, 1851. Mr. Cotton of Barton opened the morning service by reading the Word of God and prayer, and Mr. Pike of Derby delivered a very comprehensive and instructive discourse on 'The origin, character, crimes, and downfall of Popery,' founded on 2 Thess. ii. 8, 9.

The Conference was well attended and the business commenced at a quarter past two o'clock. Mr. Kenney of Burton engaged in prayer. From the reports given it was considered that the churches in this Conference were in a better state than they had been for some time past: 120 were reported to have been baptized since the last meeting, and 100 remained as candidates.

1. That we recommend the churches as far as possible to preserve in their church books the statistical returns given at the late census.

2. That an application having been received from the church at Long Whatton, for the Conference to be held there, we recommend that the case be referred to the next Conference; and that it be considered whether three other places cannot be found so as to add another year to the list.

A very encouraging report was received from the Home Mission station at Leeds, in which it was said, 'during the quarter we have baptized twenty-two, the majority of whom are from the world: and we have six candidates.'

The next Conference to be held at Quorndon, on Whit-Tuesday; Mr. Kenney of Burton to preach. The subject to be, 'Individual effort and united co-operation for the improvement of the cause of Christ.' After the usual business of the Conference had been attended to, some conversation took place in reference to the forthcoming Hymn book.

A public meeting was held in the evening to promote a revival of religion.

J. STADDON, Sec.

THE NORTH DERBYSHIRE CONFERENCE assembled at Wirksworth, April 18th, 1851, at two o'clock. Mr. Stanion presided. After singing and prayer the reports of the Churches were received, from which it appeared that five had been baptized since last Conference, and fifteen remained as candidates.

Resolved, 1. That we think destitute Churches most competent to make arrangements for their own supplies; but in order to assist in so doing, it was resolved, that each church forward to brother Ward of Ripley a list of their approved Local Preachers; and any destitute church in this Conference wishing him to obtain a supply shall write him

at least three weeks before the time such supply is wanted.

2. That as a conference we do not feel in a position to do anything for the Home Mission at present.

3. That a deputation be appointed to confer with the small destitute churches, with a view to their union, so far as to enable them to support a minister; and that the deputation consist of three ministers, viz. Mr. Stanion, Mr. Springthorpe and Mr. Gray, together with one deacon from each of the churches over which they preside.

4. That in future, after the reports from the Churches are given, the Chairman shall give out a hymn, and call upon one or two brethren to engage in prayer.

5. In order to render the evening meetings of this Conference more interesting, it was resolved,—That arrangements be made at each Conference, for the succeeding one, as to the nature or order of such evening services.

6. That the next Conference be held at Kirkby-Woodhouse, on the first Monday in August, 1851, at two o'clock; and that Mr. Gray of Ripley preach in the evening. Subject, *The Bible the only standard of faith and practice.*

In the evening a Revival Meeting was held when suitable addresses were delivered by Messrs. Ward, Sims, Gray and Stanion. Some other friends engaged in prayer.

R. ARGILE, Secretary.

THE YORKSHIRE CONFERENCE assembled at Halifax, April 22nd, 1851. Mr. M. Shore opened the public worship by reading the Scriptures and Prayer; and Mr. J. Maden preached from Acts xvii. 6.

At two p. m. they re-assembled for business, when Mr. Jonathan Ingham was voted to the Chair.

The interest of religion in Manchester wears a more encouraging aspect. The Church there has laid the first stone of a new Chapel; and it applied to the Conference for pecuniary assistance.

The letter from Leeds reported an unprecedented state of success. The financial account was read and likewise the resolutions of the committee for the Derby and Castle-Donington Conference. As the accounts were not satisfactory, it was resolved not to pay any more money till a more correct account be rendered.

The first church in Bradford gave a discretionary power to the meeting to decide respecting the admission of the second Church to the privileges of Conference. The second church was therefore admitted, after their letter for this favour had been read.

A letter was sent from Denholm, requesting

the opinion of Conference on the propriety of being organized into a separate church. The Conference recommended that the people at Denholm invite brethren James Hodgson, R. Hardy, and Bilson to organize them into a separate church.

The arrangements of future Conferences, till the end of 1855, was read and approved.

The Church at Halifax reported the purchase of a site for a new chapel, at a cost of £540.

Statistics.—At Leeds they have baptized twenty two, and they have six candidates. They have baptized two at Bradford, and they have a number of candidates. At Clayton, restored one, and two hopeful enquirers, No visible change at Queenshead. At Denholm they have four inquirers. They have baptized three at Halifax. At Ovenden, congregations are good and they have some inquirers. They are peaceable at Birchescliff, and have baptized three. At Heptonstall-Slack they have baptized thirteen. The minister of Shore has removed to Burnley Lane. They have a few inquirers at Lineholm, and have baptized two. At Burnley Lane they are improving. At Manchester, the congregations are good; they have baptized three and restored one. They have baptized six, and are peaceable, at Gamble Side. At Staley-Bridge they have baptized three and have a few inquirers.

The next Conference to be at Queenshead, on Whit Tuesday. Mr. M. Shore of Manchester to preach; in case of failure, Mr. John Sutcliffe of Staley-Bridge.

JAMES HODGSON, *Secretary.*

BAPTISMS.

KIRTON LINDSEY, Lincolnshire.—On Sunday, March 30th, two believers in Christ were baptized by our pastor, Mr. J. C. Smith. One was a female, young in life; the other a male, who has long seen it his duty to follow his Lord and Master, but had not given himself fully till now to obey his Lord's commands. They were added to the church militant below on the following Lord's day, by partaking of the sacrament and receiving the right hand of fellowship. May they both be preserved from evil, and be honoured and consistent members till death shall put an end to their existence in this vale of tears.

LEEDS, Call Lane Chapel.—On Good Friday, the friends worshipping in this ancient chapel, assembled in South Parade chapel to witness the immersion of fifteen believers, four males and eleven females, all of whom have joined in church fellowship. Mr. Tunnicliff, (the minister) delivered a very interesting and impressive address, which was listened to with the most profound attention; and we have reason to believe that this, added to the solemnity of the baptism, was productive of

much good. May many such occasions be sanctified in the salvation of immortal souls.
G. W.

CHATTERIS.—On the evening of the last Tuesday in March, in the presence of a large number of young people, after an address on 'Who are the proper subjects, and what are the chief objects of baptism?' two persons were baptized into the name of the sacred Three in One.

MELBOURNE.—Three persons were baptized on a profession of faith, by Mr. T. Gill, in the G. B. chapel Melbourne, on Lord's day, May 11th, 1851, after a sermon on the commission. The congregation was large and attentive.

LONDON, Commercial Road.—Our esteemed pastor baptized eleven persons on Thursday evening, April 3rd, who, with five others from sister churches, were received to our communion in the usual manner. May the Lord keep them steadfast, immovable, always abounding in his work.
W. B.

LOUTH.—On Lord's-day, May 4th, two persons were added to us by baptism; and on the previous day, a valuable and beloved deacon, Mr. Samuel Ashton, fell asleep in Jesus.

SHEFFIELD, Eldon street.—Twelve persons were baptized in the large public bath, on Lord's day April 6th, in the presence of a numerous assembly. Three of the candidates were from the branch at Chesterfield. While thankful for these tokens of the Divine presence we long to 'see greater things than these.'
D. T. I.

MARKET HARBOUROUGH.—On Lord's day, May 4th, five candidates, on a profession of faith in the Lord Jesus Christ, were buried with him in Baptism, after an able discourse by our esteemed minister, Mr. Sole, from Acts x. 47, in which the scriptural mode of baptism was defended in the presence of a large congregation. Two of the candidates had been brought up in connection with the Established Church, and to its tenets they held with some tenacity, still, like the noble Bereans, they were led to search the Scriptures to ascertain whether the doctrines they held were in accordance therewith. At length light broke in upon their minds, and the Holy Spirit applied with power the truths which they heard advanced in the faithful ministry of the word, under which they had been brought by the kind hand of Providence; and they were led to form their views in favour of believers baptism as the Scriptural mode of initiation into the church of Christ. One of the candidates was the wife of a member of the Baptist church in Harborough; the other two were teachers in the Sabbath-school; and one of them the eldest son of Mr. Ayrton, Minister at Chesham. The whole of them

were received into the church on the same day, and admitted to the Lord's table.

F. S. S.

ANNIVERSARIES.

CASTLE ACRE, Norfolk.—On Lord's day, May 11th, three powerful sermons were preached in our chapel in this village on behalf of the Sabbath school, by the Rev. J. Burrows of Magdalene. On the Monday following, the children had their annual treat of beef and plum pudding, in Mr. Taylor's barn, (kindly lent for the occasion) which was tastefully decorated with evergreens. At five o'clock, a public tea-meeting was held, when upwards of seventy persons sat down. The services of this anniversary were brought to a close on the Monday evening, by a sermon to parents, on the importance of implanting in the minds of their young and tender offspring the principles of divine truth. Mr. Burrows grounded his observations on the apostolic injunction, 'Learn to shew piety at home.'

MEASHAM.—On Sunday, April 27th, 1851, two sermons were preached by Rev. J. Edwards of Nottingham, and on the following day was a tea and music meeting. Collections and subscriptions amounted to £34, to be applied to the reduction of the chapel debt.

LOUGHBOROUGH, Baxter Gate.—After two eloquent sermons by the Rev. J. A. Baynes, M.A., of Nottingham, on Lord's day, May 11th, the liberal sum of £43 was collected on behalf of the Sabbath school. This large and flourishing school contains four hundred and twenty children.

KIRTON LINDSEY.—On what is called Good Friday, we had our annual tea party, when several of our friends from the other denominations in the town sat down with us to partake of the refreshing beverage. After tea, the meeting was addressed by Mr. Hollingsworth (P. M.) Mr. Barley, (Wesleyan) Mr. Parkin, (P. B.) and our pastor. At ten o'clock the friends retired home, highly gratified with the proceedings of the evening.

T. D. C.

CRADLEY HEATH.—On Lord's day, April 13th, 1851, two sermons were preached in our chapel by Rev. W. Chapman, of Longford, on behalf of the Sabbath school, when the collections amounted to about £6.

SALFORD, Zion Chapel.—On Lord's day, April 13th, two very powerful and effective sermons were preached by the Rev. Dawson Burns of Leicester, on behalf of the Sabbath school, after which collections were made, amounting to upwards of £8.

MACCLESFIELD.—On Lord's day, May 4th, two useful and appropriate discourses were delivered in the G. B. chapel, by Rev. R. Stocks, minister of the place, from Psalm

xxvi. 8., and xlix 8. Collections, £8 14s 7d. J. H.

HATHERN, Near Loughborough.—The very handsome sum of £7 15s. was collected in behalf of the Sabbath-school, on Lord's day April 27th, 1851, in the General Baptist chapel, after two sermons to overflowing congregations, by the Rev. T. Gill of Melbourne.

DERBY, St. Mary Gate.—On Lord's day, May 18th, the annual sermons were delivered, commemorative of the opening of the G. B. chapel. Those in the morning and evening by Rev. J. Goadby of Loughborough, and that in the afternoon by Rev. R. Nightingale, of Castle Donington. On the following evening an interesting tea-meeting was held, when suitable addresses were delivered by the aged pastor, Rev. J. G. Pike, Revds. G. Needham, J. J. Owen, J. Goadby, Carey Pike, and Mr. Gregory. This is the ninth anniversary of this noble chapel. Several valued friends who were at the opening have been removed to a better world. Collections, &c., were equal to last year: viz. £50.

NEW LENTON, Near Nottingham.—On Lord's day, April 13, two impressive and useful discourses were delivered by the Rev. R. Nightingale, on behalf of our Sabbath-school, when the collections, with some donations since received, amounted to the liberal sum of £11 15s. 10d. J. R.

ORDINATIONS, &c.

NOTTINGHAM, Broad Street.—On Lord's day, May 11th, our esteemed brother, W. R. Stevenson, late of Derby, commenced his labours amongst us with a very suitable and impressive discourse, from these words, 'And who is sufficient for these things?' On the following Monday evening a tea-meeting was held in the school rooms, which was very numerously attended, and from the good feeling exhibited by all the friends, we believe our brother enters upon his duties with the pleasing prospect of being both happy and useful. We have several approved candidates for baptism, and our congregations we think are improving. T. H.

REV. ISAAC PRESTON, late of the G. B. College, having served the church at Ashby and Packington for several months, has accepted a unanimous call to assume the pastoral office over them. It is pleasing to add that the prospects of this church are encouraging. May the Lord revive his work.

REV. WILLIAM GRAY, late of the G. B. Academy, Leicester, having served the G. B. church at Alfreton and Ripley, in Derbyshire, since the vacation at midsummer 1850, has accepted the unanimous call of the church to be ordained as the pastor. The services are

expected to take place on Monday, June 30th. May God confer his blessing.

REV. T. BARRASS, late of the College, Leicester, having served the church at Fleet and Holbeach as a joint minister for more than twelve months, has accepted the invitation of the church to a permanent settlement. May every blessing attend him, his esteemed colleague, and the church.

REV. S. C. SARGENT, having been prevented, by domestic affliction, from prosecuting his studies so as to go up to the university of Glasgow for his examination this term, has accepted an invitation to serve the G. B. church at Sacheverel-street Derby, for the coming year, intending to prepare for a final college examination in 1852. We sincerely hope our young friend will be able to accomplish all his wishes, and become an instrument of much good.

REV. S. STENSON having been earnestly and unanimously invited to serve the church at Hinckley, the Committee of the Academy have advised him to make trial of this sphere of labour for one year, with the hope that the cause may revive and flourish under his ministry.

REV. WILLIAM JARROM.—Our esteemed friend having safely arrived in this country, and the condition of the Mission Funds being such as not to enable the Mission Committee to engage any additional labourers, is at present residing at Rev. J. Taylor's, Kegworth, Leicestershire. We shall be glad to hear that our brother is actively engaged in the ministry in our denomination. We assume that he is open to an invitation from any of our churches.

MISCELLANEOUS.

MANCHESTER. — *New General Baptist Chapel.* The foundation stone of the above chapel was laid on Easter Monday afternoon, April 21st, 1851, by John Hewit Esq, of Pendleton, in the presence of a large concourse of spectators. The following ministers took part in the ceremony:—The Revs. M. Shore, (our pastor) J. Sutcliffe, Stalybridge; R. Chenery, Manchester; J. Harvey, Bury; and Mr. Fogg, Retford; after which an excellent tea meeting (furnished gratuitously by several kind friends) was held in the Trinity Presbyterian school room, (adjoining the site for the new chapel, and very kindly lent for the occasion) when, in addition to the above, the Revs. D. M. Evans, and W. McCaw, minister of the place, took part. Animated addresses were delivered, and the whole of the proceedings were of an interesting and profitable character, and calculated to cheer the hearts of all who look with a degree of

interest to the establishment of a G. B. cause in such large towns as Manchester. The day was most delightful, and will be long remembered by all who were present. About 200 sat down to tea, and a considerable addition was made to our building fund by donations from the chairman, John Hewit Esq, and other friends, some of whom were formerly connected with the church at Manchester. Before the laying of the stone a silver trowel, together with a handsome square and mallet, were presented to the above gentleman, in the name of the trustees and building committee, by our brother Prestwick, after a very appropriate address. The following were enclosed in gutta percha and deposited underneath the stone:—Minutes of the G. B. Association 1850; G. B. Repository for April 1851; the latest publication of the *Manchester Examiner* and *Times* newspapers, together with a document containing the names of minister, deacons, building committee, builders, and architect.

The chapel, which will be of the Gothic style of architecture, will be at present built without galleries, and comfortably accommodate about 350 persons, in addition to which an excellent school-room, capable of accommodating about 400 children, will be provided, together with suitable vestries to each, and on the whole, although not one of the largest, will be one of the neatest and most convenient in the Connexion. It is expected to be ready for opening early in August. The whole of our members are working energetically and have done nobly so far in its behalf. Should any other friends in the Connexion be disposed to render any assistance, donations will be thankfully received by Mr. J. Shepherd, 8, Welcomb street. Hulme, Manchester.

R. B.

THE GENERAL BAPTIST COLLEGE.—At a meeting of the Committee held at the Institution during the past month, it was determined to request Mr. Ashberry to continue his studies during another year. Messrs. Dawson Burns, Mr. Marsden, and Mr. Taylor, were mentioned as those whose term of study expires at midsummer, their ultimate station as ministers is not definitely agreed upon. It is sincerely hoped they will severally be useful and efficient ministers of the Word. It is very pleasing to record, that since the Institution has been located in Leicester in 1843, about twenty students who have enjoyed its advantages, have taken useful stations in the service of the Connexion, and are now honourably fulfilling their ministry.

LOUGHBOROUGH, *Wood-gate.*—Collections were made for the General Baptist Academy, on Lord's day, April 13th, after sermons by Rev. J. Wallis.

MISSIONARY OBSERVER.

THE MISSIONARY BAZAAR AT THE ENSUING ANNUAL ASSOCIATION.

At a Committee meeting held at Loughborough, May 14, the subject of the Bazaar was incidentally alluded to, and some of the brethren suggested that it was exceedingly desirable, in consequence of the depressed state of the funds, that this Bazaar should be very interesting and efficient. It was remarked by one friend that if the young people, and indeed the very young, as well as others, could be engaged in some way in the supplying of articles to the Bazaar, a large addition might be made to its available stock and proceeds. We are not at all aware of the extent to which our friends in different localities have been providing for this affair, but as there have been several appeals made through our pages, and as circulars have been forwarded from Derby to all, or nearly all of our churches, we would fain indulge the hope that but few will be found who will not send something. It is desirable that the Bazaar should

be something like a General Baptist Exhibition, and that every locality should send some of its own products, either of nature or of art. All sorts of things will be welcome:—lace, ribbons, glass, hardware, cutlery, books, trinkets, needle-work, dresses, crockery, curious rocks, Derbyshire ware, articles for the toilette, or indeed any thing, however miscellaneous. If some zealous and enterprising young lady, in any locality where nothing has been attempted, will just give herself the trouble to canvas a little—and having obtained something, will forward it to Miss Pike, St. Mary Gate, Derby, she will add to the value and interest of the Bazaar; and if a considerable number who otherwise might have contributed nothing, each send a little, they will advance very materially the object in view. Let none do nothing because they can only do a little. Let them remember the cause is good, and that ‘many littles make a mickle.’

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

MEETING OF THE COMMITTEE.

At a Committee meeting of this society, held in Wood-gate vestry, Loughborough, on Wednesday May 4, 1851, among other business,

The minutes of the Cuttack conference, held last November, were read. These minutes gave a pleasing and encouraging view of the state of the mission churches, the printing of the Scriptures and tracts, the Academy for the instruction of natives for the ministry, the native preachers, &c., after which a resolution was passed expressive of the gratitude and satisfaction the Committee felt in the view thus given of the aspect and operations of

our Orissa Mission, and of gratitude to God that he had sustained and continued our brethren in their labours of love.

The Cuttack Conference was recommended to transmit an annual letter to the churches in England, in reference to the state and prospects, and progress of the Mission.

The following letter from the American and Foreign Tract Society was read:

TO REV. MR. PIKE.

RESPECTED AND DEAR BROTHER,—I enclose a note for brother Sutton, which contains what I would wish to say to yourself as to tract operations, and which I request you to forward. I also enclose three hundred

dollars for the Orissa Missions as below.* Accept our thanks for your kind favour of April and May, and the Annual Reports. We are still somewhat extending our operations, having now 400 colporteurs, penetrating the desolation of our country, north, south, east, and west; some even in the new free state of California, on the Pacific. All in all, notwithstanding the ravages of sin in all its odious forms in our country, we cannot but trust in God that the prospect brightens. What can we do for Christian and pagan lands, but seeking light and pressing onward with humble faith and prayer, leaving results to Him, who will at length fulfil all his promises, rich and glorious as they are? With respect and esteem, your affectionate brother in Christ,
WILLIAM HALLOCK, Sec.

After which a cordial vote of thanks was unanimously passed.

A similar vote was passed in reference to a grant from the American and Foreign Bible Society.

A letter was read from brother A. Sutton, D. D., announcing his arrival in India, and his intention to commence a new station in the eastern Cuttack district (between Cuttack and Balasore), and to devote himself considerably to translation and the circulation of the Scriptures, &c. It was unanimously resolved, that the Committee cordially approve of his resolution to commence a new Station, and of his plans generally as detailed in his letter, and most earnestly pray for his success.

A variety of important business was attended to in reference to the Printing office, which would not be interesting to be detailed here. It may, however, be noticed that the Committee agreed to retain in their own hands that important auxiliary, and to appoint brethren Sutton and Buckley to carry out their suggestions.

The following resolutions were adopted in reference to Rev. William Jarrom, who has recently returned from China, and are inserted here *verbatim*, in accordance with the vote of the Committee.

Resolutions respecting Mr. Jarrom.

Oct. 30th, 1850.—Agreed, 'That the state of the Society's funds is such, as to preclude all expectation of the Society being able to employ him as a missionary; but that the question, how far it may be desirable to em-

ploy him for a while in promoting missionary feeling, must be deferred till the Committee meet him.'

Resolution adopted on May 14th, 1851.—Agreed,—'That the Committee, while feeling utterly unable from the want of funds to employ Mr. Jarrom to travel for the mission, would yet be happy for him, when it lies in his power, to exert himself by attending missionary services whenever requested to do so.'

It is with regret we add, that the last resolution of the Committee was to the effect, that our annual income must be increased, or some of our missionaries must be recalled.

LETTER FROM REV. J. BUCKLEY.

Camp, Hurrehpore, Feb. 5th, 1851.

MY DEAR BROTHER,—In fulfilment of the promise in my last, I sit down to give you some account of our preaching on these excursions. Need I say 'Christ and his cross is all our theme:' he is lifted up in our preaching as the Saviour of the world, the only Saviour, and as able and willing to save them that come to God by him. But you know well, that intelligibly and impressively to preach Christ, especially to those who, like the Hindoos, have no conception of the holiness and justice of the Divine character, and no true knowledge of sin, other important truths must be elucidated and applied,—as the character and perfections of God—his claim on the obedience and reverence of all his rational creatures—the folly and sin of worshipping dumb idols, &c. It is no easy task, as you will readily admit, to give minds so benighted an enlightened conception of that great and good Being 'with whom' they as well as 'we have to do;' still it must be daily attempted in reliance on the blessing of Him who can 'command the light to shine out of darkness.' It is much less difficult to shew them the absurdity of idolatry: their own shastres furnish some striking quotations for the purpose, though I confess it does not commend itself to my judgment, as desirable to quote largely from their books, lest it should be supposed that we regard them as authoritative. Many of the inspired descriptions of ancient idolatry are exceedingly apposite, and such irony as, 'They must needs be borne, because they cannot go; they cannot do evil, neither also is it in them to do good,' loses none of its keenness when expressed in oriental phrase.† We feel it to be of the

† The curious reader may find some striking remarks on the absurdity of idolatry in the apocryphal books, especially in the Wisdom of Solomon and in Baruch.

* Brown Brothers & Co. first, for £61 7s 3d, on Brown, Shipley, & Co., Liverpool, at sixty days.

highest importance to make known the law of God—to shew our hearers how all mankind in all ages have broken it—how they have been daily violating its holy precepts—and then to point out the just but awful punishment which the Supreme Governor will inflict on the transgressor. If our hearers are not convinced of sin, of course nothing effectual is done; but ‘by the law,’ says the apostle, ‘is the knowledge of sin;’ and the history of the first converts gathered to Christ in Orissa, forcibly shews that ‘the law was their schoolmaster to bring them to Christ.’ Hindocism has no standard like the ten commandments delivered on Sinai, and when the people hear their duty as thus revealed they will often admit that they have done and are daily doing what they ought not—what their natural understanding and conscience tell them is worthy of punishment. The next important point to fix on their attention is, that their observances to take away sin are utterly vain and worthless. To do this it may be shewn that their gods attained a gigantic stature in vice, beyond what it is possible for ordinary mortals to do, and that it is a melancholy fact that those who were the most vile are those whose votaries are the most numerous, and whose histories are most delighted in. Their reputed holy men, too, it is well known, are as covetous, cunning, and wicked as the common people; and then their own acknowledged writings (portions of which, at least, would seem to have been written by men who were vainly endeavouring by wisdom to find out God) assure them that even the waters of the sacred Ganges will not wash out the stain of the habitual transgressor—that atonements, efficacious though they be, will not deliver them from the threatened punishment, but only delay its infliction—and that all outward observances, as visiting shrines, repeating the names of their favourite deity, &c., &c., can never make the heart clean. On their own admitted principles, then, it may be clearly shewn that they have no way of escape from the tremendous punishment of sin.

When the evil of sin, and the impossibility of man delivering himself from its consequences have been pointed out, our way is clear to exhibit the love and grace of Christ in dying for our sins. In doing this we greatly delight: it is indeed a blessed work; and I can say for my brethren, as well as myself, that the pleasing lines,

‘Redeeming love has been my theme,
And shall be till I die,’

embodies all our feelings. Yet, let me add, that rightly to perform this delightful part of our work is far more difficult than any of our friends at home suppose. It is impossible—I write advisedly—to convey at once to an untaught Hindoo a comprehensive

view of the atonement of Christ: the eye that has long been in darkness cannot, when sight is restored, bear the full splendour of noon-day light at once, it must be a gradual operation; so must it be in communicating heavenly light to minds long enveloped in the gloom of pagan night. It is not so easy a task either as might be supposed, to convey to one who has been for some time under christian instruction an intelligent idea of the necessity for such an atonement as Christ made, arising from the moral character of God. Various reasons might be assigned for this,—as, the poverty of an idolatrous language as a vehicle for christian doctrine—the necessity for employing terms which till recently have only been employed in an idolatrous sense, and above all, the painful fact that Hindocism obliterates all idea of God as a just and holy being. In harmony with what has been said, it may be added, that a Hindoo christian has his attention arrested and his heart affected by the *love* that is displayed in the sacrifice of Christ, and on this he rests with a *simplicity* of faith greater perhaps than many in more favourable circumstances exhibit, because he is a stranger to the doubts and difficulties that oppress many cultivated minds; but as a general rule it may be safely stated that he does not see so clearly and fully as is desirable—the holiness, justice, wisdom, and truth, which with sweetly mingled rays shine in the redeeming economy.

An intelligent reader will be anxious to know how far the evidences of christianity can be made known to the hearers we meet with on these tours. On this, I would observe, that the prophetic and historical evidence would be entirely thrown away on un instructed idolators. Of the prophets and their predictions they know nothing; and as to history, there is nothing in all their literature at all worthy of the name; their so-called histories are lying fables of heroes who have lived thousands of years—mountains, like Sumeroo, that are 600,000 miles high—and kings, like king Sagur, who had 60,000 sons born in a pumpkin, and all of whom were reduced to ashes by the curse of a sage.* Nor does the miraculous evidence strike them at all forcibly: they have miracles as well as we, and perhaps as numerous; but in truth, the reported miracles of Krishnoo were for the most part trivial or

* Hindoo chronology is wildly extravagant and totally unfounded. There was a time when unbelievers boldly appealed to the Hindoo writings in disproof of the Mosaic records; but no man, not bereft of his senses, does so now. Let the friends of divine truth be of good heart: every difficulty will ultimately be as entirely removed as the one once felt respecting Hindoo chronology now is. It may be added, that extravagant as the Hindoo chronology is, the Athenian is even more so: *their* records are said to be older than the moon.

mischievous, altogether different from the benevolent operations that constrained astonished multitudes to say, 'He hath done all things well. We have seen strange things to-day.' And this difference may be made plain to a candid and impartial inquirer. The holiness of the gospel, when contrasted with the obscene systems that obtain in this country, furnishes an argument that may be powerfully urged. My pundit said one day, and the remark was a just and weighty one, 'Your shastres forbid the practice of sin: ours teach us how to commit it.' Another ground of appeal in favour of christianity is open to the missionary: his hearers are *men* whom God has made of 'one blood' with himself; they have desires which their own observances cannot gratify—fears which idolatry cannot dispel, and hopes to which it cannot give fruition. Appeals grounded on the hopes and fears of humanity in all its aspects come home to 'the business and bosoms' of Hindoos as well as other men, and the excellency and adaptation of the gospel may be clearly seen. The evidence then, as it seems to me, which may be most forcibly presented in favour of christianity is, that which it carries on its front: it is a remedial system: it offers to pardon our sins and save our souls; and it proposes to do this in a way that no other system does; it is a balm for our wounded spirit; there is no other balm like it; its holiness and benevolence too, bespeak its divine Author. It is on the ground of this evidence (as it appears to my deliberate judgment) that the eternal Judge will, at the day of dread scrutiny, hold all idolators who have heard the gospel, though but once, responsible for neglecting it. They might have known; they ought to have known; they *must* have known if they had considered (and for not considering, they are surely guilty) that a system so pure and benevolent, so worthy of God and so adapted to man could only be from him.

How far it is desirable in preaching to refer to the history of their gods, and the statements in their lying shastres, is a point on which some diversity of opinion is entertained among those who are equally desirous of usefully 'fulfilling their course;' but all feel that truth, however scriptural and important, unless brought to bear on the modes of thought and religious observances of our hearers, is little likely to have an abiding impression. Paul's discourse at Athens was a model of a missionary address; but perhaps, if he had not been interrupted, he would have said more about the glory of his Master. He opened in a manner highly adapted to arrest the attention of his hearers, and proceeded to enunciate great and important principles, the reasonableness of which they were well capable of understanding, and which, if admitted, would destroy at

once the whole fabric of idolatry. I must not omit to add, that in preaching to the Hindoos a figurative mode of address is indispensably necessary.

Objections are constantly made while we are preaching, but it is generally the wiser course to defer the answers to the close of the address, unless the objection can at the moment be turned to account. Their objections are the same from year to year,—as, How can we worship an invisible God? images are necessary as steps to ascend to the knowledge of the Supreme; all are parts of the Supreme Spirit. This notion is a fundamental one in the Hindoo mythology, and in connection with it they have a couplet which they are never weary of repeating, and which is very similar to the heathen lines of Pope, beginning.

'All are but parts of one stupendous whole.'

They are to a man *fatalists*, and daily tell us that this is the *kallee joog* (the wicked age)—that their fate is written in their foreheads, and that if it be written there that they must lie, steal, and commit all manner of abomination: there is no help for them, their destiny *must* be accomplished. The transmigration of souls is often involved in their objections. They also not unfrequently refer to the ungodly conduct of many Europeans, and to the support which the rulers of India still unhappily give to their favourite idol. When vanquished in argument, they often have recourse to railing; in such cases meekness and kindness are most effectual. Our late dear friend, Bonamallee, who was with me two years ago on this journey, finely exemplified this: in an eminent degree he delivered a message of love in the spirit of love.

What is the effect produced, you will ask, by all this preaching? My reply would be, Much every way. The entrance of God's word giveth light. The sun can no more rise without dispelling darkness and diffusing light than so many gospel sermons can be preached and so many christian books distributed without powerfully breaking in on the darkness of the heathen mind. The preaching of the gospel in its purity and with power, will be followed by corresponding results, though perhaps it may not be immediately seen. We earnestly desire to see a larger measure of saving fruit. May Orissa know the day of her visitation. Yours affectionately,
J. BUCKLEY.

NOTES OF A VISIT TO CALCUTTA.

No. 3.

BY J. BUCKLEY.

'Grace be with all them that love our Lord Jesus Christ in sincerity,' expresses the sentiment which christian brethren of differ-

ent sections of the church of Christ should entertain towards each other. It is right and proper that we should feel a special regard for the ministers and members of our own denomination: they are our 'best friends,' our spiritual 'kindred;' but in connection with this we should wish God speed to all who hold the doctrine of Christ, and labour to extend his kingdom. Not of course that as dissenters and Baptists we can feel any complacency in the prevalence of the distinctive principles of Episcopalians and pedobaptists: we should be recreant to our principles and to our Lord if we could. A strict adherence to the teaching of the divine word on the ordinances and constitution of the church may be denounced as bigotry; if so I desire to be a bigot, and glory in being one. Mountains of gold are as the small dust of the balance in comparison with the smallest particle of God's blessed truth. Still when sinners are converted from the error of their ways, and souls are saved from death by those who are not associated with us in denominational bonds we unfeignedly and heartily rejoice. Our joy would be still greater if they fully followed the teaching of the word of Christ.

In continuing our account of Calcutta it should be observed that besides the Baptist missionaries, who have been already referred to, there are eight brethren of the London Missionary Society; several of the Church Missionary Society; five of the Free Church Mission, and two of the General Assembly's Mission. I attended the annual examination of two of the educational establishments—the Bhowanipore Institution connected with the London Missionary Society, containing I believe about 400 pupils, and the Free Church Institution, which is the largest in Calcutta, having about a thousand in daily attendance; but it is right to state that the course pursued in most of the missionary institutions is entirely different from that adopted in Orissa. In Calcutta most of the religious instruction communicated to the natives is in the English language. In Orissa all that is done for the benefit of the natives is done through their own tongue. As I have not had the opportunity of observing the working of the Calcutta system I shall be sparing of my remarks about it. I remember Mr. Jarrom used to advise us in reference to matters with which we were not intimately conversant, 'Keep your eyes and ears open, and your mouth shut.' This much I may say, that it did not appear to me the best way of fully carrying out our Lord's commission, 'Preach the gospel to every creature;' and sure I am that to adopt such a mode in Orissa would be very disastrous. I could not but fear that the preaching of the gospel in the vernacular tongue was to a lamentable extent neglected, and

this will be found the only way of reaching the masses of the people. But whatever diversity of opinion may be entertained as to the propriety or otherwise of the course pursued in teaching English, I believe there is a simpler and more excellent way. There can only be one opinion on the devotedness and energy with which some of these brethren give themselves to their work. It should be added for the purpose of explanation, that in Calcutta there is an eager and general desire on the part of the native youth to learn English; nor is this matter of surprise: it is the language of those who have conquered and who govern the country, and the acquisition of it is the way to secure promotion: this last is of course the most powerful consideration. The missionaries availing themselves of this general anxiety to learn English, opened institutions for the purpose of teaching it. The all important doctrines of the gospel are earnestly enforced in these establishments, but it is the secular knowledge which is communicated that leads native youths to flock by hundreds to missionary schools. They know they shall have a more thorough English education there than can be obtained anywhere else; and this is what they desire. Many of the most respectable natives will send their sons to mission schools to learn English, and risk their embracing christianity.

In the government schools and colleges, from which the Word of God is wholly excluded, much secular learning is taught; and if the reader be solicitous to know what has been the fruit of this extensive diffusion of western knowledge and science, he may be truly told that in and about Calcutta (for the remark does not apply to many parts of India, though it may in a measure to some of the largest cities,) the faith of thousands in the monstrous absurdity of Hindooism has been wholly destroyed, and that of thousands more has been greatly shaken. An old orthodox Hindoo believes just what the shastres says, because it says it; and the greater the absurdity the more meritorious his faith must be. Tell him that the statements in the shastres, about geography for instance, are enormous lies—that the dust of Ceylon is not gold—that thousands have been there and know that it is not—that there is no mountain in the world like Sumeru, 600,000 miles above the surface of the earth—that the circumference of the earth, so far from being 4,000,000,000 miles, has been found to be only about 25,000; he will not perhaps say with the Frenchman, who when he was told that the facts were against him, replied, 'So much de vorse den for de facts,' but he has a never-fail-me argument always at hand—The shastres say so, and the shastres must be true. But a Hindoo youth, moderately instructed in European learning, and

logic, and science, cannot swallow the camel in this way; he knows that such statements (and they abound in the sacred books of the Hindoos) are monstrous fabrications. But have the thousands who have been enlightened to see the errors and follies of Hindooism thankfully and joyfully welcomed the precious doctrines of a purer faith? Alas! no. 'The light shineth in darkness, and the darkness comprehendeth it not.' The holiness of the gospel is in their eyes hateful. The low vulgar abuse of such a work as Tom Paine's infamous 'Age of Reason,' suits their depraved taste, only if it were more obscene they would like it so much the better. Some of them are, if possible, two-fold more the children of hell than they were before; and I only record a painful fact in saying, that some of the most awful blasphemy which it has been my unhappiness to bear in this land has proceeded from those who have had a smattering of English learning. Such melancholy results should chasten our expectations in relation to the mere diffusion of knowledge, and especially secular knowledge. Unsanctified knowledge is a curse, instead of a blessing. Christian men have not always used the words of truth and soberness when they have spoken and written about 'the march of intellect,' and 'the schoolmaster being abroad;' they have forgotten for the time that the Book tells us, and that the history of the world proves it, that 'the imagination of man's heart is evil from his youth,' and that it is only by the gospel of the grace of God that the fountain of corruption can be cleansed, and the transgressor healed and saved.

The reader may be curious to learn, how the natives who have learned English, use our mother-tongue, and in this respect there is of course a considerable difference between one and the other; some using it much better than others. The mistakes often made are very amusing. They will sometimes get a Bible or a Prayer Book, or any other book, old or new, select a little from one part, and a little from another, and the words and sentences thus obtained, when strung together, have an exceedingly ludicrous effect. In a petition presented to a late judge of Bombay, he was addressed as follows:—'Sir,—We have heard with our ears, and our fathers have told us, that your worship is a most pitiful judge.' Not a high compliment certainly, though intended to be one.

LETTER FROM REV. W. BAILEY.

Christmas-Day, Jagepoor, 1850.

MY DEAR FATHER AND MOTHER,—The time of the year forcibly reminds me of many joyous scenes that are past and gone for ever. While I am seated this evening all

alone, surrounded by tens of thousands of wicked idolaters, many in the vicinity where you dwell, are enjoying the society and converse of friends: they are happy and I trust I am equally so. But the time of the year forcibly reminds me of what is to us a painful event, need I say that I refer to the unexpected removal from time of our much beloved brother George. Yes, a year ago this evening he was fast nearing the wide scenes of eternity; now, however, the chilly blast of winter, in the far west, sweeps over his silent remains, but his spirit heeds it not, for he is now, I trust, amongst the living in Jerusalem. May we prepare to meet him and the Saviour at his coming.

I am now on a missionary tour, and am staying at a very ancient city, noticed throughout Northern India for its learned brahmins and astrologers. I have been into the city twice since my arrival, but have found it almost impossible to preach, for the people are so bolsterous. This afternoon I went to one of the principal resorts of brahmins: they were seated in an open house, which they said had been built for the reading of the Bhagabot, a distinguished Hindoo poem; so while seated on my horse, I turned to them, saying, 'Do you believe the Bhagabot?' 'O yes; every word of it.' So I instantly contradicted them, at which they seemed somewhat surprised; but I produced a number of passages diametrically opposite to their own system, when to get out of the difficulty they said that the passages that I produced were spurious; but I soon convinced them to the contrary. I afterwards gave a challenge to any of the brahmins to come forward for a public discussion, but not a man dare come forth. Two missionaries in Orissa have gone right into Hindooism, and in consequence they know more than half the brahmins in the province; but the people here try to silence you with ridicule and abuse. To-day, while I was speaking, an impudent fellow brought a large snake and laid it before me. Yesterday, a prostitute was brought to my side in order to divert my attention: and O, dear father, your blood would chill could you hear only half the abuse that your William is subject to in his labours: I never remember to have heard such awful epithets as I heard yesterday—and they were principally attended in connection with the name of Christ. O how fearful are the effects of idolatry.

You have doubtless heard of the cruelties of Hindooism infanticide, the suttee, &c. A case occurred a short time ago in Orissa, which I will briefly relate to you:—In the month of September a festival is celebrated in honour of the goddess Kallee, at which a considerable number of goats and sheep, and fowls, are sacrificed. At a temple in the district of Bhudruch, a goat was sacrificed

by three or four parties, after which one of them took the flesh to cook it, and while cooking it it occurred to him that if he were to sacrifice one of the men above referred to, it would be an exceedingly meritorious fact, and by which he should attain favour of the goddess Kallee, so he arose and took the sacrificial knife, and while the man was sleeping cut off his head. I dined last week with the magistrate who tried the case, and he kindly showed me his report: the man was committed for trial on the charge of wilful murder. The Hindoo shastres strictly enjoin human sacrifices, and were it not for the rule of the East India Company, many would be frequently sacrificed to this imaginary goddess; and I am decidedly of opinion that human sacrifices are now occasionally offered in the forests of Orissa. Our annual Conference commenced on the 11th ult. On Sunday the 10th, I was called to preach in Orissa, on the spur of the moment, on a baptismal occasion. Five years on that day we spent the first Sabbath in Cuttack. I could not then even understand the text, much less the sermon; but after the lapse of five years I was called to preach in the same language on a similar occasion, with only a few minutes notice. I spoke for the prodigal son,—(1) his condition; (2) his return; (3) his reception; after which Mr. Lacey baptized eight young Hindoos. On the following Sabbath the Conference sermons were delivered: that in the morning, or rather afternoon, by Mr. Wilkinson, and in the evening by Mr. Stubbins. On the following Sabbath I baptized six young females at Cboga; and on the Sabbath following, three more were baptized at Cuttack, when it fell to my lot to preach again. I spoke from Phil. i. 21. And on the following day I left for Khundittur, in company with an American missionary; and after staying a few days there I left home for the interior.

So far I got last night, and now I resume my task. It seems a very long time since I heard from you: only three letters from you during the past year, and one from Eliza. Could you not make some rule by which I could hear from you oftener? I should much like to hear once in two months; if Thomas and Eliza and Isabella would join in this engagement it would be perfectly easy: Thomas and Eliza could write one two months, and you and Isabella or Edwin the other; and you may send all my letters bearing, (i. e. unpaid), one postage stamp only would be required. My Eliza is not now with me: she is staying in Cuttack with Mrs. Lacey for a short time. I have not seen her for nearly a month, which seems to me a very long time; and when I shall see her again is at present uncertain. These are sacrifices that missionaries, in the prosecution of their work, are called to make. I

often think of my old home, though I have a home of my own—though I have as kind and affectionate a wife as I could have in this sinful world. While living at Khundittur, far away from European society, I felt her society and counsel to be of immense value; were she by my side, she would, I know, send her many loving salutations to you all. I must again draw to a close.

You have entered, dear parents, the 'vale of years;' you are fast nearing the Mount Zion above. As the day of life declines are your prospects brightening? can you see by the eye of faith the land of promise? Need I exhort you to look to Jesus as your consolation and hope? May his charms allure your affections during the days of your pilgrimage—may his gospel cheer you in the hour of death, and may his atoning love be the theme of your song for ever.

Again, I must send my love to brother Thomas and his Eliza, to Eliza, Isabella, and Edwin, to aunt Clemenson, and uncle and aunt Lockwood. Love to all the Woodhouse friends. Yours, ever affectionately,
WILLIAM.

THE MAY MEETINGS.

WE give this month a brief digest of the chief of these annual gatherings of religion and philanthropy, and begin with

THE BAPTIST MISSIONARY SOCIETY, which had its annual meeting of members at the Mission house, Moorgate-street, on Tuesday morning, April 29th, when the Report was read, and various business relating to the Society was attended to. The Report referred to the labours of the society's agents in the West Indies, where Rev. Joshua Tinson has finished his course; and stated that in the Bahamas 135 had been baptized during the past year. In India and Ceylon thirty-six missionaries and their wives, ninety native preachers, and ninety schoolmasters and catechists, carry on the work of the Lord. Printing and translations have advanced. Reference was made to the Act for religious freedom obtained from the legislature of India, to the progress of female education, and to the visit of the Deputation to India.

The income of the Society for the past year is £19,064 18s. 5d., and the expenditure £18,456 0s. 8d.—reducing the old balance against the Society to 5,751 11s. 4d.

The annual public Meeting of the Society was held on Wednesday, April 30th, at Exeter Hall. G. Goodman Esq. of Leeds presided. Appropriate resolutions were moved or seconded by Revds. W. Landels, T. H. Davis, J. Makepeace, W. Brock, T. Wheeler, and J. H. Hinton.

THE BAPTIST HOME MISSIONARY SOCIETY

held its annual meeting at Finsbury chapel, on Monday, April 28th. S. M. Peto, Esq., M. P., presided. Its income is £3,895 9s. 4d. and its expenditure £3,910 2s. 0d.

BRITISH AND FOREIGN BIBLE SOCIETY.— On Wednesday, May 7th, the annual meeting of this society took place at Exeter Hall, Lord Ashley in the chair, supported by the Marquis of Cholmondeley, the Earl of Harrowby, the Bishop of Cashel, Sir R. H. Inglis, Sir T. D. Acland, Mr. Plumptre, M. P., &c. The report, which was read by the Secretary, showed that the operations of the Society extended over the western, northern, central, and southern portions of Europe, Russia, the Caucasian, and border countries, Persia, India, China, Polynesia, Africa, and America, and the Scriptures had been translated into the vernaculars of these parts of the world. The issues from the Society during the past year, including those from the depository at home of 788,073, and those from the depositories abroad, amounting to 1,137,617 made a total of 24,247,667 since the commencement of the Society in 1804. The entire receipts for the year ending March 31st, 1851, amounted to £103,330 2s. 8d., being an increase over the preceding year of £11,695 11s. 1d. The receipts applicable to the general purposes of the society amounted to £53,795 7s. 10d., including £33,896 0s. 10d. free contributions from auxiliary societies. The amount received for bibles and testaments was £44,534 14s. 10d. The expenditure during the past year amounted to £103,543 10s. 10d., being £6,297 8s. 10d. over that of the preceding year, and the society was under engagements to the extent of £61,552 2s.

CHURCH MISSIONARY SOCIETY.— On Tuesday, May 6, the annual meeting of this society took place in Exeter Hall. The Earl of Chichester presided; and in opening the proceedings, observed that when all their missions presented a most encouraging aspect—when they had recently opened to them the kingdom of China, and also, in a very remarkable manner, the entire continent of Africa, as well as the whole of India—it was extremely gratifying to know that they had received the most satisfactory reports from the missionaries. They had recently sent out one 'truly missionary' bishop to North America, and they would soon be enabled to despatch another to the western coast of Africa. They were effecting these good works at a period when the Church was in a position of difficulty and danger—a position which made every Protestant stand to his arms and look around him with caution, if not with alarm. He alluded with regret to the fact, that both within and without the Church the principles of Popery had been making rapid and incessant encroachments

on the Protestant religion. A very lengthy report was read, detailing the proceedings of the missionaries during the past year, and stating that the Society had lately increased in prosperity. The income, including a sum of £99,000 in donations and legacies amounted to £112,252, showing an increase of £7,075 over the receipts of the preceding year. The expenditure amounted to £104,634. A bequest of £15,000 had been received from the late Miss Godwin, of Blackheath, for the special purpose of providing for the orphans and widows of missionaries. A bishop would be sent out to Sierra Leone as soon as the necessary arrangements were completed for that purpose. The general accounts received from the different stations showed that the society's missions were progressing most favourably. It was a fact deserving of notice, that by an imperial mandate lately issued, entire protection was extended to those who embraced Protestantism in Turkey. Heretofore converts to christianity in that country were liable to punishment. The Earl of Harrowby moved, and the Bishop of Bombay seconded, the adoption of the report, which was carried unanimously. Resolutions were then passed, and the meeting dispersed.

THE WESLEYAN MISSIONARY SOCIETY.— The anniversary meeting of this influential society was held in Exeter Hall on Monday May 5; Thomas Farmer Esq., in the chair. after the meeting had been constituted by prayer, and the chairman had shortly and appropriately introduced the business of the meeting, Mr. Plumptre, in proposing the adoption of the report, said the society notwithstanding the misunderstanding which had arisen among some of its members, had done all in its power to propagate the principles of the society, and promote its efficacy. From the report they learned that the receipts of the institution during the year had amounted to £104,661 14s. 4d. and the expenditure to £113,767 3s. 3d., being an excess of expenditure over income of £9,105 8s. 11d. That deficiency was proposed to be disbursed by the sale of the donations and annuities funded. The report congratulated the society on a bequest of £2,414 made by Mr. John Young to its funds; and it is stated that the committee of the society in the confidence that whatever sums they raised would be made good by the members, had borrowed about £100,000 to carry forward the objects of the society, in anticipation of the views of the members. It was a gratifying fact that the confidence of the working committee had always been more than realized by the members of the association, and that the reliance of the committee upon the liberality of the members had always been responded to in a manner

which, while it reflected credit on the donors, gave the executive committee the means of forwarding the interests of the institution. It was, he observed, stated in the report—and he was sure the meeting would be delighted with the statement—that there were connected with the Central Home mission no less than 322 persons in training for the Wesleyan church; that, with the chapels, there were 3,106, and with missionaries 432; of paid agents there were 864, and of unpaid 8071; and of full and active members 104,235; on trial for missionary members there were 7846, and of scholars there were 80,070. In the course of his speech the honourable gentleman stated that it appeared from the total ordinary receipts at the Mission-house, and from the districts in England, Scotland, and Wales, the receipts were £68,922 7s. 6d. From the Hibernian Missionary meeting, £42,595 9s. 6d.; and from the Juvenile Christmas offerings, £5000 9s. 3d. making a total for ordinary home income of £78,218 6s. 2d.; to which was to be added, contributions of foreign auxiliary societies, £12,420 8s. 1d.; colonial grants, £4,930 1s. 3d.; legacies £4,380 13s. 10d.; donations on annuities, £130; lapsed annuities, £2,909 1s. 10d.; and dividends, interest, &c., £1,673 3s. 2d.; making a gross sum of £104,661 14s. 4d. The motion was agreed to, as were several resolutions in furtherance of the objects of the society.

CHURCH OF SCOTLAND MISSIONS.—The anniversary meeting of this society was held at Exeter Hall on Monday evening May 5th, the Duke of Argyle in the chair. Amongst those on the platform were Sir Charles Malcolm, the Rev. Mr. Stuart (of Moffat), the Rev. Dr. Cumming, and several other friends of the Church of Scotland. After the meeting had been opened by prayer, his Grace the Duke of Argyle said, that it afforded him peculiar satisfaction to preside on that occasion, because the prosperity of the society evinced to him not only the utility of the institution, and the great good which it had been the means of effecting, but also the gratifying fact that the public fully appreciated and warmly supported an institution which had been the means of communicating to all parts of Scotland the blessings of religion and education. They had heard from the report, that during the year they had received £12,671 for home missions, and for their foreign missions £27,470. The number of teachers the institution had was about 17,000. Besides the benefits the society had conferred on mankind at home, it had promoted education to a great extent in Jamaica, the Mauritius, and America, and in particular amongst the rising generation of the East Indies. The noble Duke concluded by moving the adoption of the report.

The motion having been seconded, was unanimously agreed to. Resolutions in support and furtherance of the report were passed.

THE RELIGIOUS TRACT SOCIETY held its fifty-second annual meeting at Exeter hall on Friday evening, May 9th. John Henderson Esq. of Glasgow presided. The report gave an encouraging sketch of the Society's operations during the year, in France, Germany, Switzerland, Italy, Russia, India, China, the islands of the Pacific, Africa, the West Indies, and Great Britain. It also referred to special efforts as to popery, &c. The issues from the Depository during the year have been 20,840,000. The benevolent income is £7,202, and the total receipts £62,169 9s. 11d. The Rev. H. Hughes, Mr. Plumtre, M. P., Rev. Dr. Murray, delegate from the American Tract Society, Rev. Baptist Noel, &c, addressed the assembly.

BRITISH MISSIONS.—Our congregational brethren have united what they denominated the Home Missionary Society, the Irish Evangelical Society, the Colonial Missionary Association, into one body, and it takes the above title. The friends of these missions held their annual meeting at Exeter Hall on Tuesday, May 13th. J. Pilkington Esq., presided. The Report was read by Rev. Thos. James. J. L. Poore, Dr. Brown, R. Fletcher, J. D. Smith, &c, addressed the meeting. From the Report it appeared that the total receipts of the united societies amounted to £15961 12s. 9d. In England there are 47 missionaries; in Ireland 18 stations; and in the Colonies 35 missionaries.

MISSIONARY ANNIVERSARIES.

CAULDWELL, Derbyshire.—Sermons were delivered at Cauldwell and Overseal, in behalf of the General Baptist Missionary Society, on Lord's day, March 30th, 1851, by the Rev. T. Gill of Melbourne. Collections and subscriptions about £7. Rev. R. Kenney took part in one of the services.

CHATTERIS.—Sunday, April 13th, Rev. E. Stevenson preached sermons in aid of our mission to good and delighted congregations. On the following day, brother Goadby joined us, and we held our tea-meeting and missionary meeting in the evening. The chapel was well filled. Alfred Ruston, Esq., took the chair; and appropriate addresses on the subject of christian missions to the heathen were delivered by the chairman, Revs. E. Stevenson, and J. Goadby, and J. Leigh, Surgeon, St. Ives. Proceeds upwards of £10.
J. L.

THE
GENERAL BAPTIST REPOSITORY

AND

MISSIONARY OBSERVER.

No. 151.]

JULY, 1851.

[NEW SERIES.

THE HEAVENLY PALACE.

*The substance of a Sermon preached in the Friar Lane Chapel,
Sabbath Evening, May 4th, 1851.*

'And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,' &c., &c. Rev. xxi. 10-27.

THE genius of man is great, and sometimes the *creative* works of his hands are marvellous, filling with delight the gazing and admiring multitude. The splendid and magnificent building which has recently been erected as if by magic, is an astonishing display of the ingenuity and skill of man, and is attracting from all parts of the world a multitude of visitors to our father-land. The magnitude of the building is astonishing: its length being 1848 feet, and its width 400 feet. The whole consisting of glass and iron, thus admitting from all directions the glorious rays of the sun. Within this building is to be seen an immense collection of the most lovely, rare, and costly works of art, the production of the skill and ingenuity of men of all countries. But what is the glory of this Crystal Palace compared with the glory of the Heavenly Crystal Palace? Language is too poor to describe its glory, for eye hath not seen, &c. You are aware that we can form no idea of spiritual and heavenly things except by comparison, hence we are constantly directed to sensible objects that we may form

some idea of the Palace of the Great King, the future home of the people of God.

Let us then direct your contemplations to that glorious city, within the walls of which is the Heavenly Palace, the residence of the King of kings, and whose maker and builder is God. The first thing which demands our attention is

1. *The place of its erection.* Where is this city with its splendid palace built? There is a spot somewhere in the immensity of space, in some part of the dominions of the great Creator where he more than in any other manifests his uncreated glory. He selected the site, he laid the foundations, he reared the jasper walls, and set up the gates of pearl; and the Redeemer, in speaking of it to his disciples, says: 'In my Father's house are many mansions, I go to prepare a place for you.' In one of the finest and most beautiful parks in our island a site has been selected for the erection of the Crystal Palace. But O! what a lovely spot must that be where the Creator of the universe dwells, where he unveils the glories of his face. It is called heaven, the heaven of heavens, the third heaven, &c. Some speculative and curious individuals are asking where is the locality of heaven? in what part of

the universe is it? We reply, we know not, but God has selected the spot, prepared and beautified it, and adapted it to the condition of its glorious inhabitants. Within its walls, which are of surpassing beauty, there is perfect security. No enemy shall ever enter therein. Its foundations are so strong that they can never be moved. Its walls which are of jasper are so high that they can never be scaled. Death, the great enemy of the human family, enters not into the mansions of the blessed; and no sepulchre is there, for death is swallowed up in victory. The roaring lion that prowls this lower world, and the powers of darkness that work evil, can never injure it, for it is guarded by Omnipotence. Here, then, within this palace, dwells the King Immortal; and though we use not the word palace as though God had a local habitation—for there can be no residence to a Spirit every where present—yet we believe that in heaven he specially manifests his presence to the unnumbered millions who are resident in the Heavenly Crystal Palace.

2. *The amazing extent of its dimensions.* We are astonished at the extent of the Crystal Palace, covering as it does eighteen acres of ground; and yet it was not sufficiently capacious to admit all who were desirous to enter. Twenty-five thousand of the noble and wealthy were admitted, and thousands more were anxious to be so, but for want of room or the requisite qualifications, were rejected. But the Heavenly Palace is large enough to contain earth's myriads. Untold millions are already within its walls, and a multitude of God's redeemed are continually passing through its gates of pearl; and heaven will expand with the expanding throng, giving ample room to all who are anxious to enter in and share in the pleasures of the Heavenly Palace. And none need despair or indulge the thought for a moment, that the

Palace is not large enough for those who wish to enter. O, no: let them come from the peopled East, let the red tribes flock from the West, let the North and the South pour in their teeming populations, the Heavenly Palace can accommodate the mighty hosts; there yet is ample room, and its gates stand open to admit all who wish to enter. Come, then, peoples of every land, embrace the gospel, and this will give you the right to enter in and partake of the joys and pleasures of the Celestial Palace.

3. *The costly materials of which it is composed.* Pure gold, like unto clear glass—jasper walls, gates of pearls, and the pavement of pure gold—gold possessing the clearness of the finest crystal glass. The Crystal Palace is beautiful, but then the materials of which it is built are not costly. Look at the Palace of the Great King: the materials have all the beauty and transparency of the clearest crystal—it is built of pure gold, and to form some idea of it you must conceive of crystal set in gold. The yellow lustre of the gold shining through the transparent crystal overpowers the imagination in endeavouring to conceive the glory of the place. Here, then, is beauty beyond all conception; here light and solidity, security and freedom. The cities of this world are lighted by the luminaries of heaven, or the artificial lights of men. In both ways is the Crystal Palace lighted. But Jehovah will be the light of the Heavenly Palace; from him will proceed beams of light that shall fall upon the precious stones of the walls, and the golden glass of the city, so that it will be filled with the most glorious light in every part. God is light, and in him is no darkness at all; he is the fountain of light, and we see the light of the glory of God shining in the face of Jesus; and it will shine in the face of all the glorified, for they, we are told, are to shine like the sun

in the kingdom of their Father for ever. In this beauteous palace we shall not need the strong beams of the sun, nor the silvery rays of the moon, nor the twinkling light of the stars, for the Lord God and the Lamb are the light thereof. Every thing there is transparent, nothing is opaque or gloomy, no dark cloud of trouble rolls along the sky of the heavenly world to distress its inhabitants, or to create in their minds alarm. This palace will retain its purity and beauty for ever. Time that impairs all things will not injure this glorious place. The Crystal Palace, the wonder of foreigners and the admiration of our own countrymen, will decay and crumble into dust, but the heavenly palace will continue in all its glory, beauty, and perfection, when the world with all its works shall have been burned up.

4. *The infinite value and variety of its treasures.* Almost all the nations of the earth have contributed of their choicest works of art, to enrich the splendid building in Hyde Park. There are within it almost an endless variety of the most costly, curious, and beautiful materials this world can produce: but they are all dross compared to the treasures of our Father's house. What must that place be whose very gates are pearls? A pearl the size of an egg would be of immense value; but pearls in heaven are sufficiently large to form gates in the walls of jasper. A pearl is a beautiful object, holding it in the rays of the sun it displays a variety of lovely colours; but in the heavenly palace is a pearl, whose price is priceless—Jesus the sinner's friend—the world's Redeemer—the fairest among ten thousand—the altogether lovely—then,

'Ye glitt'ring toys of earth, adieu!

A nobler choice be mine;

A real prize attracts my view;

A treasure all divine.'

Among the treasures of this palace, are thrones, unfading crowns, palms

of victory, flowing robes of spotless white, with other glorious objects, which 'eye hath not seen,' and these will be given to those who dwell in the heavenly palace, while they themselves crowned with glory and honour, will exhibit in their own persons specimens of the exquisite skill of the divine architect surpassingly glorious. Each one will differ from his fellow, thus preserving personal identity.

5. *The unity and harmony of its inmates.* In the Crystal Palace there are many apartments, but yet there is but one roof. So there are many mansions in the heavenly palace, but one roof covers the whole. Thus it will be one family, one communion, one home, the home of my Father God. This gives a kind of domestic charm to the heavenly home. Here we are separated, scattered abroad; but the time is coming when the dwellers in the east and in the west, in the north and in the south, shall sit down with Abraham, Isaac, and Jacob, in the kingdom of our heavenly Father. And this home we shall never leave, but shall always be surrounded by the children of the same Parent, and brothers of the same Saviour. O then! I ask not to be told of the splendid and gorgeous adornments of the apartments of this heavenly palace, 'tis enough for me to know that only one roof overshadows all its inhabitants. And again, 'tis delightful to know, that the demon Discord will never be allowed to cross the threshold, never to pass through its gate of pearl, never to set its feet on the pure golden pavement, to disturb for a moment the peace and harmony of the inhabitants. Family quarrels will be unknown there, brother will not fall out with brother. Oh 'tis lamentable to see the divisions, the discords which exist in the church of Christ. Christian hating christian and cannot worship God together in the same house of prayer; the slightest cause seems sufficient for the violation of that affectionate feeling which ought

to subsist among those who are the children of our heavenly Father. Then is it not a matter for exultation, that in the palace above we shall live beneath one and the same roof in harmony and love.

Lastly. And now, beloved friends, are you prepared for heaven? Remember heaven is a prepared place for a prepared people. The palace is built; the King, in grandeur inconceivable, has opened it, and invites you to enter. But are you prepared? Recollect, nothing that defileth can enter therein. Without holiness no man can see the Lord. The impure can never pass through the gates of pearl, and there are no other gates by which you can enter. At every gate stands an angel, and he will not allow any to pass who have not been pardoned, whose polluted soul has not been washed in the fountain opened for sin and uncleanness. Ye must be born again, or you will want the

right to enter in and dwell for ever in the celestial palace. That right will be finally and publicly declared in that day when all nations shall be gathered before the judgment seat of Christ. Our King is coming in all the awful splendours of that day. Are you prepared to meet him? That was a mighty crowd that assembled on the opening of the Crystal Palace; but what is that crowd compared with the multitude that shall stand in the judgment? What awful scenes will be realized in that day; the sun will be extinguished, the stars will fade, the beauties of creation will be blotted out, but amid the general wreck, the new heavens and the new earth will be seen—the heavenly Crystal Palace will appear in its beauty, its gates of pearl will be thrown open, and the redeemed of the Lord will enter in to gaze on its beauties, to possess its wealth, and to enjoy its pleasures for ever and ever. W.

THE OPPOSITION OF POKERY TO THE BIBLE.

THE opposition of popery to the Bible is still further manifested by the manner in which it silences the testimony of God's Word. This is done by the Church of Rome claiming to be the sole expositor of its meaning. The creed of pope Pius declares, 'I also admit the sacred Scriptures, according to the sense which the holy mother church has held and does hold; to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures.' The Council of Trent also claims for holy mother church the sole right of judging of 'the true meaning and interpretation of holy writ.' A more subtle way of silencing the voice of Scripture than this cannot be desired. If by this special permission of the popish bishop you are allowed to read the Scriptures, you must exercise no judgment on their contents. You must believe

them just as the church interprets them, although that interpretation is directly opposed to the letter, the spirit, and the context of what you read.

To doubt or question the interpretation of the church is denounced as heresy and impiety. Thus holy mother church may make the Bible teach just what she pleases; and as well may you be without it, as attempt to understand its teachings with such an embargo on your judgment. This is fully admitted by popish writers: Dr. Milner says, 'The Catholic doctrine and discipline might have been propagated and preserved by the unwritten word, or tradition joined with the authority of the church, though the Scriptures had never been composed.' The Bishop of Meaux declared, 'The Catholic christian forms not his faith by reading the Scriptures, his faith

is already formed before he begins to read.' Cardinal Pole exclaimed, 'What an absurd thing it is to attribute more authority to the Scriptures than to the church, when the Scriptures have no authority, but for the decree of the church.' The English Catholic Board, we are informed by Mr. Gandolphy, a Romish priest, 'does not in any wise consider the Scriptures necessary.' Thus virtually in the popish system the church is every thing, and the Bible nothing. The priest usurps the place of Christ. The enquiry is not 'What saith the Scriptures?' but 'What saith the church?' And however unscriptural the doctrine propounded, or absurd the practice enjoined under the penalty of heavy pains and dreadful anathemas, we must '*hear the Church.*' Dr. Milner teaches that 'any objection against the doctrines and practices of Romanists, derived from Scripture, may be quashed by the reply, "The church understands the passage differently from you, and you therefore mistake its meaning;" and affirm that protestants have no *right* to read or to expound the Scriptures, and therefore they must be wrong.'

It may not be improper here to enquire, what is this mysterious, ubiquitous, impalpable thing called '*the church,*' that is invested with such sovereign authority, and that demands such servile homage? Is it some particular body of christians that has divine right to enforce its doctrines upon all christians, and if they reject them, to denounce them and proscribe them as schismatics and heretics? Is it a particular body of christians that from the apostolic age till now have always held the same truths, taught the same doctrines, practiced the same rites, and been governed by the same constitution? Then if so, we are entitled to ask, Where is the character of the former and the evidence of the latter? The man does not breathe who can point to the one, or

produce the other. No such body exists. 'The church,' as thus understood, is a mere figment of a disordered and deluded imagination—a non-entity—an ignis-fatuus to beguile the simple and ignorant—a monstrous conception of priestcraft, by which it seeks to extend its power and rivet its fetters. The Scriptures acknowledge no such church. Their testimony is fatal to its arrogant pretensions.

They indeed speak of 'the church,' but it is represented as composed of all the servants of God, living in all ages of time, in all nations of the world, and under all the varied dispensations of God to man. These constitute the *body* of which Christ is the *head*, and it is *only* in this comprehensive sense that the scriptures teach us that there is but one true church. It is not confined to the members of one religious denomination, or of another, but out of all christian communions will hereafter be gathered that great multitude which no man can number, who have washed their robes and made them white in the blood of the Lamb. This is the grand distinguishing characteristic of every member of that church which Christ has loved, and for which he gave himself, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing. For any single body of professing christians to pretend to be exclusively the church of Christ, is an assumption so preposterous, that it needs no serious refutation. The absurdity is so glaring, that it brands it as a delusion. The opposition to facts is so palpable, that it stamps it as a lie. With as much propriety in the days of the apostles might 'the church at Ephesus,' or any of 'the churches of Macedonia' have pretended to be exclusively '*the church*' of Christ, the sole depository of knowledge, of grace, and of salvation. This arrogant pretence made by the church of Rome stamps an entirely new character on the christian religion. It gives a new object of

faith and dependance. It deifies what is human, hides and cancels what is divine, and transfers our allegiance from God to man. Instead of diligently exercising that reason which God has given us upon subjects of personal and everlasting moment we are to present it bound and manacled at the feet of an usurping priesthood, and with grateful meekness to receive its utterances as the oracles of truth and the wisdom of God.

Does the Bible teach us blindly to follow the instructions and implicitly receive the interpretations of a self constituted body calling itself 'Holy Mother church?' No, we are directed to prove all things and to hold fast that which is good. The apostle Paul wrote as unto wise men and directed them to judge what he said. The example of the noble Bereans is presented for our imitation, who received not without examination even the declaration of the inspired apostle but searched the Scriptures daily to ascertain whether the things which he stated were so. We are directed to appeal to the law and the testimony and assured if any speak contrary to them it is because there is no light in them. The apostle John declares, 'These things are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.'—John xx. 31; and he admonishes us, 'Believe not every spirit (or teacher) but try the spirits whether they are of God. Because many false prophets are gone out into the world.' Nothing can be more express than the instructions which the Bible contains respecting the duty of christians to search and examine its sacred contents for themselves, and to regulate their lives by its directions. The Psalmist declared 'Thy word is a lamp unto my feet, and a light unto my path.' 'The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple.' We need no expositions of Scripture

from a self-styled, and self-constituted infallible interpreter. As every one of us shall give an account of himself to God it becomes us individually to search those sacred writings which are able to make us wise unto salvation, and to present the prayer divinely taught, 'Lord open thou mine eyes that I may behold wondrous things out of thy law.' That prayer devoutly offered will not be presented in vain. We may then leave the interpretations of Holy Mother church to slumber in the dust of their own antiquity, or to be buried under the verbiage of scholastic subtilty. The world would be no loser, and the church an immense gainer if the whole mass of them was committed to the flames. The light which their combustion would produce in the physical world would be infinitely greater than that which they had ever cast upon the spiritual, for their chief effect is to darken the Word of God, to fetter the mind of man, and to perpetuate that ignorance in which superstition revels as its congenial element, and in which priestcraft reigns as its legitimate empire.

And lastly, the church of Rome manifests its opposition to the Bible by systematic and strenuous efforts to hinder its circulation. The council of Trent, in its *index* of forbidden books affirms, 'Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it. It is on this point referred to the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongues by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it; and this permission they must have in writing; but if any should have the presumption to read or possess it without such written permis-

sion, he shall not receive absolution until he have first delivered up such Bible to the ordinary.* To render this prohibition effectual, the same Council decreed 'that no one shall be permitted to print or cause to be printed or sell any books relating to religion,* unless they have first been examined and approved by the ordinary, under penalty of anathemas and the pecuniary fine adjudged by the last Council of Lateran.' This penalty was that the whole impression of the book should be forfeited, and publicly burnt—that the offender should pay a fine of 100 ducats, and be suspended from the exercise of his trade for one year.† Thus by the highest authority of the Romish church the Bible, that blessed book, which has God for its author, and truth without mixture of error for its contents, and salvation for its end, is reckoned a dangerous book, the general reading of which will cause more *evil* than *good*. No one is allowed to read it without a written permission from the bishop or inquisitor, and no one is to sell a copy of it without the approval of the ordinary; if any should have the temerity to read the Bible without this written *permit* he is to be denied the absolution of his sins till he has yielded it up; and if any one sell a copy without the approval of the ordinary, he is to be pronounced accursed, and to be subjected to a penalty involving in many cases temporal ruin. It would be difficult to render any prohibition against the reading and circulation of the Bible more stringent than this.

There is, indeed, one clause in it that renders it not perfectly absolute; and that is where in some particular cases a written permission to read the Scriptures may be obtained at the discretion of the ordinary, from the bishop or inquisitor; but even this

* The Bible is expressly included among these 'books relating to religion.'

† See Cramp's Text Book of Popery, p. 47.

solitary loop-hole is stopped up; for in an edition of the index published subsequently by pontifical authority, it is added, 'The power of giving such licenses of reading or keeping the vulgar Bibles is *taken away* from such bishops and inquisitors, by the command and usage of the Roman and Universal Inquisition.' In protestant countries this prohibition is necessarily to some extent relaxed; but we shall see that the *spirit* by which it was enacted still reigns in the papal church.

In the famous bull of Pope Clement 11th, called 'Unigenitus,' and issued in 1713, a book called 'Moral Reflections on the New Testament,' was emphatically condemned for containing such declarations as the following,— 'It is useful and necessary at all times and in all places, and for all sorts of persons, to study and to know the spirit, piety, and mysteries of the Holy Scriptures.' 'The Lord's-day ought to be sanctified by christians in reading pious books, and above all the Holy Scriptures.' These propositions, so plain and self-evident to a rightly constituted christian mind, were denounced by the infallible Pope as 'false, shocking, scandalous, impious, and blasphemous.'

Lest it should be said that this is an old bull and not indicative of the spirit of popery now, it may be mentioned that so late as 1844, Pope Gregory 16th recorded his approval of it, and declared that it was delivered with the applause of the whole Catholic world.' In 1810 Pope Pius 7th issued a bull against the Bible Society. It should be borne in mind that the main object of this Society is the circulation of the Scriptures, without *note* or *comment*. They are left to proclaim their own truths without the addition of any human composition. The Pope declares respecting this Society, 'We have been truly shocked at this most crafty desire by which the very foundations of religion are undermined.' He describes it as a 'pestilence,' 'a defilement of the

faith,' 'most imminently dangerous to souls.' He admonishes the archbishop to whom it was addressed, to do 'whatever he can achieve by power, or provide for by counsel, or effect by authority,' to resist its efforts, to expose the wickedness of this nefarious scheme,' and to 'warn the people entrusted to his care that they fall not into the snares prepared for their everlasting destruction.' Notwithstanding this explosion of pontifical wrath, the Bible Society continued its efforts, and the indefatigable Pope in 1819, issued another bull on the same subject, addressed to the bishops of Ireland. In this he calls the circulation of the Scriptures in the schools 'sowing tares,' and declares that the children by this means are infested with the false poison of depraved doctrine. He therefore exhorts that the bishops 'with unbounded zeal, should endeavour to prevent the wheat being choked up with the tares.' In 1824, Pope Leo 12th, speaking of the same institution, says, 'That it strolls with effrontery through the world, contemning the traditions of the fathers, and contrary to the well-known decree of the Council of Trent, labours with all its might, and by every means, to translate, or rather pervert, the Holy Bible into the vulgar language of every nation, from which proceeding it is greatly to be feared, lest by a perverse interpretation there be framed out of the gospel of Christ a gospel of man, or what is worse, a gospel of the devil.*' In 1844, 'Our Most Holy Lord Gregory 16th, by Divine Providence, Pope, declares in his Encyclical letter, 'Having taken into our Council several cardinals of the holy Roman church, and maturely weighed the whole matter, we have decided to issue this epistle, in which, as respects all the aforesaid Bible Societies already reprobated by our predecessors, we

again, with apostolical authority condemn them. Moreover, we confirm and by apostolical authority *renew* the aforesaid directions concerning the distribution, reading, and retention of books of the Holy Scriptures translated into the vulgar tongues. He then admonishes the clergy 'to *seize* out of the hands of the faithful, Bibles translated into the vulgar tongues,' and concludes his apostolical epistle by 'invoking the pious deprecation of Peter the chief of the apostles and saints, and especially the most blessed Virgin Mary, to whom it is granted to exterminate all heresies throughout the entire world. And to come down to the present time, the reigning Pope, Pius 9th, in the first year of his pontificate, described the Bible Society 'as translating the Scriptures *against the holiest rules of the church*, into various languages, to the end that every man may interpret the revelations of the Almighty according to his own judgment, and perverting their sense, fall into the most dangerous errors;' and then pronounced his apostolical condemnation of it.

Thus we see that it is not an old and obsolete opposition to the circulation of the Bible that distinguishes popery. From olden time to the present, the highest authorities of that anti-scriptural system enjoin and command it. And to the very letter are these prohibitions regarded, wherever it is practical to carry them into effect. Peter Dens says that 'the injunctions of the Council of Trent respecting the Scriptures, are faithfully observed in Roman Catholic countries; but that where Roman Catholics live among heretics, *greater indulgence is allowed*.' In papal countries it is reckoned a high crime for any one to possess or read the Scriptures; and volumes might be filled with narratives of the vigilance of priests to discover by whom this dreaded volume is possessed, and of the means adopted by those who possess it, to evade their vigilance. In many instances they

* That is the direction of the Council of Trent, and his predecessors referred to in the letter.

not only employ threats and intimidation to induce the faithful to surrender the precious treasure, but have recourse to absolute violence, to *compel* them to do so. Most faithfully do the inferior clergy carry out the spirit of fierce hostility to the Bible, manifested by the ecclesiastical magnates. Dr. Milner, late vicar-general of the Midland District of England, declares 'that it is evidently impossible to add any notes whatever to the sacred text which will make it a safe and proper elementary book of instruction to the illiterate poor.*' The Catholic bishops and vicars-apostolic in Britain, only a few years ago published a Declaration, in which they affirmed, 'that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines in the primary articles of christian belief, to error and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms.' A writer in the *Orthodox Journal*, (Roman Catholic) ridiculing the circulation of the Bible, blasphemously observes, 'I would suggest to the Bible-men in order to render their work complete, to give the Bible when they distribute it, a new title, viz., '*Every man his own parson*;' for as the general distribution of the Bible must infallibly expose that sacred volume to contempt, abuse, and profanation, I would much rather find it exhibiting the above title, than calling itself the Word of God;' and adds, that 'one single reading of Mr. Andrews' excellent school book, will convey to the minds of the ignorant a knowledge of religion, with which a whole life-time spent in the reading of the Bible would never furnish them.'

Innumerable other illustrations of the opposition of the Church of Rome to the circulation of the Bible might

* He accordingly deprecates putting the mysterious Bible into their hands, for enabling them to hammer their religion and morality out of it.

be supplied; but these adduced may suffice to show the real spirit of popery as it *was* and as it *is*. However striking the variations it has undergone on some subjects, it has experienced none on this. The Council of Trent denounces the circulation of the Scriptures by the people; pope after pope, down to the present, reiterates the denunciation; the inferior clergy and popish writers follow in their wake, and the whole of them say in effect, 'Away with it, away with it; not the Word of God, but the traditions of the church.' When the Bible is veiled from the people in venerable Latin, popery is ready to render it homage and obeisance; but no sooner is the veil removed, and its all-important truths rendered into vulgar English, than the most opprobrious terms are used to describe it. Its general reading is declared to cause more evil than good—to lead men to frame from it a gospel of man, or worse, a gospel of the devil; its free circulation is fitted to undermine the foundations of religion—to induce religious error, and fanaticism, and civil sedition, and disorder. Not only is it a mysterious book, but so utterly incorrigible that no addition of notes can possibly make it a *safe book* for the illiterate poor: its general diffusion must infallibly expose it to contempt and profanation, and its more appropriate title would be, 'Every man his own parson.' And all this balderdash is spoken of that blessed book which the only wise God has given to be a light unto our feet and a lamp unto our path—that book in which he has revealed to man the path of life, discovered the purposes of his mercy respecting a guilty world, and the provisions he has made for its salvation! If there were nothing else unchristian in the spirit and system of popery, but this opposition to the circulation of the Scriptures, this would be enough to brand it with indelible infamy. Why should there be this determined hostility to the circulation

of God's word? the reason is obvious enough. Popery is opposed to the Bible because the Bible is opposed to it. A council of bats and owls would naturally vote against the sun; its beams destroy the dim religious light in which they luxuriate: and as naturally do the pope and his cardinals and priests vote against the light of God's word. It is he that doeth *evil* that hateth the light, and will not come to the light, lest his evil deeds should be reprov'd; and hence the determination of the chiefs of popery to withhold from their deluded followers the lamp of life. They know full well that if its light were concentrated upon what they proudly term '*the church,*' it would reveal such a mass of hypocrisy and fraud, of impiety and blasphemy, as would scarcely find a parallel in the entire history of the world. We need not wonder that where popery has full sway, the Bible should be almost an unknown book. In olden time, when severe laws were passed in Scotland against the reading of the New Testament, such was the blindness even of the priests, that they were scandalized at the term, '*New*' Testament, and declared that it was a dangerous book, written by Luther; and cried out 'We will have no *new* Testament, give us the old.' The bishop of Dunkeld, in expostulating with one of his clergy for expounding the Scriptures, exclaimed, 'I thank God I have lived well these many years, and never knew either the Old or New Testament, therefore I will know nothing but my portuise, (or heriary) and pontifical;' from which it became a proverb applied to persons who were grossly ignorant, 'Ye are like the bishop of Dunkeld, that kent neither new law nor auld.' And in the present day in papal countries multitudes are as ignorant of the existence of the Bible as the priests in Scotland were of the New Testament, when they supposed it a production of Luther's. A recent visitor to Rome bears the following testimony upon

this subject,—'The ignorance of the population of Italy, respecting the Holy Scriptures, is complete and total. I heard from one who had resided ten years at Rome, that *one* copy of the sacred volume in the language of the people, could not be procured unless in secret, at any bookseller's establishment in Rome.' The surprise and incredulity with which I heard this statement, determined me to test it and to judge for myself respecting what appeared so strange an exaggeration. I visited in person every shop, and in every shop was informed that they had no copy of the Scriptures in the language of the people. I asked on every occasion why they did not possess so important a book? and on every occasion they replied, 'It is not permitted.' The result was the fullest confirmation of the statement which was made to me; for I could not obtain a *portable* copy in the establishment of any bookseller in Rome. I found two copies of Martin's edition, in twenty-four volumes, and at the cost of 105 franks, equal relatively to £6. in this country. Indeed, so great was the ignorance as to the nature of the Holy Scriptures, though familiar with their name, that one of the most respectable booksellers there presented me with a copy of Calmet's Dictionary of the Bible, and insisted that it was the Bible itself, and I was obliged to leave his shop without being able to convince him to the contrary* Similar to this are frequent testimonies by Mr. Borrow, in his '*Bible in Spain.*' He relates that 'at Cadiz a bookseller stated that the New Testament was a book not sought after, and very little known;' and of Portugal he mentions 'at the doors of village inns, at the hearths of the rustics, in the fields where they labour, I have questioned the lower class of the children of Portugal about the Scriptures, and in no one instance

* Holast Seymour's Pilgrimage to Rome' p. 220.

did they know what I was alluding to, or could return me any rational answer, though on all other matters their replies were sensible enough.' Not only in papal countries, then, is there this general ignorance of the Bible, but a determination is manifested on the part of the papal authorities to perpetuate it. Sir Culling Eardley states, 'The Sardinian government expelled me from Genoa for giving away a single copy of the *Roman Catholic edition* of the Bible, designating it "an anti-religious book."' Only last autumn an English sculptor was expelled the Roman States, and his solitary English Bible taken from him. He cautioned the agent of the police, saying to him, 'Observe! I am an Englishman, and this little Bible is in English.' The agent replied, 'The Pontifical Government has resolved upon *'destroying the Bible wherever and however they find it.'* When he quitted Rome on the 11th of Oct. 1850, 'the streets and private houses presented a scene of terror: the houses were being searched for Bibles and other religious books.' And this is the real spirit of popery—a spirit of unalterable and unmitigated opposition to God's word. The '*liberal and reforming*' Pio Nono is determined to destroy the Bible *whenever and however it may be found*, and on popish principles he is undoubtedly right. He is but carrying them out to their legitimate issue. As light and darkness cannot coexist—as one will disperse and overcome the other, so the reign of popery and the free circulation of the Scriptures are utterly incompatible. One or the other must give way. Either popery must retire before the light of God's word, or else it will maintain its sway by throwing the mantle of darkness over that light whose vivifying beams it naturally and cordially hates. This has been and is still its object. It is well that the real spirit of popery has been so recently and distinctly manifested. There are many in our land who imagine

that by the progressive spirit of the age, popery has been modified and improved—that it is not now the same ruthless and anti-scriptural system that it once was. Would that it were so! but facts in abundance might be adduced to prove that it is unchanged, as, according to its own supporters, it is unchangeable. Judged by its own standards and its own deeds, it is as much opposed to the Bible as ever it was; and it only wants the power to close entirely and for ever its sacred pages against the millions who now gratefully exclaim with the Psalmist, 'How sweet are thy words unto my taste, yea, sweeter than honey to my mouth.'

Behold, then, and consider the various ways in which the opposition of popery to the Bible is manifested. It dilutes its purity, and neutralizes its power by the numerous additions it makes to the sacred text. It mars the integrity of the Bible by its palpable corruptions. It silences the testimony of Scripture by claiming to be the sole expositor of its meaning; and it restrains its efficacy by prohibiting, under pain of all its spiritual penalties, the circulation and perusal of the Bible amongst the people. And can we suppose that that system is founded upon the truths of Scripture which so unceasingly labours to efface them from the earth? Can we believe that the church of Rome is *christian* when it forbids 'the word of Christ' to dwell richly in the hearts of its members? that it is *true* when it rejects the true word of God for the fables of men? and that it is *apostolical* when it ignores the teachings of the apostles, and establishes its own authority by displacing theirs? No. While we maintain that the Bible and the Bible only is the source of religious instruction, we must reject as false, usurping, and anti-christian, a church that manifests such direct and uncompromising hostility to the word of God.

Bourne.

J. B. P.

THE RETURNING MISSIONARY'S APPEAL, &c.,

TO THE DIRECTORS AND SUPPORTERS OF THE ORISSA MISSION.

BELOVED FRIENDS,—The following piece was written with the view of forming the last chapter to the work on 'Orissa, and its Evangelization.' Partly, however, because it seemed (to me) after writing it, too denominational to be appended to a work for the public at large, and in another country, and partly because the writer was obliged to abridge his materials in order to get the work out of the printer's hands before his embarkation, he reduced this last chapter to a few paragraphs, and now embraces the opportunity of presenting the whole, as originally written, to the denomination through the medium of their own periodical. In so doing the writer endeavours to meet the wishes of those friends who requested him to publish his farewell address. As that address was dictated by the occasion, and no record was made of it, he cannot pretend to do anything more than to give the leading ideas, and those in most cases in a very condensed form.

As he, with his beloved partner, turn their faces once more towards India, a thousand endearing thoughts arise in our minds, and many a beloved countenance seems to look upon us, and re-assure us of an interest in your prayers and sympathies. Brethren, the duties of this life will soon have been discharged, or left undone for ever. Let us redouble our diligence, and so much the more as we see the day of rest approaching. Soon shall we not only believe, but feel that to live to Christ is all in all. Compared with that all else is vanity. I can only repeat a wish I often uttered in your hearing,—May you all seek and find an interest in Christ for yourselves, and then, living or dying, do all you can to make him known to others. Grace, mercy, and peace be with you.

Ship Townsend,

Lat. 32°, Lon. 38°. Nov. 18th, 1850.

Yours for Jesus' sake,

A. SUTTON.

It is the custom of the denomination to which the writer belongs to propose a series of questions to the young missionary at his ordination, with the view of eliciting, so far as is proper for the public to hear, some account of his motives, hopes, and wishes in relation to his contemplated work. A similar service is held at the return of a brother after a furlough. Such a service was held at Leicester, England, April 1850, on occasion of the author bidding farewell for the last time to his christian friends and native land. The questions proposed to me were in substance as follows:—1. What motives could induce me after so many years experience of the toils and trials of a missionary life to re-engage in so arduous an undertaking? 2. What was the estimation I had formed of the character of Hindoo christians in general, and of Hindoo ministers in particular? 3. What were my expectations that India would ever become evangelized and become a portion of Immanuel's empire? and 4. What, on this renewed consecration of myself to the work, are my requests to the churches of Christ on behalf of

myself and colleagues? My answer to the first three questions occupied all the time I could claim from the morning service, and the latter was reserved for the evening. I was requested by partial friends to embody the substance of these answers in my book, and I know of no more appropriate place than in this last chapter. It is however, but in a very cursory manner I can give my answers. They were not written down at the time of delivery; I had merely a few brief notes to direct the course of my observations; I shall therefore write my present views, as well as those expressed on that occasion.

The first question regards the motives which can induce an experienced missionary to re-occupy his post, rather than spend the remainder of his days in the exercise of his ministry at home.

No one, probably, can fully appreciate the nature of a missionary's trials and privations but himself and his great Master. They, doubtless, differ in different countries, and under different individual circumstances. No succeeding missionaries can fully understand the trials and joys of long

tried, and, to some extent, successful pioneers. Still, we have all many feelings in common at parting with home and native land. My answer to this inquiry must have respect to the subject as viewed in different lights. It is one which has very frequently and very deeply occupied my thoughts. Nor has it been easy for me at all times to arrive at a satisfactory conclusion. Sometimes the question has occurred in connection with family interests, responsibility and affection; sometimes to home efforts for the mission in our churches; sometimes it has demanded reconsideration in reference to the happy relationship which has subsisted for the last eighteen months between myself and this christian society; sometimes in view of advancing years with often feeble health of myself and beloved wife; sometimes in view of the fact that my post is now in part occupied by a brother whom I am reluctant to displace; and finally, sometimes it will insensibly occur in the midst of much-loved friends, and congenial scenes, and happy seasons of christian fellowship. The above considerations have oft been felt, and would if I could see that it was not my duty to return to India, make me thankful to be employed at home. But after much anxious deliberation I arrive at the conclusion that it is my duty and privilege to return and labour in India.

I take my stand on my personal obligation to the Saviour, my conviction of the necessity for more labourers being sent to Orissa, and my estimation of the privilege of being employed in the work.

I desire never to forget the rock whence I was hewn, and the hole of the pit whence I was digged. I feel that it is owing to divine grace that I perished not in the sins of my youth. All I have and am, belong to Christ, and I feel that I am under eternal obligations to serve his cause in what-

ever way I can. When personal wishes, or family connections, or earthly hopes, come in competition with the Saviour's claims, I have decided they must not be heard, or allowed to drive me from my purpose. Let my poor life and all its powers be his, for him I doubly, trebly, owe them all. This I consider my pole star which is to govern my course. When I fix my eye on this, all is clear and fair before me. When I loose sight of this, my way seems beset with doubts, and temptations, and perplexities.

Having thus silenced self and its claims as affecting my decision, I come with more unfettered judgment to survey the claims of Orissa for my further services. It is in that field the Lord has been pleased to employ my humble modicum of talent to much better purpose than I could have thought possible; and my hope is that past services and experience in the work may enable me to serve the mission in some departments for the future, more effectively than a junior brother can. As so much has been said in this volume of the wants and extent of the field the writer forbears to expatiate here on this point.

Finally, I glance at the estimation I have formed of the privilege of being employed in this glorious work, and here I expect to be very little understood, and scarcely credited. The usual remarks of my beloved friends have been, 'I think you have been out long enough: let others go who are younger,' or, 'I think you have served your turn pretty well: now let others have theirs.' These are remarks that imply that there is some grievous self-denial in going again, and which, manifestly, to me, proceed on a misconception of the real dignity, benevolence, and glorious privilege of the work. It is no self-denial to me in any of these views, to embark in the missionary enterprize. I count it my highest joy. I cannot but look

with astonishment at the view taken of the missionary office by the christian church at large, and especially by christian ministers. It is vain to palliate the fact that no adequate idea has yet been entertained of it by either ministers or people. What society has yet been able to send out its best men; rather which has not sent out as a rule (I admit that there have been bright exceptions to it) its men of lowest standing, most immature mental cultivation, and least popular talents. And they have sent them to occupy the first post in the church and general society; to engage in the most erudite and important labours, and to promote the highest purposes of man for time and for eternity. That they have not proved failures in nearly every case is nothing to the credit of the prevailing taste. I blame not the Boards and Committees, they have sent the best they could obtain, but I refer to the prevailing wrong views of this matter.

It has been my lot to see contempt thrown upon the missionary cause in many a flippant newspaper and pamphlet; I have felt the scorn of the supercilious official as I have prosecuted my humble task; I have smarted under the lash of sarcasm, and taunting inquiry, 'Where is now your God?' from the infidel and the heathen, but I have never seen so deep an insult offered to our holy cause as by this feeling in the very bosom of the church itself. Sure I am that the ambitious lovers of distinction and influence do not know what they are overlooking, when they overlook the missionary cause. And it is well they do not. 'God chooses the weak things of the world to confound the things which are mighty,' &c. But I may be allowed to say with all sincerity that I have ever, even when I have thought that to settle down in the pastoral office at home would be my lot, felt that such a step would be coming down from

the eminence on which the missionary of the cross really is placed. Those in the field know and feel this, and wonder at the men who cannot appreciate their 'high calling:' men who might be missionaries abroad, but prefer staying at home. They rejoice in their privileged lot, and while they magnify their office know that it is the work in which they are engaged, and not their own talents or merits, which dignifies them as individuals, and makes them a blessing to others. Whatever, then, may become of me, or my name, I do crave for my work a higher estimate. Till this is the case, and the finest talents, the most profound scholarship, the most commanding influence are laid upon this altar, and christian men and christian women of whatever rank, feel it to be their highest privilege that to this they are called, depend upon it our work will not occupy its proper place in the prayers, the faith, the support, and the practice of the christian church. I shall believe that notwithstanding all the fine speeches at our annual gatherings, there is real practical infidelity in the heart.

The second question, as to the estimation I have formed of Hindoo converts and ministers, has been sufficiently noticed in the preceding chapters, I shall therefore pass it by, and offer a very few remarks on the expectations I entertain that India will be evangelized and become a province of Immanuel's empire.

The basis of all our hopes is God's immutable Word in connection with his Almighty power. He is able to perform what he has inviolably promised. We may loose sight of this, and advert to other grounds, as the favour of the powers that be, the number, fame, and practical efficiency of our missionaries, the prosperity of our funds, the success of educational schemes; or even stand on higher ground, as the ultimate eccr-

tain triumph of truth, the adaptation of the Gospel to the wants of men, and a variety of similar considerations, but I apprehend that no foundation is broad enough and strong enough to support the missionaries hope but the sure Word of God. With this he stands or falls. Hence, on the scriptural means employed in a scriptural manner we build our expectations of seeing India converted. And as the church generally perceives and acts on this rule do my hopes for India strengthen.

But, leaving the question in its general bearings, and those ultimate issues of which no believer in inspired prophecy can doubt, I notice the question in its more limited aspect in relation to Orissa. And here I answer, we have, after twenty-five years of actual labour, began to make some impression on the people, and some progress in preparing the field for christian cultivation. Many difficulties have been overcome, many obstacles to our progress, both on the part of the government and the people removed, many successful efforts put forth, much preparatory work accomplished, and sufficient fruit of our labours has been gathered to prove that those labours are of the right kind—that the means we employ are adapted to the end.

But you will say 'are those means adequate to the contemplated end—the conversion of Orissa to Christ?' I answer yes, and no: yes, inasmuch as the kingdom of heaven is like leaven, once really introduced it will eventually work out its destined results, and leaven the whole mass. In this sense our means are sufficient. An influence has been excited which not all the formidable opposition of Satan, Brahmuns, caste, and Hindoo depravity, cherished by Hindooism and all other isms can finally resist. But would you be satisfied with such an answer in relation to the evangelization of any town or city in England

or America? Would you be content to say the gospel has been introduced there, and the people will at length be converted? Yet, with how much more propriety might it be so concluded in any such case than in relation to any part of our missionary field in India. I am afraid there is much real cruelty under the garb of much faith and piety in such speculations. Have they not led to the withholding of forces which ought to have been sent, and thus have thrown back Orissa's evangelization very considerably.

I answer, then, while I doubt not of Orissa's eventual conversion to Christ, that our present men and means are totally inadequate to bring about this result. It would be absurd to speak otherwise, and therefore I feel that I am bound not to weaken by any procrastinated absence on my part the very inadequate efforts that we can make for the evangelization of Orissa. Very possibly my ministry may not make so many direct converts as at home, and the exercise of it may not be anything like so pleasant to myself, and moreover the results may by some be estimated at a lower rate, but I do not so view the matter. For others may do the good I might do here while they could not do it there, and on this ground I see my duty clear. But I look far beyond this: our present incipient efforts are to affect future generations. Myriads of converts gathered into future churches are to issue from these small beginnings, and throughout all coming generations of man a multitude which no man can number, washed in the blood of Christ and renewed in the Spirit of our God, are to testify before the throne that our labours were not in vain in the Lord.

I would quote in this connection the language of my colleague at Cuttack, 'We are effectually, though apparently slowly, demolishing a system of idolatry which has flourished for

unknown ages, and has defied all other attempts; it is now cracking and splitting preparatory to its fall. And as the crisis comes on, shall our friends think of relaxing their efforts, much less of suspending them! How act the brave phalanx which assails the citadel of the foe? Every intimation of success serves but to stimulate their zeal, and increase their efforts. Though many brave men fall in the breach they still press on till the standards are planted on the conquered battlements, and shouts of joy proclaim the conquest effected.'

'So must we press on till the enemy is subdued, and Christ shall reign in Orissa. Foremost in the band, we write to tell our fellow labourers, our

helpers in the war, that many indubitable signs declare that the enemy is yielding and the conquest is proceeding. Let them continue, and if possible, increase their efforts, and in due time all these fair realms, at present blasted and cursed by idolatry, will yield to our Lord, the Prince of Peace, and his banner will wave throughout the land.' And again, 'O how important it appears to me that this gospel has been planted in Orissa, that this precious plant has been placed in this soil! Happy are those that sent the seed, and happy are those that put it in the ground! It is bearing the fruit of everlasting life, and must now multiply till it fills the land.'

(*To be Continued.*)

A FAMILY IN HEAVEN.

By the Rev. Albert Barnes, Author of the Commentary.

A family united in heaven! It is possible that there may be such an eternal union. It is not necessary that religion should make an eternal separation. There is nothing in the nature of Christianity which naturally and necessarily demands this. There is no such adaptation of the Gospel to one member or portion of a family only, as to make such a result inevitable: There is no restricting of the offer of salvation to the father, the mother, or to one of the children of the family; there is no limitation of the efficacy of the atonement which makes it impossible that the blood which saves one should save all; there is no such circumscribing of the power of the Holy Spirit that he can renew and sanctify only a portion of the family. The blood which has been sprinkled on one heart may cleanse all; the same Spirit that has renewed and sanctified the father or mother is able to renew and sanctify each child; and the same grace of the Gospel which prepared that loved and lovely sister, who has been taken from you to walk by the side of the river of life in white raiment, can prepare you also to join with her and walk arm in arm on those shady banks. Look upward to yonder heaven. See there your smiling babe. It stretches out its hands and invites

you. Come, father, mother—come, sister, brother," is its sweet sound, "come and take the water of life."

A whole family united in religion—what a spectacle of beauty on earth! A family lying side by side in their graves, to be united again in the same blessed resurrection, what a spectacle for angels to look down upon with interest! A whole family united in heaven, who can describe their everlasting joys? Not one is absent. Nor father nor mother, nor son or daughter, are away. In the world below they were united in faith and love and peace and joy. In the morning of the resurrection they ascend together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There is to be hereafter no separation in that family. No one is to lie down on a bed of pain. No one is to wander away into temptation. No one is to sink into the arms of death. Never in heaven is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant of his infinite mercy that every family may be thus united.

LITERARY AND SCIENTIFIC SELECTIONS.

CHALMERS AND VINET.

EVERY one familiar with the writings of both men, will readily allow that they resemble each other in breadth and energy of mind, originality of conception, and splendor of diction. Chalmers, we think, has more of energy and passion, but less of philosophical acumen and delicacy of perception; more of oratorical force and affluence of imagery, but less of real beauty, perspicacity, and power of argument. His discourses resemble mountain torrents, dashing in strength and beauty, amid rocks and woods, carrying every thing before them, and gathering force as they leap and foam from point to point in their progress to the sea. Vinet's, on the other hand, are like deep and beautiful rivers, passing with calm but irresistible majesty, through rich and varied scenery; now gliding around the base of some lofty mountain, then sweeping through meadows and corn fields, anon reflecting in their placid bosom some old castle, or vine covered hill, taking villages and cities in their course, and bearing the commerce and population of the neighbouring countries on their deepening and expanding tide. The diction of Chalmers is strikingly energetic, but somewhat rugged and involved, occasionally, too, rather unfinished and clumsy. Vinet's is pure and classical, pellucid as one of his own mountain lakes, and yet remarkably energetic and free.

Another thing in which they differ, has reference to the mode in which they develop a subject. Chalmers grasps one or two great conceptions, and expands them into a thousand beautiful and striking forms. His great power lies in making luminous and impressive the single point upon which he would fix his reader's attention, running it like a thread of gold, through the web of his varied and exhaustless imagery. Vinet penetrates into the heart of his subject, analyzes it with care, lays it open to inspection, advances from one point to another, adds thought to thought, illustration to illustration, till it becomes clear and familiar to the mind of the reader. His intellect is distinguished

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as much by its logical acumen, as its power of illustration and ornament. He seldom repeats his thoughts in the same discourse, and rarely fails in clearness of conception and arrangement. Chalmers delights and persuades by the grandeur of his ideas, and the fervour of his language, but he adds little to the stock of our information. He abounds in repetitions, and is not unfrequently confused in his arrangement, and somewhat negligent in his statements. Though eloquent and powerful, his discourses are not remarkably instructive. But this is not the case with those of Vinet. While they charm by their beauty, and convince by their persuasive power, they abound in original views, and lead the mind into fresh channels of reflection and feeling. While one is satisfied with reading the productions of the great Scottish divine once or twice, he recurs again and again to those of his Swiss compeer. They abound in the 'seeds of things,' and possess a remarkable power to quicken and expand the mind. On this account they ought to be read, or rather studied, slowly and deliberately. Like the works of John Howe, which Robert Hall was accustomed to read so frequently, they will repay many perusals.

Both of these distinguished men are truly evangelical in their theological views; they develop with equal power the peculiar doctrines of the gospel, and in their several spheres have done much to promote evangelical religion among the higher and more intelligent circles of society. Both have laid their great literary and scientific attainments under contribution to illustrate and adorn the religion of the cross, and have devoted much time and attention to these great moral and politico-ecclesiastical questions which at present are agitating the whole christian world. On most of these questions, the views of Vinet are more thorough and consistent, and aim at a complete separation of the Church from the State; a result, however, to which Chalmers has come in practice, and which he will unquestionably yet reach, even in theory. They are alike in this,—that both of them are possessed of great simplicity and earnestness of

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character. Both are men of genius and men of God. As a writer, Vinet leads the movement in Switzerland and France against formalism and scepticism in the church, and particularly against the union of Church and State. Chalmers is doing the same, at least by means of action, in Scotland and England. Both of them have been professors in the colleges of their native lands; both have seceded from the national church, and yet occupy important places as theological teachers. They have written largely and successfully on the subject of moral science, in connection with christianity, and have been called, by their public discourses especially to address men of high station and cultivated minds.

It is but justice to say that Chalmers, as a preacher, is probably more popular than Vinet, and that his writings, thus far, have secured a wider circulation. This, however, will not in our judgment, be the case permanently. Vinet must become popular, if not with the mass, yet with the thoughtful and cultivated wherever he is known.—*Rev. R. Turnbull.*

THE HUGUENOTS.

Huguenot is an appellation which was given to the Protestant Calvinists of France, and designated the same description of christians in France that *Puritan* designated in England. In public documents the Huguenots were styled *Ceux de la religion pretendue reforme*, or *Religionnaires*. The principles of Luther and Zuinglius, obtained an entrance into France during the reign of Francis I., (1515—47,) and those who abandoned the Romish religion were Lutherans. From this circumstance many have inferred that they were all believers in the doctrines of Luther, and averse to those of the Swiss. But they seem rather to have been a mixed company of different descriptions of persons. Geneva, which was the literary and ecclesiastical metropolis of the French reformed people, Lausanne, and other cities which embraced the Calvinistic systems of doctrines and discipline, and the zeal of Calvin, Farel, Beza, and others, in fostering and multiplying the opposers of the Romish See in France, induced them all, before the middle of

the century arrived, to profess themselves the friends and brethren of the Genevans. By their enemies they were nicknamed, or contemptuously denominated *Huguenots*, as early as 1500.

As to the origin of this appellation, there are various opinions, and which one is correct is not known with certainty. It originated, probably, in an erroneous pronunciation by the French of the German word *Eidgenossen*, which signifies, confederates. This had been the name of that part of the inhabitants of Geneva, which entered into an alliance with the Swiss cantons, in order to maintain their liberties against the tyrannical attempts of Charles III., Duke of Savoy. These valiant confederates were called *Eignots*, from which the term *Huguenot* was in all probability derived.

The persecution which the Huguenots endured, has scarcely a parallel in history. During the reign of Charles IX., August 24th, 1572, the massacre of St. Bartholomew occurred, when 70,000 were martyred under circumstances of aggravated cruelty. In 1598, Henry IV. passed the famous edict of Nantes, which secured to Protestants religious freedom. This edict was revoked by Louis XIV. Then, the churches of the Huguenots were destroyed, their persons were insulted by the soldiery, and, after the loss of the lives of multitudes, fifty thousand were driven into exile. In Holland they erected several places of worship, and enjoyed the labours of some very distinguished preachers, among whom, was the eloquent Saurin. In one of his printed sermons, he has the following apostrophe to the tyrant, Louis XIV., by whom they were driven into exile:—
‘And thou dreadful prince, whom I once honoured as my king, and whom I yet respect as a scourge in the hand of Almighty God, thou also shalt have a part in my good wishes! These provinces, which thou threatenest, but which the arm of the Lord protects; this country, which thou fillest with refugees, but fugitives animated with love; these walls, which contain a thousand martyrs of thy making, but whom religion makes victorious, all these yet resound benedictions in thy favour. God grant the fatal bandage that hides the truth from thine eyes may fall off! May God forget the rivers of blood with which thou hast deluged the earth, and which thy

reign bath caused to be shed! May God blot out of his book the injuries which thou hast done us; and while he rewards the sufferers, may he pardon those who exposed us to suffer! Oh, may God who hath made thee to us, and to the whole church, a minister of his judgments, make thee a dispenser of his favours, an administrator of his mercy!

The Puritans, who fled from civil and religious oppression in England to this country, settled principally in the New England States, and the Huguenots, who left France for the same reason, located themselves principally in the Middle and Southern States. A few of them came to New England. They came also at a much later period than the Puritans did.—*Historical and Genealogical Register.*

THE PLEASURES AND ADVANTAGES OF SCIENTIFIC PURSUITS.

How fascinating is mineralogy! how instructive that science which, from the icicle to the diamond, and from the drop of water to the starry orbs above us, teaches the laws which regulate form, and which are as universal as they are powerful—as simple as they are sublime! How engaging is the knowledge comprised in the term physical geology; the history of the deposition of sedimentary substances by aqueous, and their disturbance by igneous action; of the mighty contest between the opposing forces of fire and water, those antagonist powers to which the Almighty has delegated the task of renewing and perpetuating the solid crust of the earth; their seeming strife issuing in order and peace, their apparent conflict harmonizing into beauty, fertility, and perfection! And, ascending to the animated objects of creation, how attractive is conchology; how admirable the lessons conveyed by this apparently subordinate yet really important study! How lovely are the shells!—how symmetrical! how beautiful! how vivid their colouring! how elegant their form! their convolutions, how delicate! their outline, how graceful! their adaptation, how skilful! their entire structure, how perfect! Passing onwards to fossil botany, how impressive is a study which, from a mutilated

stem, or a fragmentary leaf, or from the mere impression which these evanescent substances have stamped and 'graven on the rock for ever,' enables us to restore the vegetation and temperature of the primeval earth, at a period when our English lakes were rich savannahs, thick and matted jungles, or rank and swampy marshes, abounding in gigantic mosses, colossal reeds, or huge aquatic plants; its forest groves of tree-ferns, palms, bananas, and bamboos—its climate hotter than the torrid zone! And, again, reverting to the animal population of these by-gone eras, how engaging is palæontology!—how instructive a study which teaches the changes in animal life consequent on mutations of climate; the extinction and substitution of races observable on our earth, abounding, as it has done, first in corals, shells, and fish of forms wholly unknown at the present day; next in reptiles of dragon-like appearance and colossal size; these, after a lengthened period, succeeded by mammalia of tropic form and nature, the elephant and mastodon, the megathere and the deimothere, until the climate gradually moderated, and with it the types of existence, till nature, by degrees, presented, both in her temperature and in her animal and vegetable forms, the aspect which she wears at the present day!—*Geology for Beginners, by G. F. Richardson, F.G.S.*

THE JESUITS IN INDIA.

THEY assumed the character of brahmans of a superior caste from the western world; they took the Hindoo names, and conformed to the heathen customs of the haughty and exclusive race, producing, in support of their pretensions, a deed forged in ancient characters, to show that the brahmans of Rome were of much older date than the brahmans of India, and descended in an equally direct line from Brahma himself. They composed a pretended Veda, in which they sought to insinuate the doctrines of christianity in the language and phraseology of the sacred books of the Hindoos. They wore the *cary*, or orange robe peculiar to the Saniasees, the fourth, and of the most venerated sections of the brahmanical caste. They hung a tiger's skin from their shoulders, in imitation of Shiva; they abstained

from animal food, from wine, and certain prohibited vegetables; they performed the ablutions required by the shasters; they carried on their forehead the sacred spot of sandalwood powder, which is the distinctive emblem of the Hindoos; and in order to sustain their assumed character to the utmost, they affected to spurn the Pariahs and lower castes, who lay no claim to the same divine origin with the brahmans. In carrying out this system, the Jesuits not only contended that they were justified in the employment of such means by the sanctity of the object they were to accomplish, but they derived encouragement and facility from the many points of resemblance presented by the religion of their own church, as compared with the practices of the idolatry which they came to overthrow. 'If,' says the Abbé Dubois, himself a Roman Catholic missionary in India, 'any one of the several modes of christian worship be calculated more than another to make an impression and gain ground in India, it is no

doubt the Catholic form, which Protestants call idolatry.' Its external pomp and show are well suited to the genius and dispositions of the natives. It has a *poaja*, or sacrifice, processions, images, and statues; *tirtan*, or holy water; feasts, fasts, and prayers for the dead; invocation of saints and other practices which bear more or less resemblance to that of the Hindoos. Of those facilities and coincidences the Jesuits availed themselves to the utmost; they conducted the images of the Virgin and the Saviour on triumphal cars, imitated from the orgies of Jaggernath; they introduced the dances of the brahmanical rites into the ceremonial of the church; and, in fine, by a system of mingled deception and conformity, and a life of indescribable privation, they succeeded in superseding the authority and the influence of the Franciscans throughout Southern India, and enlisting multitudes of nominal converts to the church.—*Sir James Emmerson Tennent.*

THE CHRISTIAN PULPIT.

No. III.

HAMMERING OUT NEW TRUTHS.

Some may wonder why, amidst all the improvements and discoveries, and progress in the arts and sciences—in navigating the ocean, travelling the country, and communicating intelligence, I should not in fifty years' study of theology, have hammered out some new ism, have discovered some new truth, or some new precept, or new way and power by which to convert and save men. But three considerations show us why religious truth and moral law will remain the same in every age. 1. God the lawgiver, is without variableness or shadow of turning. 2. The Lord Jesus Christ our Saviour is, by the apostle, declared to be the same, yesterday, today, and for ever. 3. Man remains the same apostate, rational, accountable creature, as when God said of him, 'his heart is evil from his youth up.' Now all the prominent and essential truths of the Bible respect these three objects,

which remain the same; and the moral precepts which constitute the law of God, and which result from the relation of these objects, can never change. When God changes, and Christ, and when man is born a *holy*, or an *irrational* creature, then divine truth will change, and so will moral law; and public religious instruction must become another thing, than what it was fifty years since, and another from what it now ought to be.—Until all these great objects undergo an essential change, and God, and Christ, and man, become other sort of beings, we shall have no new religious truth or moral law, than what the christian church have long known. And until such a revolution be effected in the intellectual and moral universe, as never has been, and never *can* be, we must be content with the perfectly intelligible revelation God has made of himself in the Scriptures.—*Dr. Snell's Semi-Centennial Sermon.*

APPLYING POINTED SERMONS.

THERE are times of feverish excitement and controversy in almost every place. Some are curious, at such times, to ascertain what the minister thinks, and which side of the controverted subject he espouses, and whom he thinks to blame. Active and warm men, at such seasons, are apt to think the minister is pointed in his sermons. 'He aimed at me, without doubt—he wrote that discourse with a design to do me injury.' And all understand that it is somewhat difficult not to imbibe the spirit of the controversy. To avoid all manifestation of such a spirit in public discourses, I have frequently for prudential reasons, delivered those which were written many years before. This measure has brought out some curious facts. Individuals have told others that my discourses were pointed; they have in some instances given me to understand that I had been aiming at them; when the truth was, the sermons had been written ten, twenty, or thirty years before I ever heard that there were such beings in existence. Such an instance, I understand occurred last winter. The sermon was founded upon Elijah's prayer that there might be no rain in Israel for three years and six months. The sermon was written twenty-five years before, and delivered almost verbatim, and no objection was then made to the sentiment, and no one complained of any personal design. The pointedness of the sermon was given it by existing circumstances, and not by the author. Such cases furnish a caution to people not to complain of pointed sermons, especially when they sit under the instructions of an aged minister.—*Ibid.*

BOISTEROUS PREACHING.

A celebrated divine who was remarkable in the first period of his ministry, for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change. He answered, 'When I was young, I thought it was *thunder* that killed the people; but when I grew

wiser, I discovered that it was the *lightning*; so I determined to thunder less and lighten more in future.' It is a pity all preachers had not made the same discovery.

A MINISTERIAL LETTER TO AN UNFORGIVING CHRISTIAN.

ALLOW me to address a letter to you on a subject which I deem of much importance. In doing so nothing more is expected or intended than to stir up your mind to the remembrance of things you already know.

In Scripture we are commanded to lay aside every weight which impedes our progress in holiness, and among these weights nothing is more cumbrous than an *unforgiving temper*. Few things are so easily excused and none are more detrimental to piety than this unlovely and unholy disposition. Its influence is to blind the mind, to harden the heart, and 'shut out from the bosom of its possessor all those generous and noble sympathies which feel for human frailties and upon which God looks well pleased. It makes his soul like a barren desert of the north where cold winds continually moan—where darkness and storms abide and where no foot of beast or man ever presses the hard, rough soil, except from necessity.

You say it is hard to forgive. So indeed it is. Human nature is proud and imperious, and brooks an offence not easily. Its voice ever since the days of Cain has been, '*Vengeance is sweet.*' But human nature in this respect must be subdued; it must learn the god-like lesson of forgiveness. It may be slow to learn, but learn it must. If it require a long, patient, and vigorous course of treatment, this it must receive. You may not be able to lay aside an unforgiving temper at once; it may be your besetting sin; it may follow you for years. But you must lay it aside; it must not dwell in your heart; it must not control your conduct. Speak I the truth?

You say that you are angry with those only who are your enemies. Are you to forgive only your friends? If so, what do you more than others? Do not even publicans and sinners forgive their friends? Does not the school of Christ teach you a higher lesson? What

does the Master say? 'Love your enemies, do good to them that hate you.' The New Testament is full of such heavenly lessons. Dost thou read and understand them? Again, what does the example of the Master teach? Look at him on the cross! Listen to his dying accents; he is surrounded by his enemies. If he had felt towards them as some of his professed disciples feel towards their enemies, hell from beneath would have moved to receive them. But listen to him, and learn from his example. See he lifts his dying eyes towards heaven, and prays, 'Father, forgive them, they know not what they do.' Do you pray thus for your enemies? Besides this, the Saviour laid down his life for his enemies! Can an unforgiving temper have the most distant resemblance to the spirit of the cross? Can an unforgiving man be a christian? If your enemies have injured you, God knows it, and will repair the wrong inflicted upon you. You need not weary your puny arm in holding or hurling the bolts of vengeance. If your enemy hunger, feed him; if he thirst, give him drink. Forgive him and do him good.

Are you certain that the sweep of your unforgiving temper does not reach the christian brotherhood, those who are your brethren? Why is it that you do not speak to some of them; or if you do, why are you so cold and distant; why that frown upon your brow? These brethren have, in their weakness, injured you, and you instead of forgiving them, as God for Christ's sake has forgiven you, 'hold a grudge' against them, and this is the meaning of that vengeful disregard in your very looks. You say that you can forgive but cannot forget. What do mean by this stereotyped expression? It is often used and smells too much of the pit to be used by a christian man. If you mean that the injury you have sustained is of such an aggravated nature that memory cannot dismiss the recollection of it—if you mean that in spite of all your efforts to forget the offence and forgive the offender—the injury still clings to your memory, then the phrase is less objectionable. If you cannot possibly forget, after repeated trials, this is more your misfortune than your fault. But I believe that the persons who make use of such an expression generally mean that

they will lay the injury aside for the present, but will use it hereafter. I have in my mind's eye now some persons who 'forgive but can't forget,' and they cannot speak of a person who offended them years ago, without bringing up the old injury and discussing it with all the seeming relish of bitter enemies; they become as much exasperated and feel as hard towards the offender as though the injury had never been forgiven. And I know others of the same class who do not go so far as this, but they always act with coolness towards the persons who once offended them; they cannot be friendly nor sociable with them, and you can easily see that there is not that warm interchange of affection which there should be. Yet they say they have forgiven. Such forgiveness is a mere farce; it is a device of Satan; there is enmity in the heart still. You cannot forget! Why? The injuries you have sustained are such as a *christian* memory should forget. They are nothing more than common grievances; such as every man has to suffer, and such as a common share of christian philosophy should dismiss as unworthy of a christian's attention. Cato, with nothing but heathen philosophy, could forget an injury done him. Cannot you do likewise, being as you profess to be under the instructions of a higher philosophy? You have been insulted, slandered, treated with disrespect; so is every man in his life time. These are common afflictions. Must a christian fret and torment himself, and hold malice because of such ordinary grievances. No, my brother, higher and more noble themes demand your thought. Disentangle yourself from that unforgiving temper, and rise to a purer atmosphere and survey sublimer scenes.

Here is another thought. Are you willing that God should forgive you in this manner? Do you wish to be pardoned by the Almighty as you pardon others? When you say in your petition, '*Forgive me as I forgive them that sin against me,*' do you consider what you are praying for? You really say, '*Forgive my sins but do not forget them.*' Are you willing that God should remember your sins in the same manner in which you remember your brother's sins? I know you are not. You could not be happy if, when you confessed your sins before God, you heard a voice from hea-

ven's pure throne, saying, 'I have forgiven but I have not forgotten.' God says he will remember his people's iniquities no more. You could not die with composure if you knew that the Judge would remember your sins against you.

I might say much more but my sheet is nearly full. I hope these remarks will be read, and I hope they will lead your thoughts further into the subject than I have gone. An unforgiving temper is the curse of the world and the church, and would be the curse of heaven, were it permitted to enter there. Learn, therefore, my brother, to forgive.

Never let the sun go down on your wrath. Learn also to forget an injury. Never allow your brother's faults to lodge in your bosom, and to irritate and inflame your mind with unkind feelings. Forgive as you would wish to be forgiven.

I close with a fervent desire that you and I and all God's people may be able to lay aside this weight which impedes the work of grace so much—which hinders our prayers and drives love from the brotherhood. To err is human; to forgive, divine. Let us imitate the divine.

ONE OF DR. HUMPHREY'S PASTORAL LETTERS.

GIVE YOUR PASTOR A LIBERAL SUPPORT.

MY DEAR AND RESPECTED FRIENDS: I put this down rather as a *text* for my present letter, than to stir you up to your duty in this regard. I can testify to your liberality, during my pastoral connection with the church and society in P.; and I am happy to know, that you have taken good care of my younger brethren, who have since been 'set over you in the Lord.' But there are those, who have not so well considered the subject as you have, and who I hope will 'suffer the word of exhortation.'

I have sometimes wished that ministers and their families could live upon air, or that the ravens might be sent to feed them as they did Elijah; but my sober judgment tells me, that it is a great deal better for the churches and congregations to support them. Account for it as we may, it is a fact, that what costs us nothing, is almost always undervalued. You would not be half so likely to attend public worship steadily, and to value the privilege, if you paid nothing to sustain religious institutions, as you are now. But I waive this point for the present.

Ministers must be supported somehow. The ravens will not come and bring them food. They must either earn their living by trade or manual labour as they go along, or live upon their patrimony, or be maintained by their people. Patrimony, in general, they have none: they have expended all they had, and more, in getting an education. And if they

had a little left, would you take it from them to save your money?—would you impoverish their wives and children, to leave a little more property to yours? No, I am sure you would not. Shall your pastor, then, go into the field and earn his bread there by the sweat of his brow? He might do it. Most of us were brought up to work, and should esteem it no hardship to put our hand to the plough or the scythe; and peradventure, some who think us lazy, might find it as much as they could conveniently do to keep up with us. But how then should we 'fulfil our ministry'? Every faithful pastor, as I have shown in former letters, has more on his hands than he can do, in the appropriate sphere of his labours. What did Paul say to his son Timothy? 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all.' See how full and explicit the apostle is; and what he enjoined upon Timothy, he virtually enjoins upon your pastor, and upon the whole class of christian ministers. Reading and study are quite as necessary in the nineteenth century, as they were in the first. There may be exceptions to the general rule. On missionary ground, there certainly are; and in very feeble parishes, it may be

the duty of ministers for a time to support themselves in part, by manual labour, rather than leave the people to be 'scattered as sheep without a shepherd.' But the general rule, or rather the injunction, is, 'Give thyself wholly to these things': 'make full proof of thy ministry.'

Now duties, as between a pastor and his congregation, are reciprocal. If he is bound to devote himself wholly to them, they are bound, in reason and justice, to support him liberally. Indeed, if he spends all his time and strength in their service, they *must* support him; for he cannot work in the study, any more than in the field, without food and raiment. And why should not ministers of the gospel be paid for their labour, as all other classes of men are? There never was a more miserable appeal to vulgar prejudice, than to brand a man as a *hireling*, because he receives pay for preaching. Why should he not be paid, as well as the lawyer, or the physician, or the day labourer? Does he not work as hard, and wear out as soon? Has he not a family to provide for, and does not reason teach that he is bound in some way to make his labour available for the support of those who are dependent upon him? If a pastor who is enabled by his salary to give himself wholly to the duties of his office, is a hireling, so is every other man who is paid for his time and labour, whether in the field, the shop, the school-room, the court house, or the senate chamber. No reason in the world can be given, why one class of men should work for nothing, or be stigmatized as hirelings when they are paid, any more than all other classes. I take it for granted, that the most sordid and denunciatory *Come-outer* has heard of the golden rule; and let somebody ask him whether, if he had spent ten years and all his patrimony in preparing for the ministry, he would not think himself entitled to a comfortable maintenance, while devoting himself to its arduous duties. This question, if fairly met, will supersede the necessity of all further argument. It admits of but one sane answer. The most rabid declaimer against hireling ministers knows, if he knows anything, that were he in their circumstances, he would think the people for whom he laboured bound to support him, if they were able. It is one of the plainest dictates of common justice and honest re-

iprocity, that those who serve us faithfully in any capacity, should be paid for their services.

And what saith the Scripture? How was it with the priests under the law—Aaron and his sons, and his son's sons, throughout all their generations? God himself made ample provision for them out of the tithes which the people were required to bring to his altar; nor do I remember that in the most degenerate times under the Jewish dispensation, any complaint was made against the divine arrangement, so far as the support of the priesthood was concerned. Turn, for your own satisfaction, to the 6th and 7th chapters of Leviticus; also to the 18th of Numbers, and to Deut. 10th and 18th.

Still more full and explicit are the teachings of the New Testament, with regard to the duty of supporting the christian ministry. The apostle Paul, in his 1st Epistle to the Corinthians, takes the matter up and settles the question once for all, in the following emphatic appeal and decision, as he was 'moved by the Holy Ghost.'

'Have we not power to eat and to drink? Who goeth a warfare at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?' 'Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn.' 'If we have sown unto spiritual things, is it a great thing if we shall reap your carnal things? Do we not know, that they which minister about holy things live of the things of the temple, and they who wait at the altar are partakers with the altar? *Even so hath God ordained, that they who preach the gospel should live of the gospel.*

I will not add a word by way of comment, as if there was any room for misunderstanding the apostle here. It is the will of God, that ministers who labour faithfully for the spiritual good of their people, should be supported by them.

How much ministers should receive, depends upon the expenses of living in their respective parishes, and partly also upon the ability of their congregations. It costs twice or thrice as much to live in some places, as in others. A salary

which is ample and generous in the country, would be quite inadequate in the city; and where a society is small and poor, and does what it can, a pastor ought to be contented with less than he would have a right to expect and demand, if it were large and wealthy. I am no advocate for great salaries. It is safer for the cause of religion, and better for the ministers themselves, to have their stipends too small than too large. If I thought there was any danger of their growing rich on their salaries, I should be very sorry for it. I hope the time will never come in this country, when they will be 'as fat as stalled theology' is, in the cathedrals of London, York, and Durham. It would be one of the greatest curses that could befall the American church. If we must have one or the other, starvation in the pulpit is a less evil than plethora. But let us not have either. 'Give me neither poverty nor riches.' How can a minister give his time and thought wholly to his sacred calling, when he is running behind-hand every year, or is obliged to shift and scrimp every way, to eke out his scanty salary? How can he, with a clear conscience, struggle on and contract debts, which he has no reasonable prospect of being able to pay? As an honest expounder of Scripture, what can he do with that passage in Paul, 'He that provideth not for his own, especially for those of his own house, hath denied the faith, and is worse than an infidel.' Be assured, my friends, there are trials of this sort in our profession, 'with which no stranger intermeddeth.' Some of the most humble and devoted servants of Christ, are exceedingly perplexed to know what to do. They have growing families, and of course their necessary expenses are annually increasing.

They have already carried retrenchment to the lowest point which is consistent with their respectability and usefulness. For want of that assistance which money alone can procure, their wives are worn out with family cares and toils. They know that their people are abundantly able to support them comfortably; but they cannot ask for more salary, without exposing themselves to the charge of extravagance, or breaking their contract; and so they brood in silence over their embarrassments, and struggle on. Too well do they know, that were they to ask for any relief, or utter a word of complaint, many in their congregations would wonder what they can do with so much money as they receive already; would perhaps throw in their certificates, or if not, would ever after look upon them with an evil and jealous eye. Rather than place himself in such a false position, and expose the ministry to reproach, many a pastor subjects himself and family to straits and inconveniences, which few of his supporters would be willing to submit to.

They alone who depend entirely upon fixed salaries, and are obliged to buy every thing, know what it costs to maintain a family. Nothing is more difficult, than to persuade the farmers in our rural congregations, that were they to change places with their ministers, they would find any difficulty in making the two ends of the year meet, and lay up money besides. It is not in general because they wish to screw their pastors down to the lowest farthing. They honestly believe that the salaries are quite high enough, and it is hardly possible that anything but the experience which they can never have, will convince them of their error.

BIOGRAPHICAL SKETCHES OF INTERESTING CHARACTERS.

No. VI.

REMINISCENCES OF THE ENGLISH PULPIT.

(From an American Paper.)

WE have often been requested by friends in this country to furnish some reminiscences of the great and good men who have adorned the English

pulpit in the early part of this century, and who were so honoured by the Head of the church, as to be employed by him in laying the broad and deep

foundations of the great agencies of mercy, which are destined to bring back this ruined world to more than its pristine excellence and glory. These great lights of the church it was our happiness to listen to, and with many of them to have a personal acquaintance from early childhood. Perhaps our connection with these columns affords a favourable and fitting opportunity to collect some remembrance of bygone days and precious privileges, for the gratification of those who have a desire to know what they can of the lights with which the great Sun of righteousness has illuminated the various departments of his British Israel.

A large city is generally favoured with the richest gifts which God has imparted to the ministry, and the city in which we passed the early period of life was peculiarly distinguished by the fervid eloquence and profound learning of Biddulph and Day of the Church—Ryland, Roberts, Foster, and Hall, of the Baptists—Thorp, Lowel, and Leif-child of the Independents, or as we say here, Congregationalists,—while in the Methodist chapels we well remember the labours of Adam Clarke, John Pawson, Samuel Highfield, Richard Reece, Samuel Bradburn, the Woods, the Taylors, Bunting, and Watson, that prince of the pulpit. The anniversaries always brought the glory of the churches, men whose names are never to be forgotten in the annals of Christ's kingdom, as Rowland Hill, Matthew Wilks, William Jay, Dr. Waugh, Daniel Wilson, J. W. Cunningham, Dr. Bogue, Dr. Raffles, Dr. Collyer, William Winterbottom, and a host of other worthies. We are commanded to keep in remembrance those who have spoken to us the words of life, and the labours of these giants in the church will never be forgotten by such as listened to them. It is of these men, we propose occasionally to converse with our readers.

We shall now try to give a view of a remarkable man, who, for more than half a century, filled a large space in the observation of the christian world, **THE REV. MATTHEW WILKS**, pastor of the churches originally gathered by George Whitfield, at Tottenham Court chapel, and the Tabernacle, London.

Mr. Wilks was born at Gibraltar, in

1746. He was savingly converted under the ministry of Mr. Percy, in 1771, at West Bromwich, and became a student for the ministry at Trevecca College, under the patronage of Lady Huntingdon. In 1775, he became successor to Whitfield, and occupied his pulpits. This post he filled for fifty-three years. Mr. Wilks was called to labour at a remarkable period; darkness covered the kingdom, and few able ministers were to be found in the pale of the established church. Yet God had his witnesses—a Newton, Venn, Berridge, Scott, were the salt that saved the mass. In 1792, and 1795, arose the Baptist Missionary Society, and the London Missionary Society. Men of God wakened up to the wants of a world; and Wilks was one of the very first who cried out, 'the world for the Son of God!' He was no passive spectator of great events, he was an active labourer in the vineyard.

Mr. Wilks was one of the originators of the Theological School at Hoxton, (now Highbury College), and he was an energetic supporter of Cheshunt College, and Newport Pagnel Academy, whilst to him belongs the credit of founding the Hackney Academy. To him also was a large share allotted of the honour and toil of commencing the Evangelical Magazine, and he for years conducted its biographical department. The mission called out his mightiest energies; his house was the rendezvous of the early missionaries. Mr. Wilks was the parent of 'the Protestant Society for the protection of religious liberty.' To the Tract Society he was a devoted friend; and the Female Penitentiary and the Irish Evangelical Society both received their warmest advocacy from his lips.

The reputation of Matthew Wilks as a preacher was very great; his name would in all parts of England command a large audience. That Mr. Wilks was eccentric, may not be denied, but it admits of doubt whether his popularity depended upon the display of his occasional oddities. We are rather disposed to think that his excellence as a preacher was the true secret of his acceptance. Rarely indeed did he preach a sermon that was carelessly gotten up. He was a pains-

taking man, his analysis was always lucid, and he was ever master of the subject which he handled, and especially of so much of the subject as he proposed to discuss. His mind was strong and vigorous, and his powers of discrimination remarkable. In the delineation of character we never knew his superior; his discourses insulated his audience, and it is difficult to conceive of a ministry more terrible than his to the hypocrite in Zion. Mr. Wilks was most intimately acquainted with the movements and workings of the mind; and his intercourse with men evinced his intimacy with that mystery of mysteries, 'a naked human heart.' All Mr. Wilks's pulpit preparations were made on a half sheet of letter paper—a volume of these would prove of great service to the ministry, and be advantageous to christians. This gentleman was brother to Mark Wilks, the pastor of a Baptist church at Norwich, who was also eminent as a preacher and somewhat attached to politics, in which he was a decided liberal. Some twenty-five or thirty years ago, they were both engaged as occasional supplies in a city in the West of England, and on a Sabbath day morning, at seven o'clock, Matthew was preaching to a congregation which always meets at that hour, and composed of pious people from various churches of the city. Mark Wilks was an auditor, and sat directly in front of his brother. The preacher's text was, 'Fear thou not, for I am with thee!' Looking at his hearers in the gallery he affectionately exclaimed, 'There is news for you, did ye hear it?'—the same remark was made to the congregation below, and then with solemn emphasis he addressed his aged brother. 'I am thy God!' 'Oh, Mark, there is news for you, did you ever hear better?'

Mr. Wilks was tall, and in his late years, became rather corpulent; his countenance was one of peculiar shrewdness and sagacity—he had a broad brow, keen eye, and his voice was harsh to the ear of a stranger; and to those who did not know the kindness of his heart he was an object of fear rather than love. A more tender spirit is rarely found: only let the widow, the orphan, the outcast, be brought before

him, and christian kindness flowed around them. It is worthy of notice that he usually read the Bible through four times a year. In his doctrinal views he was a moderate Calvinist, but every sermon was a recognition of a Saviour. It would have been as difficult for him to believe that there was no road connecting the smallest village in England with London, as to believe that any topic in the Bible was to be viewed without connection with the Son of God. Mr. Wilks departed this life, Feb. 1829.

A POPIISH CHARM.

PRIESTLY KNAVERY AND POPIISH DELUSION.

IN the course of an address delivered at the recent anniversary of the City Tract Society, at the Broadway Tabernacle, the following illustration of priestly knavery and popish delusion was related by the Rev. Mr. Dowling.

Holding up before the audience, a small and well-worn triangular leather bag, with a string attached by which it might be worn around the neck, said the speaker, 'A few days after the races on the Long Island race course, held in the course of last summer, this article was picked up by a friend of mine who was passing that way. When found, it was carefully stitched on each side. Upon cutting a few stitches, we found in the inside, carefully folded, this small piece of paper, with a few verses from the gospel of John, printed in Latin. Inside of that, we found another very small piece of tissue paper, containing a minute portion of some greasy substance, probably holy oil, with which the paper was stained. Suspecting that this was some Romish charm, we carried it to an ignorant but honest-hearted Irish domestic, only a few months from her native land, who lived in the family of the finder. This honest-hearted victim of popish delusion had always been more than usually communicative in relation to her religious belief and to the power of the 'holy praists,' and we thought likely she would tell us what she knew about it, when the following dialogue ensued. The first expression of the girl, after looking at the article, and hearing told where it had been found, was as follows:

'Lord Almighty! sure enough, and some poor soul is suffering for the want of that same to-night.'

'But what do you call it? Mary.'

'Call it! why sure, and isn't it the poor crater's *gospel* that he's lost?'

'Oh, you call it a *gospel*, do you? but what's the use of it?'

'Is it the use, you'd be asking? Faith, and no evil could befall ye as long as ye'd got that round ye'r neck.'

'But what good would it do any one to wear this? Mary.'

'Didn't I get one of the praist whin I lift Ireland? and sure, didn't his riverance tell me that while I had that same, the ship could not sink, nor burn, nor be cast away? Sure, and if ye wear that, ye can't fall nor die suddenly, and no accident can happen to you.'

'How much did the priest charge you for your *gospel*? Mary.'

'Faith and I paid him just tin shilling for it.'

'Ten shillings! but is not that rather a high price?'

'And hasn't it done me more than tin shilling of good? besides there's only a partic'lar season of the year when the praist can make them; and thin, he can only make them from the time the clock begins to strike 12, till the time it laves off, or else they lose their virtue.'

'But, Mary, do you really believe that one of these *gospels* can do you all the good you speak of?'

'Indade and I do, sir. Wasn't there a man that lived in John street Ameriky, that had the bad luck to lose his *gospel*, and sure enough, didn't he die in just a fortnight from that same day?'

'And do you think that his losing his *gospel* was the cause of his death? Mary.'

'Sure, and what else was it? Didn't he go, after he was dead, right over to his ould mother in Ireland and tell her he was dead because he lost his *gospel*? And didn't his spirit tell the mother to go to the praist and buy one for another brother that was living in Ameriky, and if she did not go by a certain day, he would die too? Poor ould crater! she made up her mind she'd go and get some money and buy

a *gospel* for her other son, but forgot it till the day came, and then went off to his riverance and got one; but it was just too late. The next letter that came from Ameriky told her that he'd died the very day that the brother's spirit had said!'

After relating this dialogue to the audience Mr. Dowling remarked that this account was given by the poor deluded Roman Catholic in a tone of the deepest seriousness and sincerity; and he had not the slightest doubt that in relation to her purchasing the *gospel* of the priest she spoke the literal truth, and that the outrageous story about the two men had been told her by the priestly knaves who thus imposed on her simple credulity, and that she believed every word of it.—*N. Y. Evangelist.*

OVERCOMING EVIL WITH GOOD.

THE late Dr. Bowditch of Salem, Mass., was a man as eminent for his great and useful talents, as he was beloved by all who were acquainted with him. An instance is related of him, which is a complete manifestation of the command, 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head.'

'Dr. Bowditch had been preparing a plan of Salem, which he intended soon to publish. It had been the fruit of much labour and care. By some means or other an individual in town had surreptitiously got possession of it, and had the audacity to issue proposals to publish it as his own. This was too much for Dr. Bowditch to bear. He instantly went to the person and burst out into the following strain:—"You villian, how dare you do this? If you presume to proceed any further in this business I will prosecute you to the utmost extent of the law." The poor fellow cowered before the storm of his indignation and was silent—for his wrath was terrible. Dr. Bowditch went home, and slept on it; and the next day, hearing from some authentic source that the man was extremely poor, and had probably been driven

by the necessities of his family to commit this audacious plagiarism, his feelings were touched, his heart relented, his anger melted away like wax. He went to him again, and said, 'Sir you did very wrong, and you knew it, to appropriate to your own use and benefit the fruit of my labors. But I understand you are poor, and have a family to support. I feel for you, and will help you. That plan is unfinished, and contains errors that would have disgraced you and me, had it been published in the state in which you found it. I'll tell you what I will do. I will finish the plan; I will correct the errors, and then you shall publish it for your own benefit, and I will head the subscription list with my name.'"

This simple fact adds great glory to the memory of this eminent man. It shows that he could command his passions so as to forgive the person who had wronged him, and to overcome him with unexpected kindness. In this respect he was greater than Alexander—for in all the pride and luxury of a mighty nation, Alexander, with enslaved kings at his feet, was a slave to himself; but Bowditch smothered his rising wrath, and overcome evil with good, and that too in a most substantial manner. Was not his conduct very beautiful, more noble than though he had exerted every effort to crush the man who was driven by poverty to the commission of a wrong act? Surely!—it was noble, and worthy of all imitation.—*Religious Herald*.

THE NEED OF DEEPER PIETY.

THERE have probably been few periods in the history of the christian church, when its members have not felt and confessed the necessity of a deeper piety than they had attained.

The necessity itself is a complex one, and arises in part from direct obligation resting upon christians to cultivate a piety corresponding to the Scripture standard, and in part from the fact that the work the church is to do, cannot be done effectually without such piety. At the present time, this necessity is felt and confessed in our churches, almost or quite universally. I do not mean in Baptist churches ex-

clusively, but in those of all names holding evangelical doctrines. The clear perception of it has produced that admirable work recently given to the world by John Angell James, 'The Church in Earnest,' which I should rejoice to see in the hands of every professor of evangelical religion, so excellent is its spirit, and so well does the author exemplify the earnestness he inculcates. The feeling of this need is deepened in these days of wide-spread influence and energetic action, by the responsibility accumulated upon the church, in the wonderful providence of God, as it lifts the veil which has heretofore hidden from her sight her neglected inheritance. It finds expression in the sanctuaries of public worship, and in the closet; in the prayer-meeting, and at the family altar; in the social conference of the church, and to some extent in the more private communings of individual christians.

Wherefore, then, urge and plead a necessity which every one admits? A pertinent question, but to be answered mainly by an appeal to the christian good sense of those who ask it. If christians felt it deeply enough, and universally enough, to take instant measures to remedy the evil, (the remedy being within their reach,) no pleas, and no motives would be needed; but one of the very deficiencies confessed and deplored, is the superficial character of our christian emotions, as manifested in a want of corresponding action, so that by general confession we do not *feel* as we ought the very necessity which we *admit*, and it is therefore relevant to present motives urging christians to seek a deeper piety.

Christian professor, allow me in brotherly love to remind you of one or two principles which have a bearing upon your own duty in this respect. You are a member of a church of Christ, and in common with your fellow-members have mourned over the want of a deeper piety in that church,—I will not say declension, for there may be no very palpable declension within its bounds; nor will I say coldness, for none of its members may be icicles; but deep piety is the thing wanted. You have been dissatisfied

with the want of fervour in devotion, as you meet your brethren at the meeting for prayer, in yourself, as well as in them; you have looked at their lives, and the features wherein consisted their likeness to the Master, if not few, were superficial, in you and in them; you have looked round upon them at the table of a Saviour's love, where you feel, if you ever do, and while you wept for yourself, you wept for them, and for the honour of your Lord and theirs. You have felt, and still feel, that guilt attaches to yourself, and it does. It attaches to you for the low state of piety in the church of which you are a member.

Does it startle you that I assent to the guilt you confess and weep for? Or do you ask, 'are their hearts in my keeping?' You have a direct influence upon their piety, which you are bound to use, and neglecting to do it, you incur great guilt. But it is not to this I refer. I do not charge you as principal, but as accessory. The principle is acknowledged that the piety of a church is the aggregate of that of its members, in sustaining and increasing which, besides whatever may be gained by associating influence, each one rests on an individual basis, and has an individual responsibility. You know the standard to which the piety of the church should be raised, and have not done your part; you are therefore accessory to the sin.

An acclivity is before you, and the Master bids you climb. You have made some small progress, and have a faint desire to go upward, but the church is at the same level with yourself, and gazing at the height above, you lie supinely and weep that you and it are no higher. What do you where you are? Up, and climb. If the church will not go with you, up and climb *without* the church. Let no elevation above you, and no difficulties in the way, deter; let no height already attained, satisfy you. The summit is the place for rest, the only point at which you have any right to cease climbing.

One more thought, allow me to suggest, and I will lay down my pen. Such is our nature, that we transmit to the generations that come after us, our

own characteristics. Physical peculiarities may often be traced through several generations, and the same is true of intellectual and moral qualities. An analogous principle has its seat of operations in our spiritual nature. We are constantly transmitting to posterity our own type of piety. The truth of this proposition will not be doubted, for history and observation teach it, and the language we ourselves often use, recognizes it. Nor is its application confined to a few successive generations, but to the day of complete triumph of Christ's kingdom in this world, must its influence be felt.

Christian professor, what is the type of piety which will be reproduced through your influence? Are you willing to see along the stream of time, a succession of superficial, half-way christians, mourning over languid graces, and low attainments, and recognize in them a reproduction of the spirit you yourself possess? Such must be the fruit of that piety which multitudes now exhibit, if it come to its legitimate result. I do not forget that God by his sovereign grace, can interpose when and how he will, but I remember that the responsibility to do, rests on us as though all depended on our action.

Or would you rather look upon a chain, reaching to the end of time, of christian men, deep-toned in their piety and of energy and vigour in action, and know them for your successors? Then cultivate such piety and energy yourself, for these characteristics are not only compatible, they are necessary concomitants. Cultivate a type of piety which you will not be ashamed to have others copy. You need it yourself, the whole church needs it; her great mission in the world, if it ever be fulfilled, demands it; the Head of the church claims it of you. He claims only what you have promised: forget not your solemn vows; remember, O! *remember your covenant.* D. W.

COMING LATE TO CHURCH

BY THE REV. DR. HUMPHREY.

Some people are always behind-hand in every thing. It is their habit.

They sit up late at night and rise late in the morning, especially on the Sabbath; and it is ten o'clock before they are aware of it. The bell rings, and then they are in a great hurry—but after all do not get to the place of worship till the service has commenced. They meant to have been in season, but something happened to detain them; and so something almost always happens, and *will* happen, till they put their clocks half an hour forward, or resort to some other expedient to quicken their dilatoriness. Viewed in every light, this is a great fault. In all ordinary cases, families can be punctual on the Sabbath, if they please. Even when the mornings are shortest, and they live several miles from the church, by making suitable arrangements and rising early, they can be in good season, as many such families always are.

If it is our duty to attend public worship at all, it is a duty to be in our seats when the exercises commence. How can our thoughts be collected, and our minds suitably composed, if we do not enter the house till the middle of the first Psalm, or till the first prayer is half through? What right have we to expect that God will meet us with a blessing, if we do not punctually meet him in the place and in the way of his appointment? Will he wait for us when we are stupidly lagging behind the time; or will he withdraw his presence and withhold his blessing? Those who can say with David, 'I was glad when they said unto me, Let us go into the house of the Lord,' will never be late if they can avoid it. It

is a great fault—a grievous sin. Emphatically it is great and grievous, when families come in late, and march with their rustling silks up the broad aisle, to draw all the eyes of the congregation upon them. Is this an uncharitable supposition? I am afraid not. I think I have known persons who *seemed*, at any rate, to court this sort of notoriety—who were so far from making it a part of their religion not to disturb others in their devotions, that it was a matter of calculation, not to come in till the whole congregation was seated and ready to receive them.

And this leads me to notice another fault, which you will bear me witness is very common, and which I am sure ought to be corrected, even before it is mentioned. I mean the habit of looking round to see the late comers, as one after another they open and shut the door, and march up to their pews. Sometimes you will see half the eyes in the congregation turned upon them, in the midst of the most heart-stirring hymn or devout prayer. This is a fault which needs only to be mentioned, to put every serious and conscientious worshipper upon his guard. The great fault of our neighbours in coming late to public worship, affords us no excuse for withdrawing our attention from the service which is going on, to escort them the whole length of the church, and see them safely seated in their respective pews. It is a certain sign that those who go ever so early are not much interested in the worship, when their eyes and thoughts are thus easily diverted.—*Puritan.*

POETRY.

DAY IS BREAKING.

BY G. LINNÆUS BANKS.

DAY is breaking

On the mountain tops of Time,
As they stand, head bared and hoary,
Watching, from their heights sublime,
The new Morning upward climb,
In its resplendent glory.

DAY is breaking!

Like a bubbling sea of light
Stretching over Time's dark ocean;
And the darkness of the Night
Melts before its gathering might,
Like a spectral thing in motion.

DAY is breaking!

As, when in some pleasant dream,
The Soul goes forth exploring,
And Heaven's pavements windows seem,
Through which in one eternal beam,
Its light on earth is pouring.

DAY is breaking!

Like a host of Angels bent
On some divine commission;
And o'er the cloudless firmament
It spreadeth as a rainbow sent,
On its Angelic mission.

DAY is breaking!

In the valleys, on the hills,
The earth is as an infant swathed in
brightness;

And the rivers and the rills
 With a sparkling joy it fills,
 As to lyric measure turns their rippling
 lightness.

Day is breaking !
 And the glad some, early bird,
 As a ray of morn, distilled in music,
 singing
 Through the welkin far is heard,
 Thrilling like the parting word
 Of a lover, to his earthly idol clinging.

Day is breaking !
 And the wicket of the Soul
 Thrown back, that they may enter,
 while it proudly
 Drinks in the sun waves as they roll,
 And pointing to the Past's dark scroll,
 Calls on the future loudly.

Day is breaking !
 The Mind's flood-gates are opened wide,
 And Light in torrents rushing,
 O'erpowers the gaze of Pomp and Pride,
 Hurls Wrong and Ignorance aside,
 With its impetuous gushing.

Day is breaking !
 And from the grave of other years,
 In new birth Man is waking,
 Who o'er the dust of Death uprears
 His face bedecked with smiles, not tears,
 For Mankind's day is breaking.

Day is breaking !
 And with a giant conqu'ring shout,
 Released from gloom and danger,
 The spirit of true Man leaps out,
 Beyond the paths of fear and doubt,
 To Good no more a stranger.

Day is breaking !
 In the dark unhealthy mine ;
 Around the fact'ry wheel and labourer's
 dwelling
 Bright hopes and great achievements shine,
 Inspiring energy divine
 With which his breast, for purpose pure
 is swelling.

Day is breaking !
 A crimson rust feeds on the sword,
 Devoured with blood of its own shed-
 ding ;

And where the cannon thund'ring roared,
 To nobler Peace and Self restored,
 Man, by the light of God is treading.

Day is breaking !
 As a vast earthquake, on the world,
 Fraught with a mighty shaking :
 Grim Prejudice is downward hurled,
 And Truth's bright banner, wide unfurled,
 Proclaims the ' Day is breaking.'

THE SABBATH.

BY GEORGE HERBERT.

O DAY most calm, most bright,
 The fruit of this, the next world's bud,
 Th' indorsement of supreme delight,
 Writ by a friend, and with his blood ;
 The couch of time, care's balm and bay ;
 The week were dark, but for thy light—
 Thy torch doth show the way.

The other days and thou
 Make up one man ; whose face thou art,
 Knocking at heav'n with thy brow :
 The worky-days are the back part ;
 The burden of the week lies there,
 Making the whole to stoop and bow,
 Till thy release appear.

Man had strait forward gone
 To endless death ; but thou dost pull
 And turn us round to look on one,
 Whom, if we were not very dull,
 We could not choose but look on still ;
 Since there is no place so alone,
 The which he doth not fill.

Sundays the pillars are,
 On which Heavens' Palace arched lies :
 The other days fill up the spare
 And hollow room with vanities.
 They are the fruitful bed and borders
 In God's rich garden ; that is bare,
 Which parts their ranks and orders.

The Sundays of Man's life,
 Threaded together on Time's string,
 Make bracelets to adorn the wife
 Of the eternal glorious King.
 On Sunday Heaven's gate stands open ;
 Blessings are plentiful and rife,
 More plentiful than hope.

REVIEW.

A COMMENTARY on the Acts of the Apostles, by C. M. DU VEIL, D.D. Edited for the Hanserd Knolly's Society, with an Historical Introduction, by the Rev. F. A. Cox, D.D., LL.D.

THIS handsome volume, of near six hundred pages, is well worthy of the Society by which it is issued. In itself it is a treasure, especially to a Baptist, because of its learning, and the correct views of its author on a subject which is systematically mystified by the majority of commentators. We are happy to commend to our readers this volume and the society which has issued it. For a small annual subscription, two volumes of old and approved Baptist works are put into their hands. Thus writers whose names should be as household words are preserved from oblivion, and a correct reprint from the original editions is secured.

A brief account of the author of this work, chiefly taken from the introduction, will not be out of place.

Carolus Maria Du Veil, was born of Jewish parents, and was educated by them accordingly. He was led, however, to enquire into the claims and evidences of christianity; and the writings of the Hebrew prophets, compared with those of the evangelists, convinced him that Jesus was the Christ. His father, incensed at this departure from Judaism, attempted to kill him, but he was delivered. He united with the French Catholics, and became a celebrated preacher in the Gallican Church. He received his diploma from the University of Anjou. Being invited to contend with the Huguenots, he was led to direct his enquiries into the differences between popery and protestantism, and this led to his abjuring popery, and fleeing to England. Here he became acquainted with Drs. Sharp, Tillotson, Stillingfleet, Patrick, Lloyd, and Dr. Compton, the then bishop of London. These distinguished ornaments of the English Church, highly esteemed him for his learning and piety and writings, and he was admitted into the English Church. In the library of the bishop of London, Du Veil found some of the works of the English Baptists, which

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he perused, and by which he was led to regard their views and practice as most accordant to the Word of God. A young woman, a Baptist, lived in the bishop's palace, in the capacity of a servant; and through her, Du Veil obtained an interview with Hanserd Knollys, at the house of a nobleman, where he visited. He also became acquainted with several Baptist ministers, and in a short time he renounced pædobaptist principles, and became a member of a Baptist* Church.

His former friends, with the honourable exception of Tillotson, afterwards archbishop of Canterbury, now forsook him, and he had to seek other employment for his support. It was after this that he wrote the Commentary on the Acts of the Apostles, in which he takes occasion, with much learning and accuracy of criticism, to vindicate the principles he had adopted. The work was published in 1684, and is even now of decided value. It will be appreciated by every student in divinity, and especially by every Baptist, for its learned expositions on the baptismal question, and it deserves a place in his select library.

The celebrated Claude, one of the most learned of the French protestants, though a pædobaptist, in acknowledging the receipt of the volume, thus writes to Du Veil,—‘I have perused your Commentary, and I have found in it, as in all your other works, the marks of copious reading, abundance of sense, right reason, and a just and exact understanding; and I do not doubt that this Commentary will be kindly received by the learned, and prove very useful to all those who apply themselves to understand the Scriptures.’

After this, any further commendation would be impertinent.

THE LAND OF PROMISE; or a Topographical Description of the Principal Places in Palestine, and of the Country Eastward of the Jordan: Embracing the Researches of the Most Recent Travellers. Illustrated with a Map and Numerous Engravings. By JOHN

* Query, General Baptist? Why was not this mentioned?

KITTO, D.D. *Author of the History of Ancient and Modern Jerusalem, &c., &c. Tract Society.* 12mo. pp. 336.

THIS useful work, the object of which is to describe every place or site of importance in the Holy Land, as it now appears, possesses an interest from the mode in which the places are brought under our notice. The researches of the most recent travellers are all rendered subservient to the reader's instruction, while he himself is, as it were, a companion of the writer, and takes his journeys, and makes his discoveries, as if for himself. The charm which is thus given to the work, renders it not only readable but inviting and attractive. The Promised Land is divided into districts or provinces, which are successively explored; the present appearances of the chief places in them, their history, &c., being noticed as we pass along. The wood cuts by which the work is illustrated are very numerous.

THE PALACE OF GLASS and the Gathering of the People. *A book for the Exhibition.* W. Jones, 56, Paternoster Row. 18mo. pp. 162.

THE ROYAL EXCHANGE and the Palace of Industry; or the Possible Future of Europe and the World. *In three parts.* W. Jones, 56, Paternoster Row. 18mo. pp. 176.

'THE Great Exhibition' is a wonderful event, and presents in many ways materials for grateful meditation. Whether we contemplate the state of the world which would allow of such an idea being carried out, as this could be only in a time of general peace;—whether we regard the country and place where the Exhibition is held, our own, and the only one, apparently, since the building of Babel, where all the families of the earth could tranquilly and safely assemble;—whether we consider the manner in which the whole scheme has been carried out, in the dignity of the person whose mind conceived the idea, the noble palace of glass created as if by miracle for the reception of the numerous works of nature and of art, or the variety and splendor, the utility and excellence of the products of all nations collected together beneath its roof;—whether we mark the devout and auspicious opening of the Exhibition and the throngs of all nations that have continued to gather that they may behold the wonders of human ingenuity and of divine mercy;—or whether we anti-

cipitate the future and probable influence of this great gathering on the peace, prosperity, and even the evangelization of the world, we find in every view, reasons for devout gratitude to the Giver of all good, and of pleasing anticipations both for England and the world. The volumes before us are a kind of embodiment of these thoughts. The first is divided into six parts. Here we have a reference to the poet's dream, (i.e. Chaucer's,) of a palace of glass as more than realized in Paxton's building: contrasts between the past and the present: voices of hope and warning: associations, secular and sacred: beneficial results, probable and practical: and practical and prominent lessons. The second, takes the *inscription* on the Royal Exchange, suggested by Prince Albert, and the *motto* placed at the head of the Exhibition Catalogue, which is substantially the same, viz., 'The earth is the Lord's and the fulness thereof,' &c., as the basis of a discourse, or rather series of discourses, in which it is shown that the religious anticipations of the future are of a pleasing sort, as founded on these principles. A postscript of thirty pages gives an interesting account of the opening of the Exhibition. The two books are pleasing and useful.

PAPAL ERRORS; *their Rise and Progress.* Tract Society. 24mo. pp. 248.

It is one of the results of the Divine superintendence of human affairs, that God sometimes causes events which in themselves were adverse, to conduce to the prosperity and well-being of his church. This, we doubt not, will be the result of the recent papal aggressions in these realms. The people of this country, fixed in their general protestantism, and thoroughly established in the principles of religious freedom, were beginning to look with feelings of indifference on the stealthy and pernicious progress of popery among them. A large section of ministers in the Establishment were paving the way for a return to 'the mother of harlots,' when the pope's announcement that England was become a popish country, and was henceforth to be governed by titled ecclesiastics, whose dignity, derived from a foreign potentate, was an insult to our Queen, and whose pretensions were an outrage on all her people. The whole people awakened from their slumbers. The popish priesthood sought by bland words to soothe and lull them again into repose, but in vain. A section of philosophical—infidel, speculatists, gave their assistance to this effort, and endeavoured, if not to soothe, to sneer them to silence, but in vain. Others, whose judgments were tinged with the ideas of

these speculatists, but who were not infidels, also wore fain to say, 'For the sake of religious liberty, let the dragon be let loose, that he may "develope his system," and be allowed to wear titles and put forth claims unchallenged, which are an offence to the people, and an outrage to the throne.' But happily, their toils were comparatively of no avail. The people were not to be induced by any means to submit to this impertinence without inflicting a public rebuke; and one proceeding from the throne itself. But what is more and better, their attention has been effectually directed to this 'mystery of iniquity,' and there is little reason for the pope to expect any further progress in this kingdom for a century to come. The innumerable works that are continually issuing from the press, the many discourses in public, and the conversations in private, will tend, all of them, to exhibit popery in its true colours to the minds of the people, and to cause them to hate it with a perfect hatred.

The work at the head of our article, may be described as a digest of ecclesiastical history. It begins with a glance at religion, natural and Jewish, and glances at the state of the world at the advent of Christ. It then proceeds to the New Testament, the ministry of Christ, and the apostles, with a notice of some of the errors then prevalent. It proceeds to notice the origin and developement of the errors of popery, in all its pretensions, abuse of the Word of God, worship of saints, images; its false doctrines, frauds, and bigotry; superstition and persecution; and concludes with a notice of its tendencies, and the witnesses against it. Happy are we, who are thus instructed, by the very audacity of popery, in its monstrous and soul-destroying errors.

ROMANISM AND CONGREGATIONALISM CONTRASTED; or, the Relative Aspect of their Polity, Teachings, and Tendencies. By R. G. MILNE, M. A. *John Snow, 35, Paternoster Row.*

ON THE PENANCE AND THE CONFSSIONAL, as Unscriptural and Immoral. By the REV. J. ROSS, Curate of Pett. *Tract Society.*

THESE two pamphlets or small books are on kindred subjects, at least the latter includes one of the subjects embraced in a section of the former. In perusing them, we could not but be struck with the decided advantage which a thorough dissonter has in the papal controversy over a churchman. Not that Mr. Ross does not speak out and as becomes a man and a Protestant on the abominations of the confessional: he does so, and we trust his book will have circulation and do good. But Mr. Milne, as a

Congregationalist, has presented us with a work which for simplicity, force, and accuracy of detail, appears to us one of the very best we have yet seen, on the papal question. It comprises the material of a series of discourses delivered on the subject, and from the form in which the questions are exhibited, has the charm of novelty. The authorities of the papal hierarchy are quoted, and the reader feels as he proceeds that he is reviewing a true portraiture of popery; and is relieved and refreshed by the counter picture of simple scriptural religion. The aspects in which popery is contrasted with christianity, are as to the authority of the Scripture: the right of the laity to peruse the Bible: the christian priesthood: the atonement of Christ: intercession: sanctification by the Holy Spirit: personal responsibility: general intelligence and freedom: the constitution and powers of the church: and the supremacy of Christ. It is shown that the most cardinal doctrines of christianity are undermined by the popish system, and that most soul-destroying errors are sustained, and advocated. The frequent quotation of authorities, and the condensed mode in which the whole is presented, lead us to prefer this to every book of its size we have yet seen.

BIOGRAPHICAL MEMOIRS OF DECEASED BAPTIST MINISTERS, (continued monthly) from the year 1800, to 1850. By BENJAMIN SWALLOW, & W. A. BLAKE. Nos. I. and II. *B. L. Green, Paternoster Row.*

THE idea of this series is a very good one, and we hope it will succeed. In a closely printed pamphlet of twenty-four pages, for two pence, there are notices of nine or ten ministers of Christ. We could have wished a few of them had been more extended. One, at least, that of Mr. Angus, appears disproportionately long. Why fifteen pages should be devoted to a person of his mediocre abilities and position, while four suffice for Abraham Austin, we cannot conceive. The task engaged in by the Editors is important and delicate, and it will require judgment and impartiality.

AN ESSAY ON THE DUTY OF SABBATH SCHOOL TEACHERS, in Preparing for their Class. Read before the Conference of Sabbath School Teachers, for Birmingham and the Midland Counties, assembled in Cannon-street, Birmingham, April 18th, 1851. By JAMES LEWIS, General Baptist Minister, Coventry. *Published by request. Winks, Leicester.*

THIS essay, the title of which sufficiently explains its purpose, is replete with good sense, and suitable suggestions. After shewing the responsibility of the office of Sabbath-school teacher, Mr. Lewis proceeds

to point out the kind of preparation requisite on the part of the teacher to meet his class, so as most effectually to promote their instruction and salvation. He assumes that the teacher is apt to teach, loves his work, and is willing to labour in it. He then illustrates the intellectual and spiritual preparation which is desirable; and shews that, for example, in a section of the history of our Lord, the teacher should be well versed in Scripture knowledge, geography, &c., and that without preparation he cannot teach intelligent youths efficiently. Alas, that it should be, that in any Sabbath-schools there should be any persons entirely unqualified to perform this service, who, through their own ignorant ambition, or the want of judgment of others, should presume to occupy such a position. We have sometimes known cases of this kind, where the very ignorance and incapacity of the teacher has been the sport or the annoyance of those he should have instructed. Mr. Lewit urges this preparation as a duty, from the nature of the work, the value of the soul, and the portentous times in which we live. While we highly approve of the paper as a whole, we decidedly object to the introduction and application of the terms 'horoscope,' and 'destiny,' they convey heathenish rather than christian ideas.

A POPULAR TREATISE ON THE SACRIFICE OF CHRIST; *its Nature and Extent.* By JOHN PAUL. Ward & Co.

VERY scriptural and useful.

THE FRIEND OF ISRAEL. Nos. I. II. III. B. L. Green.

THIS penny periodical promises well. Its matter is good. It details the proceedings of the Scottish Society for the conversion of the Jews.

THE FAMILY SUNDAY BOOK: or Pleasant Pages for Sabbath Hours. Houlston & Stoneman. Nos. I. to IV.

THE pictures are pleasing and the conversations solid and instructive. A good thing.

THE ELEMENTARY CATECHISMS. Domestic Economy. By ESTER COPLEY.

Groombridge & Sons.

THIS catechism contains many things which every body knows—many which every body ought to know and few do—and some which every body would like to know. It is just what its title designates it, a catechism on domestic economy. We wish that many girls working in warehouses and mills, and some whose time is wasted over the idle accomplishments of the age, if they intend to become wives, would master this work ere they go to the altar of hymen. They and their families would find the benefit of it for years to come.

MINES AND MINING. Monthly Series.

LONDON IN THE 17th AND 18th CENTURIES.

THE TELESCOPE AND MICROSCOPE. By THOMAS DICK, LL.D. Tract Society.

THESE three numbers of the monthly series are well worthy of their place in it. The last gives a most interesting history of the invention and construction of telescopes and microscopes; and details many of the discoveries to which they have led. It is illustrated by numerous engravings.

London during the two last centuries, contains many facts of importance.

Mines and Mining, will be read with profound pleasure, revealing as it does, the almost exhaustless riches of the earth.

OBITUARY.

MRS. BOSS.—Died April 25th, 1851, Elizabeth Boss, the last of a family which for many years has been a great blessing to the General Baptist cause at Measham. Her father, Mr. John Whitworth, was a deacon and an occasional preacher; and divine service was held in his house for some years before the first chapel was erected. Her sister, Mrs. Buckley, was the mother of our devoted missionary; and her brother, Mr. John Whitworth, though never a member, was a liberal supporter of the cause—kept almost an open house for ministers and friends, and shortly before his death, in 1841, promised £50 towards the erection of the present chapel, which was promptly paid by his nephew, the present Mr. John Whitworth. Mrs. Boss was a member of the church, and

the wife of one of the senior deacons. Though like the best, not free from imperfections, she had many excellencies which her surviving friends love to think and speak of. As a wife she was affectionate, confiding, and one with her husband in all his aims, so that he was accustomed to open his mind to her and seek her counsel in all things. As a mother, she was fond of her children, but not foolishly indulgent to them; she kept them in subjection by her look and word, and from their infancy brought them up to the regular observance of the means of grace. Her children revered and loved her. As a christian she was humble and retiring in her manner—had clear views of the way of salvation through faith in a crucified Saviour—was conscientious in her de-

partment—exemplary in her attendance at the house of God, both on the Sabbath and week-day, and considerate of the poor, often aiding the writer in his pastoral visits by donations for the relief of the sick and the aged. Her affliction was paralysis, stroke succeeded stroke, each impairing her mind and body, till she became but a wreck of her former self. During her last illness she was exceedingly feeble, scarcely able to converse, still she retained her consciousness to the last. One evening her husband was reading to her the 39th Psalm, and she said, 'That Psalm was read when brother Abraham was buried;' and when asked if there were any particular hymns she would like to be sung at her funeral, or any text she had selected for her funeral sermon, she said, 'In reference to those things I say as my poor Faith' [the late Mrs. Staples,] 'said,—I have not thought of those trifles.' In her experience she was calm and unruffled; she had no ecstasies and no depressions; her end was peace. She gently fell asleep in Jesus about a quarter to nine in the evening, in the presence of her mourning husband and children. Indeed so calm was her death that we could hardly tell the precise moment of her departure. Thus softly and sweetly her sun set on earth to rise and set no more in heaven. Her remains were buried in the grave-yard adjoining the chapel, by the side of her daughter, whom she survived about three years, on Friday, May 1st, and Mr. Derry officiated at the funeral. On the following Sunday evening Mr. Staples preached a funeral sermon, from Ecclesiastes xii. 7, 'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.'

ANN TWELLS.—The departure of a beloved disciple from scenes of activity and usefulness in the church below calls forth the tenderest feelings of surviving relatives and friends; and as the gush of sorrowful emotion gradually subsides, there remains a lingering desire for some memento, by which the absent one may be brought to our remembrance. To supply this desideratum is the object of the following brief record.

Ann Twells, the beloved wife of John W. Twells, of Ilkeston, and youngest daughter of our venerated friend Mrs. West, finished her course on the 21st of July, 1850, in her twenty-seventh year. Her character was adorned with many virtues and christian graces, and her deportment was of the most exemplary kind. Blessed with pious parents, it was the exalted privilege of our departed sister to receive a sound religious education. Her guardians acted upon the important principle that home is the proper sphere for education. As the opening faculties began to expand,

gleams of heavenly light darted upon them, sacred truths were presented to the understanding and the heart, and as a natural consequence, the earliest buddings of the juvenile mind indicated the commencement of that mysterious process, by which the soul is renewed in the image of God. At an early age our friend evinced a deep anxiety to be useful in the vineyard of the Lord, and while very young commenced the arduous, but delightful employ of a Sabbath-school teacher. The gifts of nature, education, and grace, well qualified her for this responsible office. Intelligent, pious, affectionate, and persevering, she secured the attention and won the hearts of the dear little ones who from Sabbath to Sabbath clustered around her to receive instruction. By her fellow teachers also she was greatly beloved; indeed, her friendly spirit, affable manners, and holy walk, endeared her to all around. The moral condition of the heathen world awakened the pious solicitude of our late sister, and in the self-denying work of a missionary collector she was engaged for several years. It was during the pastorate of the late Mr. J. Peggs, (peace be to his ashes) that our departed friend openly avowed her faith in Christ, and joined the ranks of the faithful. That profession was honourably maintained while the lamp of life continued to burn.

The circumstances attending the demise of the subject of this notice, furnish an affecting comment on the evanescent duration of the most endeared unions formed in the present life. In the spring of 1849 she entered into the conjugal relation, with prospects of the most pleasing character; being guided in this important matter by the Word of God. But, alas for human hopes, the union that was formed under such auspicious appearances was destined to be only of short continuance. In giving birth to her first-born, the physical system sustained unusual exhaustion, a violent fever ensued; human aid failed to resist its progress, and in a few days life became extinct. The writer visited the deceased, hoping to sweeten affliction's bitter cup by inspiring the sufferer with the consolations and hopes of the gospel; but to his extreme sorrow, he found that nature had become a perfect wreck—reason, memory, conscience, sternly refused to perform their high functions. At brief intervals, however, these noble powers of the soul evidently struggled for their wonted ascendancy. On one of these occasions an appeal was made to the christian experience of the dying saint, she instantly responded—"If I had not found Christ before, I could not have found him now." Dear reader, I entreat you to ponder well this significant utterance. Her death was improved in the presence of an overflowing, and deeply-affected auditory, from 1 Thess. iv. 14.

PUBLIC FUNERAL OF THE REV. W. G. GARRETT.

ON Sunday, April 20th, the Rev. W. G. Garrett was interred at Zion General Baptist chapel, Broughton-road, Salford. The funeral procession moved from his late residence in Lower Broughton, at half past nine o'clock a.m., accompanied by a hearse and three mourning coaches, containing his relations, chief mourners, and the particular friends of the deceased. The deacons and officers of the church walked in front of the hearse, the members of the church, congregation, and other friends bringing up the rear. When the procession arrived at the chapel, where he was to be interred at his own particular request, (although not intended for a burial ground hereafter), the corpse was removed from the hearse, and borne into the chapel attended by four ministers who acted as pall-bearers,—namely, Rev. Mr. Dunkerley, M. A., Rev. Mr. Shore, Rev. Mr. Taylor, and the Rev. Mr. Yardell. The funeral service being concluded, the interment took place in the chapel yard, where an oration was delivered by Rev. Mr. Fogg of Retford, Derbyshire. The usual

morning service was afterwards conducted in the chapel by the Rev. Mr. Dunkerley, M. A., and the Rev. Mr. Shore, to a crowded congregation. In the evening, the service was appropriated to a funeral sermon, in which the decease of their late lamented pastor was improved, by the Rev. Mr. Fogg preaching to an overflowing, attentive, and affected audience, from 2 Tim. iv. 7.

The arduous and indefatigable labours of Mr. Garrett as a town missionary, previous to his appointment as stated minister over Zion General Baptist chapel, appear to have awakened a lively interest in this densely populated neighbourhood, and to have called forth feelings of respect and sympathy highly gratifying to his friends, as no doubt it would have been to him whom they intended to honour; proving that good men do not always cease to exist when they are interred, but leave behind them a remembrance grateful to the recollection of those whose spiritual welfare they have with unabated zeal attempted to benefit. R. G. B.

INTELLIGENCE.

FORMATION OF A CONFERENCE FOR NORTH LINCOLNSHIRE.—From a recent number of the Repository it will be seen that Mr. J. C. Smith, of Kirton-Lindsey, has been in communication with the churches in this district, respecting the formation of a new Conference. A preliminary meeting was accordingly held at Gainsborough, May 20th, 1851, when the following brethren attended:—Messrs J. C. Smith, F. Nicholson, J. Chapill, and J. Parkin, from Kirton-in-Lindsey; Mr. W. Fogg, Retford; Mr. S. Watson, Butterwick; Messrs. S. Johnson, and J. Gibson, Epworth; Mr. W. Hurt, Misterton; Messrs S. Wright, and J. Ward, Lincoln.

After prayer for Divine direction, and Mr. Smith had stated his reasons for calling the brethren together, Mr. S. Wright was appointed chairman, and Mr. J. Ward Secretary for the occasion. The following resolutions were then passed:—

Resolved, 1. That it is the opinion of this meeting that it is desirable to form a Conference of the churches of the New Connexion of General Baptists in this district, to be called, The North Lincolnshire Conference.

2. That such Conference be composed of the churches in this neighbourhood as are recognized by the Connexion, and of such as shall hereafter seek admission, provided a majority at any meeting of the Conference shall be satisfied with the doctrinal views held by such churches, as well as their consistency in other respects.

3. That all who are members of the churches belonging to this Conference, shall be eligible not only to attend, but also to vote at its meetings.

4. That the aims and objects of this Conference be to promote feelings of christian union and sympathy between the churches already in existence, and, as far as possible, to spread the Redeemer's cause in the surrounding neighbourhood.

5. That this conference meet twice a year, namely, on the Tuesday immediately preceding the first full moon in the months of April and September.

6. That the following be the order of the services:—In the morning, a sermon by one of the ministers, chosen at the preceding meeting; in the afternoon, business of the Conference; and in the evening, a public meeting, the object of which to be decided by the church where the Conference is held.

7. That in order to meet certain expences incurred, the churches in the Conference be affectionately requested to contribute something, at least once a year.

8. That Mr. F. Nicholson be the Treasurer, and Mr. J. C. Smith, the Secretary for the ensuing year.

9. That the Secretary convene the Conference by circular, at the time and place appointed, and that he also enter the minutes of the Conference in a book to be procured for that purpose.

10. That the first meeting be held at Lin-

coln, Sep. 9th, 1851; Mr. Fogg to be the preacher; or, in case of failure, Mr. J. C. Smith.

11. That a copy of these resolutions be sent for insertion in the Repository.

JOHN WARD, *Sec. pro tem.*

Lincoln, June 1851.

THE LINCOLNSHIRE CONFERENCE was held at Whittlesea, June 12th, 1851. Brother Jones of March, preached in the morning, from 2 Thes. ii. 15. The following additions by baptism were reported,—Barrowden, one; Boston, four; Bourne, eight; Castle Acre, one; Chatteris, two; Coningsby, two; Gedney Hill, one; Magdalen and Stow, three; March, two; Spalding, nine; Whittlesea, two; Wisbech, four. Total, thirty-nine.

The annual cash statement of the Home Mission was read, which showed a balance in the Treasurer's hands of £7 15s. 9d. A grant of £15 was made to the church at Castle Acre, for the ensuing year, and of £10 to that at Gedney Hill.

The following report was presented in reference to Peterborough:—

The Committee appointed by the Conference to take steps for the erection of a new chapel at Peterborough, are happy to report that the arrangement suggested at the last Conference, in reference to the security for money it may be necessary to borrow, has been carried out; also that a plan for the building has been submitted to them by Mr. Pilkington, architect, of Bourne, which they have adopted, and the estimates for which are in progress; the architect having engaged that the total cost shall not exceed £600. The Committee further report that the whole of the arrangements with reference to the property,—the erection of a new chapel, and the obtaining security for money to be borrowed,—have been made with the unanimous consent and at the desire of the church at Peterborough; a minute to that effect, signed by the deacons and all the members, having been entered in the church book. The Committee will be glad to receive the contributions promised; and hope that other friends will give their willing aid to meet the pecuniary liabilities incurred.

Upon this report, it was resolved,—

1. That this Conference has heard with pleasure of the steps taken by the church, the Trustees, and the Committee, in reference to the proposed new chapel at Peterborough. The Conference hereby expresses its cordial approval of the course adopted, and earnestly recommends the churches generally to render all the assistance in their power.

2. That the church at Peterboro', having placed itself under the direction of the Conference, be adopted as a Home Missionary Station; and that a grant of £20 be made towards the support of a minister annually, for a term of years, as agreed at the Confer-

ence held at Peterboro', March 28th, 1850.

N.B. One friend present kindly promised to give £2 per annum towards the amount.

3. That the Peterboro' chapel case be brought before the next Association, requesting its sanction for an appeal to the churches.

4. That the thanks of the Conference be presented to the Trustees and Committee, for their persevering and valuable efforts in this case.

Fenstanton. It was reported that at the request of the committee, brethren Jones and J. C. Pike had visited Fenstanton, but without any satisfactory result.

The next Conference to be held at Gosberton, on Thursday, Sep. 11th. Brother J. C. Jones of Spalding to preach in the morning. J. C. PIKE, *Sec.*

THE CHESHIRE CONFERENCE was held at Stoke-upon-Trent, on Friday, April 18, 1851. Mr. R. Stocks of Macclesfield opened the public worship by reading the Scriptures and prayer, and Mr. J. Sutcliffe of Staley Bridge preached from Zech. vi. 13.

At two, p. m., the brethren re-assembled for business. Mr. Sutcliffe engaged in prayer, and Mr. Pedley presided. From the reports which were given it was considered that the churches were not in a prosperous state. There were a few candidates, but not any additions by baptism.

A letter was read from the friends at Stockport, stating that they were intending to build a chapel, and also requesting the Conference to take their case into consideration, and afford them some pecuniary assistance.

The Conference is glad to hear of the more pleasing prospects at Stockport, and wishes them God speed; but as the letter did not contain any information respecting their funds, the Conference agreed to postpone any definite reply to their letter, further than advising them to be cautious in laying out much money in a chapel, as they are so few and poor.

After a long conversation respecting the low state of the cause at Congleton, it was resolved,—‘That Messrs. Pedley of Wheelock Heath, and C. Bate of Tarporley, should visit Congleton as soon as convenient, and ascertain the real state and prospects of the cause there, and act as they think proper in reference to the chapel, &c.

The Treasurer's accounts were read and approved. The Conference strongly urged the churches to exert themselves more vigorously for the support of the Home Mission Funds.

In consequence of the church at Staly Bridge being in the Yorkshire Conference, Mr. Sutcliffe resigned the office of secretary. The thanks of the meeting were presented to him for his services, and Mr. Stocks was elected as his successor in office.

The next Conference to be held at Tarpor-

ley, on the second Tuesday in October, 1851, Mr. Stocks to preach. An interesting home missionary meeting was held in the evening, when addresses were delivered by Mr. Minshall, Stocks, Coxey, Hilton, Gathorp and Sutcliffe. J. SUTCLIFFE, *Sec.*

BAPTISMS.

LOUTH. *Lincolnshire.*—In April, 1850, we constructed a baptistry in our branch chapel, Walker-gate, Louth. In this place we have baptized as follows:—1850.—April 21st, five—sermon from Matt. xxviii. 19. May 26th, seven—sermon from Matt. iii. 17. Oct. 27th, four—sermon from Acts xvii. 18. Nov. 10th, two—sermon from Acts xvii. 13—15. 1851.—Feb. 10th, three—sermon from Isaiah xli. 21. April 18th, three—sermon from Acts x. 48.

It will, perhaps, be deemed a somewhat uncommon, and doubtlessly, an interesting circumstance, that amongst the friends baptized as above, was a very aged female, *her son, his wife, and their son.* S. W.

PORTSEA. *Clarence Street Chapel.*—On Wednesday evening, May 28th, our esteemed and worthy pastor preached an excellent and impressive sermon, to a large and attentive congregation, and afterwards administered the ordinance of believers' baptism to eleven candidates, nine of whom, with one hundred and forty members and communicants, sat down to the table of the Lord's-supper on the following Sabbath evening. One of the other two being a Wesleyan, and the other an Independent.

S. BAZILL, *Deacon.*

LEEDS. *Byron-street.*—Last Lord's-day evening, May 25th, after a sermon by Mr. Horsfield, on the constitution and laws of a christian church, the ordinance of believers' baptism was administered in this chapel to one male and three females. One had been a Wesleyan four years. At the close of the prayer-meeting, after the service, two Wesleyans expressed their wish to be baptized.

E. M.

RIPLEY, *Derbyshire.*—On the first Sabbath in March one candidate was baptized, a teacher in our Sabbath-school; and on the first Sabbath in June five more. It was a very interesting day. These six we regard as some of the fruits of the labours of our young minister. The Lord send prosperity.

WENDOVER.—On Sabbath, May 25th, 1851, we baptized three, comprehending one whole household. A discourse upon the subject of baptism was delivered by the pastor to a crowded and very attentive audience. There are others in the congregation who we hope will soon follow their example.

CLAYTON.—On Lord's-day, May 18th, after a sermon by Mr. Sagar, one person was

baptized, on a profession of faith in the Redeemer. We have a few inquirers. J. A.

SHEFFIELD, *Eyre-street.*—On Lord's-day, May 25th, 1851, five persons were baptized by Mr. Batey on a profession of their faith in Jesus. The congregation, which on this occasion was unusually large, listened very attentively to an exposition of Acts ii. 38.

J. B. S.

ARNOLD.—On Lord's-day morning, May 4th, 1851, two believers showed their attachment to the Saviour by being immersed in his name. In the afternoon the newly-baptized received the right hand of christian fellowship; and, like the Eunuch, they are going on their way rejoicing.

J. S.

CASTLE ACRE, *Norfolk.*—On Lord's day evening, June 8th, our esteemed pastor, Mr. Stutterd, went down into the water and baptized a young man, a teacher in our Sabbath-school.

MAGDALEN.—On Lord's-day, May 18th, three persons were baptized on a profession of their faith in Christ, by Mr. Burrows, in Mr. North's pond, Stowbridge, after a sermon from Deut. xii. 32. There were many witnesses. May they be faithful unto death, that they may receive a crown of life. J. B.

LOUGHBOROUGH, *Barter-gate.*—On Lord's-day, June 1st, six persons confessed their Lord by their being baptized, and uniting with the church.

SEVENOAKS.—On Thursday evening, May the 1st, the ordinance of believers' baptism was administered to three persons, one male and two females; on the Lord's day following they were received into church fellowship.

EDINBRO'—March 23rd, two persons were immersed in Bristo Place chapel, after an excellent sermon by Mr. Arthur; on the same day three believers put on Christ by an immersion into his name, by Mr. Francis Johnston, in the Waterloo Rooms.

April 6th, Mr. Pottenger baptized eight persons.—Tuthillstairs chapel, Newcastle. On the same day Mr. Francis Johnston preached in Mr. J. Taylor's chapel, Glasgow, and baptized three persons. One of the candidates is Mr. Artchison, a Congregationalist minister, a young man of good talent and of great promise.

CRADLEY HEATH.—On Lord's-day morning, June 1st, 1851, our respected minister, Mr. Shaw, preached a very pointed and scriptural sermon, on 'christian baptism,' from Acts xvi. 13—15., after which six friends were baptized. Two were from the Sabbath-school, and one, the wife of our pastor, had long been connected with the Independents. The services of the day excited much interest. We hope this is the beginning of better days. J. P.

ANNIVERSARIES.

SMALLEY.—On Lord's day, April 20, 1851, sermons were preached at this place by Mr. Springthorpe of Ilkeston, when collections were made towards defraying the expense incurred by walling in our burial ground two years ago, the cost of which was upwards of £40. On the following Monday evening we had a very comfortable tea-meeting, (the trays were given gratuitously) after which, very interesting addresses were delivered by Mr. Springthorpe, and Mr. C. Hargreaves, Independent minister, Ilkeston. The proceeds of the trays amounted to more than £5, which, added to the collection on Sunday, made something more than £8. J. C.

WENDOVER.—On Thursday, June 5th, 1851, we held our chapel anniversary, when two most eloquent and powerful discourses were delivered by the Rev. J. Aldis of Maze pond, London; in the afternoon, from, 'We preach Christ crucified;' in the evening from, 'He that doeth the will of God abideth for ever.' The rain fell in torrents almost the whole of the day, which prevented many coming from a distance; still the congregations were comparatively good, and the services were richly enjoyed. Collections, not known to the writer.

A. S.

LEEDS, Call-lane — On Lord's day, May 11th, two sermons were preached by our pastor, the Rev. J. Tunnicliffe, and collections made on behalf of our Sabbath-school. We already number upwards of 100 scholars, and fourteen teachers. A most valuable library has been established, containing upwards of 400 volumes, which has recently been made accessible to the school, and will very shortly be made the same both to the church and congregation. May the Lord abundantly bless the efforts which are being made on behalf of this Sabbath-school.

L. H. A.

BRADFORD.—On Lord's day, May 25th, two sermons were preached on behalf of our Sabbath school; in the afternoon the Rev. J. P. Chown, (P. B.) delivered an eloquent discourse, founded on Luke xv. 10. In the evening Rev. J. Tunnicliffe of Leeds preached a powerful sermon, from Rev. xxii. 17. The congregations were good. In the evening the chapel was full to overflowing. Collections amounted to £23.

On Monday, June 9th, being Whit-Monday, the scholars, to the number of 400, met in the school rooms, and after walking in procession through one or two of the principal streets of the town, returned to the school rooms, where they were regaled with spice bread and coffee, after which a few appropriate pieces were recited, and addresses delivered. They retired highly delighted with the festivities of the season.

On Tuesday, June 10th, the teachers and

friends held their annual tea meeting, when more than two hundred partook of the cup which cheers but not inebriates, after which very effective and appropriate addresses were delivered by the Revs. W. Robertshaw, of Burnley, Maiden, of Gambleside, Horsfield, of Sheffield, and other friends. The doxology was sung, and the large meeting separated, highly pleased with the proceedings of this anniversary. J. F.

NORTHALLERTON AND BROMPTON.—On Lord's-day, May 25th, sermons were preached in the morning at Brompton, by Mr. Dowson, (Indep.) Northallerton; and in the evening by Mr. Stubbings, who also preached at the Independent chapel, Northallerton, in the morning, and at our preaching room in the afternoon. Collections were made to assist our building fund.

Monday, 26th, was a day of peculiar pleasure and rejoicing, because the foundation of the house of the Lord was laid at Brompton. At half-past one o'clock we assembled on the land purchased for the chapel, when our pastor, Mr. Stubbings, gave out the 468th hymn, and the Rev. E. Franklin of Knaresborough prayed; the Rev. R. Hardy of Queenshead addressed the numerous assembly; the foundation stone was then laid by our pastor, after which addresses were delivered by the Revs. E. Franklin, and G. Catterall of Borough-bridge. In the evening we had a tea-meeting at Northallerton, when addresses were delivered by the above-named ministers, the Rev. R. Morris of Bedale, and G. Dowson of Northallerton. The whole of the services were refreshing seasons.

On Tuesday, 27th, the Rev. R. Hardy addressed the children at Northallerton, after tea. We are sure our brother's interesting and impressive address awakened feelings that will long survive his short stay among us. At seven, Mr. Hardy preached an excellent sermon at Brompton, from John iv. 36. May the Great Head of the church abundantly bless his little flock. T. H.

MISCELLANEOUS.

LOUGHBOROUGH, Wood Gate.—*Dismissal of Sabbath scholars.*—On Lord's-day morning, April 20th, 1851, twenty young persons, about eighteen years of age, were honourably and publicly dismissed from the Sabbath school, in the presence of a deeply interested congregation. After a suitable address from the pastor, each was presented with a beautiful copy of the Holy Scriptures. It is pleasing to add that several of these young persons have recently joined the church, and that others are in a hopeful state of mind. May they make the holy volume their constant guide. The additions to the school during the last quarter, have nearly filled up the number thus retiring.

MISSIONARY OBSERVER.

LETTER FROM REV. J. BUCKLEY.

Cuttack, March 31st, 1851.

MY DEAR BROTHER,—The Government officers appointed for the suppression of human sacrifices among the uncivilized tribes inhabiting the hill tracts of Orissa, are now closing their labours for the present season, and many of your readers will, I know, be much interested to learn, that by the blessing of the Most High on their firm and energetic measures, no less than five hundred Meriahs have been rescued,—a larger number than in any former year. I received this gratifying information a few days since from the agent. I may, perhaps, on some future occasion give you a little more information about these bloodless triumphs of humanity.

I have to-day had to fill up my census paper; and in doing so, I assure you, I have felt devoutly thankful for that good Providence which appointed my birth in a christian land. I think I have never had this feeling so strongly as to-day; and have never thought with so much interest of Dr. Watts' lines—

'Tis to thy sovereign grace I owe,
That I was born on British ground,
Where streams of heavenly mercy flow,
And words of sweet salvation sound.'

When I think how debasing, polluting, and hardening are the associations engendered by idolatry, I feel that it is an unspeakable mercy to be preserved from them; and when I see the degradation of a large portion of the Indo-British class, (the offspring of European fathers, by native mothers,) though I despise no one on account of the accident of his birth, and desire to 'honour all men,' yet I cannot but be thankful to God that every drop of blood in my veins is English blood. It is pleasant, too, to feel that one belongs to the greatest country upon earth—'the land of great and hallowed deeds, where sages have written, heroes have fought, martyrs bled, and saints passed to heaven; where piety has found a refuge, liberty a throne, and slavery a grave.' But I check my pen: rather let us rejoice in our relationship to 'a better country that is a heavenly.'

Yours as ever,

J. BUCKLEY.

LETTER FROM REV. W. MILLER.

Piplee, April 2nd, 1851.

MY DEAR BROTHER GOADBY.—Feeling that I am under an engagement to give you more information about the brahmin, whom

I met with at the last Chundana festival who, from a volume of tracts received five years previously, had obtained much christian knowledge, I will proceed, and give you the substance of what I saw and heard on visiting his village in company with brother Bailey, March 13th; also on a previous visit, made with brother Brooks. Encamping in a beautiful cocoa-nut tree grove near the village, we were very frequently visited by our friend, and had much conversation with him. His knowledge and experience of the power and blessedness of the gospel, and ability in combating the arguments of and silencing idolaters, as well as in making known the plan of salvation through the sacrifice of Christ, we found to be much superior to what we had conceived; moreover, that he had been the means of spreading, in the neighbourhood, much christian light; and several of his neighbours frequently met with him to read the word of God. In the village, we found the name of Jesus as familiar as that of Krushnu; and many who could tell the object of the Redeemer, in becoming incarnate, and dying on the cross, as well as many particulars of his death. On our first visit, we preached to about three hundred persons, nearly opposite Bolabhadra's house, who listened with serious attention, not only to us, but to Bolabhadra, who, at our request, exhorted his neighbours to repent, and exercise faith in Christ. He and his friends visited us every evening at the tent, and remained until a late hour in conversation, and singing christian poems and hymns with as much spirit and pleasure as ever I witnessed among the followers of the Lord in England. Among those who read our books, are two young men, named Bonnamalee and Lokenath, with whom we had much conversation. They have a very correct knowledge of themselves as sinners, and of the death of Christ; and with Bola., profess to be trusting simply in the Lord Jesus for salvation. Believing them to be proper subjects for baptism, we urged them, without delay, to attend to this ordinance, but were met by objections, arising from the persecution and sacrifice involved in their taking that step just now. Bolabhadra said he felt it to be his duty, and it was the only command of the Redeemer he did not strive to obey; nevertheless, he felt at present unequal to the duty. We advanced every consideration that presented itself, to show the danger and sin of delay, but without success. Although they at present hesitate, and their position is a critical one, from which they

must soon either advance or recede, we do not despair; the work is unquestionably of God, and almost commenced without human agency: our hope is in him, whose 'people shall be made willing in the day of his power,' though earth and hell oppose them.

We finished our cold season labours a few weeks ago. Brethren Lacey and Brooks, accompanied by Mrs. Lacey and Miss Collins, joined me in our last tour, in the Konas district. The country through which we travelled, is very pretty, and thickly populated. At Konas, we pitched in a mango grove, quite near the old guru's house, whom I baptized last August. We found him well, and I trust 'in the faith': he says his mind is fixed on the Lord Jesus; and he often prays for grace to serve him. The offence his eating with us and being baptized, caused, appears to have passed away, as the people go to his house and read christian books, and speak as kindly of him as ever. Much light has got abroad, and a strong feeling is created in favour of christianity, through the old man's influence. Many are reading our books in secret, and some are 'halting between two opinions.' Brother Lacey was pleased by the friendly and attentive spirit which the people manifested, and thought it a good place for the location of two native preachers. Just before going into the country, we had the pleasure of adding two to our little church by baptism, a young man named Madhea, and his wife; these, with a female previously baptized, make four added by baptism during the past year. I have very much pleasure in informing you of the removal of brother and sister Bailey to Piplee, for whose long continued health, life, and usefulness, I earnestly pray. With the blessing of God their coming here will, I believe, be much for the furtherance of the gospel, as many plans of usefulness can be carried out by two, which could not efficiently by one missionary, to say nothing of the encouragement to, and pleasure in, labour realized, when two are located together. Mr. B. has commenced building a house, not very far from ours, and will reside with us until its completion.

You will hardly be prepared to hear that Daniel Wilson, Bishop of Calcutta, paid us a visit, and spent a night and day at Piplee, March 5th, on his way from Cuttack to Calcutta, via Pooree. Having suffered a good deal from the length of the journey, by dawn to Cuttack, he was anxious to divide it returning, by spending a night with us, if we could accommodate him. Brother Bailey having kindly offered their bed room, we did our best to make his lordship as comfortable as possible. He was attended by his doctor; and on the morning of the next day by Archdeacon Pratt, and Mrs. Pratt. The Bishop, during his stay, entirely laid aside his offi-

cial dignity, and appeared as a humble, and devoted servant of Christ. At morning worship he read and expounded, in a very lucid and interesting manner, the 110th Psalm, making some of the remarks to bear on our labours; his prayer was fervent, impressive, and liberal, embracing the Orissa mission, and all christian missions, and union and love among all denominations who acknowledged Christ as their head; the suppression of the papal aggression, and efforts of Puseyites, Tractarians, &c., in spreading their destructive errors. He made many enquiries about our labours, christian village, converts, means of their support, &c.; also about the Jagannath grant question, pilgrims' mortality, the pundabs, or pilgrim hunters; and whether the government ought not to interfere, and put them down, who, as he said, 'when they reached a village, they commenced operations, by collecting all the females, and persuading them to go on pilgrim'sage, and to induce their husbands to accompany them.' We were very much gratified and edified by his visit; he seems very pious and heavenly-minded, and gives every subject a spiritual bearing. Just before leaving, he repeated those beautiful lines of Newton's, which we united in singing, —

'May the grace of Christ our Saviour;
And the Father's boundless love,' &c.

On his arrival at Pooree, he wrote a note to me from which I will give a few extracts. After thanking us for our hospitality, he says, 'I was deeply interested in the account you gave me of your work and labours, and earnestly pray that they may be abundantly blessed. I cannot help thinking that a missionary doctor, (like the Americans) would be a great addition to your comfort and safety, so far from Cuttack and Pooree, if it could be managed. Mr. Forbes thinks, the safest ground to proceed upon, with regard to the 23,000 crs, is, that it is no longer wanted, the riches of Juggernaut being more than sufficient. You may rely on my doing all in my power to aid your zealous endeavours to have this payment at once discontinued. By the benefit of your prayers, I am, your obliged and faithful, D. CALCUTTA.'

I have not time to record the objections which might be made to Mr. Forbes view of the grant. If a perpetual grant has been pledged, I cannot see how it can be justly withheld, though the revenue of the temple were as much again as it is. The fact that no pledge has been given, is firm ground.

I received a note this morning from our agent in Calcutta, informing me that at the bishop's request, he had forwarded a box of black tea, and one of green, which the bishop begs Mrs. Miller's acceptance of. With kindest regards to Mrs. G. and yourself, in which my dear wife very cordially joins, I remain, yours affectionately, W. MILLER.

LETTER FROM MR. HUDSON, AS TO HIS PLANS AND OPERATIONS.

Ningpo, China, 1850.

MY VERY DEAR BROTHER,—While I am not so much engaged in other matters, I shall proceed to give you some information relative to our school and chapel on the mission premises, and what is our intention respecting it. I desire you to be fully informed, as early as possible, from which you will be able to judge of the propriety and feasibility of our purposes, and what we shall want to realize them for the good of the people. To place the subject distinctly before you, I shall confine myself now to the school, &c., leaving the houses for another letter, when I can enter into the accounts, which I have already promised you. A few particulars embracing facts may be better than a general description.

1. The ground plan has already been sent you by Mr. Joseph, as also a tolerable good sketch of the whole mission premises, namely, the two houses and the school-chapel. The chapel stands between the houses, surrounded by a good brick wall, as are also both the houses. The chapel interferes with neither of them, and yet it is convenient for both: two buildings come between our mission premises and the river; and the whole flat of ground in the front of our house, and the school, was included and is recorded in our deeds of purchase. The school and our house front to the river. The whole is compact, and will form, when finished and completed as we desire, for christian purposes, as suitable and appropriate mission premises as the society could desire. The situation is healthy, easy of access, and from it you may go the city, or to the surrounding countries without any peculiar difficulties. Before us we have the road and the river, which can be crossed almost at any time; and behind the house, not distant, we have a canal, which will take us to many places on the plain.

2. The building is sufficiently high to be light and airy. The ground floor is forty-eight feet by forty-four, divided into three departments, with a front piazza, and two small rooms behind, all under the same roof. The front piazza is eight feet wide, fronting the stone causeway down to the front door, which opens into the yard from without. The middle room is, including the piazza, thirty-eight feet by twenty, to have a pulpit and benches for the preaching of the word. One side room is twelve feet by thirty, for the day-school, to have benches and tables to accommodate the children. The other side is twelve by thirty to be divided into two rooms: the one to serve as a kind of vestry, &c., and the other, for the teacher of the school. I may here say, that the partitions between these side rooms and chapel

are so constructed by wood as to be open to admit hearers, at any time, if the middle place should be crowded. The two back rooms, would serve well for various purposes, which may be required. From the back of the school there is a causeway, to the back room, for the ingress and egress of the school children. Both before and behind the school there is a considerable flat of ground. I believe it will be deemed by impartial judges a substantial and appropriate building, conveniently situated for the purposes for which it is built. This is all we desire: the result we leave to him for whose glory it has been raised.

3. The locality of the place is in the midst of a rural population, among whom dwell a considerable number of respectable Chinese families, who are connected with trade in the city near at hand. There are many families of fishermen. Below Mr. Jarrom's house, and above ours, about a quarter of a mile each way, in a direct line up to the river, close to the city walls, there are several villages, containing a population of not less than 2,500 or 3,000 persons, over whom perhaps, in time, we may exercise a greater moral and religious influence than we could over those within the city walls. There are doubtless many children untaught, and many souls who know not the way of life, poor benighted pagans who are perishing for the lack of knowledge. Here we may live and labour to the full extent of our means, for the good of the public, without coming into contact with the services or operations of any other christian body. This is matter for congratulation and joy.

Nor should it be forgotten that we are near the entrance of the river, where are frequently anchored large numbers of Chinese boats and junks, from which our mission premises can be seen. This is a pleasing fact; though we may be some time before we shall be able to render much good to this ignorant and hardy class of men. We have, however, through mercy, our 'Sailor's Tract'; and we shall soon have, what may not unfitly be called, the Bethel Chapel, the house of God for these poor outcasts, frequently forgotten men. And here, too, on the Lord's-day, we shall have hoisted and waving to the breeze, the *Bethel flag*, given me by a kind hearted friend to missions, (brother Fogg) previous to leaving the shores of our native land. This will announce, unmistakably to all, the Lord's-day, and invite them to hear the word of the living God—the unsearchable riches of our blessed Lord. This flag will soon be applied to its appropriate use, and serve the purpose for which christian benevolence designed it. We knew not then, that it would become so servicable now;

and when I have time, I shall avail myself of an opportunity of letting my friend know how it succeeds among the apathetic and ungodly Chinese. No doubt it will create great astonishment, and lead to many enquiries, for which it may tax our knowledge of Chinese to find appropriate replies. We shall be glad to try our vocabulary, and rejoice indeed, if the Bethel flag invites hearers to listen to those sounds which confer blessedness and joy.

4. I now call your attention to the purposes for which this building is raised; and here I beg leave to refer to two things, which have already been announced to you, and to some others, which if we succeed, and you approve and will aid us, we intend, the Lord willing, to accomplish for the benefit of those among whom the Lord has graciously fixed our lot. Do not be surprised. We are not very enthusiastical, as we have obtained some knowledge of those with whom we have to deal; yet we are not without hope of adopting those measures, which under heaven's blessing, may be productive of much good, and affecting, in time, the stoical notions, even of 'the fated' Chinamen. We mean, as far as we can to be neighbourly, and try to do our neighbours all the good we can, both for time and eternity. We know our patience will be tried, and that much calmness and perseverance will be required. Spiritual renovations and moral revolutions in the views and habits of people seldom take place in a day. Plodding on will reach the end at which we finally aim. Our trust is in God. His blessing we daily implore. The Spirit's power will remove the withering influence of paganism, and give men light and life, where all now is darkness and death. Our friends will not forsake us. The prayers and contributions of Baptist churches in Britain will hold up our feeble hands. What need we more? The promise cannot fail. Truth will win the day; and grace will triumph.

These preliminary remarks ended, allow me now to specify some particulars to which I think you will be able to give your concurrence, and which may tend to give greater efficiency to that noble design for which we voluntarily yielded up all the privileges of our father-land, namely, preaching the gospel to pagans, according to the command of our Lord. This is the prime object, and other means, being in themselves good, may be lawfully adopted in subserviency to the great design, and to render that more effectual to the saving of the souls of men; thus various benevolent agencies may be combined and work harmoniously to glorify our Lord and bless wretched and guilty man. What ends, then, is our building intended to serve?

1. Preaching the gospel of our Lord.

On Lord's-day, and other days, when congregations may be had, or passers by can be collected, the chapel will be open to proclaim the gospel of Christ. All this will be perfectly new and strange indeed with the surrounding population, to sailors in the street, and those who may be passing by; but it is the appointed Scriptural method of saving sinners. 'Teach all nations.' 'Preach the gospel to every creature,' &c. Sometimes, no doubt, we shall be crowded, and at other times we shall have few, except the boys who may be pupils in the school. Time must elapse before we can have, in a pagan land, regular and steady congregations, to whom we may orderly and methodically teach the whole counsel of God, in Christ Jesus. Temples for the living God however must be had in which to teach the way of salvation, *at stated times*, and where enquirers and converts may be *trained up* in the knowledge of christian truth. And not only do they serve these christian purposes, but they become centres of holy attraction, and excite a moral and powerful influence upon the population in the midst of which they raise the morning voice, or point to the consoling sound of gospel salvation. 'The temple of happy sounds,' in the midst of the city of Ningpo, which our society has had the privilege of sustaining, is known to distant regions, and will be long had in the remembrance of the inhabitants of this pagan city; and I rejoice to hope, that ere long, we shall have another which will be soon equally recognized and long remembered by the rural district in which it is to be consecrated to the service and worship of the living God.

2. The distribution of christian tracts, and portions of the word of God prepared by your missionaries, will form another means of instruction for the people. This will be done after the services on Lord's day, and at other times, when people may be collected. Public teaching, and the instructions contained in books, will mutually aid each other, and enable the people more clearly to understand the way of salvation and eternal life. The road from the city to Chimbæ, and many neighbouring villages on the plain, passes the door which opens into our chapel yard; and at some seasons of the year, hundreds daily pass to and fro. These may hear the word of life, or take with them the gospel message in one of our tracts, or portions of gospel truth. In this view, our premises stand well for diffusing widely the knowledge of salvation; and if from the Chinese junks, coming from other provinces, we can obtain some attendants, they may convey with them the glad tidings of redeeming love. Thus the good seed may be sown, which in future years may bear much fruit unto eternal life.

3. It is also intended to have a day-

school for Chinese boys, taught by a Chinese teacher, under the superintendance and control of christian missionaries. Education is very popular, and all admire and praise efforts to inform and train the youthful mind. Though we teach a foreign religion, yet we have hitherto found that the love of learning has overcome the prejudices which might otherwise strongly exist against us. Our day school, under our respected assistant, in the city, has hitherto kept up well, and more than equals any day-school in regularity and attendance of which we have yet heard. For a time here, as every thing is new, we may have suspicions and difficulties, which we hope to overcome; and then I have no doubt we shall have as many scholars as we can manage with our teacher and our present means. A day-school for our neighbours' children, besides doing the boys real good, must have a favourable influence, and produce a salutary impression upon the minds of parents and friends. Human nature is radically the same in every land; and those kindnesses and christian influences, which are found to act favourably in christian countries, will, under the divine blessing, reach in time the stony hearts of a pagan and superstitious community. Schools must form a class of means for doing good in China; and daily religious instruction in these schools will break the form of idolatry and raise up a youthful class to despise the graven image and inquire of the ways of truth and righteousness the way to escape impending misery and obtain the joys of the world to come.

The above are what we have contemplated putting into operation so soon as we can get our school and chapel finished for the purpose. Other things, arising out of them, have occupied my mind, and will have my thoughts, as time, circumstances, and ability, may admit their consideration and maturity. We do not wish to push matters, if we have something to do, which agrees with the end for which we came to China. What we now hope to realize will lead the way, and have a tendency to prepare perhaps the materials which we desire to render subservient to the glory of God, and the progress of the gospel in China. God's time is the best, and makes all things plain and easy. My design now is, to state in detail what has occurred here for your information, and to give you a full view of what may be done, with the prospect of great good. Keep in remembrance these things; never lose sight of them, especially as they are peculiarly adopted for China; and take the first appropriate opportunity of urging their claims for that which is preparatory and then a complete realization.

(To be continued)

BAPTIST MISSIONARY SOCIETY.

Extracts from the Report for 1851.

'The missions carried on by the contributions and the missionaries of the Baptist Missionary Society are limited, with one slight exception, to the Hindoo and Negro races. The Hindoo race is supposed to number at least sixty millions of souls; the negro population of the globe, fifty-five millions.

'Among the *Bahamas*, in *Trinidad*, *Haiti*, *Jamaica*, and on the west coast of *Africa*, your missionaries labour, and by God's blessing, with large and increasing success. These fields of labour have been occupied during the year by ten European brethren. Of these, two have reached the shores of the better land, where they rest from their labours. Early in the year, the African mission was called to surrender the only surviving member on the spot of that band of devoted men by whom it was commenced, and carried through its first years of trial and difficulty. Mr. and Mrs. Saker, with Miss Vitou, were on their way to this country to recruit their shattered health, when it pleased the Great Head of the church to summon Mr. Newbegin to his reward. But a few years of consecrated labour were appointed him ere he fell a prey to the fatal climate. The event overwhelmed the mission with gloom, and the Society with grief. Still the signs of the Divine hand in the formation and progress of this mission, left the Committee in no doubt as to the course to be pursued. Mr. and Mrs. Saker, after a few months residence in this country, hastened to return; and the Committee joyfully received the offer of service made by the Rev. John Wheeler, who shortly after followed Mr. Saker. Both have, we trust, by this time arrived.

'In *Jamaica* the Society mourns the decease of the Rev. Joshua Timson, the tutor of the important institution at *Calabar*, after many years of painful affliction. For thirty years he toiled as a missionary of Christ, the last seven of which were passed in the endeavour to raise, and that with much success, a native ministry for *Jamaica*. The Committee have made several attempts to supply the post thus deprived of a brother beloved, but hitherto without effect. An invitation is, however, awaiting the decision of an old and valued friend of the Society.

'In the *Bahamas* 135 persons have been baptized, and 2,758 converts walk in the fellowship of the church, under the care, for the most part, of men of their own race, nineteen in number; 152 others are found gratuitously to assist in the maintenance of Christ's cause, and in the communication of the blessings of the gospel to the unconverted around them. In *Trinidad*, our brethren have had the pleasure of receiving into the

fold of Christ eight persons, while the tracts on the errors of Rome, prepared by Mr. Law, have been widely circulated, and have wrought some visible effect on the minds of the general population. In Haiti, the little band of disciples has received a few accessions. In the prison God's word has penetrated, and six persons have yielded to its power. Similar blessing has attended the self-denying exertions of Miss Harris and her companions in the school, several of the scholars giving indubitable proofs of the teaching of the Holy Spirit. One young man, a native of the island, is preparing by study to aid our brother in his toil, while the general results of their labours have drawn forth inquiry, and led to extended remark in the general assembly of the nation. In Africa notwithstanding all the afflictions which have fallen upon the mission, the absence of any European to superintend or guide the native teachers and the immature body of converts, the Committee have reason to believe that, for the most part they remain faithful to the truth; and that at least at one station, the instructions of the negro preacher have been greatly blessed. The Committee are, however, waiting anxiously to hear, not only of the safe arrival of the missionaries, but of the welfare of the entire mission.

In India and Ceylon, thirty-six missionaries, with their wives, and ninety native preachers, with about ninety schoolmasters and catechists, carry on the work of the Lord in connexion with your Society. These are distributed over thirty-nine principal stations. In some twenty-four villages besides, there are regular preaching places or chapels; while the labours of the brethren are widely diffused in every direction, at melas, bazaars, markets, and fairs, and in remote and distant parts of the country. Thus in Ceylon the brethren visit regularly not less than 109 villages, and one brother in the north-west of India embraces fifty villages in a monthly tower of evangelistic visitation.

One of this noble band has been called away by death,—the Rev. J. T. Thompson. Thirty-eight years of his life were spent in missionary service. Next to that fine example of an evangelist, Chamberlain, he was pre-eminently the pioneer of missions in the north-west provinces of India, and laboured zealously for thirty years at Delhi and the surrounding district. From his hands many copies of God's word have found their way into the Punjab, and large numbers of its inhabitants have heard of the grace of our Lord Jesus Christ from his lips, at the melas of Hurdwar and others, which he was accustomed annually to visit, and at a time when the power of Runjeet Singh precluded the thought of establishing missions in his dominions. The station thus rendered vacant is as yet unoccupied, and unless during the

present year additional men and means are placed at your committee's command, the labours of so many years will be scattered and practically lost to the society.

The society has sustained another severe loss, by the sorrowful event which has deprived the Ceylon Mission of the valued labours of Mr. Dawson. It was stated in our last report, that that excellent and worthy missionary had sailed from Ceylon, accompanied by his wife, his three children and a Singhalese boy, for this country. Too long a time has now elapsed to permit us to cherish the slightest hope of their safety. The terrific hurricanes and storms that swept the Indian Ocean in the month of March last year leave no doubt that the vessel foundered at sea, with all her passengers and crew. In a few months that important and encouraging mission was deprived of two admirable men and fervent messengers of Christ.

Till now the Committee have anxiously sought for help for their surviving Missionary overwrought with toil and anxiety, and with gratitude to God they are happy not to have closed the year's proceedings before a helper was found. The Rev. J. Davis, of Winchester, will shortly proceed to Ceylon, to renew the labours so painfully and mysteriously interrupted.

Others of the Missionary band have been greatly tried by domestic afflictions. The brethren Deunham and Morgan have been constrained to take voyages for the re-establishment of their health; Mr. Makepeace, of Saugar, for the same purpose has visited this country; and Mr. Small, of Benares, is now on his homeward way.

The number of our missionary brethren engaged in India has received at Dacca an unexpected accession in the baptism of two German missionaries, at first supported by Dr. Haberlin, and subsequently by the Basle Missionary Institution. Without any previous communication with our aged missionary, Mr. Robinson, these foreign brethren declared their change of sentiments, and were baptized in September last. On their application to be employed as the Society's missionaries at Dacca, the committee instructed their brethren of the deputation to make all needful enquiries, and to accept their services. This very reasonable help has not only cheered our long-tried missionary, Mr. Robinson, now yielding to the infirmities of age, but relieved the committee from great anxiety as to the perpetuation of the mission in the Eastern parts of Bengal.

The translation and printing of the Word of God has given incessant occupation to our brethren, Wenger, Lewis, Leslie, and Thomas. Under the editorial care of Mr. Leslie, an edition of 2,000 copies of the Hindi Testament has left the press; and the edition of the Gospels and Acts in *Hindustani*, in pro-

gress last year by Messrs. Lewis and Thomas, has been completed. Upwards of 15,000 copies of portions of the New Testament in the Persian language have been finished under the care of Mr. Lewis. The distribution of the Scriptures, in various portions, in the chief languages of Hindostan, from the depository in Calcutta, has amounted to upwards of 32,000 copies. Mr. Wenger has still in the press the important version of God's Word in the Sanscrit, the classical language of India, and has just commenced, with numerous improvements, and with the intention to render the version more perfect, new editions of the Old and New Testaments in Bengali. Other works have likewise engaged the attention of the brethren.

THE MAY MEETINGS.

(Concluded from page 296.)

THE LONDON MISSIONARY SOCIETY, held its annual meeting on Thursday, May 15th, at Exeter Hall. S. M. Peto Esq., M. P., presided. Dr. Tidman read a humorous and interesting report, which stated that the total amount of contributions from all sources was £68,028 13s 9d. and referred to the Society's labours in Polynesia, the West Indies, South Africa, Madagascar, China, and India. Rev. G. Smith, E. Baines Esq., Revds. J. Kennedy, J. G. Freeman, J. A. Hardcastle Esq., M. P., Revds. J. Adkins, W. Brook, J. Taffray, J. Alexander, and T. Piper Esq., moved or seconded resolutions. An evening meeting was held at Finsbury chapel. Dr. Halley presided.

HOME AND COLONIAL SCHOOL SOCIETY. — On Monday, May 5th, the fifteenth annual meeting of the donors and friends of this institution was held in the school-room of the Institute, Gray's-inn-road. The Earl of Chichester, president, took the chair, supported by the Earl Waldegrave, J. P. Plumtree, Esq., the Rev. H. Stowell, Archdeacon Waterford, Major Woodruffe, General Magenis, the Revds. E. Garbett, Nolan, R. Allen, Rashdale, and a number of influential gentlemen, friends of the institution. Previous to the general meeting, the children educated in the institute underwent an examination. The noble chairman having briefly adverted to the important benefits to be derived from the institution, founded as it was upon true Protestant educational principles, and calculated to produce the best results both at home and abroad, the secretary read the report, a most voluminous document, which stated that the system pursued had received the approbation of the Committee of Counsel on Education, as also her Majesty's inspectors of schools, at Christmas last. The committee presented 42 candidates, of whom 33 obtained certificates of merit (five of them of

the first class) during the year. The number of teachers trained in the institution was stated at 145. The Model Schools contain 50 preparatory children, 120 infants, and 110 juveniles. The receipts during the past year amounted to £5,759 16s. 9d., and the expenditure to £5,705 7s. 6d., leaving a balance in favour of the institution of £54 9s. 4d.

SUNDAY-SCHOOL UNION. — The annual meeting was held on Thursday evening, May 8th, at Exeter Hall; R. Harris, Esq., M. P. in the chair. The report stated that favourable accounts had been received from Paris, where there was a growing interest displayed towards the Sunday-schools. From Ceylon, Van Dieman's Land, the West Indies, and the United States the accounts were equally encouraging; and in Canada the Sunday-schools contained 3,596 pupils. The total amount of contributions was £1333, being less than that of the preceding year, and leaving a balance against the society of £320. The report was adopted; and, several gentlemen having addressed the meeting in favour of resolutions passed for the furtherance of the objects of the society, the meeting separated.

THE BRITISH AND FOREIGN SCHOOL SOCIETY held its forty-sixth anniversary at the Institution, Boro Road, on Monday, May 12th. Lord John Russell presided. Speeches were made by the Hon. Dr. Lushington, Earl Waldegrave, Earl Eitzwilliam, Revds. G. Clayton, Dr. Duff, Dr. Ryan, Thos. Binney, &c. The Report read by Mr. Duun gave a very satisfactory view of the progress of the Society's operations. Income £12,963. Expenditure £13,125.

LONDON CITY MISSION. — The annual meeting of this society took place on Thursday May 8, at Exeter Hall, J. H. Plumtree, Esq., M. P., in the chair. The report stated in general terms, that the efforts of the society had been more successful during the past year than at any former period of its existence. The receipts from Westminster alone amounted this year to £800. The total receipts had been £23,000, which showed an increase of £2,700 as compared with the income of last year. In addition to the ordinary contributions they had received £187 towards the erection of an asylum for missionaries when incapacitated in their labours. The report was adopted and several resolutions passed for carrying out the objects of the society, after which the meeting separated.

VOLENTARY SCHOOL ASSOCIATION. — The third anniversary of this Society was held at the London Tavern. H. Kelsale Esq. in the chair. Receipts £1,682 19s. 8d. Expenditure £1,776 13s. 5d.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 152.]

AUGUST, 1851.

[NEW SERIES.]

THE ANNUAL ASSOCIATION.

THE EIGHTY-SECOND annual Association of the General Baptist churches of the New Connexion was held at the spacious chapel, St. Mary's-gate, Derby, on Tuesday, June 24th, and the three following days. The attendance of friends from the adjoining counties, and from the Yorkshire, Lincolnshire, London, and Warwickshire districts was considerable; and perhaps a greater number than on any previous occasion of the kind, was congregated in Derby.

Several brethren met in Committees on the Monday evening; and on Tuesday morning at seven the business of the meeting commenced by the reading of States from the churches. At eleven, the assembly proceeded to organize itself; when the following brethren were chosen as its officers, viz.,—Rev. J. F. Winks, chairman; Revds. J. B. Pike, and F. Chamberlain, moderators. Subsequently, as brother Chamberlain did not appear because of ill health, brother Fogg of Retford was appointed to fill his place. After this, the business of the Association proceeded with considerable celerity and unanimity, so that some were sanguine, the whole of the cases, &c., would be concluded by the evening of Thursday, an expectation that was not however realized.

The first sermon was preached on the Tuesday evening, by Dr. Burns, from Gal. i. 8. The sermon was

long and impressive, and the attendance good: but we were prevented from hearing it, being with many others engaged in the Brook-street chapel, with the annual meeting of the Academy Committee. At the Academy Committee-meeting, letters of thanks were received from three of the retiring students; three young brethren were received on the usual probation; the report was adopted, and the resignation of the Treasurer, Mr. W. Bennet, was received, and a vote of sympathy passed in reference to the indisposition which has rendered his temporary retirement, in his own opinion, desirable.

On Wednesday morning, the usual business was proceeded with until breakfast, after which the names of the representatives were called over, and at 10-30 public worship commenced. On this occasion, after the devotional exercises, brother W. Underwood of London, delivered a luminous and interesting sermon, from Gal. ii. 5. This discourse, as it was heard with deep earnestness by a large assembly, would be cordially welcomed by our readers in the pages of the Repository.*

The Annual Home Missionary Meeting was held in the afternoon:

* It has been suggested by a friend, and the suggestion is worthy of attention, that it would be a good rule—for both the Association sermons to be inserted in the Repository—every year.—ED.

during this period, also, the Annual Meeting of the Foreign Missionary Committee was held; when the proceedings of the past year were read, the report received, and a serious discussion entered into as to the state of the Funds. The discussion made it apparent to some present, that unless the funds improved, the Chinese branch of the Mission would be compelled to be given up: while it is quite clear, that if our churches contributed as they might do, both that, and the Orissa mission might be strengthened.

The Public Annual Meeting of the Society was convened. John Heard, Esq., of Nottingham, presided. The Secretary read abstracts of the report, which were very encouraging, shewing the progress of the good cause at the respective stations—the various institutions connected with the Mission, as schools, asylums, the printing-office, and the academy for young Hindoo ministers. The law of freedom recently passed, was also referred to.* The general efficiency of the native ministry was glanced at, and allusions made to the happy deaths of some of the native christians. The Treasurer's accounts were read, and showed a balance at present in favour of the Society, but a prospective ba-

lance of some £400 to its disadvantage. We regret that the total of receipts and expenditure is not in our possession, but we opine that the receipts were somewhat in advance of last year.

The adopting and printing of the Report was moved by the Rev. H. Hunter of Nottingham, who, after a number of appropriate observations on the excellence of the Mission, and the encouraging aspect of the Secretary's report, concluded by laying on the table some £20, collected by a number of young friends in Nottingham. The Rev. J. Wallis, tutor of our College, seconded the resolution, and offered a series of arguments in favour of the Chinese Mission, with a view to encourage the friends to sustain the mission in general, with more vigour. The second resolution, which referred to the goodness of God to our missionaries, and to their encouraging success, and also to the deficiency of the funds for the inevitable expenditure, was moved by the Rev. J. Goadby of Loughborough, and seconded by Rev. Dr. Burns of London. The former glanced at the various instances of God's goodness to the Society—in its missionaries, its native labourers, additions to the native

* 'The recent law, adopted so much to their honour by the Indian government, which establishes religious liberty, by enacting that persons shall not lose their civil rights, nor be deprived of their property, by the loss of caste, has removed a most formidable obstacle to inquiry into the claims of the gospel. Zealous Hindoos dread the effect of the law, and declare that it will be fatal to their religion. Mr. Lacey states:—

"This produces a great sensation. It will give a mortal blow to Hindooism. Under its influence many of the most respectable and rich natives in Cuttack have availed themselves of its protection and have put away caste and other restrictions. A meeting of 2000 brahmins has been convened to condemn the criminals and inflict punishment. The young gentlemen advanced into the centre of the august assembly of their poitared reverences, and said, 'Gentlemen, you have been

convened to judge, condemn, and punish us, for the breach of caste, and other usages of the Hindoo shastres and bades. Gentlemen, we can save you much time and trouble. We have eaten beef and we have taken wine, and still intend to do so as we may find it convenient. Gentlemen, we disregard the bades, the shastres, the gods, and yourselves. Gentlemen, we are heirs of our own property, and can do without you, and shall give you no expences for the trouble you have taken.' The large assembly of judges and guardians of the Hindoo faith were astounded, commenced squabbling and disagreeing, and hastened every one to his home. The shock to the superstructure of Hindooism is very great and very widely felt. Some of these heretics are reading the New Testament, and are on friendly terms with our young friend Nobina. No immediate converts may come forth, but a general loosening will certainly occur."

churches, and to the smiles and approbation of other Christian bodies, especially on our Orissa Mission, and alluded particularly to the recent visit of Dr. Wilson, the Episcopal bishop of Calcutta, to Pooree, Piplee, and Cuttack, and the fatherly interest the good Bishop had displayed in the labours of our brethren: then glanced at the variations of the income and ratio of contribution during the last thirty years, and urged on the friends to make renewed exertions, that the Institution our fathers had originated in their zeal, and fostered with their prayers and tears, and which God had so signally blessed, might be sustained in a manner equal to its claims, and that the sons, in their zeal and devotedness, might be, at least, equal to their sires. The seconder of the resolution entered at length into a statistical comparison of the churches, as to the amount per member, per annum, on the average, contributed by the churches to the funds of the Institution. These calculations were enlivened by many suitable observations, and we trust, the general effect will be to induce a greater amount of zealous, liberal, and prayerful effort, for the advancement of the cause of God among the heathen. The third resolution was moved and seconded by the Rev. W. Jarrom, who has recently returned from China, and R. Ingham. Mr. Jarrom, who regretted that so little time was left him to address the meeting, entered into a most interesting sketch of missionary operations among the Chinese, of the manners and customs of that singular people, &c.; and was loudly cheered when he sat down. There seemed to be but one feeling among the friends of the Society on this occasion, and that was one of deep regret, that a person so able to speak, so intelligent, and adapted to his work, should have felt himself compelled by any circumstances to relinquish his post at Ningpo. After the customary

vote to the chairman, and the singing of the doxology, the meeting broke up about 9-45 p. m.

The usual business of the Association was resumed on Thursday morning at seven. After breakfast the names were again called over, and it appeared that a large number of representatives were present. The Academy business was then proceeded with according to the rule. The Secretary read the Report, which was received and ordered to be printed. The Reports of the Examiners were then read. That of the theological Examiners, Revds. J. Stevenson, and H. Hunter, gave a very favourable view of the progress of the students in the historical, logical, and theological departments, and referred with decided approbation to the general excellence of the sermons read to them. The Report of the classical Examiners was favourable, but on the whole, more cautious; there being some intimations of a need of greater attention to grammatical analysis, on the part of pupils and preceptor. Thanks were voted to the Examiners for their pains and attention; and the Examiners appointed for next year, were;—Theology &c.: Revds. H. Hunter, and W. Underwood: Classics, Mr. F. Ewen, Revds. W. R. Stevenson, and J. B. Pike. The routine business of the Institution was then attended to. Some considerable difficulty was experienced on account of the retirement of the Treasurer, in obtaining a suitable person, willing to act as his successor. Various remarks were made about the state of the funds, &c., which rendered it necessary that the Treasurer should be frequently considerably in advance. The Secretary especially urged it on the consciences of all those ministers who had been educated at the Academy, that they should feel themselves bound in all honour to contribute something annually to its funds, and thus to set an example to their

churches and friends; arguing, that if this was done, and all felt their obligation, and urged the claims of the Academy on their churches, there would be no deficiency at any time. Every student who has gone through our Institution has had expended on him, on the average, £50 per annum; and as the Academy is supported by voluntary contributions, to whom can we look with so much confidence for support as to those who have received its advantages? All may not be able to contribute equally, but shall *any* of us be insensible of our obligations? Shall we allow our *alma mater* to be in difficulty through our insensibility or neglect? The general approbation of the brethren assembled testified the correctness of the principle on which the appeal had been made. As it was intimated there would be some deficiency this year, Mr. H. Mallett of Nottingham, when appealed to, generously agreed to take the office of Treasurer for the ensuing year, providing the deficiency were immediately made up; and headed the subscription himself with £5. The sum of near £55 was immediately raised, and our friend was accordingly appointed. Some other remarks were made by junior ministers, which were indicative of an increasing cordiality towards the Institution, and resolution to sustain it efficiently.

The venerable brother, Rev. J. G. Pike, of Derby, who was appointed last year, to prepare the Association letter, having from a lapse of memory entirely overlooked his engagement until the sittings of the Association commenced, was not fully prepared with his important document at the time it was called for, and was therefore requested to complete it, and after it had been submitted to a small committee, to forward it to the Secretary of the Association for insertion in the Minutes.

In the afternoon a lengthened discussion took place, relative to the Fund proposed to be raised for the

relief of aged and superannuated ministers. The recommendations of the committee were ultimately agreed to, though not with that unanimity which promises the general concurrence of the churches in this very important proceeding. Earnestly desiring that if possible, some plan should be devised which shall secure universal approbation, we respectfully invite any of the brethren who may not approve of the recommendations of the Committee, if they have any plan which in their view, is more equitable, and is likely to be more efficient, to state their plan in our pages.*

The balance in favour of the Repository was encouraging, and a large portion of it was voted to the Association Fund. It is desirable that our periodical should be encouraged and circulated among our churches, for their own sake, for the sake of unity, and for the advancement of the interests of the Connexion. We trust that the friends of the body will not sanction any efforts, however covertly and plausibly made, the end and purpose of which is, to impair the efficiency of this our only periodical.

Specimens of the new Hymn Book were shown to the meeting and generally approved. These books have some 400 of the old hymns, and may very gradually supersede the old book.

Some remarks were made about the Tract Depository in Belgrave-gate, Leicester, and a resolution was passed encouraging the proprietors to wind up the concern as speedily and equitably as possible.

Several resolutions of a public kind were adopted, in relation to papal aggression, church-rates, &c.

The business of the meeting was not brought to a conclusion until about one o'clock on Friday, when it was closed by a few remarks, and a suitable prayer by the chairman.

During the reading of the States, we were rather painfully struck with the small amount of increase, and with

* See the Appeal and Plan, p. 358.

the positive decrease presented by many of the churches. We were led to fear lest an actual diminution of numbers should have to be reported at this Association. We learned afterwards, however, that there is an increase of about 280. Several new regulations were adopted at this meeting. One was, that the names of the representatives should not be called over, but that they themselves should write their names on a schedule to be hung up in the vestry in some convenient place. Another was, that the Chairman for the ensuing year should be chosen, so that he might come to the meeting prepared to give a brief opening address. A third, that there should be no Committee on Tuesday evening while the first sermon was preached: that the Academy Committee should meet at nine on Tuesday morning, and the reading of the States continue till twelve, when the chairman should open the Association.

We need not mention these, or other matters in detail, as they will appear in the Minutes: where a revised list of rules is ordered henceforth to be inserted.

It was, however, agreed, that the Association should commence its sittings rather earlier in future: so that they might always be held before the last Lord's-day in June, and thus give the pastors of churches opportunity to return home by the first Lord's-day in July. It was thought that this change would be no inconvenience to schoolmasters, and might be an advantage to our agricultural brethren. The next Association is to be at Louth in Lincolnshire, on the Tuesday before the last Sunday in June. Brother Pike is chosen to be the chairman, brethren Goadby and G. W. Pegg the preachers; and brother R. Ingham the writer of the Letter. Brother R. Kenney of Burton-on-Trent is the Secretary.

THE RETURNING MISSIONARY'S APPEAL, &c.,

TO THE DIRECTORS AND SUPPORTERS OF THE ORISSA MISSION.

(Continued from page 312.)

We pass on to notice the last of these farewell questions, viz.,— What, on this renewed consecration of yourself to the missionary work, is your parting request to your christian friends?

We pretend not to answer this enquiry to the full extent of our wishes, but in all brevity to say, in the language of an apostle, 'Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified even as it is with you.' Our parting request has reference much more to our work than to ourselves, or to ourselves chiefly as our personal circumstances bear upon the prosperity of our cause. We have this day renewed our consecration to the work of evangelizing Orissa. We go at your bidding to do your work. We

go not as your servants so much as your colleagues and co-workers. We have been told to day what we are expected to do, and how to do it. Now suffer us to tell you what we wish you to do.

1. We wish you to make yourselves familiar with the extent, importance, and responsibility of the work you have undertaken. We are anxious you should be impressed with the importance of our undertaking in relation to the honour of the blessed God, the glory of Christ, and the extension of his kingdom; the blow thus to be aimed at Satanic empire in India; the present, proximate, and ultimate benefit to be conferred on benighted Orissa.

(These subjects formed so many

topics of discourse on which we cannot here expatiate, but which served to enforce the next topic, which was the responsibility resting on members of the denomination to support more liberally, and prosecute more zealously the mission to Orissa.) The writer would here again appeal to the venerated men, and beloved friends, who sustain and direct this mission. He would remind them that when they chose Orissa as their field of missionary labour, when they selected, ordained, and sent forth himself and colleagues to cultivate the field, they either understood the nature of the undertaking to which they stood committed or they did not. To suppose the latter is to impeach the wisdom of the men we love and revere as the excellent of the earth; but to suppose the former implies a sense of responsibility which must overwhelm all who put their shoulder from under the burden; or who refuse to sustain to the utmost, a cause to which they are so solemnly pledged. Perhaps, however, many of those who engaged to pray for and support the mission had but a very inadequate idea of the extent and responsibility of that pledge; and it may be as much justice to them, as to our cause, to glance at one important particular involved in that pledge.

In general I think it may be safely said that taking into account all the circumstances of the case, you pledged yourselves to *seek the evangelization of the whole province of Orissa*, nor are you at liberty to slacken in your work, much less to retire from it, without evident intimations from on high that you are unequal to the task, and without in that case doing your utmost to induce some other body to undertake the enterprize of which you deem yourselves unworthy. For your entrance into this field was a virtual exclusion of all others, and such I suppose you would wish your occupancy of it to be understood. What is more, the christian church has with one consent during the past thirty

years ceded to us this province as our undisputed field of labour. Now I think it may be shown that you are not only fully equal to the work which you have undertaken, if you have the will, but that you have also abundant encouragement to prosecute it with renewed vigour. We, as your missionaries, share with you in the solemn responsibilities of this vast undertaking, and groan under the task of urging you to duty in this matter. I had thought I had discharged my share of this duty by my many letters and personal appeals, but as my thoughts rest on the still hapless condition of that dark land, the burden rolls afresh upon my conscience, and I feel that I must again and again plead with you, and continue to do so till I die. And then if I were permitted, I would on my dying day visit your committee-room, and placing myself at your feet, plead with my last breath for Orissa. Yea, in that last effort of expiring nature, I would utter one long solemn warning that should ever thrill through your souls, REMEMBER YOU ARE PLEDGED TO SEEK THE SALVATION OF ALL ORISSA.

But leaving the more immediate directors of our Missior. affairs, I turn with gratitude for the past and hope for the future, to our friends and supporters generally. There have, indeed been times when your zeal seemed to flag, and your love to wax cold; it is still the case that a large portion of the denomination do nothing, or comparatively nothing for the Orissa mission, but I cannot believe as a body you will ever cease to pray for and support this mission. You will not, cannot raise by the hands of your missionaries the water of immortality, the cup of salvation to the lips of the perishing multitudes of Orissa, and then dash it to the ground for ever. Oh, no! I feel as if I could sooner die than believe this. I will not think it can ever be. Those eyes which I have so often seen overflow at the detail of the miseries we witness, those

ears which so eagerly received our statements, and which seemed so to thrill through your crowded assemblies, those hands which have been raised up as a pledge to pray for and support the mission, dwell in my fond remembrance as the sure guarantee that you will never cease to feel for Orissa, to pity its sorrows, to contribute towards their removal, and to pray that a most abundant blessing may rest on all your missionaries.

And finally, to you American christians, I make one last appeal. Seventeen years ago, when I first became acquainted with your churches, you received me with a favour and cordiality I had no reason to expect. You listened with deep interest to my plea for the benighted and perishing millions of Orissa, and warmly welcomed me to your country, your assemblies, and your homes. When I left, after two years labouring among you, you not only gave me your silver and gold, but, far more precious to me, your sons and your daughters to be fellow-labourers in evangelizing Orissa. Others have since been sent to join us, and now you share the responsibility of bringing that province to the feet of Christ. All, therefore, I write in this book, is as much addressed to you as to the churches of our denomination in my native country. I cannot visit you personally, for the time of my departure for India is at hand, but I thus ask you, if you have not become far too cold and apathetic in this noble enterprize, must I adopt the language of another, and say half reproachfully to you, 'Where are your love and zeal if you can make no further effort to spread the knowledge of salvation in Orissa?' What mean those strong expressions of interest, those flowing tears, those hands uplifted in solemn pledge to pray for and support the mission? Must I conclude that all this was the mere sympathy of excitement, a feeling akin to that produced by the novel, or the drama? The interest of an hour?

No, I cannot, dare not, will not, till obliged, think this of you.

Nor will you, I trust, complain 'we have laboured in vain and spent our strength for nought and in vain.' True it is, we have not seen all the success we wished for, and hope yet to see, for then we should see Orissa converted to God; but I believe it may without fear of contradiction be asserted that the Orissa mission, considering the amount of actual labour and expense bestowed upon it, has been as successful as any mission in India, and that missionaries of all denominations who are acquainted with us will cordially admit this assertion. Will you then, can you then, think of lessening your exertions for this important field? I would remind you of your early cherished sentiments regarding it, and beseech you to consider that those sentiments are as becoming now as then, inasmuch as they have been tested and proved.

The Indian banian presents no unapt illustration of our mission to Orissa. That useful and beautiful product of India's plains affords a grateful shelter to many a way-worn traveller, and few thoughtful minds can contemplate this kind provision of the munificent Creator without some thoughts of his goodness, yet, how much more precious is the cultivation there of that tree of Life beneath whose shade many of these same weary pilgrims have taken refuge, and then found that even in Orissa its leaves are for the healing of the nations. Yes, we have witnessed even there abundantly sufficient of such instances to prove that there is vitality in the tree we plant; that it contains within itself the power of self extension; and while its even now wide-spreading branches afford a shelter for many a weary wanderer after rest, like the banian alluded to, these branches are taking root downwards, and surrounding the parent stem with a number of thriving daughters which give promise of still wider, yea, of indefinite extension. So may

sister churches multiply and strengthen till they overshadow the whole land!

2. I do not wish you to support the mission from a mere sense of duty, merely to discharge a solemn responsibility, but I am desirous you should rightly appreciate the blessedness and personal advantage with which your missionary efforts are invested. You know by experience that it is in this case 'more blessed to give than to receive,' that while watering others you have been watered yourselves. The reflex effects of the mission have more than repaid you for what you have done in its behalf. As I desire, therefore, your prosperity, I beg of you to reflect on this subject. My conviction is, that you will prosper as you cherish a missionary spirit, and decline as you neglect its cultivation.

I can here merely hint at topics on which it would be easy greatly to enlarge.

1st. The first and immediate effect of the establishment of the mission was the infusion of a new element of activity in our churches. It was like life from the dead. Where all had been indolence and selfish indulgence appeared a hundred agencies in full employ. The Connexion became instinct with life.

2nd. A direct result may be seen in the increased numerical strength and organized power of the denomination. Since the mission was formed at Boston in 1816 the churches, ministers, and members have been trebled; while our position in relation to the church of Christ generally has arisen to a respectable character. Very much of all this must be traced to the influence of the mission.

3rd. A vast accession to the home happiness of our people, accompanied by a wide diffusion of interest and intelligence in our domestic circles, have been derived from the mission. I have often been struck with the bearings of the mission on the intellectual and social enjoyment of our young

people. Missionary journals, books and letters have greatly enlarged their field of knowledge, made them acquainted with previously unknown ideas of men, and even of unknown countries. What a deal of incidental illustrations of many subjects taught in the Bible; of the manners and customs of the eastern people; of the sin and folly of idolatry; of the evil consequences of forsaking God for idols; of the extent of human depravity; of the power of the gospel to save and bless mankind.

The mission has created a great deal of interesting employment for all kind of talent. You can scarcely go into a family where some personal interest is not felt in missions. The needle, the pencil, the pen, the mother's hand, the sister's heart, the brother's intellect, the father's property or influence are laid under contribution to help some beloved relative. Or, where there is no relative of the family engaged in the foreign field, the grand glowing benevolence of the enterprise arouses the talent of the denomination. Some come forth to speak, some to write, some to collect, some to raise money by various ingenious contrivances, some to conduct missionary business, &c., till even our missionary meetings are in danger of becoming a season rather of enjoyment and festivity than of those deeply serious exercises so suitable to their important bearings on the destiny of immortal myriads.

4th. Next, look at the mission in its tendency to augment your moral power and elevate your whole religious character. Is it not true that while missionary efforts have made you familiar with previously unknown forms of wretchedness and vice, you have been irresistably impelled to attempt to alleviate that wretchedness, and supply an antidote for that vice? And have not these benevolent feelings expanded and enlarged the more they have been exercised? And thus a law of your moral constitution has

been developed and you have felt that, as your benevolent sympathies have been expanded, your means to gratify them have increased in proportion. Every act of self-denial and liberality has brought its own reward and made you more Christ-like and divine. And so the result has been the enlargement of your spiritual enjoyment, and the elevation of your religious character. Have not new views of the dignity of christianity, of the power of the cross, the value of a christian's hope, the efficacy of prayer, the importance of living to do good, and more exalted views of heaven thus been nurtured in you? It must be so. The cause of missions associate the mind with the most sublime and benevolent purposes, the glory of God, the triumph of Christ, the joy of angels, the jubilee of our world, the present and eternal welfare of man.

And finally, there is to be noticed the satisfaction which a good man feels in being permitted to prosecute any great and benevolent enterprise with success. This satisfaction the supporters of our mission may richly enjoy. I refer to these pages as it respects the past; I invite you to look at the change now passing over Orissa for proximate results. Christ must reign there. Her temples must all be consecrated to Him. Her priests all minister in his name. Her idols give place to his spiritual service. Her pilgrims all be travellers in the way to heaven. Her people all be christians. 'Violence shall no more be heard in her land, wasting nor destruction within her borders.'

Then look unto heaven and contemplate the grand ultimate results. See the redeemed multitudes going up from age to age till all are gathered in, and you are gathered with them to join in everlasting thanksgivings 'to him who sitteth on the throne and to the Lamb for ever and for ever.'

I must check myself. My wishes are that our mission be devoutly cherished by you; that it be prosecuted

far more zealously; that it be associated with your most fervent prayers, desires and hopes; and when you die, that you would hand it down to your children and successors as your most precious bequest. Be you faithful to your trust at home, and pray for your missionaries that they may have grace to be faithful abroad; to finish their course with joy, and lay a broad and firm foundation for the conversion of all Orissa to Christ.

But I must hasten to say farewell.

'I see a hand you cannot see, that beckons me away,
I hear a voice you cannot bear, forbidding me to stay.'

And yet the heart flutters, the tongue falters, and the mind for a moment seems unwilling to turn away from you for ever. Yet it is when surrounded with those we love, when mingling with the solemn assembly who love to keep holiday, when looking upon your happy homes and many privileges, we feel as if we could not part. But such hesitation is but momentary. I feel that I am called to a sterner duty—to labour where there is neither poetry nor romance to allure; human applause to stimulate, nor congenial hearts to encourage. Far away among half-civilized multitudes, in a debilitating climate, among mighty obstacles, in the face of disease and death, with few to approve, to love, to appreciate, amidst daily toil must we prosecute our work till death shall come and summon us to our rest. Then do we hope to receive the congratulations of our brethren who have gone before us, to be welcomed by our converts already before the throne, and above all, while our Lord pardons our multiplied defects and sins, to receive from his lips the gracious welcome to a participation in his joy.

What then to us are the blandishments of a high state of civilized society here; these literary advantages; these magnificent dwellings; this sumptuous furniture; these elegant vestments; these gatherings of ac-

complished christian friends; these ensnaring entertainments? What all that so solicits admiration and invites enjoyment? we see them as though we saw them not. They are nothing to us, we are nothing to them. We seem like inhabitants of another sphere, with another class of sympathies, another order of wants and wishes. Our tastes must be held in abeyance, our longings rebuked, our passing participations in the gratifications spread around and before us, must be stinted, stealthily, seldom. Our study must be to contract the number of our wants, and the range of our indulgencies, and to hold light by all the conveniences and advantages you accumulate around you. Our one wish and prayer is that none of these things may move us whether at home or abroad, but that as good soldiers of Jesus Christ we may endure hardness, that we may 'finish our course with joy and the ministry we have received of the Lord Jesus to testify of the gospel of the grace of God.'

'All our desires and hopes beside,
Are faint and cold compared with this.'

For this supplicate the throne of
God on our behalf. Let us live in

your remembrance, let us share in your sympathies, let us hear of your zealous co-operation with us, and when we have done all our Lord and Master has given us to do, may it be our crowning joy to meet you again in heaven.

And now brethren we look on to the battle field. We see it stretching on over all the space betwixt us and the grave. We know the nature of the conflict which awaits us. It is no painted struggle, no mere playing at soldiers, it is a real deadly strife. We may at any turn meet the bristling spear, or receive the winged ball in our heart. We see the blood-red plain where our comrades have fallen, and there we know we shall sooner or later meet our death. But we shall conquer though we die. The master's voice bids us on. Our Captain challenges us to the fight, and over all the clash of war, the entreaty of friends, the pleadings of self-love, the solicitations of the church at home, we hear his voice,

'Fight on my faithful friends. he cries
Nor fear the mortal blow;
Who first in such a warfare dies
Shall speediest victory know.'

A PAGE FROM THE MARTYR HISTORY OF ENGLAND; OR, THE GOOD EFFECTED BY ERASMUS'S TESTAMENT.*

ERASMUS had the honour of publishing the first edition of the entire New Testament in Greek.† This celebrated edition was printed at Basle, Switzerland, in 1516, ten years before Tyn-dale published the New Testament in English, and it had Latin and Greek in parallel columns. 'Would to God,' said Erasmus in sending it into the

* The facts brought out in this paper may be found, though not in the same order, in the Book of Martyrs, and in Anderson's Annals of the English Bible. The reader will find a faithful description of the character of the learned, gifted, but unhappily wavering Erasmus, in D'Aubigne's History of the Reformation.

world, 'that this work may bear as much of the fruit of christianity, as it has cost me toil and application;' and the wish, as will be seen, was abundantly realized. Erasmus was well known to the literati of England, and was held in high reputation as a man of distinguished learning, but a host

+ The critical reader will be pleased to observe that I have said *published* not *printed*, because the edition in the Complutensian Polyglott, was printed two years before the one by Erasmus, though not published till several years after for reasons not necessary to be mentioned here. Portions of the Greek Testament had been previously printed, but this was the first entire edition.—J. B.

of enemies was at once in arms against him for publishing so 'dangerous,' and 'heretical' a work as the New Testament in the original language. Dignified and learned ecclesiastics 'imagined vain things.' 'He presumes to correct the Holy Ghost,' was the language of some of the monks; and one of the bishops (the Bishop of St. Asaph, sometimes contracted without ridicule into St. Asse, but Erasmus called him '*Episcopum a sancto asino*,) on his knees before the king and queen, conjured them, as is said, to let things go on as they had done, and to put down Erasmus. One of the colleges at Cambridge actually forbade its ever being brought on any pretence whatsoever within its walls. But the proscribed and dreaded book had a commission to bless, even at Cambridge University, and who could reverse it? There was at that time in the University a student—by name Thomas Bilney—of no mean proficiency in classical learning, and deeply concerned about the salvation of his soul. The priests whom he consulted were physicians of no value. They recommended fastings, watchings, the purchase of masses and indulgences, but he found no peace to his troubled conscience by regarding their directions. He compared himself to one of old who 'had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.' Like her too, he was 'healed of his plague' by going to Jesus. But he shall tell his own story. It is simple, touching, and beautiful; as shewing how God can enlighten a dark understanding, and heal a broken heart, apart from the public ministry, by the simple perusal of his word accompanied by the teaching of the Holy Spirit, it is especially interesting.

'But at the last,' says he, 'I heard speak of Jesus; even then when the New Testament was first set forth by Erasmus; which, when I understood to be eloquently done by him—being

allured rather for the Latin than for the Word of God; for at that time I knew not what it meant—I bought it even by the providence of God, as I now well understand and perceive. And at the first reading, as I well remember, I chanced upon this sentence of St. Paul, (Oh most sweet and comfortable sentence to my soul!) in his 1st Epistle to Timothy, and first chapter,—“It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.” This one sentence, through God's instruction and inward teaching, which I did not then perceive, did so exhilarate my heart—being before wounded with the guilt of my sins, and being almost in despair—that immediately I felt a marvellous comfort and quietness, insomuch that my bruised bones leaped for joy.”

After this the Scripture began to be more pleasant to me than the honey or the honey-comb. Therein I had learned that all my travels, all my fastings and watchings, all the redemption of masses and pardons, being done without truth in Christ, who alone saveth his people from their sins; these, I say, I learned to be nothing else, but even, as Augustine saith, a hasty and swift running out of the right way; or else much like to the vesture made of fig leaves, wherewith Adam and Eve went about in vain to cover themselves, and could never before obtain quietness and rest till they believed on the promise of God, that 'Christ, the seed of the woman, should tread upon the serpent's head.' Neither could I be relieved of the sharp stings and bitings of my sins, before I was taught of God, that lesson which Christ speaketh of in the third chapter of John, 'Even as Moses exalted the serpent in the desert, so shall the Son of Man be exalted, that all which believed on him should not perish, but have everlasting life.'

As soon as I began to taste and sa-

your of this heavenly lesson, which no man can teach, but only God, which revealed the same unto Peter, I desired the Lord to increase my faith; and, at last, I desired nothing more than that I, being so comforted by him, might be strengthened by his Holy Spirit and grace from above, that I might teach the wicked his ways, which are mercy and truth, and that the wicked might be converted unto him by me, who sometime was also wicked."

Bilney soon began boldly to proclaim the truths which he had learned from reading the New Testament, and was, as might be expected, obnoxious to the ruling authorities. Unhappily in an hour of temptation he denied his Lord, but if he fell like Peter, like him he wept bitterly, and afterwards nobly sealed the truth with his blood. The anguish of mind he endured on account of his unfaithfulness was indescribable, and long continued. One of his intimate friends affirms that they 'dared not suffer him to be alone day or night. They comforted him as they could, but no comforts would serve; and as for the comfortable places of Scripture to bring them to him, was as though a man should run him through the heart with a sword.' At last, however, the blood of atonement which at first had given him such peace and joy, again quieted his troubled conscience. The 'faithful saying' healed the sorrows of his heart, though these sorrows were much deeper than he felt when first convinced of sin. When apprehended and condemned to die he betrayed no dread, but expressed his confidence in God, and went to the stake resigned, composed, and even cheerful.

Three times, with deep feeling, he repeated Psalm cxliii. 2. 'Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified,'—language which befits every pardoned sinner when about to appear in the presence of him who is

of purer eyes than to behold iniquity, 'Jesus, I believe,' were the last words of Christ's faithful martyr.

It was a blessed day for Bilney when he purchased Erasmus's Greek and Latin edition of the New Testament; and opening the precious book read for the first time the 'faithful saying;' but the good effected by this Testament did not end here. God can do exceeding abundantly above all that we ask or think. The effect of Bilney's preaching was considerable and extensive; and some who nobly suffered for Christ, resisting even unto blood, 'owed even their own selves' to the instruction received from his lips. Among these was Dr. Robert Barnes—a name less honoured than many in the annals of martyrdom, though he finished his course well. It is easy to say that he ought to have displayed more consistency and firmness than he did. 'Let him that thinketh he standeth take heed lest he fall.' If days of persecution should return, it may be feared that professors would fall like leaves in autumn; and no doubt, those who are most severe in censuring others, would be the first to come short themselves. After all, however, Barnes suffered with great constancy at the stake, and his record is with those, who, though once and again foiled in the conflict, have 'overcome through the blood of the Lamb, and through the word of their testimony.' Like Gad, a troop overcame him; but he overcame at the last.

The memorable words of Lambert at the stake, 'None but Christ—none but Christ,' are familiar to us all, but many who read this may not be aware that Lambert became acquainted with 'the truth as it is in Jesus' through the preaching of Bilney, and Bilney, as we have seen, received it from the pure fountain of divine truth. Oh! the blessed effects that may result from a single copy of the Holy Scriptures. 'Thou hast magnified thy word above all thy name.'

But another honoured name must be mentioned in this brief account. Hugh Latimer was converted by the ministry of the man who read for the first time that 'Christ Jesus came into the world to save sinners' in the pages of the New Testament, published by Erasmus. Latimer was—what few have been—an honest Bishop. He was perhaps the only man that dealt faithfully with his libidinous sovereign, Henry the VIII, and Henry, bad as he was, revered him, there is reason to believe, for his fidelity. The man that could present a New Testament to such a monarch, doubled down at Hebrews xiii. 4., latter part, was no coward. The sermon which Latimer preached before the Convocation in 1536, was one, the like of which had never been delivered on such an occasion. His text on this memorable occasion was 'The children of this world are wiser in their generation than the children of light,' and supposing that there might be many 'children of light' in that assembly, though the world it was to be feared had sent some of its 'whelps' thither, and fearing that they would be much more strong in engendering the evil, than the other in producing the good, he spared no sin, palliated no error, but laid the axe at the root of the tree. 'What,' with manly honesty he enquired, 'have ye done hitherto I pray you these seven years and more? What have ye engendered? What have ye brought forth? What fruit is come of your long and great assembly? What one thing that the people of England hath been better of, a hair? Are you yourselves either more accepted before God, or better discharged toward the people committed to your care? Ye have often sat,' he said again, 'in consultation, but what have ye done? Ye have had many things in deliberation, but what one is put forth whereby either

Christ is more glorified, or else Christ's people made holy?'

But I admire Latimer most of all, for his dignified and energetic appeal to Henry, on the right of the common people to possess in their mother tongue the oracles of God. In this appeal he rebukes with unsparing severity the worldly and wicked men who surrounded his majesty's person, 'whose manner it was to send a thousand men to hell ere they sent one to God;' and with unflinching honesty he expressed his desire that the king might be found 'a faithful minister of God's gifts, and *not a defender of his faith*; for he will not have it defended by man, or man's power, but by his word only, by which he hath evermore defended it.' The closing advice was serious and impressive, and such as, I fear, monarchs seldom receive, 'Wherefore, gracious king, remember yourself; have pity upon your soul, and think that the day is even at hand when you shall give account of your office, and of the blood that hath been shed by your sword. In the which day that your grace may stand steadfastly and be not ashamed but clear and ready in your reckoning, and to have, as they say, your *quietus est* sealed with the blood of our Saviour Christ, who only serveth at that day, is my daily prayer to him that suffered death for our sins, which also prayeth to his father for grace for us continually.'

Latimer lived to a good old age, but in the reign of the bigoted and bloody Mary was condemned to be burnt. Passing through Smithfield after he had been summoned before the council, he said, 'This place of burning hath long groaned for me.' But it was not there, but at Oxford that he bore his last testimony, and it was a noble one, to the value of God's truth—'Father of heaven! receive my soul,' were the last words of the old disciple.

AN APPEAL TO THE GENERAL BAPTIST CHURCHES OF THE NEW CONNEXION,

*Expository of the principles and urging the claims of the Society recently formed
for the relief of our aged and infirm Ministers and their Widows.*

BELOVED BRETHREN,— You have doubtless heard from your representatives to our last annual Association, that it was resolved in that assembly, after due deliberation, to form a society as designated above. The desirableness of such an attempt we think few, if any among us, will for a moment question. It has long been deemed by many a decided desideratum in our denomination. Such a society was much needed. This need was felt by our ministers themselves, and by the benevolent among our churches. It is due to the former; it will be honourable and advantageous to the latter. We think it quite possible to establish both these positions. Let us try.

I. Some provision should be made for our aged ministers and their widows. There are many aspects of this question, all of which are important. We submit the following for serious consideration.

1st. Equity demands it. When a man devotes himself to the regular work of the ministry he is generally understood to relinquish all secular employment, and to make that the great business of his life. Others may be competent to serve tables, but he gives himself to prayer and the ministry of the word. And this too, be it remembered, usually at the request, and by the suffrages of the church. Of course, in acceding to their desire he must forego all hope of providing for old age by conducting a successful business. How then is such provision to be made? Do you reply, from his annual income. Alas! that is generally among our churches so very stinted that, in the majority of cases, it becomes an utter impossibility. Few we presume of our ministers could spare the amount from their families yearly, necessary to assure, even at a low rate, with any existing society, so as to provide a competency for old age; otherwise we believe, many might possibly prefer it. But what saith the scripture? 'If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things.'

Besides this fund will not be entirely dependent on the church for its maintenance, each minister wishful to participate in its benefits being required to subscribe one guinea per annum. So that, in this case, you will only be helping those who are endeavouring, in the only way within their power, to help themselves. This we trust you will deem to be an imperative duty.

2nd. And what justice demands, christian benevolence enforces. Christianity is a system of pure and diffusive philanthropy. It requires that we do good to all men as we have opportunity; but especially to them that are of the household of faith. It instructs us in all the tender amenities of life, and to cultivate the social charities of our nature. Particularly does it enjoin respect for the aged, sympathy with the afflicted, and concern for the fatherless and widows. 'Thou shalt rise up before the hoary head and honour the face of the old man. The hoary head is a crown of glory, if it be found in the way of righteousness.' To him that is afflicted pity should be shown. 'Pure religion and undefiled before God and the father is this, to visit the fatherless and the widows' &c. To neglect those, therefore, thus circumstanced is to fail in the performance of one important branch of christian duty, the cultivation of active benevolence. And yet how many aged ministers and their families have suffered for the want of a distinct recognition of this great principle on the part of religious bodies. Many can help one, when one cannot help himself; and christianity is eminently a social system.

3rd. We might urge the claims of this society on your christian liberality from motives of gratitude and obligation. Its claimants, recollect, will be those to whom, under God, you are infinitely indebted. They were the instruments of your conversion and sanctification. To them you have been wont to look for instruction, comfort and edification. Nay, eternity itself will alone reveal the full amount of benefit you have derived from their labours.

You are their joy on earth, and shall be their crown of rejoicing in the presence of our Lord Jesus Christ at his coming. And will you allow those servants of the Lord who have broken to you the bread of life, to lack the bread that perisheth; and to lack it under circumstances of the greatest possible aggravation, when infirmity and age had overtaken them? I trow not. We stand not in doubt of you. We have confidence in you that ye will be none otherwise minded, but abound in this grace also.

II. Now what is due to the one to receive, it will be equally honourable and advantageous for the other to communicate. Our interests are identical. One cannot say to the other I have no need of thee. For so hath the Lord ordained. What God hath joined together, therefore, let no man put asunder. The benefits resulting from this institution will be reciprocal. There is nothing narrow or exclusive in it, but every thing generous and fraternal. It contemplates but one object, and that the stability and extension of the denomination. We will explain. 1st. Ours is almost the only christian community in the country (as far as we are informed) of any considerable magnitude, without such a society. How this affects the candidates for the ministry it is perhaps difficult to tell, still it is not improbable that it might, under easily conceivable circumstances, operate prejudicially. At all events, they suffer the very obvious disadvantage of being candidates for the ministry in a community which, unlike most others, makes no provision for age and infirmity. Besides, does it not darkly hint that our churches have less affection for their ministers than others. Brethren, let us at once, and for ever, wipe away the apparent stigma. This might readily be done. The pence of the many, or, where more practical, the pounds of the few, annually subscribed, would at once set this matter permanently at rest.

2nd. We believe that serious wrong has been done to our denomination for the want of such an institution, and that, in several respects, its reputation has been injured, its prosperity impeded, and some of its best friends sacrificed. To illustrate. Suppose a

small church, with an aged pastor, almost superannuated. He can only perform his duties in part, and that very imperfectly. But they have had the best of his days, and they have too much christianity to turn him adrift now they have sponged all the service out of him. What is the consequence? Briefly this. They have not pecuniary means to support an assistant, and the church wanes, perhaps expires, solely for want of capacity *now*, in the very individual who probably first planted, and for a long series of years sustained it. Or suppose the other alternative be resorted to, and the aged minister becomes abandoned to beggary. Can God or man approve? In no wise. What then? Why this. Horrid cruelty is committed on an aged servant of Christ, and the entire denomination is branded with the burning disgrace. Now that institution, by affording succour to the aged of our ministers, will, in some measure, meet these dreadful evils, and prevent their recurrence. Is it not immensely important, then, that it be speedily established, and efficiently sustained?

3rd. Nor should it be forgotten, how the supply of such provision for sickness and old age, might affect the consecration of a minister to his work. Admitting that higher motives should impel him in the main, might he not, under the influence of temptation, indulge in gloriose ease; might he not be more disposed to listen to the cry, though cruel to souls, and traitorous to Christ, of a frost-bitten church and a fawning world, 'Do thyself no harm!' and enfold his arms to rest while souls perished in their sins. Let no temptation to such a course on the part of any, even the most careless shepherd, remain, but by freeing them from all anxiety relative to future temporal subsistence, let our fathers and brethren be encouraged to spend and be spent for Christ. 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Even so hath the Lord ordained, that they who preach the gospel should live of the gospel.'

But, say you, allowing the desirableness, not to say necessity, of such an institution in our denomination, how is it to be rendered permanent and efficient? We answer. It is proposed that, as there will be a certain outlay,

that there shall be a certain income. To trust to a contingent pecuniary supply, it was felt would be, to build upon a bed of sand, and to rear a fabric, however beautiful it might be, only to suffer a speedy dissolution. Accordingly, it was resolved by the Association, as we have already intimated, that *each minister subscribe one guinea per annum*, and that every church whose minister is connected with it, should be required to contribute annually, a sum of not less than will be equivalent to *two pence per member*; or that the minister himself be held responsible for the amount. This regulation, so wise and necessary, was supposed by some to savour strongly of the compulsory system; but we submit, that it is only seeming, and not real, inasmuch as it is quite op-

tional with any minister or church, to unite on this basis. There is no infringement of the voluntary principle, or the least interference with the independency of our churches. The fundamental law of the associated body is preserved throughout.

And now, brethren, we commend this benevolent project to your christian candour, conscientious conviction, and cordial pecuniary support, believing, that if it be as warmly responded to as it deserves, it will supply an additional bond of union between pastors and people, by equally subserving the interests and happiness of both, and will tend greatly to promote the prosperity and extension of the denomination as a whole.

On behalf of the Committee,

RICHARD NIGHTINGALE, *Sec.**

The following are the fundamental Rules of the Society, passed at the Association.

Resolved,—1st. That a denominational fund be formed for the relief of those ministers who may be incapacitated, by age or infirmity, from steadily exercising the ministerial or pastoral office, and of their widows. 2nd. That all ministers of our Connexion desirous of becoming members, and of participating in the benefits of this fund, shall be admitted on the payment of two guineas for the first year, and one guinea per annum afterwards. 3rd. That after the formation of this institution, all ministers above thirty-five years of age, coming into the Connexion from other denominations, be admitted on payment of four guineas for the first year, and one guinea per annum afterwards. 4th. That to render this institution permanent and efficient, every church whose minister is connected with it, shall be required to contribute annually, a sum of not less than will be equivalent to two pence per member. But in case any church will not unite upon this basis, that then, on the minister's becoming responsible for the amount above specified, he shall be eligible for membership. 5th. That the relief afforded by this fund shall contemplate grants to ministers disabled by affliction or old age, and temporary, or con-

tinued allowance to widows of ministers. 6th. That donors of three guineas, or subscribers of 10s. 6d. annually, be honorary members, and eligible for election on the committee of management. 7th. That the committee of management shall consist of six ministers, and eight other brethren; that two of each go off the list annually, in rotation, and that all be eligible for re-election; that the Treasurer and Secretary be members of the committee, and that all be elected at the annual meeting by ballot. 8th. That the annual meeting be held at the time and place of the Association, when the annual report shall be presented to the members of the Society, and also read at the Association at one of its sittings. 9th. That the financial year of the Society be from Jan. 1 to Dec. 31 of each year. 10th. That no minister shall be entitled to the benefits of this fund, until he have been a member of it two years. 11th. That in case any minister become incapable of payment of his annual subscription, or should any minister leave the Connexion, or emigrate from the country, he be entitled to receive back one half of what he may have subscribed—less the amount he may have received on account of indisposition.

* The above appeal has been prepared at the request of the Committee which assembled at the close of the Association at Derby. At that Committee meeting, after the appointment of brother R. Nightingale as Secretary, and brother W. Stevenson of Derby as Treasurer, it was resolved,—That all the brethren wishful to unite with this Society, be requested to meet at, or send their names to, the next Midland Conference

which will be held at Ashby-de-la-Zouch, Leicestershire, on Tuesday, September 16, addressed to the Secretary, in care of Rev. I. Preston, minister of the place. Meanwhile, brethren Burns and Pegg, of London, were appointed to prepare bye-laws for the Society, and to submit the entire plan to a competent actuary; the result of their labours to be laid before the said meeting.

THEOLOGICAL CABINET.

GOD.

THE existence of a First, Independent, and Supreme Agent, with feelings, designs, volitions and enjoyments that correspond with his natural attributes, is as evident as any material object. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The knowledge we have of this First Cause, partly intuitive, partly inductive, and partly revealed, is as certain as any other knowledge. God is and must be *self-existent*. While all creatures "live, and move and have their being" in Him, He hath "life in himself." The I AM, "giveth to all life, and breath, and all things," but needeth nothing, receiveth nothing. He exists and operates within himself. Equally evident is it that he is eternal. In respect to the past, "He only hath immortality." In reflection, anticipation, and existence, He "inhabits eternity," and is "from everlasting to everlasting." The eternal Father is *invisible*, "dwelling in the light which no man can approach unto, whom no man hath seen or can see." He is also *immutable* in the nature and mode of his existence, and in his perfections. With him "is no variability, neither shadow of turning." Equally obvious is it that he is "infinite in *understanding*." Himself unseen, he sees all things, past, present, and future. By him "actions are weighed," and the minutest object in existence fully comprehended. He can no more cease to know all things than cease to exist. The *power* of God is equal to the accomplishment of all his desires and designs. With him "all things are possible," and he "worketh all in all." All opposing beings are entirely dependent upon his power for existence. "If he gather unto himself his Spirit, all flesh shall perish together." His essential presence is everywhere to observe, to preserve, and to govern all. These natural attributes constitute complete *supremacy*, and place him at the head of the universe. "All nations before him are as nothing, and they are counted to him less than nothing and vanity." It is however a

combination of *goodness* with his natural greatness and supremacy, that constitutes the moral beauty and loveliness of his being. "God is love." All his natural attributes are under the control of his goodness and wisdom. He is good in all his greatness. Indeed, "there is a greater amount of goodness in one exercise of his universal benevolence, than in all the benevolent feelings of all benevolent creatures, through every period of their existence." His *moral rectitude* is also perfect. "He is righteous in all his ways, and holy in all his works." "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Ardent is his complacency in the righteous; terrible his displeasure against the wicked.

Connected with his natural attributes and moral perfection are the *prerogatives* or *rights* of God. These are numerous, paramount, absolute, uncreated. Inseparable from his being, they did not originate in any compact, covenant or gift. They respect the exercise and display of his perfections in creation, providence and redemption, to secure his own interests and glory. They are essentially comprised in his right of creation, of providence, of legal and executive sovereignty, and of property in his works.

The *zeal* of God to secure his interests, to promote his glory and blessedness, and to maintain his rights, is a moral perfection that springs from his goodness. This zeal appears in the works of creation, providence and redemption, in fulfilling his predictions and purposes—in exercising and displaying his natural attributes and moral perfections of power, sovereignty, wisdom, goodness, justice and grace. What complicated, stupendous, wonderful works he hath already wrought! "The zeal of the Lord of Hosts hath done this" Let who will oppose, he *will* do all the good in his power, and continue to do "according to his will" or good pleasure "in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" The *blessedness* of God, which results from the existence, exercise and display of his perfections, is

pure, permanent, benevolent, infinite. He enjoys his own good, and all the good of others. He enjoys every exercise and display of his natural attributes and moral perfections. Though he strongly feels all the natural and moral evils that exist, the end he proposed to accomplish by their existence prevents the least diminution of his blessedness. The wisdom of God shines as conspicuous as any of his perfections. This consists in devising the best means to secure the best ends. Says the Psalmist, "O Lord how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." But this wisdom shines brightest in the plan of Redemption. It was contemplating God's chief end, to secure his own highest glory and blessedness by the complete and eternal exercise and display of all his perfections through the monuments of his goodness, the objects of his mercy, and the vessels of wrath, that led the apostle to exclaim "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Incomprehensible to us in the ground and nature of his existence, in all his perfections, and in his works and designs, we cannot conceive how much greater and more important he is than the intelligent creation. One volition of his will could annihilate the created universe, or multiply it millions of times. The good he has produced, bears no proportion to that embraced in his designs. In his being centres all greatness, all importance, all sublimity, all majesty, all moral excellence, loveliness, attractiveness and beauty, all glory and perfection. All his works will redound to his praise, and tend to augment his glory. The natural beauty, variety, extent and sublimity that appear in nature's works, are but a faint emblem of the moral excellence, attractiveness, symmetry and perfection in his spotless character. Whoever loses himself in God, finds every thing. The beauty, glory, sublimity and infinite perfection of God, must and will ultimately command the supreme attention, affection, admiration and homage of all holy creatures, and fill every part of the universe with his glory and his fear. All true happiness in creatures lies in knowing, loving, trusting and enjoying him. All honour lies in his fellowship, all safety in his favour. Who-

ever can truly say "O God, thou art my God," can boast nothing more. His enjoyment is full, that can say from the heart, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee."

BELIEVERS SHALL RECOGNISE EACH OTHER IN HEAVEN.

On this theme, the late Rev. George Beecher, in a letter, dated at Batavia, Ohio, transmitted the following interesting thoughts to his friend:—

"The subject you mention in your letter, respecting the knowledge which the spirits of the blessed will have of each other in heaven, is one of deep interest. I have thought much respecting it, and will try to present to you some of the reasons why I think we shall know our friends in heaven.

In the first place, this seems to be inevitable, if our memory is continued to us. That we shall have this faculty is most sure; for to suppose memory destroyed, is to suppose that saints in glory will have more imperfect minds, and minds less like God than those they had on earth. For the power of recalling past events is one particular in which our mind resembles God's.

Again the extinction of memory would annihilate the highest source of joy to the righteous. Should the saint forget all the scenes of trial and difficulty through which God led him, in bringing him to heaven, half of the ground of his gratitude would be destroyed.

Could he forget his sins forgiven him through the blood of Christ, all that constitutes the peculiar joy of the redeemed would be annihilated. But memory does remain in every mind, when we arrive in heaven. If the scenes of earth are as visible before the mind, as though they passed but yesterday, how can such beings associate together, and not know each other? Suppose you and your sister had been separated some years, till each had so changed as to be unknown to the other, and by accident you should be thrown together, and commence conversing upon the events of your past lives; how long, think you, would it be before you would discover you were sisters? Any one who knows with what rapidity one train of thought reveals another, and how a trifling incident may

recal long passages of life, would see that a few moments of familiar, confidential intercourse, would reveal your relationship. Now, in heaven there will be no concealment. Holy minds never desire to conceal their feelings and history; especially when the history of their lives will so much illustrate the glory of God. How long, then, with the intellectual powers we shall possess in heaven, will it be before we shall know every saint and all their secret history?

But again, the Bible says, that "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."

What is the meaning of this? Is it that they shall be held in high estimation in heaven? But why will they be so esteemed? Because, the heavenly inhabitants will know the history of their labours and will bestow upon them that affection and honour which their fidelity deserves. Now, where one has been the means of saving another, and is honoured for it in heaven, can it be that the soul, redeemed by his instrumentality, will not know him?

Again, when the day of judgment arrives, all the universe will be assembled together; and we are told that the history of every mind, extending to the most secret conduct, will be revealed. Now, could we hear all the events of a person's life, and not recognize him? And if we know our friends once, shall we not know them for ever?

Again, St. Paul, in writing to the Thessalonians, says; "Brethren, I would not have you ignorant concerning them which are asleep, that ye sorrow not as others who have no hope; for if Christ died and rose again, even so those that sleep in Jesus shall God bring with him." Now, the amount of this passage with which he exhorts them to comfort one another, is this: When your pious friends die, you are not like those who have no hope of seeing them again, for you shall be reunited to them, and together be ever with the Lord. Now, the mere fact of being together would be no comfort if they were to be as perfect strangers. Most manifestly, he intends to comfort them, under the grief produced by separation, by assuring them that those sundered ties of affection shall be reunited in a better world. The husband and wife, parent and child, bro-

ther and sister, bound together by the bands of christian affection here, we are assured, shall be united in endless friendship there. It is plain, then, to my mind, that we shall know each other in heaven, far more perfectly than we do here.

But it may be a question whether we shall know each other *immediately* after death. As to this, I think there is little doubt. For, in the first place, there is no conceivable reason why minds acquainted on earth should not know each other immediately in heaven.

It does not require that we should see each other with bodily eyes, to recognise the action of our minds. Two persons, who know each other perfectly, will recognise in a composition, the style and modes of thought and feeling peculiar to each, and so it may be in heaven. Spirits may commune with each other, and understand each other's thoughts far better than they could do here.

But further, it is manifest that the events of earth are known in heaven. Angels attend the saints as ministering spirits, and when one is released from earth, his attending angel conveys him to heaven, nor does he forget him when he arrives there. And is the new born heir of heaven ushered unknown into its courts? Is there no interest among the redeemed, to know who their new companion is? Are all the laws of our social nature annihilated, so that there will be no solicitude to know the name, character, and history of one who is now to be their companion forever? Are the lips of the new inhabitant of heaven sealed, and his heart shut up from all communion with those around him? Who does not see, that unless we cease to be social beings, and lose all our sympathies, every being in heaven will speedily become acquainted with their new friend, and know his whole history?

When a stranger arrives in a little town, how long is it before the people know of him all that may be known. and this, too, from mere idle curiosity? But substitute for this the intense ardour of holy love, and the warm desire to welcome him to our joys and sympathies, let perfect confidence be felt on both sides, and how short the time before we should know every stranger! This is the state of society in heaven. Each is eager to communicate joy to the other, each is eager to unveil his whole soul to

another, and thus all are perfectly acquainted."

SCRIPTURE ILLUSTRATIONS.

NO. 1.—MOUNT CARMEL.

The excellency of Carmel and Sharon shall be given unto it.—Isaiah xxxv. 2.

The top of Carmel shall wither.—Amos i. 2.

In the cool of the Sabbath evening we ascended Mount Carmel, by a deep and rocky ravine a little way to the south. We conversed together on Elijah's wonderful answer to prayer obtained on this mountain, and felt that we could well spend the evening of the holy day in such a place. Having soon reached the summit, we sat down at a point commanding a full view of the sea to the west and to the north. Near this must have been the spot where Elijah prayed when he went to the top of Carmel, and cast himself down upon the earth and put his face between his knees, and said to his servant, 'Go up now, and look toward the sea. And he went up and looked, and said, There is nothing. And Elijah said, Go again, seven times.' 1 Kings xviii. 42, 43. There we united in praying for abundance of rain to our own souls, our friends, and our people, and for the progress of our mission. It was awfully solemn to kneel on the lofty top of Carmel. The sun was going down beyond the sea, the air was cool and delightfully pure; scarcely a breath of wind stirred the leaves, yet the fragrant shrubs diffused their pleasant odours on every side. A true Sabbath stillness rested on the sea and on the hill. The sea washes the foot of the hill on each side, and stretches out full in front till lost in the distance. To the east and northeast lies that extension of the splendid plain of Esdraelon, which reaches to the white walls of Acre, and through which 'that ancient river, the river Kishon,' was winding its way to the sea, not far from the foot of Carmel. These are the waters that swept away the onemies of Deborah and Barak (1 Judg. v. 21.) and that were made red by the blood of the prophets of Baal, after Elijah's miraculous sign of fire from heaven. To the south is seen the narrow plain between the mountains and the sea, which afterwards expands into the plain of Sharon. And along the ridge of Mount Carmel

itself is a range of ominences, extending many miles to the south-east, all of them presenting a surface of table land on the top, sometimes bare and rocky, and sometimes covered with mountain shrubs. On some of these heights the thousands of Israel assembled to meet Elijah, when he stood forth before them all and said, 'How long halt ye between two opinions?' and from this sea they carried up the water that drenched his altar; and here they fell on their faces and cried, 'Jehovah, he is the God; Jehovah, he is the God!'

The view we obtained that evening on Mount Carmel, can never be forgotten. No scene we had witnessed surpassed its magnificence. It was moreover a most instructive scene; we saw at once the solution of all our difficulties in regard to the scriptural references to the hill. Carmel is not remarkable for height, and is no-where in Scripture celebrated for its loftiness. At the point overhanging the sea, it is less than 900 feet high. To the south-east it rises to the height of 1200 feet, which is its greatest altitude. But then the range of hills runs nearly eight miles into the country, and was in former days fruitful to a proverb. Indeed, the name Carmel, signifying 'a fruitful field,' was given to it evidently for this reason. And when this vast extent of fruitful hills was covered over with vineyards, olive-groves, and orchards of figs and almond trees, not on the sides alone, but also along the table-land of its summit—would not Carmel, worthy of the name, appear an immense hanging garden in the land? In the days of its pristine luxuriance, before the curse of God blasted its glory, 'the excellency of Carmel,' of which Isaiah the prophet speaks, must have been truly wonderful! How easy at that time it would have been 'to hide in the top of Carmel' (Amos ix. 3.); for embowering vines and deep shady fig-trees would afford a covert for many a mile along the summit. And would not the beholder in other days at once understand the meaning of the beautiful description of the church given in the song, 'Thine head upon thee is like Carmel!' Would not the jewellery and ornaments, or perhaps the wreath of flowers around the head of an Eastern bride, resemble the varied luxuriance of the gardens of Carmel seen from afar? There are at present, in a Convent garden on the hill,

a few vines that produce excellent grapes; but these are all that now remain to testify the spot where Uzziah had his vine-dressers. With the exception of these, which are not properly on the summit of the hill, we could not descry a single fruit tree on the top of Carmel. A few verdant fat olive-trees grow at the northern roots of the hill, and some extend a short way up the side: but the extensive summit, which was once like a garden, is covered, as far as our eye reached, with wild mountain shrubs and briery plants, all of stunted growth, except where the rock lay bare and without verdure under the scorching sun. The same God who said, 'Zion shall be ploughed like a field,' and 'I will pour the stones of Samaria down into the valley,' said also 'The top of Carmel shall wither;' and that word we saw before our eyes fulfilled to the letter.

We had a fine chain of divine truth before us in the references made by the prophets to this mountain. Amos represents the guilty sinner detected, though he was to hide in its top, or plunge into the sea at its foot. Solomon shows the sinner justified in a Redeemer's righteousness, beautiful as Carmel. Micah alludes to its rich pastures, when he would express the care of the Great Shepherd in feeding his restored Israel, and says, 'Feed thy people, which (at present) dwell solitary in the wood, in the midst of Carmel.' Mic. vii. 14. And when Isaiah would describe the fruitfulness and beauty of the New Earth, he can say nothing higher than this, 'The excellency of Carmel shall be given unto it.'

Refreshed in spirit we descended through a deep ravine, each side of which was fragrant with sweet-smelling briars. We reached the shore before it was dark.—*Narrative of a Mission to the Jews.*

No. II

'A bird of the air shall carry the voice.'—Eccles. x. 20.

Unless these expressions be purely metaphorical, it is not impossible that there may be some figurative allusion to the pigeons which were trained to carry written messages between distant places. This usage was certainly very ancient. The ninth ode of Anacreon relates solely to such a bird; and seems to denote that these pigeons were

sometimes trained to the special service of particular persons. Bochart adduces some instances of their employment by the Romans. They have always been employed in such services in Western Asia, particularly at the ports, to notify to Aleppo and other towns the arrival of expected ships. The most satisfactory account of these winged messengers is perhaps that furnished by Father Averil (A. D., 1685), in mentioning his arrival in the port of Scanderoon. "The first thing we saw worth our observation here was one of the flying messengers, sent, immediately after our arrival, to Aleppo, to give notice of it to the merchants at that place, which is done thus: Against the time that the merchants of Aleppo expect any ships to come to Scanderoon, they send by a servant a pigeon that has young ones, to one of their correspondents there: who having informed himself of what goods the vessel has brought: and what else is thought necessary to be known, writes letters of advice about it, which being fastened about the pigeon's neck, she is taken to the top of a hill, whence, without fail, she goes to Aleppo. The pigeon we saw let go, soared very high, doubtless to discover which way she was to fly, and within three hours arrived at Aleppo, which is thirty leagues from Scanderoon. But all sorts of pigeons are not alike useful for this purpose, there being a peculiar kind which are trained up for this exercise in most factories of the Levant, where they are frequently made use of for that service.' The distance between Scanderoon and Aleppo usually takes three days ordinary travelling on horseback; and Tavernier gives the pigeons four or five hours for performing the distance. The same birds used to be employed to carry on a similar correspondence across the desert between Aleppo and Bagdad; and they usually arrived at their destination in two days, although a caravan seldom takes less than a month to perform the same journey by the nearest road. The billets were fastened not only to the neck, as Averil states, but sometimes under the wings, and sometimes to the feet. We see no reason why this practice may not have existed in the time of Solomon; but whether he alludes to it here is another question, which we cannot undertake to determine.—*Pictorial Bible.*

No. III.—THE GOURD.

In Palestine is known a plant of intolerably bitter taste, and poisonous qualities, called 'the Prophets' gourd' (*cucumis Prophetarum*). From this plant our druggists prepared an extract called colocynth, which is generally known as a very useful drastic medicine. After Elisha had received of his Master the joy of giving back to the Shumite her son, he went to Gilgal, and found a school of the prophets. 'There was a dearth in the land,' and the prophet directed his servant to prepare pottage for the sons of the prophets. 'One went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lapful, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass as they were eating of the pottage that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.' This account appears to indicate an extremely disagreeable taste in the food, which at once gave the impression that it was poisonous. The prophet's miracle consisted not merely in depriving the pottage of its deadly character, but also in making it eatable. It is highly probable that the plant now known as the *cucumis Prophetarum* is the same as that referred to in this narrative.

The gourd is mentioned in another place in Scripture; but the word is different in the original, and probably a different plant is meant. Jonah had de-

livered his terrible message. The eye so often wearied with the sights it looks down upon, had seen for once, a king and his whole people unite in an act of repentance; and relenting at the sight, had stayed the flash of wrath wherewith it was about to consume the city. Jonah was more annoyed to see his own word fail, than pleased to see a whole city delivered. He sat him down on the east of the city, to see if, after all, it could escape. 'And the Lord prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.' But the gourd was blighted by a worm; and Jonah, suffering under a fierce sun and a scorching wind, averred that 'he did well to be angry for the gourd.' From an early age it has been a matter of dispute what plant is intended by the gourd of Jonah. Two of the Fathers excommunicated each the other, because the one held that it was ivy, and the other held differently. The prevalent modern opinion is, that the Hebrew name *kihajon*, is not dissimilar to that now applied in the East to the plant called *ricinus communis*, *palma Christi*, or castor-oil nut. This plant flourishes in the neighbourhood of Nineveh, affords a delicious shade by its broad and tender leaves, and is very liable to sudden decay. From its seed a valuable oil is expressed, which was extensively used by the ancients for light, but of which the medicinal properties appear to have been unknown till modern times.—*Christian Miscellany*.

THE CHRISTIAN PULPIT.

FAULTS IN THE PULPIT.

Mr. D. is on many accounts one of my favorite preachers. I admire his earnestness, his directness, his fearless and vivid presentation of unwelcome truths, the force of his reasoning, and the faithfulness of his applications. Wide awake himself, he makes it difficult for any but the merest sluggards, who are eeldom more than half awake any where, to sleep under his sermons. Nevertheless, he has some habits which he will perhaps wonder why I have not privately

admonished him of before now. Possibly I might, had he not been my senior. I am quite sure I should, had we both belonged to the same 'minister's meeting.'

There is apparently a want of becoming reverence, as he enters the house of God, and ascends the pulpit stairs. He walks too fast through the aisle, and though he does not literally skip up into the holy place where he is to deliver his message, he comes a good deal too near it. From the hurried manner in which he turns over the leaves of the

Hymn Book, you perceive at once that he does not know where to look for what he wants, and as he has no time to make the appropriate selections, he is obliged to read whatever his eye happens to fall upon, that comes any where near the subject of his discourse. This, in all ordinary cases, results from an unpardonable neglect. He ought to have looked out his psalms and hymns at his leisure, in his study, so as to have nothing to do but open to the place in a moment. How can he keep his mind in a proper frame for entering upon the solemn service before him, while he is eagerly searching for something of which he has a sort of half idea, but does not know in what part of the book to find it. As soon as the first hymn is given out, instead of devoutly joining in that delightful branch of worship, he resumes the search for the second, and often continues it till the last line is sung, and he must commence the prayer, and collect his thoughts as well and as fast as he can. Sometimes, in a strange pulpit, he may find a hymn book with which he is unacquainted, and in such cases he may be compelled to turn to the table of contents, or turn over the leaves to find appropriate metres and stanzas;—but this excuse for being unprepared he can never plead at home.

Another habit of Mr. D., closely allied to the foregoing, is that of reading over his sermon while the choir are singing. It is a common thing for him to lay by the psalm book the moment they rise, and take up his manuscript, and never take his eyes off from it till they sit down. Is this *devotion*? Devotion to what, or in what? How can he unite with the congregation in the song of penitence or praise, while his thoughts are totally absorbed with the chirography, or crowded interlineations, or faded ink of his manuscript? How can the least trace of one branch of public worship be left on his mind, while he is intently spelling out another? It is as much a preacher's duty to read over his discourse and make it familiar before he goes into the pulpit, as it is to write it. The excuse that he has not time, is rarely if ever valid. The necessity, such as it is, grows out of the habit of putting off every thing till the last moment. Surely, those who have so much to say as ministers have, about the danger and guilt of procrastination, ought to set a better example.

But I am sorry to say that Mr. D. carries his encroachment upon the praises of God in the sanctuary even further than this. I have seen him take out his pencil, not once nor twice, but a great many times, and write away with all his might, during both the singings. I may say this is a *common thing* with him; and I have not unfrequently suspected that he read the longest psalms and hymns he could find, to give himself the more time for finishing his sermon. Indeed, he hardly ever seems to be prepared till the moment he rises to name the text.

Now this is certainly a bad habit a *very* bad habit; and I wonder at it. Mr. D. is a conscientious man, and few preachers can prepare a good sermon in the study easier, or in a shorter time than he might. "I entreat him as a father" to look at it. He is the spiritual guide and teacher of a large congregation. No man insists more earnestly than he does, that a pastor should be an "ensample" to his flock. He goes to the house of God on the Sabbath, to lead in all the devotions of the sanctuary. It is expected of him that his thoughts and heart will be in them all. But here is one of the three branches, viz. praise, (prayer and preaching being the other two,) in which he takes no part, further than to give out the psalms and hymns. His mind is wholly engrossed in finding them, or in getting ready to deliver his sermon, or both. The congregation, especially the young and thoughtless, look on. They see that the minister takes no interest in the singing, for he is otherwise employed—and why should they?

He tells them, indeed, when he preaches upon the duty and decencies of public worship, that all parts of the service claim their devout and solemn attention—that praise demands the thoughts and the heart as much as prayer. But what can he expect that all this will avail in the face of his own weekly example. Will he tell them that they have time to unite in the songs of Zion, but he has not time to unite with them? He has too much sense and too much religion to offer an excuse.

I hope Mr. D. will see these brotherly strictures. I have written them on purpose for him. He must be convinced in a moment that he ought to change his habits—that he cannot worship God acceptably in one branch of the public

service, while he is preparing for another; and that his example may do infinite mischief to some of his flock.

But who is Mr. D.? He is the preacher who answers to the foregoing description, in whatever pulpit he may be found. If you see a minister thus employed during a considerable part or the whole of the singing, he is the man.

LARGE CHURCHES AND YOUNG PASTORS.

YOUNG men, previous to closing their studies for the ministry, naturally inquire, what part of the vineyard the Lord would have them occupy; and destitute churches look to them for pastors. The question arises, *Is it expedient for a large church, especially of a church in the city where the duties of a pastor are so numerous, to invite a young man just leaving his studies, to become their pastor? and is it his duty to accept of their invitation?* These questions may be answered by a few considerations.

Large churches require a great amount of ministerial labour. Allowing the church and congregation to be small at its commencement, under the blessing of God, it will soon increase, especially in large towns and cities, so that our remarks will apply to both old and new religious interests. Let us now look at some of the duties of a pastor located in the midst of a large and growing population. Consider the large number of the sick and afflicted usually found in large churches and congregations. These must all be frequently visited by the pastor. He views it a duty which he owes to the spiritual interests of the afflicted part of his flock to see, converse and pray with them often. Families are also expecting from their pastor not only occasional calls, but afternoon and evening visits. The invitations of his people must all be noticed and complied with, or offence is given, the pastor complained of, and unpleasant results follow. If it would answer for a pastor to spend an hour with the family, it would occupy much less of his time. But this will not in most cases answer. All invitations to tea imply a long visit. The people in return (which is very friendly) must visit the pastor and his family, and thus the same amount of time is again

consumed. But some will say, 'I will have things different. I will prescribe rules on this subject, consistent with my duties.' But these rules must after all be agreeable to the people—formed to suit them. He is not only the Lord's, but their servant, and must go and come at their bidding. If they are displeased the cord is broken, the 'first-love' becomes cold. Consider also the numerous calls which a pastor of a large congregation receives from his people, on no kind of business at all, but merely to let him know that they have not forgotten him. How much time is consumed in conversation on general topics. Others call on business. A. B. and C. come with their difficulties, wishing the advice of their pastor, and at the same time expecting he will feel deeply interested in their case, and act accordingly. They put on him the labouring oar, and he is compelled from feelings of friendship, to act till the whole matter is adjusted, and their wishes gratified. Whole days are sometimes occupied with such painful business. The various benevolent societies, funerals in and out of his congregation, conference and church meetings, lectures, Bible classes, meetings for inquiry, and Sabbath-school teachers, are all constantly demanding his time and attention. These duties are within his own sphere of action, and he is required to attend to them whatever else is neglected. He is expected also to take a deep interest in objects not immediately connected with his own flock. Public meetings on moral and religious subjects are held in cities almost every week which ministers of the gospel are invited to attend, or from whom remarks, or an address, is expected. They must attend or the people will attribute their absence to indifference. Some time is also necessary for physical labor, which is indispensable to a vigorous intellect, a firm constitution, a long and useful life. Very little profit is derived in this respect from short visiting walks. Profitable visits require thought and therefore have no tendency to relax the mind. The amount of time that should be occupied for the benefit of health is left to the discretion of the individual himself. Some time is certainly necessary. If this duty be neglected the minister will find himself sinking into an early grave.

Now amid all these duties (and all

have not been mentioned) a very small portion of time is left for pulpit preparation, for the cultivation of personal piety, and the study of God's word. How many pastors are obliged to take that time which nature demands for quiet repose! Study is indispensable to a minister's usefulness, especially to him who comes before the same congregation from year to year. And the apostle's injunction to Timothy is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Will the church be satisfied with superficial preparation, or the men of this world, whose sons the watchmen are required to save, be drawn to the sanctuary by mere words, or 'the blessed sound'?

We see the nature and extent of those labours which devolve upon a pastor who presides over a large congregation. Certainly he must not only be a man of piety, and a sound mind, but of

active habit and ministerial experience. Now let a young man come out from the quietude of a theological school, a stranger to the cares, responsibilities, anxieties and trials of the ministry; with his limited knowledge of practical life, with a few written sermons, unaccustomed to constant interruptions, and enter upon the field of labour we have described, and what is the result? Let the painful experience of others answer. A discouraged heart, a shattered constitution, premature death. He may be a young man of brilliant talents, a well furnished mind and capable of feeding the flock. But the multiplied duties and pressing demands of his station will soon impair the health of one unaccustomed to the yoke. How many young ministers have been compelled to resign their responsible and important posts of labour from inability to sustain them; and how many have fallen early in the field of the Lord!

OUR YOUNG MEN.

No. IV.

THE CLAIMS OF SCIENCE IN CONNECTION WITH RELIGION.

BY REV. DR. ROBSON, OF GLASGOW.

THAT it is the duty of all, as they have opportunity, to make themselves acquainted with the numerous and diversified works of creative power by which we are surrounded, is a proposition the truth of which we should scarcely expect to be called in question. The duty seems plainly indicated and enforced by the very constitution of our nature. The mind of man is formed for endless improvement in intelligence and power. Between him and the inferior animals many points of difference exist; but none is more fitted to strike an attentive observer than the extent to which he possesses the faculty of acquiring knowledge and of applying it to purposes of practical utility. All tribes of the lower creation remain as they were, guided by the same instincts, influenced by the same habits, impelled by the same wants. The first of any species were as perfect in all their modes of acting as any that now exist. The lapse of centuries has effected no alteration in their nature or pursuits.

Each possesses the knowledge of all, and acquires it without effort. But the constitution of man is essentially different from theirs. He is endowed with mental powers capable of continued enlargement, and of receiving constantly increasing accessions of knowledge. He can expatiate over every department of intelligence, and gather from the history of the past, from the events of the present, and especially from the great storehouse of Nature, those acquisitions which enrich, invigorate, and adorn his being. An endless variety exists in the scale of mental improvement; but 'to be destitute in a remarkable degree of an acquisition which forms the appropriate possession of human nature is degrading to that nature, and must proportionally disqualify it for reaching the end of its creation.'

Those who neglect to avail themselves of the opportunity for mental culture which they possess, whose thoughts seldom pass beyond the mere

routine of business avocations, who are intent only on procuring the means by which their inferior and more grovelling propensities may be gratified, whose sole question seems to be, 'What shall we eat, or what shall we drink, or wherewithal shall we be clothed?' but who turn away with listlessness, or it may be disdain, from whatever tends to enlarge and elevate their moral and intellectual nature, are virtually degrading reason to the level of instinct, are restricting it to a drudgery which instinct much more perfectly performs, are robbing it of its appropriate aliment, and confining it to the dungeon, when it should be abroad amid the light and glory of the universe. They place the body above the soul, the animal above the rational, the material above the spiritual. They reverse the law of their being, and prostrate the higher and nobler part of their nature before the lower and the meaner, making the former the slave of the latter, instead of using the latter for the elevation and improvement of the former. And is not duty violated by such a course of conduct? Is there not an infraction of that law which the Creator has engraven on our very constitution? Is there not a wilful disregard of those kind and benevolent intentions which led him to assign us a place in the scale of being more honourable than that of the 'beasts which perish?'

The claims of Science may also be urged from the relation which man sustains to the material creation. Our bodily frame is so constituted that it depends on external objects for its support. But for these, it would immediately languish and die. By the necessity of our nature, then, we are compelled in so far to acquaint ourselves with the properties of various substances, that we may select from them those which are fitted, by their nutritious qualities, to support organic life. Some productions are fitted to preserve existence, others to destroy it. In some positions the body is safe; in others it is exposed to danger. There are many actions which we may perform with security; there are many more which would be attended with pain, or peril, or death. These are points on which, for personal safety and com-

fort, our observation and experience must be brought to bear. Here are affinities, then, which bind us to the external world; and which render it indispensable that we should acquire, in order to the very continuance of our present being, a considerable knowledge of its varied elements, productions, and changes. This knowledge we acquire through the medium of those senses with which the body is endowed, and which are so admirably adapted for conveying the requisite information to the mind. But this is obviously not the whole amount of instruction which the Creator intended us to gather from his works. Within these limits he did not intend our inquiries to be confined. For when, reverting to our former illustration, we reflect that our bodily organization is the seat of an immortal spirit, possessed of intellectual and moral powers, do we not perceive that the design for which that organization is endowed with its various senses and susceptibilities must be, that these might be made the instruments of ministering, not simply to the wants of our animal nature, but to the growth, and vigour, and gratification of those mental faculties with which in the present state they are associated? And, if it be so, is not the very fact that the body, by its wants and cravings, compels the mind to come into contact with the material creation, and to prosecute so far its investigation, to be regarded as an indication on the part of the Creator, that having of necessity begun, it is not to stop short, but to go on in the study of those works with which it is so intimately allied? Having carried him within the portal, does not the same mysterious hand beckon him onward to the scrutiny of the various departments of creation, which stretch out before him in endless beauty and magnificence, all radiant with the lustre of divine power, and skill, and kindness; all teeming with the lessons of loftiest wisdom, and inviting to sources of exalted light?

Look at this subject in another aspect. Without entering into any metaphysical discussion as to the origin of our ideas, it may, I apprehend, be affirmed with truth, that they are *primarily* acquired through the medium

of the senses. These senses are from their very construction constantly acted on by the material creation around us. Every day, every hour, every moment of our existence, are we through their medium receiving impressions which are forthwith transmitted to the mind. Of these the mind is not intended to be the mere passive recipient. They are furnished as the elements of reflection and of thought, as the rudiments of knowledge. They are designed to awaken attention and interest, and to excite and foster a spirit of inquiry. They are to be regarded as so many invitations addressed to us by the Author of our being to cultivate closer acquaintance with his works, and through them with himself, as so many admonitions to duty, and as so many indications of the direction in which our faculties should be exerted. To resist their influence, to withstand their solicitations, is utterly to disregard this relation, so intimate and strong, which he has formed between man and the material workmanship of his own hand, is to refuse to contemplate in the beautiful mirror of creation the visible reflection of his "eternal power and Godhead."

These remarks acquire additional force when we consider that the phenomena of the material world are of a character calculated to powerfully excite the curiosity and attract the interest of a being like man, who is formed to receive his strongest impressions from without. Even to the mind of the untutored savage they address themselves with a power of persuasion which he can scarcely resist. About the ordinary appearances of nature he might feel no desire to be further informed. He might not seek to know why a stone falls to the ground, why smoke ascends, or why the stars revolve round the earth. But ever and anon unlooked-for occurrences are taking place, by which the common order of things seems to be violated. A blazing comet sweeps along the sky, a fiery meteor shoots across the heavens, the flames of a volcano burst forth, an earthquake shakes the foundations of the world, a tempestuous hurricane desolates its surface. Thus terror and curiosity are at once awakened; and though the former emotion subside,

the latter is likely to remain in activity. Probably the first advances in scientific inquiry have been prompted by the effort to trace a resemblance between the events with which the observer was most familiar and those which had thus excited his astonishment. The latter may be regarded as so many signals hung out from the magnificent temple of the universe, inviting him without fear to enter, and to explore its inmost recesses, that he may discover its less obtrusive but more impressive wonders.

Even when the human mind has made considerable progress in its acquaintance with the phenomena of the material world, there are still pressed upon it new motives to enquiry, new subjects of research. The number, the variety, the extent of the works of God, are all but infinite: "How manifold are thy works, in wisdom hast thou made them all!" Whether we look to the heavens above, or to the earth beneath, or to the waters under the earth, what scenes of wonder and enchantment meet the view. The number, the magnitude, the distances of those worlds that "roll afar," and which seem to the eye of the observer like so many openings in the celestial canopy, through which the visible glory of Him who created and upholds them may descend, present subjects of contemplation by whose vastness the imagination is overwhelmed. If we turn to the globe on which we dwell, we find every portion of it teeming with animal and vegetable life, in endlessly varied forms. From the icy region of the pole to the scorching sands of the line, from the lofty summit of the mountain to the dark abysses of the deep, the shades of the forest, the subterranean recesses of the earth, the hidden caverns of the ocean, as well as the cultivated theatres of human industry, all are instinct with life, all are replete with enjoyment. Its very rocks and strata are marked by characters and impregnated with remains which serve, as hieroglyphical inscriptions to chronicle the mighty changes through which it has passed. And has man, the lord of this lower world, been placed in the midst of a system so magnificent, and been endowed with powers capable of discovering its harmonies

and of appreciating the skill and efficiency of its contrivances, simply that he might contemplate it 'with rude unconscious gaze,' as a set of phenomena in which he has no further interest than as they affect his immediate situation, and can be rendered subservient to his comfort? On the contrary, when impelled by the necessity of his nature and the relations which bind him to the visible universe to enter on its study and proceed so far, he not only sees no actual limit to the instances in which infinite power and intelligence and goodness are manifested, 'but finds that the further he enquires and the wider his sphere of observation extends, they continually open on him in increasing abundance; when he feels how the study of one prepares him to understand and appreciate another, and refinement follows on refinement, and wonder on wonder, till his faculties become bewildered in admiration and his intellect falls back on itself in utter hopelessness of arriving at the end,' is there not derived from the very con-

stitution of the material creation a powerful argument for vigorous and continued research into its varied departments? And what shall be said of him who, with means and opportunities of advantageously prosecuting such research, neglects to avail himself of them, refuses to inquire into the works of God, or rejects the knowledge of them as beneath his notice? Is he not doing violence to all the relation in which he stands to creation and to the Creator? Is he not despising what God has laid open to all, that all may learn to see him in his works, and that all may learn to know him? Is he not virtually saying, that while God has commanded him to adore, he has yet commanded him to shut his eyes to those wonders by which the sentiments of adoration are excited; that he has given him the powers, but interdicted their use? In the heavens and in the earth the Deity has displayed his being and attributes, and his works announce, in universal language a command which none are at liberty to disobey.

(To be continued.)

FAMILY CIRCLE.

A MOTHER'S PRAYER.

AN aged, pious woman in America had one son. She used every means in her power to lead him to the Saviour, but he grew up gay and dissipated. She still followed him with prayers and entreaties, faithfully warned him of his awful state as a sinner before God, and told him what his end would be, dying in that condition. But all seemed alike unavailing. He one day said, 'Mother, let me have my best clothes; I am going to a ball to-night.' She expostulated with him, and urged him not to go; but all in vain. 'Mother,' said he, 'let me have my clothes; I will go; it's useless to say anything about it.' He put on his clothes, and was going out. She stopped him, and said, 'My child, do not go.' He still persisted; when she added, 'My son remember, when you are dancing with your companions in the ball-room, I shall be out in that wilderness, praying to the Lord to convert your soul.' The youth went to the ball, and the dancing commenced; but instead of the usual gaiety, an un-

accountable gloom pervaded the whole assembly. One said, 'We never had so dull a meeting in our lives.' Another one observed, 'I wish we had not come: we have no life; we cannot get along.' A third continued, 'I cannot think what is the matter.' The young man in question felt his conscience smitten, and, bursting into tears, said, 'I know what is the matter: my poor old mother is now praying in yonder wilderness for her ungodly son.' He took his hat, and said 'I will never be found in such a place as this again.' From that night he began to pray for mercy: his mother's prayer was heard for his conversion; and he gave evidence that he was become a new creature in Christ Jesus.—*The Providence of God displayed, &c., by the Rev. J Young, M. A.*

YOUTHFUL AMUSEMENTS.

THE THEATRE.—A TALE AND AN ARGUMENT FOR YOUTH.

'Only this once, mother; I should like to go once, just to see what it is like,'

said a youth, about the age of fifteen, to his mamma. 'No, my love,' she replied; 'you know I do not approve of the theatre; you are not old enough to understand all the evils connected with it; but take my word for it, Reginald, that it is the last place where, as a Christian, you should ask to go; and on that account I cannot consent.' 'O, you should let him go at once,' said a friend who was present; 'I have made a rule of letting my children go once to everything of this kind, and then they see what it is like, and can understand much better our reasons for keeping them away.' 'Well, that is what I say,' cried Reginald, eagerly; 'if mamma would let me go *this once*, I would not ask to go again.' Alas! the specious argument worked upon the too yielding parent: the permission to go that once was given, and what was the consequence? The romantic, imaginative, excitable mind of the youth was so charmed, so riveted with the attractions of the stage, that his whole soul was engrossed with the tempting scene. His first acquaintance with the fascinations of theatrical representations only made him long to return again and again: and finding his mother firmly resisted his wishes, he took opportunities of going unknown to her. He became so enamoured of the unreal exciting scenes there enacted, that his mind could no longer settle down to his studies, or enter into the sober realities of life. As he grew up, he became a gay, dissipated young man; his time was spent at the theatre and opera; he no longer enjoyed returning to the bosom of that happy family, where brothers and sisters were basking in the sunshine of domestic joy—where a mother's tender look of love still seemed to woo him to leave the paths of dissipation and vice, and once more gladden her heart by returning to that Saviour whom he had forsaken, to that home which he had rendered desolate. No; the fatal plunge had been made, the fatal die had been cast; he had chosen the world, with its sinful allurements and pleasures; and the poor sorrow-stricken parent was left to mourn in secret over the moment when she had been persuaded to yield to the pressing solicitation to let him go but this once to the theatre.—*Bible Class Magazine.*

EXTRAORDINARY SWIMMING FEAT.

It was on the same track, by which we gained safely the Sandwich Islands that a swimming feat was performed a few years ago by a native woman in peril, which surpasses all other achievements of the kind on record. When about midway between the utmost points of Hawaii and Koolawe, or thirty miles on either side, a small island vessel, poorly managed, and leaky (as they generally are) suddenly shifted cargo in a strong wind, plunged bows under and went down, there being on board between thirty and forty persons, and a part of them in the cabin. This was just after dinner on Sunday. The natives who happened to be on deck were at once all together in the waves, with no means of escape but their skill in swimming. A Christian man, by the name of Mauae, who had conducted morning worship and a Sabbath service with the people in the forenoon, now called them around him in the water, and implored help from God for all. Then as a strong current was setting to the north, making it impossible to get to Hawaii, whither they were bound, they all made in different ways for Maui and Koolawe.

The captain of the schooner, a foreigner, being unable to swim, was put by his Hawaiian wife on an oar, and they two struck out together for the far distant shore; but on Monday morning, having survived the first night, the captain died; and in the afternoon of the same day his wife landed at Koolawe. A floating hatchway from the wreck gave a chance for life to a strong young man and his brother; but the latter perished before the daylight of Monday, while the elder reached the island in safety by eight or nine. A feeble boy, without any support, swam the same distance of nearly thirty miles, and arrived safe to land before any of the others. Mauae and his wife had each secured a covered bucket for a buoy, and three young men kept them company till evening; but all disappeared, one after another, during the night, either by exhaustion, or getting bewildered and turning another way, or becoming the prey of sharks.

Monday morning the faithful pair were found alone; and the wife's bucket coming to pieces, she swam without anything till afternoon, when Mauae became too weak to go on. The wife stopped and *lomilomied* him (a kind of shampooing, which is common here) so that he was able to swim until Kahoolawe was in full view. Soon, however, Mauae grew so weak that he could not even hold on to the bucket; and his faithful wife, taking it from him, bade him cling to the long hair of her head, while she still hopefully held on, gradually nearing the shore! Her husband's hands, however, soon slipped from the hair, too weak to hold on, and she tried in vain to rouse him to further effort. She endeavoured, according to the native expression, to *hoolana kona manao*, to make his hope swim, to inspire him with confidence by pointing to the land, and telling him to pray to Jesus; but he could only utter a few broken petitions. Putting his arms therefore, around her neck, she held them fast on her bosom with one hand, and still swam vigorously with the other till nightfall, when herself and her now lifeless burden were within a quarter of a mile from shore. She had now to contend with the raging surf; and finding the body of her husband, which she had borne so long, stone-dead, she reluctantly cast it off, and shortly after reached the land.

But there she was hardly better off than at sea, for long exposure to the brine had so blinded her eyes that it was some time before she could see; her strength was too much spent to travel, and the spot on which she landed was barren lava, on the opposite side of the island to any settlement. Food and water she must find, or die. Providentially she obtained the latter in a rain that had recently fallen, and that she found in the cups of the rocks. Monday, Tuesday, Wednesday, and Thursday came and went without relief, while she kept on gradually as she could towards the inhabited parts of the island. At last, on Friday morning, when her *manaolana*, her swimming hope that had held its head so long above the waves, was fast sinking with her failing strength, by a gracious Providence she discovered a water-

melon vine in fruit. Eating one 'her eyes were enlightened,' like Jonathan's by the honey; soon after she was found by a party of fishermen, by them cared for and conducted to their village, and next day transported to Lahaina, whence the foundered schooner had sailed just one week before.

DR. BEILBY AND THE DYING LADY.

ON one occasion, having been called to attend a young lady in consumption, he embraced an early opportunity of informing her of her danger, and of the probability of her illness, ere long, terminating fatally. He begged her solemnly to inquire of herself, if she was prepared to die; and spoke seriously to her on the importance of being ready for the summons of death. During his conversation she exhibited signs of displeasure and disrelish for the subject, and he was obliged to leave her without any good impression being apparent. On his next visit, he was received with great coldness by his patient, who could hardly be induced to answer even the ordinary questions he addressed to her concerning her ailments. Not knowing the cause of this, he inquired of her friends in an adjoining room, 'What makes Miss — so reserved and shy to-day; she will scarcely even speak to me?'—when he was told, 'Oh, Dr Beilby, she was much hurt by your speaking to her as you did yesterday; she considered it quite uncalled for, and begs that in future you will confine your conversation in her room to professional and commonplace topics, and avoid that of religion.' On hearing this, he endeavoured to recollect in what terms he had spoken to her, and put the questions to his conscience,—'Did I do right or wrong? If I were again placed in similar circumstances, should I act differently, or repeat the same conduct?' Having answered these questions to himself, as his high sense of responsibility dictated, he returned to the invalid's chamber, and after giving her some general directions with regard to her medicine and treatment, he prepared to leave the room; but, on reaching the door, he once more look-

cd back, and ventured, in spite of his late rebuff, to say—'Is not that a blessed truth which God reveals to us in his own word, that 'The blood of Jesus Christ, his Son, cleanses from all sin?'" Then without adding another word, he closed the door, leaving the young lady alone. The following day, to his joyful surprise, on entering his patient's room, he received a most cordial welcome. She stretched out her hand, and said—'Come in Dr. Beilby; I am very glad to see you. I shall always be very happy to see you now.' He was pleased but astonished; and asked her—'What had produced so marvellous a change in her mode of receiving him?' when she replied,—'Ah, Doctor, when you spoke to me of death, I could not bear it, for I felt I had lived all my life for pleasure, and, in prospect of death I had no comfort! but when you told me of a Saviour, who is able and willing to cleanse me from all sin, then my heart rejoiced, and I could look forward without fear.' On every subsequent occasion of their meeting, till her death, seven weeks after, she expressed her peace in believing, and the absence of terror in view of Death.—*Memorials of Dr. Beilby.*

THE PERSECUTING EMPEROR AND THE MARTYRED SAINT.

FROM the accession of Commodus to the death of Philip the Arabian the only serious persecution of the church was under Septimius Severus, the most strong-headed, and strong-willed, and most efficient Emperor of that period. He died in Britain—at York. He had been at war against the Caledonians, and being unable to conquer them, was obliged to content himself with rearing a mighty wall for their exclusion from the south. He was there taken with the gout, and with a complication of disorders. His eldest son, eager for the sceptre, sought to hasten his end. He was haunted with remorse for a life of violence, and he foresaw, it is said, his first-born killing his brother—as he surely did. And so Severus died!

The while, the persecution he had kindled was raging in Africa, and one of its victims, Vivia Perpetua, a young

matron of Carthage, was expiating her christianity by her own death. In vain her venerable father beseeches her to forswear her Redeemer; in vain the Proconsul adjures her to have pity upon her father and child and only swear by the Genius of Cæsar; in vain her little one appeals to her maternal bosom. She cares not though lodged in a dungeon with common felons; she has delightful visions of paradise of which we have her own narrative, written with her own hand before she died: she can leave her father and child to God and his church: she trembles not when she is tossed by a wild cow in the amphitheatre: she directs the gladiator's sword to her breast to finish what the wild cow had begun: she is gone home! Now look on this picture and on that. How we die does not signify—the state of mind is all and in all. Here is the state of mind of one who is haunted with remorse for the past, and terrified by forebodings of the future; and here, on the other hand, is the state of mind of one who is every way resigned—having no fear and no shame—indulging in the most delectable visions of the future, and committing all in which she is interested in the present to her Father and her God. Let us choose *our* position! Let us live the life of the righteous that we may die their death! —*Dr. Legge.*

THE BLESSEDNESS OF RELIGION.

A little Indian girl, who had early chosen God as her portion, could say as she drew near eternity, 'I am willing to die, if God sees best, though I should like to live to do good to my people.' The day before her death, she appeared very happy, and often requested her adopted mother to sing to her. 'I feel, said she, in the triumph of hope, 'as though I could praise and bless God.' At another time she said, 'I feel happy. It seems as though angels were all around me in the room, and Jesus in the middle;' and again she said, 'I feel happy. I am not afraid to die, for I think that Jesus will be my friend.' Such are the happy fruits of choosing and loving God, in the morning of life.—*The Happy Choice.*

POETRY.

'JESUS WEPT.'

Why wept the Lord? Did coward fear
 Draw from his eyes the briny tear,
 Because he saw the thorny path
 Beset with woes, which led to death?
 Or did the patient sufferer shrink
 From the full cup he had to drink?
 Was he afraid to meet the gloom
 And silence of the lonely tomb?
 Or did his father's wrath appear
 Too terrible for him to bear?
 Or did the darksome path afford
 No ray of light? Why wept the Lord?

He wept not for himself, although
 Surrounded by th' insidious foe;
 He shrunk not from the prospects drear—
 He viewed the future, scorning fear;
 He knew that heaven its wrath would shower
 Upon his head in sorrow's hour:
 That hell would try, although in vain,
 To wound his soul, increase his pain.
 But not for these his tears were poured,
 For what, then, wept heaven's Mighty Lord?

In Bethany a humble cot
 Stood, but the rich man knew it not;
 That little cottage did contain
 A brother, with his sisters twain—
 Lov'd by the Lord, and often there,
 Would he at eventide repair,
 With them the fragal meal to share.
 But sickness came—death followed soon,
 And Lazarus' sun went down at noon;
 And Jesus, 'with a brother's heart,'
 In all their sorrows bore a part,—
 Affection's sluice was opened wide,
 And the Lord wept, for Lazarus died.

Scottish Congregational Magazine.

LET US GIVE THANKS.

BY ELIZA COOK.

LET us give thanks, with grateful soul,
 To him who sendeth all:
 To him who bids the planets roll,
 And sees a 'sparrow fall.'

Though grief and tears may dim our joys,
 And care and strife arrest,
 'Tis man, too often, that alloys
 The lot his Maker blest;
 While sunshine lights the boundless sky,
 And dew-drops feed the sod—
 While stars and rainbows live on high,
 Let us give thanks to God.

We till the earth in labour's health,
 We plant the acorn cup;
 The fields are crown'd with golden wealth,
 The green tree springeth up;
 The sweet eternal waters gush
 From fountain and from vale;
 The vineyards blush with purple flush,
 The yellow hop leaves trail;
 And while the harvest flings its gold,
 And cowslips deck the sod—
 While limpid streams are clear and cold,
 Let us give thanks to God.

The floweret yields its odour breath
 As gentle winds go past;
 The grasshopper that lurks beneath
 Chirps merrily and fast;
 The ring-dove coos upon the spray,
 The larks full anthems pour:
 The bees start with a jocund lay,
 The waves sing on the shore;
 Hosannas fill the wood and wild,
 Where human steps ne'er trod;
 And nature, like an unweaned child,
 Smiles on its parent God.

Say, brothers, shall the bird and bloom
 Thus teach, and teach in vain,
 Shall all the love-rays that illumine,
 Be lost in clouds of pain?
 Shall hearts be dead and vision blind
 To all that mercy deals?
 Shall soul and reason fail to find
 The shrine where instinct kneels?
 Ah, no!—while glory lights the sky,
 And beauty paints the sod—
 While stars and rainbows live on high,
 Let us give thanks to God.

REVIEW.

NOTES, *Explanatory and Practical, on the Acts of the Apostles; designed for Sabbath-school Teachers and Bible Classes.* By ALBERT BARNES. Carefully revised by Rev. Samuel Green, Author of the *Biblical and Theological Dictionary*.

Ditto, on the Epistle to the Romans. Benjamin L. Green, 62, Paternoster Row. 12mo. pp. 768.

The commendation we bestowed on the former volume of Barnes' Notes on the Gospels,* must be given to the present. Mr. Barnes is deservedly popular as an expositor of holy writ. His manly understanding, his honesty of purpose, his simplicity of style, and his extensive and patient reading and investigation, secure for him a large measure of confidence and respect. Though he is a Calvinist, there is in general so little appearance of bias in his expositions of those passages usually relied on by that section of theologians, that an evangelical Arminian will find little reason to quarrel with his expositions; and though in many instances an upright and independent investigator of God's truth, may not concur in his conclusions, he will on no occasion be disturbed by the display of an improper or a dogmatic spirit. Though Mr. Barnes is a pædobaptist, a believer in immersion will frequently find occasion to admire the candour and honesty of the author. For illustration of these remarks, we may refer to Rom. vi. 4,—*'Therefore we are buried with Christ by baptism,' &c.* Here Mr. Barnes says, 'It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion. This cannot, indeed, be proved, so as to be liable to no objection; but I presume that this is the idea that would strike the great mass of unprejudiced readers.' With all his candour, however, Mr. B. is a Calvinist, and a Pædobaptist, and hence, in perusing those parts of his valuable notes that touch on views to which he is publicly pledged, care must be observed, as he very naturally gives them a turn in his own favour.

The general character of the work is unexceptionable; and while its author deserves the gratitude of the church for his labours, the thanks of the English branch of it are due to Messrs. Green, by whom it has been revised, printed, and published. The prefaces, indexes, and tables connected with this, as well as the preceding volumes, considerably enhance its value.

*See page 185, April, 1851.

GUTTA PERCHA, *its Discovery, History, and Manifold Uses. Illustrated by an Engraving in Oil Colours, and sixty Engravings in wood.* pp. 48. B. L. Green, 62, Paternoster Row.

This small book may be regarded as an advertisement of a Gutta Percha Company, by some; but its contents are very pleasing and instructive.

REASON AND FAITH. *An Essay.* By the Author of '*The Christian's Charter.*' B. L. Green.

THE CHRISTIAN'S CHARTER. *An Exposition of Rom. viii. 32. Second Edition.*

These two small works furnish abundant material for profound and profitable meditation. Faith is put here in its proper place, as above reason: and the Christian's Charter is shewn to be very full of blessing and security.

THE PAPAL WORLD. *I to VIII.* B. L. Green.

These are a series of halfpenny books, on a number of important questions in relation to popery, given in the form of addresses to children. We think them adapted to impress the juvenile mind with right thoughts on the errors and abominations of the papal system. Their subjects are,—What is popery?—Spirit of Popery.—Mariolatry.—Purgatory.—Unlovely Spirit of Popery.—Mediation of Saints.—Meritorious works.—Popery and the Bible.

THE CHILD OF FAITH, *or a Brief Memoir of Thomas P.—, who died March 22nd, 1850, aged eleven years and five months.*

RIVAL CLAIMS: *or the teachings of Truth on Common Subjects.* By the REV. J. P. HEWLETT. *To be completed in twelve numbers. No. I.—Reason.*

CHRISTIANITY *as applied to the Mind of a Child in the Sunday-school.* A Sermon of REV. ALBERT BARNES.

A LETTER *to Sunday-scholars everywhere, from an affectionate friend.* B. L. Green.

These are pretty books. The idea of the last is very good. A penny letter, full of good advice. The sermon by Rev. A. Barnes is most adapted for the perusal of teachers. Rival Claims, promises well, and 'The Child of Faith' is a touching tale, well told.

OBITUARY.

MR. BENJAMIN PORTER was born at Stoke-Heath, near Coventry, in the year 1790. In very early life he suffered deeply from poverty and adversity. When he was about two years of age he was deprived by death of his best earthly friend—his mother. His father shortly after married again; and here commenced a series of domestic broils, which subjected 'little Benjamin,' to those troubles and inconveniences, which are best known to such as have passed through the same 'fiery ordeal' and which ultimately led to the necessity of his leaving the parental roof. When about twelve years of age, he was bound apprentice to a weaver, near Coventry, where he lived till he attained his majority. Here he had to toil from morning till night, with scarcely a sufficient supply of the necessaries of life. Here too he became connected with a number of young men, his fellow apprentices, of vicious propensities, who, after the term of their apprenticeship was over, plunged deeply into the whirlpool of vice; some of them entered the army, and others, by intemperance, brought themselves to a premature grave. From these depths of vice and profligacy our dear brother was happily exempted. From the time of his birth till the close of his apprenticeship, he might be said to dwell in the tents of wickedness.' Of a family of ten persons, including father and mother, he was the only one who made any profession of religion, or gave any evidence of a change of heart. He always looked on himself as 'a brand plucked from the fire;' not so much on account of the extreme lengths of wickedness to which he had gone himself, but on account of the snares and temptations by which he had been surrounded on every hand, and from which he had been so mercifully preserved.

After serving his apprenticeship he went to reside with Mr and Mrs Ward, now in heaven. This was the turning point in his history; and here we may see something of the influence which the conduct of the truly pious exerts upon the men of the world. Here the circle of his acquaintance was changed. Before he was surrounded by persons black with crime, now he was encompassed by the children of the living God. The obscene oath and the ribald laugh of his jovial companions were succeeded by the aspirations of praise and thanksgiving of his new associates. He soon became attached to this family; and in 1814 married their daughter, Sarah Ward, his surviving widow.

It was not till he was about thirty-six years of age that our departed brother made a profession of religion; though there is no reason to doubt that for sometime previous to this he

had known something of its sanctifying power.

On one occasion, sitting by his own fireside with a few friends, the conversation turned on the experience of some young christians who had recently joined the church, when he made the remark, that he thought he could say as much as that himself. This remark gave great encouragement to his beloved partner, who had frequently endeavoured to impress upon his attention the importance of personal religion; but being somewhat reserved, he seldom ventured to open his mind on the subject. From this time he began to gather confidence; he had long been anxiously watching for the light of day; and when at length he had found something approaching to twilight, he was encouraged to persevere. He was baptized in the name of the Sacred Three, on the 18th of June, 1827, and joined the church at Union Place.

His conversion was not attended by those remarkable signs which characterize the conversion of some individuals. While labouring under a sense of sin, he does not appear to have suffered those severe paroxysms of mental agony which some speak of, nor after he had obtained an interest in Christ did he manifest any of those ecstatic feelings which others possess; but his piety was unmistakable; it shone in the daily actions of his life, the kindness of his disposition, and the readiness with which he lent the hand of assistance to those who were in need. In the church of which he was an honourable member, he was universally respected. For about twelve years he sustained faithfully and energetically the office of deacon. Frequently, in connection with another friend of the cause, still living, he has been engaged in attending to the concerns of the church, when nature required them to be taking their repose. His greatest happiness seemed to centre in the prosperity of the cause of the Redeemer; and though in humble circumstances, he has frequently expressed his readiness to part with his last shilling rather than that the church should suffer. He was not fond of innovations on old-established customs, for which he appeared to have some predilections; yet when satisfied of the truth and justice of any new principle, he would not allow his prejudices to keep him from the path of duty. Hence he was a member of the Temperance Society the last two years of his life. In his disposition he was modest and retiring, seldom venturing to speak on any subject of importance; but when he did give his opinion, it was evidently the result of much thought and investigation.

A little more than a week before his death, he was taken ill of bleeding purples which occasioned frequent vomiting of blood, and

which shortly terminated his earthly existence. The nature of his complaint rendering it difficult for any one to hold much conversation with him, little can be said of the state of his mind during his illness; but when on one occasion he was asked what were his hopes of heaven, he replied, that all his hope lay in the atonement made by Christ. In health his hope consisted in a firm reliance on the merits of his Redeemer, and he knew that that Saviour who had supported him from infancy to old age, would not leave him in his dying moments. He peacefully breathed his last on Wednesday, Feb. 19th, 1851, in the sixty-second year of his age.

“ They look'd,—he was gone!—
His spirit had flown,
Painless and swift as his own desire,
His soul undrest
From her mortal vest,
Had stept in her car of heavenly fire,
And proved how bright
Were the realms of light,
Bursting at once upon his sight.”

The following Saturday his mortal remains were committed to the tomb, there to remain till God shall bid them rise and assume a more glorious aspect. His funeral sermon was preached in Union Place chapel, by Mr. S. Stenson, to a crowded and attentive congregation. He was a kind and tender father, a loving and affectionate husband, a peaceful neighbour, and an honourable and useful member of the church.

E. TAYLOR.

MR. EDWARD COOKE, a member of the G. B. church, Louth, exchanged the sorrows of the life that now is, for the blessedness of that which is heavenly and eternal, on the 25th of December, 1850, aged eighty-eight years. He was born at Sturton, a few miles from Louth, in Oct. 1762. He was baptized along with his wife and three others, at Coningsby, near to which place he then resided, on the 23rd of May, 1798, Mr. Gilbert Boyce then being pastor of the church. In the same year he removed to Market Stainton, and united himself to an evangelical church of General Baptists, whose places of meeting are Asterby and Donington, a church which has not yet sought admission into the New Connexion. In 1800 he removed to Oxcombe, a village three or four miles distant from Asterby; but his attendance on the public means of grace, it is believed, was as frequent as circumstances permitted. In 1836 his wife died, after which he removed to a son residing at Lincoln. In 1840, aged seventy-eight, being obliged to solicit parish relief, he removed to Louth, choosing this place in preference to his native village, on account of the superior religious privileges

which it afforded. Our departed brother was a labouring man. He wrought for different masters; and sometimes was ridiculed and persecuted for his religion, but the Lord was his helper, and he continued steadfast and unmoveable. One master, who ridiculed his religion, and who perhaps was an infidel, did honour to religion by selecting this consistent servant when the employment was one in which fidelity was of special importance. Hence, he would call this servant from the rest, send him to such a place, with a letter, and bid him be careful, because he would bring back from four to five hundred pounds. Another master who hired him was accustomed to pay his labourers their wages on a Sunday morning; all obeyed the command then to appear for their wages, except E. Cook. In a few days he spoke to his master respecting this matter, who answered him roughly and haughtily for not accepting his wages at the appointed time. On the Saturday he laid his case before a magistrate, who instead of issuing a summons, sent his compliments to the master, and the message that he must pay his servant without delay on his wages becoming due. Mr. Cook proceeded to the house of his master, delivered the message, received his wages, and ever afterwards received them at the proper time. Here was fidelity to God—and God honoured his faithful servant. The prominent features in the recent character of Mr. Cook were scriptural views of human depravity—of man's exceeding sinfulness and utter helplessness—of Christ as the alone, and in every respect suitable and sufficient Saviour—and love to Jesus, the object of his confidence, producing content, gratitude, peace, and joy. Instead of complaining respecting his poverty, he was ever ready to converse respecting his mercies. It is not recollected that a murmur ever escaped his lips. When allusion was made to his bodily infirmities, his usual and prompt reply was, ‘I am as well as can be expected;’ and frequently would he add, ‘I have many blessings.’ When the goodness of God was mentioned, he would often say, ‘O bless him; bless him, praise him,’ &c. Confidence in Christ and gratitude to God were prominently and pleasingly exhibited by our departed brother. To a friend who called on him in his last affliction, and who on some account did not receive an immediate response to the inquiry, ‘Do you know me?’ and who soon added, ‘Do you know Christ?’ he smilingly and quickly replied, ‘I've known him long.’ He was regarded by his friends as rich in poverty, as a prince in disguise. His death was improved at Louth by his recent pastor, and at Asterby by his former pastor, from the words, ‘An old disciple.’ Acts xxi. 16.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference assembled at Quorndon, on Whit-Tuesday, June 10, 1851. Notwithstanding the unfavourable state of the weather in the morning, a great number of friends assembled. Mr. Jarrom, late of China, opened the morning service with reading the Scriptures and prayer, and Mr. Kenney, of Barton-upon-Trent, preached a very appropriate and useful sermon, from Matthew xxi. 28, — 'Son, go work to day in my vineyard.'

The Conference met for business at a quarter past two o'clock; Mr. Gill implored the divine blessing, and Mr. Wallis of Leicester was called upon to preside; and though only seven weeks from the last Conference, 79 were reported to have been baptized, and 107 to remain as candidates.

In reply to the application from Long-Whetton, for the Conference to be held there, it was agreed, — 'That as the list of Conferences has been so lately revised, we do not think it advisable to alter it again at present.'

A letter was received from the church at Broad Street, Nottingham, requesting advice with regard to the formation of a new church at New Lenton. Agreed, — 'That this Conference, with every feeling of respect for the friends at Broad Street, does not feel itself competent to give its advice on the question mentioned in the case.'

An application for advice was also received from the friends assembling at Cropstone, when it was agreed, — 'That the friends at Cropstone be advised to form themselves into a separate church.'

The next Conference to be held at Ashby, on the third Tuesday in September. Mr. Lawton of Wimeswold to preach in the morning.

Mr. W. R. Stevenson of Nottingham closed the day with a very suitable sermon on Christian union, from Phil. ii. 1, 2,

J. STADDON, Sec.

THE YORKSHIRE CONFERENCE assembled at Queenshead according to appointment, on June 10th, 1851. Mr. E. Bott opened the public worship in the morning, with reading the Scriptures and prayer; and Mr. John Sutcliffe of Staley-bridge, preached an excellent sermon from Exodus iii. 2.

The ministers, representatives, and members of churches re-assembled at two o'clock, P. M. for the discussion of business. Mr. R. Hardy presided.

The church meeting at Owendon reported their prosperous state, and their determination to erect more extensive premises for the worship of God and for the accommodation of an increasing Sabbath-school.

A letter was received from the church at Todmorden, to inform the meeting that they

had obtained an eligible room for public worship, which would supersede the necessity of erecting a new chapel at present. As this is a promising Home Mission station, it was recommended to the consideration of the financial committee.

Messrs. E. Bott and J. Hodgson were requested to recommend that the church at Gambleside be entered on the list of churches connected with our Association.

Mr. R. Hardy read the report of the Home Mission. A vote of thanks was presented to him for his excellent services as Secretary for this mission, and he was desired to continue in office the ensuing year.

Statistics.—At Bradford the prospects of the second church are encouraging. They are without a minister at Allerton, yet the aspect of the religious interest there is good. At Clayton there are several hopeful inquirers, and they have baptized one. There is one candidate and several inquirers at Queenshead. At Owendon there are three candidates, and encouraging prospects. No visible improvement at Halifax, Heptonstall-Slack, Shore, Lineholm, or Gambleside. There are a few inquirers at Birchescliff. At Burnley-Lane they are peaceable, and have several inquirers. They have two candidates at Staley-bridge, and enjoy pleasing harmony.

The next Conference to be held at Shore, on Monday, September 29th, 1851. Mr. Shore to preach; in case of failure, Mr. W. Sagar. Jas. Hodgson, Sec.

ANNIVERSARIES.

RIPLEY, Derbyshire.—On Lord's-day, June 29th, two sermons were preached by the Rev. J. Stevenson, M. A., of London, and on Monday, June 30th, a public tea meeting was held in Mr. Berry's Malt Rooms, about 200 being present. In the evening a sermon was preached by the Rev. T. Yates of Hugglescote. The collections at the close of these services, with produce of tea, and a small sum by weekly contributions, amounted to £22.

On the same day, June 30th, our esteemed minister, Rev. W. Gray, was ordained to the pastoral office. The ordination services commenced at half past ten in the morning; the introductory discourse was delivered by the Rev. J. Stevenson of London; the usual questions proposed to the church and minister by the Rev. T. Yates; the ordination prayer was offered by the Rev. J. Wallis of Leicester; and in the afternoon, commencing at half-past two, the Rev. J. Goadby of Loughborough delivered the charge to the minister. The whole of these services were of an exceedingly interesting nature, and we hope great good will follow. The Lord send prosperity.

DERBY, Sacheverel-street.—The anniversary services of the above place of worship, were held June 22nd, when two able and impressive discourses were delivered by the Rev. J. Burns D.D., of London. The text in the morning was, Heb. xii. 3,—‘For consider him,’ &c; the one in the evening, ‘The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised,—Deut. i 11. On Monday evening a tea meeting was held, after which interesting addresses were delivered by the Revs. Dr. Burns, Dr. Perrey, (P. R.) G. Needham, S. C. Sarjant, J Metcalf, and W. Fogg of Retford. The collections and proceeds of the tea amounted to £20 1s. 4d.

We have the pleasure of stating that during the past two years the chapel debt has been reduced £160. The congregations are steadily improving, the church is peaceable and active, and the ministry of Mr. Sarjant is very acceptable and useful.

The Sabbath school is in so prosperous a state as to warrant and call for the erection of another school-room; but in consequence of the still heavily pressing debt on the chapel of £950, the church does not feel able to contribute much towards this object, but earnestly hopes that christian friends and lovers of little children in other places will cheerfully render what assistance they can, that thus many may rise up at Sacheverel street, to call the Redeemer blessed, to extend his glory, and deck his diadem throughout eternity.

M. S.

LONGFORD, Union Place.—Two sermons were preached on behalf of our Sabbath-school institution, on Lord's day, July 13th, by Rev. W. Rosevear of Coventry, and J. Tunley of Wyken. Collections £8 14s. E. I.

ALERTON.—On Whit-Sunday, the anniversary sermons for our Sabbath school were preached by the Revs. M. Wallace of Bradford, and T. Horsfield of Sheffield, when collections were made, amounting to £35 5s 3d.

S. W.

SHEEPSHEAD, near Loughborough.—On Lord's day, May 18th, 1851, two useful and impressive discourses were delivered in the General Baptist chapel by the Rev. Thos. Yates of Hugglescote, when the liberal sum of £7 1s. 9d. was collected in behalf of our Sabbath school.

J. P.

LEICESTER, Vine-street.—The annual sermons on behalf of the Sabbath school connected with the General Baptist chapel, Vine-street, Leicester, were preached on Lord's day, June 29, 1851, by the Revs. T. Mays (Congregationalist) of Great Wigston, and Amos Smith of Wendover. The congregations were large, the collections liberal, and the character of the services such as to lead us most heartily to ‘thank God and take courage.

CLAYTON.—On Lord's day, July 6th, three sermons were preached in behalf of our Sunday School; in the afternoon by the Rev. A. Wallace, of Bradford (Presbyterian,) and in the morning and evening by the Rev. B. Firth of Wike, (Indep.) The morning's address was grounded on 2 Chron. xxxv. 2. An earnest and powerful appeal was made to all, to prepare to meet their God; and in the evening a pithy discourse was delivered from ‘An old disciple.’ The congregations were crowded to excess, many having to go away in the evening without gaining admittance. The collections amounted to £32 15s. 10d.

KIRTON-IN-LINDSAY.—On Lord's day, June 29th, the anniversary sermons were preached in aid of the chapel funds, by Rev. W. Fogg of Retford, who delivered three telling discourses. We had the divine presence during the whole of the day. May the spiritual seed that was sown bring forth a hundred fold. The collections amounted to £2 3s. 8d.

T. D. C.

SHEFFIELD, Eyre-street.—On Lord's day, June 29th, 1851, two sermons were preached by Mr. Batey on behalf of our Sabbath-schools, when the collections amounted to upwards of £10.

J. B. S.

NOTTINGHAM, Stoney street.—On Lord's day, June 15, two able sermons were preached by the Rev. J. Goadby of Loughborough, on behalf of our missions to India and China. On the Monday following the public meeting was held, over which the Mayor, W. Felkin, Esq presided, who very sympathetically alluded to the early history of the Society; and the designation of the late Rev. J. Bampton. He also paid a just tribute of respect to the memory of the late Rev. J. Peggs. Excellent and animated addresses were delivered by the Revs. J. Edwards, W. Jarrom, (recently returned from China) J. G. Pike, Secretary, and J. Goadby of Loughborough. The collections on the Lord's day and at the missionary meeting amounted to more than £16. B.

BAPTISMS.

NORTHAMPTON.—On the evening of the last Wednesday in April, two persons, male and female, made a public profession of their faith in Christ by obeying the divine command, after a suitable address by brother Maddeys.

J. T.

FLECKNEY.—On Lord's day, June 1, two persons, one male and one female, were baptized and added to the G. B. church Fleckney. Both were once scholars in our Sabbath-school; and the young man is now an active teacher. That they may remain faithful unto death, is the prayer of the writer.

G. C.

DERBY, Sacheverel-street.—On the afternoon of Lord's day, June 15th, five persons were baptized in the General Baptist chapel, Sacheverel Street, Derby, and in the evening received the right hand of fellowship in the name of the church, from our highly esteemed friend, the Rev. S. C. Sarjant. It was a deeply interesting day, particularly so, as three of the candidates were, a mother and her two daughters; one of whom is only about fourteen years of age, and in the Sabbath-school. They have, we trust, entered the path to heaven together. May they all continue faithful, active, and devoted, until glory shall end what grace has begun; and may these tokens of the Lord's goodness, to us, excite us to still greater and more ardent exertions to rescue sinners from everlasting ruin, and shew forth the praises of our Emanuel. But our joy on this occasion was mingled with sorrow, for we thought much of one dear friend, Mrs. Cole, who with her husband was united to us at our last baptism, but who has since joined the general assembly and church of the first born above.*

NORTHALLERTON AND BROMPTON.—On Lord's day, June 22nd, after an excellent sermon by the Rev. R. Morris, Mr. Stubblings baptized two females, in the Baptist chapel, Bedale, and in the afternoon publicly received them into the church at Northallerton. We are thankful that our congregations continue very good, and the word preached is attended by the divine power. T. H.

LEAKE AND WYMESWOLD.—At Leake we had a baptism of two young persons, on the 26th of Jan. On the fifteenth of June, at Wymeswold, four individuals made a public profession of religion by baptism; one of whom professes to have been brought to a knowledge of the truth by reading a little book within the sombre walls of a prison.

J. L. W.

MARKET HARBOROUGH—On Lord's day, July 6th, after a sermon delivered by Mr. Sole on Matthew iii, 8, three candidates received the ordinance of baptism upon a profession of their faith in Christ, two of whom were received into the church the same day. One of the candidates was a daughter of Mr. Bennet, who has long sustained the office of deacon in the church at Market Harborough. He has been blessed with ten children; and nine of them have been received into the church of Christ by baptism. Another of the candidates has been educated in the Sabbath-school, and was dismissed therefrom at the commencement of the present year. The third was a member of the Wesleyan Society. In his application for baptism he stated that he had been brought to a saving knowledge of the truth about ten months since, but could

not conscientiously sit down to the table of the Lord until he had obeyed the command of Christ in being baptized. He said that he regarded baptism as the ordinance of initiation into the church of Christ, and he could not consider himself a member thereof, until he had attended to this. F. S. S.

SUTTON BONINGTON.—On Lord's day, July 20, we again had the privilege of making an addition to our number. Brother Marshall of Loughborough preached at Zouch, after which two candidates were immersed in the Canal. The attendance was numerous, and the greatest order prevailed. In the afternoon the newly-baptized were received into fellowship. Many were present to witness our order.

RE-OPENING.

NOTTINGHAM, Stoney-Street.—This place of worship, in March and April last, was closed four weeks, for cleaning, painting and repairs, during which time worship was conducted in the large hall of the Mechanics' Institution. On Easter Sunday, April 20th, the chapel was re-opened. Our esteemed pastor, Mr. Hunter, preached in the morning, and the Rev. J. G. Pike of Derby, in the evening. The friends being desirous of at once removing the debt, a number of ladies belonging to the church and congregation were solicited to give trays for a tea meeting, on Easter Tuesday. A very considerable number kindly consented, and the meeting was held in the adjoining school rooms. An adjournment afterwards took place to the chapel; Mr. Alderman Carver being called to preside. The friends present having been informed of the probable expense, a spirited subscription was immediately entered into; and before the close of the meeting upwards of £140 were raised, including the collections on the Lord's day and the profit from the tea meeting; being more than the sum expended. The aisles are now all matted, and the chapel is much improved in appearance. B. W. Y.

MISCELLANEOUS.

LEICESTER, Archdeacon Lane.—On Whit-Monday, June 9th, 1851, the members and congregation commemorated the ordination of, and presented a testimonial to, their esteemed pastor. A meeting was called—committee formed—collectors of the free-will offerings authorized to receive the same, and forward to the Treasurer. The amount of subscriptions being nearly ascertained, the objects of presentation as a testimonial of the affectionate regard in which the minister is held, was determined; and a tea-meeting fixed for five o'clock. At this social repast between four and five hundred were present. About seven o'clock the friends were assembled in our commodious place of worship; when it was moved by brother Sibson, and seconded

by brother Noble, that our esteemed friend and brother Wallis, tutor at the college, be requested to preside. After singing the 470th hymn, and prayer, the subject of the meeting was stated in an introductory address. The senior deacon, S. Hull, then gave a brief sketch of the cause from its commencement. It appears from the original license, produced and read by another friend, that a place of worship was opened here in 1798. Mr. Hull then said, 'The first time I came to this place of worship was in 1806. Thomas Simpson was then the preacher. In 1809 Leicester became my residence, and Archdeacon Lane my place of worship: and Thomas Stevenson, father of our esteemed pastor, was the minister. In 1810 we lost our minister, by his removal to Loughborough. During his ministry the chapel had been greatly improved by the erection of galleries on the sides and end. Mr. Felkin from Kegworth supplied us about two years. In 1816 I was appointed to the office of deacon. A young man named Goodrich was engaged as minister for a short time; after this Mr. Bromwich was united to us by baptism, and became our minister. During his ministry the chapel was enlarged. In 1827 Mr. Bromwich left our Connexion and became a Particular Baptist. The church at this time consisted of 120 members, and was in a distracted state. In 1828, brother Stevenson became the man of our united choice as a minister. In 1830 the church invited him to assume the pastoral office; and on the 2nd of June the ordination took place. The chapel was filled to overflowing. The venerable fathers were engaged. The solemnity of the scene, the sacred reverence of the assembly, the soul-subduing and animating supplications to a throne of grace for pastor and people, the searching appeals, the solemn injunctions and admonitions, directions and encouragements given by the father to the son, cannot easily be forgotten.

We bless the Lord for all his mercy bestowed upon us, then and in each successive year. May we all feel the same holy influence on this occasion. In the next year, 1831, we reported 225 members. In 1832 we had a debt upon the chapel and School-rooms amounting to £602 7s. 3d. At this time, and until 1835, we were annoyed by the adjoining premises being made a beer shop. To relieve ourselves of this evil, it was resolved that we buy the premises, and enlarge the chapel. A committee was formed to carry out the object, March 26th, 1835; and now we see this commodious place of worship. The outlay, added to the former debt, amounted to £2248. What a load for a poor and weak people! Yet now, another effort or two, and this mountain will be removed. Many present, we hope, will meet here to celebrate the entire freedom of these places from debt. The removal of our standard-bearers from the

conflict on earth to the mansions above, demands our grateful submission. Brethren Holmes, Hackett, and Bailey are no more. But from their sons, and sons of heavenly birth, their stations are filled, and we see the faithfulness of the Divine Word. An increase of officers and helps has rendered the carrying on of the cause more easy, more united, more scriptural, and more successful. Passing over the last ten years, we find events recorded of a painful character as well as pleasing. We are all basting to the grave: how cheering to be able to see the power of Divine grace in the dying hours of many of our departed friends, who have felt the triumphant power of faith in the atoning blood of the Lamb! This is the great object of the christian ministry, of the christian life. May we all be growing as shocks of corn fully ripe, ready to be gathered into the garner of God. Mr. chairman, the post allotted to my brother officers and myself is a pleasing one; to bear our public testimony for the church and congregation, of the feeling cherished toward our esteemed pastor, by the presentation of articles selected for his use, we hope for many years to come. Each contributor partakes in the common feeling of grateful, christian affection, while we present the fruit of a spontaneous, united, cheerful effort, attesting to you, dear brother, our affectionate regard. This little monitor we hope will long direct its possessor in due time to his labour in the house of God; and may that store of knowledge and sacred truth, laid up and fully matured, be imparted with that fervour and unction which shall be made a blessing to both speaker and hearers; all abiding in Christ,—growing for an habitation of God through the Spirit. Long may you proclaim the doctrines of redeeming love. Happy may we be in hearing, and in living the gospel; and finally, may we meet in that world where all is light and love. Amen.

The gold watch, and forty eight volumes of selected works, uniformly bound, and a book-case, was then presented; value about £50. Inscription in the watch, and dedication appended to each volume:—

Presented by the Church and Congregation Archdeacon Lane, Leicester, to Thomas Stevenson, as an affectionate Memorial of his faithful labours, during twenty-one years in the pastoral office June the 2nd, 1851.

Our respected brother made a most appropriate and affecting reply; glancing at the ordination services—his profession of faith—his determination to preach Christ, with all faithfulness and simplicity. These glorious doctrines shiue with all their beauty, with all their value, after the lapse of twenty-one years, and must do to the end of time. May I know nothing among you but Christ and him crucified. Your kindness is accepted with grateful emotions. But to live in your hearts, to know that you

live in Christ, and to see you walking in love, bearing the fruits of the spirit, and preparing for heaven, is my highest, my noblest reward, my crown and my joy. A piece was then sung,—‘In the name of the Lord we will set up our banners.’ Brother Sibson made some very suitable remarks on the success of the ministry, the hopes of departed friends, and the need we have to be diligent and persevering. Brother Tansley also made a few remarks. Brother Cowper followed in an animating address, encouraging to unity and perseverance. Then followed brethren Holmes, Shipman, Gray, and brother William Stevenson from Nottingham, for some time a deacon in our church. The deep interest he felt on the occasion, he stated, might be better con-

ceived than he could express himself. The long acquaintance he had with the church, and the endearing relationship subsisting between himself and the person to whom the present meeting bore such honourable testimony, made the occasion to him unspeakably interesting. Having seen and heard and felt the movements in this church, I do hope that God will still be with and prosper your efforts to advance his glory. After a vote of thanks to the chairman, he expressed himself as having had great interest in the meeting, and felt it an honour to take a part in a work so full of christian sympathy and good feeling toward a faithful minister. During the evening several appropriate pieces were sung by the choir. S. H.

POETRY.

APPEAL TO MINISTERS.

Watchmen on the walls of Zion,
Gird your armour for the strife;
Souls are round you, thirsting, dying,
Starving for the bread of life!
O be instant out of season,
And in season do not spare;
While you wait for human reason,
Some may perish in despair.
Did the love of approbation
Hinder Paul from preaching Christ
To a vile rebellious nation,
Though his head might be the price?

Chains and prisons could not harm him,
He was strong and fearless still:
Nought on earth had power to charm him,
But to do his Master's will.

Far beyond this world of sorrow
He was looking for a crown:—
All immortal on the morrow,
Glad to lay life's burden down.

Oh! for apostolic feeling,
For their zeal and perfect love;
To arouse the slumbering Christian,
And the sinner's heart to move.

ELIZABETH.

ON THE DEATH OF A BELOVED WIFE,

WHO DIED MAY 27TH, 1851, TRUSTING IN HIM WHO HAS SAID,
'BECAUSE I LIVE YE SHALL LIVE ALSO.'

Arise, my soul, and wing by faith thy flight
Far from this lower world, o'er Sinai's height;
On Calvary look, yet make not there thy stay,
Speed on thy course to where Christ has the sway.
Hark, even now methinks I hear the sound
Of joy in heaven re-echoing to the ground,
'Ope' wide those Pearly Gates; ye Saints make room,
An Heir of Glory 's on her passage home;
Behold, before the throne she bows her down,
And casts at her Redeemer's feet her crown!
In her right-hand the palms of Victory wave,
While loud she shouts, 'twas Grace alone did save.'
Anon she joins the vast assembled throng,
And sings with them this universal song,
To Him who has redeemed us by his blood,
All power and glory be, and to our God.
The Father views with infinite delight
This new accession to those realms so bright;
The Spirit too salutes the welcome guest
Upon her entrance to eternal rest,
While Jesus smiling looks upon the whole,
And sees in it the 'travail of his soul.'

Derby.

G. F. COLE.

MISSIONARY OBSERVER.

LETTER FROM DR. SUTTON.

Cuttack, April 25th, 1851.

MY DEAR BROTHER,—We have reached our old home safe and well, and in the midst of the bustle of unpacking, receiving visits from our native christian friends, and old pupils, and preparation, I trust for future labours, I attempt writing a few lines on necessary business matters. Please forward the enclosed to America. It is an acknowledgement of a draft for 1000 dollars for Bible distribution, and on this matter I shall have to write fully when I can meet with our brethren in council, which I fear will not be before Conference. Our reception has been very gratifying from the numerous native christians and young people, and in relation to all more so than we had feared.

We have been the guests of brother and sister Buckley, in our old house, but are preparing to take up our abode pro tem. in the academy buildings, which are ready for our reception. Mr. B. seems desirous, as he has informed you I understand from him, of making over the students to me on the first of May.

I preached for him in Oriya on Sabbath morning, and for brother Lacey in English on Sabbath evening. Romans xvi. 16, last clause, and have exchanged visits with all Missionary friends here.

[This announcement, however pleasing, does not agree with the former one from brother Sutton. See G.B.R. June 1851, page 289.—Ed.]

LETTER FROM REV. W. BAILEY.

Piplee, April 23, 1851.

MY DEAR BROTHER GOADBY,—Thinking an account of our recent visit to the Sebo Rát festival, Bhubaneswar, might be interesting to you and your readers, I have resolved to write a little about it. Of the origin of this festival I can give you but scanty information. We learn however from, I think, the Bramanda Puraee, that once on a time a sportsman left his home for the woods, and after wandering a long time in the pursuit of game he succeeded in killing a deer, but having done which he found the day was too far spent to allow of his return home; he therefore ascended a tree for the night, and on one of the branches suspended the result of his chase, little thinking that at the foot of this tree was the habitation of Sebo. The blood of the deer, as we are told, fell upon him: and as

he had never until that day been worshipped by any one, he thought that the good day of his fortune had dawned, and that the sportsman had come for the express purpose of worshipping him, and he was so overjoyed with the thought that he instantly gave him his blessing; and from this trifling, silly circumstance has arisen the notable festival called the Sebo Rát, which is annually observed throughout this vast empire. All Hindoos are strictly commanded to keep it, and from which they expect to obtain no small amount of religious merit; in fact, the votaries of Hindooism say, that whatever you wish you may obtain at this festival; hence you hear of some going to obtain sons, others to obtain wealth, others to obtain honour, others to obtain victory over their enemies, &c., &c.

We left Piplee on Friday morning, Feb. 28th, and journeyed to a market. On our way thither we saw a vast number of pilgrims from Joypoor, in the Nagpore territory; they had been to Pooree—had visited all the shrines there; but not satisfied, they were going to Bhubaneswar, to see the far-famed Singa Rág. In the weary wanderings of these deluded worshippers how strikingly is that scripture verified,—‘He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is not there a lie in my right hand?’ We obtained a very good congregation in the market, and from remarks made by our hearers, I came to the conclusion that our books were being read in that district. When we had lost our strength and our voices, we repaired to a hovel to spend a few hours until the heat of the day had declined; but as we had no seats we bought a halfpenny worth of stubble and laid ourselves down to rest. About four, p.m., we recommenced our journey, and on passing Rapileswar temple we staid for a short time and preached to a number of Brahmins and Pundahs, who were seated at the gateway: but they were loud in proclaiming the glories of Rapileswar, (the god of fate), and said that they had no wish to hear anything whatever about our Jesus Christ: that he might be very well for us, but that Rapileswar would overrule their destiny. It was painfully evident that they had no wish to retain God in their knowledge; and that in consequence they had been given over to a reprobate mind.

On the following morning, in company with brother Miller, I went round this ancient city (Bhubaneswar) to look at some of the temples; though now exceedingly

numerous, still those we saw could only be regarded as a mere remnant, for we are told in Orissian history, that in the seventh century, there were several thousands of temples built in honour of Sebo; but now there is only one temple of note, which in appearance is not unlike the great temple at Pooree, —all the rest are in ruins. After breakfast we repaired to the scene of festivity, and found a large crowd of people. I stood upon a stone in one of the principal thoroughfares, near the Singa Ráj temple, and commenced preaching. Just above me were four or five men seated in a small bower on the top of the temple wall, watching my movements; and scarcely had I arrested the attention of the people than they cried out to an abusive Pundah in the crowd, 'Shout Hurri bol, Hurri bol; and drown the Sahib's words.' An effort was made, but in vain; again they cried out to the Pundah, 'Shout Singa Ráj, Singa Raj, and drive this Sahib away;' but in spite of the opposition I continued preaching. Again the prompters of the Pundah cried out more vehemently 'Shout Hurri bol, Hurri bol; make a row; do anything to disperse the people, and drive this Sahib away.' But the people were too deeply interested either to make a row or go, so the Pundah told his prompters that he had done all he could but the people heeded him not; so, excessively mortified, he went his way. For two or three hours we continued preaching, and then, thoroughly tired, we returned to our tent. Towards evening we went out again, but as we had become hoarse with loud and long speaking in the morning, we sat down and conversed with the parties that came round us; and though some were on fire with rage, still many interesting questions were proposed, which we were happy indeed to answer.

STRANGE SCENE.

About eight, P.M., brother Miller proposed that we should go out again; I instantly complied, and I shall never forget the scene we were called to witness; nearly 20,000 people were seated on the ground, with lights burning before them; some had three or four, others had ten or twelve; but the females in almost every instance had the most. A sufficient supply of oil was brought by each party, to keep the lights burning through the whole of the night. The darkness of night had taken its departure, for the whole scene was brilliantly illuminated. Though these lights were lighted in honour of Sebo, still even *they* were considered objects of adoration, hence large quantities of sweetmeats were placed before them. About 10 o'clock a light was several times waived around the top of the temple in honour of its proprietor, but served also as a signal that the brat (row) was ended, and that the

worshippers were allowed to break their fast. Very early on the following morning we sallied forth in two parties to distribute Tracts, as the people were fast quitting the town. Very many were eager to receive books, and I think I never saw the importance more of visiting such festivals than I did on this occasion. In giving books away it is customary with us to inquire of the parties who receive them from whence they come; I did so at the Sebo Rat. One says, I come from Bonamellipore (14 miles distant); a second, I come from Rhooradale (in an opposite direction, 10 miles distant); a third, I come from Lutyabadi (16 miles distant); &c., &c. In this way our books have been carried into almost every village and hamlet throughout Orissa. While giving books away near the tent, a Brahmin came up and requested me to give him one; having complied with his request, he pushed the book in my face, saying, 'Do you see this? I will take it and tear it up leaf by leaf, and make crackers of it; I will then throw them in the air and shiver them to atoms.' My indignation was excited, and I caught hold of this blasphemer and took the book from him. I then exposed him before the crowd, and wished him at once to depart. Though very much insulted by the Pundahs, who used their every influence to retard our work, we were much pleased with our visit. I think we never had a better opportunity for making known the gospel; and though wearied with our labours, we felt amply repaid by the thought that we had proclaimed those truths which if received might lead to the eternal salvation of thousands,

Very affectionately yours, W. BAILEY.

LETTER FROM REV. C. LACEY.

Cuttack, April 22nd, 1851.

MY DEAR BROTHER,—For the remainder of my letter I will turn to other subjects, which for some time I have determined to notice to you in my next communication,—a few biographical notices of some deceased native converts: men who in their life, as well as in their death, exhibited the sanctifying and supporting power of the blessed gospel. You have, no doubt, heard and read of Bamadabe. He died on the first of October last. As a christian and as a preacher he was eminent; and as a fruit of our labours he demands our grateful praise to God. We have gathered fruit unto eternal life. Bamadabe was a christian of more than eighteen years standing, and was more than six years a steady, zealous, and useful preacher of the gospel. He was one of the earliest of the Choga converts, and suffered a deal of persecution by his heathen relatives, especially by his elder

brother, Bearer hadhan, 'the old persecutor.' Before his baptism he was forcibly carried away from the Christianpoor settlement, in the middle of the military bazar, Cuttack, but no persecutions and no threats induced him to alter his determination to serve Christ. His elder brother, the native collector of Choga, had laid a dark scheme against the life of his brother, to be perpetrated in the unknown jungly precincts of the Atbgar and Dekenall territories; the design was to destroy him by poison, while he should be residing at the house of a distant relative, near the above specified place. The elder brother, Bearer hagan, was happily arrested by an officer of the Government, before he could put his bloody purpose into execution. He was obliged to deliver up his brother to the Commissioner at Cuttack without delay. This was a great triumph! and the 'old persecutor,' stole away ashamed like a tiger who has missed his prey.

Before he was baptized, Bamadabe was a disciple of that noted devotee, Sunderadass of Koojibur, a village opposite Cuttack, and he received much of his early christian knowledge from that Padhu, or saint. Sunderadass was no novice in the history of Christ, or the doctrines of the New Testament; and he laboured hard to impart his knowledge to his people. While he preached and explained the moral law, he maintained his power over the minds of his people; but when he permitted them to read and study the New Testament, they presently became wiser than their teacher, and soon discovered the deception he wished to practice upon them, namely, that of substituting himself for Jesus Christ, in the pretended second appearance. The disciples, too, began to fall off from the old gooroo; and among several others, was our friend Bamadabe. Liberated by the Commissioner from the power of his brother, and allowed his personal liberty, Bamadabe joined the christian community at Cuttack, and in due time was baptized and received into the church, of which he continued an ornament till his death. As a christian, Bamadabe was intelligent, maintaining a daily acquaintance with the sacred volume, which enriched his mind with holy and living knowledge; and his profiting therein appeared to all around him. He was peaceful and amiable, and gained a good degree of esteem, both from christian and heathen natives, as well as from all the Europeans connected with the mission. For some time after his baptism, he retained in his sentiments some admixture of Badant doctrines which Sunderadass had infused into his mind, mixed up with christian truth; but, after a while this entirely disappeared, and left him a very attached disciple of the blessed Saviour, who died upon the cross to expiate his guilt. His love to Christ was

ardent and constant, and absorbed all his affections, and directed all his thoughts. There he placed his unwavering trust, even on an atoning Saviour: his whole heart centered on Christ; and a stream of joy from the cross refreshed his soul. His christian course was consistent to the end, which course, like the shining light, increased till the shades and clouds of death obscured him from our view.

In a comparatively short period after his baptism, Bamadabe was called to preach the gospel to the heathen, for which important employment he was well fitted, both naturally, intellectually, and morally. He was raised up and called of God; and was peculiarly suited for the commencement of the kingdom of Christ in Orissa. His addresses were not scholastic; they did not evince any amount of intellectual discipline; but they manifested much holy fervour—a good knowledge of the assailable points of the Hindoo philosophy and idolatry, whether written or oral—and a correct acquaintance with the great peculiar doctrines of revelation. Like the good old preachers at home, fifty or sixty years past, he proclaimed the law and the gospel, suiting his subject to the peculiar circumstances of the Hindoos. He produced a good degree of conviction on the minds of his hearers; and his earnest and affectionate manner, almost to weeping, generally disarmed his hearers of their opposition. He was useful in his ministry to many individuals now members of the church of Christ.

When this good man came to die he was prepared for the important change. His unshaken confidence in Jesus Christ was evinced by his absence of all fear of death; and by his steadfast resignation to the will of God; as well as by many pleasing expressions which escaped him during his last illness. Perhaps, on the last occasion of his being out of his house, when he returned, he said to his wife, 'Shemama, for what purpose do you place vegetable plants in the garden?' 'To pluck them for use,' was the reply. 'So,' rejoined he, 'God has placed me in the garden of his church, and now he is about to remove me into his presence in heaven. I shall soon leave you, but be not sorrowful or dismayed, remember the promise that God will be a husband to the widow, and a father to the fatherless.' Bro. Buckley and myself, with Mrs. Lacey, and other friends frequently went to see him, and were rejoiced at witnessing the triumph which grace displayed in his dying experience; and could not but bless God for permitting us to see such a testimony to the power and efficacy of the gospel. Just before he died he joined his hands on his breast, as he used to do while in life and health, and offered thanksgiving and prayer to God; and in this attitude, he quietly resigned his soul into the keeping of

his kind Redeemer; and for some time his friends knew not that he was gone. 'Mark the perfect man and behold the upright; for the end of that man is peace.' Among several excellent hymns composed by Bamadabe, the following is perhaps the best. It suffers by its change into a foreign language, but may serve nevertheless to give some idea of what a native christian thought of the work of Christ.

PRAISE TO JESUS.

CHORUS.

Jesus to thee by joyful hearts,
Be endless praises given;
To him who left th' immortal skies,
To raise his saints to heaven.

HYMN.

On earth a body Jesus took;
A servant's form of woe:
That he to wretched sons of grief
His Father's love might show.

The footless came at Jesus' word,
Leap round him on his way;
And eyes that never saw the light
Behold the glorious day.

The withered hand, the palsied arm,
Resume their wonted force;
The living fluid bounding on
Its long obstructed course.

Jesus, the awful realms of death
With kingly voice invades;
And the cold prisoners of the tomb,
Haste to forsake its shades.

But ah! of glories more complete
The saints of Jesus boast;
The 'Friend of sinners' was his name,
'The Saviour of the lost.'

He for their guilt upon the tree,
A bloody ransom gave;
But from the dead he soon arose,
A conqueror o'er the grave.

'Mid heaven's bright host to God's right hand,
Our conquering Jesus rose;
And thence by interceding power,
He crowns of life bestows.

BONAMALISME.

OF this amiable and lamented brother, I have given a more lengthened memoir to the respected Secretary of the mission; but cannot resist the inclination I feel to give you a few particulars of him for the information of the readers of the Observer. The triumphs of the gospel, and the success of the mission, as displayed in such cases, deserve to be known to every friend of the Orissa mission. Their attachment to that mission may be increased and their zeal may be stimulated. Bonamalisme was long in finding the truth as it is in Jesus, after his mind had become enlightened and deeply impressed by the law of God. For years the light of that law, or the 'Ten Commandments,' shone into his mind, and produced there the most poignant con-

victions of sin, while he was still ignorant of the Saviour and had no good hope of pardon through an atoning sacrifice. He went about from saint to saint seeking rest, but finding none. In process of time, by reading good books he became gradually acquainted with the means of salvation as revealed in the sacred Scriptures, but the fear of losing caste and of not being able to support his family in consequence, still deterred him from openly professing the Lord whom he trusted, and whom above all he loved. Friend after friend came forth, but still Bonamalisme lingered behind. At length the love of Jesus, who, he believed, loved him and had died for him, preponderated over every obstacle; and he declared openly to his relatives, that he had made up his mind to become a disciple of Christ. Like Abraham of old, he departed from his own kindred and his own place, and joined the native christian community at Cuttack. He was not long in being accepted and baptized. From the first he evinced talents and disposition to instruct his fellow men in the way of salvation, and in a comparatively little time he was called on to preach the Gospel. As a christian, Bonamalisme was *without visible fault*; Inever saw cause to complain of him, and never heard him complained of. His character for consistency of feeling and conduct was *perfect*. Love to Jesus Christ always dwelt with power on his mind. His communion with God was unbroken. He walked in all the commandments of the Lord blameless. These dispositions and practices secured for him and his ministry entire confidence and love. As a preacher he had good abilities; was very earnest and feeling in his addresses was well capable of exposing the fallacies of the Hindoo books and idolatry in general; and of clearly and forcibly setting forth the plan of salvation as laid down in the New Testament. He never preached without revealing to the people the doctrine of the atonement of Christ, and was ever ready to go anywhere; and, as far as able, to go everywhere, that he might make known the gospel to his perishing fellow countrymen. He almost disarmed the adverse parties in his congregation by the amiableness of his disposition, and the winning character of his will and manners. In this way he greatly commended the Saviour he loved, and disposed men so far to love him too. When Bonamalisme had to die, he was, as may be supposed, ready to face eternity. His faith was firmly fixed on the 'conqueror of death,' and he felt Christ to be with him in his last hour. No doubts perplexed him, and no fears alarmed him in his last moments; and he longed to be with Christ which was far better, though surrounded by his almost distracted wife and six dear children. He died in his grief. Bonamali died full of faith in

Christ, rejoicing in the hope of the glory of God, about ten years after his profession of the gospel. 'The memory of the just is blessed,' and the sweet savour of Bonamali's name, like the article from which it is taken, a string of sweet-scented wild flowers, will never cease to be pleasing to the recollection of those who knew him, and those who knew him best, will love and lament him most. Bonamali has left six children, five girls and a little boy. They are all sweet children, and Joseph is a very nice boy. I love them as my own children, not merely because they are lonely, but for their beloved father's sake. They are entirely dependent upon the hand of charity; their mother is since dead, and they are now at Cuttack, reaping the benefit of sister Buckley's superintendence. A more amiable, and in every other respect a better christian than Bonamali I never saw, and do not expect to see. He bore about him the unction of piety and devotion; he was eminently spiritually-minded. He never displayed any of the weak points of the Hindoo national characteristics. His mind and heart were formed in the mould of Christ; and he was beloved greatly by all who knew him; and the heathen of the neighbourhood weep when they speak of him,—of his gentleness and love. You will rightly exclaim, that during the past year, our loss in our native brethren has been great. It has been great indeed; but we must pray the Lord of the harvest, to send many more such labourers as Bonamali and Bamadabe into his harvest. We submit to the arrangement: 'tis wise, 'tis good; but our anxieties are awakened. We look to heaven's bright beams, and see them there, washed in the Saviour's blood, and happy and safe from harm for ever; yet we cannot but say, Lord spare thy servants, and add many more to their number, and bless them with abundant success! My lamps and my paper now admonish me to close; and from a glance at the clock I find it on the stroke of twelve, and nature wearied with a busy day, under the exhausting heat of 92°, demands repose.

I remain dear brother,
Ever yours affectionately,
C. LACEY.

LETTER FROM REV. T. HUDSON,

AS TO HIS PLANS AND OPERATIONS.

(Continued from page 340.)

4. *The Orphan School and Asylum.*—The object is to clothe, feed, and instruct in the *Chinese Language*, a number, say 20, Chinese boys, without father, or mother, or both of whose parents are dead. This would form an act of christian charity agreeable to the

words of our Lord in reference to children, be congenial with the spirit and precepts of christian truth, and might, with the Divine blessing, be rendered greatly subservient, in various ways, to our main design. The Chinese, in faith and practice are indifferently and unfeeling beings; but they have many proverbs which we commend and highly extol, 'Tenderness for the aged, and pity towards orphans.' 'The fatherless' excite the pity even of pagan hearts, and to train and provide for such would commend itself to the judgment of all. 'No institution would be more popular, or exercise under existing circumstances, greater influence over the Chinese mind in removing prejudices and giving us access to the hearts and consciences of this worldly people. Charity Schools, Orphan Asylums, do not originate in pagan minds; but heathen hearts must perceive, not only 'how these christians love one another,' but how their religion prompts them to care for the temporal and eternal interests of their fellow-men—as their charity builds hospitals for our sick, and asylums for our orphan children. How could they refuse to believe that we, who have come *lo wan-le-loo* (60,000 le, or about 20,000 miles,) really are influenced by christian love, and truly desire to promote their present and eternal good. The approval of man is a small reward. Will the Saviour say, 'Ye have done it unto me? They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.'

I have made some enquiries about the expenses of such an institution, which might be commenced and carried on, as to the number of poor boys, for whom means were provided; and I find it would not be so very expensive. On our first arrival at Ningpo, and since then, I have furnished you with information in reference to Schools. A steady teacher of good ability should be employed, and a good man servant to cook for them, and superintend their clothing, rooms, &c., under the supervision of christian missionaries. No woman would be required in such cases, though if a missionary had a partner, she might be of great service. Such an institution would not be managed for less than 25 dollars for each boy, or about 500 dollars for 20 boys. If it could at first be tried on a small scale, say of three or four boys, whom we could *now* accommodate in our new building, we should then be able to ascertain more exactly the expense, and how it was likely to work, and what good it seemed to promise. In the present arrangement of our rooms in the new school chapel, I have had an eye to this preliminary plan, and had we the small means it would require, we might have it in full operation by the time you read this letter. I commend it to your serious consideration, and the kind sympa-

ties of all the friends of suffering humanity.

In case the whole plan was adopted, and you would recommend 20 and upwards to be received, they might soon be obtained. Many orphans, for whom few care, excite our sympathy. But we should want, of course, sleeping rooms for them. Behind our present chapel, and at the north-east corner of our yard, there is a plot of ground upon which might be built, without any inconvenience to our mission houses or premises, buildings well adapted for this purpose, while the present chapel and school would serve for all the purposes of daily teaching and worship. This however is suggested, as we are poor, and rather short of money for extensive operations, or I have a better plan, and hope, if it be the will of God, to live to see it accomplished, when Joseph is brought into more public and active engagements. The plan, as you will all say, is a good one, and in time it may, it ought to be executed. The peculiar claims and necessities of our population require it, and the piety and benevolence of British christians can only perform it.

The next plot of ground behind our house, between the canal, might be bought for 200 dollars, upon which buildings might be erected for these purposes, larger and more commodious. I had it offered to me, but of course, I have no intention of buying it just now, as we have quite enough at present to do. It would make a most excellent situation for an orphan school, for a large number of boys, while it would be near to the missionaries, and at hand for the chapel. From these statements, you will have a full view of the appropriateness of our mission premises, and what might be done, had we the means which some sections of the church can command. With small means however, sometimes much is done; and when human ability is limited for want of means, it may be well, acceptable to God and a blessing to us, that such thoughts of good occupy our minds. Patient continuance in well-doing will not lose its reward. I shall be glad to answer any enquiries on these subjects, or to welcome any proposals, which pious individuals may be disposed to make, to aid us in carrying out these proposals of mercy. The funds of the Society may not be able to meet these demands; but there may be some rich philanthropic individuals, who might be glad of such an opportunity under our superintendence of doing good to the people here in this way.

(To be Continued.)

BAPTIST MISSIONARY SOCIETY.

Continued from page 342.

The number of our converts received into the Churches of India and Ceylon during

the past year is not quite equal to that given in the last report, while an unusual number of the members have been subject to discipline. Yet, on the whole, advance has been made, and the various Mission Churches enfold upwards of 2000 members, of whom there are not less than 1600 native converts, exemplifying the power of Divine grace, and proving that the Gospel is mighty through God to the destruction of the fabrics which Hindooism, Buddhism, and Mohammedanism have erected on the ruins of humanity. The absolute number of professed and baptized converts exhibits by no means fully the influence the truth exerts. Thus in several villages in Bengal, where our brethren labour, idolatry has ceased to be the practice of the people. In the district of the Barisal Mission alone, our brethren have under their care native communities, nominally Christian, embracing more than 1,000 individuals, of whom 700 are adult men and women. It is an interesting feature of these operations, that while only 87 adults can read the Word of God, 154 others are learning to do so, of whom the larger number, 93, are women, a fact at once illustrative of humanising effects of the gospel, and one that must produce important results on the social life of the Hindoo. A somewhat similar state of things exists in the district of Jessore. An interesting native christian village has recently been formed in the neighbourhood of Agra, containing upwards of 100 inhabitants, engaged in agriculture and handicraft trades, of whom 35 are members of the church. This village forms a valuable refuge for converts from the persecutions to which they are often exposed from their heathen relatives, as well as affording means for training the christian converts and their families in habits of industry and domestic piety. This station gave unqualified pleasure to the Deputation on their recent visit.

Numerous Day-schools further attest the activity and diligence of our brethren, as well as aid in the spread of that general knowledge before which the cosmogonies, so intimately bound up with the religions of the east, must vanish away, and with them the confidence of the people in the saving power of the gods they serve. More than 80 schools, containing above 3000 children, are superintended by our Missionaries and their assistants. Nearly the whole of those in India, fifty in number, are supported by liberal local aid, by funds supplied either by the European members of the Churches, or by residents of other denominations. The thirty schools of Ceylon draw the chief part of their funds from this country, either from the parent society, or from the special contributions of our Sunday-schools. To this object the labours of the Young Men's Missionary Association have chiefly been directed, and with a success

that encourages the Committee to hope that ere long the school operations of the Society will be wholly sustained by the young, to whom this object is one of attractive interest.

'The evangelizing itineracies of the missionaries have met with very encouraging success. All India is open to the Gospel. Everywhere, with very slight exceptions, their visits are welcomed, their addresses received with marked attention and often approbation, while it is the repeatedly expressed opinion of native hearers, that ere long all will become Christians. Temples are falling into ruins; the sacred caste, the Brahmin is in many places constrained to resort to manual labour for bread; new sects of reformers among the old religions, rumours of change, the circulation of prophecies of a coming overthrow of every system by an advancing Christianity evince the general sentiments of the people. If the work has been slow, long in progress, and for the most part preparatory hitherto, while the circumstances of the case abundantly explain the cause, the result is certain and cannot long be delayed. The testimony of our brethren is one and uniform, and sustained by missionaries of all other denominations, that the era of India's emancipation from the thralldom of idolatry is at hand. 'To them which sat in the region and shadow of death, light is sprung up.'

LONDON MISSIONARY SOCIETY.

Extracts from the Report for 1851.

POLYNESIA.

On the 29th May last, the *John Williams* arrived in the port of London, having accomplished in perfect safety her three year's service in the South Pacific. She brought home a cargo of oil and arrow-root—the Missionary contributions of the native churches; and although the state of the market has been unfavourable for the sale of such produce, the sum of £742 8s. 3d. has been realised to the funds of the society.

The intelligence brought by the Missionary Ship and corroborated by later communications, exhibits an encouraging aspect of the state of religion, both in the *Georgian and Society Islands*

In *Tahiti* the additions to the several churches have been very numerous, including many previously careless and dissipated young persons, and others who had for many years stubbornly resisted the power of the Gospel.

Pomare continues steadfast in her attachment to Evangelical Protestantism, and consistent in her deportment as a Christian.

Not a single Islander has been seduced by the sophistries and superstitions of Romanism; and the revised Bible, sent out by the

John Williams on her last voyage, continues to be purchased with avidity—the payments remitted to the British and Foreign Bible Society having already exceeded £600.

In *Samoa* the unnatural and destructive conflict which, for the last three years, has been carried on between the inhabitants of different Islands, has been stayed; and although peace and amity are not formally restored, the missionaries indulge the hope that the destruction of human life has terminated, and that permanent concord and prosperity will shortly be established.

Even amidst the desolations of war, the power of christianity has been conspicuous, and multitudes have been spared and treated with lenity, who, but for its benign and restraining influence, would have become the victims of revenge and cruelty.

On the several Islands of the *Hervey Groupe*, the progress of the people, both in social and religious improvement, is striking and delightful.

The Rev. George Gill, the first English missionary settled on *Mangaia*, and still a solitary labourer in that Island, gives the following animating recital of his labours and encouragements:—

'It is my pleasing duty to have to inform you that the chapel for the settlement of *Oneroa* is now completed. It is ninety-six feet long, sixty-six feet wide, and twenty-one feet high. The opening services were held on the 26th and 28th of September, the former day being for the meeting of the adults, and the latter for the children. At an early hour the parties from the inland villages came to the boundary of our settlement, and as soon as the church members of this village had made the necessary preparations for the reception of their friends, they went to meet them, when all formed into a line of procession towards the chapel. It was an interesting sight to see upwards of 500 church-members, and 400 class-members (candidates for communion,) sitting clothed and in their right mind, to dedicate the work of their hands to the worship of the only true and living God.

'*Katuke*, one of the native teachers, preached a short sermon from Luke i. 10: "Behold I bring you good tidings of great joy, which shall be to all people."

'After the sermon, several of the members addressed the assembly in many touching and appropriate remarks, referring to the building which we had lost in the hurricane of 1846, and their joy that they were permitted to enter the new sanctuary before they departed to the "house not made with hands, eternal in the heavens."

'After they had closed their remarks, I preached from 2 Cor. v. 17, "If any man be in Christ, he is a new creature;" and afterwards administered the ordinance of the

Lord's supper to the churches. As I sat in communion at the table of the Lord, the past, with all its labours, sufferings, and toils, was forgotten,—the present was fully enjoyed in the calm and delightful realization of God's presence; and the future seemed triumphantly glorious as I reposed upon the word of a faithful God, who has promised to make the place of his feet glorious.'

The Rev. William Gill, after giving an account no less gratifying of the state of the mission in *Rarotonga*, proceeds to report the *introduction of the gospel into one of the many islands of the Pacific, still in darkness and groaning beneath the most horrid form of paganism*. The effort seems to have been accompanied by the special blessing of God; and the entire population, with hearty purpose and with one accord, have practically said, 'What have we any more to do with idols?'

We have already informed you of having sent out two teachers from our institution to a groupe of islands some three or four days' sail distant, called the *Manaiki* or '*Penrhyn*' Groupe. Owing to the missionary ship being on her homeward voyage in December last, she could not visit those Islands; consequently fifteen months have passed away since the teachers were left there, and we have been in painful suspense to know the result of this attempt to introduce the Word of Life to the benighted people.

But a small Tahitian schooner has this day arrived here, five days from *Manaiki*, bringing the most cheering letters from these devoted brethren.

'On first landing among these people,' say the teachers, 'the chiefs gave us a promise of their protection. A council was held, and we were lodged in a house of one of the principal people of the island. But long before evening all our articles of property were stolen by the heathen. The useful things you gave to assist us, were all taken by the people, save a few fathoms of cloth kept in a box, which had a lock and hinges, and which they knew not how to open. We were not, however, much troubled at this—we knew they were heathens. Our hearts' desire was, that they should receive the Word of God, and that it should grow in their land. We scarcely got any sleep the first few nights, as our house was crowded by the people to listen to the new things we had to tell them.

'Four months after landing, the chiefs and principal people on the island agreed to destroy all the '*Maraes*' (temples), and to burn all their idols. On that day their ancient places of idol-worship were demolished, and all their idols committed to the flames:—another demonstration of divine power communicated through feeble instru-

mentality. "Not by might, nor by power, but by my Spirit, saith the Lord."

It appears that there are about 1,200 inhabitants on this island, governed by two chiefs of equal authority. After the burning of the idols, each chief desired to have a teacher to reside in his district. To this proposition the teachers wisely agreed, and after some little time were assisted by the people in erecting a 'House of God' at each of the stations. Toward the end of last year these buildings were finished, and the people of the two settlements united alternately in the opening services. Since the erection of the chapels, the Sabbath-day is generally observed as a day of rest, instruction, and devotion. Daily schools both for adults and for children are established, and the people manifest great desire for instruction.

It should be especially observed, that these new triumphs of the gospel have been achieved by men who were themselves cradled in the same horrid rites of paganism, which they have, by God's blessing, happily overthrown in the Island of *Manaiki*.

THE WEST INDIES.

From these colonial scenes of missionary labour, the intelligence for the past year has been varied, presenting occasions of deep anxiety and sorrow, and yet accompanied with many merciful alleviations of Providence.

In *British Guiana* the people have still to struggle against insufficient labour, low wages, and exorbitant taxation; and while the members of our Mission churches, out of their deep poverty, give with a willing mind toward the support of their own devoted pastors, they are also compelled to contribute, by taxation, to the support of the Episcopalian, the Presbyterian, and the Roman Catholic churches of the colony; and if, oppressed by the weight of this social injustice, remonstrance and complaint are sometimes extorted, they are misrepresented and maligned as factious and disloyal. But, amidst all difficulties, our missionary brethren hold on their way, counselling peace and hoping for better days, when equity shall rule in the councils of the colony.

The Rev. John Dalgleish, of *New Amsterdam, Berbice*, reports the state and prospects of our missions in that colony in terms of encouragement:—

'A decided improvement,' he observes, 'has taken place in the mission generally: much more attention is given to education, on which the stability of the mission very much depends. There is also peace among ourselves, which has not a little to do, I think, with the prosperity that seems to be dawning upon us. May it reach the perfect day.'

(To be continued.)

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 153.]

SEPTEMBER, 1851.

[NEW SERIES.]

MEMOIR OF MRS. GRACE INGHAM.

THE subject of this sketch was a worthy daughter of the Rev. Dan Taylor, a name justly revered, especially among General Baptists. She was born in August 1777, in the neighbourhood of Birchcliffe, near Hebden-bridge, Yorkshire. She was baptized and united to the church under her father's pastorate at the age of twenty-two; and for more than half a century she adorned the doctrine of Jesus Christ. About the period of her baptism, or soon afterwards, she was married to Mr. William Cooper, a pious and excellent young man, a surgeon in the Hudson's Bay Company's service. In this relation she was very happy, and became the mother of a son; but while in the prospect of giving birth to a second child, she received from a distant clime the heart-rending intelligence that her amiable and beloved husband was no more. How truly says the christian poet,

'We should suspect some danger nigh
When we possess delight.'

But this was not the whole of her sorrow. She was shortly called upon to resign both her infant sons to Him in whose hands is the breath of every living thing. On the departure of the first her grief was excessive. She has been heard to speak of it in after years as sinfully so. She placed the little corpse by her bedside and for three weeks would not consent to its removal. At length she

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appears to have seen the impropriety of this, and consented that they should bury her dead out of her sight. Thus within two or three years she was a maiden, a wife, twice a mother, then a widow, and next childless. What a disconsolate position! What must have been her mental sufferings at that time none can fully realize who have not been called to pass through similar bitter experience. And yet, reader, the power of divine grace sustained her. Nothing else could have done it. Hast thou in possession the same infallible support against the trying hour? If so, blessed art thou! If not, thou art wretched; for thy dearest treasures are destined to be taken away from thee, and thou knowest not *how soon*. For thine own self-preservation and protection, delay not one moment to secure the support of that Almighty arm, which is felt most powerful and most precious when the earthly props on which we lean most heavily, and which we feel most indispensable, are removed.

In the year 1813 Mrs. Cooper was again married to the Rev. Richard Ingham, with whom she had become acquainted during the period of his studies under the direction of her father, and who was then pastor of the church at Duffield, near Derby. In this new relation—that of a pastor's wife—she endeared herself to all who knew her. Her hospitality, gene-

rosity, sympathy, and humility commanded universal admiration; and this was sustained through the subsequent changes of residence which were experienced by her family. While resident in Derbyshire she gave birth to five children, two sons and three daughters. Of these children, three, with her esteemed second husband, have preceded her to the world of spirits during the last twelve years. Her only brother, and four of her five sisters, have also entered on the unseen state.

In the spring of 1822 she, with her family removed to Heptonstall Slack, about two miles distant from her birth-place; her husband having accepted an invitation to become the minister there. In the midst of much care and labour, having in the family here, as formerly at Duffield, a number of boarders, pupils of her husband, she 'brought up children—lodged strangers—relieved the afflicted,' and 'diligently followed every good work.' After a residence of twelve years at this place Mr. Ingham removed to Nottingham, and after four years more, again to Belper, in Derbyshire, where he had formerly planted a church.

In the beginning of 1839 she was again called to suffer the bereavement by death, of a much-loved daughter, who had been married only ten months. This stroke she felt very keenly; still it was marvellous to all her family how well she was enabled to sustain it. It was in the autumn of 1842, and under very painful circumstances, that she again became a widow. Her husband, having set out on a short tour, with a view to preach and collect for the Foreign Mission, was taken ill at Bradford, at the house of his nephew, the pastor of the church there, and after appearing to rally from his complaint, suddenly grew worse, and expired without any of his family being permitted to see him. Here the omnipotent influence

of Divine grace was again manifested, and in her subsequent trials, which now gathered more thickly upon her, her faith, patience, and meekness seemed to become more and more conspicuous. She passed, indeed, through great tribulation, but having washed her robes and made them white in the blood of the Lamb, she is now before the throne, and serves him day and night in his temple.

After again resigning to the imperious demand of death her eldest daughter, and then her eldest son, and suffering losses also in her circumstances by dishonesty, the time of her own departure drew near. Her once strong faculties began to shew symptoms of decay; and for several months, if not some years past, a gradual decline has been perceptible. It was the privilege and honour of her surviving son to entertain her under his roof for the last fifteen months she spent in this world, and he will never forget the heavenliness of disposition which marked her especially during this period, notwithstanding her mental decay. So anxious and happy was she to render any little help, so sympathizing and kind, so utterly oblivious of self. During a confinement to her chamber of several weeks, she was never known to utter a wish or request. There was none of that fretfulness which sometimes appears as the natural infirmities increase: on the contrary, she was always humble, placid, and thankful. She never appeared to be disturbed in mind as to her acceptance; and though somewhat reserved on subjects that concerned herself personally, as she had been throughout her life, she was always 'ready,' when questioned, 'to give a reason of the hope that was in' her, 'with meekness and fear.' She fell asleep in Jesus on the 29th of May last.

The character of the deceased, as a whole, was remarkably exemplary. The writer of this imperfect memorial

is not aware that a whisper of complaint was ever made against her; and that is no common character which secures the universal esteem of the good, and avoids the slander of the bad. Without doubt it was her religious principles that produced this great excellence of character. She had 'the mind of Christ.' It is remembered as though an event of yesterday, how, when her husband was absent from home, and when she collected the family for devotion, her heart was poured forth in the tenderest and most confiding appeals; and how evidently the love and sufferings of Jesus constituted the sole spring and ground of her confidence. The tremulous, thrilling tones, and the

affectionate endearing terms, in which she pleaded and adored his all-prevalent name cannot be forgotten by those who heard them. Truly did she regard

'Him first, him last, him midst, and without end.'

'Thou, as a gallant bark from Albion's coast,
The storms all weathered and the ocean
crossed—

Shoots into port at some well havened isle,
Where spices breathe, and brighter seasons
smile,

There sits quiescent on the floods that show
Her beauteous form reflected clear below,
While airs impregnated with incense play
Around her, fanning lighter streamers gay;
So thou, with sails how swift! hast reached
the shore

"Where tempests never beat nor billows
roar." D. T. I.

THE PEACE CONGRESS OF 1851.

THE last Annual Association, assembled at Derby, having 'affectionately recommended the churches to appoint delegates' to the 'Congress of the friends of universal peace,' about to be held at Exeter Hall, London, several of our churches, both in London and in the country, listened to the recommendation, and thus the General Baptist body was perhaps as fully represented in that interesting and important assembly as any other christian denomination, with the exception of 'the Society of Friends.'

Those of our friends who were privileged to be present at Exeter Hall, on Tuesday, Wednesday, and Thursday, July 22, 23, 24, will not very soon forget either the grand and imposing character of that immense assembly, nor the earnest and impressive sentiments which were uttered by the various speakers, during the course of the proceedings. For the benefit of those who were not present, as well as to place on the pages of our periodical some record of this, the fifth annual peace congress, we sub-

join the following brief account:—

The great room in Exeter Hall, including its galleries, &c, is capable of accommodating some four thousand persons; and this each day was filled in every part. The platform, and a large portion of the body of the Hall, were appropriated to delegates, who were requested to shew their cards on their entrance. The back part of the Hall, and the galleries, were devoted to visitors. The appearance of this vast assembly was deeply interesting, from whatever point of view it was contemplated; but that interest greatly increased when the elements of which it was composed were taken into account. There were delegates from France, Belgium, Prussia, Austria, Spain, America, and various other foreign countries; and many of these were men of high consideration, enjoying a world-wide reputation. The English delegates included more than twenty members of Parliament, a considerable number of literary and scientific names of high rank, several

professors at various colleges, a number of newspaper editors, some two hundred ministers of religion, besides a large array of well-known philanthropists and distinguished persons. The Hall might be said indeed, to contain representatives of all nations, and of all classes, all come together for the sublime purpose of promoting 'peace on earth and good-will amongst men.'

The following is the Programme of the Resolutions, which was placed in the hands of the Delegates, printed in English and French; which Resolutions were all adopted in due course.

'The Congress of the friends of Universal Peace, assembled in London, July 22nd, 23rd, and 24th, 1851, considering that recourse to arms for the settlement of international disputes, is a custom condemned alike by Religion, Morality, Reason, and Humanity, and, believing that it is useful and necessary frequently to direct the attention both of Governments and Peoples to the evils of the War system, and the desirableness and practicability of maintaining Permanent International Peace, resolves:—

1. That it is the special and solemn duty of all Ministers of Religion, Instructors of Youth, and Conductors of the Public Press, to employ their great influence in the diffusion of pacific principles and sentiments, and in eradicating from the minds of men those hereditary animosities, and political and commercial jealousies, which have been so often the cause of disastrous Wars.

2. That as an appeal to the sword can settle no question, on any principle of equity and right, it is the duty of Governments to refer to the decision of competent and impartial Arbitrators such differences arising between them as cannot be otherwise amicably adjusted.

3. That the *Standing Armaments*, with which the Governments of Europe menace each other, amid professions of mutual friendship and confidence, being a prolific source of social immorality, financial embarrassment, and national suffering, while they excite constant disquietude and irritation among the nations, this Congress would earnestly urge upon the Governments the imper-

ative necessity of entering upon a system of *International Disarmament*.

4. This Congress, regarding the system of negotiating *Loans* for the prosecution of War, or the maintenance of warlike armaments, as immoral in principle and disastrous in operation, renews its emphatic *condemnation of all such Loans*.

5 This Congress, believing that the intervention, by threatened or actual violence, of one country in the internal politics of another, is a frequent cause of bitter and desolating wars, maintains that *the right of every state to regulate its own affairs should be held absolute and inviolate*.

6 This Congress recommends all the friends of Peace to prepare public opinion, in their respective countries, with a view to the formation of an authoritative *Code of International Law*.

7. This Congress expresses its strong abhorrence of the *system of Aggression and violence practised by civilized nations upon aboriginal and uncivilized tribes*, as leading to incessant and exterminating wars, eminently unfavourable to the true progress of religion, civilization, and commerce.

8. This Congress, convinced that whatever brings the nations of the earth together in intimate and friendly intercourse must tend to the establishment of Peace, by removing misapprehensions and prejudices, and inspiring mutual respect, haile, with unqualified satisfaction, the *Exhibition of the Industry of all Nations*, as eminently calculated to promote that end.'

The proceedings commenced on Tuesday morning at 11 o'clock, when Sir David Brewster, who last year presided over the meetings of 'The British Association for the Advancement of Science,' was called to the Chair: after which the Rev. H. Richard, one of the English Secretaries, proceeded to read over the names of the Vice-Presidents and other Officers. Amongst them were Richard Cobden, Esq., M.P., and C. Hindley, Esq., M.P., vice-presidents for England; MM. Cormenin and Horace Say, vice-presidents for France; Professor Rau, of Heidelberg, for Germany; M. Visschers, for Belgium; and

Judge John N. Miles and the Hon. W. Jackson, for America. The Secretaries chosen were:—For England, the Rev. H. Richard and Rev. W. Stokes; for France, MM. Joseph Garnier and M. Cocquerel, junr.; for Germany, Dr. Maquardsen and Dr. Kreutznach; for America, Mr. Elihu Burritt and Dr. Beckwith; and for Italy, M. Jules Avigdor, of Nice. The names of the foreign delegates having been read to the meeting, Mr. Richard stated, that the English delegates comprised upwards of one thousand names.

After a short pause for silent prayer, Sir David Brewster (the president,) read a most beautiful address, from which we cull the following sentiments:

'The principle for which we claim your sympathy, and ask your support, is that war undertaken to settle differences between nations is the relic of a barbarous age, equally condemned by religion, by reason, and by justice. The question, 'What is war?' has been more frequently asked than answered; and I hope that there may be in this assembly some eloquent individual who has seen it in its realities, and who is willing to tell us what he has seen. Most of you, like myself, know it only in poetry and romance. We have wept over the epics and the ballads which celebrate the tragedies of war. We have followed the warrior in his career of glory without tracing the line of blood along which he has marched. We have worshipped the demi-god in the Temple of Fame in ignorance of the cruelties and crimes by which he climbed its steep. It is only from the soldier himself, and in the language of the eye that has seen its agonies, and of the ear that has heard its shrieks, that we can obtain a correct idea of the miseries of war. Though far from our happy shore many of us may have seen it in its ravages and in its results, in the green mound which marks the recent battle-field, in the shattered forest in the razed and desolate village, and, perchance, in the widows and orphans which it makes. And yet this is but the memory of war—the faint shadow of its dread realities—the reflection but of its blood, and the echoes but of its thunders. I shudder when imagination carries me

to the sanguinary field, to the death-struggles between men who are husbands and fathers, to the horrors of the siege and the sack, to the deeds of rapine and violence and murder, in which neither age nor sex is spared. In acts like these the soldier is converted into the fiend, and his humanity even disappears under the ferocious mask of the demon or the brute. To men who reason, and who feel while they reason, nothing in the history of their species appears more inexplicable than that war, the child of barbarism, should exist in an age enlightened and civilized, when the arts of peace have attained the highest perfection, and when science has brought into personal communion nations the most distant, and races the most unfriendly. If the sure word of prophecy has told us that the time must come when men shall learn the art of war no more, it is doubtless our duty, and it shall be our work, to hasten its fulfilment, and upon the anvil of Christian truth, and with the brawny arm of indignant reason, to beat the sword into the ploughshare, and the spear into the pruning hook. I am ashamed in a christian community to defend on christian principles the cause of universal peace. He who proclaimed peace on earth and goodwill to man, who commands us to love our enemies and to do good to them who despitefully use us and persecute us; he who counsels us to hold up the left cheek when the right is smitten, will never acknowledge us as disciples, or admit into his immortal family the sovereign or the minister who shall send the fiery cross over tranquil Europe, and summon the bloodhounds of war to settle the disputes and gratify the animosities of nations. The principle of this Congress, to settle national disputes by arbitration, has, to a certain extent, been adopted by existing powers both monarchical and republican; and it is surely neither chimerical nor officious to make such a system universal among the very nations that have themselves partially adopted it. If these views have reason and justice on their side, their final triumph cannot be distant. The cause of peace has made, and is making, rapid progress. The most distinguished men of all nations are lending it their aid. The illustrious Humbolt, the chief of the republic of letters, whom I am proud to call my friend, has addressed to the

Congress of Frankfort a letter of sympathy and adhesion. He tells us that our institution is a step in the life of nations, and that, under the protection of a superior power, it will at length find its consummation. He recalls to us the noble expression of a statesman long departed, "that the idea of humanity is becoming more and more prominent, and is everywhere proclaiming its animating power." Other glorious names sanction our cause. Several French statesmen, and many of the most distinguished members of the Institute, have joined our alliance. The Catholic and the Protestant clergy of Paris are animated in the sacred cause, and the most illustrious of its poets have brought to us the willing tribute of their genius. The philosophers and divines of Germany too, have given us their sympathy and support; and in America, every man that thinks is a friend of universal peace. In the reign of peace, wealth will flow into new channels, and science will guide the plough in its fructifying path; and having nothing to fear from foreign invasion or internal discontent we shall sit under our vine and our fig-tree, to use the gifts and enjoy the life which providence has given—to discharge the duties which these blessings impose, and prepare for that higher life to which duty discharged is the safest passport. But it is not merely to property that our principles will bring security and amelioration. With war will cease its expenditure. National prosperity will follow national security. The arts of peace will flourish as the arts of war decay. The talent and skill which have been squandered on the works and on the instruments of destruction will be directed into nobler channels. Science and the arts, in thus acquiring new intellectual strength, will make new conquests over matter, and give new powers to mind. Science will no longer bend a suppliant at the foot of power, and the intriguer will no longer dare to approach it. Education too, will then dispense its blessings through a wider range, and Religion, within its own hallowed sphere, will pursue its labours of love and truth, in imitation of its blessed Master. If we have not yet reached this epoch of peace and happiness we are doubtless rapidly nearing it; and among the surest harbinger of its approach is the Exhibition of the

World's Industry, and the reunion of the world's genius which now adorn and honour our metropolis. As one of its daily visitors since it was opened by our beloved Queen, I may be permitted to call your especial attention to it as the first temple of peace that modern hands have reared. The annual meetings of the scientific men of all nations have already taught us that personal communication and the interchange of social kindness revive our better feelings, and soften the asperities of rival and conflicting interests. Nations are composed of individuals, and that kindness and humility which adorn the single heart, cannot be real if they disappear in the united sentiment of nations. We cannot readily believe that nations which have embraced each other in social intercourse, and in the interchanges of professional knowledge, will recognise any other object of rivalry and ambition than a superiority in the arts of peace. It is not likely that men that have admired each other's genius, and have united in giving a just judgment on mere inventions, will ever again concur in referring questions of national honour to the abtirement of the sword. If in the material works the most repulsive elements may be permanently compressed within their sphere of mutual attraction; if, in the world of instinct, natures the most ferocious may be softened and even tamed when driven into a common retreat by their deadliest foe—may we not expect in the world of reason and of faith, that men severed by national and personal enmities—who have been toiling under the same impulse and acting for the same end—who are standing together in the porch of the same Hall of Judgment, and panting for the same eternal home—may we not expect that such men will never again consent to brandish the deadly cutlass or throw the hostile spear? May we not regard it as certain that they will concur with us in exerting themselves to the utmost in effecting the entire abolition of war?

After the President's address, the Secretary read addresses to the Congress from the Corporations of Sheffield and Dunfermline approving of the principles of the Congress, and also from Count Pierre Dionysie Dumellie, member of the Chamber of

Deputies of Turin, and from Mr. Thomas Carlyle.

The Rev. J. A. James of Birmingham, moved the first resolution, as given above. Among other things he said,—

‘Had the teachers of Christianity done their duty in publishing our Saviour’s sublime doctrines in his own peace-making spirit, war would have existed only as a foul blot on the face of Christendom; and hence the vast importance of making the pulpit the channel of advancing their great object. To see the warrior’s coat thrown over the minister’s gown, as had been the case, and Christianity dragged in the person of its advocates to bless the blood-stained banners of war, was to him one of the most affecting spectacles in the world. It was not Christianity which sanctioned it—she stood weeping by at the sight. He might be told that all their efforts would be vain—that when there were 4,000,000 of soldiers under arms in Europe there was but little prospect of governments laying aside hostilities and appealing in their disputes to arbitration—that at any moment an accident might kindle a blaze that should spread through them all. It might be so; but many a thunderstorm had issued in a beautiful morning. Let the thunders of war roll, the day was breaking—there were streaks upon the east—the dawn was arrived—and *here* in this Congress he saw it. He appealed, then, to the christian ministers around him; the pulpit, if properly employed, could destroy slavery in America, intemperance in England, and war all over the world. Would they, then, give their advocacy to this cause? Employ their influence to spread it through the world? He could almost ask the ministers of religion to rise up and pledge themselves to this great work. [A large number of ministers here rose, amid a burst of cheering from all parts of the very crowded assembly]. He thanked them, and felt sure that in his appeal to them he should not be mistaken. He relied on the pulpit; let them go on, and they would behold that day so beautifully described by the Chairman, when nations should bring their spears and swords to the anvil of revelation, and should learn war no more.’

The Rev. W. Brock, of Bloomsbury Chapel, seconded the Resolution;

‘He thought that if they were but gathering in the Crystal Palace itself they would want nothing to the completeness and appropriateness of their assembly, and if there they had not the President whom they now had, he should not object to having the Prince himself to occupy the chair. If there were in these days two things homogeneous, they were—the Crystal Palace and the Peace Congress—the great Exhibition and their object in that hall. The Crystal Palace they might regard as a temple from which at evening, morn, and noon, went up the prayer, “Give peace in our time, O Lord, we beseech thee:” a prayer which would effectuate its own purpose, and help to bring about the state of things which it asked.

The Rev. Dr. Aspinall, of Liverpool, a clergyman of the Established Church, supported the resolution, and characterized the cause of Peace as the cause of God, and urged on good men to labour for it as such.

The Rev. Athanasie Cocquerel, preacher of the Protestant Church, Paris, followed in support of the resolution.

M. Cocquerel described the object of the Congress as one which ought to occupy the attention of all the nations of the earth. The advocates of the principle of war talked of the ‘glory’ which attended it; but, in his opinion, that species of glory which sprung from the field of battle was cursed and anti-Christian. The grand Exhibition in Hyde Park, to which all nations were invited in the true spirit of peace was the result of the people’s industry—and this was a glory which was far superior to glories which arose from battles and conquests.

Don Mariano C. Soler, Professor of Mental Philosophy, (a Spaniard) followed, and spoke in good English.

Their cause was not the cause of a man, nor the cause of a sect, or nation, or party, or country, but the cause of humanity. They were not here to defend the position of the red man or the white man, the American, the Englishman, the Frenchman, or the Spaniard, but to

endeavour to establish a principle which would be beneficial to every nation of the earth. In his opinion war, and all the evils of war, were designed as a punishment to the people for having transgressed nature's laws; whilst peace, and all the blessings of peace, were the just reward for having obeyed them. Without peace no progress could be made by man, and in this firm conviction he warmly advocated those measures which the friends of this Congress proposed to adopt. He was desirous to proclaim the principle that war was an evil passion in man that should be uprooted by the minister, the schoolmaster, and the press. War forced man to peace, and the tendency of sickness forced man to health.

M. Jules Delbruck, Editor of an Educational Journal in Paris, also supported the resolution, and especially urged the importance of rightly educating the young, and of not exciting their war propensities by their play-things, games, &c. This address was given in English by Mr. Cobden.

The second resolution was moved by Mr. Visschers of Brussels. This resolution recommends Arbitration instead of War. Mr. V. said

Is this means practicable? May we hope to see it adopted by the public law; I shall not say of Europe, but of the whole world? If we refer to the primitive state of man, we observe everywhere misery and isolation, and neighbours in a state of permanent mistrust and often hostility. Let us pass rapidly over historical periods. Let us not dwell on the private feuds of the middle ages, when castle against castle, town against town, village against village, every one was at war. For a long time the great vassals had kept this privilege to themselves: it at length disappeared before the extension of the central power. The heads of states alone have preserved this right. Nevertheless, private confederacies, sometimes comprizing extensive states, have been formed—to say nothing of the leagues of antiquity and of the middle ages; look at the Germanic Confederation and the Swiss Union, which subsist to the present day. The United States of North America afford

us another example. So well have these confederacies understood that war is a source of ruin for nations that they have formally forbidden it in the states forming their union, either between those states themselves or with foreign states, without the consent of the Supreme Diet. Vattel, who wrote more than a century ago, and whose authority is beyond suspicion, informs us that this custom of the Swiss of introducing in the treaties between the cantons or with the neighbouring states, stipulations relative to arbitration, in case of differences which could not be brought to an amicable adjustment, had contributed to render their country flourishing, and to give it the security which it so long enjoyed. Thus, not only the process of unity which has been carried out in large states but even the feeling of common welfare in states belonging to the same family and united together, has succeeded in making the dominion of war less extensive. How many congresses have we seen assembled since 1815! The interests of nations are now treated in cabinets, and no longer on battle-fields; intelligence has superseded the sword. The public law of Europe is entirely established on a legal foundation, and sanctions the admission of new states into the great political family. It was thus that arbitration, by compelling the Belgians and the Dutch to lay down their arms in 1830, constituted the new kingdom of Belgium. The country to which I belong, gentlemen, does not form a part of any confederation; yet all the great powers, with one consent, have agreed in forbidding it the right of making war, and decided that, in case of differences arising with other nations, Belgium should have recourse to arbitration. Belgium has submitted to this decision, because she feels that she forms a part of the European federation; her position is not an exception, it is what ought to be the rule. The will of a few leading powers would be sufficient to prevent any war occurring in Europe.

Mr. V. then referred to commerce, the increase of knowledge, and religion, as all tending to the same end, and as constituting the basis of our hopes of peace.

Rev. Dr. Beckwith, secretary of the American Peace Society, (a gen-

tleman with whom the G. B. deputation had several interviews in Boston in 1847,) seconded the resolution, and among other good things said,

'One of the proposed substitutes for war was by stipulated arbitration, each nation to abide by the decision of the referees chosen. He visited Washington some time back, as a deputation from the American Peace Congress, upon the question of substitutes for war. The point was submitted to the Senate. The chairman promptly said, the object was good, and he liked it. The measure, he observed, was the very thing they had been doing within their republic. So that, so far from being objectionable, it would, he assured him, work well. The subject being brought before the Committee, the plan was immediately adopted by a resolution unanimously passed, submitting all matters in dispute to arbitration. Even the Secretary of the war department coincided in the opinion, with the proviso that other states and countries should adopt and act upon the same principle. In America, then, there was going on a complete and rapid change of opinion on this subject. Only by faith and prayer, and hard work, could they expect success; but with these they might expect it with the greatest confidence.' [cheers].

He was followed by the Rev. John Burnet of Camberwell, who supported the resolution in a humorous and telling speech, which concluded with the following sentiments :

The effect of arbitration would be to bind society together in the bonds of brotherhood. Arbitration belonged to all the courts of the civilized land. But it is said we are not prepared for such an extreme step yet. Well, then, let them agitate for it. If our legislators will not grant it, let us continue to press it upon them. Ply them with petitions—deluge the House of Commons with petitions. Our Foreign Secretary is our servant. Let us give him no rest until we make him uncomfortable, and then he will bestir himself. He regarded the present assembly as a living illustration of the practicability of universal peace, and he felt that the vast number of persons who had visited this country to witness the peaceful rivalry of nations in the palace of glass, afforded abundant

ground for saying that the progress of the world might be best promoted by an union of science and commerce in the cause of peace. The peace of the world will be in future kept not by your Wellingtons but by your Brewsters.

It was now four o'clock, and the sitting closed.

On the Wednesday, though the morning was showery, the attendance was as large as on the previous day.

The President having taken the chair, Mr. Richard read letters from several distinguished foreigners, amongst whom were M. Barthelemy St. Hilaire, member of the National Institute, representative of the people, and formerly ambassador to England; M. Carnot, representative of the people, and son of the celebrated Carnot, who organized Napoleon's armies; M. Victor de Tracy, formerly Minister of Marine in the administration of M. Odilon Barrot; Dr. Bodenstedt, and General Subervie, one of the oldest generals in France, all giving in their adhesion to the principles of the Congress, wishing success to its efforts, and expressing deep regret at being unable to be present in person. The letter from the latter stated that the writer had always considered war to be a most barbarous institution, and contrary to the laws of humanity. He had assisted in many great battles, and had sometimes reproached Providence for not arresting the hand which had caused the effusion of human blood.

Mr. Richard then read in English, and M. Garnier, in French, (the practice throughout the sittings,) the third resolution, which was against standing armies.

Mr. R. Cobden, who was received with loud cheers, moved its adoption, in a long and deeply impressive address.

He said, his was not what could properly be called a peace resolution. In proposing it he was assuming that we were in a state of peace. But what he proposed was, that we should take steps to ensure

the continuance of peace, and that, as a preliminary, we should not have war preparations kept up in the midst of peace. He maintained that, short of the actual sufferings of the loss of life and the devastation which took place upon the field of battle, every other social and economical evil that attended upon the state of war attended the keeping up of war armaments. They had not the battle-fields running with blood, nor the destroyed cities, nor the trampled-down harvests, and that was all. For they had the heavy taxation. They had the demoralization of the barracks. They had the waste of the national resources occasioned by maintaining large bodies of men in a state of idleness. And on what grounds were these armaments maintained in a time of peace? Why, forsooth, it was said to be because it was necessary to be prepared for war, in order to prevent war. He had said some years ago, and he had been ridiculed for having said it, that he was not afraid of the countries on the continent of Europe going to war with one another; he had said it three years ago—he had said it two years ago, and he now repeated it. They had, indeed, seen commotions and wars upon the continent within that period, but they were internal commotions and civil wars, not wars of countries with one another. They had seen indeed the war in Hungary, where the sovereign of Austria had asked the sovereign of a neighbouring country to aid him in putting down his revolted subjects. But they had seen no aggression of one great country upon another. In fact they had seen nothing like the tendency to war which existed amongst the nations of Europe forty years ago. But he should make this reservation—it was his belief that if they went on increasing their armaments, if they went on increasing the numbers of their armies from 2,000,000 to 3,000,000, and from 3,000,000 to 4,000,000 of bayonets, and if they continued to wring their subsistence from the industrious people, in order to maintain those masses of idle men, the nations might become indifferent at length whether those masses did or did not come into mortal conflict. They might become tired of the burden, and even willing to get rid of it by allowing those soldiers to slaughter one another. And he should not be surprised if the war party which existed in every country,

and those armies and their generals becoming anxious for war, should precipitate it. But if such a state of things should arise, it would be in consequence of the existence of those masses of armed men. It would not be because those mighty armies had acted as preventives to the recurrence of war.

In a spirit of faithfulness Mr. C. then rebuked the vulgar and excessive feeling of national superiority with which Englishmen are constantly flattering themselves, and showed how little reason there was for our egotism. After all our talk of peace and retrenchment, we, at the present moment, maintained, by our extensive fortifications, an aggressive attitude all over the globe. We had now six millions worth of stores in our arsenals. With unanswerable arguments he showed the enormous expense of standing armaments, and the immorality of the barrack system.

Mr. C. thus concluded his address,

‘What they wanted England to do they wanted all the world to do; and he was not sure that other countries would not have to set us an example. But their first work was to persuade the world that something was practicable in the matter; and he, for one, saw no impracticability in doing anything consonant to our interest, and not contrary to the law of God. He wished then, that we would be content to meddle less with wars that happened to go on abroad, though he knew that the Peace Society was taunted with indifference to the progress of freedom. He wanted historical evidence that standing armies were ever favourable to the promotion of liberty; that they had ever achieved liberty for any country. He charged his hearers to go on as they had begun, if they wished to see progress made in the House of Commons, or in any other Chamber in the world. If they showed the evils, moral and material, which were caused by war, if they proved how it acted upon families, how it demoralized and impoverished the community, there were those among them who would live to see a total change in the opinions of men, and when that change came, down would go the system which the previously mistaken opinion had upheld.’

M. de Pompery, of Paris, delivered a very learned and comprehensive address in the French language. Mr. Ewart, M. P., and Mr. M'Gregor, M. P., also spoke in support of the resolution; the latter of whom referred to the admission of M. Thiers that public liberty in France was cut down when the first standing army was established by Charles II, and had been kept down by the same means ever since.

Don Jose Segundo Flores, professor of political economy in Madrid, also read a lengthened paper in support of the resolution.

Mr. Henry Vincent moved the fifth resolution, the fourth being postponed, and made some stirring appeals to the principles of liberty and of peace. He was followed in like spirit by Dr. Beaumont, who denounced the demon of war. M. Garnier, the French Secretary, next spoke. He said, the intervention of one nation in the affairs of another, had ever been a source of war, and shewed that the pretences for such interference were futile and oppressive.

Mr. John Burnet moved the seventh resolution, condemnatory of the system of aggression adopted in the colonies of civilized communities, and drew a fearful picture of this evil.

He spoke in graphic terms of the four or five millions of so-called barbarians, outlying beyond the bounds of civilization—their hunting grounds or pasture lands, their fishing coasts and empty harbours, seldom visited by traveller or vessel. Upon such as these adventurers had descended, broken in upon their peaceful pursuits, driven them into the interior of their native domains, there to perish of hunger, or at the hands of those whom they must dispossess to live—and this often at England's expense. When the people were deprived of their lands, their cattle had not the sense to lay down and die till the ground was bare—so the cattle were seized, or made a pretext for summoning the native chiefs, surrounding them with horse and foot, and exacting further concessions of territory. A British officer

had thus summoned some aboriginal chiefs, and was demanding the restoration of stolen cattle. The roads were soft from recent rains; and the chief pointed out that every hoof-mark was leading from his territory into the colony. That was a fact, and it was a specimen of whole histories. He (Mr. Burnet) denied that it was a justification for dispossessing barbarous tribes of their native plains and coasts, that they could be put to a better use. The man who should plant himself in his (Mr. Burnet's) garden, and build a palace there, and tell him that that was a better use to make of it than growing a few gooseberry bushes, would be quite as much a thief as if he had put his hand into his pocket and robbed him after the most civilized fashion—yet that was just what had been done in colonization. The very last thing that deserved a meed of praise was the charge of a line of British cavalry arrayed against a parcel of poor Kafirs or Hottentots. A general who could form such a line against men almost naked—who could make these deadly preparations, and call forth the panoply of war to increase them—was a general in name, and was paid for his work out of the people's pockets; but such a man had no poetry, no humanity, and no sense of honour in his soul. Oh for the poet, master of his genius, to portray it as it merited. It was no use telling him the natives came down upon us—it was we who went down upon them; and it was no good telling him that we could not colonize without invasion and armed protection—then let us not colonize at all.

The Rev. Frederick Crowe, of Guatemala, Central America, referred to his own imprisonment at Belize for refusing to serve on Militia; and to the 'Black regiments' pressed from the liberated slaves in the middle passage. Thus under the English government one kind of slavery was substituted for another. The Rev. H. Garnett, a negro, was introduced by Mr. Joseph Sturge. He addressed the meeting with brevity and propriety, in support of the resolution.

M. Girardin, the Editor of *La Presse*, and a member of the French National Assembly, proposed a verbal amend-

ment, which went to substitute the words 'strong,' and 'weak,' for 'civilized,' and 'uncivilized.' He said

'The more he looked at the preparations for war, the more was he perplexed, for the result was that such preparations led to financial embarrassment and ruin. The United States, he considered, had set an example to this country by virtually keeping up no standing army; and he was of opinion that the general prosperity of that nation might be traced to the fact that they had not wasted their resources in keeping up institutions which they could advantageously dispense with.

Mr. Cobden seconded the amendment.

It was then announced that Messrs. Bright and G. Marshall would have been present but for domestic affliction. It being four o'clock, the sitting closed.

The attendance on Thursday was equal to the former days, though the morning was wet. At eleven o'clock Sir David Brewster was in the chair, and Mr. Richard stated that he had received a letter of sympathy and approval from the Archbishop of Dublin, Dr. Whately; and he read one from Victor Hugo of the National Assembly of France, and who was prevented by pressing business from being present or even writing an address. Fifteen operatives from Paris were then introduced by Mr. H. Vincent, amid the applause of the assembly. Mr. C. Hindley, M.P., briefly testified his deep devotion to the cause, and contrasted this splendid gathering with the first London peace convention over which he had the honour to preside. He now rejoiced in the rapid progress of so beneficent a cause. M. Pierre Vinsard, a working engraver of Paris, now addressed the meeting. His address, translated by Mr. J. S. Buckingham, contained some good points. He addressed those present

'As citizens of the world and members of one great family. He offered in his own name, and in those of his fellow-workmen, their most sincere thanks for the warm reception they had just ob-

tained from them. If war was an evil generally, it was a greater one to the labouring classes than any other, because they were those called on to bear the burden of the cost of war, and were also put in the front rank of battle to sustain the first fire. God had given them being to increase life, but by war they tried to destroy it. They had skill given them by God in order to create enjoyments and advantages to themselves and others; but by becoming soldiers they were made tools of destruction to others. War was therefore a great curse, and they joined cheerfully with them in getting rid of this evil by propagating peace. In arriving at London they had been particularly struck with its appearance. There were no cannons or bristling bayonets, no fortresses or harricades and gates to prevent their ingress or egress. Instead of soldiers in their streets he only saw quiet citizens. He was of opinion that England in this respect, set an example to the world; that before long soldiers would become less and less in number, and men more skilled in peaceful arts for their mutual support.

Dr. Kreutznach, of Frankfort-on-the-Maine, next spoke, with very great beauty and effect. After which Mr. C. Gilpin moved the fourth resolution, condemnatory of the principle of loans for the prosecution of war, and spoke with great propriety and force. Mr. E. Miall, Editor of the *Nonconformist* seconded it, and showed that neither the borrower nor the lender, stood morally in a good position. The former could not consult those posterity who would have to bear the burden; and the lender must know that his money was going to sustain war; and shewed that an improved public opinion would ultimately do away with warlike establishments and international wars,

The resolution was supported by Sam. Gurney, Esq., a great capitalist. Messrs. Cobden, J. S. Buckingham, and Jules Avigdor, banker of Nice, also spoke in favour of the resolution.

M. de Cormenin of Paris proposed a resolution to the effect that the members of Peace Societies in consti-

tutional countries, should use their influence at the polling booth in the return of such legislators as were friendly to peace. This resolution was not in the programme, but it was warmly advocated by the mover, and seconded by Dr. Massie, and adopted by the meeting.

Mr. Elihu Burritt then, amid the cheers of the assembly, moved the sixth resolution. At considerable length Mr. Burritt advocated an international code, showing that this was not only desirable, but practicable, and that the greatest jurists had entertained the same idea, and concluded that some general effort should be made by the nations of the earth to frame and agree upon a code which would be for the general security and benefit. In most beautiful language he then described the advance of labour from the lowest depression to her coronation at the Great Exhibition; and shewed that this was concurrent with, and promotive of, the efforts of the Congress.

M. Coignet, a silk manufacturer of Lyons, seconded the resolution. Two distinguished Frenchmen followed. After whom

Dr. Scherzer of Vienna, then read a touching address. The following sentences will be perused with interest.

'I come from Vienna, from Austria—a country longing for peace—a country which only recently has seen and endured the horrors of war, and the fields of which are still strewed with the wasted ears of corn, the tears of widows, and the blood of brave youths who died in the love of their country! I am sorry to find my country so poorly represented in this meeting, but you may depend upon millions of absent friends even in Austria. Yes, I repeat it, millions of friends—for with the exception of a few proud and ambitious natures, the great mass of the 35,000,000 of its inhabitants are friends of universal peace! And surely there is no country in the world which requires more the blessing of peace than poor Germany, bleeding from all parts of its deadly wounded body. But it seems almost foolish to

speak of peace in a country like Austria, which I am deeply afflicted to state still maintains an army of nearly half a million of soldiers—to speak of peace in Austria, which, in spite of the greatest quiet for now two years, is in the state of siege, and in which liberal feeling and free sentiment are in fear of muskets, and, I am ashamed to say, of bastonades. But I have faith in public opinion—-I have faith in the good understanding of the masses of the suffering people, who abhor war and whose merit it is more than that of the Governments that war did not break out last autumn between the two brother nations of Austria and Prussia. We need not fear. Public opinion is the supreme court of political life. The voice of the people is the voice of God. If the opinion and good understanding of all nations are for us, who will dare to be against us? And this is the reason why, in face of all opposition, I have the best and most unshaken belief in the success of our Divine cause; this is the reason why I hope yet to see the sunrise of that glorious time

'When man to man the wide world o'er,
Shall brothers be, and a' that.'

And this conviction of the final victory of public opinion causes me to rejoice in the hope that the friends of universal peace will one day shake hands with my distressed countrymen.

The eighth and last resolution, relating to the Exhibition, was carried by acclamation; every speaker having more or less alluded to its sentiments.

A little routine business was then attended to, and the chairman delivered a closing address.

This meeting, the elements of which have now been laid before our readers, furnishes matter for various reflections. Time and space admonish us to leave these to our readers. We cannot, however, lay down the pen without remarking, that the splendid and orderly gathering of earnest men of all nations, for the promotion of one common object, must have an influence on the affairs of mankind, far beyond what may at present strike a mere casual observer. They will each in

their respective localities report what they have seen, heard, and felt, and the heaven will spread, till the whole lump be leavened. It will be in vain for ambitious rulers to talk of war, if all the nations want peace. Men, money, and willing hearts will be wanting; and the progress of thought, of mutual intercourse and interest, of knowledge, and of religion, will ultimately bring the day when the nations shall be at peace, and not learn war any more. The Lord hasten it in his time. As also the Exhibition of the Works of Industry of all Nations was referred to by every speaker, and formed the subject of a distinct resolution, it may not be improper to add, among the tokens of peace connected with it, that the city of Paris

has since invited the royal commissioners, jurors, and others prominently connected with it, to an entertainment, and that the Lord Mayor of London, the Recorder, Aldermen and sheriffs, the Lord Mayors of Dublin and Glasgow, the Mayors of Manchester, Birmingham, and Leeds, and a large number of Englishmen of rank and of note, assembled at a banquet at the Hotel de Ville at Paris, with a multitude of French ministers, prefects, mayors, and the *corps diplomatique*, on Saturday, Aug. 2nd, when sentiments of peace and brotherhood were most cordially expressed; and, as Lord Granville said, 'a gigantic and unexampled stride has this year been made towards the destruction of national antipathies and prejudices.

A SCENE IN THE MISSION ACADEMY.

CONVERSING one day with the young men on the awful description of the state of the heathen, in Rom. i. 18—32, I was requested to explain verses 24, 26, and 28. — 'God gave them up to uncleanness,' &c. In reply I explained it of the judicial withdrawal of restraining grace which the divine Being is not obliged to give, and stated that in consequence of being thus left to themselves they became more and more vile till they had filled up the measure of their iniquities. It is difficult to convey abstract ideas with precision in an Indian language, especially on a subject of this nature, as the notion that the supreme Spirit is the cause of all evil as well as good, is one of the leading principles of Hindoo philosophy, and I was not much surprised to find that the querist did not fully understand the explanation. We must try, I said, to illustrate it; only the illustrations must not be understood to be applicable to the point in hand in all the circumstances mentioned. Take the case of the captain of a ship.

He finds all his orders disobeyed: no one pays the slightest regard to his authority: a fearful storm arises, and the ship is in danger of sinking: he has an opportunity of escaping, and does so: the disobedient crew are left to themselves; the storm increases; they can obtain no help, and in a little while the ship sinks and all perish: but the captain did not make the storm, nor cause its increase; he simply left them to themselves, and he did so because they paid no attention to his commands. Take another case. A man is dangerously ill, and a kind and skilful physician interests himself greatly in his case: he visits him again and again, and at considerable labour and cost prepares suitable medicines for him; but the sick man stubbornly refuses to touch anything that the physician has prepared, and he requites his disinterested kindness with cold neglect and contempt. The physician sees this and says, 'It is of no use visiting such a man, and interesting myself to do him good: I will leave him to himself:' and he does so.

The consequence is, the disease increases; and the man being without help, soon dies. But mark, the physician did not cause the disease, nor occasion its increase; he simply left the diseased man to himself because he had despised his kindness; and the man then died. So God gives idolators much evidence of his goodness: rain from heaven—the shining sun—the springing corn—their domestic blessings, and a thousand other things, all prove that the Lord is good. But they despise the riches of his goodness, and are so foolish as to bow down to gods which they have themselves made. God therefore gives them up; and they go from bad to worse, till they die in their sin. But he is not the Author of their sin (abhorred be such a thought!) any more than the physician caused the disease; nor did he in any way cause their iniquity to abound. It is the nature of sin to increase, just as it is of a disease to become worse, apart from the use of means to arrest its course. My young friend professed to see the propriety and force of what had been said.

It was further asked, How can Gen. iii. 1—'Now the serpent was more subtil than any beast of the field which the Lord God had made'—be reconciled with Gen. i. 31,—'And God saw every thing that he had made, and behold it was very good?' Answer. Of course the wicked one who tempted our first parents was subtil enough; but as it is clearly used of the serpent tribe it may be remarked that the original word signifies sagacious, intelligent, wise, &c; and it is only when used of a wicked being that it denotes craft. 'Ah!' said my inquirer, 'I understand; it comes to my mind that Christ said, Be ye wise as serpents. The quotation the reader will say was very apposite. It may be interesting to add, that the same Greek word which is employed in the Septuagint of Gen. iii. 1. is used in Matt. x. 16, 'Be ye wise as serpents;' and the same Hebrew word which is employed in the original of Gen. iii. 1, is also found in Matt. x. 16, in the Hebrew New Testament circulated by the Bible Society.

SOCIAL HABITS.

God never designed men, much less Christians, to be stoics. Whoever stands aloof from society, wraps himself up in the cold mantle of exclusiveness, does violence to the laws of his being. One beauty of the gospel is, that it sends men right out into the world where they have sinned, and furnishes grace to meet every obligation of society, resist temptation, do justly, love mercy, and bless all, by their virtuous benevolent labours. It encourages no self-absorption, no exclusion, or desertion from the mighty, constant struggle of humanity; no blinding of the eyes to the wants or woes of men; no going 'by on the other side,' where cruelty, folly or misfortune has crushed a fellow mortal

to the dust; no drying up of sympathy or indulgence of coldness toward the good or bad.

Some think that the highest spirituality is found in a silent, retired, meditative, inner-placidness of heart, that is unstirred by outer scenes. But this was not the spirituality of Christ or the apostles. They felt, prayed, wept, laboured, suffered, struggled, sympathised, rejoiced, and were 'consumed' by their zeal to rectify the wrongs of society, and encourage the virtuous. When they met their brethren, they greeted them, rejoiced with them, embraced, kissed them; and when they parted, wept for them; kindness, affection one for another, continually prevailed.

Hence, brethren, if you would be spiritual, like Christ, let not your inner life lie concealed; let all your inner treasure of goodness, virtue, truth, ripen into an exuberant growth of social worth, that shall sweeten every path of life. You should not indulge in that reserved, uncommunicative, self-sufficient, unsocial manner, which seems to say, 'Let every man seek his own; I am independent; what care I for you?' which conforms to the selfish decorum of the world, permits but little interchange of feeling, sentiment, enquiry for each other's welfare, or words of encouragement or comfort, love or friendship. Especially in the house of God there should be an unfeigned exhibition of mutual regard; so that every attendant may feel that it is the family of 'our Father,' who have come up to worship with hearts glowing with fraternal as well as filial love. The church is often the place of the most rigid formality, as if it were a loss of dignity there to bend to familiar converse, extend the hand of greeting, or act out the interest which we possess in our brethren. That is wrong, injurious; looks like pride, haughtiness; presents a false view of religion; strips the house of God of its attractions. After men have spent six days amidst the toil and bustle and selfishness of the world, they need a day of elevated, soothing communion with God and his children; their nature demands it, they must have it or fail to realize the full advantage of life. Hence it is wrong to allow this formal, unsocial spirit to prevail. Speak to each other, shake the hand in friendship, inquire for their prosperity, sympathize in adversity. Let not a stranger come in the congregation unnoticed: seek him out; show him some mark of kindness; make him feel that the house of God is the house of love. Pass not by the poor and illy clad. Seek them out first; notice them, bless them.

Such a course will result happily. It will increase your interest in each other, and no man can cherish an interest for his fellows without benefiting himself. It will make the house of God attractive. The Lord's day will be prized; and the hearts of the people will be rejoiced. It will constitute a bond of union stronger than creeds, rules, disciplines or constitutions; cultivate a class of virtues which contribute vastly to human happiness; and furnish an evidence to the impenitent of the value of the Christian's hope. It will show that the gospel so far as it prevails binds men in common brotherhood, and will beget a desire to be partakers of its benefits, enter into bonds of union with the saints. All then will be glad when it is said, 'Let us go up to the house of the Lord,' 'for a day in thy courts is better than a thousand.' 'How amiable are thy courts' where 'brethren dwell together in unity.'

We have known congregations where the kind and brotherly recognition was common, and obtained between the rich and the poor. We know well the sentiments of pleasure, confidence, and mutual love which it awakened and strengthened; and the happy influence it had in leading all to cherish a feeling of common brotherhood. The aspect which this display of christian regard presented to the stranger was both pleasing and profitable. It has led them, when retiring from the house of prayer, to say, 'This is true primitive christianity: they are not ashamed to call each other brethren.' We have also seen and deplored the exhibition of the opposite spirit, and have felt humbled and discouraged when the remark has been made, 'I like the ministry, but the people are so cold, stiff, and antisocial, that though I have attended regularly for three or six months, no one has ever spoken to me. Let all our readers take the hint. G. B.

THEOLOGICAL CABINET.

'ABOUNDING SIN AND SUPERABOUNDING GRACE.'

By Rev. F. Ferguson.

THESE words, my hearers, are but slightly altered from the form in which they are found in Rom. v. 20, 'Where sin abounded grace did much more abound.' The consideration of them this night is rendered appropriate not only on account of the striking light in which they represent the mercy of God, but also because they stand connected with those verses from which 'the Scripture doctrine of original sin' has been expounded to us. 'Moreover,' says the apostle, at the end of his comparison, or rather his contrast between Christ and Adam, 'the law entered so that the offence has abounded (the preposition being used in what is called the ecbatic sense; for God did not add the law to *cause* the abundance of sin, but, owing to the wickedness of man, the effect of the entrance of law has been sin's increased abundance) 'but where sin abounded, grace did much more abound.'

These words are plainly divisible into two great branches. We have first the great ruin, and next the greater remedy; first the great darkness, and then the greater light; first the great cause of grief, and then the greater cause of joy; first the great disaster that Adam began, and then the greater deliverance which Jesus brought in; first sin's dark, cold, dreary winter with its wide-spread dominion, and then we have the splendid, warm, cheering, reviving summer of grace, and its dominion more lasting and extensive still. To use the words of the title of our address, we have first abounding sin and super-abounding grace.

Let us attend to *abounding sin*. I need not tarry to explain to you what sin is. It is the transgression of God's law. It is going against God's will. It is anything and everything that does not meet with his approbation. As committed by a creature of God, a subject of God, a pensioner of his bounty, an object of his love, it is intensely heinous, and must be sorely displeasing

and grieving to the heart of the Holy One.

The apostle says, *where* sin abounded. I direct you to the place of its prevalence. Where? Where is this, where? What are its geographical limits? what its latitude, and what its longitude? Heaven answers, Not here. As to the universe of creation we cannot tell whether or not sin reigns among the bright orbs. We presume, from the vastness and certain value of these worlds, that they are not uninhabited, but the abodes of moral and responsible being; yet we cannot say whether or not sin has invaded their mighty borders. But, O Earth, Earth, Earth, thou to thy shame and confusion of face, must plead guilty to the harbouring of the fell destroyer within thy once pure and innocent confines! We fix our attention, then, upon the reign of sin on the earth. There, in truth, it has abounded? And where on earth has sin abounded? Are there some regions that are sinful, and others that are innocent? As we can map out the torrid and temperate and frigid zones, can we so trace upon the globe the rebellious and the loyal—the holy and the sin-stained districts? Ah no! As some men are civilized, and some are savage, can we say that some are pure while others are impious? Alas, no! As the little boy, when asked where God was, cleverly replied, 'Where is he not?' so may we, confining the question to this world, when asked, Where does sin abound? reply, 'Where does it not abound?' It is everywhere. The blight is universal. It has not seized merely upon portions of God's garden, it has fallen upon it all, and has ruined it all. Not only is it everywhere, but it *abounds* everywhere. Of course I refer here to the rational and responsible portion of men; for although I think that a proneness to depravity lurks in infants, I would consider it an entire murder and misappropriation of language to call them sinners. Sin, then, abounds

among men. Whatever quarter of the globe you examine, there will you find sin as surely as you find the sun, the rain, and the atmosphere. Look at that lovely landscape! The fields are clothed in living green. The orb of day shines from an unclouded sky. A noble river winds down the valley, whose banks are covered with the lowing herds. The voices of the happy rustics are heard at intervals coursing sweetly upon the ear. One may ask, 'Is not this something like paradise? Could Eden be fairer than this?' Ah! my friend, go into these rural retreats. Examine the hearts of these apparently artless people. And what do you find cherished there? Listen to the fearful yet truthful disclosure—SIN. Yes, sin is to be found where least expected. In the bosoms of the most amiable and apparently guileless are to be found the most evil imaginations. The land of the savage shows us sin in, perhaps, its wildest and fiercest appearances, but the civilized land only gives us more refined representations of the same abounding evil.

Sin abounds not only in its native deformity, but in its frightful consequences! Where do we not see the print of its iron tread? Even as war leaves behind it the lamentable fruits of its presence—such as the smoking embers of cities—spoiled harvests—impoverished men—weeping widows and orphans; so sin has left unnumbered horrors in her train. Whence comes disease? Why does that son of Adam toss all night, stung by goading pain? It is on account of sin. Why does that little infant, that never did any harm, scream with agony and die? On account of sin. What sows discord among friends, so that they become alienated and hostile? It is sin. What is the parent of tears and sighs; of griefs and fears? It is sin. And, above all, what has lighted up the fires of an awful hell, and placed before multitudes the prospect of a miserable eternity? Sin. O Sin, what hast thou done! Thou hast blighted God's fair creation. Thou hast grieved the Holy One! Thou hast made miserable the heart of many a man, whose soul was susceptible of the most exquisite felicity. Thou hast filled this world with lamentation and woe and blasphemy,

that should have resounded only with songs of joy and the praise of God. Who, then, would love sin? who would wilfully practise sin and hug it to his breast?

Let me apply this part of the subject to every hearer. Sin has abounded not on the earth only, but in your heart—in your history. How frequently have you committed sin! Has it not abounded in your sad experience? Could you number your sins or could you weigh their enormity in the scales of a balance? Would to God that I could succeed, as an instrument in his hands, in convincing every one hearing me of the evil of his sin! Has a single day ever passed over your heads free from the stain of sin? How dreadful must be the aggregate of your guilt! How heavy the treasure of wrath which you have heaped up! Ye that are proud, thinking that ye abound in fair accomplishment, know this that your sin aboundeth—that your proper seat is in dust and ashes, and sackcloth your appropriate attire, rather than fine raiment. Ye that are self-righteous know that your sin aboundeth, and that even your imagined good works are sins till you take on the yoke of Christ, and that your proper spirit is that of the publican who smote his breast, and said, 'Lord be merciful to me a sinner!'

It is a wonder that men who know that their sins have abounded should nevertheless remain unconcerned. If these very men who know that their sins abound, come to know that their *debts* abound, or their *difficulties* abound, to feel their *infirmities* abound, or that *slanders* against them in the world abound; they are immediately disquieted, and begin to lose their rest and to be unhappy. Do they not care for God's tribunal where sin is to be judged? Do they not care for hell where sin is to be punished? Do they not care for that omnipotent God whose wrath they have roused? Bold, presumptuous, infatuated men! My hearers, be not their companions! Think not that the numbers in the place of punishment will lessen the agony. Console not yourself with the dreadful idea that you will get plenty of company in that place where sin will be punished! No doubt this will be true

if you madly pursue your obstinate path. Sin will abound there as well as here. It will reign with absolute dominion—a doomed and exiled monarch—yet a monarch still. O tremble, my hearer, lest there you feel the smarting of its cutting lash. Sow not madly one grain of pleasure to reap a harvest of eternal woe!

The picture that I have been drawing is dark indeed. Abounding sin! Sin abounding everywhere? No light to relieve the darkness! None righteous, no not one! No star twinkling in the horizon! No health in the diseased frame—all wounds and bruises and putrifying sores! No loyal spot in the wide dominion, but anarchy, rebellion, treason everywhere! But is there no relief—no remedy? Is there not a place on which our exploring minds can rest, even as the dove that Noah sent from the ark could find no spot on which to rest her wandering foot, while she might fold her wet and weary wing? Has the flood of sin so entirely inundated the world that we cannot bring a single twig—a solitary leaf—to show that in one part the flood is not so high? 'Tis true that sin has abounded in the earth as universally and ruinously as did the waters of the mighty flood; but just as the will and winds of heaven caused that inundation to subside, so by God's love and wisdom a great remedy has intervened for the conquest and removal of sin. Grace has come to war with sin. The text says, 'where sin abounded, grace did much more abound.' The word rendered, 'did much more abound,' is redundant in its force. It means literally, not super-abounded, but super-super-abounded. It tells us that God's grace was more than over-abundant. It was over-superabundant. Using the word superfluous in its literal sense—something flowing over—the grace of God was superfluous in its superfluity. It did not merely extend to 'a par'—to an equality with sin—it far exceeded it. There is a time in the morning and in evening when the light struggles with the darkness—when we cannot tell which prevails—called the twilight. This is not the relation which the grace of God holds to sin as to the provision of it. Always

and everywhere, abounding sin is far eclipsed and outshone by hyper-super-abounding grace!

O sinners, come here and view the glory of God! 'Twas he who gave us this grace, even as he gave us this light of day. Even as he said, Let there be light, and light poured forth its infant beams upon an infant world; so did he say concerning a moral world where dark and dreadful sin beclouded all, let grace arise; and forth came Jesus the Sun of Righteousness, and the spirit of Jesus, the gracious conductor of his golden beams. Again I say, sinners come hither and view the glory of your God! More splendid than at Sinai's fiery mount, or Sodom's burning plain, or Egypt's stricken capital—more splendid does God's glory appear in the sweet manifestations of his universal grace!

I am thus necessarily led to consider God's super-abounding grace. I wish you to consider three things concerning it.

1. Its Nature. 2. Its Fitness,
3. Its Fulness.

1. Consider the nature of the grace of God. What is it? This expression is very much mis-used in the current theological language of our day. When men speak of Divine grace, they generally mean a mysterious special influence. Now it is an entire begging of the question to maintain that this is the meaning of the word in the Bible. The word simply means favour, mercy, goodness, love. Whatever is unmerited is grace. Favour bestowed by God is divine grace. It is this grace that is represented in the New Testament as justifying. Rom. iii. 2, 'Being justified freely by his grace through the redemption that is in Christ Jesus.' Rom. iv 16, 'It is of faith that it might be by grace.' Again this grace is represented as being that in the bosom of God, which led to the gift of Jesus. For 'the grace of God which bringeth salvation to all men hath appeared.' Tit. ii. 11. The word is also applied to the love displayed by Christ in dying for us. Acts xv. 11, 'But we believe that through the grace of our Lord Jesus Christ we shall be saved as well as they.' And 2 Cor. viii. 9, 'for ye know the grace of our Lord Jesus Christ. that though he was rich, yet

for your sakes he became poor, that ye through his poverty might be rich.' Heb. ii. 9, 'That he by the grace of God should taste death for every man.' Paul also says, 'By the grace of God I am what I am.'—1 Cor. xv. 10. In few words then it appears that by the expression, the grace of God, is to be understood the free, rich, unmerited favour displayed by God towards us sinners, whether applied to the love of the Father, the work of the Son, or the work of the Spirit.

2. Notice the fitness of the grace of God to man's case: 'Where *sin* aboundeth *grace* did much more abound.' There is a manifest adaptation in the grace to meet and master the sin. Even as the medicine meets the case of the sick, as the water meets the case of the thirsty, and the pardon meets the case of the condemned, in some such way does the grace here spoken of meet the case of the sinful. In order to see the fitness of God's grace to man's need, we must consider his circumstances as a sinner. These present two prominent points—1. Condemnation for sin, and 2. The pollution of sin. Now, I maintain and wish clearly to demonstrate that God's grace meets the case of a man as a condemned and as a polluted sinner, (1.) Consider man as condemned. As such he lies beneath the penalty of a broken law. The wrath of Divine justice abides upon him. He is an heir of hell. In these circumstances he stands eminently in need of the grace of God. But observe that mercy coming in a common course would not suffice the transgressor—in fact would not reach him. Had God (with reverence, and only for clearness' sake let the supposition be made) had God sent a pardon, a universal amnesty to sinners—liberating them all from condemnation and death and hell, what would have been the consequence? His justice would have been disregarded; his law would have lain bleeding and dishonoured. Men might be taken to heaven by his omnipotent arm, but then it would be at the expense of his righteousness, and his character would be blotted and stained in the estimation of high and holy intelligences. Heaven, moreover, would be an atmosphere too holy for sinners—they would be miserable there.

What, then, is needed that God's grace be fit and appropriate grace? I answer, an atonement. It behoved Christ to suffer. It was necessary that he should die. Glory be to his grace, he did die for us! 'He died, the just for the unjust, that he might bring us to God.' He 'gave himself a ransom' for the enslaved captive, so that the gladsome light of liberty straightway beams upon all the malefactors doomed to die. Christ is made unto us 'redemption.' O, sinner, is not this precious—precious grace! Suppose yourself a criminal doomed to die, how grateful would the sound of pardon be to you—

'If then, just then, all thoughts of mercy lost,
When Hope, long ling'ring, at last yields the
ghost,

The sound of PARDON pierced your startled ear—
You'd drop at once your fetters and your fear,
A transport glow in all you'd look and speak,
And the first thankful tears bedew your cheek;

Equally appropriate to your case is 'the grace of the Lord that bringeth salvation;' and joyful, surely, should you be when you hear 'the joyful, joyful sound.' And Consider man as a polluted sinner. This is a most precious aspect of God's grace, that it is as eminently calculated to melt and purify the heart of the sinner, as to purify his conscience, and justify his soul. It is represented as being the great weapon of sanctification in the hands of the Holy Ghost. Jesus prayed to his Father, 'Sanctify them through thy truth.' In Acts xv, 9, we have the expression, 'purifying their hearts by faith.' Is it asked, 'How does the grace of God purify the heart when applied to it?' I answer, it casts light upon the evil nature of sin. Suppose that a man has been all night on the brink of a deep ravine. When the sun rises in the morning, his light answers two purposes. Not only does it show him the way to safety, but it shows him the danger and dreadfulfulness of his past situation. So the grace of God, displayed in the cross of Christ, not only shows the sinner the way of pardon and peace, but also shows him the darkness of that pit in which he formerly dwelt. The grace of God, moreover, contains the sanctifying element of love. The man who believes in that grace feels himself bound to serve that God who has done so much

for him. 'The love of Christ *constraineth* him'—to live not to himself, but to him who died for him and rose again'. Again, the grace of God exhibits to the sinner the beauty of holiness. He sees in the light of the Sun of Righteousness, that nothing is more abominable than sin, and nothing more lovely than holiness.

3. Notice the freeness of this grace. Perhaps some one is saying—'Is this grace for me?' It is. This text proves it. The grace—the saving grace of God is said to be more abundant than sin. Now, the question comes up, how abundant is sin? It is universal—therefore the grace of God must be universal too—aye, and so universal as to encircle and enclasp within its wider embrace universal sin. Grant that sin has spread itself like a ring round all this globe, the grace of God like a larger but concentric circle, describes its great circumference round this ring in every part wider still! Does not this text prove the universality of the love of Father, Son, and Spirit? I consider it a proof-text of this. It raises up its mighty veto against the unconditional predestination of some to eternal life, against special love in God the Father, against limitation in the love and work of Christ the Son, and against the special influence of the Holy Spirit. What will the Calvinist do with this passage? How can he explain it according to his creed? It will not lie upon his procrustean bed. It rebels against the shackles of his confining system, and seeks for free and untrammelled scope that it may erect its high and towering head, and spread out the hand of sweet invitation to all mankind. This is the great characteristic motto that is inscribed upon the benignant front of the religion of Jesus. 'Where sin abounded, grace did much more abound.' O sinner do you wish to know whether or not Jehovah loves you—whether or not there is salvation for you? That I may answer this question satisfactorily I simply ask you, 'Are you a sinner?' If you be, there must be salvation for you, for 'where sin aboundeth, grace doth much more abound.' Your duty is to receive this grace gladly into your heart and live a life of faith upon the Son of God, and you will be able

to say with Paul, 'by the grace of God'—of a loving Father, an atoning Son, and an applying Spirit—'I am what I am.'

RELIGION ENNOBLES OUR WHOLE NATURE.

1. *Religion ennobles the heart.* Religion ennobles the heart, or, in other words, the affections, by drawing them from unworthy objects, and placing them on a noble object—the great God, the Almighty and Eternal One, the Creator and upholder of all things. What is there in the wide universe comparable to him? Or what is there on which the human affections may fix themselves and be satisfied? Nay, what is there, of terrestrial objects, worthy the affections of the immortal soul? The very natures are distinct—the one is an emanation of the Deity himself, and, if not perverted or corrupted, tends upward to its source—while the other is earthly, and tends to dust. Man, although fallen far beneath his original dignity, is still an exalted being, and cannot be satisfied with things unsuited to his nature. His desires are infinite, and consequently cannot be filled by any but an infinite object. Such an object is presented to him, and claims his supreme affections. He beholds him, beautiful in holiness, full of dignity, wisdom, strength, and goodness, and to him he gives his heart, him he worships, and him he serves. Yea, he would risk every earthly consideration to obtain his love—he would part with every desirable object rather than forfeit his friendship. And while he admires and adores, his heart is changed, in some measure, into the same image. Is there anything ignoble in this? Does not disgrace rather attach to those who place their affections on things so far beneath them?

2. *Religion ennobles the intellect.* When man transgressed, the curse of God fell heavily on his intellectual powers. His mind became deranged in all its parts, so that now he is inclined to take falsehood for truth, and truth for falsehood—evil for good, and good for evil. But religion, if she be but listened to, will, in a great measure,

restore these deranged faculties to their original condition. She will lead them from wasting their exalted energies on things unworthy of them, and bring them to investigate the noble things of truth, eternal truth. She will shed a heavenly light into the understanding; so that, instead of perverting the affections, it will aid them in the service of the high and holy One. But the exaltation which religion gives to the mental faculties in this life, is but a small part of what they are destined to receive. We have no reason for thinking, but that in heaven they will continually expand to all eternity. They will be enabled to enter deeper and deeper into the investigation of truth, and comprehend more and more of the infinitude of the nature and works of God.

3. *Religion makes even the mortal frame more honourable.* A house receives honour or dishonour according to the character of its inhabitant. So our body. If the mind and heart become sanctified, so also their tenement. Henceforth it becomes the medium by which pure and exalted purposes are brought into operation. And God dwells in it. This is the highest honour. The Apostle says, 'The temple of God is holy, which temple ye are.' Besides, when it is laid down to moulder back to dust, God will watch over each of its particles, and when he comes to 'make up his jewels,' he will raise it up a glorious and immortal body, and re-unite it with a glorified spirit; thus shall both together receive everlasting honour.

OUR YOUNG MEN.—No. V.

THE CLAIMS OF SCIENCE IN CONNECTION WITH RELIGION.

BY REV. DR. ROBSON, OF GLASGOW.

(Continued from page 372.)

THE claims of Science may be further urged on the ground of those *advantages with which the prosecution of it is attended*. One of those advantages which first presents itself is *the beneficial influence which it exerts on the mind of the individual*. The mind expands as it prosecutes its researches into the works of God. It becomes vigorous from wholesome exercise. It is disciplined to habits of regular study. It is brought into contact with objects which cannot fail to elevate its conceptions. We are familiar with the influence which objects, great and sublime, exert in awakening and uncoiling the torpid energies of the soul. The poet lingers not within the confines of the crowded city, but walks abroad over the scenery of his country, and catches the glow of his enthusiasm from the mild radiance of the smiling landscape, or from the view of the tempest and the hurricane when Nature moves forth in her majesty. The warrior is not reared in the lap of luxury and indulgence, but learns his art in the labours, the fatigues, and the dangers of the campaign, and feels his courage

swell amid the conflict of contending armies, "amid the shout of battle and the shock of arms." And are not the subjects which present themselves to our contemplation in scientific pursuit yet more calculated to excite the mind, to call it forth into full and vigorous exercise, to enlist its sympathies, to enlarge its faculties, and to give a more elevated tone to its conceptions? As we follow the reasonings of physical science, as we trace its analogies, as we witness its successive and accumulated triumphs, as we grasp its sublime discoveries, as we stand by the side of its master-spirits and behold them lifting the veil from the face of nature, and exposing to our admiring view the exquisite and curious and perfect machinery by which its parts are adjusted, its proportions brought out, its combinations regulated, and its movements directed, we feel as if some electric influence had touched our soul, infusing energy before unfelt, and kindling aspirations that cannot be quenched, as if some benignant hand were unloosing the ceremonies in which our intellectual nature had been wrapt,

while a voice, which thrills through its inmost being, awakening it from death-like repose, proclaims, "Loose it and let it go!"

While scientific pursuit thus acts so auspiciously on the *intellectual faculties*, not less auspicious is the power which it exerts on the *moral principles and habits*. By multiplying the mental resources, it exalts the character, and subdues the taste for frivolous amusements and gross indulgence. It leads us away from the scenes of mere excitement and gratification into the quiet and sequestered walks of reflective contemplation; and thus, withdrawn in a great measure from those incentives to improvidence and vice which exist in such abundance, ever ready to seduce the idle and vacant mind, we are placed in circumstances favourable to the development of the kindlier and the purer, the more elevated and benignant emotions of our nature.

The character of that knowledge which it imparts is calculated to cherish and strengthen these emotions. It brings before the mind the vastness of creation, the affinities which bind system to system, sun to sun, planet to planet, and the parts of each to the whole. It unfolds the multitudinous forms of animal existence, from the mightiest to the most minute, the dependence of the one on the other, and the design which each has to serve in the economy of Providence. It reveals the causes which are everywhere operating, the effects which are everywhere produced. It furnishes us with most impressive views at once of the being and of the attributes of the Creator. It tells us of that Great First Cause, that supreme and infinite Intelligence, at whose bidding all started into existence, by whose power all are sustained, by whose wisdom all are harmoniously regulated, whose bounty supplies the wants of every living thing and ministers to its enjoyment, who reigns with supreme and undivided authority over the wide empire of nature, who holds in his hand the sceptre of unbounded dominion,

"Who gives its lustre to an insect's wing,
And wheels his throne upon the rolling
worlds."

It is thus fitted to make us feel, amid the magnitude and magnificence of the works of God, our own insignificance, and to clothe us with humility; amid

their immense variety and mutual relations, our own dependence and responsibilities, and to stimulate us to fulfil the design of our being. It elevates "the thoughts and affections and desires to the wise, beneficent, and mighty Author of all that we survey, and lays the admiring spirit prostrate amidst the surrounding wonders."*

It has sometimes been maintained that such knowledge has a tendency to produce vanity and self conceit, and were it so, then, instead of improving, it would deteriorate our moral being. But, it appears to me, that, so far from this being the case, it has a tendency directly the reverse. The more a man knows, the less likely is he to grow vain, because he feels the more impressed with the vastness of the field which yet remains to be explored. The wider the circle of light around him spreads, at just so many more points does the surrounding darkness touch, and just so much the more powerful becomes the influence which keeps him humble under a sense of what he has yet to learn. Thus it was with the illustrious Newton. Towards the close of his life, he said, "I know not what the world will think of my labours; but to myself it seems that I have been but as a child playing on the sea-shore, now finding some pebbles rather more polished, and now some shells rather more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me."† It would appear, then, that the tendency of enlarged knowledge is to humble rather than to puff up; to keep man in his proper place, and to excite within him proper feeling, rather than to make him vain in his own eyes, and induce him to look proudly and superciliously down upon others.

The *pleasure* which scientific pursuit imparts must also be numbered among its advantages. The very exercise of the mental faculties while engaged in the prosecution of truth is pleasurable; and every new fact or discovery with which Science makes us acquainted affords high gratification. To whichever of its numerous departments we turn, the extraordinary truths which it unfolds, the beautiful laws which it develops, the resemblances and relations between things that seem widely different

* Wardlaw.

† Life of Newton.

which it brings out, arrest the attention, occupy and fill the mind, and pervade existence with a pure stream of enjoyment. We acquire the accumulated riches of the mightiest intellects, hold communion with them in their thoughts and participate in their discoveries, feel a sacred link binding us to the best and noblest benefactors of our race, and experience a pleasure far more exalted than mere worldly riches confer.

There is happiness, too, not merely in contemplating *results*, but in tracing the various steps by which they are obtained, in following the train of reasoning, or the induction of facts, or the series of experiments by which the general conclusion is established. It is somewhat akin, though of a higher order, to the gratification which we enjoy in perusing some happily conceived and ably executed tale, where we feel interested not only in the *denouement*, but in the various turnings and shiftings and evolutions of the incidents which conduct to it. Even the difficulties which present themselves to our progress tend only to deepen our interest, and, when surmounted, excite an emotion of triumph. It is recorded of Archimedes that he was so absorbed in the effort to solve some mathematical problem, that his mind was not diverted from it by the sacking of his native city, and that, having discovered the solution, in the ecstasy of his joy, he rushed into the street, unconscious that the spoilers were there, and that danger was imminent, exclaiming, "I have found it, I have found it!" Of Newton we are told that, when bringing to a close those calculations by which the truth or error of his theory of Universal Gravitation would be established, and when some of the results seemed to bear in his favour, he became so excited, that he had to desist from the task, and request a friend to finish those computations which terminated in the complete demonstration of a theory, the discovery of which was itself sufficient to immortalise an age. In these moments of their existence, these individuals must have felt a transport higher and purer than did Miltiades on the plains of Marathon, or Themistocles in the bay of Salamis. Though few comparatively attain the position which in these circumstances they occupied, yet in acquainting ourselves with their discoveries, we feel somewhat of their delight,

we sympathize with them in the joy of their triumph, just as those who have taken no part in the conflict may yet share in the pleasures and advantages of the victory.

In these remarks I have looked only at the advantages to the *individual* which result from scientific pursuit. But, when the taste for it becomes general in a community, the happiest consequences ensue. An impulse is communicated to the general mind, which leads it onward in the career of improvement. Each stimulates another, useful discoveries multiply, the arts flourish, manufacture increases, industry advances, elegance and comfort are promoted, and refinement is imparted to the ordinary intercourse of life. In proof of this, we have only to contemplate the state of our ancestors in former times; ignorant, degraded, indolent, debased. The Roman orator, in writing to his friend Atticus, tells him that from our "sea-girt isle" no booty was to be expected except in the form of slaves, and that even these would be of little service, so rude were the inhabitants and uncivilized. A Roman historian informs us, that, when vanquished by Agricola, "to the end that they, thus wild and dispersed over the country, and thence easily instigated to war, might by a taste of pleasures be reconciled to quiet and repose, he first privately exhorted them, then publicly assisted them to build temples, houses, and places of assembling. On such as were assiduous in these pursuits he heaped commendations, and reproofs upon the indolent; so that a competition for this distinction had all the force of necessity." Of the Gauls the same author tells us, that their slothfulness had become proverbial. If we contrast the condition of these nations then, with the position which they now hold, if we reflect on the activity and enterprise, the skill and refinement, the wealth and influence by which they are now characterised, we perceive the results of science cultivated and knowledge disseminated.

The advantages which have resulted to society from the *application of the principles of Science to practical purposes* are immense. From this cause our national resources have been multiplied, and our national power increased to an extent almost incredible. Even to name those instances in which its beneficial

influence has been exhibited would detain us till midnight. The illustration of one application of these principles, in the case of the steam engine, has furnished materials for volumes. It would be interesting to trace the progressive development of the powers of this machine from the time, comparatively recent, when the little *Comet** crept cautiously on the Clyde, at the rate of three or four miles an hour, down to the present day, when our steam frigates sweep majestically across the Atlantic, bringing the continent of Columbus practically as near to us as the English metropolis used to be within our remembrance. I might advert to the time when fourteen or eighteen hours were consumed in a journey from Glasgow to Edinburgh, and trace the progressive facilities which science has given to our internal intercourse, down to the railway locomotives, by which time and space seem almost annihilated. But into such illustrations I cannot now enter.

Again, in proportion as Science is prosecuted by a community, or, in other words, in proportion as useful knowledge prevails, are internal concord and good government likely to be secured. Here I shall simply remark, that the ignorance of a people and their consequent wretchedness form the *material* which turbulent and daring spirits mould to their wills, and by which they operate in effecting their sinister purposes. Than the ignorance of a people and their consequent wretchedness the political impostor seeks no better groundwork on which to erect his machinery of deception; for there, if anywhere, it will work successfully. Under no control from enlightened reason, their passions have ever formed the materials of combustion to which the torch of sedition has been applied, and which have burst forth in explosions of sanguinary violence and ruinous devastation. Remove the cause, dispel the ignorance, and the effects will cease to follow.

I might have pursued these and similar illustrations at much greater length; but I close this department of my subject by remarking, that in accordance with the preceding views are the *express statements of the Sacred Oracles*. Reli-

gion is not inimical to science. Her genuine disciples are not the partizans of ignorance and bigotry. Instead of attempting to fetter the understanding, and thus to arrest the advancement of knowledge, she auspiciously favours its progress and sheds new light upon its path. Most explicitly does she declare, "that the soul be without knowledge is not good."* Most authoritatively does she issue the command, "Stand still and consider the wondrous works of God."† Listen to the following passages, which might be almost indefinitely multiplied: 'Lift up your eyes to the heavens, and look upon the earth beneath;‡ 'Behold the height of the stars how high they are;§ 'The heavens declare the glory of God, the firmament showeth his handy-work; day unto day uttereth speech, and night unto night teacheth knowledge;|| 'Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names, by the greatness of his might; for that he is strong in power, not one of them faileth.¶ 'Look unto the heavens and see; and behold the clouds higher than thou.** The author of Revelation complains of men's inattention to the rich and instructive volume of creation; 'They regard not the works of the Lord, neither consider the operation of his hands.†† The wisest of men sends the sluggard to the ant, that he may consider her ways and be wise.‡‡ and the Saviour directs the inquiries of his disciples to the fowls of the air, the grass of the field, and the lilies of the valley.§§ And is it then enough to say that the Sacred Book does not forbid nor frown upon scientific pursuit? Are we not entitled to affirm that it inculcates it as a duty, and brands with its disapprobation those who treat that duty with neglect? Are we not entitled to maintain that christianity, so far from laying restraints on free and fair enquiry, and fettering the human mind in the pursuit of truth, spurns away these restraints, breaks in pieces these fetters, and leads man forth amid the glories of universal nature, that he may study and wonder and adore?

*The name of the boat in which Henry Bell first tried the experiment of steam navigation.

* Prov. xix, 2. † Job xxxvii, 14. ‡ Isa. li. 6.

§ Job. xxii, 12. || Ps. xix, 1, 2. ¶ Isa. xl, 26.

** Job, xxxv, 5. †† Isa. v, 12.

‡‡ Prov. vi, 6-11. §§ Matt. vi, 26-30.

FAMILY CIRCLE.

THE HERO OF THE PLAGUE.

When the plague raged violently at Marseilles every link of affection was broken—the father turned from the child—the child from the father—cowardice and ingratitude no longer excited indignation. Misery is at its height when it thus destroys every generous feeling—thus dissolves every tie of humanity. The city became a desert—grass grew in the streets—a funeral met you at every step. The physicians assembled in a body at the Hotel de Ville, to hold a consultation on the fearful disease, for which no remedy had yet been discovered. After a long consultation, they decided, unanimously, that the malady had a peculiar and mysterious character, which opening a corpse might develop—an operation which it was impossible to attempt, since the operator must inevitably become a victim in a few hours, beyond the power of human art to save him, as the violence of the attack would preclude their administering the customary remedies.

A dead pause succeeded this fatal declaration. Suddenly a surgeon, named Guyon, in the prime of life, and of great celebrity in his profession, rose, and said firmly—

‘Be it so; I devote my life for the service of my country. Before this numerous assembly, I promise, in the name of humanity and religion, that tomorrow, at the break of day, I will dissect a corpse, and write down, as I proceed, what I observe.’

He left the assembly instantly. They admire him—lament his fate, and doubt whether he will persist in his design. The intrepid and pious Guyon, animated by all the sublime energy religion or patriotism can inspire, acted up to his word. He had married, and was rich; and he immediately made his will, dictated by justice and piety.

A man had died in his house within twenty-four hours. Guyon, at day-break, shut himself up in the same room. Full of enthusiasm, never had he felt more firm and collected. Kneeling before the corpse, he wrote;—‘Mouldering tenement of an immortal soul, not only can I gaze on thee with-

out horror, but even with joy and gratitude. Thou wilt open to me the gates of a glorious eternity. In discovering to me the secret cause of the terrible plague which destroys my native city, thou wilt render my sacrifice useful. Oh, God! thou wilt bless the action thou thyself hast inspired.’

He began—he finished the dreadful operation—and recorded in detail his surgical observations. He then left the room—threw the papers into a vase of vinegar, and immediately sought the Lazaretto, where he died in twelve hours—a death ten thousand times more glorious than the warrior, who to save his country, rushes on the enemy’s ranks—since he advances with hope at least, and sustained, admired, and seconded by the whole army.

Physicians, who remain firm in the discharge of their duties, while the fears of their fellow citizens are prompting them to fly from contagion, display that moral courage which is as far superior to the physical energy which sustains the soldier in battle, as mind is superior to matter.

EARLY PERSECUTION OF THE BAPTISTS.

We take the following account of the persecution to which our ancestors were exposed, from the Minutes of the Philadelphia Association, for the year 1770. It is an extract from letters received from New England at that time, and demonstrates conclusively that the alliance of Church and State in Massachusetts was no less tyrannical and despotic than in the mother country.

‘The laws of this province (Massachusetts) were never intended to exempt the Baptists from paying towards building and repairing Presbyterian meeting-houses and making up Presbyterian ministers’ salaries; for, beside other insufficiencies, they are all limited, both as to extent and duration. The first law extended only five miles around each Baptist meeting house; those without this circle had no relief,

neither had they within, for though it exempted their polls, it left their estates to the mercy of harpies, and their estates went to wreck. The Baptists sought a better law, and with great difficulty and waste of time and money obtained it; but this was not universal. It extended not to any parish until a Presbyterian meeting-house should be built, and a Presbyterian minister settled there; in consequence of which, the Baptists have never been freed from the first and great expense of their parishes; expenses equal to the current expenses of ten or twelve years.

'This is the present case of the people of Ashfield, which is a Baptist settlement. There were but five families of other denominations in the place when the Baptist church was constituted; but those five, and a few more, have lately built a Presbyterian meeting-house there, and settled an orthodox minister, as they call him, which cost them £200. To pay for both they laid a tax on the land; and as the Baptists are most numerous, the greater part fell to their share. The Presbyterians in April last demanded the money. The Baptists plead poverty, alleging that they had been twice driven from their plantations by the Indians in the last war; that they were but new settlers, and cleared but a few spots of land; and had not been able to build commodious dwelling houses.

'Their tyrants would not hear. Then the Baptists pleaded the ingratitude of such conduct; for they had built a fort there at their own expense; and had maintained it for two years, and so had protected the interior Presbyterians, as well as their neighbours, who now rose up against them; that the Baptists to the westward had raised money to relieve Presbyterians who had, like them, suffered by the Indians; and that it was cruel to take from them what the Indians had left.

'But nothing touched the hearts of these cruel people. Then the Baptists urged the law of the province; but were soon told that the law extended to no new parish till the meeting-house and minister were paid for. Then the Baptists petitioned the General Court. Proceedings were stopped till further orders, and the poor people went home

rejoicing—thinking their property safe; but had not all got home before said order came, and it was an order for the Presbyterians to proceed.

'Accordingly, in the month of April they fell foul on their estates and left them hardly any but a wilderness. They sold the house and garden of one man, and the young orchards, meadows, and cornfields of others; nay, they sold their dead, for they sold their graveyard. The orthodox minister was one of the purchasers. These spots amounted to three hundred and ninety-five acres, and have since been valued at £363 8s. but were sold for £35 10s. This was the first payment. Two more are coming, which will not leave them an inch of land at this rate.

'The Baptists waited on the Assembly five times this year, for relief; but were not heard, on pretence they did no business; but their enemies were heard and their business done. At last the Baptists got together about a score of the members at Cambridge, and made their complaints known, but in general they were treated very superciliously. One of them spoke to this effect: "The General Assembly have a right to do what they did, and if you don't like it you can quit the place." But, alas! they must leave their all behind! The Presbyterians are not only supercilious in power, but mean and cruel in mastery. When they came together to mangle the estates of the Baptists, they diverted themselves with the tears and lamentations of the oppressed. One of them whose name is Wells, stood up to preach a mock sermon on the occasion; and amongst other things used words to this effect: "The Baptists, for refusing to pay an orthodox minister, shall be cut in pound pieces, and boiled for their fat to grease the devil's carriage."'

It seems incredible, now-a-days, that such outrages should ever have been practised on American soil; and systematic efforts are made by men like Dr. Ely, and Dr. Parsons Cooke, to cover up or palliate the despotic persecutions of the New England Puritans. But the truth cannot be concealed, and religious tyranny has no apology. The Baptists of this country have ever been both the apostles and martyrs of

religious liberty. Had they been silent, the whipping-post and pillory might still have flourished, and a State Church have extended its despotic sway over all classes of citizens.—*Christian Chronicle.*

COURAGE OF PASTOR SCHUCH.

TOWARDS the end of the year 1524, information was conveyed to the Duke's court, that a pastor, named Schuch, was preaching a new kind of doctrine in the town of St. Hippolyte, at the foot of the Vosages. 'Let them return to their duty,' said Anthony *the Good*, 'or I will march against the town, and lay it waste with fire and sword!'

Hereupon the faithful pastor resolved to devote himself for his flock: he repaired to Nancy, where the prince resided. Immediately on his arrival, he was lodged in a noisome prison, under the custody of brutal and cruel men:—and now at last brother Bonaventure had the heretic in his power. It was he who presided at the tribunal before which he was examined. 'Heretic!' cried he addressing the prisoner, 'Judas! Devil!' Schuch, preserving the utmost tranquillity and composure, made no reply to these insults; but holding in his hand a little Bible, all covered with notes which he had written in it, he meekly and earnestly confessed Jesus Christ and him crucified! On a sudden he assumed a more animated mien,—stood up boldly, raised his voice as if moved by the Spirit from on high,—and, looking his judges in the face, denounced against them the fearful judgments of God.

Brother Bonaventure and his companions, inwardly appalled, yet agitated with rage, rushed upon him at once with vehement cries, snatched away the Bible, from which he read those menacing words,—and 'raging like so many mad dogs,' says the chronicler, 'because they could not wreak their fury on the doctrine, carried the book to their convent, and burnt it there.'

The whole court of Lorraine resounded with the obstinacy and presumption of the minister of St. Hippolyte; and the prince, impelled by curiosity to hear the heretic, resolved to be present at his final examination—secretly, how-

ever, and concealed from the view of the spectators. But as the interrogatory was conducted in Latin, he could not understand it; only he was struck with the steadfast aspect of the minister, who seemed to be neither vanquished nor abashed. Indignant at this obstinacy, Anthony the Good started from his seat, and said as he retired,—'Why dispute any longer? He denies the sacrament of the mass; let them proceed to execution against him.' Schuch was immediately condemned to be burnt alive. When the sentence was communicated to him, he lifted up his eyes to heaven, and mildly made answer; 'I was glad when they said unto me, let us go into the house of the Lord.'

On the 17th August, 1525, the whole city of Nancy was in motion. The bells gave notice of the death of a heretic. The mournful procession set out. It must pass before the convent of the Cordeliers, and there the whole fraternity were gathered in joyful expectation before the door. As soon as Schuch made his appearance, Father Bonaventure, pointed to the carved images over the convent gateway, cried out, 'Heretic, pay honour to God and his saints!'—'O hypocrites!' cried Schuch, standing erect before those pieces of wood and stone, 'God will destroy you, and bring your deceits to light!'

When the martyr reached the place of execution his books were first burnt in his presence, and then he was called upon to recant; but he refused, saying, 'Thou, God, hast called me, and thou wilt strengthen me to the end;'—and immediately he began with a loud voice to repeat the 51st Psalm, 'Have mercy upon me, O God! according to thy loving kindness!' Having mounted the pile, he continued to recite the psalm until the smoke and flames stifled his voice.—*D'Aubigne.*

ANECDOTE OF MR. CADOGAN.

The Hon. and Rev. Mr. Cadogan had come on a visit to Edinburgh, and his religious friends were desirous of finding an opportunity for his preaching in some of the churches in the city. This they could only obtain in Lady

Glenorchy's chapel. Being a man of some rank, although of the evangelical school, certain of the *Philosophies* of Edinburgh, the aristocrats of literature, and the arbiters for the time in all matters of taste, would fain hear what the noble babbler would say. And so it happened, that three of them, without any preconcerted arrangement, were found, one Sabbath morning, sitting together in the same pew of Lady Glenorchy's chapel, two of them being connected with the University. The service being over, one of them repaired to the residence of another member of the same brotherhood, a lawyer of great metaphysical reputation, who had not been present at Mr. Cadogan's sermon, and to whom he was anxious to give some account of the discourse to which he had been listening. 'Well, A——,' said he, 'where do you think I have been this morning?'

'Really, I cannot say,' replied his friend, 'but from your manner, I should judge that it must have been some place very unusual for you. Have you been at church?'

'Yes, I have; and where, think you? I have been in Lady Glenorchy's chapel, where I went to hear Cadogan!'

'Have you really! And what did he say?'

'Why he said this? that if we did not believe on the Lord Jesus Christ we should all be damned!'

'Did he, indeed; did he actually say that, and without an apology?'

'Yes, even without the slightest apology.'

This story is both characteristic of the age in which the incident occurred, and a fair example of numberless anecdotes with which the conversation of Dr. Jones abounded, and which he related with exquisite effect.

EVIL THOUGHTS are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your heads and hearts full of good thoughts, that bad thoughts may find no room to enter.

A RUN DOWN INTO NORTH WALES.

BY DR. BURNS.

In the midst of the bustle and extra gatherings in the metropolis in connection with the Great Exhibition, together with the immense gatherings of the friends of Peace and Temperance, I feared lest I should not be able to take a trip to enjoy some distant country scene during the present season. Having, however, to preach the Salford General Baptist chapel anniversary sermons, I arranged to obtain a ticket to visit the great tubular bridge at Bangor, and to see the various interesting spots in that part of North Wales.

On Thursday, July 24th, I left the Euston Square Station by half-past eight o'clock train, and proceeded by Trent Valley and Crewe to Chester. In this ancient and unique city I stayed for upwards of two hours, and visited its antique 'rows,' which were especially interesting to me, from my earliest recollections of the venerable city as the place where I first went to school, on

leaving the paternal roof. I think it is impossible for any one to go through the streets and on the walls of Chester without feelings of peculiar interest being produced. At six that evening I took train for Bangor, and we passed speedily into Wales, and reached our destination a little after eight, where I spent the night in a quiet inn bearing the sign of the Harp, and early next morning took a walk through the entire town, observed its commodious harbour, and was delighted with the beautiful scenery that surrounded it. Next forenoon I again took the train to pass through the Tubular Britannia Bridge, and onwards to Holyhead. The approach to the bridge is most bold and magnificent: then there is the celebrated suspension bridge itself, near at hand and perfectly in sight—one of the greatest productions of modern scientific skill; and also the splendid views on every side. On the right is the beautiful bay

of Baugor; at a distance the lovely town of Beaumaris; beneath, are the deep waters, on the bosom of which, and below the bridge, ships in full sail could be observed. To the left is the opening valley leading to the ancient town of Carnarvon; and further inland, and behind that, are the lofty Welsh mountains and the grand cloud-capt Snowdon, with hills and peaks of every conceivable size and shape. I could not help exclaiming to myself, How sublimer and infinitely greater must be the Almighty and Ever-blessed Architect and Builder of the whole, 'for He who built all things is God.'

In passing through the Isle of Anglesea to Holyhead, there was little to interest, the country being chiefly flat and barren, and in many instances, too, the cottages seemed small and miserable. Holyhead I had before seen from the sea, and the land entrance does not add to its beauty. The town itself is built of a cold-looking freestone—the main street is narrow, and an air of desolation pervades the whole region. The harbour, however, is good, and as a refuge for ships, will be, after completed, I apprehend one of the best in the world: the sea prospect too is fine, and doubtless the improvement of the place must be rapid as it becomes the great passage between Dublin and the metropolis. On my return from Holyhead I again surveyed the great Tubular Bridge, and my admiration was still more increased. Numbers of persons were to be seen likewise surveying it, among whom were many Americans. On my return I stayed to visit Conway, with its massive and very picturesque castle. Here I could have lingered for many hours. A more fine and imposing mass of ruins can scarcely be conceived. A great portion of it is in admirable preservation, and the scenery round is all that could be desired for variety, grandeur, and sublimity. The following account and verses cannot fail to gratify the reader:

'This venerable fortress is one of the most magnificent ruined castles in the kingdom. It was erected in 1284 by Edward I. in order to guard against the insurrections of Llewellyn which for some years before had been frequent. It stands on a bold projecting promontory, and its architecture and position are truly grand. It was defended by eight large towers, from each of which

issued a slender turret, rising much above the battlements, and constructed for commanding an extensive prospect over the adjacent country. There are two entrances into this fortress, both contrived for security. The principal one is the N. W., which formerly had a deep ditch and drawbridge. The great hall suited the magnificence of the founder. It extended 180 feet in length, was broad and of great height. The roof was supported by eight noble arches, several of which still remain. The view from the top of the battlement is most picturesque; and indeed, from whatever point this interesting ruin is viewed, the solemn grandeur of the whole cannot fail to raise the most sublime sensations. To a thoughtful mind, the contemplation of this mouldering fabric will give a rich treat, and teach lessons of morality upon the instability of human greatness. Few spots in the kingdom have more frequently called forth the talent of the man of taste. It has been made the scene of dramatic representation, in that popular piece, the Castle Spectre, and the theme of the poet in numerous effusions of the pen. It has been delineated with all its sublime scenery from every station where a sight could be obtained, but the most favourable view appears to be a few hundred yards higher up the river on the same side. Here the castle is seen boldly projecting in the foreground, with the beautiful new suspension bridge attached, conveying an idea of its being meant for a drawbridge to the fortress-part of the town, appears on the left, while the mouth of the river, open to the sea, forms the distance, which, with the vessels of various descriptions gliding on the surface, makes one of the most charming pictures that the imagination can conceive. Speaking of this castle, Pennant says, "a more beautiful fortress never rose." Lord Lyttleton said that it is a castle of matchless magnificence, and that if his builder at Hagley had seen the architect, he would have fallen down and worshipped him. It appears to have been used as a fortress for nearly 400 years afterwards. It was garrisoned for Charles I. by Dr. John Williams, Archbishop of York, who was a native of Wales. His Lordship was compelled to surrender to the parliamentary forces on 6th Nov., 1646. The castle was subsequently granted to

Lord Conway, who with Gothic barbarity removed the timber, lead, iron, and other materials, and consigned this noble structure to decay and desolation; but the reader will not be sorry to hear that the vessel in which the materials were being conveyed to Ireland was wrecked, and the whole of the property lost. Looking at the two bridges from the castle walls, the delicate chain work of Telford's bridge forms a striking contrast with the solid fabric of Stephenson's tubular bridge.'

'On the banks of the Conway with rapture I stray'd,
While the sunbeam was bright on the flood;
And charm'd with the prospect around, I survey'd
The water, the hills, and the wood.

When the curtain of evening was spread o'er the scene,
And sweet was the mild summer gale;
I rov'd by the side of the river serene,
And gaz'd on the fisherman's sail.

'Twas thus I mus'd while I wandered alone
Through the towers of the castle sublime,
Where the boughs of the ivy conceal the decay
Which is made by the ravage of time.

Now the sun is departing with lingering smile,
He sinks on the billows to rest;
How soft are the colours that glow on the pile!
How bright are the clouds of the west!

In these mouldering towers, by the mild placid beam,
That silvers the high waving trees,
The poet might listen in fanciful dream
To the sighs of the murmuring breeze.

'Tis mournful to view these deserted old halls,
Where the harp of the minstrel has rung;—
Where the banners of chivalry wav'd on the walls,
And the bards of the festival sung.

But the turrets o'ermantled with ivy around
Shall echo to music no more;
No longer the chords of the harps shall resound,
And the carol of gladness is o'er.

These walls have been deck'd with the trophies of state,
This building was noble and proud;
But short is the sunbeam of fortune and fate,
Like the rainbow that shines in a cloud.

The woods and the ruin I left with regret,
And bade them, with sorrow, Adieu!
But the scenes of fair Conway I ne'er can forget,
For memory *their* charms will renew.*

After this I passed on to the lovely bathing place of Rhyl. Here are beautiful sands and a most splendid sea view. I enjoyed two delicious sea immersions, and then passed on to see the celebrated St. Winifrede's Well at Holywell. The main features of this well, in my opinion, are, that the water is exquisitely sweet

and clear, and that a prodigious spring exists, so as to cast up about 100 tons of water per minute. The place is surrounded by crutches, &c., of those who have been benefited by drinking, or bathing in it. 'This well is twelve feet, by seven in width, surrounded by a stone wall, with pillars supporting the roof, forming a walk all round. The roof of this elegant gothic building is beautifully carved with the legend of St. Winifrede, and sculptures alluding to the house of Stanley, by the members of which, both it and the chapel were erected in the reign of Henry VII. As a cold bath, perhaps, it is unequalled. Small cells are built for the convenience of persons wishing to bathe, for which purpose parties are always at hand with bathing dresses, and drinking glasses for those whose curiosity may induce them to taste this pure and wholesome beverage. Pope Martin V., in the time of Henry V., encouraged pilgrims to frequent this fountain, and furnished the abbey of Basingwerk with pardons and indulgences to sell to the devotees frequenting it. These privileges were removed in the reign of Queen Mary. King James II. visited this well in 1686, where he healed a number of persons who were suffering from the malady of the king's evil. In 1819 it was visited by the King of Belgium, (then Prince Leopold) accompanied by Earl Grosvenor, &c. In 1828 it was visited by H.R.H. the Duke of Sussex, and the Duke and Duchess of St. Albans; and in 1829 by the Duc de Chartres and suite. The "Legendary Life and Miracles of St. Winifrede," may be seen in Pennant's Wales, vol. I., p. 44.'

The town, except its lofty and airy situation, seemed to me dreary and desolate, and I was glad when I could pass on by train to Chester, and thence to Manchester to enter on the duties of the Sabbath. I was much delighted with this rapid survey of a portion of North Wales, and felt thankful for railway facilities by which distant places are brought so cheaply and accessibly near to us. In a few hours we can now be brought to scenes, to visit which a few years ago would have cost much money, and days of time; and I hope, if spared to have a more convenient season, to linger longer among the mountain fastnesses of this ancient and celebrated country.

* Written by Mrs. Hemans, when only nine years of age.

THE LAST DISCIPLE BEYOND THE
GANGES.

A D R E A M .

(From the 'CHRISTIAN SECRETARY.')

'Then we must abandon the missions, and call home our missionaries.' As this thought from a Missionary Circular was still lingering in my mind, I fell into a kind of reverie, and

I dreamed that I lived in a beautiful land,
Where the light of fair Science was shining;
Religion had shed there her influence bland,
But her spirit, now fast was declining.

Her churches were costly and elegant piles,
With spires pointing upward to heaven:
And beauty was there, with her dangerous smiles,
But her worship was formally given.

The Concert for Missions was now obsolete,
The meeting for prayer it was dying;
But parties of pleasure were splendid and great,
And thither the crowds were now flying.

'The daughters of Zion' were haughty and gay,
And proudly they talked of oppression;
Their time in vain gossip they trifled away,
The world held their hearts by possession.

But I had a fancy for roaming afar
O'er the distant and wide-spreading ocean;
Then to it I flew in a richly made car,
Where a steamer was quickly in motion.

She carried me on o'er the white foaming deep,
Like a creature of life on the billow;
To the land where the loved* and the lost are asleep,
With the cold gloomy earth for their pillow.

I then wandered on through the jungle and glen,
O'er hill and o'er mountain afar;

But I found there no worship of christian men,
No ray from the loveliest Star.

For heathenish darkness had long settled there,
Like a pall over nature's fair glory;
And now of such deeds as were done everywhere,
I fail in rehearsing the story.

And thou I sat down by a mountain cave,
My head on my hand was reclining;
I was thinking of Him who had died to save,
And my spirit was near to repining.

When a soft strain of music came on to my ear,
In the dark lonely cave it was swelling;
'Twas a sweet song of Zion sung fully and clear,
Of a Saviour's kind love it was telling.

I entered the cave, as I cautiously crept,
And found there a desolate man;
I gave him my hand, he press'd it, and wept,
And then his sad tale he began.

'I'm last,' said the lone one, and tears flowed again,
'Who here worship the true God of heaven;
By our teacher I stood, when he breathed not for
pain,
And that holiest tie—it was riven.

'I remember† ma'ma how she laboured and sighed,
And wrote for more teachers to come,
But no teachers came, and she finally died;
And there, in the rock, is her tomb.

'And then, one by one, the disciples expired,
The cholera swept some away;
But many were slain as the rulers desired,
And I am alone here to-day.'

Then a murmur of voices my slumbering stirred,
In a great convocation I seemed;
'Twas the 'Union' for missions, and Judson I
heard,
They awoke me, and lo! I had dreamed. S. S. G.

LINES COMPOSED FOR THE LEAGUE OF BROTHERHOOD‡ ANNUAL MEETING,

Held in the City of London Tavern, July 30th, 1851.

BY DE. BURNS.

Go sweet dove! with thy olive leaf, of mercy and of love,
Go guided by the Holy Spirit, sent down from heaven above,
Go hush the din of violence, and peace on earth proclaim,
Go, bear the pledge of Brotherhood, in Christ our Saviour's name.

Go sweet dove! with thy olive leaf of love and righteousness,
Hover with thy gentle wings, o'er this drear wilderness;
'Till the Battle Field shall pass away, nor be heard the dying groan;
'Till each man by all other men, as a brother shall be known.

Go sweet dove! with thy olive leaf, to barbarous tribes reveal,
That hearts were made to sympathize with those who anguish feel.
And teach that neither colour, nor language e'er should sever.
But that the ties of Brotherhood should bind all men together.

Go sweet dove! with thy olive leaf, to palaces of kings,
And there diffuse a holy calm, from beneath thy hallowed wings;
And say that Christ, the King of kings, should their example be,
Whose lips did teach the holy truths of love and amity.

Go sweet dove! with thy olive leaf, and let the nations know
That true prosperity will reign, where peace and knowledge grow;
Let them beat down their swords and spears, and talk of war no more,
That God may dwell with man on earth, and Paradise restore.

Go sweet dove! with thy olive leaf, nor stay thy joyous course,
Go preach of love to every man who bears sin's direful curse;
'Till all men bow the knee to Him who reigns by love and peace,
And selfishness and strife among all tribes of men shall cease.

* Missionaries who have died in the East.

† A female missionary.

‡ 'The League' are constantly circulating tracts and obtaining insertion in Newspapers of well-written articles on peace, entitled 'Olive Leaves'; to this department of labour the verses refer.

REVIEW.

THE GLORY AND SHAME OF BRITAIN. *An Essay on the Condition and Claims of the Working Classes, together with the means of securing their Elevation. First Prize Essay: By HENRY DUNCKLEY. London. Religious Tract Society. pp. 232.*

THE OPERATIVE CLASSES OF GREAT BRITAIN THEIR EXISTING STATE AND ITS IMPROVEMENT. *Prize Essay By W. M. O'HANLON. London. Religious Tract Society. pp. 250.*

ONE of the most interesting features of the present age is the great attention paid by the intelligent and philanthropic to the condition and claims of the working classes. It is beginning to be felt and acknowledged that they are the strength and sinews of our nation; that without their aid commerce must cease, all useful arts decay, and the tide of human progress be rolled back; that it is they who turn into tangible form the conceptions of our men of genius, they who construct our almost omnipotent machinery, level our railroads, arch our rivers, build our sea-waggons, ply our looms, rear our temples, halls, and dwellings, print our books, and in short, translate the dreams of science into the actual facts of every-day life. Being conscious, then, of their great value and importance, it is natural that considerable interest should be felt in their welfare. That this is now the case we have but to point to the grand enthronization of labour in the Palace of Industry for a practical proof. Never before in the history of the world has there been so great a gathering of the nations for such a purpose. Never before has such high homage been paid to despised yet dignified labour. Never before have the great and mighty of the earth met together to celebrate the splendid achievements, and bloodless triumphs of patient, peaceful, and persevering industry. But notwithstanding all this, we must not overlook the present condition of the greater part of our working population. We must not allow the glare of the Crystal Palace to dazzle our eyes, and prevent us from considering labour in other,

though less attractive aspects. We must not forget that the labouring classes of this country are, with many honourable exceptions, still in a state of social, intellectual, and moral degradation. Admirably adapted to remind us of this are essays like those whose titles stand at the head of this article. Their appearance just now is very seasonable. They teach many stern and striking truths concerning the present, at a time when we are most likely to indulge in wild and dreamy speculations concerning the future.

All serious and thoughtful men, and especially those professing christianity, must be deeply affected with the general state of the masses, their ignorance, poverty, wretchedness, and immorality, and feel that the removal of these is a 'consummation devoutly to be wished.' Many theories are propounded for this great end, both by the ignorant and the learned. We, ourselves, have faith in none of them. Rejecting as the vague dreams of an enthusiast the propositions of the Socialist, and of others equally absurd and visionary in their character, and admitting the great and immense importance of sound secular and religious education, we are inclined to believe, after all, that the only way by which the condition of the working classes can be improved, is by their own individual effort. No acts of parliament, no private charity, no parish-relief, no compulsory education, no 'new moral world,' can or will ever work out a change in society for the better, without this. It is this fact that we think should be chiefly impressed on the minds of the masses. If they are to be elevated, their elevation must be their own work. Aid may be given them, but they themselves must use it strenuously. No external power can of itself be efficient. As the hand stretched out to save a drowning man would be stretched out in vain, unless he were to grasp it firmly, so any attempt to raise the working classes would be made in vain unless they heartily and earnestly co-operated in it. And experience teaches us that those who strive patiently and honestly to lift themselves up to the full enjoyment of the blessings of life, always

meet with that sympathy and encouragement which they need. The world is found more ready than is expected to extend to such a kind and helping hand. And we believe that mankind generally would be far more willing than they are to assist the needy and destitute, if it was found that they made the best possible use of the means they could command, and were therefore likely to be benefited by other aid. But too often the opposite is the case. Money given in charity for the purchase of wholesome food, is spent in intoxicating liquor, and even hard-earned wages are squandered in sensuality and extravagance. Working men do not generally use what means they have in their power to live comfortably, decently, and respectably. They are not faithful over a few things, and it is therefore folly in them to complain that they are not rulers over many things.

The greatest obstacle in the way of the improvement of the condition of our operatives is that they do not really desire improvement themselves. Could this desire be awakened the strongest barrier would be thrown down, and a decisive step taken in their temporal advancement. Until this is done, society must labour in vain and spend its strength for nought. This anxiety or desire for improvement should not, however, be the offspring of envy, or a mere day dream; it should be sober, serious, thoughtful, earnest. The working man should make his elevation the subject of calm thought and cool reflection; for every man can think if he will, and surely he might find inclination to think about his own interest. He should look within and endeavour to know himself, his wants, his capacities, his powers, his responsibilities as a man. He should look without, and learn his exact position, socially, politically, intellectually, morally, and religiously, and he should apply himself diligently to work, strive for, and toil after his own advancement in life. He should determine to trust to no political or social reforms which cheat his gaze in the far distant future—to no private charity, or parish relief which is doled out to him with a stern or reluctant hand—but feeling the dignity and power of manhood, and that noble

independence which every working man ought to feel—he should trust to himself. He should remember that all men, not born to wealth and idleness, have to work their way upwards, and that if his condition is to be improved, it must be his own work, if his mind is to be educated he must do it himself, if his home is to be rendered comfortable and happy he must seek to make it so himself. And he is not without that which should encourage him in this great work. The path he is anxious to tread has been trodden before, and the footprints of his fore-runners may still be found; the difficulties he has to do battle with have been overcome before, and the trophies of victory are held up to his view—why then should he despair? Only let men earnestly strive to work out their own temporal elevation, and the result must be satisfactory and successful. We have laid this emphasis upon self effort because we wish to present a determined front against the teachings of those who assert that man's character is formed *for* him and not *by* him, and therefore that he is not responsible for habits of indolence, extravagance, or sensuality; an opinion pleasing and welcome to the idle and vicious, but offensive to God, and insulting to the dignity of the human mind.*

We are glad to find that views of this kind are in some measure brought out in the volumes before us. In the first essay self-effort is insisted upon more strongly than in the second, but even there it is not so emphatically advocated as we could wish. We long to see the working classes of this country rise, not by the influence of others, but by their own latent energies, to the full power and strength of manhood.

The 'Glory and Shame of Britain' is an exceedingly well-written book. The author is evidently familiar with his subject, and has had much intercourse with working men. He seems thoroughly to understand them. We have

* Concerning the religious welfare of the working classes we agree with the authors of the Essays before us, both as to its present actual character, and the means of its improvement, and would respectfully refer our readers to their pages.

never met with a book which throws so much light on the condition of our operatives as this. The striking truthfulness of its descriptions of their every-day life, the strong common sense with which it treats of their elevation, and the fervent piety which it breathes throughout, render it at once interesting, instructive, and eminently calculated for usefulness. The essay is divided into three chapters. In the first the writer offers some very judicious remarks as to the personal character and habits of the working classes, notices their position in reference to society as at present constituted, and dwells at some length on their political sentiments. His sketch of Socialism is truly graphic. We give a specimen of the manner in which he handles this popular delusion.

'When each person is left to his own exertions, and the enactments of society are confined to matters of order, there must occur fewer chances of personal collision than when every position in life is made a matter of vote and preference; where every man would be able to point to a specific decision on the part of others as the sole reason why he filled an inferior position instead of such as he might possibly deem himself qualified to hold. Society on this latter system would be a vast and complicated rivalry, carried on in an atmosphere daily thickened by contending passions. But Socialism is the perfection of such a system, the most complicated of all conceivable complications. Socialism can be established only by perverting or suppressing great principles. Freedom of thought and action must be proscribed before society can be clipped down to the stiff equalities of a formal system, and in this proscription we discern the blow that must prove fatal to brotherhood. The springs of action within the soul will not suffer bondage, its impulses possess a freedom which is perpetually renewed in every man and in every age. Let them have free course and they grow benevolent; chain them and they angrily chafe and foam till they are set at liberty. Wealth can ally itself in holiest friendship with poverty. Intellectual extremes have often found the golden mean of love. Voluntary choice is the procurer of these unions; once enforce them and they become impossible. Oblige wealth and intellect into such unequal alliances, and bitter enmity will ensue, society will be covered with rankling wounds from which its life-blood will issue. Justice claims observance equally with freedom as a means of estab-

lishing genuine fraternity among men. We are so constituted as to experience emotions of anger at the perpetration of wrong. These emotions are invariably excited when the offence is perceived; and in our present fallen condition they seldom confine themselves within proper bounds. These sentiments are not controlled by law. An enactment to legalize murder would fail to change our estimate of that crime, nor would a code of social regulations tending to place the intemperate and the sober on the same footing, have any power to make us regard such a step as otherwise than essentially unjust. It requires no great degree of foresight to predict that a community based upon the denial of such principles must prove an utter failure. If freedom and justice were banished happiness would quickly follow them into exile. The halo of friendship which gathered round it in the heated imagination of its votaries would vanish as the morning cloud; and the boasted paradise of social rights would soon be changed into a theatre of malignant passions, a nest of brawlers, and a den of thieves.'—pp. 60—61.

Our author then proceeds to notice the religious condition of the masses, exhibits the grounds of their prejudice against christianity, and analyses popular infidelity. We like this part of the Essay exceedingly. Every page of it our observation has proved to be true. In the second chapter, the principles and means which are necessary to secure the elevation of the working classes are dwelt upon. These are considered as four,—social aid, self-effort, the multiplication of educational agencies as a pre-requisite to this self-effort, and a more practical and earnest manifestation of christian truth. Under 'self-effort' there is much earnest appeal, but if it had been still more emphatic it would have suited us better. Perhaps, however, it will be more likely to win its way to the heart in the softened and kindly spirit in which it is written than if it had been more stern and imperative. The last chapter is occupied with the consideration of the claims of the working classes, and the benefits both temporal and religious which would spring from their elevation. The concluding appeal is very stirring and forms an appropriate sequel to the essay.

The second Essay, which gained a prize of £50 (the first prize was £100) is a very respectable production, and

one which will amply repay perusal. Two or three important things omitted or slightly glanced at in the first are here fully expanded. The arrangement of the work is clear and simple. First, we have chapters on the present social, intellectual, moral, and religious state of the operative classes—then on the means of its improvement. Here various theories are examined, and the true and christian theory vindicated and enforced.

We heartily wish that both these volumes may have an extensive circulation. We recommend them to ministers, teachers, christians, and philanthropists generally, and especially would we request a perusal of them by those whose interest they advocate. They display throughout a kind, sympathizing, and truly christian spirit, and are adapted to be instrumental in promoting both the temporal and spiritual well-being of mankind. T.

A HAND-BOOK FOR THE APOCALYPSE; *being an explanation of its symbols, deduced exclusively from their use in other Scriptures.* James Nisbet & Co.

THIS small book, which may be had for one shilling, is formed on the principle of interpreting Scripture by Scripture. We do not perceive that its author has any par-

ticular theory as to the plan or exposition of this difficult book, but his work tends to facilitate a mastery of its various imagery.

THE JESUITS: *a historical sketch.* Monthly Series. Tract Society.

THE chief facts in this sketch are drawn from original and authentic sources. The Jesuits have been allowed, as far as possible to delineate their own portrait. They are now very numerous in this country, and by their assiduity, artifice, and various colleges, are doing as much as they can for the spread of Romanism.

A SERIES OF LECTURES TO CHILDREN. *By the REV. JOHN CRAWSHAW.* B. L. Green.

THESE Lectures, five in number, may be called specimen Lectures, and will serve to suggest to ministers and others capable of the task the kind of style suitable for such addresses. The author adopts the plan of occasionally requiring the children to give audible responses to questions proposed by him in the course of his discussions, and in reference to one of them, he tells us, that some thousand scholars kept up their attention for three quarters of an hour.

THE PENNY PULPIT. *James Paul, 1, Chapter House Court.* Part 274.

THIS part contains a rather full report of some sixteen or eighteen sermons delivered by eminent ministers.

CORRESPONDENCE.

REVIVAL OF AN OLD CHURCH.

To the Editor of the G. B. Repository.

MY DEAR SIR,—Will you have the kindness to insert in the Repository the following account of the apparent revival of the cause of the Lord Jesus Christ in connection with the Upper Church in the little village of Langley, in Essex. Not being fixed in the pastorate, during the autumn of last year I was invited to render occasional ministerial assistance to the little infant cause at Langley, known in that village and neighbourhood as the Upper Church.

In the month of October last, I went down as requested; I addressed my first sermon to the little congregation assembled in their small meeting house, which is not capable of seating more than 150 persons, and which has been set apart for the worship of God by the kindness of one individual who for many years has testified his love to the cause of Christ and to the souls of the villagers around.

Things have continued for some years at Langley in an apparently drooping state, when about two years ago Mr. W. Claridge, a member of the church under the pastorate of Dr. Burus, removed with his family to Langley, with the view of rendering ministerial help to the cause; but he was permitted to labour only for a few months; God in his mysterious providence removed his servant from the labours of earth to the rest of heaven. The friends at Langley were again left destitute of help, except that of a lay brother, who kindly stepped forward to assist them in their necessity, when more regular ministerial aid has been wanting; and this brother in Christ still kindly renders to this little church his occasional help. Such was the position of the cause when I was requested to render them some assistance. I went, and in the first instance continued with them two sabbaths, and preached on these occasions to a house full of attentive hearers; and have occasionally visited them ever since. But

little did I expect, when I first entered the village, what God was about to do. The congregations increased till the place became crowded almost to suffocation, when open for worship; and within the last three months there has been displayed the most anxious enquiry after Divine things, by numbers of the villagers coming forward and saying to the people of God, we will go with you, for we perceive that God is with you.

The Holy Spirit has apparently been poured out on the little interest, and the aged and the young have manifested repentance towards God and faith in our Lord Jesus Christ. I assure you, Mr. Editor, I have looked on with tears of gratitude and exclaimed, 'What hath God wrought?' Different individuals of the villagers have come forward to converse with me on the sabbath evening, after the public service, and testified their anxiety to be one with Christ. Thus twelve individuals, on Tuesday, July 8, publicly put on Christ by baptism; but there being no baptistry in their little chapel, the brethren of Saffron Walden kindly lent their house of prayer for the occasion, when I preached, and my esteemed brother Burditt, the pastor of the church at Walden, baptized. Considering the smallness of the interest at Langley, the numbers were considered great; besides, one or two backsliders have been reclaimed and brought back to Jesus. Among the candidates received and baptized is an aged man, 81 years of age, brought to own Christ in the evening of life; he walked into the baptismal waters with his staff, to help him forward, when our brother Burditt observed, Here comes an aged convert to own Christ with his staff; soon he will need no staff, when he reaches that better land where the infirmities of mortality shall be thrown aside. Two of the other candidates were the son and grandson of this aged convert; one about sixty and the other about thirty-five years of age, also buried with Christ in the same baptismal waters. Thus men of three generations at once put on Christ, a circumstance which I apprehend does not often occur in our churches. One of the other candidates is also an aged man, of about seventy years of age, and his son and daughter, and daughter-in-law, were also added to the Redeemer's flock. Thus the members added were considerably more than those who previously formed this little Church of Jesus. On the following Sabbath, July 13th, the newly-baptized were received into the church, the right hand of fellowship being given to each, with an address suitable to the solemnity of the occasion; afterwards the Lord's-supper was administered. On this occasion the chapel was crowded in every part, by persons anxious to witness this most solemn and interesting scene. Many persons beheld the candidates received into the fellowship of the church and the Lord's supper

administered with many tears. The following verses were sung at the commencement of the service,—

'Come in, thou blessed of the Lord,
Enter in Jesus' precious name;
We welcome you with one accord,
And trust the Saviour does the same.

Once more the welcome we repeat:
Receive assurance of our love;
Oh may we all together meet
Around the throne of God above.'

Surely such a circumstance as this will rejoice the hearts of all those who love our Zion, and who long to see the kingdom of the wicked one giving way, and the kingdom of the adorable Saviour advancing on every side. On the same occasion we baptized a pious member of an Independent church; but notwithstanding all that God has done for his cause at Langley, we hope and pray that it may be but like the drop before the shower. There are others of whom we hope well, and who we expect will shortly come forward to own their Lord and cast in their lot with the people of God.

I remain, dear sir, yours affectionately,
Manor House, Edmonton. G. T. PIERE.

Queries.

DISCIPLINE.

DEAR SIR,—You would much oblige me if you would insert the following important questions on church discipline in the G. B. R.

What is the most prudent and scriptural way for a church to act towards individual members who do not fill up their places as members of the church to which they belong? To make plain what I mean I will suppose two cases.

There are individuals who for some reason or other absent themselves from their own places of worship, and go to others, for several years. They neither ask to withdraw nor to be dismissed; their moral character is good for what is known; there is nothing against them except not filling up their place.

The second case appears to be different: there are individuals who absent themselves for years; say from one to ten. Perhaps they are not seen once in six months in any place of worship. Their moral character may be good for what is known.

The question is, should the church retain them as members and take no notice of them? or what kind of discipline would be the most scriptural?

W. D. R.

Is it right to dismiss a member to another sister church when that request is not signed in behalf of the church to which he or she is going? that is to say, when that request is only signed by minister, or deacons, and not the authority of the church attached to it?

W. H.

OBITUARY.

ANN, the beloved wife of Mr. JOHN PRESTON, of Quorndon, Leicestershire, and mother of the Rev. Isaac Preston of Ashby-de-la-Zouch, closed her earthly course on Tuesday, July 29th, 1851. When very young, Mrs. Preston entered the General Baptist Sabbath School, Quorndon, and continued a scholar until March 12th, 1815, when she was honourably dismissed with a copy of the Holy Scriptures. On her dismissal she became a teacher, which office she honourably and usefully filled to the time of her death, a period of 36 years. On June 23, 1816, she was baptized and received into the fellowship of the Church, and lived in unbroken connection with it to the close of her life. For some time past our esteemed friend suffered much from an internal disease, which often threatened her dissolution, but again and again she rallied. Her beloved son having in the course of providence become settled at Ashby, she paid him a visit to spend a week or two with him. A friend at Packington kindly invited her to spend a few days with them. She did so; and on Lord's day, July 27, attended public worship for the last time, at Packington chapel. Her son preached, and she expressed the comfort

which she felt in the service. After the service, she returned to Ashby. On Monday morning she was not quite so well as she had been, but well enough to take tea with a few friends who called on Mr. Preston in the afternoon. After this she took supper and retired to rest, but not without some symptoms which Mr. and Mrs. Preston considered unfavourable, and which induced them to visit her room, when their fears were confirmed, and they thought it necessary to call in a medical gentleman, who at once pronounced it a hopeless case. Notwithstanding every attention, early on Tuesday morning she fell asleep in Christ. Thus, almost suddenly, closed the earthly pilgrimage of one who as a Scholar and Teacher had been connected with our Sabbath school about half a century, and a steady and respectable member of the Church for thirty-five years. Her body was brought to Quorndon, and was the first laid in the new piece of land lately added to our ancient burial ground. The event was improved on Sabbath evening, August 3rd, to a large and attentive congregation, in a funeral sermon by the pastor of the church, from, 'Surely the bitterness of death is past.'

J. S. Q.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held at Walsall, on the second Tuesday in May. Mr Chapman, in the absence of brother Lewit, preached in the morning. Brother Marshall presided at the meeting in the afternoon, which was opened and concluded with prayer by brethren Shaw and Billingham, of Cradley heath. There was but little business to attend to. The reports from the churches were encouraging, twenty-seven having been baptized, and about the same number as candidates for that ordinance. Some of the time in the afternoon was occupied in friendly conversation on the obstacles to the spread of religion, when some good remarks were made, which it is hoped will prove useful.

A revival meeting was held in the evening, when animating addresses were delivered by brethren Marshall, Shaw, Williams, (P. B.) and Chapman. Brother White conducted the devotional part of the service.

The next Conference is to be held at Cradley Heath, on the second Tuesday in September. Brother Marshall of Walsall to preach.

J. COLYER, Sec.

ORDINATIONS, &c.

ASHBY AND PACKINGTON.—It is arranged

that the ordination of Mr. Isaac Preston shall take place (D. V.) on Monday, September 15th. The following Ministers have engaged to take part in the services:—Rev. Messrs. Pike of Derby, Derry of Barton, Wallis and Stevenson of Leicester, Goadby and Stevenson of Loughborough, and Staddon of Quorndon. The morning service will be at Packington, to commence at half-past Ten, and the evening service at Ashby. Packington is about one mile from the Ashby Station.

On the following day (September 16th) the Midland Conference will assemble at Ashby-de-la-Zouch. The Rev. John Lawton, of Wymeswold, is appointed to preach in the morning. The business of the Conference will be attended to in the afternoon. Rev H. Hunter of Nottingham has kindly engaged to preach in the evening.

Dinner will be provided at a moderate charge on Monday by Mr John Grundy, of the Bull's Head Inn, Packington; and on Tuesday by Mr Usherwood, of the Saracen's Head, Ashby.

DENBORN, Near Halifax. Formation of a new church.—On Lord's day, July 27th, fifteen persons, living at the above place, were formed into a church, by Mr J. Hodgson

of Stubbing House and Mr R. Hardy of Queenshead. In the morning Mr Hodgson preached, from Gal. vi. 14, and in the Afternoon he gave out the hymns, read appropriate portions of scripture, engaged in prayer, asked the questions, and gave a suitable address. The right hand was then given to each in token of their union, after which Mr Hardy addressed them and administered the Lord's supper. A neat little chapel was opened at this place on the 9th of Feb. under encouraging circumstances. R. H.

BAPTISMS.

LOUGHBOROUGH, *Wood Gate*.—Seven young persons confessed Christ in baptism on the first Lord's day in July.

LEEDS, *Call Lane*.—On Tuesday Evening, July 29th, the ordinance of believers baptism was administered by our pastor to seven persons, all of whom have since been received into the church. H. L.

STALEY BRIDGE.—July 6th, our esteemed pastor, Mr. Sutcliffe, baptized two of our female friends, who had given evidence of a change of heart. August 3rd, another of our young friends had her joy fulfilled by being baptized, and with the preceding two was received into the Church whilst seated at the table of the Lord. May they all continue to follow the example of Christ; and as they have been 'buried with him in baptism' may they also 'walk with him in newness of life.'

CONINGSBY.—On Lord's day evening, May 25th, 1851, two believers were baptized by our minister, after a thorough baptism sermon and address, to the largest congregation we ever remember seeing in the chapel on such an occasion. One of the individuals, a young man, was the child of a member, formerly a scholar, and now a teacher in our Sunday School.

On Lord's day evening, July 27th, the water was again disturbed by the baptism of four females, after a sermon from the text, 'Lovest thou me?' when the congregation was larger than the chapel would hold. Two of these individuals also were children of one of our friends—were formerly scholars in our school, and were impressed by the yearly sermons to the young. Many felt these seasons to be times of refreshing from the presence of the Lord, and prayerfully desire to see more such. C. R. J.

LONDON, *New Church Street*.—On Tuesday evening, July 29th, after an appropriate address from Mr. Dawson Burns, six persons were baptized by the pastor, Dr Burns. And on Lord's-day forenoon, August 3rd, the pastor baptized twelve more. One of these, Mr. Harris, is minister of a small church at Kensal Green; and five were members under

his care. We rejoice to add, that there are others also purposing to obey Jesus in this ordinance.

CASTLE-DONINGTON.—On Lord's day, July 6th 1851, three persons, all declining in years, two males and one female, were baptized and added to the church at Castle-Donington. Also, on Lords-day, August 3rd, three others, two males and one female, from the branch of the church at Sawley, were baptized at Castle Donington, and were in the afternoon recognized at Sawley as members of the church. May they all continue faithful, devoted, and consistent until removed to the church triumphant J. P.

ANNIVERSARIES.

QUEENSHEAD.—On the 20th of July, Mr J. Maden preached our Anniversary Sermons for the school. Collections, upwards of £32.

STALEY BRIDGE.—On Monday Afternoon, August 18th, an interesting tea-meeting was held in the School-rooms connected with the G. B. Chapel. The trays were furnished gratuitously. The attendance was good. After tea an interesting service was held, during which prayer was offered, and addresses delivered, by the pastor, the deacons, and several other brethren. The proceeds of the tea and subscriptions amounted to the handsome sum of £45 10s, which goes towards the liquidation of the debt on the Chapel and school-rooms. We desire to thank God and take courage.

BURNLEY-LANE.—On Sunday, June 8th, 1851, two excellent sermons were preached by our minister, Rev. W. Robertshaw. The day was exceedingly wet and unfavourable; notwithstanding the very liberal sum of £41 13s. 4d. was collected on behalf of our Sabbath-school.

REMOVALS, &C.

REV. J. C. PIKE, WISBECH. — We regret to announce that Mr. J. C. Pike, after a happy ministry at Wisbech of nearly fourteen years, has been compelled by indisposition to resign his charge there. The Church stated to the last association,—'Affliction and repeated bereavements in the family of our esteemed pastor, have created a painful anxiety in the minds of all of us, in regard to our future prospects and circumstances as a church. Under the pressure of these events and the influence of the climate, the health of our pastor has appeared to fail; and it is now a serious question both with him and ourselves, whether his removal to a drier atmosphere may not be necessary for his own sake as well as that of his family. Such a separation, if it must eventually take place, will be alike painful to both pastor and people.' By the wish of the

church Mr. P. left Wisbech for a few weeks, with the hope of improving his health. It rather improved, but on his return the distressing symptoms to which he had been subject, soon appeared again. Two Physicians united in recommending his removal. One of them, a gentleman of the town, not only represented this as indispensable, but urged that it should be with as little delay as practicable. Under these circumstances, and feeling too unwell to discharge his ministry, Mr. P. felt reduced to the painful necessity of sending his resignation to the church. Till his health is recruited he designs to abstain from ministerial labour, but afterwards to pursue the work to which his life is devoted.

LONGFORD, *Union-place*.—We have learned with pleasure that Rev. James Salisbury of Ashby, (formerly of Horton College near Bradford,) has accepted a unanimous call to serve the church in this place.

REV THOS. SMITH, formerly pastor of the Church at Hinkley, we are informed by a friend, is disposed to accept a call to serve a destitute church.

MISCELLANEOUS.

NORWICH. *Re-opening of a Chapel*.—On Sunday, August 18th, the Rev. Dr. Burns, of London, preached in the morning and evening, and the Rev. George Gould in the Afternoon, at Tombland Chapel, Norwich, on its being reopened by the General Baptists of that City; by whom it will henceforth be occupied, as their regular place of worship. The congregations were good; the sermons, fraught with gospel truth, pressed home on the practical regard of the hearers, excited earnest attention, and were attended with a holy impression, which, it is earnestly hoped, will not be of transient continuance, like the morning cloud or the early dew, but such as shall abide, and become eminently productive of results issuing in the salvation of souls and the glory of God. On the following Monday evening the friends, to a considerable number, met to take tea in the commodious School room adjoining St. Clements Chapel, the chair was occupied by Rev. T. Scott, who has been the pastor of the church upwards of twenty years. Inter-

esting addresses were delivered by the Rev. T. A. Wheeler, Mr. Egmore, superintendent of the Norwich City Mission, Rev. Dr. Burns, Rev. George Gould, and the Rev. John Alexander. All present felt it good to be there, and the meeting separated under the deep impression that the hallowed pleasures of religion as far surpass the debasing pleasures of sin as the eternal bliss of heaven transcends the fading joys of earth.

NOTTINGHAM, *Mansfield Road Chapel*.—On Tuesday evening, August 12th, the members of the Bible class of the Rev. G. A. Syme, M. A., numbering upwards of fifty took tea together in the School room adjoining the chapel, on the occasion of presenting to their minister a copy of the Penny Cyclopædia, in token of the admiring and affectionate regard which they feel for him as a man and as a christian teacher, and of their grateful appreciation of the scholarship displayed in his instructions, and the singularly lucid manner in which those instructions are conveyed. A few short addresses were delivered, after which selections from Stoughton's *Spiritual Heroes*, *Parsons' Sources of Britain's Greatness*, and the *Poems of Campbell and Mackay*, were read by members of the class. The evening passed off very pleasantly.

DARLEY, *near Derby*.—A number of friends held an interesting farewell service on Saturday, July 9th, on the occasion of the departure of one of our members, with her family, for America. After prayer by our pastor, several addresses were delivered to the friends about to leave us, as well as to those remaining at home. The comparative scarcity of religious opportunities were pointed out as a constant call to attention to personal piety; difficulties and duties, encouragements and discouragements, were adverted to; and our friends solemnly committed to the guardianship and guidance of our heavenly Father, who

'Rides upon the stormy sky,
And manages the seas.'

May all our christian friends, who from various causes are compelled to leave us to dwell in foreign lands, be much blessed and made great blessings, that our Saviour's kingdom may be hastened. G. W.

A THOUGHT ON THE SEA SHORE.

In every object here I see
Something, O Lord, that leads to thee;
Firm as the rocks thy promise stands,
Thy mercies countless as the sands,
Thy love a sea immensely wide,
Thy grace an ever-flowing tide.

In every object here I see
Something, my heart, that points at thee;
Hard as the rocks that bound the strand,
Unfruitful as the barren sand,
Deep and deceitful as the ocean,
And like the tide in constant motion.

MISSIONARY OBSERVER.

IMPORTANT NEWS FROM INDIA.

DRAFT ACT FOR THE DISCONTINUANCE OF THE GOVERNMENT DONATION
TO JUGGEENAUT.

WE have much pleasure in furnishing our readers with the following information on this interesting subject. It is contained in a letter from one of the missionaries, under date of May 23rd.

'I enclose for your information the following extracts from the "Calcutta Gazette," of May 10th, "published by authority."

The following Draft of a proposed Act was read in Council for the first time on the second of May, 1851.

Act No. — of 1851.

An Act to repeal Act X. 1840.

"Whereas, notwithstanding the prohibition to exact taxes and fees from pilgrims, by Act X. 1840, fees and offerings are taken of pilgrims resorting to the temple therein mentioned, on behalf of the priests and others belonging to the said temple, over which no effectual control can be had, or ought to be attempted to be had, by Government, It is declared and enacted as follows:—

I. Act X, 1840, is repealed, but not so as to revive any regulation, or part of any regulation, thereby repealed.

II. No tax, fee, or payment of any kind shall be taken on behalf of the Government from any pilgrim resorting to the said temple, or other place of pilgrimage.

III. Nothing contained in Section XXX, Regulation XII, 1805, of the Bengal Code, or in any other Regulation or Act, binds or shall be construed to bind the Government to make or continue any donation for support of the said temple.

IV. Nothing contained in this Act shall be construed to forbid any person or persons having the charge or superintendence of, or officiating at the said temple, from taking their accustomed fees and offerings.

Ordered, that the Draft now read be published for general information.

Ordered, that the said Draft be reconsidered at the first meeting of the Legislative Council of India after the 2nd day of July next.

F. J. HALLIDAY,

Sec. to the Govt. of India."

It may be added for the purpose of explanation, that Act X, 1840, is Lord Auckland's Act, abolishing the pilgrim tax, and granting the donation which is now to be discontinued. This donation was ostensibly allowed on the ground of a paragraph in Sect. XXX, Regulation XII, 1805, of the Bengal Code; but it has long been contended by the missionaries, and is now generally admitted, that the interpretation of the paragraph in question was a mistaken one: the Draft Act decides that nothing in this or in any other Regulation or Act 'binds, or shall be construed to bind the Government to make or continue any donation for support of the said temple.' In publishing this Draft Act the Government have studiously avoided the use of language which might irritate their Hindoo subjects: the name of the temple is not even given: it is the temple therein mentioned—'the said temple,' &c; and for this, as it appears to me, they are to be commended. While however the publication of this Draft is an evidence that the Government of India really intend, at an early period, to clear themselves from all connexion with the shrine at Pooree, it must be remembered that the act is not *actually passed*; though as the orders which have led to this preliminary measure came from the honourable court, there is little doubt that the final adjustment of this long agitated question will be speedy and satisfactory. Forty five years the professedly christian rulers of this country have been unhappily connected with the polluted temple at Pooree; but it is devoutly to be hoped that this much-to-be-deplored alliance will speedily and for ever terminate.

LETTER FROM REV. J. BUCKLEY.

Cuttack, May 27, 1851.

MY DEAR BROTHER,—Are you all 'holding the rope?' You understand the allusion. You know that when Fuller was conversing with a friend, on the special interest he felt

in the work of their Mission, arising from his intimate acquaintance with Carey, he said, 'it was as if Carey addressed us, when he went to India, and said, I will go and work in the mine, you must hold the rope; and it seemed as if he took an oath from us, at the mouth of the pit, that we would never let go the rope while we lived.'* Nor did they ever so. The honoured Carey laboured hard in exploring the deep dark mine of pagan idolatry till released from earthly toil by the summons of his Lord. While Fuller, and the noble band associated with him, were not less earnest and faithful in sustaining their brethren, who were battling with mighty foes on the 'high places of the field.' Let me tell you that the work which God has allotted to us—that of labouring in the mine—is one of much toil and difficulty; and while we look to him alone for success, we look to our committee, to our ministers, deacons, members and friends, aged and young, to 'hold the rope,' to sustain and cheer us in our work. Many of you have solemnly engaged to do this. When we left our beloved country, 'the brightest, fairest spot on all the earth,' to be employed on foreign service for the best of Masters, many of you engaged before God to remember us, to pray for us, and to support us; and though years have rolled away since you recorded your vows in the house of prayer, I will not do you the injustice of supposing that subsequent cares and engagements, however multiplied, have caused the vows of departed years even partially to fade from your recollection. I have always felt it to be a pleasure as well as a duty to inform friends at home of our labours and encouragements; and I know that when souls, infinitely more precious than the most rare and costly of nature's hidden treasures, recompense our humble toil, many devout minds, among the thousands of our Israel, very deeply sympathize in our gratitude and joy. A few, I am thankful to tell you, have been added to the flock of Christ during the month, and a few others desire to follow Christ in his appointed way.

It cannot but be encouraging to the friends of the cause to know, that the time, labour, and money, expended in propagating the gospel in Orissa, have not been in vain. The *direct* effects of missionary labour in this land have not been small, but its *remote* consequences will probably be much greater. We cannot but rejoice in the persuasion that a godly number are already walking in the light of the Lord. How truly may it be

said of such, 'The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.' Again and again, as I have thought of our christian people, have I been encouraged by remembering the words which the apostle addressed to some, who, like them, were once deeply sunk in idolatry and sin—'And such were some of you; but ye are washed; but ye are sanctified; but ye are justified; in the name of the Lord Jesus, and by the spirit of our God.' It is true they have their weaknesses and imperfections, but they are very different from what they were before they knew Christ. Many others, in different parts of the land, who are hindered by various causes from publicly professing Christ, have received much christian knowledge and are convinced of the folly of idolatry; the tracts and portions of Scripture which they have received and read, have given them new and important ideas of God, of sin and salvation; and, in many minds, the light is struggling with dreadful darkness. For such we must not cease to pray, that they may have grace and strength from on high to renounce all for Christ. Satan has 'bound them these many years,' in his slavish chains. May they be delivered by a stronger than he. Besides these, there are in Orissa, as in all countries were the gospel has been faithfully preached, some wicked malignant opposers and revilers of God's truth, but in spite of their opposition, that truth will prevail. One of our young native ministers, in a recent report of his labours, referring to such, says, 'Moreover, there are many wicked, obstinate revilers and infidels; these, like unclean bats and owls, love darkness; and they even revile the Sun of Righteousness—the Lord Jesus Christ. But what will all their reviling and opposition be able to effect? Will the sun withhold its light because thousands, aye, myriads of bats and owls cannot bear its brightness? Never. No more will the enlargement of the kingdom of Christ be prevented by these wicked opposers. At the appointed season, by the grace of God, many thirsty fainting souls will receive from Christ living water, and desire to enter his Church.' We must go on plentifully scattering the precious seed of the kingdom: we may often have to sow in tears, but we shall reap in joy; many precious sheaves will, with gladness and thanksgiving, be gathered into the garner of our God. In thinking of the final issue my mind often dwells with much pleasure on the gracious words of Christ 'where I am, there shall also my servant be.' It is sweet to labour for him here, but how much sweeter it will be to be with him there, and to behold his glory.

The severity of the hot season is, I hope,

* In many references to this incident it has been represented, that Carey *really* said these words to Fuller; such however was not the case. See Fuller's Life by his son; and by Morris,—'Carey, as it were, said,' &c.

passing away. About this time last year I told you that the season had been comparatively mild, and that the thermometer in my sitting room had been rarely higher than 92° this year it has been hotter; the thermometer in the same apartment, has often been 95° and sometimes two or three degrees higher. The second Lord's day in this month was, I think, without exception, the most trying day I have known in India; but, 'having obtained help of God we continue to this day,' and are able to do a little for the furtherance of the gospel. Mind that you keep 'hold of the rope,' and do not forget us in your prayers. 2 Thess. iii. Ever yours in Christ,

J. BUCKLEY.

LETTER FROM REV. T. HUDSON,
(Continued from page 390.)

I have several times referred to boarding schools, but as they have been frequently constituted, I think they are decidedly objectionable. Both India and China furnish facts to show that there is a defect somewhere, even in these laudable efforts to benefit the offspring of a pagan population. Great expenses have been incurred, and doubtless much good has been done; but few converts have been made in proportion to the labour, and many sad delinquencies, turning to infidelity, and to pursuits entirely worldly, unsanctified by religion, have taken place. How is this to such an extent? Have not the pupils frequently been selected from respectable families, or families who had ability to maintain their own children? To them it was deemed no charity, and the parents perhaps thought they conferred a favour in allowing foreigners to educate their children. Have not these establishments frequently been too high, and the education too scientific, too literary, too much adapted for the world, and less deeply imbued with religious training than was desirable? And has there not been too much attention paid to teaching the English language, and making them English scholars, which they, uninfluenced by religion, will of course make as available as possible, for all those purposes upon which their hearts have been set? Whatever plan be adopted much evil will be mixed with the good; but does it not behave us to avoid, as much as possible, those plans which seem to have a tendency to produce the evils over which so many have lamented in vain? I would speak with caution and with all due deference to the judgment and piety of so many good men; and I do conceive that some plans pursued in the education of pagan minds, were likely, (except

Divine interference out of the ordinary course,) to terminate in results similar to those which have taken place. Human nature, without rigid christian rule and principle, sometimes exclusively applied, will baffle all human skill to renovate and lead to christian truth. I have always thought that we as a christian body, cannot afford the means of establishing schools of such a class; and if we had the ability, I doubt the wisdom of attempting merely to educate the mind of those to whom we are sent with the heart-searching message of salvation.

The orphan school would not be open to such objections. We should be viewed as the parents and protectors of our charge; to us they would be indebted, and to us they would look for guidance. The instruction given would accord with the circumstances into which they were introduced, and be especially religious. To bring them to Christ, and make them useful in the church, would be the great design. Some might, after all, be ungrateful, and turn out badly; yet, there is something in the very condition of orphans, which renders them more susceptible of impression, and more likely to yield to those influences and instructions, with which they are favoured by the church of God, and favoured too, when their natural guardians were called away, and they had few to pity, and fewer still to help and bless. Orphan schools, or asylums for those of the young race of China left in destitution, would be a means of doing good, from which might arise the most favourable results. India affords much proof of the correctness of these statements, as regards the results of both these institutions. Wisdom learns from the past; and prudence guards in the future, against the recurrence, if possible, of evils which original inexperience could not foresee, and the greatest vigilance could not, under such circumstances, perhaps prevent. China will require the wisdom which dictates the most appropriate means to meet and remove the peculiar difficulties which exist in the way of her true conversion to the faith of the gospel.

5. Native agency must be kept in mind, especially by us to whom it will be of great value. Foreign agency must be obtained, but it is unavoidably expensive. Five or six native preachers might be regularly employed for that which is needful for one missionary. The language is exceedingly difficult to speak with fluency and power; and the people are peculiar too, and religious intercourse with them and their families is no easy attainment. Foreigners bring the truth, open the way, make the move, and lay the foundation; but the natives must be raised to carry on the work, and extensively proclaim the glorious gospel of the blessed God. What an influence must be exerted by our native preachers in India, under the protec-

* See G. B. R. for Oct. p. 486.

tion of the wisdom and courage of our European brethren. Time has been too short, and experience too defective, to ascertain what kind of preachers the Chinese will make; but be that as it may, we have to take them as they are, and render them as serviceable as possible in the conversion of their countrymen. To the youth we must look for the energy and courage, which ere long may be required. Our schools, and especially our orphan school, might become the source from which may arise some native helpers in the work of Christ. We desire none but good disciples of the Saviour, none except those whose character, piety, and ability will tend to make them useful; and we do trust the Divine blessing may accompany our various labours, and raise up in our midst native heralds of salvation. We deprecate all injudicious haste; but is it not wise and scriptural, and withal needful to form plans and work your means with a view of raising up evangelists in China to preach the word of God? Doubtless our friends will encourage and approve, and as far as possible, aid all judicious and scriptural measures of a preparatory kind to accomplish an object so relieving to their annual expenditure, and likely to be of so much advantage to the people.

6. One thing more, and in this letter I have done. I reserve for another communication remarks upon our other stations, and the district which I have planned out for missionary labours. Then you will have all the information I can give you relative to the importance of that scene which is placed before us, or of that field which we have to cultivate in connection with your mission at Ningpo.

Last year was the most sickly season we have had at Ningpo, and many of our neighbours were very ill. We recommended many to our medical missionaries, but they are at some distance from us, and across the river. We pitied them and rendered them what aid we could ourselves; in some cases getting native doctors, and in others giving them some medicine from our own medicine chest, for which I am bappy to say, we have not had much use ourselves. We should like to help them in such cases; but what is to be done? The following plan has struck me as appropriate and useful, and if our medical friends can aid us, it will be a great boon.

Our assistant in the city is a Chinese physician, and my teacher, who is generally with us, is a surgeon. The Chinese are fond of their own doctors, though they are not very clever, as you may suppose. We have thought that if our assistant came from the city one day in the week, to prescribe for those who may be ill, and we furnish some native medicine, generally herbs of some

kind, &c., or some of our own, this would meet many cases, which must otherwise be neglected. Joseph's teacher would take his place—his father's place indeed—for that day at the city school. My teacher, the surgeon, would generally be here to render medical aid, when needed. You need not be surprised at this, because many Chinese teachers are either surgeons, or physicians. Our city assistant frequently prescribes now. This plan, besides doing the people good, would increase our influence among our neighbours, and dispose them to come and hear the word of God. Both our teachers have expressed their willingness to give their advice in all such cases. Probably we might do something in this way, without very much expense. Where and how do our friends in India get the medicine of which we read? and by which they attend to many cases of suffering.

Do you know of any medical friend, or friends, or apothecary, who would be disposed to send us out a box of medicines of the common kinds for most ordinary cases? You will think I am bold in the way of begging; but I am not seeking this aid for myself. That is my defence. Some plaster for sores would be valuable. Some jalap, and rhubarb, some calomel, and some quinine. Quinine is a valuable and useful medicine here for agues and fevers, which occur at times. Medical friends can judge probably, what will be suitable on the whole here. Could you take the trouble to name this subject for us it might receive kind attention.

Permit me to say, I do not refer to this case because either of our medical friends here are unwilling to attend to any case which we send them, or where their aid may be required. They are far away, and over the river, and have much to do. Besides some of the Chinese have prejudices, and would rather have native advice with all its imperfections. Last year some of them would sooner apply to us, and have our medicine than go. We did good to several families. This is the true state of the case, and I shall be glad to hear how and when some friend will oblige us in this matter.

Now, my dear brother, I do fear I frequently weary you with my long letters. Perhaps you will be glad to receive this, but will hardly know what to do with some parts of it. Tell me you have received it; I think about the subjects of it with pleasure, and shall keep them in view. We must work while it is day, for the night cometh when no man can work.

In relation to the subjects of this letter, I may observe that I hope you will keep a minute of them, and give me your views. You may be able to aid us in a while. It has occurred to me, that the letter might be shewn to some *private individuals* known to

be wealthy, and ready for every good work, though it may not be just in their way of doing it. There are many such persons who might be glad to support two or three orphanas to try our plan, or to do something for the support of our schools. I have not forgotten what I said before upon these subjects. I wrote a long letter last year early, or in the previous autumn, on this subject. I do not keep copies of my ordinary letters. I do not recollect that you ever acknowledged that letter. Are there no rich ladies, who could aid us in these matters? Would it be congenial to the minds of 'the friends,' or consistent with their views to aid us? They have assisted schools to a great extent; and it would be to them an honour and a privilege to contribute liberally to train the young in China to despise the idolatry of the land, and worship and love the true and living God. Let the friends of Jesus raise the money, and we will do what work we can for the salvation of the people.

I must conclude. I have written to Dr. Steane, and sent him the same money account as the one I sent to you, with a letter. I sent you an important letter dated Jan. 14th, by the way of Shounga. I have written so much of late that I am fatigued. Joseph is gone to the school to day. Through mercy we are well; but we have been sadly tried. The Lord direct and sanctify all for good. Kind regards to all.

I remain, my dear brother, yours truly,
T. H. HUDSON.

WEST INDIES.—HAYTI.

BAPTIST MISSION.

[We extract the following indications of success from the 'Baptist Magazine.'—Ed.]

MR. WEBLEY, the Missionary, says:—'I have now for some weeks past been anticipating the pleasure of giving you a detailed account of the addition to the church of some very interesting persons I have recently baptized. Without any further introduction then, I may say that this is my object in writing to you to-day.

On the 5th of Dec. 1850, I baptized Felicia Bevrault in the sea, near 'Liverpool Cottage.' This young person, although more than 20 years of age, is a scholar and boarder in the mission school; and here, soon after her admission to our family circle, she found true religion. Being naturally of a quiet, unassuming, gentle disposition, we entertained from the first great hopes of her conversion. Our expectations therefore in this respect were not disappointed. At first we thought that her family would have renounced all further connection with her. Indeed some of her family did so, whilst for a time the funds for her education were

withheld. Her change of heart, however, her consistent deportment, and her christian disposition, soon won back for her the esteem and affection of her friends, in spite of their bigotry and rigid catholic sentiments. She is now therefore a consistent member of the church.

The baptism of Félicia led to that of Corinne, who had been patiently waiting for more than three years to submit to this sacred rite, because her mother opposed her wishes. The evening of Félicia's admission to the church Corinne's mother was present, and was so struck with the solemnity of the occasion, that immediately after the service she gave her consent for Corinne to be baptized privately. We took her at her word, and as soon as possible made arrangements for the baptism.

The pleasure experienced at this baptism was considerably enhanced by the public baptism in the Grande Riviere, of Mr. Dorvelas Dorval, in the afternoon of the same day. This young man was from Gonaïves, in the north of the island, and was brought to a knowledge of the truth through the instrumentality of Miss Howard, a valued female American missionary. Previous to his conversion he was an avowed infidel, and seems to have introduced himself into the mission family at Port de Paix more to gratify his social habits than to gain instruction about religion, which at this time he appears to have held in the most profound contempt. He is, I think I may safely say, the most clever, intelligent, well informed young man I have met with in Hayti, and now those talents, of which you will form some idea by his address, as well as from the fact that several of his essays on slavery have been published in France, and that, in addition to this, they have gained for him a valuable present from the American Anti Slavery Society, have now been sanctified by divine grace, and are henceforth to be consecrated to the service of Christ.

At the occasion of Corinne's baptism, Mr. R., one of our members, prayed that he might soon have the happiness of seeing his children follow Corinne's example, and on the 5th of March he had the unspeakable pleasure of knowing that his prayers had been answered. That day called us again to the water side to baptize his eldest son, a lad in our school of about fourteen years of age, and a female servant of about the same age. The lad dates his impressions to the anxious pleadings of a pious mother, who was baptized about three years ago, and who ever since has been labouring for the conversion of her children and relatives. Nor have her labours been in vain. For on the 28th of Feb. 1849, I baptized her eldest daughter, and on the 27th Feb. 1850, I baptized her sister, whilst on the day stated above I bap-

tized Déogène her eldest son, and Nelsie her servant girl. She has three other children, of whom we hope two are the subjects of divine grace. Some of the members, however, think them too young yet to join the church, as one is only about five and the other about seven years of age.

You will doubtless remember that I wrote you a short time since of the conversion of Eliacine's mother-in-law, and now I have the pleasure of adding that on the third of the present month I baptized her in the river near the habitation in which she resides. Just before sun-rise I set out on horse-back, accompanied by four females and one male member of the church, for the habitation called Mont Plaisir. We arrived at about nine o'clock and found them all waiting for us. After a prayer meeting at the house we descended the hill to the river near the road side, and which runs between two chains of mountains. Here we began by singing.

Never perhaps before did those mountains re-echo with the praises of Emmanuel and never before did the greater part of those who were present, to the number of perhaps fifty, witness a Christian baptism. The ceremony produced a good effect.

Lastly, I am happy, oh! how happy, to inform you that we have now from fourteen to sixteen persons inquiring the way to heaven, that we entertain no doubt of the piety of several of them, and that we hope that my prayer on new year's eve, that God would double the number of members this year, will perhaps be answered. Our school too is going on well, and has now increased to 103 scholars. A report of the school, printed here, I enclose.

Surely our beloved friends at home will be encouraged to aid us in raising funds for our chapel, when they learn that the Lord is crowning our efforts with success so abundant and so undeserved. We watch with grateful hearts their movements to extend the cause of Christ in other parts, especially in India, and we bid them God speed; but we trust they will not forget benighted Hayti. I sometimes think that the churches of Christ at home have never yet fully calculated the amount of their responsibility for having so long neglected so promising a field of labour as this. From the depth of our hearts do we thank them for their past sympathy and liberality, and most earnestly do we still ask them to raise us funds for a chapel, the need of which we feel every day. As yet we have only raised about half the estimated amount and are anxiously looking to that 'Queen of the World,' as Mr. Dorval calls our beloved England, for the rest. 'The Lord loveth a cheerful giver,' and we trust there will be many who will cheerfully give, and upon whom Jesus waits to shower the blessings of 'that love which passeth knowledge.'

LONDON MISSIONARY SOCIETY,

Extracts from the Report for 1851.

(Continued from page 392)

From George Town, Demerara, the Rev. E. A. Wallbridge writes as follows:—

'Since the present year commenced, we seem to have been favoured with more evident manifestations of blessing than before. During the Christmas or holiday week, a series of meetings was held in Smith Chapel, in which the Missionary brethren and several members of my own and other Churches took part. I think these gatherings, with the special seasons of prayer that accompanied them, have been blessed to the Church and congregation. Since the first of this month three have been admitted to the fellowship of the Church. I have received nine new applications from persons anxious to cast in their lot with the people of God, and six of those previously in the candidates' class expect to be admitted to the Church at its next monthly meeting.'

SOUTH AFRICA.

In the month of January, the Directors had the happiness to welcome home their friend and brother, the Rev. Joseph John Freeman, on the completion of his visit to this field of Missions, and to render thanks to God, who, throughout his extended voyages and journeys, had been his Guardian amidst the dangers of the deep, and the perils of the wilderness, and had now restored him in health and peace to his country, his family, and friends.

It is but the tribute of justice rather than the offering of friendship, on the part of the Directors, to bear testimony to the christian kindness, faithfulness, and efficiency, with which Mr. Freeman executed the delicate and arduous duties of his mission; and they anticipate with confidence the willing and universal concurrence of their constituents, in thus presenting to him the assurance of their fraternal love and heartfelt thankfulness for this renewed proof of his devotedness to the interests of the Society;—feelings which derive additional animation and strength as they are associated with the remembrance of his labours in Madagascar and the West Indies, and his entire consecration to the cause of christian Missions for a period exceeding four and twenty years.

As our friend will presently give to the assembly his own Report, it may be deemed superfluous for the Directors to do more than state generally that his testimony will be found most honourable to the character, intelligence, and ministerial fidelity of our Missionaries throughout South Africa; conclusive as to the proofs of God's blessing on their past labours; and no less encouraging in relation to their future prospects. The

Directors cannot, however, deny themselves the pleasure of adding, even at the risk of anticipating Mr. Freeman's address, that he found Dr. Philip, now in his seventy-fifth year, though feeble in body, yet clear in mind, and calm in spirit; and while waiting for the salvation of God, rejoicing in the extension of his kingdom amongst men.

The venerable James Reed—the Missionary of more than half a century—he found still with a heart unchilled by age, and with the activity and cheerfulness of youth, labouring incessantly for the social improvement and eternal happiness of Africa.

Robert Moffat, in addition to the ordinary duties of a Missionary, was toiling night and day, with head, and heart, and hands, in effecting the most important object that could engage his energies—the translation of the entire Scriptures into Sichuana; the language understood, as there are strong grounds for concluding, by hundreds of thousands, and probably millions, of the various tribes of Southern Africa.

David Livingston, the intrepid traveller of the desert, was just departing for his second visit to the North, and though deterred by unforeseen events peculiar to the season, from proceeding further than Lake Ngami, his fearless and benevolent heart still meditates another and an early endeavour to explore the unknown regions that lie beyond it, in the hope of proclaiming to the benighted multitudes the Word of the Lord, and preparing them to receive teachers and evangelists from the native churches.

On the completion of his labours in South Africa, Mr. Freeman proceeded, in accordance with his instructions, to *Mauritius*, principally with the design of visiting the refugees and emigrants from Madagascar now in the Colony, and more especially of attempting a visit to that Island, should the bare possibility be afforded; and although everything conspired to forbid the attempt, the visit of our friend was not in vain. Here he found a goodly number of his old Malagasy friends, steadfast in the faith, and united in the fellowship of Christ; and during his sojourn he made arrangements with Mr. James Le Brun to give six young men of their number a course of education for the christian ministry, in the confident expectation that God will, at no distant day, open before them a door of entrance to their native land.

Mr. Le Brun and his two sons labour assiduously, and with a good measure of success, for the spiritual welfare of the Creole population of *Mauritius*; but they encounter great obstacles from the power of popery and the influence of its missionaries, who are sustained in their labours by grants from the Colonial Treasury to the amount of £2000 per annum.

From *Mauritius*, Mr. Freeman bent his course homeward; and as the time required for making the voyage to Britain in an ordinary sailing vessel would not be exceeded by proceeding to Ceylon, and thence by the Indian overland route, he determined to adopt that course. By the way, he was induced to linger for a month (and who would not!) to visit the wondrous spectacles of Egypt and the wondrous scenes of Palestine—scenes so instructive and impressive to the understanding and the heart. To those who know the honour and integrity of our friend, it will scarcely be necessary to add, that for this tour of hallowed pleasure, as well as for all extra expenses of the overland route, he drew not on the funds of the Society, but upon his own resources; and on the 20th of January, he landed on the shores of England, after an absence of two years and two months.

MADAGASCAR,

as it has been already intimated, continues shut. Not only is the Christian Missionary excluded, but all intercourse with foreigners is strictly prohibited: it is rarely, therefore, that any communication can be held with the interior, even by letter. But the last intelligence which bears the marks of authenticity, is most deeply affecting. From causes unexplained, but probably from the increase of their numbers, a new persecution against the Christians during last summer raged with great violence. About twelve hundred were summoned to the capital, to answer for the offence of worshipping the only true God and believing on his Son. Three of the most distinguished for rank and devotedness, were sentenced to be burned to death; and their lingering tortures must have been awfully aggravated, as three times while their bodies were consuming, torrents of rain descended and extinguished the fires. Ten others were precipitated from a rocky eminence near the city, and dashed to pieces. What would have been the doom of the multitude cannot be determined, had not the Prince of Madagascar, at the risk of his personal safety, now interposed, as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the Prime Minister of his Royal mother. Subsequent results are unknown; but while these tragical events must excite our deepest sympathy and fervent prayers for the confessors and martyrs of Madagascar, they supply also reflections that strengthen faith and demand thankfulness. Upwards of fourteen years since all the faithful shepherds were driven from the Island, and the fold of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, still they live, and still increase. Between forty and fifty have been doomed, for the sake of the Lord Jesus, to meet death in forms the most

agonizing and terrific, but none have drawn back unto perdition,—all have been faithful even to the death. The blood of the martyrs has proved the seed of the Church; and for one Christian there are ten, and for tens there are hundreds. The debased and cruel woman who now fills the throne of Madagascar, impelled by her own evil nature, or swayed by the evil influence of others, has tried long, but tried in vain, to extirpate the very name of Christ; but her son, her only child, her heir and successor to the throne, has learned the faith in which the martyrs died, avowed himself their friend and their protector, and declared that the man who shall hereafter strike them must strike through him. 'This is the Lord's doing, and it is wondrous in our eyes.'

CHINA.

'All the different branches of Missionary operation have been vigorously prosecuted at the four Stations occupied by our Missionaries; namely—Canton, Amoy, Shanghai, and the colony of Hong-Kong.

'Education is attended with great expense and with many difficulties; but the good work has been commenced in these several localities. In the schools at Hong-Kong, under the superintendence of Dr. and Mrs. Legge, there are about 40 boys and 20 girls, all domesticated amidst the habits and enjoyments of a Christian family, and carefully instructed in the several branches both of useful and of Christian knowledge.

'The *Theological class*, under the especial care of our esteemed brother, includes five young Chinamen of tried Christian character. Their application, diligence, and sincere piety, afford Dr. Legge great satisfaction and justify the expectation that they will prove hereafter intelligent and devoted ministers of Christ to their degraded countrymen.

'The benevolence and skill of our *medical Missionaries* have been successfully exerted on behalf of many thousand afflicted Chinese, who have gladly sought their aid. During the past year, Dr. Hobson alone, in the city of Canton, received many thousand patients; and in his Hospital, in common with those of his fellow labourers, the gospel is made known to every inmate; and on his departure he is supplied with christian tracts, which are often thus conveyed into the interior of the empire. This twofold method of mercy—so accordant with the example of him who, while he preached the Gospel to the poor, went about doing good, and healing all manner of diseases—has been attended generally with the most beneficial influence. The prejudices of the people against foreigners have been subdued and their feelings conciliated, and in many instances, where they have been mercifully relieved of physical suffering, the Great Physician has applied

His sovereign remedy for the disease of the mind.

'Mr. Hirschberg of Hong-Kong, writing to a generous supporter of his labours, gives the following particulars illustrative of this gratifying fact.

'Two patients, a woman of about fifty, and an old man of sixty-four years of age, were a few days ago admitted into the church. The former I have known nearly as long as I have been in Hong-Kong, the other about a year. Both of them came into the hospital to be cured of diseases of the eye. The woman cannot read, but having had the story of the crucified Redeemer often brought before her, she, after leaving the hospital, gave up idol-worship. Being rather of a ready speech, and having a good memory, she preaches the gospel to all her female friends and whenever she comes to chapel she always brings some of them with her. A few days ago she introduced me to one of these friends who desired to hear more of the Gospel, and be baptized. She attends all the services, and has been present at our private evening prayers, which are accompanied with an explanation of Scripture. She has been examined by several members of the church, and also by Dr. Legge, and all were much satisfied with her answers. All the members of the chinese church speak very highly of her and believe her to be a sincere christian. The same testimony is given to the old man, whom you may find at all times with the New Testament in his hands. These converts are continually speaking of the folly of idol-worship, and how they rejoice to know the true and living God.'

BAPTISMS IN INDIA.

On Lord's day, May 4th, three persons were baptized at Cuttack, by Mr Lacey. One of the candidates was an East Indian female. May they be preserved by divine grace steadfast unto the end.

MISSIONARY ANNIVERSARY.

MALTBY, &c.—On Lord's day, July 29th, 1851, our missionary sermons were preached, by the Rev Thos. Gill of Melbourne: in our branch chapel, Walker-gate, Louth, morning and evening; and at Maltby in the afternoon. On the following Monday we had a tea meeting in the Mansion House, Louth, and on the next evening a missionary meeting at Maltby. These meetings were addressed by the Revs. T. W. Mathews of Boston, T. Gill, John Stevenson, (Wesleyan) J. T. Barker and J. Lock, (Indeps.) and Isaac Smith, Esq.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 154.]

OCTOBER, 1851.

[NEW SERIES.]

THE ETERNITY AND IMMORTALITY OF GOD.

THAT God is incomprehensible, or that his intelligent creatures can never know him fully and completely, is a truth which arises out of the disparity between that which is finite and that which is infinite. God is perfectly comprehended only by Himself: and hence the humble and adoring language of the Psalmist expresses an obvious truth:—‘Such knowledge is too wonderful for me: it is high, I cannot attain unto it.’* This fact, however, does not constitute a reason why the nature and attributes of Jehovah should not be the subject of frequent and devout meditation. It rather teaches us to behold and adore—to be modest in all our speculations as to the Infinite Supreme, and as we gain the conception of his unfathomable infinities, to use it as a means of leading us to adore, to worship, to trust, and to obey. Ignorance of God is a mark of apostacy, and indifference to this knowledge is highly criminal and brutish: for as God has endowed us with intelligence, and surrounded us with proofs and illustrations of ‘his eternal power and Godhead,’† and favoured us with a revelation of himself, it becomes our primary duty, as well as a true mark of our dignity, to enquire after God our Maker, that we may know and serve him.

The terms eternal and eternity refer to duration without limit. He who is eternal is, properly speaking, a being who had no beginning, and will have no end. These terms taken in connection with the word immortal, which means undying, their import relates to the past, while the latter term has its bearing on the future. God is therefore said to be eternal as he had no beginning, there never was a period, however remote, when he did not exist; and he is immortal, as there will never come a period when he will not be. Such is the use of these terms by the apostle, ‘The king eternal, immortal.’‡ Such is the view of God given by the Psalmist, ‘Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.’§ Here is infinity. If we look back, there is a depth unfathomable; if we look forward, there is the same unmeasurable profound! How at once are we lost in our contemplation of it!

The eternity of God, profoundly mysterious as it confessedly is, is demonstrated by all the evidences which prove his very existence. This is easily established. We know and are assured of our own existence. Our own consciousness and the evi-

* Psa. cxxxix. 6.

+ Rom. i. 20.

‡ 1 Tim. i. 17.

§ Psa. xc. 2.

dence of our senses, attest its reality. We are certain, moreover, of the existence of the material universe by which we are surrounded. The testimony of our senses gives this assurance. Now, these things must either exist of themselves, or they were called into being by a supreme creative power. Nothing is more evident to us than that we are not self-existent. We know but little of our own frame and structure, and could not therefore be our own creator. We refer our own being instrumentally to our parents, and theirs to their progenitors; but there must have been a first man, whose existence and powers are to be attributed to some Being existing prior to himself. And when we consider the powers and faculties both of body and mind with which man is endowed we are convinced that his Maker must have been both great and intelligent. And further, if we cannot conceive of man as self-existent, much less can we think, without the greatest absurdity, of matter, senseless matter, as self-existent, creating itself, and arranging itself in the beautiful and complicated order which we see displayed throughout external nature. All things give evidence of a wise, intelligent, and all-powerful creator and maker. This is God. He necessarily existed before all things, as the cause must precede the effect. But if he existed before all things, he existed from eternity, and that of necessity. For if there was ever a period when he did not exist, he never could have had a being. From nothing, nothing can come. The eternity of God, therefore, though it may be past our comprehension when considered in itself, is plainly a necessary truth. It is proved by the very nature of things. He who made all things was before them, and is in himself necessarily self-existent and eternal.

The immortality of God is also

equally capable of demonstration. The idea of a self-existent and eternal being carries in itself evidence of his immortality. As he is from eternity and thus the author of all other beings, he is necessarily independent of all other beings for his own existence. He does not owe his existence to any other being whatever, either as to its cause or support, and therefore he would exist, or be what he is, were there no other beings in the whole compass of nature. 'They might perish, but he would remain.* Nor could the power of all other beings combined, suffice to exterminate him, as all are dependent on him, and he is above all. While no external power can annihilate the Deity, there are within himself no elements of decay. Infinite perfections, and absolute independence, constitute him essentially and necessarily the Immortal God.

The great truth thus feebly presented to our view is one which can be opposed only by absurdities and contradictions. This is an important aspect of the subject which eminently deserves our attention. If it be supposed that there is no God, then the most mighty effects ever produced must have been produced without a cause; the most exquisite contrivances must have had no contriver; the most wonderful works, no agent. This, it is seen, is both impossible and absurd. If it be supposed that any of the beings around us existed of itself, then we are called to imagine a cause which begun to act before it existed, or in other words that a cause caused itself. This also is impossible and absurd. God the cause of all must therefore ever have been.

It is also worthy of remark that the doctrine of God's eternity and immortality has ever commended itself to intelligent men, and that when once it has been presented to the

* Heb. i. 11.

mind, it can never be eradicated. In all ages, and among all nations the idea of the existence and eternity of God has prevailed. There have been, it is true, some who have denied his being, but their denial has served only to render the general prevalence of the sentiment among reflective men unquestionable. This general consent of men must have had some origin, and that seems to have been the obvious reasonableness and even necessity of the idea. Hence, when the apostle speaks of the wickedness of idolatry, he declares that the 'eternal power and Godhead are manifested by created things,'* and that having this knowledge of God, the heathen were inexcusable in not glorifying him as God.

We are not born with innate ideas. We have no knowledge or thought when we enter into the world. But when the faculties of the mind attain to some degree of vigour, various knowledge is acquired; and the thoughts which at one time are regarded as correct, are at another time from increasing knowledge and reflection relinquished. Among other ideas presented to the mind is that of the existence of an infinite and eternal God, the cause and sustainer of all things. The evidence of his being, as presented in his works is also given, and the necessity of his existence is asserted, and when this idea has once obtained possession of the mind, it is next to impossible for that mind to be divested of it. There is something in the very idea of an infinite being, who has existed from all eternity, and who is the creator and sustainer of all other beings, so rational, so true, and so necessary, that the mind can never escape from it. A thousand causes may exist in the mind and character of men to induce them to dislike the idea, and to wish to be rid of it; a thousand efforts may be made

to come to a conclusion that shall satisfy the understanding that such a being does not and cannot exist; but all are in vain. The idea once presented to the mind and fairly received cannot be destroyed. As he who had seen the glory of God would never forget it; so he who has once apprehended the idea of God can never efface the conviction of His existence from his understanding. Hence a sincere and intelligent atheist cannot be found. The utmost approach to such a being is that which is referred to by the inspired Psalmist: 'The fool hath said in his heart, there is no God.'† Here we are told that the thought was in his *heart*, or in his affections and desires, not in his understanding. He wishes there were no God, though he cannot but be convinced in his judgment that there is. And even the indulgence of such a thought or desire in his heart, is an indication of his character; for it is the extreme of folly as well as of wickedness for a man to wish that He was not who cannot but be, and whose existence is the cause of ours, and whose favour is the source of all good.

The Holy Scriptures which are a revelation from God, were not given to men to prove or declare the existence of God. They invariably assume that this is sufficiently attested by the visible universe, the works of his hands, and thus they indirectly teach us that God himself was well aware of the force of those evidences of his being which are apparent in all his works. We have already seen, moreover, that the eternity and immortality of God are demonstrable from his very existence; and so indeed are many of his great and glorious attributes. But in condescension to our weakness, God has declared his perfections in his word, so that the mind having apprehended the idea of his necessary

* Rom. i. 20.

† Psa. xiv. 1.

existence, may be assisted in forming some correct thoughts of his infinite perfections. As to his eternity and immortality, these are abundantly taught us in his word. The very name by which he caused himself to be known to his ancient people declares this truth. He is '*Jehovah.*' This name designates his eternal being. Composed of different parts of a word which imports existence, it bespeaks a being who ever was, who now is, and who ever will be. The same idea contained in that name, is that which is given in a more amplified form in the Apocalypse, 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* So he is often called 'the eternal God;† 'the everlasting God;‡ 'the high and lofty one that inhabiteth eternity.§ So also his inspired servants addressed him, and contrasted his eternal being with the visible creation:—'But thou, Lord, shalt endure for ever: of old hast thou laid the foundation of the earth: and the heavens are the works of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end.'|| 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.¶ And while holy and inspired men thus addressed the eternal God; in the same awful language he speaks of himself: 'Before me

there was no God formed, neither shall there be after me.' 'I am the Lord, and there is none else: there is no God beside me.' 'I am the first, and I am the last; and beside me there is no God.'** The whole of the inspired word contains innumerable recognitions of this great and awful, and glorious truth, in its references to the names, the promises, and the works of God. It is but little we can read of that world which does not bring our minds into contact with him 'whose goings forth have been from everlasting.'††

In comparison with God, 'the king, eternal and immortal,' how feeble and insignificant is man! A few years ago, and we had no being. Our 'foundation is in the dust;‡‡ and since we have been called into being, and have directed our minds in some measure to the attainment of knowledge, how little do we know, or can we know in comparison with God! 'We are of yesterday, and know nothing.'§§ But he, the infinite Jehovah is from eternity, self-existent, independent, supreme. Time never was when he did not exist. From a period too remote for the eye of an angel to pierce, or his thought to reach, he existed, rich in his own undervived nature and in the plenitude of his adorable perfections; he is ever the same, enthroned in his own eternity, directing, controlling, and overruling all events for the accomplishment of his own mysterious will; and when suns shall fall, and 'the heavens shall be no more,'||| he will continue, in all his fulness, in all his glory.

How reasonable and proper it is that this exalted being should be habitually remembered by his intelli-

* Rev. i. 8. † Deut. xxxiii. 27.

‡ Isa. xl. 28. § Isa. lvii. 15.

|| Psa. cii. 12, 25-7. As these last verses are quoted by the apostle and applied to Christ, (Heb. i. 10-12) they contain most conclusive proof of his Godhead.

¶ Psa. xc. 2, 4.

** Isa. xliii. 10; xlv. 0; xlv. 5.

‡‡ Micah v. 2.

§§ Job iv. 19. §§ Job viii. 9.

||| Job xiv. 12.

gent creatures, and be the object of our humble adoration. To know that the eternal God exists, and that 'in him we live and move and have our being,'* and to forget him, is an indication of awful perverseness of mind and heart. It displays wilful blindness, and hateful ingratitude and insensibility. If our hearts were not depraved, he would be ever present to our thoughts. The consciousness of his presence and power would be as habitual to us, as the consciousness of our own being. We should see him in all his works, and habitually bow before and worship him with the deepest reverence of the soul. Alas! while his people mourn over the world that forgets God, they have often to humble themselves before him, that though they have tasted of his grace, they are themselves so prone to be unmindful of him and of all the blessings he has conferred upon them.

The eternity and immortality of God, present the strongest inducements to put our trust in him. God has revealed to us in his holy word the methods and purposes of his grace. He has given to them that believe in his Son 'exceeding great and precious promises,'† and encouraged his people to assure themselves that he will fulfil his word. He ever lives to perform all that he has promised. No event can happen that will alter his purpose, or render him incapable of fulfilling his word. He lives, and is 'from everlasting to everlasting.' Men may die; but God lives. Men may change, but he who ever lives is ever the same. 'The eternal God is the refuge of his people, and underneath them are the everlasting arms;‡ 'trust then in the Lord for ever, for in the Lord Jehovah is everlasting strength.'§

The future prospects of God's people are cheered by this great theme. To them who have obtained peace

with God, through the blood of Christ; 'to them who by patient continuance in well-doing, seek for glory, honour, and immortality,¶ is given the promise of eternal life. 'This is the promise that he hath promised us, even eternal life,¶ and how can we fail to realize the hope of it, when he who hath promised is the everlasting God? We know little of the future. We have not seen the gates of heaven. We know that we must die, and we are taught to look for blessedness beyond the grave. We shall not, and cannot be disappointed or deceived, because he ever lives who has given us this hope. He will be our guardian while we live; he will preserve our souls in being when we die; he will then bring us into his presence, clothe us with immortality and life, and cause us to enjoy all that he has promised to, and prepared for, his people. There shall we obtain more correct and enlarged views of God in his own infinite and incomprehensible nature and perfections; our love to him will burn with a brighter and steadier flame; and our joys flowing from our relation to the immortal king will never end.

This subject is adapted to inspire terror into the minds of the ungodly. He who lives for ever, and is the 'rewarder of them that diligently seek him,'** will also be the punisher of those who rebel against his authority, disregard his word, and 'do despite to the spirit of his grace.†† 'It is a fearful thing to fall into the hands of the living God.†† He will certainly fulfil his word, and will 'take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.'§§

J. G., L.

* Acts xvii. 28. + 2 Pet. i. 4.

† Dent. xxxiii. 27

§ Isa. xxvi. 4. || Rom. ii. 7.

¶ 1 John ii. 25.

** Heb. xi. 6

†† Heb. x. 29.

‡‡ Heb. x. 31. §§ 2 Thes. i. 8, 9.

THE DISTINCTIVE FEATURES OF THE BAPTIST DENOMINATION.*

If it be granted that among the Protestant churches of this country there exists a general agreement of sentiment on the fundamental articles of christian belief, their denominational separation and action can only be justified on the ground that some important truth is neglected, or receives an inadequate or distorted expression. Not all neglected truth may require this separate maintenance; but only such as relates to the essential elements of christianity, or to the constitution of the church, which, framed by divine appointment, gathers into itself the subjects of the kingdom of God. Some such truth or truths, either imperfectly apprehended, or marred by human additions, or perverted by error, I believe the baptist denomination is called to affirm. I may sum up in a few words what appears to me to be the object of its existence:—Its vocation is to embody in a visible form, as perfect an idea of the will of the church's Redeemer and Lord, as the imperfections of humanity will allow.

As protesting against the errors of Rome, baptists hold in common with all protestants, and with all true evangelical churches in every age, the main doctrines of the gospel. The unity of God developing itself in time in a Trinity of Persons, the incarnation of the son of God for the purpose of effecting by his vicarious sufferings and death man's redemption from the curse which has fallen on the whole race through Adam's transgression, the resurrection, ascension, and session of the Redeemer at the right hand of God, the doctrines of justification by faith, of the sanctification of the chosen people of God through the inworking

energy of the Holy Spirit by the word, of the resurrection of the dead, of future judgment, of everlasting misery and happiness respectively apportioned to the wicked and righteous:—these and other truths of scripture have ever found constant and holy professors among the baptists, as among the great body of protestant christians.

Controversies on these topics have indeed, more or less, agitated all protestant confessions, and in them baptists have had their share. Some difference, however, is observable in the result of these diversities of opinion. The name of baptist is not confined to one of the many parties which have been formed among protestants on these subjects: that designation is given to many whose doctrinal sentiments are very diverse: it is a term under which have been and are still included churches, that maintain views of divine truth which have found special exponents in some one or other of the protestant sects. Thus, while the Wesleyan church may be said especially to maintain the Arminian view of certain doctrines, and the Presbyterian and independent churches the opposite, or the Calvinistic view, an analogous division has taken place in the baptist body itself, as in the case of the general and particular baptists; but a division subordinate to those more characteristic principles, which separate the entire body of baptists from other portions of the christian church.

While, therefore, the baptist body as a whole, agrees with, or reflects opinions that are more or less prominently held by other protestant parties, it holds ground peculiar to itself, which from its nature constrains a diverse form of ecclesiastical procedure, and the separate denominational existence of such as adhere to the like views of

* Extracted from Mr. E. Underhill's discourse at the Baptist Union, April 25th, 1851.

christian truth and duty. To two or three of these special features, I shall proceed to call your attention. They relate to the authority of scripture, to the nature of the church of Christ, and to the two ordinances instituted by the Redeemer—the so-called sacraments.

The Reformation of the sixteenth century finds its best justification and its chief feature in the triumph of the principle—so long urged by the sects of the middle ages in opposition to the traditions and corruptions of Rome—that the inspired volume of the holy scriptures is the only rule of faith among christian men. Protestantism rests, and with it all the parties who recognize opposition to Rome as a common bond, on the recognition of the divine and supreme authority of holy writ in all that pertains to the essence and form of christianity. But while all protestant sects unite in a general acknowledgment of the supreme theological authority of holy scripture, much diversity is found in the degree of submission thereto, and in the use that has been made of the record itself.

Some displayed an overweening attachment to the opinions of antiquity, until, as in the case of the Anglican and Lutheran churches, the authority of the scriptures was practically set aside by submission to ancient councils and creeds. They moreover regarded mere human learning alone, apart from a renewed and gracious heart, as a sufficient qualification for the ministerial office; and considered that only learned men were qualified to be expositors of scripture.

The baptists arose to protest against this fundamental error. They affirmed that learning was not a sufficient guide to the interpretation of the scriptures, whether drawn from the great and confused mass of patristic divinity, or exercising itself on the original tongues in which they were written. True, the grammatical sense of scripture was of prime importance; but discrepancies

were soon apparent between the conclusions of the learned, and the christian consciousness of minds quickened by the Spirit of God to a spiritual apprehension of the truth, to whom the sacred oracles uttered a language which found a response in their experience, and without which the divine word itself must remain a dead and lifeless letter. Hence the teaching of the Spirit was set over against the teaching of the schools; and baptists were said to contemn the gospel and the sacraments, because they laid unusual stress on the necessity of a divine instructor. 'Never,' said one of them,* 'will the external word change a wicked heart, never make a dead thing alive; else the learned *must* be the most pious; which was so little the case in the time of Christ, that when the scripture-learned scribes would delineate the gospel of Christ, they neglect not to represent Him as a rebel, an enthusiast, a blasphemer, a sorcerer, and an arch heretic.' 'Only those,' he adds elsewhere,† 'are in a condition to understand the scriptures who have received from above a supernatural light, wherein they have a perfect understanding of scripture, and whereby they comprehend all theological truth.' Or, to express the same thought in the language of a great modern baptist theologian, Andrew Fuller,‡ the scriptures 'present evangelical truth as a holy doctrine, and as that which cannot be understood by an unholy mind. It is the wisdom that is from above, and therefore requires a state of mind suited to it.'

It cannot here escape remark, how the objection to a merely learned ministry as such, and therefore to schools in which theology is professionally taught, and the ministry itself degraded to the rank of a profession, has characterized the baptist denomination in all stages of its existence.

* Sebastian Frank, quoted in Schenkel's *Wesen des Protestantismus*, vol. i. p. 141.

† *Ibid.* i. p. 140. ‡ *Works*, p. 867

Not unfrequently, indeed, this has led to an undue depreciation of learning, and to a very feeble support of those institutions, in which some necessary amount of instruction is communicated to our rising ministry. This is every way to be regretted. For while it is of the last importance that none but such as are truly converted to God should enter the ministry, there can be no reason whatever why, when converted, the ministry should not receive the highest practicable degree of cultivation, that it may be in every respect an able ministry, qualified for every department of service and duty. And while pursuing this, we would never forget that the gospel of Christ is pre-eminently a moral remedy for moral defects; that these are universal; that learning is not required to amend them; that without it, the gospel, under the powerful demonstration of the Spirit, can rouse and speak to the universal heart of humanity, with its plainest statements awaken the torpid conscience, and bid the dead to live. It were an evil day for the church and the world, were the baptist denomination ever to relinquish this testimony, or to confide the deposit of faith, and its inculcation to the hands of unsanctified learning.

From this same principle proceeds another eminent feature of the Reformation, the affirmation of the right of private judgment, and its co-relative liberty of conscience. If God be the teacher, who shall interfere with the duty, and therefore the right of resorting to his instruction, or repress the utterance and practice of that which He has taught? But who does not know that while exercising these privileges to the utmost for themselves, the reformers of every name and sect denied their enjoyment to all who differed from them? I have no need, brethren, to recur at length to the annals of history in proof of this. You know the long and sanguinary struggle the baptist denomination has had to pass through ere it achieved, by God's

blessing, that liberty it now enjoys. You know how that for many long years the baptist stood the alone advocate of free, full, and impartial liberty for every man to worship God as God shall teach him. It is our privilege to-day to meet in quietude and peace, with our fellowship unbroken by the rude irruption of military bands, or robbed of its teachers by the stealthy familiars of the inquisition's power, in the just and rightful exercise of a holy liberty of thought and speech—a liberty for which our spiritual and, in some cases, our personal ancestors passed through 'great tribulation.' The church they watered with their tears and blood might well be called the 'Church of the Cross;' for heavily has the cross burdened its steps until now. And while we rejoice in the freedom we inherit, while we thank God, and offer our oblations of praise to the Redeemer for his exceeding mercy, let not our gratitude be unmindful of the wide progress these principles of truth and liberty have made among the noble of the earth; and more than all, let it be to us a source of unalloyed thankfulness that Christian brethren of other protestant denominations, the Anglican, the Presbyterian, the Independent, wiser than the formal creeds to which they yet adhere, have all learnt the divine lesson of tolerance and charity, and now fraternize with us in spreading on every side the gospel of good-will to men, and in the maintainance of those blessed principles which once they united to destroy.

One other point remains to be briefly noticed. The supreme theological authority of holy scripture involves the rejection of articles and creeds as tests of belief. It seems to me self-evident, that however correctly a given creed or confession, may embody the truths of scripture, since it can be regarded as nothing more than a human production, it cannot with reason be held as authoritative in the decision of controversies of faith.

Even if we suppose that consequences may be drawn with absolute logical accuracy from the holy text, and approach as far as may be to the certainty of mathematical demonstration, yet, as still owing their statement and form to the human intellect, they must be treated as fallible. The text of scripture can be the only infallible authority; that is the law, all else is comment. To prefer the comment to the text, in cases of appeal, is to set aside the law, and practically to annul its authority. There appears, however, some propriety in the use of creeds and confessions, as compendious affirmations, or apologetic statements, of the things 'most surely believed' among the members of a church. But in this case they hold a very different position to the former. Having no pretension to authority, they are not regarded as possessing any obligation. They at once give way before the advancing step of the supreme Judge, and herald his approach. Virtually every protestant sect in this country, baptists and independents excepted, undermines the fundamental principles of its protestantism, by substituting creeds and formularies or other documents, for the scripture, as the judge in matters of faith. Thus the church of England imposes on its adherents its articles and liturgy, as the only authentic standard of orthodoxy. Where disputes arise as to the meaning of these *credenda*, the appeal is not made to scripture. Legal and secular acumen is employed to eliminate from the forms themselves the true doctrine, assisted by such light as can be thrown on them from the writings of their framers, or those of the ancient church. In the last resort the supreme governing power in the realm decides. In no case is the appeal to the word of God.* So

in courts of Presbyterian judicature, the Westminster Confession and Catechism is the standard of decision, the criterion of judgment, the condemning or absolving law. While in the great body of Methodists, the expository notes and sermons of John Wesley are the ultimate reference, sustained by an unscriptural and irresponsible tribunal, whose regulations have all the force of canons—the power to bind and loose—though they be not the laws of the one lawgiver in the church, Christ Jesus.

Our testimony, then, brethren, on the fundamental principle of scripture authority is still required. Our denominational position on this topic is simple and decisive. We have still to maintain and advocate, in all meekness and charity, the great truth of the absolute dominion of scripture over faith and in the church of God. May God grant that in the future our testimony may be as clear and steadfast as in the past.

Most protestant confessions by their formularies are agreed as to the constituent elements of the christian church, that it consists of the aggregate of believers in Christ, whether existing in a militant state on earth, or triumphant in heaven. But by their union with the state, by the practice of infant baptism, which in effect recognizes children, and all the nation who are not excommunicated or who separate from them, irrespective of their character, as belonging to the visible church, the true ideal of a christian church, as set forth in their formularies is utterly destroyed. 'The church is the world, and the world is the church: and the church's laws wait for recognition and authority on the sovereign power of the land.'

The baptist view stands in broad and well-defined contrast to the practice of all other communities. We

* Cranmer, the author of the Articles, states in a letter to A'lasco, in 1548, that the Articles were framed for the very purpose 'that all posterity may have a rule [of

faith] to follow.' In this he followed the counsel of Melancthon. See Britton, on the Sacramental Articles, p. 19.

believe that Christ has on earth a spiritual kingdom, that is, a kingdom not distinguished by marks of worldly grandeur and power, but in opposition thereto. While recognizing that kingdom in its universality, as embracing in every age the redeemed from among men in every nation and clime, we affirm that each particular visible church should be a reflection of the general idea, a congregation of redeemed and faithful men, of saints, of believers, called and separated from the world by the word and spirit of God, baptized on a personal and sincere confession of faith in Christ, and united with each other in fraternal communion and fellowship in the grace of Christ Jesus. We hold further, that Christ Jesus is the only lawful governor and lawgiver in the church, with whose administration and laws no secular authority or power should interfere.* What therefore every confession, in harmony with scripture, affirmed the church to be, the baptists endeavoured to realize. They would make theory a fact, and embody, as far as human infirmity could be overcome, the ideal in the actual. They started from the principles of the reformers themselves to do that which they one and all inconsistently with their principles abandoned. Under every conceivable disadvantage, with the whole power of states and sovereigns against them, their views condemned as visionary, in the midst of mockery and reproach, contumely and scorn, with imprisonments and death meeting them at every turn, they persisted in the vocation to which they were called, sustained by the divine promise and the all-watchful provident care of the church's Lord. And the little one has become a thousand, and the small one a strong nation. The testimony they have borne has been blessed of God.

No inconsiderable countenance and

support have been received during the last two centuries from the like efforts of the Independent churches of this country. It is not for me to attempt to reconcile our common views of the constituent elements of the church with their admission of infants to one of its privileges, or to decide for them the controversy now agitating their body on the principle on which this rite should be imparted. I rejoice in their advocacy of the church's purity and of its independence of secular control, and would only express the hope, that as on the nature and relations of the church of Christ they have been led to the adoption of similar views with ourselves, so, ere long, they may, by divine teaching be brought to the recognition of the truth on those few points on which we now differ.

As to the form or polity of the baptist churches our author says:— 'I will not detain you with many remarks on the form, the ecclesiastical organization, the church of Christ has assumed amongst us. Such as it is, it has been the result of the elemental law. As in all else, here too, the word of God is our teacher. We hold that the church's discipline as well as the church's faith, is to be derived from the church's Lord. Prelatic episcopacy, Presbyterianism, and Methodism regarded as an ecclesiastical organization, seem alike to us to be wanting in scripture authority. It is, however, worthy of remark that controversies on the forms of church polity have seldom agitated the baptists. Whether scripture contains a settled and complete form of polity they have scarcely thought it worth while to inquire. It was enough to adhere to the simple directions of the inspired word, ever careful not to lose in the pursuit of forms, or of uniformity, the spirit which can alone render any arrangement useful. Scripture has been found amply sufficient for every purpose of christian fellowship, to guide in the formation of the fold, in the gathering of the flock, the

* See Confession of 1646. Crosby, vol. i. App. p. 18.

maintenance of purity, and the enjoyment of the means of grace by which the spiritual man grows and attains maturity. Thus a general harmony of sentiment and practice has been found to prevail in all baptist churches—for they 'all walk by one rule of truth.*

I now turn to the last topic of discourse that will engage your attention—that of the respective views held by baptists and other protestant churches on the so-called sacraments.

The views of the great parties into which protestants are divided, on the meaning and use of the two positive institutions of christianity, have from the beginning differed fundamentally, and given rise to prolonged and bitter controversies. It is obvious, on a very cursory glance at the formularies and confessions of the different churches, that the doctrines of Rome have on this subject exercised a strange influence—that the protestant sects but very imperfectly freed themselves from notions of sacramental grace and efficacy, and the trammels of priestly power. The Lutheran churches under Luther's guidance, maintained with much fulness the original error of Rome. According to them,† God proffers in the sacraments, and communicates to the participant, invisible and heavenly blessings, through the external signs he has appointed. These external signs have secured to them by the promises of God an invisible divine thing, and, when rightly administered, effectually and really communicate the blessing to all believing communicants. Thus in baptism regeneration and remission of sins are infallibly given to the believing neophyte, while in the infant's heart is planted the germ of faith. In the Lord's supper, Christ in his living bodily personality, as the God-man, is present. His body and blood, after the consecration of the elements of

bread and wine, are actually existent on the altar, and received by the communicant, while in its reception the germ of the resurrection-life is imparted.

In respect to baptism, it is God that freely purges us from our sins in his Son's blood, and in Christ adopts us into his family, making with us a holy covenant, and enriching us with gifts of grace. 'All these things are sealed up unto us in baptism.' *Inwardly* these gifts and graces are wrought by the Holy Spirit; *outwardly*, they are sealed by water, and by it represented to the eye. The baptized become bound to fight in the christian warfare, and render all due obedience to the Lord's commands. Their covenant relation to God through their covenanted and elect parents, entitles infants to every privilege and blessing of the gospel, which are sealed unto them in the baptismal rite in virtue of their presumed election. In this view of baptism, the Calvinistic churches of this country substantially agree. A portion of the Independent body, however, following Dr. Halley,* deems the rite to be a mere symbol, a significant emblem of divine truth, a sacred sign of evangelical doctrine, illustrative of some important truths of the gospel, and to be administered indifferently to all, without respect to age, character, or condition.

As to the holy supper, the Calvinistic churches believe only in a spiritual presence of Christ in the sacrament. The enjoyment of blessing or grace is made dependent on the believer's faith; the body and blood of Christ are received only after a spiritual manner by the soul.

Nevertheless the rite seals the benefits of Christ's sacrifice to all believers, and is an assurance or pledge of their acceptance with God. In the practical carrying out of these views Calvinistic churches profess to baptize

*Ibid. p. 23.

† Guericke, pp. 431, 449, 453.

* On the Sacraments, p. 95.

the children of believers only—that is the children of professed christians, and receive all the baptized to the table of the Lord, presuming their baptism a sufficient guarantee, of genuine discipleship.

The Independent churches do not act on this broad principle. With the exception already alluded to, they for the most part admit to baptism the children of believers only, understanding thereby those who are sincere followers of Christ; but admission to the Lord's table is barred against all, even the baptized, who do not evince unequivocal signs of a true conversion to God. Thus the purity of their church-fellowship is maintained at the cost of consistency; for it is self-evident that if the baptized children of believers inherit all the blessings of the gospel covenant, it were inconsistent to exclude them from the enjoyment of any part of them. Either a sign is imparted which has no significance, or they are ejected from church privileges whom baptism has sealed as the covenant children of God.

The church of England belongs to neither of these parties. The sacraments are not, in its view, on the one hand mere barren signs of God's grace and goodness, but are effectual to work and to quicken, to strengthen and confirm faith in God: nor, on the other, do they become effectual to this end, unless worthily received and duly administered. Two parties, however, divide this church as to the mode in which the sacraments operate.

With none of these opinions do the baptists agree. Mere signs the sacraments cannot be, simply illustrative of important truth, since by baptism the convert is actually incorporated into the visible church of God; while by participation in the holy supper, he expresses his faith in the atoning sacrifice of the Lamb, and his fellowship with the family of the redeemed. Still less are these rites the channels of grace, of regeneration and forgiveness,

or seals and assurances of the believer's acceptance with God. I may be permitted to express the baptist views, of baptism for instance, in the words of an ancient confession:—'Sacred baptism is an outward, visible, and evangelical action, in which, following the precept of Christ, and the practice of the apostles, they who have heard the doctrine of the holy gospel, and have believed and willingly received it with a penitent heart, are baptized in water in the name of the Father, Son, and Holy Spirit.' Or in a yet later confession, that of 1646:†—'Baptism is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples, who upon profession of faith ought to be baptized, and after to partake of the Lord's supper.' As the answer of a good conscience, as the solemn confession of faith in Christ, and of adherence to his kingdom, baptism is an act of practical importance and value. A line of distinction is drawn between the kingdom of Christ and the kingdom of Satan. It is the boundary of the church visible, and the badge of christian discipleship. Yet baptism is not without an additional and symbolic meaning. Death to sin and to the world is imaged forth in the act of immersion, and a new and holy life entered upon, as the child of God emerges from the laver of regeneration. 'It is a sign,' says the latter confession just now quoted, 'of the interest the saints have in the death, burial, and resurrection of Christ, and that as certainly as the body is buried under water and risen again, so certainly shall the bodies of the saints be raised by the power of Christ in the day of resurrection to reign with Christ.'

But inasmuch as neither the initiatory rite, nor the symbol, can find their full meaning and realization in any but the truly regenerate, in them

* A. D. 1580. Guericke, p. 470.
 † Crosby, vol. i. App. p. 21

that believe, since baptism is expressive of a real transfer from Satan's kingdom to God's, and a symbol of that final redemption on which faith rests, and which hope anticipates, the rite itself must be limited in its application to those in whom these things are realized. Hence infants, who possess neither the ability to confess Christ, nor the power to comprehend the blessings of salvation, cannot be fit subjects of baptism; and in opposition to the whole of Christendom, the baptist churches refuse to perform what must in all such cases be an unmeaning ceremony.

Here, as in former instances, scripture is the guide of the baptist churches. On the institutions of the new covenant, the instructions of Christ, by whose blood it was ratified, are held to be paramount and alone. What cannot be proved by the New Testament they reject. They cleave to the simple and determinate language of holy writ. Sacramental grace, and federal privileges, appear to them to have no place in the rule of faith. And on the doctrine of the sacraments as on other points, they are compelled to bear their testimony against various perversions still upheld by protestant churches, as well as by the source of all these errors, the church of Rome itself.

In every stage of the Reformation this testimony was borne. Perspicacious men saw that in the absolute and theological authority of scripture, lay the sacramental and ecclesiastical views the baptists deduced from it. But the principle covered too large a field for the reformers, and they shrank back from pursuing the course to which God's word and providence summoned them. They stopped short in its application to the interpretation of scripture itself;—they hesitated to employ it in the ecclesiastical arrangements necessitated by their abandonment of Rome;—they feared for the ark of God if it were not upheld by human might; and the counsels of

earthly potentates were more regarded in the construction of the church fabric, its national extension and maintenance, than the might and wisdom of Him 'who is the blessed and only potentate, the King of kings, and Lord of lords.' And not only so, our sorrow at this departure from the principles the reformers had themselves announced, is deepened as we remember, that the secular arm on which they leaned was employed by them to repress every differing sentiment. It did not suffice to garb heavenly truth in ragged tatters of human device and construction. Everywhere the objector was met, in protestant as well as in Romish countries, with reproach and torture. The streams and dykes of Holland, the market places of broad Germany, the mountain lakes and dales of glorious Switzerland, together with the Smithfield of our own England, bear witness to the steadfast faith, the glowing and unwavering attachment to the truth as it is in Jesus, the ardent love for Christ, and devotion to his crown and covenant, of the myriads of martyred baptists, who for their testimony to the word of God, cheerfully, yea, joyously laid down their lives, 'not accepting deliverance.' But that testimony has borne rich fruit. Liberty, the free expression of thought and piety in their many forms, has been won. Numerous churches have arisen, are still rising, in which Christ is the only acknowledged head and lawgiver. Our modern legislation breathes the spirit of charity, tolerance, and peace; and the agitations which now rock every church around us, bid fair to place in a broad and unmistakable light the evils which must ever follow, which have so plentifully followed, every departure from the pure words of the divine testimony.

The kingdom of our Lord, though extended and extending, is not yet come: 'We see not all things yet put under him.' A mighty struggle is

evidently impending over us. Scripture, its inspired and absolute authority, the primary foundation of the christian faith, is being rudely questioned, and impatiently handled. The traditions of past ages have again emitted their miasmatic mists, like a noisome pestilence, to corrupt its holy truths. Infidelity, in bold yet covert forms, threatens to submerge all human hopes, and even the expectation of immortality, in a flood of spiritualism and transcendental philosophy, striking more or less openly at the historic fidelity of the records of truth, or making them to vanish away in imaginative myths. 'It is not unlikely,' said the sagacious Fuller, in 1796,* 'it is not unlikely, that almost all our religious controversies will soon be reduced to one, upon which the great body of men will divide. Is christianity true or false? Is there a God? Is there a heaven or a hell? or is it all fiction? Agitated by these important questions, the greater part of the inhabitants of Europe, and perhaps of America, including our posterity, may

* Works, p. 503.

rank either as real christians or as open infidels.' Yes, brethren, the time is at hand, if not already come. You are summoned by the providence of God to the defence of the Bible. It has ever been your endeavour to embody all your Lord's instructions in a practical and living form. You have found his word sufficient for every purpose of religious and ecclesiastical life, and by it you are prepared to stand. And should another flood of tribulation again overwhelm the churches of God you scripturally guide and teach,—should our principles again undergo the fiery trial, doubtless now as in all past ages, many amongst us will be counted worthy to testify with their blood to the pure word of our God, assured that, in the beautiful and striking language of Hubmaier, who in 1528, at Vienna, laid down his life at the stake:—'DIVINE TRUTH IS IMMORTAL: IT MAY, PERHAPS FOR LONG, BE BOUND, SCOURGED, CROWNED, CRUCIFIED, AND FOR A SEASON BE ENTOMBED IN THE GRAVE; BUT ON THE THIRD DAY IT SHALL RISE AGAIN VICTORIOUS, AND RULE AND TRIUMPH FOR EVER.'

UNLOVELY SIGHTS.

NATURE is beautiful and lovely: yet sometimes an unlovely spot or two will present themselves in her wide-spread landscape which one could have wished had never existed. But it is not to unlovely sights in nature that we would direct attention, but to those existing in the garden of the Lord. And one to me exceedingly unlovely is the empty seats of the members of the church on the morning of the Lord's-Day. Now every christian ought to be devoutly thankful to the Almighty that he has appointed a Sabbath, a day of sacred rest and hallowed enjoyment. And there can be no doubt in its appointment he intended the whole of it, and not a part merely, should be regarded. It

is on this day that God pays the most endearing visits to his people, 'and to such as keep my Sabbaths and choose the things that please me, saith the Lord, will I give a name and a place in my house better than that of sons and daughters.'

Every christian will admit that the morning of the Sabbath is the best time for hearing, and discharging the duties of the sanctuary. Body and mind have been refreshed with the rest of the night, and the mind in consequence is better prepared, under the divine blessing, to receive the seed of the word. Released from the all-absorbing cares of the world the christian appears in the house of his God breathing the fresh morning air of the day of rest.

How welcome is the sight, the service, the sound of the well known voice of his pastor, the praises of God, the accents of public prayer, the manifestations of the Redeemer's presence,—these warm the mind with the spirit of elevated devotion; the frame of the heart is softened and calmed by genuine humility, with reverence and godly fear. Then the harp is in tune; every string is raised to its proper pitch; the whole is in sweet harmony; the invisible hand of the spirit of the Lord strikes the chords, and joy and praise resound to his honour and glory; and the glad spirit exclaims,—

'Sweet Sabbath of rest—sweet prelude of heaven!
While on wings of devotion I rise,
May the joys I now feel, as an antepast given,
Prepare my blest soul for the skies.

The christian is imperatively bound to keep the whole of the Sabbath, and not a part of it only. As no man can be considered a keeper of the law who merely regards half of it, so neither can he be considered a keeper of the Sabbath who disregards the morning service, and thus divides the day between God and mammon. The practice of some families of rising systematically late on the Sabbath morning is poor evidence that they find in its sacred hours any thing of delight. What will such persons think on a death bed who neglect morning worship in the house of the Lord, merely from a habit of laziness in rising? May we not to this

slothful principle trace a large portion of that deadness of soul, and of those unhappy fallings away of professors, which are not more hurtful to themselves than they are distressing to the church of God?

We would say to every christian in health, rise early on the Lord's-Day. A lazy, sluggish professor, who can satisfy himself with consuming the best part of the morning in bed, is but ill prepared for the worship of Jehovah's courts. How such persons intend to answer for their conduct before the bar of God we know not. The voice of reproof sounds loudly on every hand to such. The conduct of the wicked, who can rise early at any time to unite in a party of pleasure, or attend a village wake or fair,—the conduct of heathens who are waiting the rising of the sun, in order to pay their earliest adorations to him as soon as he appears, is surely a sufficient reproof to such members of churches. O then, as the christian professes to call the Sabbath a delight, let him anticipate it and prepare for it as it approaches; let him welcome it when it arrives; let him be anxious to go through its valuable ordinances in close communion with God.

'In holy duties let the day
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end.'

S. WIGG.

STOLEN MOMENTS AT THE LYRE.

BY THOMAS GOADBY.

No. I.—BEAUTY AND MERCY.

Heaven's fleecy clouds are ever beautiful;—
The morn awakes, unfolds her dewy wings,
Rises in golden glory o'er our earth,
Scatters around a shower of living light,
Circling with sunny wreaths the mountain-tops,
And, as they watch around the amber east,
They catch the shining sheen upon their breasts,
Which spreads and deepens there, till one bright blush,
Like the first love-blush on a maiden's cheek,
Reddens each cloud with fresh and rosy beauty.
The sun ascends—upon the lofty heights
Of noon enthroned, his hot white-glowing fire
Flashes, like orb'd lightning through the heavens,
And every cloudlet in the deep blue sky

Floats like an angel-island bright and fair
 Where disembodied spirits bask in bliss.
 Evening comes on at length solemn and sad,
 And a long train of snowy-bosomed clouds
 Crowds round the sacred death-bed of the sun
 To share his parting blessing ; and he sheds
 On them his latest, richest, holiest beams,
 And fades away, leaving the skies to mourn.
 Then the night-haunting moon glides gently forth
 Like the sun's ghost, clothed in a cold white shroud,
 And every cloud about her radiant path
 Trembles with deathlike, pale, unearthly beauty.
 Beautiful ever are the fleecy clouds !

Ye ever-changing ever-lovely forms,
 Hath God decreed that you shall be to man
 Revealers only of the beautiful ?
 Have ye no other mission to fulfil ?
 Come ye not on your earth-encircling course,
 In graceful fairy-footed noiselessness,
 Bearing some other burden from our God ?
 Are ye not, too, his messengers of mercy ?
 When our wide earth is parched with feverish thirst,
 Pour ye not forth from your fair breasts a stream
 Of cooling freshness, to revive and cheer
 The face of nature, and the heart of man ?
 And when the sun's hot beams dart down upon us,
 Do ye not then come, like the wide out-spread
 And snowy wings of earth's kind guardian angel,
 To shield those fiery, piercing arrows from us,
 And yield us a refreshing shade, even as
 A great rock's shadow in a weary land* ?
 And does not God fling over you his bow
 Of mercy —pledge of love to all the world ?
 Even so. And thus our good and gracious God
 Joins ever in most sweet and hallowed bonds
 Beauty and Mercy ; and these sacred sisters,
 Twin-born of love, shall yet evangel earth,
 Winning all hearts to righteousness and truth.
 God's spirit moved the "holy men" to sing
 Their gospel-song in sweet enchanting strains.
 The rich pearl-precious pages of His word,
 Which speak of mercy to a death-doomed world,
 Which point mankind up to the cross of Christ,
 And thence to heaven's high hills of endless bliss,
 Glow everywhere with beauty's deathless hue ;
 Beauty and Mercy kiss each other there.

Let us then love the word and works of God :
 Slight not his offered mercy, nor despise
 Lessons of beauty which are taught to us
 In every cloud that wings the still blue air ;
 In every ray of light from sun or star,
 In every leaf and flower, and stream and hill ;
 In every page of God's most holy word,
 To gladden and to purify the soul.

* Isaiah xxxii, 2.

LITERARY AND SCIENTIFIC SELECTIONS.

CAPACITY OF THE EARTH FOR POPULATION.

THE advocates of war have heretofore argued its necessity as a means of preventing an excessive multiplication of mankind. Still it is gravely objected by some to the cause of peace, that it would if completely successful, come ere long to find the world with a population so dense and superabundant as to occasion a greater amount of suffering than has ordinarily resulted from the ravages of the sword. Such an objection may seem to most of our readers unworthy of notice; but it has been urged by so many men of eminent ability and learning as to justify, if not demand, a passing refutation. The subject opens a wide range of discussion concerning the laws of population, or the principles which regulate its increase or diminution; but, without entering at all upon this inquiry, we shall avail ourselves chiefly of some facts collected by a distinguished author, to illustrate the almost illimitable capacity of the earth for the support of population.

The most populous country on the globe has never *approached* the limits assigned by nature to the increase of mankind, or the capacity of the soil for their comfortable support. No country has ever been more populous in proportion to its extent than Ireland; and certainly there is none now in existence to be compared with its density. Its population averages 2,545 to the square marine league. Now Ireland contains 12,000,000 arable acres, and 9,000,000 of wastes capable of agricultural improvement, besides 2,416,000 of mountain pasture. Mr. Newerham, a good authority, calculates, that an acre of potatoes will produce an average of 22,960 pounds of solid nourishment, and that a person is well fed with six pounds of potatoes in a day. Each person, then, will consume 2,180 pounds in a year, and an acre will yield food sufficient for ten persons. Supposing, therefore, that only *one-third* of the arable acres *now* under cultivation were annually devoted to this crop, they would yield food

for 40,000,000—more than five times as many as Ireland now has, and still have *two-thirds* for fallows, or for the production of other kinds of sustenance for man and beast. Nor does this estimate include either the 2,416,000 acres of mountain pasture, or the 4,900,000 acres of wastes capable of cultivation; in all, 7,316,000 acres, making the entire surface of the island to contain nearly 20,000,000 acres, one half of which, if devoted to potatoes, might support a population of no less than 100,000,000!

Let us next look at England and Wales, both together not equal in extent to some of our single States. They contain 25,350,000 acres in tillage and meadow, besides 3,454,000 capable of improvement, and 3,256,000 of barren wastes. Mr. Young, the well known writer on English agriculture, estimates an acre of wheat to yield at an average one third of the solid nourishment derived from one of potatoes. Supposing then one third of these arable acres devoted to the staple food of the country, and two-thirds to the maintenance of animals, and the production of luxuries, it follows that, if the people should live generally on wheat, 25,000,000, and, if on potatoes, 75,000,000 could be maintained without encroaching on the very ample share of two-thirds, besides all the wastes, set apart for fallows, for luxuries, and the support of animals. This proceeds on the supposition, that the land shall produce annually three-quarters, or six bolls; a very low estimate, for, in the inferior climate of Scotland, eight or ten bolls are considered as no extraordinary crop. Nor would this vast addition increase the density of the population, according to the first view, beyond that on the margin of the lake of Zurich, where, with scarce an acre and a quarter to each individual, the comfort and well-being of the peasantry exceed that of any spot on the globe. If only one-half of the 32,000,000 acres in England and Wales were cultivated with potatoes, they would, according

to the calculation for Ireland, support a population of 160,000,000—more than ever bowed to the eagles of Imperial Rome, and some three-fourths as many as all the present inhabitants of Europe!

China and Hindostan are generally brought forward as examples of population pressing on the means of subsistence; but a slight survey will prove that they are now very far from the limits of their capacity in this respect. In the peninsula of India there are 109,200 square marine leagues, and 101,000,000 inhabitants—only 925 to the square league; while the British Isles contain 2,120; considerably more than twice as many to the square league. In England and Wales there are 4,840 square marine leagues; and if they could maintain in ease and comfort 25,000,000 on wheat, and 75,000,000 on potatoes, it follows that India could support, on the former food, 500,000,000, and on the latter, 1,500,000,000! This, too, proceeds on the supposition, that two-thirds of the whole country, besides the share allotted to the support of man, is set apart for the maintenance of animals, or the production of luxuries, and that the soil of Hindostan will yield no more than that of Britain; both of which suppositions are greatly within the truth, since rice is the usual food of the natives, and double or triple crops can be obtained in a year. If devoted to potatoes, or any other crop that would maintain as large a number as potatoes can in Ireland, one half of the surface of India alone, might suffice for the support of no less than 6,000,000,000 souls—more than seven times as many as are now on the whole globe!

The superficial area of China, including Chinese Tartary, amounts to 463,000 square marine leagues, and would, if peopled as well as Great Britain, have a population of 971,000,000. If cultivated as the arable part of England might be, it would, on the supposition of only every third acre being devoted to wheat, and all the remainder to fallow, grass, and luxuries, maintain 2,300,000,000 people, and if cultivated with potatoes, or an equivalent crop, no less than 6,900,000,000.

The Ottoman Empire is about nine times as large as the British Isles, containing 825,000 square miles, while the

British Isles comprise only 91,000. The population, amounting in Europe to 11,240,000, is 470 to the square league; or Asia to 10,548,000, is 180 to the square league; and in Egypt to 3,000,000, is 1,800 to the square league in the cultivated districts on the Nile. If peopled as well as Britain, the whole empire would contain 170,000,000, instead of 25,000,000, and would, according to the foregoing calculations, raise from only one third of the soil, wheat enough for 400,000,000, and potatoes sufficient for 1,200,000,000!

North America contains 607,000 square marine leagues, and would, if peopled like the British Isles, have a population of 636,000,000. If 300,000 square leagues, less than half of its entire surface, were cultivated as England in the foregoing view might be, it would yield wheat enough for 4,500,000,000 souls, and potatoes sufficient for 13,500,000,000!

There seems hardly any limit to calculations of this sort. In South America there are 571,000 square marine leagues; and, if we suppose only 250,000 capable of cultivation, it would, if as densely peopled as the British Isles, contain 535,000,000 souls and would raise wheat sufficient for 1,250,000,000, and potatoes for 3,750,000,000! The Russian Empire, containing 616,000 square marine leagues, would if only one-half be supposed capable of cultivation, and peopled as Great Britain is, have a population of more than 600,000,000, and might, according to the foregoing calculations, raise food sufficient of one kind for 1,450,000,000, and of another for 4,350,000,000!

If these calculations seem overcharged from the fact, that so large a proportion of the globe is composed of mountains or deserts, we reply that in warm climates men find subsistence to a very high elevation in mountainous regions, which are often peopled more thickly than the plains. Switzerland, though almost entirely mountainous, and most of it unproductive, yet has a population of 1,175 to the square league, six times that of the Asiatic provinces of Turkey; and Italy, though filled for the most part by the Apennines, contains no less than 1,967 to the square league. In Peru a dense

population is frequently found in plains or valleys 10,000 feet above the level of the sea; and at this elevation a single valley contained in the time of the Incas 700,000 souls. We should also bear in mind that agriculture has never yet been carried in any part of the world to the highest point of attainable perfection; that in tropical climates even the coldest months are continually producing food for man; that the same space which will support two individuals on wheat, would, in southern climes feed fifty on banana; that in Ceylon a single tree will maintain whole families for successive generations, nor is it unusual to see the one hundred and fiftieth part of a cocoa tree sold as a separate property; that in Egypt vegetation goes on through the whole year; and even as far north as Palestine the soil which has borne two crops in summer yields another of barley in winter; that double crops are universal on the plains of Lombardy, while in the Campagna of Naples, a treble crop of vines, wheat, and Indian corn, annually reward the labours of the husbandman. It will also be borne in mind that none of the foregoing estimates include the vast resources of the ocean, which alone might suffice for the support of more than all the present population of the globe.

But we will bring these speculations to a close by glancing at the capacity of the whole earth for the sustenance of mankind. Its entire surface contains nearly 200,000,000 square miles; and, if we suppose only 60,000,000, or less than one third of the whole, to be dry land, and only one half of this, which is equivalent to 19,200,000,000 acres, to be cultivated with potatoes, or with some other crop equally productive of food for man, it would at this rate maintain in comfort the prodigious number of 192,000,000,000 souls! or two hundred and forty times as many as the present population of our globe!!

MARTYRS OF THE PRESS.

LET us not forget the great debt of gratitude which those of later days owe to the press. This debt has not been imposed by one great act, or one grand

and solemn occasion—but has been growing up day by day, and year by year, since the time when the Long Parliament showed the people what publicity for public proceedings would do for the common good. The very thought of those old times calls up a recollection of the good, and brave, and clever men who have been contributors to this great and excellent work. We call to mind the indefatigable Pym, with his pen that never tired, and his heart that no punishments could break; the republican, Lilburn, schooled under the rod of a tyrannic monarchy, yet ready to denounce a tyrannic and hollow commonwealth; the noble-souled Milton, with the genius of a poet, the patient endurance of a political martyr, and the strong and lofty mind of a republican statesman; the clever and ready Marchmont Needham, careless and irregular, perhaps in days of trouble and dissipation, but yet wielding, when at liberty to do so, a useful pen against an ancient tyranny, which the people were striving to cast off. And painful memories here force their way, for who can forget the wretched martyrs, Twin and others, who were made victims, when Charles II. turned the palace of Whitehall into a huge brothel, and employed the Chevalier L'Estrange to find out, and send to the goal and the gallows, the men who dared to sigh in type for the stern, crop-eared Commonwealth, which preceded a debauched and degraded restoration. Then again we recollect Tutchin, goaded by the brutality of Jefferies to a career of political pamphleteering, which gave many an opportunity of revenge upon the enemies who had inflicted mischief upon him. Next following in the list, came witty Swift; the ambitious Bolingbroke; the graceful and correct Addison; and the versatile Steele, and the rest who gave a polish and a perfection to writings on current topics for public prints which they had before needed, and the fruits of which we trace in our modern leading articles. Wilkes and Churchill, with all their vices, present themselves for a share of our esteem, and in a catalogue of newspaper worthies who could omit Sam Johnson, with his reports from the lobby; and Chatterton with his contributions that

failed to keep him in bread. A lord mayor beckons us from the tower to inform us that his incarceration gained one step in advance, whilst the eloquent Erskine pleads in Westminster hall; and the humbler hero, William Hone, calmly and manfully beards an intolerant judge at the Old Bailey. And so we come from name to name—human stepping stones as it were, through two centuries—here to our own time. As we approach the present day, the number of labourers in the field of the press becomes greater, and our gratitude has to be spread over a wider space. The germs of liberty planted under the shadow of the press in the earlier days of its existence, have scattered the elements of their multiplication on all sides, and these newer vitalities have been true to the ancient stock. Within the present century, whenever a great truth has demanded to be known, there has been found a man ready to put it into words, and a printer bold enough to put it into type. Whenever these truths have been found distastful or dangerous there has been no lack of lawyers to prosecute, and sometimes of juries to convict; as witness the number of victims offered up at the shrine of intolerance by George III., Castlereagh, and Eldon. Gaols have from time to time been filled, but still the ball rolls on, and liberty is the winner in the end.

THE IMMORTALITY OF THE SOUL.

TRANSLATED FROM FENELON'S 'ŒUVRES PHILOSOPHIQUES.'

THE discussion of this subject would be comparatively easy, if confined within its proper limits, and unconnected with everything foreign or extraneous.

1. It must be admitted, as an incontrovertible proof that the soul of man is not necessarily self-existent. There is only one being who exists of *himself*, who can never *cease* to exist, and who *gives* existence to all other beings. 'according to the good pleasure of his will.' Now, without any direct act, God might annihilate the human soul, for if he, only for a moment,

withheld his creating and sustaining power, any creature would sink into its original nothingness, as certainly as a stone held up by a person's hand would fall by its own weight if that hand were withdrawn. There is no question, then, that the soul might cease to exist, if *He willed it* on whom it is absolutely dependant.

2. But the proper inquiry is, whether the soul has inherently, or within itself, any natural causes, which must necessarily prove destructive of its existence in due time; or, whether it can be philosophically demonstrated that there exist in its nature no such causes. When we consider the real and absolute difference between the body and the soul, their union appears altogether astonishing; it is only by a reference to Almighty power that we can conceive how two natures, so utterly dissimilar, should coalesce, and co-operate—a body incapable of thinking, and a soul incapable of division, extension, figure, or of being invested with any *corporeal* properties. Ask any one of common sense if he can conceive of *thoughts* as being round or square, white or yellow, hot or cold, divisible into six parts, or into any other number, and instead of answering he would laugh at the question. Ask him if the *atoms* which compose his body are any of them wise or foolish, virtuous or vicious, if they love one another, or if those which are round or square excel others in intellect or knowledge—he cannot think you serious. But suppose, further, that these atoms, whatever may be their figure, should be refined or subtilized to the utmost, and ask him if there could ever have been a moment when they *began* to think, to know themselves and the various objects around them, to reflect and say, 'I believe this, or disbelieve that, I love one object, and hate another'—why, he would consider such questions as ridiculous and unworthy of a reply. Hence it appears that *corporeal* properties can never enter into the idea we form of *spirit*; nor any properties of a *thinking* being be appropriated to a material and *extended* being. Let us not wonder, then, that a union (which consists only in a kind of agreement or mutual relation

between the *thoughts* of the one, and the *movements* of the other) should cease, *without involving* the annihilation or non-existence of either; but rather that such different natures should dwell so long in a state of communion and co-operation.

3. As the sovereign will of God alone could *unite*, so, when he pleases he can *separate* them, not by annihilating the soul, but by setting it at a happy liberty, (like the incorporeal angels in heaven) to think and act in a separate state. But, in fact, the *body itself* cannot absolutely perish—not the least atom of it. In what we call death there is only a derangement of its organization — a dissolution of its parts; the machine is broken up, but nothing is lost. Philosophers are all agreed on this point, that throughout the universe the smallest—the most imperceptible atom does not cease to exist, however changed or decomposed; and why should the soul, the thinking, reasoning, noblest part of man?

4. So far from thinking that God *wills* the annihilation of the soul, it would be difficult to believe such an

improbability, even if *He declared* it who alone could; but let our adversaries point out any inspired or authentic declaration that God would, in this respect, act so contrary to his own universal law; till then, let them remain silent. *We produce* the book which bears all the marks of Divinity; and which God himself declares a truth, so reasonable and so probable, that though he could have deprived us of life eternal, he promises and bestows it. Is it not natural to suppose that He who places men in a state of probation for a few short years, and lets the wicked prosper for a time, while the righteous are despised and afflicted, should reserve punishments for the one and rewards for the other? Such is the doctrine of this divine book, and there is a wonderful conformity between the sacred oracles and our own conscious feelings and impressions. Everything agrees: true philosophy, Scripture declarations and promises, and the genuine sentiments of our own hearts, all, all join to confirm and establish this glorious truth!

SCRIPTURE ILLUSTRATIONS.

LOT'S WIFE.

'His wife looked back from behind him, and she became a pillar of salt.'—GENESIS xix. 26.'

It was to be expected that in such a narrative some reference would be made to Lot's Wife, and the pillar into which she was turned, and of which tradition has said so much in confirmation of the Sacred Scriptures. Now, it comes clearly out in the interesting narrative of the expedition, that there is in the locality, to this hour, a pillar of salt, which appears to have been the basis of the tradition. Of the origin of this pillar, of course, nothing can be affirmed with certainty. One thing only is beyond dispute—it is in the locality of the terrible visitation; it is, therefore, possible, abstractly considered, that the body of the unhappy woman might have been its basis, but for the circumstance that the pillar is upon a hill, while it appears from the

Scriptures that the hand of the Lord fell upon Lot's wife in the plain. Lieutenant Lynch describes the pillar as follows:—

'To our astonishment, we saw, on the eastern side of Usdum, one-third the distance from its north extreme, a lofty, round pillar, standing apparently detached from the general mass, at the head of a deep narrow and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud, encrusted with salt, and a short distance from the water covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is

one entire mass of crystalization. A prop or buttress connects it with the mountain behind, and the whole is covered with debris of a light stone-colour. Its peculiar shape is attributable to the action of the winter rains. The Arabs had told us, in vague terms, that there was to be found a pillar somewhere upon the shores of the sea; but their statements, in all other respects, had proved so unsatisfactory, that we could place no reliance on them.'

The pillar was sixty feet high, and forty feet in circumference. Another member of the expedition has given the world his views of the matter as follows:—

'We cannot suppose that Lot's wife was a person so large that her dimensions equalled that of the column. Many think that the stature of Lot's wife was equal to the pillar of salt which the Bible speaks of, let that pillar be whatever it may, and whatever its size. They will not probably credit that this is the pillar; their preconceived notions have much to do with the matter; and they would have everybody, Americans and Syrians alike, think she was at once transformed into a column of very fine grained, beautifully white salt, about five feet and a few inches in height, and in circumference that of a middle aged woman of the nineteenth century. Be that as it may, no two minds have, perhaps, formed exactly the same opinion on the matter who have not visited this spot. But here we are, around this immense column, and we find that it is really composed of rock-salt, one mass of crystalization. It is in the vicinity which is pointed out in the Bible in relation to the matter in question, and appears to be the only one of its kind here; and the Arabs of the district to [by] whom this pillar is pointed out as being that of Lot's wife, [must believe this to be] the identical pillar of salt to which the Bible has reference; the tradition having been handed down from each succeeding generation to their children, as the Americans will hand down to succeeding generations the tradition of Bunker's Hill Monument in Boston. My own opinion on the matter is, that Lot's wife having lingered behind, in dis-

obedience to God's express command, given in order to insure her safety, that, while so lingering she became overwhelmed in the descending fluid, and formed the model or foundation for this extraordinary column. If it be produced by common, by natural causes it is but right to suppose that others might be found of a similar description. One is scarcely able to abandon the idea that it stands here as a lasting memorial of God's punishing a most deliberate act of disobedience, committed at a time when he was about to show distinguishing regard for the very person.'

SAMSON AND THE PHILISTINES.

JUDGES XVI. 21—31.

AFTER the sacrifice there was, as usual, much feasting; amid the exhilaration produced by which there was a proposal to 'call for Samson that he may make us sport.' He was accordingly brought from the house used as a prison, and set in the enclosed area of the building, the roofs and galleries of which were thronged with men and women, seemingly those of the highest quality, for 'all the lords of the Philistines were there.' What 'sport' he was expected to make is not clear; but he did make it. Some think that he was merely there that he might be seen by this great assembly, and become the object of their mockeries and insults; but others conceive that he was required to exhibit some feats of strength for their amusement — of strength still great, though no longer supposed by them to be formidable. We do not see why both opinions may not be right, but that the last was in any case included, we incline to think from the consideration that in the East athletic sports and feats of strength in the area of the palace, form a conspicuous part of the entertainments at high festivals; and because it was evidently under the excuse of weariness, after he had 'made them sport,' that he desired to lean against the pillars, which supported the superstructure of the building upon that side of the area to which he had withdrawn for rest. Having thus secured possession of the two middle pillars on which chiefly the

house stood, Samson felt that the hour of great and terrible 'vengeance for his two eyes' was come. Holding them with his hands, he breathed a prayer to the Lord to help him but this once, and then with the cry, 'Let me die with the Philistines,' he bowed himself with all his might, the pillars gave way, and the house fell upon him and upon all the people—three thousand in number that were there. Thus, as the sacred historian remarks, 'The dead that he slew at his death were more than they which he slew in his life.'

Some difficulty has been felt in understanding how the whole building, and a large building, too, could be supposed to rest upon two pillars. But this is scarcely said; for that Samson took hold of the *two middle pillars*, implies that there were other pillars which contributed to the support of the building; though if the two middle ones, on which the others depended, or with which they were connected, gave way, the connection and dependence of the whole arrangement would be destroyed, and the other pillars would be unable to support the superstructure alone. As most of the explanations which have been offered—including, we must confess, some that we have given ourselves—overlook the fact that there were more pillars than the two—and the supposition that there were but two creates the difficulty—we might pause here, without providing for the stricter exigency. But it is not difficult to provide even for that. In very many Eastern buildings, the whole centre of the principal side of the enclosed area (towards which all parts of the general building front,) is made so to rest upon one or two pillars, that their removal would most certainly involve the downfall of that part; and from the connection of the parts, this would involve the overthrow of the whole range of building on that side at least. And if this be the obvious result in ordinary cases, much more certain would it be here, when the roof, and no doubt the galleries, if any, looking towards the court, were crowded with people, whose weight must have created so great a strain and pressure, that the withdrawal of any single prop must bring

the whole to the ground in an instant. If the reader examine the figures of Oriental buildings with a view to an explanation, he may not be able to find any one which meets, in all respects, his ideas of what sort of building that overthrown by Samson ought to be; but he will find many—not in other respects answering to his idea—which will abundantly satisfy the only point in question, how a building might be pulled down by the support of one or two pillars being withdrawn. For the rest under the change of religion, and in the absence of such festivities as were connected with paganism, such buildings—except royal palaces and mosques—as would accommodate three thousand persons on their roofs and galleries, are not found. Some think this was a temple; but although it is probable that the Philistines had temples, as we find such not very long after, when the ark of God was taken, we doubt if such festivals as these were celebrated in the temple courts, or that such multitudes assembled on their roofs; and we feel quite sure, that if Dagon and his temple had been included in the overthrow, a circumstance of so much importance would not have been passed unrecorded. It may have been a sort of palace, but scarcely a royal one, as the Philistines had no king, and the chief magistrate of the small separate state of Gaza was not likely to reside in any very extensive or magnificent palace. It is probable that it was a large building, in which public business was transacted, assemblies held, and feasts and games celebrated, constructed probably on the general plan of dwelling houses, but with special accommodation for spectators on the galleries and roofs. Even in the large structures framed for some of these purposes by the Romans, illustrations of the fact before us might be found. Pliny speaks of two theatres built at Rome by Caius Curio, which were large enough to contain the whole Roman people; but were so constructed as to depend each upon one hinge or pivot. (Hist. Nat. xxxvi. 15.) And in Tacitus we read of a destruction by the fall of an amphitheatre very similar to this occasioned by Samson. (Annals, vi. 62.)—*Kitto's Daily Bible Illustrations.*

THEOLOGICAL CABINET.

THE PRIESTISM OF THE ROMISH CHURCH.

In the Church of Rome, there is a direct, professed priesthood. The ecclesiastical hierarchy of Rome is a priestly hierarchy; and comprises the following orders. There is first the head of that hierarchy, the Pope; then that of Cardinals; then Archbishops; then that of Bishops; and then fifthly, the ordinary priests who officiate in the services of that so called church. This is the complex and perfect priesthood of the church of Rome. And, mark you, however antichristian, (and I pronounce it antichristian essentially; without a redeeming quality,) yet, mark you, it has the feature of consistency. As they profess to have a priesthood, of course, they profess to have sacrifices; for a priest is worth nothing if he has no sacrifice to offer, and therefore, if they are priests, a sacrifice must be procured. Well, in the Church of Rome, there is the sacrifice of the Mass. Again, they not only profess to have a sacrifice to present, but they also assume to themselves priestly power; they profess to have the power of absolution, of remitting sin. Now this is very proper indeed. If they are priests, they have a perfect right to claim that power. There is no use in their being priests unless they have the power of priestly absolution. And then as a priesthood, they have priestly titles and distinctions. They are entirely separate from the people. They are elevated to a high distinct place in the ecclesiastical hierarchy of the Romish church. Very proper; for if they are priests, they must be officially separate. In these three points, therefore, there is the element of consistency in the Church of Rome. In the first place, they have sacrifices to offer; then, they give absolution; and lastly, they are an official distinct class from the people, they possess ecclesiastical dignity, distinction, and power. Then, in addition to all this, they profess to have power to bless the people; and if they are priests, they have that

power beyond disputation. Then, they profess to exercise the influence of intercession, and if they are priests, their intercession is valid, for the intercession of all priests in all ages has been valid, and their intercession must be of the greatest possible worth. Then besides that, they can retain or remit sin as they please. Because, mark you, this is the great essential of the Romish church, that however humbled, abased, repentant, contrite, and reformed a sinner may be, yet he cannot be saved without priestly interference. He may be truly contrite, and all this they tell you is very well, but he must have priestly absolution. Whatever comes to him as a penitent, must come through priestly hands, and flow through priestly lips. It is highly proper if they are priests that they should have such power; and therefore the Church of Rome is consistent with itself in all these points.

Well, more than all this, as they profess to possess such a power, the Romish priests must have perfect access to the minds of those over whom they minister; because by the priests of old the people were counselled in perplexity and doubt: the Urim and Thummim was consulted, and the Divine answer given. Now it is perfectly right that the people should confess their sins, explain to the priests their motives and purposes, and make known to him their minds. If a man has a priest, he should not only pay for him, but he should allow him access to his heart, and give him the keys of his conscience. It is no use having a priest without this; and therefore, the priests of the Church of Rome are very consistent, for they demand that entire confidence and trust shall be placed in their hands.

Then, besides this, the priest must also have supreme power, for he must stand between God and the person. He must have supreme authority over the understandings, the judgments, and the consciences of those to whom he ministers. You know, that of old, God communicated His will through priests; He made known his mind, and revealed what Israel should do, and the people

* From 'Sabbath Evening Discourses on the Various Forms of Religion.' Just Published. By Dr. Burns.

listened and obeyed. And now, wherever there is a priesthood, there must be an assumption of the same kind. The individual who can prove that he is a priest, one appointed to stand between God and souls, has a right to say to the person,—'Well, now you must allow me to think for you, you must allow me to teach you; what I say is truth; I am better informed than you are, and besides, I have God's authority to instruct you: you are the common people, and are therefore bound to listen to me; your understanding must be under my direction, and can only have just as much light as I think proper to pour into it; your judgment must be under my control, so that I may manage it as I please; for your conscience must submit to my domination.' It is no use having a priest and a conscience too; for the conscience must go into the hands of the priest, or he is of very little use; and, therefore, the priest must have perfect power over the understanding, the judgment, and the conscience. Do you not therefore see how true is the title of our subject, for this is a religion by *proxy*. It is doing the thing through the medium of another; it is committing religion into the hands of a man, and asking him to think for us, to pray for us, to bless us. And wherever there is a priesthood, all the mental and moral concerns of the people must be placed in the hands of the priesthood, or I aver on the grounds of common consistency, it is no use having a priest at all.

Need I say in the last place, that if people have priests, they must *pay* for them. The worldly professor of my text had a priest, and engaged him for so much, saying, 'Dwell with me; and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals.' Well, now the Romish church is just one piece of symmetry in this matter; for the Romish church insists on having her priesthood paid, and therefore all sorts of ceremonies are invented, and all sorts of prices attached to these ceremonies, that the priests may be paid. You must pay for priestly influence. If you confess your sins to the priest, and if he forgives you, you cannot neglect to pay him for being the medium of procuring you that forgiveness.

Well, we have endeavoured to show you in this rapid manner how we have in the Church of Rome a complete system of priestly influence. We have the mass-house; all the priestly vestments, all the splendid apparel, all the pompous festivities, arrangements and scenes; all the decorations, all the rites, all the sacrifices, all the incense, all the services of a priesthood; and we have them in undiluted, unmodified pomp and dignity. And, therefore, if christianity must have a priesthood, the Church of Rome supplies it to the very letter. She has a most magnificent and imposing priesthood, and if I wanted a priesthood, I would go to the Church of Rome for it.

Now, you will just observe here also, how in the Church of Rome, the priestly influence not only extends and communicates benefits to its subjects in this life, but how it throws its priestly benediction over the dark regions of death, and introduces its willing and submissive subjects into the regions of eternal life. For instance, it must be the priestly act to administer the ordinance of extreme unction to those who are hopelessly sick, by which the five senses of the person are all anointed with oil and other things, and certain ceremonies performed on the body. In connection with this extreme unction there is imparted to the person an entire fitness for the future state. Hence I suppose you have heard of infidels, as in the case of Voltaire, who, when he found his infidelity could not support him in his dying moments, wished to have access to a priest; and the man who scoffed at religion all his life, now endeavours to float into heaven by priestly power and priestly influence. So you find a poor man who is likely to die sends for the priest, and commits all his interests into his hands. It is not piety or religion that makes him do so. He calls the priest to do the priestly work, *i.e.* to prepare his soul for the future world, and the priest professedly does it, and by the ordinance of extreme unction makes the man ready to die. And in this great city, this christian city as it is called, there are hundreds and thousands of souls hoodwinked and cursed by the influence of an anti-christian priesthood, who teach poor dying wretches that by these absurd mummeries they prepare their souls to pass safely through the dark valley of death. There is nothing

more monstrous in paganism; there is nothing more vile in all the systems of Heathen idolatry. It is a system which grossly dishonours God—a system that prostrates the human mind, and annihilates human responsibility,—it is altogether a religion by proxy.

So much, then, for the priesthood, the pompous, the antichristian priesthood of Rome. Yet, after all, as I have said to you, it has this recommendation, it is consistent with itself.

SERIOUS THOUGHTS.

For many years I heard the words sin, temptation, suffering, death, heaven and hell, without realizing my personal connection with them. But now, since the divine Spirit has taught me partially, and I have begun to enter into the spiritual kingdom, the deep and solemn meaning of these words is beginning to unfold itself. I am conscious of a law in the flesh, that is constantly warring with the higher and more authoritative law of the mind. One voice within me is constantly calling me downward, while another is inviting me upward. I am sometimes tempted to yield to the voice that comes from below; and then the lightnings and thunderings that are waked up within me, God only knows how terrific they are. I at once see my nakedness, and cry from the depths of my heart. God clothe me! protect me! smile upon me! save me! Jesus! I cast myself upon thee. And then a voice comes from above, saying, '*Be of good cheer*;' and I am secure again.

In regard to death: I sometimes put my finger on my pulse, and count its rapid beatings. As it beats on, I feel a gloomy melancholy creeping over my heart. My mind runs forward and anticipates the last stroke. I feel that I am a dying man. I go out and come in; I have much pleasant intercourse with my family and friends; oftentimes, the richest strains of music fall upon my ear; I retire to rest, and I wake up again; but still, I feel I am a dying man. I try to familiarize my mind with death. I fancy the hour come, the coffin ready, and myself clad in the shroud, and my friends weeping over me as they bear me to the grave. But after all my attempts at this kind of familiarity, I must confess, I don't succeed well. The

thought of death comes over me still, as a strange, mysterious, terrible fact, which can't well be avoided. Jesus, however, comes to my relief in this extremity, and whispers in my ear, 'If ye die, ye shall live again.' Oh, how that soft whisper cheers my aching heart! Through the belief of the precious truth it embodies, I feel far better prepared for the last conflict, and am persuaded that if he will only stand by my bedside when the death sweat breaks upon my brow, and whisper it in my ear, then I shall shout Victory! victory!

I shall *live again!* I shall live again! Yes, the *I* that now writes, that often laughs and weeps, and that is now on the march to the grave, with millions of others, shall live again. The grave shall not hold me. I shall pass through its portals into another world. What a birth shall that be when I emerge from the darkness of time and the grave, into the blazing light of eternity! Into what new relations shall I suddenly be brought, and with what extraordinary objects will my mind be encircled? clothed with the spotless robe of evangelical virtue, I will mount up into holy affinity and sympathy with God; or, benighted amidst the dark and turbulent passions of sin, I shall be repulsed by the holiness of God, and sink down beneath a tremendous burden. Ah! my soul! my soul! however others may laugh and mock at it, existence is to me a solemn fact. The towering altitudes of celestial glory that rise up before me, and the broad lake of fire that stretches out beneath, force the conviction upon me, that my existence carries much meaning within it. What it comprehends, I do not, now, profess fully to understand; but, through the mercy of God, I shall know hereafter.

THE SPIRIT OF PRAYER.

1. It includes a vivid perception of the value of the objects for which we pray. All the earnestness of acceptable prayer results from a firm belief and vivid perception of the truths of the Bible; and one of the main reasons why we do not pray more earnestly, is, because we do not call up clearly before our mind's eye the reasons why we should be earnest.

2. God's truth is the spirit of *holy*

desire. The desire may indeed differ in intensity; in one instance, faint and feeble; in another, rising in agony; but is never utterly wanting in the spirit of prayer. It is also holy desire. Men have ten thousand desires which are not fit to be expressed in prayer, which are only fit to be at once crushed. But it is holy desire, desire which originates in holy affections, desire for holy blessings, which finds acceptance with God.

3. It is the spirit of dependence. Prayer is the natural expression and acknowledgement of our dependence on God. The heart is impressed with this truth, and leans on God as its sole support—feeling, and *glad to feel*, that there is no other being in the universe that can gratify its desires—feeling, and *glad to feel* that God must save or all is lost;—that God must bless or we are poor indeed.

4. It is the spirit of *humility*. If humility ever becomes man, it is when he, a sinful creature, approaches the Holy God—when he, at the foot of the scale of intelligence, addresses the God who is infinitely above the summit of created intellect.

5. It is the spirit of *faith*. The faith which belongs to the spirit of prayer is not a belief reasoned out by the human mind, that prayer must be very useful by its reflex influence, because the soul is naturally made better every time it asks sincerely for blessings, or has an interview with a being so great and so holy as God—but a belief founded upon the divine promise, ‘ask and ye shall receive.’ Relying on the word of God, it expects to receive blessings from God in consequence of asking for them, and leads men to come boldly to the throne of grace, not that the reactive influence of prayer may make them better, but that they may obtain mercy and find grace to help in time of need.

6. It is the spirit of *submission*. The suppliant prefers God’s will to his own. For all the blessings which lie within the limits of the promises of God he prays, feeling that he is asking according to the will of God, and that by asking, and that too with an importunity which never faints, he is truly and in the highest sense submissive to God. God’s promises declare his will. But there are other things proper for man to ask, yet not included within any specific promise, and here the spirit of submission has

a different manifestation. It says, ‘Not my will, but thine be done.’ The will of the weak, short-sighted, erring creature is thus absorbed in that of the omniscient and perfect Creator. Whatever may be the result, the wishes of the petitioner are gratified, for God’s will is done.

7. It is *persevering*. He in whose bosom it dwells will pray on, if he can find a promise to encourage him, till the desired blessing is given or death seals his lips in perpetual silence. Year after year he urges the same request. It is faintly whispered with his dying lips. He is persuaded that God only waits to be gracious. The discouragements may be great, but his desires, his faith, the divine promises are greater.

Such is the spirit of prayer. It is that which gives life to prayer—those inward dispositions from which prayer must proceed, and which must animate it. For as the body without the soul is dead, so prayer without its spirit is dead likewise.

TRUST IN GOD.

O Lord of hosts, blessed is the man that trusteth in Thee.—Psa. lxxxiv. 12.

THIS is true. All who try it find it so. It cannot, indeed, be otherwise; and this for various reasons. The very act of trusting in God is blessedness. There is pleasure in it of the highest kind: no feverish rapture, which must be succeeded by lassitude, as is the case with many of our pleasures, even with some that are valuable: this is a resting of the whole soul upon God, which imparts to it, in a measure, the firmness of almighty strength.

But all description is in vain for those who have not had the advantage of experience. Every image falls immeasurably below the reality. Look at the mariner just now safe in port after days of tossing upon the tempestuous sea. His emotions are a dull picture of the blessedness that comes in the very act of trusting in God. Or enter the soul of one who has been for months harassed in the adjustment of extensive mercantile affairs, constantly in fear that he may find himself a ruined man, but now discovers that he is safe in the possession of a competent estate. Here again is a fraction of the conscious felicity of one that relies upon the Almighty for all needed help.

This latter expression suggests a signal advantage of this trust—it comprehends all our necessities. We trust our physician for medical advice, the courts for the redress of our wrongs, our government for protection from foreign foes: but we can look to no created agency for every kind of help. This we can expect from God only. How much, too is implied in this! How great the variety of our wants! Many of them too, infinitely more important than those to which any assistance from our fellow-creatures may be applied. How inexpressibly great is our need of salvation from sin—our need of restoration to the purities and joys of heaven! Can it be that we shall ever attain this? There is a joy unspeakable in the very thought. But this indispensable help it is the favourite work of divine mercy to grant. For this more than all beside, or rather as involving all else, we are required to put our trust in God. Not to do so is the greatest sin we can possibly commit. Christ himself taught expressly: 'This is the work of God, that ye believe in him whom he hath sent'; and of this belief it is said: 'Receiving the end of your faith, even the salvation of your souls.' It is the chief requirement of our heavenly Father that we should be perfectly and unchangeably blessed. O how blind and

stupid we are to go about mourning and repining, because some of this world's good is denied us, when heaven itself is not merely set open but we are commanded to enter; and present good, perhaps, is in some degree taken away in the very act of compelling us to choose wisely, when if left to ourselves we should play the part of fools; and that too in a case where our ill-directed steps could never be retraced!

The sceptic Hume has remarked: 'A propensity to hope and joy is real riches; one to fear and sorrow is real poverty.' If this is true the christian knows a 'way of wealth' independent of the times, a way to escape poverty, which the many do not dream of. Our trust necessarily supports the highest forms of hope—it furnishes immediate joy such 'as the world can neither give nor take away.' Fear in all its grievous forms it quite destroys—and sorrow it swallows up in the thought of Christ, that 'he hath borne our griefs and carried our sorrows.' Poverty is at an end with the christian for we are assured, 'All things are yours.' Ours they are if followers of Christ, by a title more real, and in a way more productive, than any possession which men are wont to call their own. True then is it: 'O Lord of hosts, blessed is the man that trusteth in thee.'

FAMILY CIRCLE.

THE SLAVERY OF SIN—HOW TO BE FREE

SATAN has those within his grasp whom we might be inclined to set up as the very patterns of moral perfection, as well as those who constitute the outcasts of society. The young and old, the rich and the poor, the amiable and the cruel, the learned and the ignorant, are found amongst his numerous dupes. Many of those who have had a profound regard for religion and its ordinances, who were so wise as to be able to take the number of the stars, who were high in rank and in the estimation of their fellow-men, and who have even grown grey in the service of what the world calls virtue, will at last have their places amongst the devil and his angels.

Every condemned sinner is a slave of Satan, but he is so by the exercise of his freedom of will; hence the justice of a future punishment.

We are told, however, also of a sin destroyer. 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?' Ah! it is Jesus. Harken to his sweet response—'I that speak in righteousness, mighty to save!' Are you willing now to become fugitives from the slavery of sin, by fleeing to the righteousness of Jesus? He is the great spiritual abolitionist. He is so devoted to your interests as not only to have 'sweat great drops of blood falling down to the ground,' but he has also 'poured out his soul unto death,' and by

so doing he has exposed to men and angels the fallacy of Satan's statements. Examine what he has said in the light of Jesus' sufferings and death, and then judge who is most worthy of credit. Remember, also, that 'he that committeth sin is of the devil,' for the devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil.' As 'slaves cannot breathe in England,' so condemned sinners cannot breathe beneath the atonement of Jesus.

'He is a freeman whom the truth makes free,
And all are slaves beside.'

Satan is peculiarly busy with the young. He tells them manifest untruths. He strews their path with flowers. He seeks to cheat them out of youth. When Jesus says to them, 'Come unto me all ye that labour and are heavy laden, and I will give you rest,' he says to them, 'Time enough yet.' He does not generally tell them that Jesus is a bad man, and that what he says is false. He merely wishes them, at present, to enjoy the world, and then they can think about their souls at 'a more convenient season.'

Will you still allow yourselves to be outwitted by Satan when the path of duty is so plain? Know this, that 'as by one man's disobedience, many were made sinners,' so, by the obedience of one, shall many be made righteous;' and in the paraphrased language of the same Apostle to Titus, let all of you join in heartfelt gratitude to God, in singing—

'How wretched was our former state,
When slaves to sin and Satan' sway
With hearts disordered and impure
O'erwhelmed in sin we lay!

But, O my soul for ever praise—
For ever love his name?
Who turned thee from the fatal paths
Of folly, sin, and shame.'

THE THRASHER'S DEFINITION OF TRUTH.

'WALKING in the country,' says the Rev. W. Jay of Bath, 'I went into a barn, where I found a thrasher at his work. I addressed him in the words of Solomon, "My friend, in all labour there is profit!" But what was my surprise when, leaning on his flail, he answered and with energy, "No, Sir; that is the

truth, but there is one exception to it: I have long laboured in the service of sin, but I got no profit by my labour!" "Then," answered I, "you know somewhat of the apostle's meaning when he asked, *What fruit had ye in those things whereof ye are now ashamed?*" "Thank God," he replied, "I do; and I also know, that now being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."—*Wilson's Scripture Doctrines Illustrated.*

WATTS' 'CRADLE BALLAD.'

I CANNOT refrain from going back to the infant songs of Dr. Watts. The instrument which he there employed has hung untouched ever since. The hymns are still sung by our fireside; and among them all, there is one pre-eminent, which has the attestation of every heart—need I say it is his 'Cradle Hymn?' a simple lullaby, which first stole into public notice without his intention. It has obtained a celebrity not unlike that of famous ballads, and for some of the same reasons. The criticism which would despise it lacks the chief element of poetic discrimination, namely, a heart. It has stirred the source of tears in thousands who never knew that it was poetry, though they bore witness to its pathos by their tears. It is a barbarity to subject it to mutilation. I would as soon apply scissors to a violet. Which of the English ballads has a transition more full of the very inspiration of tenderness than that apostrophe—

'Soft, my child, I did not chide thee,
Though my song might sound too hard;
'Tis thy mother sits beside thee,
And her arms shall be thy guard.

Yet to read the shameful story,
How the Jews abused their king,
How they served the Lord of Glory,
Makes me angry while I sing.'

Nor could maternal affection ask a purer or more natural vehicle of prayer than the felicitous language of the closing stanza, which has flowed from the lips of the parents of most who read these lines:

'I could give ten thousand kisses,
Hoping what I most desire;
Not a mother's fondest wishes
Can to greater joys aspire!

If Fletcher of Saltoun was right in his noted adage, 'Let me make the ballads, and I care not who makes the laws,

Watts has done more by his 'Cradle Hymn' than successive chambers of legislation.—*Dr. Alexander.*

A PLEASING INCIDENT IN CHINA.

It was on a fine afternoon that I proposed to a newly arrived missionary to take a walk into the country. We had advanced about a quarter of a mile, when just as we were passing a garden, we were interrupted by a tall, gaunt Chinaman, who sprang over the hedge behind us, shouting after me, 'Teacher, Teacher!' I soon recognized him. He had been a servant to an excellent young man that resided in my family. I had taken little notice of him, save that he was pretty regular in his attendance at the chapel. Without allowing himself to take breath, he broke out, 'follow me, follow me; I am glad you are come. Here are several tens of men that have been waiting for your arrival, to hear about the religion of Jesus.' We followed him about three quarters of a mile; and as he went along, he made the country ring, exclaiming to the people at work in the fields on every side, 'The teacher is come, and he will tell us all about Jesus.' By and bye he brought us to a small colony of his countrymen, who had come from a distance and settled there, to get a livelihood by cultivating vegetables for the Hong Kong market. We sat down, and I endeavoured, as zealously as I could, to proclaim to them, that the Father had sent his Son to be the Saviour of the world. I found they had been made acquainted by their countryman with the great outlines of revealed religion, the unity of God, and the character of Christ. They professed to have thrown away their idols, and said they were anxious to receive instruction. After telling them to attend our worship on the Lord's day, we left them.—*Dr. Legge.*

THE WEAKER VESSEL VINDICATED

'Honour the wife as the weaker vessel.'—1 PETER iii. 7.

The word translated 'weaker' in this passage strictly means delicate, denoting

that comparatively the corporeal frame of the woman is not so strong as that of the man, and not that the brain or intellectual faculty of the former is naturally weaker than that of the latter. Judging from her creation, the abstruse metaphysician might prove to the satisfaction of some that the woman is greater than the man. God created him from the dust, while he formed woman from the rib of the former, or rather dust in its most refined form. The ribs are a bulwark fashioned to shield the vital organs from external evil seemingly that woman was formed to be the shield of the man, and not man to be the protection of woman. It is nevertheless a fact that the majority of families would be soon ruined without the salutary presence of the wife and daughters. God seems to support this argument. He called the man 'Adam,' which signifies merely red earth, while he entitled the woman 'Eve,' signifying life—Adam bearing the name of decaying body, while Eve bears that of the living soul! She is certainly the life or living soul of human society, for there would be no living without her presence. What the sun is to the globe, she is to man! What the presence of spring is to the reviving earth, she is to the rough nature of the opposite sex, tempering, refreshing and fructifying their faculties that they may bring forth buds, flowers and fruit, to the glory of God and benefit of man! Who is the most prudent in the hour of overwhelming joy? Who is the most persevering in the time of trying difficulties? Who is the most faithful when friends desert and fortune frowns—see, for instance, the females cheering and supporting the Saviour when on earth even to the cross of Calvary, and exhibiting the most courage in situations where the heart of man quails, and flight proves a weaker *internal* nature? In the majority of afflicting circumstances mentioned in the page of history and scripture, woman has shone pre-eminent in the exhibition of the highest virtues! As if to recover what she lost in the defalcation of Eve, she seems to be exhibiting and exercising the best energies of the soul for the best ends. See her as a wife, displaying the most tact and discretion saving more frequently through economy than the husband spends in his extravagances, thus keeping the family from perfect

failure until a better day arrives. Behold her influence over a social party. Like some guardian angel she treads the mazes of the scene; for, as in the case of an ancient goddess, everything is hallowed by her touch. No wonder that she is conventionally expelled from the tables of England when the wine appears, implying that something wrong is about happening in which she can have, from her superior nature, no sympathy! As well expect an angel fresh from heaven to share the boisterous and obscene jollity. No wonder that the greatest worthies of earth have acknow-

ledged that they owe the splendour of their abilities and glorious conduct and fame to the intellectual stamina and training of their mothers! It is not wonderful that in the age of chivalry, the mere smile of a lovely lady was sufficient to draw stalwart warriors together to fight for, and win her favour. The age of heroic chivalry will be succeeded by the moral chivalric age, when to win her smile and heart, combatants will war on a more glorious field, showing that, according to the civilization of man will be his proper appreciation of woman!

ASSURANCE OF LIFE AND PROPERTY.

THE present time, according to the general estimate, is a time when 'knowledge is running to and fro in the earth,' which fact, however, is more a condemnation than a benefit, unless wisdom is thereby increased. Clearly to see the right is knowledge, faithfully to do it is wisdom. The one should ever lead to the other, in temporal as well as spiritual things, if we would avoid the condemnation. 'If the light that is in thee be darkness, how great is that darkness!' We have been led to these remarks by reflecting on the advantages that prudent thoughtful people derive from the opportunities offered in the present day of ASSURING LIFE AND PROPERTY. The principal of association as a means of remedying the accidental vicissitudes of life has never been so fully understood and extensively acted on as in the present day. Its advantages in former times were restricted to the rich and influential, who alone understood the principle, and those who most needed such aid against contingences, were, by ignorance and thoughtlessness, prevented from availing themselves of so prudential a way of mitigating and remedying a calamity. Now, the increasing intelligence of the age, has so diffused a knowledge of the principles of life and property assurance that people of ordinary prudence have the means of shielding themselves:—and in consequence of numbers uniting with such precautionary plans, the rate of premium

and payment is brought within the means of the great masses of the industrial population.

We wish our readers to notice the advertisement on our cover, of the British Empire Mutual Fire Assurance Society. It will be seen that the advantages are considerable to persons assuring; and when we reflect on the total ruin that often arises in consequence of neglect of assuring against fire, surely no one with ordinary claims to forethought and prudence would be negligent in this particular.

The Fire Assurance Society to whose advertisement we wish to direct attention, is on the *mutual* principle—a plan hitherto restricted to Life Assurance only. All the profits arising are therefore shared among those who Assure.

A melancholy instance of the danger of delay in this matter is afforded by the burning down of Richmond chapel, which, unfortunately being uninsured has compelled the members and friends to depend on the aid of the charitable, necessarily obtained with trouble and much delay, in order to raise another place of worship. A fact that should ever be an admonition as far as public buildings are concerned. While the utter destitution arising from neglect of this in private and individual cases supplies an unanswerable argument in favour of prudence. The prudent man foreseeth the evil and hideth himself, the simple pass on and are punished.

LIENS COMPOSED FOR THE GREAT WESLEYAN REFORM MEETING.

Held in Exeter Hall, July 18th, 1851.

BY REV. DR. BURNS.

Rise! Friends of Christian Liberty! the noble watchword give;
Say, shall the free born principle within you, die or live?
Say, shall the priestly conclave rule, or shall the church go free?
Say, shall you bow as cringing serfs, or claim your liberty?

Rise! Friends of Christian Liberty! and let your banners wave;
Bend not to haughty priestly power, as the menial or the slave;
Be noble in your principles, professions too, and deeds,
And show the church, despoiled and rent, you are the champions she needs.

Rise! Friends of Christian Liberty! your sacred cause proclaim;
May hallowed zeal from heaven descend, and every heart inflame;
Stand forth and nobly conflict, with the holy and the free,
Until on all your towers shall wave the flag of victory.

Rise! Friends of Christian Liberty! with motives high and pure,
Faint not 'mid conflicts keen and fierce, but nobly still endure;
Let Martyrs and confessors, of ages past and gone,
Inspire with earnest constancy, till liberty is won.

Arise, then Friends of Liberty! arise, and break the chain,
And never let your sacred rights be trampled on again;
With weapons mighty and divine, beat down the priestly power,
And be the cry of each and all, "We are vassals now no more!"

Arise, then, Friends of Liberty! in prayer God's help invoke;
Rely on that Almighty power which brake the Egyptian yoke;
For God, the God of Israel, proclaims his people free,
Then Champions, on! the cause is yours, and yours the victory!

LUTHER AT THE DIET OF WORMS.

BY MRS. A. C. JUDSON.

Intrepid, god-like man. Behold him there
'Mid the assembly vast. Prince and kings
In all their royal dignity. The proud
And worldly-wise, and almost deified
Prelates and bishops, with the varied names
Of church ambassadors, intent to awe
The great disturber of their carnal joys,
And chain him at their feet.

Behold him there—

Meek, humble, patient, yet with loftiness,
Surpassing all around, even as the sun
In morning splendour shines above the stars!
He speaks in wisdom, and with mighty power,
And stands triumphant victor o'er his foes.

We see the Oak, that monarch of the wood,
Year after year battling the storms of heaven;
And tho', perchance, touch'd by the lightning still
Standing unmoved, we wonder and admire.
A noble ship goes forth upon the deep,
Surge after surge sweeps with a vengeance by.

And every sea threatens to overwhelm.
Yet on it moves, buffets the winds and waves,
Outrides the storm, comes safely into port
Amid the acclamations of a crowd.—
Praises are showered upon the conquerer's head—
To martial courage grateful honours given.
But, what are these, compared with such a scene
As we contemplate, when a child of earth
Undaunted stands amid the fiercest war
Of moral elements, yea, overcomes,
And 'more than conquers'—rises higher still,
And gains new strength with every victory?
And what was Luther's power? What was the rock
On which he stood, that seemed of adamant?
'Twas simple 'faith in God.' He had espoused
The cause of truth—eternal, holy truth;
And He, whose attributes are infinite,
Vouchsafed his blessing. 'Twas Omnipotence
That girt him round, and well might he defy
All earthly foes, ay, even the hosts of hell,
Oh glorious display! The power of faith—
So simple, yet sublime—that raises man
From a mere earth-worm to the exalted height
Of sonship to the Eternal—ONE WITH GOD.

REVIEW.

JOHN MILTON: *A Biography. Especially Designed to Exhibit the Ecclesiastical Principles of that Illustrious Man.* By CYRUS R. EDMONDS. *Albert Cockshaw, 41, Ludgate Hill.* 12mo. pp. 260.

Who has not read and admired the poetic works of John Milton? His 'Paradise Lost,' to say nothing of his minor poetic productions, is, as Dr. Johnson remarks, not 'the greatest of epic poems, only because it is not the first.' Much as the Iliad of Homer may have been admired, the subject of the blind poet of England leads the mind of the reader to far nobler themes, and is adapted to subserve far loftier and more useful ends than the immortal productions of the Grecian bard. Milton was a christian, a devout believer in the sacred oracles; and his profound devotion to the love of revealed truth, combined with his almost superhuman learning, and his high poetic inspirations, qualified him, beyond all other men, to produce a poem, which, while it is an honour to our language and our race, and will live in the hearts and the memories of the devout and contemplative in every age, is designed to 'justify the ways of God to men.'

Of Milton himself, and of his prose writings, it is remarkable how little is generally known. With the exception of the brief sketches of his life, frequently prefixed to his poetical works, and a few general traditions, the mass of those who delight in his 'Paradise Lost,' have read but little about him. His prose works are in the hands of but few, and many of those who do possess them, have been deterred from enriching their souls with their treasures, because of their bulk, their latinity, and some general prejudice against his extreme opinions, which has been industriously diffused by the party he ever opposed. Milton's peculiarities, however, were those which have now become popular among the true and earnest friends of religious and civil freedom; and his prose works, when carefully perused, will be found to be eminently adapted to meet

some of the leading controversies of the present day. In this respect they deserve to be carefully studied; and no one who becomes at all familiar with them, will feel that the labour he has bestowed upon them to attain this acquaintance has not been amply repaid.

On this account we are very thankful to the author of the present volume, which we do most cordially recommend to our readers. Mr. Edmonds, in this well-digested publication, tells us that it is his purpose, 'to present Milton afresh to the public as the champion of political, and especially of religious liberty; and while delineating the few incidents of his life, to present such passages from his prose writings, especially on ecclesiastical subjects, as may invite the attention of the public to the whole of those much neglected but immortalized productions.'

Mr. Edmonds has executed his task with great ability and judgment. In combination with as much notice of the events of the times as was necessary to enable the reader to understand the occasion of the different writings of this great man, he has given the chief incidents of his life, and an analyses of the various works which he produced: these being presented in their chronological order, and their most striking passages being given in Milton's own words, and sometimes at length, enable the reader to accompany him throughout his eventful career; and will cause him to have a better comprehension of Milton's character, sentiments, and course, and to cherish a deeper sympathy for him than in most cases he ever felt before. We shall be very glad if our notice of this work induces our readers generally to obtain it for themselves. As to the majority of them, the whole of Milton's prose works will be beyond their means, and as to such as may have them at their command, we can assure them that the careful perusal of the present small volume will be the best preparation they can have for the intelligent study of the original.

THE CHURCH OF ENGLAND in the Reigns of Henry VIII, Edward VI, and Mary: with Preliminary Notices of the Ecclesiastical History of our Country from the Earliest Times. Albert Cockshaw, 41, Ludgate Hill. Part I and II. Vol I.

THE CHURCH OF ENGLAND in the Reigns of James I and Charles I. Vol II. Part I.

'The library of the times,' of which the above shilling numbers form a part, promises to be a very useful compendium of the ecclesiastical history of this country. The notices of the early history of the church which are given in the former part of the first volume, are not only useful as a preliminary to the subsequent narrative, but from the care and fidelity with which they are prepared, will give to the general reader a more correct impression as to early corruptions than he could perhaps obtain from the perusal of several volumes.

The history of the Church of England from the time of Henry VIII, down even to the present day, is sad and melancholy. It displays the operation of those elements

which are inherent in our ecclesiastical establishment. The power of the crown, the subserviency and tyranny of the prelates, and the persecution and proscription which were their natural results, are here laid bare for the instruction of all.

Those of our readers who have not perused the histories of Neal, Price, Brooks, and others, will find in this series much important information. And those who are familiar with the haughty tyranny of the Tudors, and the contemptible and abominable proceedings of the Stuarts, will be glad to find in these pages a well-digested compendium of their proceedings, written in a fair, impartial, and truthful temper and spirit. We have much pleasure in commending this series to our readers, and hope that the library of the Sabbath-school and of the college will not fail to receive such a valuable addition to their treasures. No one who is well master of the contents of these volumes will ever feel himself at a loss, either to vindicate his own dissent, or the nonconformity of his ancestors.

CORRESPONDENCE.

THE ACADEMY.

Sawley, Sep, 18th, 1851.

DEAR SIR,—As the late Treasurer of the Academy, allow me, through the medium of the Repository, to explain an error which appears in the cash accounts of the Report just published. For the satisfaction of the friends generally I may say, the accounts are substantially correct, and that it is simply an omission of the printer which has produced the discrepancy. From some cause or other the balance of the preceding year, amounting to £68 8s. 3d., is not inserted on the Dr. side of the balance sheet; which sum, if our friends who are in possession of the Reports will have the goodness to insert, they will find the accounts properly to harmonize.

And now, Sir, if you will allow me a short space, I feel disposed to make an additional remark or two. Though I have retired from office, it must not be supposed that I have lost all desire to promote the prosperity of the institution. The longer I live the more deeply I am impressed that to secure the increase and respectability of our connexion we must have an educated ministry. I am not one of those who look upon our college as a kind of secondary institution; to say the least it ought to rank as high as any other in our

body. What would be the use of watching over, with such intense anxiety the talented youths of our churches, and of endeavouring to instil into their minds a desire for the work of the ministry, if we had no suitable seminary to which we could send them for the requisite training, in order that they might be 'workmen who need not be ashamed.' Where would be the utility of appointing committees to seek out suitable localities for new stations, and of raising the necessary funds, unless where this is done we have ministers properly qualified to send to them; in short, what propriety is there in putting forth exertions to increase the funds of our Foreign Mission without also raising up and qualifying missionaries to occupy the field, when our present devoted men have finished their work and entered into their reward. I rejoice in the fact that some of our churches do form a proper estimate of our Academy, and manifest commendable zeal and liberality in its behalf; still how many there are who whilst they subscribe liberally to other institutions never contribute a fraction towards this. It is really delightful to read the manifestations of christian liberality on behalf of Sunday-schools, as recorded in your valuable periodical, where £20, £30, and even £35 are collected; but at the

same time we cannot repress feelings of an opposite character when we consider that these very churches never do any thing for the Academy. Whilst they make such ample provision for the religious training of the young, they seem to forget altogether their duty as regards providing an efficient ministry. As all are entitled to partake of its advantages, so all ought to render it support. Could not the Committee take up this matter, and by a little gentle remonstrance, or by the use of a few arguments of a persuasive nature, induce these churches to do their duty? Wishing that our academical institution may meet with more united aid, and become more useful to us as a denomination, I remain, dear sir,

Yours in the bonds of the gospel,
WILLIAM BENNETT.

'DISCIPLINE.'

QUERIES ANSWERED.

DEAR SIR,—In your last number, at page 429, there are two or three Queries, under this head, on which I beg to forward the following observations; and unless something more to the purpose shall have been received, I shall be obliged if you give them insertion in the October Repository.

W. H. asks, 'Is it right to dismiss a member to another sister church when that request is not signed on behalf of the church to which he or she is going? that is to say, when the request is only signed by minister or deacons, and not the authority of the church attached to it?'

If I understand the Querist, I suppose he means that when a person wishes to be dismissed from one church to another, he should apply to the church with which he desires to unite, and that that church should apply, by its minister or other officers for such dismission, and should write this request 'on behalf of the church.' This I have known to be done, and, as it appears to me, there is no impropriety in such a course.

But as church membership is a voluntary union, it does not appear to me improper when an individual has removed to another locality, or is in circumstances which render his connection with another church desirable, for the individual *himself* to make the application for his dismission. He may then state his removal, the reasons why he desires this dismission, &c., and the church would be doing right, supposing he was in good standing with them, to accede to his request, and forward to him, or to the church in question, his 'letter of com-

mendation' and dismission. This is a very common proceeding, and I do not see anything objectionable in it.

The case supposed, then, must be answered in the affirmative. For if it be not improper for an individual *himself* to apply for his dismission, neither can it be so for him to request the minister, or the deacons of the church he wishes to join, to write this application for him without any previous reference to the church itself; nor would the church to which the application was thus made be justified in refusing to accede to it on the ground of informality. The desire of the individual in question to be dismissed to another church, is the chief affair, and if that be presented to the church in a way that is clear and plain, and there are no valid objections to such dismission on other grounds, the precise form in which it is presented is comparatively of little moment.

Church membership is a personal voluntary affair; and as every individual was received, and permitted to become a member at his own request, so at his own request, he may be dismissed to any other sister church.

The Queries of W. D. R., are worthy of consideration, as many persons have allowed themselves to be mystified by the 'moral character' of religious delinquents, so as to feel unable to proceed against them in the way of christian discipline.

W. D. R. asks, 'What is the most prudent and scriptural way for a church to act towards individual members who do not fill up their places as members of the church to which they belong?' He, moreover, supposes two cases which have a specific difference, but as far as church order is concerned, they have a general agreement.

If there be any difference in the import of the terms 'prudent,' and 'scriptural' in the mind of the querist, I should think it well to have that at once disposed of. Is any course 'prudent' that is not 'scriptural'? or 'scriptural' which is not 'prudent'? I hope W. D. R. does not imagine that prudential considerations can by any means be allowed to supercede scriptural authority. If he does, I beg him at once, and entirely, to abandon such an idea. If a course be clearly and manifestly scriptural, then it is not prudence simply, but *duty* and *obligation* which require us to pursue it. In church order as well as in every thing else, the law of Christ, and the practice of his apostles, authoritatively claim our obedience and imitation. Any principles of expediency, or tampering with the laws and institutions of our Lord and his apostles, is fraught with danger, and tends to give countenance to the semi-infidel notion, that christianity requires some modification in

order to be suited to the present age; and that its institutions, its offices, and even its doctrines, as taught and appointed by our Lord and his apostles, and revealed and recorded in the holy Scriptures, may be altered, modified, amended, or abandoned, as modern philosophy or human wisdom may dictate. I hope, I repeat, that such fancies are not at all indulged in by the querist; and I shall therefore assume that by 'prudent and scriptural' he means 'scriptural and proper;' or as he afterwards says, 'what kind of discipline would be most scriptural.'

W. D. R. assumes that it is proper for the members of a christian church, to attend its appointed and regular worship, to be present at the Lord's table, and in short, to be as one of the christian family who are united together in the bonds of church fellowship. This is certainly correct. It is in accordance with the covenant virtually entered into when they became united with the church. To neglect to do this is not to 'walk orderly,' nor to fulfil the very first duty which devolves on every member of a christian community. Negligence or irregularity in this respect is an indication of irreligion, or of a want of attention to christian propriety. How many are the exhortations 'not to forsake the assembling of ourselves together,' to 'pray for the peace of Jerusalem,' and the examples of devout men 'being glad when they said let us go to the house of the Lord,' and of christians 'continuing steadfast in the apostles' doctrine and fellowship,' which are thus disregarded. This conduct calls for admonition and reproof; but if it is persisted in, and if, as in either of the cases supposed, there is a desertion of the house of prayer, and the ordinances, I apprehend, it becomes a matter of christian discipline which it is the duty of the church not to neglect.

But our querist asks, what is to be done with them? their 'moral character is not amiss, and though they never attend and fill up their places with us, one of them attends elsewhere, but the other is not seen once in six months in any place of worship.'

'Moral character!' Why, whatever may be their character, as far as the church is concerned they are delinquents, and must be treated as such. They do not 'walk orderly'; they are not 'filling their places'; and they must be 'warned' of their irregularity, and if that does not correct it, or lead to an orderly separation, they must be 'withdrawn from,' or separated from the church, and considered as no longer members. This is the course which, I apprehend, is pointed out and prescribed in the Word of God.

I rest this statement on two passages, written on discipline by the same apostle,

to the same people. We read, 1 Thess. v. 14 — 'Now we exhort you, brethren, warn them that are unruly, &c.'" This is a case more in point than at first appears. The word rendered 'unruly,' ἀτάκτους, signifies 'disorderly', 'neglectful of duties,' and 'is used of soldiers who desert their ranks.' This, the interpretation given in 'Greenfield's Lexicon,' and which is sustained by other authorities, and by the use of the word in classic authors, points at once to this very case, as well as to others of manifest irregularity.

Again, the same word is used in 2 Thess. iii. 6, 11, where the same apostle says, 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye have received from us.' This supposes that 'warning' had been used in vain,

These two scriptures, I conceive, bear fully on the cases referred to by the querist. The parties walk disorderly, they should be warned, and if that is of no avail, they should be separated from even a nominal connection with the church. I ground this conclusion on the scriptures above referred to, and think it is sustained by the following reasons:—

1. Such persons do not fill up their places, they desert their ranks, and therefore cannot properly be considered as members of that family, or soldiers in that section of the army of Christ, that is thus forsaken and abandoned.

2. They plainly violate their covenant made at baptism, or when they united with the church. They have forsaken their ordinances, they have left their assemblies, they have 'gone out from them.'

3. They thus show a want of sympathy with the church of which they are nominally members. Its order, its prosperity, its honour, its comfort, cannot be interesting to them or they would not act in this manner.

4. They also manifest a want of religion itself. This is evidently the case with the latter party, as he is not known 'for months to enter a place of worship,' and therefore has forsaken God as well as his people; and the other can scarcely be regarded as honouring religion, while there exists between him and any church the compact of christian fellowship, which he is habitually violating in all its most obvious claims.

5. They do not, at least, act uprightly. Why, if the person who attends elsewhere has made up his mind to leave the ranks of his former brethren, does he not voluntarily, and honourably withdraw from them, or seek union with another church? Why should either he, or the other, treat the

church with which he is nominally united as if its order, its honour, its integrity, its discipline were nothing? This should not be tolerated. If he has not the courtesy to withdraw his name from those he has deserted; his name, after due warning, should be removed from its place. For

6. the tolerance of these irregularities, is only evil in its influence on the church. It leads the members to hold church duties lightly, it grieves the minds of the friends of order and propriety, it induces those who are without to consider the church as either timid or treacherous to all principles of order, and it paralyzes the church itself in relation to other acts of discipline.

7. There is still another question which though not strictly proposed by the querist, seems partly involved in his enquiry, and that is, 'supposing a person does not forsake the public worship of the church, but voluntarily, and without any justifiable cause, absents himself from the Lord's-table; should he be allowed to continue as a member of the church?' I reply to this, he does not 'walk orderly;' and if after 'admonition' and 'warning' he so continues to absent himself, it is proper also to 'withdraw from' him. The reason is obvious. His absence from this sacred ordinance, is an indication of indifference to religion and to the commandment of Christ, or of such a sense of unfitness as to his state and character as renders him self-condemned in so doing, or of the indulgence of some deep-seated alienation from some of the members of the church. Let such an one be visited and admonished. If his 'offence' can be removed by christian means; well: he will return to his duty and privilege. If his absence arise from morbid sensibility, or misconception, he may, perhaps, be instructed and encouraged. But if it arise from a manifest want of piety, and there appears no prospect of correction and amendment, let his membership be discontinued. There will require prudence and firmness in these cases, but it is clearly improper and pernicious to retain as members, persons who do not 'fill up their places,' or give evidence

that they are the servants and disciples of the Lord Jesus Christ. Some churches have as a rule something like this, That a voluntary and unexplained absence from the Lord's table, or from the house of God for a given period, say six, nine, or twelve months, shall be regarded as equivalent to a withdrawal, and treat it accordingly; but whether or not this can be sustained by the letter of Scripture, the practice of conniving at such delinquencies from year to year, can lead to no good either as to the individual himself or the Church of God.

I am afraid I have been already too prolix in my remarks, and will therefore only add, that all "the work of Christ," especially the discipline of his church, should be attended to in "the Spirit of Christ," and that caution, kindness, and proper patience and deliberation should attend every act which involves even the nominal union of any person with a christian church.

In conclusion, let me just remark, that I have not a personal acquaintance with either of the querists, and that my remarks are therefore made in perfect ignorance of any individual cases which might have induced them to present their enquiries.

Hoping, Mr. Editor, that both W. H. and W. D. R. will appreciate my motives in writing, if they do not concur in my opinion, I am, yours &c., A PASTOR.

Queries.

MR. EDITOR,—If you, or some other judicious friend, will be kind enough to answer the following question through the medium of the Repository, it will much oblige.

Is it right, and in accordance with Scripture doctrine, to exclude a member from a Church on account of scandalous reports being in circulation; the church neither investigating the case or giving him an opportunity of speaking his own evidence: not even one member being able to bring forward any more proof than *hear say*?

L. H. A.

OBITUARY.

MARIA, the beloved wife of Mr. Joseph Robertshaw, of Thornton, departed this life August 3rd, 1850, in the 47th year of her age. She became a member of the General Baptist Church, Queenshead, in 1831, and continued to adorn her profession till the Saviour came and received her to himself. There was nothing of a very

exciting nature in the life of the late Mrs. Robertshaw, but there was that which justly secured general respect. The terms in which she uniformly spoke of herself were modest and humble, but her life left the impression upon all who really knew her, that she was a sincere christian.

The advice given by Peter to wives, 1 Pet.

iii. 9, 4, was practically regarded by our departed sister. Her adorning did not consist in plaiting the hair, and wearing of gold or of putting on of apparel, but in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price. Her placid smiling countenance, her soft words and gentle bearing, clearly showed that she had acquired great command over her own spirit, and possessed to a happy extent, equanimity of mind. Nor was she less conspicuous for her charity. She seemed really to love pious persons, whether they belonged to her own or other denominations. In commendation of such she would frequently speak; and a friend who had been on terms of intimacy with the family for many years remarks,—‘I never heard her use a back biting or reproachful expression in my life.’ Reader, can this be said of thee?

As a neighbour, she was remarkably peaceful. She did not wander about from house to house as a tattler, or as a busy body in other persons' matters, speaking things which she ought not.

As a wife, she devoted herself to the interests of the family, and so guided the house as to give no occasion to the adversary to speak reproachfully. She would at times charge herself with being too worldly-minded; and no doubt she felt that there was just cause for so doing, still the world was not her portion.

In our efforts for the reduction of our chapel debt she felt a lively interest. The following will show this. Before our annual tea-meeting in 1849, she called upon the writer to obtain a number of tickets, and without solicitation, presented to him a liberal donation. Seeing that it was as

large again as that given the year before, he remarked, ‘You are doing better this year than last.’ ‘Yes,’ she said, ‘trade is better now, you know, and we should do a little more for the cause of Christ.’ The writer was struck with this reply at the time, and has often thought of it since. Oh! that all christians felt and acted thus! then in these years of plenty many a chapel debt would be swept away.

The conjugal relation which subsisted between the departed and her bereaved husband, yielded the happiest fruits, and seemed to promise much for future years; but ah! how often are we disappointed when we build upon the future. The happiest unions we form on earth will be dissolved, and perhaps at the time when they are yielding us the greatest delight.

The serious illness of the departed was short, being little more than a week in duration, and of such a nature as to prevent much conversation. Her mind, however appeared to be calm. She felt indeed the pain of separation, but meekly submitted to the will of God. To a friend she spoke of her removal as being only the leaving of one home for another. Thus resting on the sure foundation she bid adieu to those she loved on earth to be forever with the Lord.

Her remains were buried in a family grave in part of the G. B. chapel, Queenshead, and her death was improved by Mr. Hardy, on Lord's-day, Aug. 18th, from John ii. 23, ‘Thy brother shall rise again.’ Thus lived and died an estimable sister. May this brief notice aid us in remembering what she once was, and stimulate us to follow her so far as she followed her Lord.

R. H. Q.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Gosberton, Sep. 11, 1851. In the absence of brother Jones of Spalding, brother Mathews of Boston preached in the morning an impressive sermon, from Luke xxiv. 26.

The numbers reported as having been baptized were, Boston 2, Coningsby 4, Fleet and Holbeach 3, Gosberton 4, Gedney Hill 3, Louth 2, March 1, Whittlesea 3. It is matter for regret that from several of the churches no reports were received.

At the meeting for business in the afternoon the following resolutions were passed:—

A letter having been received from brother Pike, formerly of Wisbech, tender-

ing his resignation as Secretary to this Conference, it was resolved,—

1. That we accept brother Pike's resignation, sincerely thanking him for his past efficient services, regretting the cause of his removal, and praying for his speedy restoration to health.

2. That brother Barrass of Holbeach be requested to act as Secretary *pro. tem.*

3. That brother Barrass be entrusted with the care of the Home Mission Minute book until the next Conference.

4. That having heard of the formation of a North Lincolnshire Conference, the secretary write to Mr. J. C. Smith of Kirtton-in-Lindsey, requesting that we may be officially informed of its existence and limits.

5. That this Conference recommend to the Association the appointment of a small committee, to whom destitute churches may apply for a minister, and ministers unengaged for a suitable appointment.

6. That at the next Conference there be a consultation as to the means of reviving true religion in our churches.

The next Conference to be held at Spalding, on Thursday, December 4th. Brother Chamberlain of Fleet to preach in the morning; or in case of failure, brother Billings of Gedney Hill.

In the evening brother Barrass preached from John iii. 16.

T. BARRASS, *Sec. pro. tem.*

THE NORTH DERBYSHIRE CONFERENCE assembled, according to appointment, at Kirkby Woodhouse, on Monday, Aug. 4, 1851, at two o'clock in the afternoon.

This Conference, (the only one held at this ancient church for a great many years past) was well attended by friends from the immediate locality; but thinly by persons from a distance. This is much to be regretted, as the writer is of opinion that the occasional visitation of many of our small, and almost isolated churches would be greatly beneficial.

After singing and prayer, the reports from the churches were read, when it appeared that nine had been baptized since the last conference, and that seven were waiting for that ordinance. Several churches did not report. Upon the whole the state of the churches was encouraging.

Resolved, 1. That the church at Sutton Ashfield, agreeable to their request, be received into this Conference.

2. That the churches at Arnold and Hucknall-Torkard, as they do not come within the range of the Midland, be invited to join this Conference.

A letter was received at this Conference from the church in Eldon-street, Sheffield, asking for help for their infant cause at Chesterfield. Resolved, that we do not feel in a position to render them any assistance, either pecuniary or otherwise, at present.

A free discussion was entered into as to the desirableness and practicability of a number of small churches, locally connected, uniting for the support of a regular minister, who should itinerate among them.

Resolved, That we think such an organization both practicable and desirable, and need not necessarily destroy the independence of the individual churches. The Secretary of this meeting was recommended to confer with several churches in this neighbourhood with a view to carry out the foregoing resolution. At the close of this meeting several brethren engaged in prayer.

In the evening brother Gray of Ripley preached on the following subject:—'The

Bible the only standard of faith and practice, founded on Isaiah viii. 20. The discourse was characterized by sound evangelical sentiment, and was delivered with much clearness and animation.

The next Conference to be held at Ripley, on Christmas day, Dec. 25th, to commence at two o'clock, p. m., and a revival meeting in the evening,

W. MASON, *Sec. Pro. tem.*

THE NORTH LINCOLNSHIRE CONFERENCE held its first meeting at Lincoln, Sep. 9th. The attendance was good, considering that several friends were engaged in the harvest field. Brother Fogg of Retford preached in the morning.

Statistics.—The church at Epworth, &c, is without a minister, but the places are supplied by local brethren, upon the plan of a Wesleyan Circuit. They have baptized nine since May 20th, and have one candidate. They have baptized one at Gamston and Retford. Congregations much as usual. At Killingholm they have baptized one. Congregations not numerous. Kirton-in-Lindsey, improving. Lincoln, very low; congregations small. At Misterton the prospect is very discouraging. At Tuxford, a new church, they have three candidates, and are *thinking* of having a new chapel.

Resolved, 1. That the new church at Tuxford be cordially received into this conference.

2. That where there is a minister, he preside at all future meetings of this conference; and where there is not, the conference appoint its own chairman.

3. Messrs. Wright, Smith, and Ward, were requested to prepare, and get printed, 100 circulars for convening the conference.

4. That the subscriptions to the conference fund be considered due at the Spring meeting; and that the churches be affectionately requested to forward them by their representatives.

5. That the conference supply Lincoln for one year; and that the churches be earnestly requested to allow their ministers to visit Lincoln once a month.

6. That the Ministers visit Lincoln in the following order, viz.—Mr. Fogg, Oct. 19th; Mr. Crooks, Nov. 16th; Mr. Hurt, of Misterton, Dec. 21st; Mr. Smith, on the third Sabbath in Jan. 1852; Mr. Watson the third Sabbath in Feb.; Mr. Fogg, the third in March; and Mr. Crooks the third in April.

7. That the next Conference be held at Killingholm; Mr. J. C. Smith of Kirton to preach in the morning; or in case of failure, Mr. Wright of Lincoln.

An interesting public meeting was held in the evening. Mr. Watson of Butterwick commenced with reading and prayer, after which addresses were delivered by Messrs. Crooks, Ward, and Fogg, upon the importance of spreading the Redeemer's cause around.

J. C. SMITH, *Sec.*

MIDLAND CONFERENCE.—This Conference assembled at Ashby, on Tuesday, Sep. 16th, 1851. Mr. Cotton of Barton opened the morning service with reading the Word of God, and prayer; and Mr. Lawton of Wimeswold preached an excellent sermon, from 1 Pet. i. 12, 'Which things the angels desire to look into.' The Conference was exceedingly well attended, and from the reports from the churches there appeared to have been 117 baptized since the last meeting, and 43 remained as candidates. The friends assembled for business at a quarter past two, and Mr. Staples implored the divine blessing.

In reply to the enquiry from the trustees of the Coventry chapel it was resolved,—1 That this Conference rejoices to hear of the promising position of the church at Coventry; and with regard to the case now presented by brethren Levitt and Chapman, on behalf of the trustees, recommends the Barton district of the Home Mission, to pay immediate attention to those pecuniary matters for which they have become responsible. But the Conference thinks it most advisable that the debt of interest should be paid, and recommends that an immediate effort be made for that purpose.

2. Resolved,—That a committee be appointed to take into consideration the propriety of commencing a new interest in the large town of Birmingham, in a situation sufficiently remote from Lombard Street.

3. That the following brethren compose that committee:—Winks of Leicester, Hunter of Nottingham, Goadby of Loughborough, Pike of Derby, Cheate of Birmingham, Crofts of Wolvey, Bennett of Sawley, and Kenney of Burton.

Next Conference to be held at Carley Street, Leicester, on the last Tuesday in December. Mr. Pike of Derby to preach.

Mr. Hunter of Nottingham preached in the evening. J. STADDON, Sec.

ORDINATIONS, &c

THE REV. ISAAC PRESTON, late of the G. B. Academy, Leicester, having served the G. B. Church at Ashby and Packington with acceptance during twelve months, received the unanimous call of the church to become their pastor, and was solemnly designated to that office on Monday, Sep. 15th, 1851. The morning service was conducted at Packington. Rev. J. Derry of Barton read select portions of Scripture, and offered the general prayer. Rev. T. Stevenson of Leicester delivered a brief introductory discourse, in which, after alluding to his own views on the practice of 'ordination,' he referred to the interest connected with the settlement of a christian minister. Rev. J. Staddon of Quorndon proposed a series of questions to the church, as to their views and motives in giving Mr. Pres-

ton a call to become their pastor, which were answered with great propriety by one of the deacons, Mr. Thomas Thirby, on behalf of the church, and sustained by the suffrage of the members. A few questions were also proposed to Mr. Preston as to his conversion, call to the ministry, doctrines, &c. The replies to these questions were listened to with deep interest and satisfaction by the ministers and friends present: after which Rev. J. G. Pike of Derby offered a most solemn and appropriate prayer for the youthful pastor, and was accompanied in the imposition of hands by several ministers then present. Rev. J. Wallis of Leicester delivered an affectionate charge to Mr. Preston from Rom. i. 9, and concluded the solemn service with prayer. The number of ministers present was unusually large. The hymns were given out by Revds. Messrs. Nightingale of Castle Donington, Lawton of Wimeswold, Kenney of Burton, Chapman, and Salisbury of Longford. The chapel was crowded, and the service continued for rather more than two and a half hours. Repeated allusions were made to the lengthened ministry of the first pastor of this church; and among the audience were marked a few venerable persons who were present at his ordination service, on the same spot, in the year 1808. Only one minister is now living who was then engaged, Rev. G. Cheate of Birmingham, and repeated regrets were expressed in private, that that estimable brother had not been invited to take part on this occasion.

In the evening, the service was conducted at Ashby, where the attendance was very large. Mr. Kenney of Burton read the Scriptures and prayed, and Rev. J. Goadby of Loughborough, delivered a lengthened and impressive discourse to the church on their duties towards their pastor, and to each other, and concluded the services by imploring the divine blessing on the engagements of the day, and on both pastor and people. Mr. Preston gave out the hymns. The services during the day were not only well attended, but the interest of them was sustained throughout. May the great Head of the church grant his blessing to pastor and people!

REV. DAWSON BURNS.—We understand that the G. B. church at Salford, has given Mr. D. Burns an invitation to settle with them as their minister; and that his stated labours commenced on Lord's-day, Sep. 21st. May the blessing of the Lord rest on him.

ANNIVERSARIES.

MALTBY.—We had our annual tea meeting on the 7th ult. It was one of the largest gatherings of the kind we ever had. Alford, and our branch at Louth, supplied us with many dear friends. The following brethren

very kindly gave their valuable aid in speaking: Rev J. T. Barker (Indep.) Topham, (Wesleyan,) and Nutsey and Catley (Baptists.) Our esteemed pastor, the Rev. J. Kiddall, presided. Many of our friends spent the former part of the day upon the sea-shore at Mablethorp, a beautiful retreat about three miles from Maltby S. N.

LEEDS, *Call Lane*.—On Lord's day, Aug. 17th, and Monday, Sep 1st, we held our first anniversary in connexion with this new interest. On the Lord's-day very eloquent and impressive sermons were preached; in the morning by the Rev G. W. Conder, minister of Belgrave chapel, and successor to the late Rev. Dr. Hamilton, from John vii. 46.—'Never man spake like this man; and in the evening by the Rev. W. Guest, minister of Queen Street Chapel, from Acts xxx. 6.—'For David, after he had served his own generation by the will of God, fell asleep.' The congregations were good, the chapel in the evening being full.

On the Monday evening a large number of our friends assembled in the chapel, and amidst all that was social and happy partook of 'the cup which cheers but not inebriates,' which was provided gratuitously by the ladies of the church and congregation. After tea the meeting was addressed by our minister, the Rev. J. Horsefield of Bradford, and J. Taylor of Leicester College, and by several other ministers and friends in the town, who warmly congratulated both minister and friends on this auspicious occasion. A very good feeling pervaded the meeting. The proceeds of the services amounted to upwards of £40. The friends retired greatly encouraged. A. H.

KIRKBY-WOODHOUSE.—We have had a debt on our chapel at Kirkby for some time, which has been a source of uneasiness to some of our friends, and whose wish was to remove that burden altogether; accordingly an effort has been made, and subscriptions entered into. After sermons by our esteemed brother, the Rev. H. Hunter of Nottingham, we have paid off £20, leaving only a few pounds which we hope to discharge shortly. In addition to the payment we have made towards reducing our debt, we have purchased lamps for our chapel at Kirkby, and thoroughly cleaned, painted, and made other necessary improvements, all of which has been promptly discharged, much to the joy of all who are concerned for the comfort as well as the prosperity of God's people and the great end of the blessed gospel. May a spirit of improvement characterize each individual united with this ancient church. May unity and peace be the desire of every one professing to love the Lord Jesus and desirous of seeing his cause prosper amongst us. T. ELLIS.

NOTTINGHAM, *Mansfield Road. School Anniversary*.—On Lord's day, Sep. 14th, two excellent sermons were delivered; in the morning by Rev. G. A. Syme, M. A., from Prov. xiii. 16; and in the evening by Rev. J. A. Baynes, B. A., from Rev. xxi. 22. In the afternoon our minister addressed the scholars from Heb. v. 12. The congregations were good, and the collections amounted to £23. P.

SHEFFIELD, *Eyre Street*.—On Lord's day, Sep. 14, 1851, two excellent sermons were preached in Eyre Street Chapel, by Rev. J. C. Jones, M. A., of Spalding, when collections were made in aid of the building fund of our new school rooms, amounting to upwards of £7. J. B. S.

OPENINGS, &c.

BURNLEY, *Opening of New School Rooms*.—On Saturday afternoon, Sep. 13, 1851, a tea party, attended by upwards of 250 persons, was held in the above new school room, on the occasion of its being opened for public worship until the new chapel is finished. The room will accommodate about 500, exclusive of two class rooms, or vestries, which are to be fitted up for the convenience of baptismal occasions, &c. After tea a public meeting was held, when addresses were delivered by Revds. J. Batey, R. D. Wilson (Indep.) E. Darke, (Wesleyan) Messrs. J. Greenwood, W. Jackson, S. Lord, and others. On Sunday, 14th, two sermons were preached, by Mr. Batey, from Neh. x. 39, and 1 Cor. ii. 2. The collections, exclusive of the proceeds of the tea meeting, were upwards of £40. J. B. S.

NEW LENTON, *near Nottingham*.—On Lord's-day, Aug. 17th, the General Baptist Chapel in this village was re opened, after cleaning and repairs, with two useful sermons by our esteemed pastor, Mr. Hunter, and our young friend Mr. T. C. Bishop from the G. B. College, Leicester. The collections amounted to £7 16s. 2½d; and £5 17s. was realized by proceeds of tea on Monday, Aug. 18th; and by special effort after tea, £16 4s. 10½d., making a total of £29 18s. 1½d, which is a trifle more than sufficient to defray the expense of cleaning, &c. We thank God and take courage. J. R.

BAPTISMS.

LEICESTER, *Archdeacon-Lane*.—July 6th, seven persons were baptized upon a profession of faith in the Lord Jesus Christ, thereby confessing their death unto sin, and their resurrection to newness of life. It is a pleasing reflection that two of the six male candidates are sons of officers in the church. May this be the beginning of a harvest from this field. All have been in the school, either as scholars or teachers. After an appropriate address, the right hand of fellow-

ship was given by the pastor on behalf of the church, welcoming our young friends into the Redeemer's vineyard, and to the sacred ordinance of the Lord's-supper.

'Hail sacred feast, which Jesus makes;
Rich banquet of his flesh and blood;
Thrice happy he who here partakes
That sacred stream, that heavenly food!

'O let thy table honoured be,
And furnished well with joyful guests!
And may each soul salvation see,
That here its sacred pledges tastes.'

S. HULL.

BIRMINGHAM, Lombard street.—On Lord's-day, Sep 7, after an excellent sermon by the Rev. W. Stokes, eight persons were baptized by our beloved pastor. They have, we trust, entered the path to heaven together. May they all continue faithful, active, and devoted, until glory shall crown what grace has begun; and may these tokens of the Lord's goodness to us excite us to still greater and more ardent exertions to rescue sinners from everlasting ruin, and shew forth the praises of our Emmanuel.

C. M.

GRANTHAM.—On the first Sabbath in September, brother Bishop baptized two young men in the Baptist chapel, Bottesford; they were both received into the church at the Lord's-table in the evening.

NOTTINGHAM, Stoney street.—In the morning of Lord's-day, Sep. 7th, nine persons put on Christ by baptism, after a suitable sermon by our esteemed pastor, Mr. Hunter, and in the afternoon they were received into the fellowship of the church. May the Lord keep them faithful.

B. W. Y.

LOUGHBOROUGH, Wood gate.—On the first Lord's-day in September, six young persons were added to the church by baptism; among them was the eldest daughter of the pastor.

SHEFFIELD, Eyre Street.—On Lord's day evening, Aug. 31, 1851, four persons were baptized by Mr. Batey, on a profession of faith in the Son of God.

J. B. S.

FLEET AND HOLBEACH.—Five candidates were baptized at Fleet on the 4th of May, and three others on the 7th of September, after sermons by Mr. Barrass. They were all received into the church; and our hope is, that their connection with us may prove a lasting blessing.

MISCELLANEOUS.

SLAVERY AND CHRISTIANITY.—We copy the following from 'The Morning Star,' the paper of our American brethren. It speaks for itself.
Cincinnati, July 22nd, 1851.

Mr. Burr.—In looking over a late number of the Star, I noticed an article on the condition of slaves in Kentucky. It is un-

doubtedly a true picture. But the following incident, which occurred on the other side of the river, back of Newport, Ky., a few days since very well represents what may take place even in sight of our free happy Ohio. Mr. — who had held a negro woman in his possession for many years, recently made sale of her for the Southern market. She was a faithful servant, and on account of the death of her mistress, had the principal raising of her master's children. She was married to a free man, and had raised quite a family of children. After the sale, which was unknown to her, or her husband, the oldest son of the master undertook the satanic task of the separation. He brought her over the river under the pretence that some of her friends were on a boat on this side, and wished to see her. But no sooner was she on board than she found the sad reality—that she was already separated from her family and bound for a Southern plantation. Her cries and entreaties even to bid her family a last adieu were unheeded, and she was left to no hope.

Could I stop here our holy religion might be spared a pang. This brute of a master was a *class leader*, and his victim a *member of his class!*

Can this be christianity? No. If such a spirit as that man possesses ever enters heaven, the throne of God will cease to exist—and that holy, happy place will become a den of fiends. This is a statement of facts, and they are at your disposal. J. P. W.

SLAVERY AND FREEDOM.—*North and South States compared.*—Let us for a moment contrast the difference between the free and slaveholding States. This perhaps will have a tendency to convince the unprejudiced of the utility of the course pursued by that class of people called abolitionists. What constitutes the difference between New York and Virginia? All know that New York is far in advance of Virginia in point of population, wealth, enterprise, intelligence, and internal improvements. Is it because the former State embraces the greatest amount of territory? Is it because New York was first settled? No, for Virginia is the largest and was first settled. Again, let us compare Ohio with Kentucky, and see the result. Kentucky was first settled,—is a larger State,—is more fertile, yet it bears no comparison to Ohio. What is the reason? This is obvious to every reflecting mind. In Virginia and Kentucky slavery exists. In New York and Ohio it does not. Do not the slaveholding States possess as great facilities for manufacturing as any other part of the Union? Most certainly. But what a contrast do we here see exhibited to view. In 1840, the value of manufacturing in the Slave States was estimated at 3,724,447 dollars, while that of the free States amounted to 42,626,006 dollars.

MISSIONARY OBSERVER.

Death of Mrs. Miller.

It is with extreme sorrow and with deep sympathy for our bereaved young friend, Mr. Miller, that we insert the following letter, announcing the death of Mrs. Miller. May the Lord sustain our brother under this stroke!

Cuttack, July 31st, 1851.

MY DEAR BROTHER GOADBY,—Little did I imagine, when writing at Pooree, the letter dated June 20th, which will accompany this, that my next letter to you would refer to the most distressing and mysterious event I have ever experienced, and which has filled my soul with anguish and sorrow, namely, the decease of my dearly-beloved wife—the participater in my joys and sorrows—counsellor in difficulties—ministering angel in affliction, and on whose co-operation, love, sympathy, and encouragement I had calculated, until the labours and trials of life had closed, and the day of rest and peace had dawned; but, alas! the desire of mine eyes is removed—my plans and fond hopes are destroyed, and I am left alone to bear the burden of life. In my last letter I mentioned that Mrs. Miller who had been unwell, was much benefited by the change. We both thought so at that time, and so it appeared up to the night of July 2nd. On that evening brethren Sutton, Buckley, and Brooks, who had come down to the car festival, and Mr. Hough and family, came over to our house, and took tea with us. To the time of their leaving, ten o'clock, my dear wife appeared as well and cheerful as usual. She had not, however, been long in bed when she was attacked by violent pains, which prevented her from getting any sleep. The doctor having been sent for, pronounced the disease to be inflammation of the liver, and immediately took about half a pint of blood from her, and applied four leeches and a blister to her side. These means appeared to entirely subdue the disease, and relieved the pain. There, was, however, a complete prostration of strength, though she continued to take medicines and nourishment, and seemed tolerably comfortable to about four o'clock, p.m., Monday 7th, when she began to sink very rapidly; at five o'clock convulsions came on which continued three or four hours. A blister having been applied to the back of the neck, and the head well bathed

with vinegar, she became composed and continued so until five o'clock on Tuesday morning, when she gently breathed her last.

You may conceive my feelings, when conscious that her spirit had been removed from its earthly tabernacle, of loneliness, anxiety, anguish, and amazement, and how her affection, concern for my happiness and usefulness, her prudent, faithful and godly conduct, deep interest in the Lord's work, love to the native christians, desire and efforts for the salvation of the heathen, all arose before my mind to bear testimony to her worth, and the unspeakable and irreparable loss which I had sustained. The assurance that God had done it—he who gave had taken—and that she had escaped the trials and sufferings of this sinful world, and was now a bright, holy, and happy spirit before the throne of God in heaven, sustained in some measure my afflicted soul.

From the first my dear wife had an impression that her illness would terminate in death. I was, however, quite of a different opinion, and fondly hoped soon to see her well, up to the day before she expired. This impression, together with her extreme debility, and the importance of her being kept quiet, prevented me from conversing so much with her on spiritual things as I otherwise would have done; what she did say affords ample ground for concluding that she was resting on the rock of ages. She knew in whom she had believed, and was cheered and supported by the presence of her Lord and Saviour. When I first conversed with her she shed tears, and expressed her regret in having done so little for the cause, and been so unworthy a disciple of Christ, as well as her firm reliance in his sacrifice for pardon and salvation. The next morning she remarked that Satan had greatly tempted her during the night, but 'she had overcome him by the promises.' Enquiring if she felt Christ able to save, she replied, 'Yes; and willing also.' Having reminded her of the importance of making Christ the foundation of her hope, she said, 'I have no other; he is all my hope.' The day before her death, observing that she appeared in deep meditation, I enquired what she was thinking about, she answered, 'About dying.' Asking if she could leave her dear child and myself, she replied, 'Yes; if it be the Lord's will.' About four, p.m., Monday, she beckoned me close to her side and said, 'I hope to meet you in heaven.' Soon after, convulsions came on, and just as she was losing the power of

speech, she exclaimed in a very audible and solemn tone of voice, 'Christ! Christ! Christ! Jesus! Jesus! Jesus!' When unable to speak, Miss Collins said to her, 'Christ is precious to the believer at all times: do you feel him so now?' she answered in the affirmative, by squeezing her hand. About half an hour before she expired she fixed her eyes intently on the top of the bed, and with uplifted arms raised herself three times, as if she were about to fly away to those regions of bliss to which her happy soul was so soon to be conveyed by those blessed spirits who minister to the heirs of salvation. Her mortal remains, together with those of a child of Mr. Hough's, who died the same day, were buried in the evening, by the tomb of Bampton, in the Pooree grave-yard. Neither Mr. Hough nor myself being equal to the duty, Dr. Denham, the civil Surgeon of the station whose kindness and attention to the deceased were beyond all praise, kindly read the church burial service. Surely 'All flesh is as grass, and all the glory of man as the flower of grass.' How unsearchable are the judgments of God and his ways past finding out. Yet he doeth all things well. He cannot do wrong, or that which will not be for the good of his people, and his own glory; hence, though his judgments are mysterious, it is our duty as well as privilege to trust in him at all times, and to pray for grace to bow with holy resignation to his sovereign and righteous will. May this solemn, trying dispensation be sanctified to my soul, so that I may spend the brief remaining portion of my life exclusively in labours for the salvation of souls and the glory of God. Unable to remain any longer at Pooree, and feeling that Piplee would augment my sorrow, I came in here at the request of the brethren and sisters, for a change. My little girl, now about six months old, is also here. Mrs. Lacey having kindly offered to take charge of her. With christian regards, I remain, yours affectionately in much affliction,

W. MILLER.

LETTERS FROM BROTHERS BUCKLEY AND STUBBINS.

THE following letters, bearing the same date, from our esteemed brethren, informing us of the intense and unusual heat of the season, and the dreadful ravages of the Cholera, and the indisposition of brother Wilkinson, present them and their colleagues before us, as especially needing an interest in the prayers of the churches. Exposed as they are to 'the pestilence that walketh in darkness, and to the destruction that wasteth at noon day,' they will need the especial

protection of Him, under whose shadow they seek to obtain shelter. May they be preserved! and may these visitations be overruled for the ultimate advancement of the well-being of Orissa. Mr. Buckley writes:—

Cuttack, June 25th, 1851.

'MY DEAR BROTHER, "My thoughts on solemn subjects roll." God is now speaking to this guilty land in a very awakening and impressive manner. The desolating cholera is in many places awfully prevalent, and it seems that all who are attacked, die. I have been reminded by what I have heard of this desolating visitation, of a remark made when it prevailed in England in 1832, that "it begins where all other diseases end—in death." I have heard in Cuttack of a household consisting of seven persons, six of whom fell by the malignant pestilence, and the other lay very ill. And from various parts of the district the reports are deeply affecting. Whole families, and even villages, it is said, have been swept away, or nearly so, by the desolating scourge: the few who have escaped the dreaded attack have fled in alarm from a scene of so much terror. "Death's shafts fly thick;" but the most afflictive part of the matter is, that the people do not regard the hand that is smiting them, but in the day of their calamity fly to gods that cannot save. I have thought of the prophets words, "Lord, when thy hand is lifted up, they will not see, but they shall see." Alas for them, they know not the day of their visitation. "O that they were wise, that they understood this, that they would consider their latter end!"

A very affecting circumstance occurred amongst us a few days since. A young man from Khunditta came to Cuttack for the purpose of marrying one of the girls in the school: the preliminaries were adjusted—the day for the marriage was fixed—the wedding garments were prepared—the ornaments for the bride were procured—one and another were invited to the feast, but the youth, who had been ailing for a day or two, became seriously ill the day before that appointed for the marriage; and at noon on the day that had been anticipated with much pleasurable feeling, he was a corpse, and in the evening of it (for early interments in India are absolutely necessary) he was consigned to the last home of humanity. How different the dark, narrow, cheerless abode where he now slumbers, from the home to which he had intended to take his bride! Poor young man! When delirious, a short time before his death, his mind was wandering on his then blighted prospects. "When will the marriage be?" he asked. "Has it not taken place?" he again inquired. It was a distressing disappointment to the young

woman, who wept much when the melancholy intelligence was conveyed to her. Such events are fitted to have a salutary impression on all our minds, and to lead us seriously to offer the prayer—"So teach us to number our days that we may apply our hearts unto wisdom." We see and hear much in India that ought to lead us daily to be prepared for death. It is a comfort to think that "our times are in the Lord's hands—that a sparrow does not fall to the ground without our Father—and that we are of more value than many sparrows."

"Plagues and death around us fly;
Till He bids, we cannot die;
Not a single shaft can hit,
Till the God of love sees fit."

The hot season which has just closed has been the most oppressive that has been known in India for fourteen years. The heat has been felt by the natives as well as ourselves to be almost insupportable: it has been to us debilitating and trying to a degree difficult to be conceived of by those who have only breathed their native air. Happily, a change has taken place: the early rain has fallen: nature is again clothed in beautiful green: and the change of temperature is truly delightful, though I should think few have experienced the transition from such intensity of heat to so much moisture, without bodily suffering. We are called upon to praise the Lord for his goodness, and reverentially to acknowledge his hand in the solemn events that are occurring around us.

I do not forget while I am writing that many dear friends are met in Association at Mary's-gate, Derby. Absent in the flesh, I am with you in the spirit; and sincerely pray that the result of all the services and deliberations may be the furtherance of the gospel at home and abroad.

Ever your's in Christ,
J. BUCKLEY.

Mr. Stubbins says:—

I WRITE you in very great haste and anxiety. We are surrounded by cholera; and hundreds, not to say thousands, are dying all round; and it is raging with fearful violence in our immediate neighbourhood. We have lost one little girl in the school; and five boys have died in brother Wilkinson's school. We were hoping, as near a fortnight had elapsed without any more cases in the girls' school, that we should escape any further ravages, but last night another was attacked, and another this morning. I hope both may recover. No fatal cases in our christian families have occurred: several have been attacked. The incessant anxiety, day and night, is extremely trying to my nervous system, and makes me feel almost ill. To add to the gloom

and affliction, brother Wilkinson is very much out of health at Gopalpore. He is feeling extremely debilitated and weak, without the appearance of any active disease beyond occasional slight attacks of fever. I sometimes feel quite concerned about him. Thus, brother Wilkinson is absent; our native doctor too is absent: he was sent to the new location to see some of the boys who had been attacked with cholera, and himself was attacked and his life despaired off, but trust he is now recovering. The whole weight and anxiety therefore rests upon myself and Mrs. Stubbins. Unless things take a change we can hardly expect ourselves to escape an attack. But we would feel that we are in the Lord's hands, and that he holds the keys of hell and of death—nothing can occur without his permission. Deega Pundi, where we have several times visited large festivals, and another large town near it, have been deserted. The scourge raged so fatally, and the dead multiplied to such an extent, that the survivors became frantic and burnt the towns with the dead and dying in the houses, and fled to the jungles or other places. The raja's house, too, was burnt, and the idols removed from the temple. I had thought of going to Pooree to the Jaganath car festival; but to leave home in the present state of things is impossible. Excuse this hasty scrawl, and with love to all friends, believe me,

Yours very affectionately,
Berhampore, I. STUBBINS.
June 25th, 1851.

June 26th.—Since writing the above, another sickly child has been attacked, and with the one of yesterday morning, has died. The first still precarious. Balap's wife has been despaired off, but a favourable change has taken place. The Lord stay his hand of judgment.

LETTER FROM REV. W. MILLER.

Pooree, June 20th, 1851.

MY DEAR BROTHER GOADBY,—A few days after our arrival the intelligence of the Legislative Council of India having published the draft of an act for the withdrawal of the Government grant to Jaganath and all interference with the temple, came to hand—this intelligence, which, perhaps, I had the pleasure of first announcing in the streets of Pooree, has created quite a sensation among the people, and called forth a great deal of bitterness from interested parties, such as the brahmins and pundabs, towards us, who justly conclude that the padrees have had something to do in the affair—"What a pity! Jaganath's glory is on the wane now,"—"Jaganath will resent this insult by driving the English out of India,"—"All the merit which

the government had accumulated in former births by their devotions, and by virtue of which they have had India assigned to them, has been destroyed through following the counsel of the *padrees* in withdrawing the grant—are speeches which we almost daily hear the above-mentioned parties make. The following rich tale has also got abroad, viz., That Jaganath by vision has made known to the Raja, that as the Feringees (English) are such chandals—or, outcasts, he has determined no longer to take any donation from them!! The Mathdharies who have in trust lands for the support of the temple had a meeting a few days ago, and formed a committee to take charge of the establishment, in the event of it passing from the hands of the Raja, whose superintendence legally ceases when the new Act comes into operation—they also promised to contribute the amount of the grant, providing the temple were placed under their controul—their performing this promise, however, is very improbable. It is a matter of rejoicing that the government has at length concluded to wash their hands of this iniquitous shrine, and thus annihilate the argument in favour of the idols which in the hands of the pilgrim hunters proved so effective in inducing the people to visit Pooree, and which *they* so frequently and successfully used in contending with the servants of Christ.

We have already had three festivals since our arrival here. First, the Chundana, which commenced May 1st, and found us ample employment for 21 days. During the last four days the number of people present was, as usual, much larger, and our congregations were proportionably improved. Though we met with opposition, hundreds heard most attentively, and openly announced their conviction of the truth and importance of what they heard. The objections of opposers were often turned to good account and proved the means of enlarging our audience and exciting attention and enquiry. One evening a young Bengallee, respectably dressed, and mounted on a horse, came near, and stood just in front of me while speaking. Having closed, he leaned forward and enquired in English what the fifth Commandment teaches. I replied, 'Obedience to parents.' 'Why, then,' said he, 'do you teach these people to violate that command by becoming christians? I explained that no obedience was binding which was not in accordance with the will of God; by the illustration of a parent wishing a child to destroy himself by poison, or any other way, and therefore, the conduct of those who in accordance with the commands or example of their parents worshipped idols was inexcusable and wicked; he however still persisted in maintaining his position. I then appealed to the rest of my hearers, who stood

wondering what we were talking about in English, and they almost to a man took my side of the question, which afforded a nice opportunity of pressing upon their consciences the claims of Almighty God to their worship, love, and obedience.

On another evening a brahmin came forward and interrupted me by saying to the people, 'You have heard of the glories of Jesus Christ: listen, and I will describe the glory of Jaganath.' Having invited him to proceed, and I would listen, the man became all at once confused, and unable to say anything, consequently I turned to the 115th Psalm, and said, 'As you cannot, I will, from God's word.' The description was however more than the brahmin could bear, and shouting out, 'That is not written in the book, they are your own words,' he moved off, leaving the congregation more disposed to hear than when he came. On the last day of the festival a young man while swimming near the boats which were conveying the idols around a large tank, was seized by an immense alligator, who immediately disappeared with him beneath the water. This event instead of calling forth the sympathy and regret of the bystanders, only excited their mirth and laughter.

The Setala Sostame Festival, the object of which is to commemorate the marriage of Mahadabe and Parbotte, and which is attended with much feasting and rioting, was held on the 23rd May. During the night a large number of persons assembled near the principal entrance of the large temple to witness fire-works. Fire having been applied to the mouth of the stump of a tree which had been hollowed and stuffed with powder, and other combustible materials, it immediately burst, and killed five persons dead on the spot, and wounded eight or nine more, some of whom have since died. We were favoured with a large congregation, and trust enjoyed a profitable season in making known and distributing the Word of Life. The other was the Swan Festival, when the three principal images are brought forth and placed on an elevated terrace inside of the temple wall for the purpose of being bathed and exposed to the gaze of the people during the day; in the evening they are conveyed to a private apartment, where they are newly painted, preparatory to the Car Festival. It being considered exceedingly meritorious to have a peep at Jaganath while he is performing his ablutions, there were a very large number of strangers present, many of whom either heard from our lips of the way of salvation, or received tracts while appealing to the common sense of our hearers as to the absurdity of men hating the Lord of the world; several appeared really ashamed of their own folly, and as if they felt, 'Surely our fathers have inherited lies, vanity, and

things wherein is no profit.' Oh that their hearts may indeed be 'turned to God from idols, to serve the living and true God.'

I rejoice to inform you that a young man of the writer caste has renounced Hinduism and joined us since we came here; he is a native of a village named Suhompore, near Sumblepore, about 100 miles from Pooree; he seems to have sought in Hinduism something that would satisfy the cravings of his soul, and has visited most of the teoths, or sacred places, in Northern Hindustan. He first heard the gospel in his own village, about four years ago; having come to Pooree with some of his friends, he became an almost daily hearer of ours up to the evening of June 3rd, when he came up to the bungalow and made known his desire to become a disciple of the Lord Jesus. Though his knowledge was not extensive, he evidently thoroughly knew and felt that he was a sinner—that Jesus Christ came into the world to save sinners, and there is none other name under heaven given among men whereby we must be saved. We therefore requested him to partake of food and break his mala, which he did. As he reads and writes very nicely, I immediately set him to write out the 'Jewel Mine of Salvation,' and other poems, by which means he is picking up christian knowledge rapidly. He is a tall, good looking person, not unlike Damudar in appearance, and is well versed in several of the shastres; he has a wife and one child; to fetch whom I and brother Bailey will (D.V.) accompany him in the cold season; he has also two or three brothers in the service of the Sumblepore raja. That he may become a sincere, devoted, and faithful christian, is my earnest prayer. As time will not allow, I must defer giving you an account of three very interesting enquirers whom I have met with recently at this place. Soliciting an interest in your prayers, and with christian love to yourself and Mrs. Goadby, I remain, affectionately yours,
W. MILLAR.

DECLINE OF HEATHENISM.

We copy the following extract from the *Bombay Missionary Record*, giving a very clear description of the state of mental cultivation when brought into relation with christianity:—

'Hinduism in its ancient forms of superstition is on the decline. It is not able to bear the combined attacks which European civilization and christianity are constantly making upon it. Those who come under the influence of either, cannot remain sincerely attached to time-honoured systems received from many generations. Either

the spirit of the age draws them with irresistible force into its enchanting circle; or the truth of God dispels their intellectual and moral darkness: a change they must undergo, whatever that change may be. A crisis, consequently, has commenced. Some of those who have been made acquainted with the gospel, are beginning to open their eyes to its excellencies; and many of this number are in the position of Agrippa when the Apostle of the Gentiles stood before him, *i. e.*, almost christians, negotiating between their consciences and the world, as to whether they will surrender themselves to God or not. Others, who have received sufficient knowledge to see the fallacy of Puranic fables and customs, without obtaining a true knowledge of the "wholesome doctrine" of the Gospel, are swelled with pride in considering themselves as competent to reject all religious authority whatever; and christianity, claiming sole and universal submission to its heavenly communications, excites their contemptuous hatred. The number of Hindoos, who, on coming into contact with these two adverse powers, are able to preserve their orthodox adherence to their religion unimpaired, is very small.

These are the three classes into which the Hindoo community has begun to divide itself. The two first-mentioned classes are daily increasing, while the last one is diminishing. The first mentioned class is a very interesting one, especially as it keeps alive our hopes as to the result of our educational and other missionary labours. The second though no less interesting, excites our pity by the reckless folly with which many who might have, by a sincere, humble, and diligent search after the truth, discovered in Christ Jesus all that can satisfy the cravings of their immortal souls, have cast off all religious restraint, and in order to obtain a character for themselves as religious reformers, are endeavouring to collect from Hinduism and Christianity a few such sentences as their shallow capacities can master, to mould them into what they pronounce a system of *reformed Hinduism*. Some individuals of this class, misguided chiefly, we are informed by scholars of the Elphinstone Institution, appear to have joined themselves into an Association called "Society for the improvement (illumination) of the true, and for the destruction of the false religion," and started a monthly periodical in Marathi, for the avowed object of putting down (!) Christianity. This paper which characteristically enough—showing the borrowed and deceptive nature of its enlightenment—is called "Prabodhchandra-daya, *i. e.*, Rise of the moon of knowledge (or vigilance?)" is printed in excellent type, though on inferior paper, and very cheap,—quarter anna each, in order to enable the

poorest to purchase it—in this respect imitating the Tract Society. It seems to be a mere revival of the Upadesh Chandrika, a periodical which was published some years ago in the same spirit of hostility to Christianity, maintained itself for a short time, and then expired. No better fate can be prognosticated to the present miserable production, if the first number is to be considered a fair specimen of what will follow, in spite of the flattering congratulations with which it has been received by the Prabhakar. The latter paper, which formerly professed religious neutrality, and impartiality, has of late, and that for several months together, degraded itself into an organ of the basest personal and unceasing attacks upon Major Candy—a man who has done more for the advancement of Marathi literature than perhaps any other individual. That this paper has likewise assumed a decidedly hostile position against Christianity, is calculated to recommend the latter to the favourable consideration of all better thinking Natives—rather than otherwise.—*Morning Star*.

A REMARKABLE CONVERSION AT MADRAS.

V. Sreenavassa Charry, a young Brahmin of the highest, or Iyengar Caste, unsolicited, and without any intercourse with Missionaries or other professors of the gospel faith, on the subject of religion, has spontaneously and deliberately embraced it. He received his education at the Madras University, where theological subjects are not introduced; but, being obliged by his narrow circumstances to seek for employment, he entered about three years since into that of Mr. V. Seth Sam, as a Tamil and Telooگو Translator. While thus engaged, he had free access to Mr. Sam's library, of which he gladly availed himself; but we are positively assured that no attempt was made by that gentleman to convert him. His own convictions, formed on the Scriptural truths he had studied, alone brought him, under divine grace, to forsake the idolatry of his countrymen, and to lay hold on the christian faith. Obedient to his new convictions, V. Sreenavassa Charry left his home and family on the evening of the 3rd inst., and placed himself under the charge of the Rev. Mr. Symonds, for the purpose of obtaining baptism, which rite was to be administered to him yesterday, Mr. Symonds having fully satisfied himself of the sincerity of the convert, and of his fitness for admission into the christian church.

The relatives and friends of the youth, and indeed the members of his caste in general, are, of course, powerfully agitated by his renunciation of Hindooism, which is the

greater blow to them, that they cannot attribute it, as is usually done, to the arts and persuasions of Missionary zeal. Every effort has been made by them to win him back from the true faith, although his having broken caste in the most decisive manner, places him, we imagine, irrevocably without the pale of his quondam religion. Very painful meetings have taken place between himself and family; but notwithstanding the distress occasioned to him by their sorrows, he was enabled to hold fast the good profession he had made. His great desire, we believe, is to become a messenger of Christ to his countrymen, and especially those of his own caste.—*Madras Spectator*, April 7.

CHOGA.

VISIT OF AMERICAN MISSIONARIES.

Soon we were at the village, which is situated on an elevation called the 'mount,' and as we entered, we were greeted by many smiling native Christian faces, who seemed much delighted to see so many Europeans pouring into their little village. After being refreshed, and the heat of the day was past, we commenced our excursion over the village, calling upon each family. And we were much gratified to witness their appearance of comfort. And when we came to learn the history of many of them, how that previous to their embracing Christianity they were poor, miserable, filthy idolaters, and now they were looking clean and tidy, and getting some comforts around them, we could but feel that it was the influence of the gospel upon their hearts which had produced all this. And the interest connected with the place and people was enhanced by the consideration that only ten years ago that same place, now hallowed by many prayers, was occupied for the vilest of purposes. Near where now stands the little chapel, sacredly devoted to the worship of the Most High, stood an image called the 'Goddess of thieves,' at whose shrine multitudes of poor deluded beings were accustomed to pay their devotions, and propitiate, by their offerings, her approval and protection in their nefarious plans of plunder and murder. The next day, near night, we returned home. The last Sabbath we spent at Cuttack, three were added to the church by baptism, which was administered by brother Buckley; and in the afternoon, it was pleasant to gather around the Lord's table with those who had been redeemed from heathenism, as well as those from Christian lands. The large chapel was well filled. After spending eighteen days in Cuttack very pleasantly, and we trust profitably, with the friends there, my health was well nigh restored, and we felt anxious to return to our own field of labour.

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THE SOVEREIGNTY OF GOD.

THE foundation of all true religion is laid in the knowledge of God. Unless there be a firm conviction of the existence of God, and an intelligent perception of his glorious and awful attributes, there can be no right emotions cherished towards Him, nor rational and acceptable homage presented at his feet. Hence it is, that the heathen who have not the knowledge of God, are led into all that is debasing and abominable as parts of their religion: presenting to their minds objects of worship that are contemptible and disgusting, and serving their idols with rites that are cruel and unclean.

The great end that the holy Scriptures are intended to accomplish is, to convey to the minds of men this divine instruction, that they may know the Lord, and 'serve him in holiness and righteousness all the days of their life.' In this sacred word, both by direct testimony, and the dispensations of God, his glorious name and attributes are set before us; and it is remarkable that in proportion to the knowledge persons possess of this book, and their inward and experimental enjoyment of the blessings and truths it unfolds, is the profound reverence they cherish towards God, and their disposition to honour and glorify his name.

Among other views given of the Divine Being in his word, none is

more prominent than that which involves his supreme dominion over all. He is denominated 'the Eternal King;' 1 Tim. i. 17; 'the blessed and only Potentate, the King of kings, and Lord of lords;' 1 Tim. vi. 15; and indeed, every term implying sovereignty and dominion is used in reference to him. Several of the names by which he is most commonly designated, and which are usually rendered 'God,' are descriptive of his governing or ruling character. A meditation on the principal sources and characteristics of his sovereignty, will not be without its benefit to the humble and reflective christian.

God is the supreme Ruler of all, by virtue of his creative right. The right to dominion possessed by the Almighty is the most complete that can possibly be conceived. The Empire of which he is 'the blessed and only potentate,' is one which he himself created, and called into existence. Whether we contemplate the material universe,—or the universe as peopled with intelligent beings, all alike are the creatures of his power. 'He made us and not we ourselves.' Psa. c. 3. He called them into being by his power, he sustains them by his arm, and therefore his right to rule is perfect and entire. In regard to the physical universe His rule is seen. He said in the beginning, 'Let there

be lights in the firmament of heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years.' Gen. i. 14. And the entire of the external material universe came into being, and has ever since obeyed the impulse of his will with the most complete exactness and order. The right of the Creator to rule his intelligent creatures, whether angels or men, is not inferior to that which he possesses over inanimate creation, and it is hence their duty to pay him willing, constant, and cheerful homage and service.

The sovereignty of God cannot well be compared with that of men. Some who have borne rule on earth, were chosen to that rank by their fellow-men: and some have acquired dominion by fire and sword, but God's dominion is essential to his relation to his creatures, and is founded on his creative right. He claims also the obedience of the heart. As he invested his intelligent creatures with all their faculties and powers, he requires that they should be employed in obedience to himself. Hence the sentiment of inspiration, 'Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. Psal. c. 2. 4'

The Lord is king by virtue of his pre-eminency above all other beings. Intellectual or physical strength amongst mankind have, in all ages, given to their possessors a species of influence or power over their fellows. Conscious of their superior wisdom or sagacity, men have been willingly led by them; or sensible of their strength have reluctantly submitted to their sway. This is a principle that has ever obtained: and hence the exhor-

tation, 'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might,' has given because these gave men power over others.

Now if we carry out this idea to its highest sphere, we shall at once perceive that true sovereignty necessarily belongs to God. He is the mightiest—the wisest—and the best of beings. We learn from his word that there are intelligences superior to ourselves. There are 'angels who excel in strength,' Psal. ciii. 20; and for aught we know, amongst these there are beings vastly superior to others in wisdom and in power. But when our thoughts ascend through all orders of beings to the loftiest archangel,—we see nothing that is equal to God. He is infinite; they are finite. His power is boundless; theirs is limited. His wisdom and knowledge are without limit or defect; theirs is imperfect. He is not only thus superior to them, to an infinite extent, but all the power and intelligence and excellence they possess, are derived from him, and dependent on him. If power then claims authority, it is his; if wisdom is profitable to direct, supremacy belongs to him. If excellence of every kind invests a being with claims on the service and submission of others, these belong to God. 'For the Lord is a great God, and a great king above all gods.' Psal. xcvi. 3.

While every thoughtful mind would tremble at the idea of the supreme government of the universe being in the hands of one who was defective in wisdom, power, or goodness, their hearts rejoice in the fact that he who reigns is infinite. 'The Lord reigneth,' says the devout Psalmist, 'let the earth rejoice; let the multitude of the isles, be glad thereof.' Psal. xcvi. 1.

The Lord is king universally and absolutely. The entire universe is his dominion. He controls, guides, and sustains every part. His pre-

ence and energy are every where. Not only does the entire fabric rest on him, but his watchful providence is in every part, so that the greatest and the least, the loftiest and the lowest of his creatures are under his inspection and control. While the highest angel is an object of his regard, a sparrow does not fall without his notice. Matt. x. 29. The unknown millions of happy beings in heaven rejoice in his sovereignty, and the miserable and fallen spirits in hell feel his power. The affairs of providence are directed by him; and the interests and trials of his people, even the meanest of them, are subjects of his regard. Those who love his rule are known and approved by him; and those who impiously refuse him willing obedience, are under his control. As there is no escaping from his presence, so there is no exemption from his rule. The wicked cannot avoid it: and for the consolation of the righteous, it is expressly asserted that he careth for them. 'Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength.' Isa. xl. 27—29.

But while the sovereignty of God extends universally to every person, place, and thing, it is also absolute. He rules 'all things according to the counsel of his own will;' Eph. i. 11. 'He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?' Dan. iv. 35. His power is resistless. He will do all his pleasure, and execute his will on

all beings, whether obedient or rebellious.

The Lord is not only thus absolute and universal as to his rule and dominion, but his administration is just and righteous. This is a fact of the greatest importance, it is desirable that there should be impressed on our minds the fullest conviction of its reality. In directing our attention to this part of our subject, we should keep in mind that we are feeble, ignorant creatures, and that we see 'but in part.' 1 Cor. xiii. 12. Could we know the whole of the plans and purposes of God, many things which now appear to us mysterious and inscrutable, if not irreconcilable to our notions of justice, would then be plain and clear, and the Divine character would be, even in them, most gloriously displayed. For though 'clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.' Psal. cxvii. 2. We may, however, form some solid and fixed conceptions of the justice of God's government by considering the revelations God has given us of himself—the principles of his law—the character of the gospel, and the disclosures given to us as to the judgment of the great day.

God has revealed himself to us as a *righteous being*. Every view that we can take of an infinite being involves his rectitude. He is infinitely wise, and therefore sees what is best to be done; He is infinitely powerful to effect his will; He is, therefore, perfectly free from any motive either of *fear* or *hope* to induce him to do otherwise than right. So in his word God ever declares himself to be holy and righteous. 'He is holy in all his ways, and holy in all his works.' Psal. cxlv. 17. 'The righteous Lord loveth righteousness; his countenance doth behold the upright.' Psal. xi. 7. He is of purer eyes than to look on evil. As his own nature is righteous, so that he abhors the wick-

ed, it may clearly be seen that his government will be righteous. Whatever may occur which fills us with wonder, let us ever remember God will do right. Hence the language of Elihu, 'Far be it from God that he should do wickedness; and from the Almighty that he should commit iniquity.' Job xxxiv. 10. 'A sceptre of righteousness, is the sceptre of thy kingdom.' Psa. xlv. 7. The law which God has given to man is another rule by which we may judge of his equity. What has he commanded? That men in their conduct to each other should be governed by truth and righteousness: 'Whatsoever ye would that men should do unto you, do ye even so unto them.' Matt. vii. 12. That in their conduct towards Him, they should be guided by the same principle. 'Thou shalt love the Lord with all thy heart, and with all thy soul and with all thy might.' Deut. vi. 5. As if he had said, Thou shalt surrender fully and freely to him those powers and affections he has given you. Thus the great principle is equity. God enjoins only what is righteous as to himself: and what is right towards others.

What does he condemn? All injustice, falsehood, cruelty and evil. The entire of his law is holy just and good. If we judge of an absolute monarch by his laws, we perceive that the government of God is holy and righteous.

The *Gospel* of Christ furnishes another means of judging of the Divine government. Two sections of his intelligent creatures have not kept their first estate,—fallen angels and men. In the former case God cast them down from heaven because of their rebellion. The eternal favours conferred on them—the light and dignity they possessed, rendered their sin the more aggravated. In the latter case, as men were seduced by the tempter and fell, though their guilt was great, God proposed to shew

mercy and illustrate the glory of his benevolence, in restoring sinners to himself. But in doing this he was not regardless of the claims of justice. He therefore provided a glorious substitute, to suffer for man. He gave his own son, who took our nature, kept his holy law, gave himself up to death a ransom for all, that through him mercy might be offered to men consistently with the claims of justice. Hence, the justice of God as the governor of the world, is as conspicuous in the pardon of a believer through Christ, as it would have been in his punishment as a sinner. 'God hath set him forth, as a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;' Rom. iii. 23. While then mercy shines, righteousness appears. Thus God's government is just, even when he forgives.'

This is seen also in the disclosures given as to the judgment of the great day. Many of the discrepancies which apparently occur in the conduct of God's providence, are adapted to teach us the propriety of a judgment day. Paul, therefore, reasoned with Felix on this topic. The word states distinctly that 'God has appointed a day when he will judge the world in righteousness.' Acts xvii. 31. 'Every one must give an account of himself unto God.' 'God is judge himself.' Rom. xiv. 12, and Psa l. 6. As the Infinite Supreme, he will bring all men, who have been in a state of probation, to give an account of themselves to him, and they will be rewarded according to their works. The infinite knowledge of God will remember every deed, every end, every motive, and the exact amount of guilt contracted by each sinner, and of service done and suffered by all his people; and he will decide accordingly. His people will be accepted through Christ and forgiven, and then rewarded according to their

works. The impenitent and unbelieving will have no favour from a rejected Saviour, but will be punished according to their deserts. Then all his government and decisions will appear to be righteous. Men, saints and sinners, will acknowledge it; 'and the heavens will declare his righteousness, for God is judge himself.' *Psa. l. 6.*

The government of God will endure for ever. This is a truth plainly deducible from the immutable nature of God. As he exists for ever unchanged and unchangeable, his supremacy will continue, and all intelligences will for ever be subject unto him. 'The Lord is king for ever and ever.' *Psa. x. 16.* 'His dominion is an everlasting dominion.' *Dan. iv. 34.* In the fall of man, and the economy of redemption, and the dispensations of God towards this world, there is, as it were, a theatre in which God displays himself and his awful attributes to all his intelligent creatures. Thus the angels who never fell, and all holy beings will be benefited by the display of Divine wisdom and goodness and justice given in the gospel of Christ. So speaks the apostle, 'To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God.' *Eph. iii. 10.* But this dispensation will have an end. Christ is elevated on his mediatorial throne, until the consummation of all things; and when his work is complete, and he shall have put all things under his feet, when the saints shall be gathered, and the wicked sent to their own place, then shall Christ 'surrender his kingdom to God, even the Father, that God may be all in all' *1 Cor. xv. 28.* Then there will be before angels and the re-

deemed an eternity of bliss and perfection. They will be happy in God yield a glad and delightful obedience to his will, and dwell in 'his presence where there is fullness of joy, and at his right hand where are pleasures for evermore.' *Psa. xvi. 11.*

What an awful being is the King of kings! If we contemplate him as the Sovereign of all, absolute, independent, righteous; if we cast our thoughts through his mighty empire, and regard all as under his inspection and control, how glorious and how great! Shall we not remember him, as our king, our Ruler, and pay supreme homage and obedience to him!

How important that sinners seek his mercy. God has concluded all under sin. He looks on all as fallen and sinful, and has opened a way of pardon and life. It is of highest moment that we walk therein. There is no other way. We are guilty before God, and he can only accept us through Christ. Let us not trust to our own righteousness, but seek his mercy, and submit to his will. How needful that christians live in obedience to God's will! His mercy has been shown to you, and his grace given that you may serve him; that you may do his will. Oh think of his claims and your obligation! Let us ever console ourselves under the idea that 'God reigns.' He will overrule all for good, and make all right at last. All men are in his hands. And, finally, let the prospect of a happy and tranquil eternity support us under the trials of life. The thought that God's unerring and righteous dominion endures for ever, gives a security to those blessed hopes of happiness and perfection in heaven, that his grace has taught us to cherish.

J. G. L.

A BRIEF SUMMARY OF CHRISTIAN EVIDENCES.*

The topic on which I propose to lecture this evening is very important, and one to which, I doubt not, the careful attention of several now present, has been seriously directed. It is the consideration of some of the chief, and more obvious evidences of the christian religion. It will at once occur to your minds, that connected with the great and all-important question of religion, there are other enquiries and truths, which, in the order of things, should be considered and settled *before* the evidences of christianity are entered upon:—as the great truths of natural religion, viz., the being and attributes of God; the *fact* of the responsibility of all intelligent agents unto him, as their creator and governor; and the duty that rests on every one of such intelligencies to enquire into the *character*, and seek, if possible, to ascertain the *will* of Him 'in whom we live, and move, and have our being.' These are truths which are amply sustained by the existence and order of external nature; the existence and powers, both intellectual and moral, of mankind:—and they are truths, I may add, which, but for the depravity of mankind, would have been universally cherished and acknowledged. 'The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.' 'The heavens declare the glory of God.'

I shall assume that these are realities; and that all present believe, that the constitution and order of the universe, and the variety of contrivances which it sets before us, in all its parts, and in all the creatures which it contains, whether living, sentient, or rational, are sufficient proof that there

* Read to an assembly of Sunday-school teachers.

must be an infinite, wise, and almighty Creator and Governor, whom we call God, and that it is the duty of intelligent creatures to remember and fear him.

That it is possible for such a being to give a written revelation of his character and will, and that, considering the natural ignorance and proneness to error which characterize mankind, it is highly desirable he should do so, I take to be propositions that need no other proof than what is involved in the relation we sustain to God; since it is reasonable to conclude that a being who has given such marks of his beneficence to mankind, in the arrangements of his providence, and in the peculiar and distinctive faculties with which he has endowed them, would not leave them in uncertainty and doubt as to the means by which they might secure his favour, and enjoy hope in him. Now in the christian religion, we have what purports to be such a revelation, and claims to be received as the only true religion. It tells us that 'God who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, who, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' The main facts of the christian religion, and the doctrines founded on them are found in a collection of writings denominated the New Testament, in contra-distinction to the ancient prophetic, and other writings just now referred to, which are called the Old Testament. Four books of the New Testament consist of separate narrations of the mysterious incarnation, the holy and benevolent life, the miracles, discourses, the death, and the resurrection and ascension of the Son of God, the Lord Jesus Christ; two of which, those of Matthew and

John, purport to have been written by disciples of Christ, who were eye and ear witnesses of the facts they relate ; and the other two, those of Mark and Luke, by disciples who lived in the apostolic age, and were the companions of such as were witnesses, and who were well acquainted from various sources, with the facts they record. There is also a fifth historical book, which records the conduct and progress of the apostles of Christ, after his alleged resurrection and ascension, in diffusing, obediently to his commands, and the ardent zeal of their own minds, the doctrines of the gospel, and converting mankind from infidelity and paganism to the acknowledgment and practice of christianity. It relates some of the sufferings they endured, the persecutions to which they were exposed ; it records also the miracles they wrought by Divine power in confirmation of their testimony, and by means of which it came to be very extensively received, so that the religion and the salvation resulting from it ' which began to be spoken by the Lord, was confirmed ' to others ' by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.' And then, there are in the New Testament several letters, or epistles, purporting to be addressed by the apostles, whose names they bear, to particular communities of christians, or to the general body. These, with the Apocalypse, or Revelation of St. John, which consists mainly of visions, prophetic of future events, chiefly in relation to the trials, conflicts, and ultimate prevalence of the religion of Christ in the world, and the consummation of all things, constitute the important volume which is called the New Testament, and which is regarded by us as the true and infallible depository of the christian faith, the revelation of God to man.

There is, in this country, a general

admission of the truth and Divine origin of the christian religion, which, however it originated, may be considered as an evidence in its favour. Both the religious and the irreligious, the devout and the profane, for the most part, admit the truth of christianity. There are infidels, and avowed unbelievers, it is true, but notwithstanding all the efforts they have made to diffuse their scepticism, and the natural sympathy which the irreligious feel towards them, they are, and in all probability will continue to be, exceptions from the rule as to the general belief. Now, how could such a presumption, such an almost universal admission of the truth of christianity arise, and that in a land where there exists the utmost freedom of thought, and where the sacred Record is, or may be in every one's hands? I know of no way in which this question can be answered, except one, which is a strong argument in favour of the truth of christianity. There is a general persuasion that the proofs of the christian religion are such as cannot be shaken, either by the learning, the wit, or the malignity of men ; there is a common perception of the purity and excellence of christianity itself, as being a religion fallen sinful man would never invent, or, of himself, be able to establish amongst mankind ; and there is also a shrewd capacity of judging, possessed by minds of every order, of the marked distinction which exists between the spirit, temper and tranquility of a devout christian, and the morose misanthropy, the malignant impiety, or the miserable and often ignorant quibbles, and the singular credulity of a determined infidel. It might be easy to dilate on these topics, and on them to found an argument as to the truth of christianity itself, and also to prove that the popular belief, on these grounds, is well founded ; but, in this case, the evidence would be only presumptive ; and therefore I shall proceed to lay before you, as briefly as I am able, a series

of the most common and important of the *direct* and *auxiliary* evidences that the christian religion is true. In doing this, I shall begin with those evidences which are historical and external, and then proceed to such as are internal, mixed, or collateral. The field before us is very wide, and it must be premised that the limits of a single lecture forbid the exhibition of more than a general outline of these evidences and proofs.

1. That christianity began at the period alleged in the sacred writings, and rapidly extended itself, in spite of opposition from the prejudices and authorities of mankind, and the sufferings and martyrdom of innumerable multitudes, is an historical fact, attested by friends and foes.

It rarely happens that any one, having the least pretension to learning, has the temerity to call this statement in question. Even the boldest, and the most virulent of infidels, as well as the most learned and laborious this country has produced, I mean Gibbon, has reluctantly admitted it. The reason is plain, viz., that the testimonies which sustain it are so various, and many of them so entirely free from all possibility of suspicion, that it could not be denied.

If we begin with the testimonies of heathen historians, our proof is as ample as could be desired. Thus, Tacitus, a Roman historian, when speaking of the fire which happened at Rome in the time of Nero, and of the suspicions which were entertained that the emperor was concerned in causing it, which event took place about thirty-two years after the death of Christ, says, 'But neither all the human help, nor the liberality of the emperor, nor all the atonements presented to the gods, availed to abate the infamy he lay under of having ordered the city to be set on fire. To abolish, therefore this rumour, Nero procured others to be accused, and inflicted on them the most exquisite punishments, who were hated for their crimes, (he speaks

as a heathen, their crime being a renunciation of idolatry, the established religion,) and were commonly known by the name of christians. The founder of that name was Christ, who suffered death, in the reign of Tiberius, as a criminal, by his procurator, Pontius Pilate. This pernicious superstition being thus checked for a while, broke out again, and spread, not only over Judea, the source of the evil, but through the city of Rome also, whither flow from all quarters all things vile and shameful. At first they only were apprehended, who confessed themselves of that sect; afterwards a vast multitude, discovered by them, all of whom were condemned, not so much for the crime of burning the city, as for their hatred of mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered with the skins of wild beasts, and torn to pieces by dogs; some were crucified; others, having been covered with combustible materials were set up as lights in the night time, and thus were burned to death. Nero lent his own gardens for these executions, and exhibited at the same time, the diversions of the circus, sometimes standing in the crowd as a spectator, in the dress of a charioteer, and sometimes driving a chariot himself: till at length these men, though really criminal, and deserving exemplary punishment, began to be pitied, as people who were destroyed, not for the public good, but only to gratify the cruelty of one man.'

In this extract it is attested that Jesus Christ was put to death as a malefactor, by Pontius Pilate, procurator under Tiberius; that his religion had its rise in Judea, where it spread notwithstanding the ignominious death of its founder, and the consequent opposition of the Jews; that it was diffused so industriously and rapidly, that, in the tenth or eleventh year of Nero, or about thirty-two years after the crucifixion, there were found great multitudes of christians in Rome itself;

and that they were hated of mankind and maligned for their religion.

Suetonius, a writer contemporary with Tacitus, describing the transactions of the same reign, says, 'the christians, a set of men of a new and mischievous superstition, were punished.' There are what are supposed to be allusions to the cruel manner in which christians were put to death for their religion, in Martial and Juvenal, but, as they are not direct, I pass them by.

Pliny, the younger, who was governor of Bithynia, and Pontus, under Trajan, about forty years after the burning of Rome, addressed a letter to the emperor, his master, in which he asks for directions how to proceed in enforcing the laws against the christians. From his representations in this letter, which would be too long to repeat at this time, it appears that the followers of Christ formed a considerable part of the population of those provinces; that the idol temples were almost forsaken, and the sacrifices nearly discontinued; that many, because they would not sacrifice to idols, had been put to death; that the heartless governor, more gentle however than the persecuting populace, was at a loss how to proceed in attempting to suppress a religion that threatened the entire extinction of idolatry, and that though he had tortured two females, who, apparently bore some office among the christians, (deaconesses) he could discover nothing except the regard and homage they paid to Christ, and their solicitude to avoid every kind of immorality. The constancy, and by consequence, the sufferings of christians at this period is referred to by Epictetus, who imputes their intrepidity to madness; and about fifty years afterwards, by Marcus Aurelius, who ascribes it to obstinacy. 'Is it possible,' the former asks, 'that a man may arrive at this temper, and become indifferent to those things from madness, or from habit, as the Galileans?' and the latter,

'Let this preparation of mind (to die) arise from its own judgment, and not from obstinacy, like the christians.'

These testimonies of the ancient heathen writers may suffice. They are important, as they are perfectly unsuspected, and incidentally inform us of the existence and rapid diffusion of christianity, and of the sufferings, zeal and constancy of its professors.

Let us now turn to the testimonies we have to this proposition from christian writers. It is properly only from these, that we are entitled to expect anything like a history of the origin and early progress of the christian religion. The writers of the evangelical narrative inform us, that Jesus Christ was born at Bethlehem in the reign of Ceasar Augustus, that he was the incarnate God; that the ministry of John the Baptist, his forerunner, commenced in the fifteenth year of Tiberius Ceasar, the second Emperor, when Pontius Pilate was governor of Judea, and that Jesus was seen, baptized by him, and in consequence of a sign from heaven, recognized and announced as the Messiah; that Jesus preached diligently and wrought miracles in Jerusalem and Judea, and that many followed him, out of whom he elected twelve to be his attendants, and especial disciples; that these were almost constantly with him, hearing his instructions, observing his conduct, and seeing his miracles, and that he repeatedly forewarned them of the sufferings and persecutions they should endure; that at the instigation of the Jewish rulers he was apprehended, and crucified by order of Pontius Pilate, the Roman governor, at the feast of the Passover; that he rose from the dead, and appeared repeatedly to his disciples, so as to remove every scruple and doubt from the minds of the most incredulous of them; that he commanded them to proclaim his gospel to the world, beginning at Jerusalem, where they were directed to tarry until they were endowed with power from on high. The history goes on

to relate that at the following Pentecost, this power came, and the apostles boldly and openly began their work, speaking in various tongues to the assembled multitude, and asserted that Jesus whom they had crucified, and whose holy character and wonderful miracles they knew, was both Lord and Christ; that he was risen and ascended to God, that he was the person foretold in their prophecies, that he had sent down the miraculous power they then saw his apostles possess, that he would be the judge of all, that as they desired mercy, and future happiness, it behoved them to repent of their sins and believe in Jesus, and to profess this by being baptized in his name, and that great numbers, (three thousand) believed, and became a distinct and brotherly union. We learn also, that very soon the attention and hostility of the rulers were directed towards this new and growing community, who seized two of the apostles in consequence of the attention one of their miracles had excited, that in their presence the apostles ascribed the undeniable miracle to the power of Christ, who was risen from the dead, and asserted his real Messiahship and dignity; and though threatened, they modestly and firmly announced their determination to 'speak the things they had seen and heard;' that they proceeded in their work, and anon, were cast into prison, but were miraculously delivered; and being again apprehended teaching in the temple, they were brought before the rulers and beaten, and threatened, but that they repeated their testimony to Christ and his resurrection, and their appeal to the divine gifts of his disciples as a proof of it, and their determination to proclaim his name and extend his religion. At length, we are told, the enemies of the church found means to inspire the people with the idea that the apostles and their disciples sought to subvert the Jewish law, to degrade their lawgiver, and dishonour their temple, and thus to

induce them to join their rulers in stoning to death an active and zealous member of the christian community; but, by this time, which would not be two years after the ascension of Christ, we are informed that the disciples had 'multiplied greatly in Jerusalem, and many of the priests were obedient to the faith.'

There now arose a severe persecution in Jerusalem, so that for the most part, the christians in Jerusalem had to escape for their lives, but they took their religion with them, 'and went every where preaching the word.' A period of tranquility is recorded as following this persecution and dispersion; and the churches, or societies of believers, 'throughout all Judea and Galilee and Samaria, were multiplied;' so that during the space of four more years, christian communities had become widely extended, as there are incidental allusions to christians in Phenice, Antioch in Syria, and the isle of Cyprus. Before this period of rest, supposed to be occasioned by an attempt on the part of Caligula, the Roman emperor, to set up his image in Jerusalem for worship, an opposition to which led the Jews to forget the christians, we are informed of the conversion of Saul of Tarsus, a young man of high regard, who had signalized himself by hostility to the christian name, and who had procured authority from the chief priests to proceed to Damascus, and bring any christians he found there, bound to Jerusalem. Strange to say, he entered Damascus a christian, having been, as he said, met in the way by Jesus himself, before whom he humbled himself, and from whom he received a command to preach his gospel among the people and the Gentiles. His conversion confounded the enemies of Christ, and brought on him a double share of their enmity, but he became more zealous to propagate the faith, than he had formerly been to destroy it. Without specifying the labours and sufferings of the other apostles,

as recorded in the narrative, further than remarking that they made Jerusalem the centre of their operations, we may just glance at the course of Saul, or, as, in consequence of his labour he was called Paul, during the next twenty-one years, which will bring us near to the period when Tacitus the Roman annalist refers to the christians and their numbers and sufferings. After many escapes from his foes, he is found with another devoted brother at Antioch in Syria, where he taught the people, and where, in consequence of their number and regard to Christ, 'the disciples were first called christians.' From this church he went to diffuse the gospel throughout the provinces of the lesser Asia, and at Antioch in Pisidia, at Iconium, at Lystra, and throughout that region he proclaimed the gospel. In consequence of a miracle at Lystra, the people, with the priests at their head, offered to pay divine honours to them, saying, 'the gods are come down to us in the likeness of men.' But in all these places they met with rudeness, and their lives were in jeopardy, chiefly through the instigation of unbelieving Jews; but there were disciples made and churches formed in these places. Three years after this, they declared in Jerusalem to the apostles and elders, that success had attended their ministry among the Gentiles, and were the bearers of a public letter from the apostles to these churches. The devoted preacher visited them again, and found them increased in number, and 'established in the faith.' From Asia, he crossed into Europe, and at Philippi, where he was whipped and imprisoned, and at Thessalonica, where he was furiously assailed as of them 'who turned the world upside down,' and at Berea, where the Jews excited the people against him, so that his friends for security sent him to Athens. At all these places there were many converts made to the doctrines of Christ. In Athens,

the celebrated seat of learning, Paul preached, and a part of his admirable discourse is recorded by the historian. And there were some, and amongst them persons of celebrity who became converts. He then proceeded to Corinth, a rich, wealthy city, where he resided preaching the gospel for a year and a half, and collected a great number of disciples. He returned to Syria by Ephesus, where he reasoned with the Jews in their synagogue; and after visiting Jerusalem, he returned to Antioch, traversed the northern provinces of Asia Minor, and came again to Ephesus, where he staid more than two years, and where his success was so great that his enemies reported that 'not only at Ephesus, but also throughout all Asia, this Paul hath persuaded and turned away much people.' Their selfish and insane clamour produced a tumult in which his life was in danger. Undismayed by the danger to which he saw himself exposed, he was driven from Ephesus only to renew his labours in Greece. After passing over Macedonia, to his former station at Corinth, whence he purposed to sail direct for Syria, but was prevented by a conspiracy of the Jews; and therefore, he retraced his steps through Macedonia to Philippi, and sailed along the coast of Asia in order to reach Jerusalem by the feast of Pentecost. His reception at Jerusalem was in perfect keeping with the hatred the Jews in other places had displayed towards so valiant a defender of the faith. He was seized in the temple, and would have been destroyed by the people, had he not been rescued by the Roman soldiers. To save himself from the designs of his enemies, he appealed to the emperor, and was sent, after two years imprisonment, to Rome, where he was met by brethren to whom his fame and labours were known. There he remained a prisoner for two years, and displayed the firmness of one devoted to the best of all causes; being

permitted to dwell in his own hired house, with the soldier that kept him, 'he preached the kingdom of God with all confidence.' With this event the historical part of the New Testament closes.

From this narrative, purporting to have been written by an eye witness, and a companion of the apostles, in which the number of the converts, and the success of the apostles' preaching is mentioned for the most part, incidentally, we learn that in the course of thirty years after the death of Christ, his religion had extended itself through Judea, Galilee, and Samaria, almost all the districts of Asia Minor, through Greece, the islands of the Ægean sea, the sea-coast of Africa, and had extended itself to Rome, and Italy. At Antioch in Syria, at Joppa, Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, &c. the number of converts is estimated by the expressions, 'a great number,' 'great multitudes,' 'much people.' Converts are mentioned without any intimation of their number, at Tyre, Cæsarea, Troas, Athens, Philippi, Lystra, Damascus; and at Jerusalem, the centre of the religion, there were 'many myriads' of believers.

In the epistles addressed to the churches, there is incidentally, intimation that the number of converts was very considerable. Thus we read of 'all the churches of the Gentiles,' of the gospel which had been preached 'to every creature under heaven,' meaning a great multitude. And in one the writer, referring to his success and labours, says, 'From Jerusalem, all round about unto Illyricum I have fully preached the gospel of Christ.' And in another he compares his course to a triumph,—'Now thanks be unto God, who causeth us always to triumph in Christ, making manifest by us the savour of his knowledge in every place.' And the Epistles of Peter are addressed to christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

From the christian writers after the apostles' time, we will make two or three short extracts: thus Justin Martyr, who wrote about thirty years after Pliny, before alluded to, says, 'There is not a nation of either Greek or Barbarian, or of any other name, even of those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus.' Tertullian, who comes about fifty years after Justin, thus appeals to the governors of the Roman empire; 'We were but of yesterday, and we have filled your cities, islands, towns, and boroughs, the camp, the senate, and the forum. Persons of every sect, age, and condition, and of every rank, are converts to that name.' Clemens Alexandrinus, about the same time says, 'The philosophers were confined to Greece, and to their particular retainers, but the doctrine of the Master of christianity did not remain in Judea, but spread throughout the whole world, in every nation, and village, and city, and has already brought over to the truth not a few of the philosophers themselves. If the Greek philosophy be prohibited, it immediately vanishes, whereas, from the first preaching of *our* doctrine, kings and tyrants, governors and presidents, with their whole train, and with the populace on their side, have endeavoured, with their whole might to exterminate it, yet doth it flourish more and more.' Origen, who follows Tertullian, at the distance of about thirty years, delivers nearly the same account; and speaks of 'immense, and innumerable multitudes, who, having left the laws of their country and those they esteemed gods, have given themselves up to the religion of Christ, and this not without the bitterest resentment from the idolaters, by whom they were frequently put to torture, and sometimes to death: and it is wonderful

to observe how, in so short a time, the religion has increased, amidst punishment and death, and every kind of torture.' I need not enumerate what are called the ten general persecutions, which occurred under the Roman Emperors before the time of Constantine. Nor shall I now stay to show how Christ forewarned his disciples that 'they should be hated of all men for his sake,' nor to specify how frequently the apostles, in their letters to the churches, address them as persons exposed to suffering and scorn, and bitter persecution for Christ's sake, and exhort them to patience and steadfastness. The Epistles are full of such language and exhortations. I think, then, the evidence on our first proposition may be closed. We have the professed testimony of a long line of friends who were the companions of Christ and his apostles, we have also the testimony of heathen historians, who were almost contemporary with the apostles to the truth of the fact we have stated, viz., that christianity began at the time specified, in Judea, and in spite of opposition and persecution extended itself, so that in a short time comparatively, it spread over the chief parts of the then known world.

The question naturally arises, how are these things to be accounted for? Are we to suppose that a few poor fishermen of Galilee, who on their own showing, all fled when their master was apprehended through the agency of a traitor, invented the whole story of our Lord's miracles and resurrection, and attempted to palm it on mankind, in the very place, and amongst the very people, where they pretended all these things took place? If so, the whole forgery might have been at once refuted and exposed. Are we to imagine that there could be any worldly motive that could induce them to encounter the hostility of the Jews, and the scorn of the Greeks, and the con-

tempt of all, in attempting to propagate a known falsehood? Besides, considering the nature of the doctrines, so pure and holy in themselves, so opposed to fraud and deceit, so opposed to the prejudices, passions, and religion of all mankind, can it be conceived that any persons could be so mad and inconsistent as to attempt its propagation? or if they had, that there would have been in that case anything like success? And would it have been possible for persons like them, acting under a consciousness of fraud, to have displayed the patience, zeal, fortitude and perseverance which they must do in order to gain the attention and secure the confidence which it is evident they obtained? The existence and progress of christianity is utterly unaccountable, except on the admission of its truth. No natural cause can account for it: indeed it is contrary to the whole course of natural causes. Weak, illiterate men, of the lowest class—men, who have nothing in this world to offer their converts, but sufferings, tortures, and the cross—who are every where oppressed, persecuted, and ill treated, 'even unto death:' these are they who 'triumph over flesh and blood,' and convert the universe. Admit however the religion to be true, and all is easy. They knew the things they declared to be true: that which their eyes had seen, and their hands had handled they attested: they saw the miracles, heard the discourses, witnessed the resurrection of Christ; they beheld him ascend to heaven; they received command from him to proclaim his gospel, [to the world,] which brought life and immortality to light; they were themselves invested with divine powers, inspired with supernatural strength and courage and zeal; they were actuated by the purest regard to truth, to the honour of God, and by the warmest benevolence to man; they expected a reward in heaven; and God was with

them:—admit these things to be real, and therefore the gospel to be a divine revelation, and the entire difficulty vanishes; an adequate cause is assigned for the labours, patience, perseverance,—for the harmony of narrative and doctrine, and the splendid success of the early promulgators of the christian religion. Thus we discover, why genuine christianity, whose peculiar characteristic was non-resistance, and which was every where opposed; by princes, who scorned the idea of illiterate fishermen being the instructors of the world; by philosophers, who despised a system which represented their wisdom as folly; by priests, who hated a religion which aimed to overturn their altars, dethrone their deities, and strip them of their influence and grandeur; by the people, who abhorred a system that struck at the root of their licentious superstitions; and by all, as declaring them to be perishing in sin, and requiring them in the name of the God of heaven, to forsake idolatry and sin, and trust in a crucified Redeemer and Saviour: thus we discover, I say, why it triumphed and prevailed. Thus, in the clearest and purest manifestation of himself to the world, God evinced his perfect independence of human wisdom and power: he passed by the splendour of thrones, and the glory of philosophy, and showed that he could command all nature, and influence all hearts, by means the most humble, and most likely to be contemned. He chose 'the foolish things of the world to confound the wise; and the weak things of the world to confound those which are mighty; and base things of the world, and things which are despised, yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence.'

2. Our second statement is that the books composing the New Testament, were written by the persons

whose names they bear, and that these persons wrote from a competent knowledge of the facts they relate, and therefore, that the christian religion, which is set forth in them is true.

As to the first part of this proposition, my remarks will be very brief. The perpetual consent of Christians from the earliest times, the best possible evidence, might be advanced to prove it. It is a fact well attested in ecclesiastical history, that the four gospels, the Epistles of Paul, one of John, one of Peter, were never disputed; and that though some hesitation was felt in early times as to the Epistles to the Hebrews, that of James, the 2nd of Peter, the 2nd and 3rd of John, Jude, and the Revelations, they were early received into the sacred canon as genuine, and of the highest authority. To pursue the proof of this section into detail, would be to transcribe, as Paley has well said, the greater part of Dr. Lardner's eleven octavo volumes, a task which neither your patience nor my time could tolerate. I will therefore present you with a mere outline of the proof. From the period when the historical books of the New Testament were said to be written, down to the present or modern times, they have been quoted or alluded to by a close series of christian writers. Barnabas, the companion of Paul, quotes Matthew. Clement of Rome quotes Matthew and Luke, and Paul's Epistle to the Corinthians. Ignatius of Antioch, about thirty-seven years after Christ's ascension, quotes Matthew, John, the Acts, and has various allusions to most of the Epistles, and mentions the Epistle to the Ephesians by name. Polycarp, of Smyrna, who was a disciple of John, and who had conversed with many who had seen Christ, quotes Matthew, Luke, and the Acts, and there are apparent allusions to at least thirteen Epistles. Papias, a hearer of John, ascribes their respective Gospels to Matthew and Mark. These were all

men who had lived and conversed with the apostles. What remains of their writings is extremely short, but its testimony is important.

Justin Martyr, who came about 20 years after the last, and died about 170, quotes from all the Evangelists, the Acts, the Epistles to the Corinthians, Galatians, Ephesians, Colossians, Thessalonians, 2 Peter, Hebrews, and the Revelations, and speaks of the Gospels as written books. Here occur, Tatian, Hegippus, Melito of Sardis, who flourished about the year 170, and wrote several books, parts of which are still preserved, in which there are quotations from several books of the New Testament, and the latter expressly speaks of the Old Testament as if there was in his time a collection of books generally called the New Testament.

Irenæus, bishop of Lyons, wrote about the year 178. In his youth he had been a disciple of Polycarp, who was a disciple of John. This writer, in his instructions only by one step removed from the apostles, mentions all the Gospels, with the names of their writers. The passage is so important, that I will transcribe its principal parts. 'We have not received,' he says, 'the knowledge of the way of our salvation by any others than those by whom the Gospel has been brought unto us. Which Gospel they first preached and afterwards committed to writing, that it might be for the time to come the foundation and pillar of our faith. For after that our Lord rose from the dead, and they (the apostles,) were endowed from above with the power of the Holy Ghost coming upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessings of heavenly peace, having all of them, and every one alike, the Gospel of God. Matthew then among the Jews, writ a Gospel

in their own language: Mark also, the disciple and interpreter of Peter, delivered to us *in writing* the things which had been preached by Peter: and Luke, the companion of Paul, put down in a book the Gospel preached by him. Afterwards John, the disciple of the Lord, who leaned on his breast, he likewise published a Gospel while he dwelt at Ephesus in Asia.' 'To the Acts of the Apostles his testimony is not less explicit, and in the pursuit of an argument he has actually given a summary of almost the whole of the last twelve chapters of the book. It is also remarked of this writer that though he is copious in his references to the received books of the New Testament, he makes none to any apocryphal christian writer. Let it be remembered that Irenæus flourished in France, Justin Martyr in Syria, Polycarp at Smyrna, Ignatius at Antioch, and Clement at Rome. Their testimony is therefore concurrent and independent.

Passing by Athenagoras, who ought to be noticed at least as a heathen philosopher, who sat down to compose a book against the christians, and, to make this work more complete, first read their Scriptures, by which means he was converted to Christ; who wrote an apology for Christianity; and whose works contain many quotations from most of the New Testament books; and Theophilus of Antioch, and some others, we come to Clement of Alexandria. He expressly mentions the four Gospels by name, the Acts, the Epistles to the Romans, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Hebrews, 1 Peter, 1 Ep. John, Jude, and Revelations. His quotations are very numerous. Tertullian at Carthage flourished in the same period as Clement, about the end of the second century. He says, 'Among the *Apostles* John and Matthew teach us the Gospel; among apostol-

ical men, Luke and Mark refresh it.' He affirms that the Gospels were in the hands of the churches from the beginning. He directs enquirers to visit the apostolical churches, 'in which,' he says, 'their very chairs still preside; in which their very authentic letters are recited, sounding forth the voice and representing the continuance of each one of them. Is Achaia near you?—you have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus. But if you are near to Italy, you have Rome, from whence also you may be easily satisfied.' This author also frequently cites the Acts of the Apostles, under that title, and once calls it Luke's Commentary; and observes how Paul's Epistles confirm them.

From the time of Tertullian to that of Origen, there are thirteen years, in which are several christian writers, fragments of whose works are preserved; and one contains an abstract of the whole Gospel history. Origen was a voluminous writer, whose quotations are so thickly sown, that Dr. Mill says, if we had all his works, we should have almost the whole text of the Bible.' Perhaps we need not proceed further with this notice, more than to say, that Cyprian, within twenty years of Origen, says the church is like Paradise, watered by four rivers—that is, the Gospels; that Arnobius and Lactantius, about the year of Christ 300, composed formal arguments on the credibility of the christian religion. The former speaks of the historians as witnesses of the facts they relate, and the latter argues in defence of their religion by the consistency, simplicity, disinterestedness, and sufferings of the christian historians. After these comes Eusebius, A. D., 315, a voluminous writer, a diligent collector of the writings of others, and who besides other works, composed a history of the church down to his own times.

It is remarked by Dr. Lardner, that there are more and larger quotations in the writings of Tertullian of the New Testament, than there are of all the writings of Cicero, in writers of all characters for several ages.

The following anecdote, taken from the life of the Rev. John Campbell, has just fallen under my notice. Lord Hailes, a Scotch Judge, hearing the question proposed, 'If all the New Testaments in the world had been destroyed at the end of the third century, (I suppose the querist referred to the Edicts of Diocletian in 303, which called for the demolition of christian temples, the surrender of all their books, the imprisonment of their ministers, and the torture, or death of all christians) could their contents have been recovered from the writings of the three first centuries? The question was unanswered. The Rev. W. Buchannan, one of the party, was two months afterwards invited to the Judge's house, who reminded him of the conversation, and said, 'That question quite accorded with my antiquarian turn of mind. On reaching home, as I knew I had all the writers of those centuries, I immediately began to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There: I have been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole of the New Testament from those writings, except seven or eleven verses, which satisfies me I could discover them also. Now, said he, 'here was a way in which God concealed or hid the treasure of his Word, that Julian the apostate emperor, and other enemies of Christ would never have thought of; and though they had, they never could have effected their destruction.'

To be concluded in our next.

LITERARY AND SCIENTIFIC SELECTIONS.

ROMISH FEASTS IN CENTRAL AMERICA.

THE principal annual ecclesiastical feast is that of '*Corpus Christi*' (the body of Christ), occurring about the month of June. On this occasion a profane mimicry of the death and resurrection of our Lord is performed, and for several successive days, processions and pageants take place. In every town and village altars are erected, and gaily or richly adorned images, vases, artificial flowers, and looking-glasses at the corners of the streets and of the public squares. These are frequently connected by covered ways, or arched bowers, decorated with the luxuriant verdure peculiar to the country. The chief point of the diversion consists in a contest for the supposed body of our Lord, carried on between Jews, Moors, and Devils, (with their faces blackened) on the one hand; and on the other by the three Marys, the twelve Apostles, and a company of Angels, who, personified by living persons, (often chorister boys in appropriate disguise) or represented by decorated images, may be seen flying up and down the street in hot pursuit, fighting with each other, and frolicking, to the great amusement of the spectators and to the special delight of little children. All finally unite in good harmony, and march with the priests, sacred banners, crucifixes, wax candles, images of the saints and other paraphernalia, succeeded by troops with a military band, and followed by the crowd. Thus they proceed along the canopied path from altar to altar, at each of which a short mass is sung. From the grated balconies of every house are shown large scarlet cloths and pure white streamers interspersed with the national flag. Within the capacious windows are companies of wealthy citizens and their families who devoutly kneel as the procession approaches. Others, less favourably placed, are gathered in companies at the corners of the intersecting streets. These also adore while the priestly train passes; and ladies dressed in rich velvets and costly laces, are not the last to lift their gowns and kneel upon the pavements before this, at once, pompous and ridiculous puppet-show. Similar exhibitions take place, with sundry variations as to circumstances, at

different times, but occurring frequently during the year. Unlike the former, they are mostly confined to one or two days as before intimated, and all have the never-failing accompaniment of sky-rockets and ringing of bells. Sometimes a grand display of fireworks at night concludes the 'fiesta.' The appointed place, generally a large square, then presents much the appearance of an open fair, the assembled crowds attracting vendors of refreshments, &c. There are also generally a few booths erected at the expence of the church, and decorated with a very primitive imitation of theatrical scenery. Around these the waiting crowds assemble till the curtain is drawn, and presents to view certain persons grotesquely disguised and painted or masked (generally, however, confined to a man and a woman) who immediately commence repeating in an awkward manner a dialogue, probably indited by a native priest, in which the merits of some particular saints are discussed with excessive eulogy. Sometimes this is done in verse, which is not always above mediocrity, and it may be that notice is taken of some passing political event. These exhibitions are called 'Soas,' from 'Soar,' to praise, or 'Sainetes,' a name given to sacred dramas. The dialogue is generally soon ended, and the gaping crowd—composed of thousands of tawney Indians, and darker or lighter shaded Ladinos, Sambos, and Mulattoes, interspersed with white Donas and Dons—turn to the more lively and less injurious display of artificial fireworks. The tawdry procession, with its lofty banners, &c., moves slowly amid innumerable lights, and the military bands lend their charms to a scene which is well calculated to intoxicate the mind and to deceive an ignorant populace, or even their better instructed rulers themselves.

But the voice of conscience within must sometimes speak and testify that all this is vanity, and that politically and religiously, it is but a means of deception and a badge of servitude. The very moon in the pure firmament, as it shines placidly and clearly, or struggles upwards amidst the snow-white clouds,

enters a dignified protest against the noisy and frivolous scene below. On such occasions, the great Creator leaves not himself without a witness, for though all else be without significance, 'the heavens declare the glory of God,' and though the language of the celestial bodies is little heeded, 'their words go out to the end of the world,' and their untiring witness cannot be perverted. There is also a profane imitation of the Saviour riding upon an ass on Palm Sunday, and many other like observances of days and events. But besides these more stated occasions there are constantly recurring jubilees and missions at different parish churches, or the processions of nuns at some of the convents, and other occasional pretexts for ceremonies, with their consequent idleness and dissipation. Only at such times, and on specified Sundays, is there any preaching, which is confined to one place at a time, and generally draws together some of the wealthy classes. The orators tax themselves to produce extravagant panegyrics and coarse adulation of the particular saint whose day it is, and they freely dispense unfounded legends of the wildest character, mixed up with distorted scripture facts, and uncertain traditions. The various churches take it in turn to exhibit the consecrated wafer upon the light altar on the Sunday afternoon, which being duly announced in the almanacks, as well as by the clangour of many bells and the sharp report of sky-rockets, is the occasion of an evening lounge, and gives an opportunity of meeting acquaintances. It is common to hear persons say, 'Let us go and visit Mestro Amo' (our master) meaning the wafer, and having bent the knee before the altar they retire outside and walk about, or converse with others who have done likewise.—*From the "GOSPEL IN CENTRAL AMERICA," by Rev. F. Crowe,—Published by C. Gilpin, London,—a work replete with every kind of information as to the Political, Social, and Religious condition of the People.*

THE POPE AND THE GOSPEL.

THE pope says; Cursed is every one who receiveth not the Latin as the language of worship in the church! The gospel says: Preach the Gospel in your own language; otherwise you will

be a barbarian to those who hear you.

The pope says: Cursed is every one who does not recognize the saints and Mary as intercessors; The gospel says: We have but one intercessor, who is Christ.

The pope says: Cursed is every one who denies the church's right to establish fast days; The gospel says: Eat all that is sold in the shambles, asking no questions for conscience' sake.

The pope says: Cursed is he who refuses the right of imposing celibacy upon the clergy; The gospel says; A bishop should be the husband of one wife.

The pope says: Cursed is he who hinders us from governing directly or indirectly nations and kings! The gospel says: The kingdom of Christ is not of this world.

The pope says: Cursed are they who do not admit the merit of works; The gospel says: Ye are saved by grace, and not by works, so that none may boast.

The pope says: Cursed is he whoever denies the church's right to grant indulgences and dispensations; The gospel says; Not with gold and silver are ye saved, but by the precious blood of Christ.

The pope says: Cursed is he who denies the existence of purgatory; The gospel says: The wicked shall go away into everlasting punishment, but the righteous into life eternal.

We might extend this list of contradictions between the Bible and the Romish church, between the gospel and the pope, but all may be summed up in two words: popery is a *human* religion; the gospel is the religion of *God*.

MORMONISM.

A CORRESPONDENT of *The Philadelphia Ledger*, writing from Nauvoo, states that 'Mormonism at this day is as different and distinct from anything which the prophet Smith ever taught or ordained as Mahometanism is different from Christianity. The sect is already split into seven different bodies, each repudiating the other. These are as follows: 'Rigdonites, who are the simon-pure of the sect, are scattered through the land; Brighamites, usurpers, occupying the valleys of Utah; Strangites at Force, Beaver Island, Lake Michigan; Hydites, squatters on the unsurveyed

public lands in Western Iowa—Kanesville, their head-quarters; Cutlerites, settled on Silver Creek, Mills County, Iowa;—Brewsterites, at Socorro, New-Mexico; Bishopites, at Kirkland, Lake County, Ohio. The Straugites, Brewsterites, and Bishopites, are new lights; the Cutlerites are reformers; and the Hydites are the Whig branch of usurpers of the government of the Church after the assassination of Prophet Smith.'

The following account relates to the leader of the STRANGITES;—

THE MORMONS OF BEAVER ISLAND.—*Sheriff Granger's account of the late troubles—Affidavit of a Latter Day Saint.*—The Detroit Tribune of the 21st inst. contains a letter from Henry W. Granger, sheriff of Mackinaw Co., in vindication of his late conduct with reference to the Mormons of Beaver Island, and in refutation of the late charges made by the Prophet Strang, in his organ, the Northern Islander. His statement in the main is as follows:

On the 19th of April last, criminal warrants were put into the sheriff's hands, against King Strang and about thirty of his associates, for arson, burglary, robbery and attempts to rob the United States mail on its way from Beaver to Mackinac. On arriving there Strang and his followers had fled to Hog Island. He was pursued by the sheriff and twenty-five men, some of whom were Indians. With reference to the charge that the Indians were drunk, Granger says that there was not to his knowledge at that time a drop of liquor on the island. Fifteen who had not fled were arrested, and five of them fully committed for arson, robbery and burglary. They subsequently escaped through some informality in the proceedings.

G. J. Adams, a Latter Day Saint, has made an affidavit, in which he discloses the fact that Strang had set up a government, claiming to be sovereign, and acknowledging no fealty to the federal Government. He deposed before Levi Gray, justice of the peace.

A postscript to the above states that the U.S. Steamer, Michigan, with District Attorney Bates and a number of judicial officers, left for Beaver Islands on the 21st, with a view of arresting Strang and his associates on the charge of treason, &c.

He did reside on Beaver Island, Lake Michigan, from the 24th of April, 1850,

to the 10th of October of the same year (except about four weeks that he was away on business); during his residence there he did repeatedly hear James J. Strang teach that it was morally right to steal from the Gentiles, burn their houses, and even take their lives, if it could be done without being found out.

This deponent further saith, that he did see James J. Strang seated on a throne, clothed in royal robes, with a sceptre in his hand, take a crown (made after the fashion of the crown of England), and place said crown on his own head; said Strang then arose and said to the congregation (over 200 in number) that he on that day had '*crowned himself* King by the command of God; and that all the kingdoms of the earth should be overthrown and utterly destroyed.' Said Strang did, at the same time, give orders that an ensign or flag that he had previously prepared should be hoisted and guns fired, which command of Strang was obeyed. Said flag had on it the figure of a man, with a crown on his head and a sceptre in his hand, surrounded with twelve stars. Said Strang declared that said banner was raised in defiance of the 'stripes and stars,' and all other flags of the world.

While said Strang was seated on said throne, he did call a number of men forward and cause them to kneel at his feet, and with his sceptre on their heads, in the name of God, pronounced them Princes and Nobles of his Realm. He further said that Beaver and surrounding islands should, from that day forward be governed by no laws but his laws, and that they should hold their land independent of the United States.

This deponent further says, that said J. J. Strang, did write a Covenant, called the Covenant of the Kingdom; and said Strang administered said Covenant to many of his followers in the presence of said deponent. Said Strang often urged said deponent to take said covenant, which said deponent always avoided. Said Strang often gave said covenant to said deponent and requested him to administer it to others, which, (owing to said deponent's once being in the church, and for policy, as, if said deponent had refused, his life would have been in danger) he did, and on one occasion, at the house of R. J. Moore, Esq., administer it to eight in number.

The reason said Adams would not take said covenant, he believed it contained treason against the U. States. Said covenant is called the 'Illuminati.' It is taken with the right hand on the cross, the cross lying on the Holy Bible. The following paragraphs, this deponent quotes word for word from said covenant, as written and administered by said Strang:

'I do, in the presence of God and these Princes of the 'Illuminati,' solemnly promise, covenant and swear, by the true, ever living and self existing God, that I hereby renounce all allegiance to every king, prince, potentate, president, governor, and ruler on earth.

'I furthermore promise, covenant and swear that I will obey James J. Strang, as the *Imperial Primate and Actual King on Earth*; and the laws and de-

crees that he shall make, as above and superseding all other laws, of all other powers on earth, whatsoever.

'I further promise, covenant and swear, that I will maintain, uphold, and enforce said laws and decrees, against all other laws, so long as life shall last * * * * 'But, should I be so wicked, ungodly and unholy as to break this, my covenant, may God the Eternal Father turn from me and remember his loving kindness no more; May Jesus Christ the Redeemer turn from me and close the gates of heaven for ever against me; with desires insatiate, may I behold bliss and feel perdition evermore.'

This deponent further says, that the above is not one half of the Covenant, but only extracts from said covenant.

FAMILY CIRCLE.

EXAGGERATED EXPRESSIONS.

SOME time ago, a correspondent whom I would not willingly neglect, requested me to pen a few plain remarks on the common evil of giving utterance to inflated expressions and remarks in common conversation.

It is a somewhat ungrateful task to tell those who would shrink from the imputation of a falsehood that they are in the daily habit of uttering untruths; and yet, if I proceed, no other course than this can be taken by me. It is of no use to adopt half measures; plain speaking saves a deal of trouble.

I love the man who steps along on his toes, that he may not tread on the toes or the heels of his neighbours. Some are remarkable for this habitual tenderness to their fellow-creatures, and it does my heart good to see it; but in a case where trifling is losing time, and decision is really necessary, we must run the risk of giving offence if we would really do good.

My correspondent says that I make capital 'caps'; and that if all those who need them would wear them, my hints would be very profitable. I am, however, sadly afraid that most of the caps I make would fit my own head quite as well as they would fit the heads of my neighbours. But to my task.

The examples about to be given by me of exaggerated expressions, are only a few of the many that are constantly in use. Whether you can acquit yourselves of the charge of occasionally using them I cannot tell; but I dare not affirm for myself that I am altogether guiltless.

'I was caught in the wet last night, the rain came down in torrents.' Most of us have been out in heavy rains: but a torrent of water pouring down from the skies would a little surprise us, after all.

'I am wet to the skin, and have not a dry thread upon me.' Where these expressions are once used correctly, they are used twenty times in opposition to the truth.

'I tried to overtake him, but in vain; for he ran like lightning.' The celebrated race-horse, Eclipse, is said to have run a mile in a minute, but poor Eclipse is left sadly behind by this expression.

'He kept me standing out in the cold so long, I thought I should have waited for ever.' There is not a particle of probability that such a thought could have been for one moment entertained.

'As I came across the common, the wind was as keen as a razor.' This is certainly a very keen remark, but the worst of it is that its keenness far exceeds its correctness.

'I went to the meeting, but had hard work to get in, for the place was crowded to suffocation.' In this case, in justice to the veracity of the relator, it is necessary to suppose that successful means had been used for his recovery.

'When I mentioned it to her, she turned as pale as a sheet.' I am sceptical enough to believe that had an actual comparison taken place it would have been found otherwise.

'I have been sadly troubled with head-ache; I thought I should have died, I was so ill.' If they who use this expression on every light occasion, did really reflect on death as frequently as they represent themselves to do so, it might be attended with the most salutary consequences.

'You would hardly know her again, she is as thin as a thread-paper.' Either the thread-paper must have been of a very unusual size, or she must have been very thin indeed.

'We came along the lane, a horrid road, up to our knees in mud.' Some people, a little more diffident, satisfy themselves with saying, 'It was over my shoe-tops in mud.' All I can say is, that if either the one statement or the other be correct, it is high time the road should be mended.

'He is a shrewd fellow! as deep as a draw-well.' There is an old adage, that truth lies at the bottom of a well: I am afraid that it is not at the bottom of this draw-well.

'We stood there for an hour, my feet were as cold as ice.' If the feet were once as cold as ice, there would be very little heat left in the head or in the heart.

'Oh, nothing will hurt him; he is as strong as a horse.' Some go even farther than this, and say, 'as strong as an elephant:' but both expressions are too strong to be consistent with fact.

'It must have been a fine sight; I would have given the world to have seen it.' Fond as most of us are of sight seeing, this would have been buying pleasure at a dear price indeed; but it is an easy thing to proffer to part with that which we do not possess.

'It made me quite low-spirited; my heart felt as heavy as lead.' We most of us know what a heavy heart is; but lead is by no means the most correct

metaphor to use in speaking of a heavy heart.

'I could hardly find my way, for the night was as dark as pitch.' I am afraid we have all in our turn calumniated the sky in this manner; pitch is many shades darker than the darkest night we have ever known.

'He ran till his face burnt like a coal.' Ay, and if every one blushed in the same proportion in which he departed from the truth, he who uses this form of speech would have a face ruefully red, though not exactly burning like a fire-coal.

'I have told him of that fault fifty times over.' Five times would, in all probability, be much nearer the fact than fifty.

'I never closed my eyes all the night long.' If this be true, you acted unwisely; for had you closed your eyes, you might, perhaps, have fallen asleep, and enjoyed the blessing of refreshing slumber; if it be not true, you acted more unwisely still by stating that as a fact which was altogether untrue.

'He was in such a passion, that he foamed at the mouth like a mad dog.' Rather mad language this; but many a man in his descriptions acts like a bad painter, who, almost always, has too much colour in his brush.

'He is as tall as a church spire.' I have met with some tall fellows in my time, though the spire of a church is somewhat taller than the tallest of them.

'You may buy a fish at the market as big as a jackass, for five shillings.' I certainly have my doubts about this matter; but if it be really true, the market people must be jackasses indeed to sell such large fishes for so little money.

'He was so fat he could hardly come in at the door.' Most likely the difficulty here alluded to was never felt by any one but the relator; supposing it to be otherwise, the man must have been very broad, or the door very narrow.

'You don't say so!—why it was enough to kill him!' The fact that it did not kill him is a sufficient reply to this unfounded observation; but no remark can be too absurd for an unbridled tongue.

Thus might I run on for an hour,

and, after all, leave much unsaid on the subject of exaggerated expressions. We are hearing continually the comparisons, 'black as soot, white as snow, hot as fire, cold as ice, sharp as a needle, dull as a door nail, light as a feather, heavy as a lead, stiff as a poker, and crooked as a crab-tree,' in cases where such expressions are quite out of order.

The practice of expressing ourselves in this inflated and thoughtless way is more mischievous than we are aware of. It certainly leads us to sacrifice truth; to misrepresent what we mean faithfully to describe; to whiten our own characters, and sometimes to blacken the reputation of a neighbour. There is an uprightness in speech as well as in action, that we ought to strive hard to attain. The purity of truth is sullied, and the standard of integrity is lowered, by incorrect observations. Let us reflect upon this matter freely and faithfully. Let us love truth, follow truth, and practice truth in our thoughts, our words and our deeds.—*Pithy Papers by Old Humphrey.*

PHASES OF CHILDHOOD.

THE PRAYING CHILDREN OF SILESIA.

CHILDHOOD!—We use the word as marking that state of human existence which is distinct from young, mature, and aged manhood; and thus defined and understood, how countless are its phases!—Phases without number flowing from its subjective or innate qualities that blend and reblend as the colours of the kaleidroscope or chromotrope; and phases as numberless from the modifications to which it is exposed from external causes, just as training, aliment and climate affect every plant that waves, and every animal that moves in air or water.

We may summon the parent, the poet, the theologian, and the mental philosopher to answer how they view it. And the parent exclaims, It has for me a charm unspeakable. It is something in which I live again through what I am. I see in it my second self—its value is to me beyond all price, and to preserve it I would give my life. To my habitation it is a cerulean heaven; rich, clear, and radiant with a galaxy of joys, and anon, visited with the cloud, the thun-

der, and the storm; and oftimes these are the exhaled anxieties and alarms of my own heart. Oh! childhood is the fire of the home-hearth; the golden and silver censor, from which domestic perfumes are continually arising!—Be it so, but most blessed is that family where the presence of childhood is hallowed by the memory of that Holy Child who 'came to save his people from their sins.'

List to the Poet and he sings

The hey-day and the spring of human life
Is childhood, rich in hours with fragrance rife;
When num'rous troops of happy girls and boys
Possess their earliest innocence—first flow'ring joys:
When thro' green meads life's waters gently run,
Or if perchance some brawling have begun,
Soon checked, the waves resume their mellow flow,
And rippling, laugh and glisten as they go.
Childhood it is whose infant form allures
Visits that neither rank nor wealth secures,
When snow-winged cherubs bend and whispering
tell

Transporting tales concerning where they dwell,
And dimpling smiles in silent answer given
Reflect so charmingly the bliss of heaven,
That ev'n fancy doubts if there can be
An angel-face more beautiful to see! *
Childhood which fields, with daises gemmed, de-
light,

And yellow daffodils and lilies white,
And wild flowers all, of every grace and hue,
Sweet to the scent, and lovely to the view.
Say not the golden age exists no more,
Childhood's felicities its days restore,
Renew its purest joys before our eyes—
A dear memorial of MAN'S long-lost prize!
Childhood!—a thing of fleeting hopes and fears,
Of bursting merriment, and starting tears,
Tears plentiful as dews of opening day
On which sunsmiles make tiny rainbows play.
Sweet lengthening vista!—by remembrance lined
With scenes to lull and please the world-sick mind,
To which in melancholy or melting mood
Mem'ry conducts us for ambrosial food;
And placing us on some fond mother's knee,
Or by a father's side, distractions flee;
The present glides into the future-void,
Swiftly the past swells round us unalloyed,
And as once more we wish we were but men,
Our hearts instinctively grow young again!

In graver and loftier strains the Divine
preaches of the latent powers and high
destinies of childhood: how that while

* For the exquisite idea of cherubs conversing with infancy we are indebted to some touching lines attached to a fine engraving which represents a fisherman's wife anxiously waiting for her husband's return, and by attributing her infant's smiles to the converse of unseen angels reads a comforting omen of his safety.

it is corporeally weaker than many types of inferior being, it aspires above those spirits upon whom, in their cursed estate, Christ did not take hold to save;—how it was sanctified, welcomed, and approved by him who spanned the infinity between Creator and created; and yet how there lurks within it the elements and aptitudes of sin and guilt—conceals the worm which threatens to blight its loveliness, and holds in store, at first unperceived but not long inactive, the tissues of that spiritual filth, which if not removed, will cover it with the gross darkness of depravity.

And with curious eye the metaphysician notes the successive mental phenomena of childhood; first the capacity of sensation and of retentive observation, until no longer a torpid chrysalis, the peculiar endowments of humanity wake into life and energy—self-consciousness, judgment, inventiveness, free-will and conscience; endowments that constitute man the crowned king of earth. And with abortive but inquisitive desire, the student of mental science wishes that he could experiment on the mind of a child as a mineralogist on his crystals, and the chemist on his gases; or that retaining his present faculty of apprehension he could himself become again a little child—pass through the stages up which childhood mounts—and observe how and when its transitions of development occur.

But childhood may also be viewed in its conditional associations and variations, as it appears under the law of *circumstances*, viz, those things of time and place which stand round and rule it in a great though not supreme degree.—Behold it in the scions of high and royal birth, trained to act my little lord and lady, learned in the polish and pride of courtesy, vain of hereditary titles, or ambitious, as were Alfred and Beauclerc of a distinction beyond ancestry and titles,—stretching forth the hand and plucking the golden unforbidden fruit of knowledge; see it in the family of moderate means, gentle or rude, diligent or indolent, rose or weed, olive-branch or thistle; see it in the hovel of the drunkard, and the dwellings of those who by their want of natural affection have forfeited beyond regain the glory of parentage; ah! see it with dishevelled hair, unwashed face, untidy dress, roaming the public thoroughfares—see guile and

precocious hydra-headed vice in its look and language—not recoiling under the discharge of some foul word which grey-headed sinners would pause before they uttered!

But childhood may also be regarded in its usual characteristics and elicited susceptibilities—in its elastic restlessness—its unmindfulness of the future (sung by Gray with such pensive grace in his Ode on Eton College,)—its love of the curious and the daring—and its particular impressionability. What a temptation is presented here to intrude into the wide and interesting question—How far are children open to the influences of religion? In reply to which an appeal to the Bible would demonstrate that at all events childhood is not doomed to *unpiety* or positive irreligion; for we have Samuel, who was in no common sense the offspring and oblation of maternal godliness—David, who fed his father's flocks, where a diviner Shepherd descended to seek his lost ones wandering, in the wilderness—Josiah, around whose head, which early felt the pressure of a crown, shone the twin lights of holy love and wisdom—and Timothy who was a scripture reader, with his mother Eunice for his teacher. And we might recal the names and deeds of some in the early church who exhibited in tender years the heroism of veteran believers—and others in our English Reformation who joyfully gave themselves for the testimony of Jesus as *lamb*s to the slaughter. What our Sunday-school organization has done might then be discussed, and how it could and should do more to impress the youthful heart, examined and explained. But to enter on the subject of church and childhood would be to trench on a topic requiring careful and elaborate handling, and to which there cannot be a too serious and frequent dedication of the most gifted powers. Juvenile piety, its encouragements and discouragements—auxiliaries and impediments—what a splendid theme, a precious mine, for a capacious intellect and glowing devotion to undertake and work! Our only purpose is to make our readers acquainted with some remarkable facts, of which we imagine them to be as ignorant as we lately were ourselves, illustrative of the extraordinary, almost semi-miraculous susceptibility which large bodies of children have once, at least, manifested to religious

enthusiasm. We quote from an English pamphlet bearing date 1708 (the very year in which the events narrated are said to have happened) composed in part of extracts from a narrative printed beyond sea, and of some letters sent to a gentleman at London, and in part of comments and corolaries interspersed by the editor, who withholds his name. The title page runs thus—'Praise out of the mouth of Babes, or a particular account of some extraordinary pious motions and devout exercises observed of late in many children in Silesia.' Beneath this quaint and promising declaration of contents, there is this quotation from one of our Lord's addresses—'Ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?'

The following is the account professedly taken from part 74 of the 'Fame of Europe,' an occasional publication by 'one, Schutz, counsellor to the Count of Reuss:—

'As to matters of religion there hath happened in Silesia such an extraordinary strange thing that I may make bold to say the like was never heard of, not only since the beginning of the christian church, but even since the foundation of the world stood. In the beginning of this year, 1708, or a little before, the children of both sexes, the eldest whereof were not past 14 years, took a resolution, with a devotion uncommon to such an age, to meet every day two or three times to pray together. These religious exercises, so far as I have been able to learn, began at Sprottau, a town of the principality of Glogau, and spread in a very short time through all the principalities of Silesia, where they are still continued to this time. It may be that the rise thereof was taken from the hours of prayer observed by the Swedish soldiers quartered there last autumn. In the main the children hold the following method, though in all places the particular circumstances are not exactly the same. In the morning by break of day these praying children meet in the open fields from the towns and villages and make either one circle, (where nevertheless all the boys stand close together, and likewise the girls) or they make two circles, one of the boys, and the other of the girls. Every company hath chosen a head, who generally is the eldest and the most sensible

among them. This commander, after he hath formed the circle, and orderly placed his young congregation, stands in the midst of them, and falls with the rest to the ground on his face, saying the Lord's Prayer with a soft voice. Afterwards they rise and sing some spiritual hymn whereof these are commonly used "Dearest Jesus, we are here,"—"The coming of the Son of God is certainly nigh,"—"Thou Prince of Peace, Lord Jesus Christ." After the singing of a hymn they kneel down, and their head or chief singer reads a psalm, prayer, or some spiritual verses fitting these times, and concludes with these words, "The Lord bless us and keep us: the Lord make his face shine upon us, &c.;" and this whole devotion is ended with the song "Now God be thanked all is finished," and then he dismisseth them after having given orders to return with due modesty and seriousness at the usual place and hour. Their hour is commonly in the forenoon at eleven o'clock, and at three in the afternoon. This he doth generally with a loving gravity which seems to be above the capacity of such an age. And since no government can subsist long without punishing of delinquents, he uses a stick or a rod, wherewith he severely chastises those that behave themselves unbecomingly; which they endure with the greatest patience, just as if they were sworn to the colours. 'Tis wonderful to see what a deal of modesty these children express everywhere during the time of their devotion: they hardly move an eye while they sing and pray, nor are they disturbed at anything, though they have never so many people of high and low rank crowding in upon them to behold so uncommon a devotion. [A pattern this to young and old among us.] Their zeal is so great that they often sleep not all night, but impatiently long for break of day. Neither doth the prohibition of the magistrate or of their parents at all deter them from it, unless they are kept back by force. In some places they went themselves to the magistrates, with great assurance and presence of mind, earnestly begging that they might not be hindered in their religious exercises. It happened once in the mountains that a country-fellow locked up his boy and girl in the chamber to hinder their running into the fields and joining in prayers with the rest of their company. Under this con-

finement the boy turning to his sister—"If my father," said he, "won't let us come out we will leap out of the window." "But," replied the girl, "might not we chance to break our necks?" "No," saith he, "God will prevent that and take care of us." The father listening all this while at the door, overheard them, and fearing an unhappy step out of the window might make away with his children, resolved at last to let them come out into the fields to their praying companions. In some places it has been observed that children kept in by force fell ill by overmuch desire, and even some swooned away.'

Quoting now the words of the English Editor we read:—

'It is related from Hirschberg, by a letter dated 16th January, that both there and at Kummerdorff, Grunau and Friedeberg, the children keep their hours of praying and singing three times a day, to the number of about 3000: and although orders were issued from the magistrates to confine the children at home, yet the parents either would not or could not hinder them, but the devotion continued constantly with strange concourse of people, and a general astonishment of spectators. Hereupon a prohibition was sent to the children by three officers of the town, wherein they were commanded to go home upon pain of punishment. But they replied they did do nothing but pray and sing, and for such a case ought not to be punished nor forbidden to do so. "There are," said they, "so many disorderly doings in ale houses and brandy shops which go unpunished; and why shall we be punished on account of praying to God that he would move the Emperor's heart to restore our churches, that even there we may have liberty to serve and worship God?" There is also an account of a like devotion from the district of Sagau to this effect, that some Roman Catholics out of a scoff or contempt had called the children to their meeting by little cow bells, but the children answered, "Toll as long as you will; in time we shall get better churches and bells." At Landsbut the chief priest with the mayor went to the children then met in the open fields, and asking the reason why they so frequently prayed, the answer was, that they prayed for the Emperor to give them their churches again. And when the priest entered into a fur-

ther debate with them, up starts a little boy, a shoemaker's son of five years of age, and lays so many Scripture places before the priest to make good his cause that the latter went home not a little confounded and puzzled at the extraordinary boldness of these young disputers. At Smiedeberg the captain caused three children to be imprisoned, and ordered his men to fire upon them without ball, but did not terrify them in the least. A certain person of quality met the children in an open field in their devotion in a village near Liegariz who were not at all thereat put into any disorder. After prayer was done one of the boys standing up declared to the rest that since they confessed their sins and were willing to depart from them, God would be gracious and merciful unto them; and thus pronounced the absolution like a minister in orders. The devotion being ended, the person of quality asked the children what sort of prayer books they had? They answered they had none, but prayed what God did put into their hearts. However, it hath been observed in other places that they make use also of prayer books.....There is likewise a stirring at Pockenheim. The place where they meet is a ditch without the city gate. They meet at six in the morning, and at three o'clock in the afternoon. After they have sung their hymns, they read some prayers out of John Arndt's "Garden of Paradise," a noted book of prayers among the Lutherans. 'Tis wonderful to see how forward the very little children are to get up betimes in the morning, going with their lanterns to the place appointed for devotion. And because their meeting place is made very dirty by snow, rain, and the concourse of people, they have made themselves little benches to kneel on. If one of the children comes too late, finding others singing and praying already, 'tis strange to see with what haste it makes up to the rest, striving and struggling to get in. A miller out of compassion has made them a desk to lay their books upon. A great number of people flock together every day to hear them, especially on Sundays and holy days. They have observed above a thousand persons upon the wall and about the children, and many melt into tears at so affecting a sight. 'Tis likewise remarkable that old and young, whilst these devotions have been set up

in these parts, have visibly changed their lives and conversation, so that ale-houses and other sinful diversions are but little frequented, since people have begun to attend these extraordinary exercises and to spend that time in the great concern of their soul, which they used to trifle away over a pot of ale.

Other letters from Hirschberg say that in Friedeberg above 300 children have had their meetings three times a day in the marketplace. The clergyman of that town, who is a papist, sent the hangman to disperse them and whip them away. The man, coming near the place of devotion, and seeing the children in so serious and kneeling a posture, he felt this thought arising within him; "Thy business is to punish and restrain the wicked; and why, then, shouldst thou lay hand on these harmless creatures that do nothing but sing and pray?" So he came back into the city, highly moved at so wonderful a sight, and without effecting what he was sent for.'

The next extract we shall offer may excite a smile, but the ingenuity and zeal of the children cannot but astonish, and in a sense, instruct.

'They write from Breslau, Feb. 24, that there the children did meet in numerous companies without the town, with thousands of people to behold them, while there were no less than forty coaches with gentry attending the children. The boys stand in one circle, and the girls behind them, making another. They were hereupon ordered to repair to the churches, and some of the clergy appointed to pray with them. One day they came before a church door desiring to be let in. The rector bid them to go to St. Christopher's church, where others were already. But they told him they belonged to this church, for, being christened in it, and were to be buried here, (which the minister would hardly suffer to be done at St. Christopher's) therefore they would go to prayers in their own church. But he did not only forbid them the church, but caused them also to be turned out of the churchyard, where they had begun to pray. Hereupon the children asked—why he would not suffer them to pray in the churchyard, and yet suffered them formerly to play with marbles and balls in the very

same place? However, they were forced to retire. From thence they went into a place which the clothiers had hired from the hospital to dry their cloth in. But Mr. Rector sent thither to clear that place likewise from this little congregation. At last they went into a place, not belonging to the clergy, where they performed their prayers till the 6th of March. The magistrates hearing of all this, sent for the chief among the clothiers (since they were generally clothiers' children) and ordered them to let the children meet once more at their usual place, and tell them they should go to church for the future, where one of the Choiristers should always pray with them, which they did accordingly. But the Choirister showing but little devotion in his prayers, the children complained of it, therefore one of the ministers was appointed to be present. But the children did not like him neither, he being too short in his prayers.'

The English compiler attaches to these accounts an apologetic discourse which appeared in the 'Fame of Europe,' written by one favourable to 'the children and their worship.' By twenty-one 'characters,' or features, he aims to prove that 'this work is, in the main, from a good spirit.' The points are strikingly and forcibly put, and it is added—'Neither doth it follow that if perhaps some irregularities at times should mingle with these spiritual operations, therefore the first motion was not of God neither. It happens too often to aged people that they "begin in the spirit and end in the flesh." Nor would it be a prejudice, if, in some places, faults and disorders should creep in among them. One thing to be found fault with is indeed that they write from one place that the children had carried stones together with a design to defend themselves if any one should offer to disturb them in their prayers. But it is plain that our Saviour's own disciples were for commanding fire from heaven to destroy their enemies, so that the Lord rebuked them and put them in mind what spirit they were of. St. Peter was forward enough to make use of the sword when things went cross.....It hath also been observed that these children are now more willing than ever to go to school; and it is

as remarkable that about Shrovetide, when aged people, by pampering their bellies, make a sacrifice of their souls to the devil, these children redoubled their vigour in praying and singing, to give check, as it were, to the headstrong vices of that time. 'Tis no less remarkable that whenever the children are asked who put them upon this devotion, or who advised them to it, they answer, nobody put them upon it, but they did it of their own accord. If they be further asked, what they thus did sing and pray for, they answer, for peace and for the recovering of their churches. They also report that in one of the chief cities of Silesia a Jew's girl getting among them, offered to make one of their company, but the christian children bid her begone, as not belonging to them. However, the young Jewess, unwilling to be put by, "Christ," saith she, "died as well for me as for you"—and by these words the other party was induced to suffer her amongst them, at which she said she found now that God could convert Jews and heathens.'

Assuming then, what we have no reason to dispute—the substantial accuracy of these relations, we are left unapprized of the extent to which this movement spread, and the causes which accompanied, or brought about its decline. Its cessation would, probably, be as sudden as its origin, and without pronouncing on its character, we may refer it to that class of excitements, religious or political, seeming to spring from no one knows where, but evincing a mysterious contagion of feeling—a rapid diffusion of mental combustion, which have startled the world for a while by their strong and sometimes scorching light, and then subsided into mildness or oblivion. And the extinguishment of such excitements does not show that they were either unnecessary or injurious. Comets are not seen every night, but when they do appear they serve an important design in the astral heavens. It, were easy to sneer at, and censure the children's praying movement in Silesia; but its well attested features and its results, preserve it from being ascribed to any diabolical device and management, and we should not perhaps stray widely if, placing it in the category of very remarkable events,

we assigned its rise and progress to the agency of Him who 'out of the mouth of babes and sucklings perfects praise.' Is it irrational to conjecture that these children were the appointed instruments of preaching a solemn lesson to the German people who were fast falling at the time, into a coldness and scepticism which the exhibition of such fervour in young children, guarded by decorum of manners, was suited to condemn and warn against? To say this is not to recommend the revival of a similar movement among British children; this probably, would be morally impossible, for such movements have a spontaneity about them that disdains alike the curb or spur. Our age, besides, demands more carefully applied and gentler forces, and these will yield more sound and productive fruit: but this we do ask—if among our English youth, who are now bent on trifles or on mischief, a movement of this order should arise, what christian would dare to lay a restraining hand or finger on it, speckled though it were by a few extravagances and excesses? Who would not rather look on it, doubtless with anxiety, but yet with complacency and pleasure as a Moral Phase of Childhood better than that which now prevails, and one blossoming with hope of spiritual good for the generations following?

Q. D. S.

MARRIAGE.—THE FOLLY OF MOTHERS.

It seems perfectly natural that parents should feel a deep anxiety for the interests of their children, not only in their childhood, but in their riper years. Nor is it strange that they should look upon the subject of their marriage with some degree of solicitude, it being one in which important interests are involved. But is it not strange to see the folly of some mothers? Their daughters hardly reach their 'teens' before they are all on 'tiptoe' to secure a beau for them! If at any time, one of these mothers appears more than usual elated, it is because there are a number of beaux in quest of her daughters; or if at any time she is unusually dejected, it is when she has failed in any of her

schemes to secure the attention of a young gentleman towards her daughter. This being the subject above all others the most interesting to her, it is the never-exhausted theme of conversation with her, and she never appears to lack for interesting matter for conversation on this subject, for it is hardly possible that any young gentleman should pay his addresses to a lady in the community but she knows it. The consequence is, this forms the most prominent feature of the education of her daughters. On this subject she can readily converse, (in the vulgar style,) but they are entirely ignorant of the arts and sciences. They appear to think it stamps a young lady with everlasting infamy if she is not married before she is twenty-five. This is the height of their ambition—early marriage.

The result of such an education and influence is anything but desirable. Without consideration, or hardly a single qualification that a wife should have, they become wives, (and some of them mothers before they should be) of persons of as little moral worth as themselves. Not only are they destitute of the qualifications of a wife, but of the conveniences of housekeeping; and at the very period of their lives when they most need a mother's counsel and care, they leave the paternal roof for life! The mother too sustains a great inconvenience; for at the period when her health begins to fail and old age to come on, and the state of her family is such as makes her a great amount of labour she is left alone to do all her work, and thus comes down to the grave a voluntary slave to her children. At times she very sensibly sees her folly, but is supported under it by the thought that none of her daughters are old maids! The daughters, too, find that the married life is involved in cares of which they had no idea. O the folly of mothers!

Let mothers endeavour to educate their daughters for God and usefulness here, and never be so vain as to think

that either the road to happiness or usefulness is thronged with beaux or early marriages.

A SOUR DISCIPLE.

I AM very sorry to put these two words together, for the idea of a disciple seems to beget associations of cheerfulness, and sweetness and joy, and so on. But I should not put the words together if I had not seen the thing which they describe, and I think it is fair game for a short chase.

Divers things made him sour.

1. *Petty vexations.* A lost article could not be found; his neighbour's children, geese, or dog, were rude and noisy; this man failed in an appointment, and that vexed him by his parsimony: There are plenty of small matters, in such a world as ours, to uproot the beautiful plants that spring from good nature unless those plants have shot their roots very deep, and have taken strong hold; and said disciple did not seem to have the required depth of earth.

2. *Reproof* soured him. He had to take it now and then, for he had some conscience, and there was a faithful man in the pulpit, and some faithful disciples about him, and he could not run the gauntlet of all this without being 'hit of the archers.' And he was wounded; but instead of humbling it too often soured him. It ought to have sweetened him, by improving him as reproof did one of old, who could write thus of himself: 'Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head.'

2. But I think certain *mental conflicts* tended as much as anything to sour him. He had a conscience, and he might have kept it smiling upon him like a cloudless May morning; but divers wicked passions would now and then seize the reins and drive off. And, when he saw his folly, he saw

anything but an angel's face upon conscience, and he was dissatisfied with himself and was oftener sour than penitent, which was a great mistake.

For such reasons, and more like them, he was certainly a sour disciple. He had a sour *look*, and he said sour *things*, and some of his *deeds* were very vinegar-like. And take the whole case together, there was not, to be honest about the matter, much sweetness in that disciple. And I venture the following reasons for saying it was a great pity.

1. Because his sourness very much *marred his beauty*. Sour things are capital in their place. They are wholesome and comfortable. But I never yet could find that the human countenance was the place for sourness. And least of all a disciple's face; nor find that such a person's character was the place for the same article. Such an one should be 'fair as the moon, clear as the sun.' He should shine in the beauty of holiness. But *shining and sourness*, who ever put them together! But if any one contend that one may be beautiful and yet be sour, I will not contend but try a

2nd topic. It was a pity that he was sour, because *it hindered his usefulness*. He could not 'adorn' the doctrine of God his Saviour, nor make a fair and winning representation of the excellence of the gospel. Would people think that 'Whatsoever things were lovely and of good report' belonged to religion, when they saw such a character? Would they not rather be repelled than won to religion? His sourness was enough to sour a whole flock of young people against the gospel, and make them think that becoming christians would make them sour too.

3. That he was a sour disciple was the greater pity, inasmuch as so *much had been done to make him sweet*. Think of what an example of loveliness there was before him, in him who was 'chief of ten thousands

and altogether lovely.' And then such a sweet balm, even that of Gilead, had been sent to heal all the wounds and soften the asperities of this spirit. And then what promises of surpassing sweetness and preciousness had been made to him! And then such positive injunctions, do but think of them, to sweetness of spirit, implied in being courteous, and kind, and gentle, and longsuffering, and thinking no evil, and always rejoicing. And, as crowning all, what a sweet and happy home in heaven was offered him. Nothing sour there, not the shadow of a shade. Now that he could possibly be sour amid all these agencies to make him sweet, was a wonder, and a pity as big as the wonder.

4. And I cannot conclude without expressing my anxiety concerning what *disposal will finally be made of him, if he keeps on being sour*. Sour things are apt to grow sourer; and if this disciple gets any more so, and like and like are put together, it is well toward being certain that where a good many good people are, he will not be found. There are no sour people in the company of the patriarchs, and prophets, and apostles. There is nothing to make people *look or feel* sour in that world; and it is pretty likely that if said disciple does not get sweetened in due time, he will be found totally unfit for the company of those who are 'altogether lovely.'

DELIGHT IN RELIGION.

DELIGHT in religion will make the business of religion more easy to us. Delight makes everything easy; there is nothing hard to a willing mind; delight turns religion into recreation; it is like fire to the sacrifice, like oil to the wheels, like wind to the sails, it carries us full sail in duty. He that delights in God's way will never complain of the ruggedness of the way; a child who is going to his father's house does not complain of a

bad way. A Christian is going to heaven in the way of duty; every prayer, every ordinance, he is a step nearer to his father's house; surely he is so full of joy that he is going home, that he will not complain of a bad way. Get then this holy delight. Beloved, we have not many miles to go; death will shorten our way, let delight sweeten it.

Delight in God's service makes us resemble the angels in heaven. They serve God with cheerfulness; as soon as God speaks the word, they are ambitious to obey. How are they ravished with delight while they are praising God! In heaven we shall be as the angels; spiritual delight would make us like them here. To serve God by constraint is to be like the devil; all the devils in hell obey God, but it is against their will—they yield a passive obedience; but service which comes off with delight is evangelical. This is what we pray for, that 'God's will be done on earth as it is in heaven;' is it not done with delight there?—*Rev. T. Watson.*

THE SECRET OF HAPPINESS.

Go, search the ponderous tomes of human learning—explore the works of Confucius—examine the precepts of Seneca, and all the writings of Socrates. Collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to the simple prayer of our Saviour, 'FATHER, FORGIVE THEM!' Reviled and insulted—suffering the grossest indignities—crowned with thorns, and led away to die, no annihilating curse breaks from his lips. Sweet and placid as the aspirings of a mother for her nursling, ascends the prayer of mercy for his enemies, 'Father, Forgive them!' O, it was worthy of its origin, proving incontestably that his mission was from heaven!

Acquaintances, have you ever quarrelled?—Friends, have you ever differed? If He, who was pure and perfect, forgave the bitterest enemies, do you well to cherish anger? Brothers, to you the precept is imperative; you should forgive, not seven times, but 'seventy times seven.'

Husbands and wives, you have no

right to expect perfection in each other. To err is human. Illness will sometimes make you petulant, and disappointment ruffle the smoothest temper. Guard then, with unremitting vigilance, your passions; controlled, they are the genial warmth that cheers us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attention and conciliatory conduct. Cultivate with care the kind and gentle affections. Plant not, but eradicate, the thorn in your partner's path. Above all, let no feeling of revenge ever find harbour in your breast. A kind word—an obliging action—even if it be a trifling one, has a power superior to the harp of David in calming the billows of the soul.

Revenge is as incompatible with happiness as religion. Let him whose soul is dark with malice, and studious of revenge, walk through the fields, clad with verdure and adorned with flowers; to his eye there is no beauty—the flowers to him exhale no fragrance. Like his soul, nature is robbed in its deepest sable. The smile of beauty and cheerfulness lights not up his bosom with joy; but the furies of hell rage there, and render him as miserable as he wishes the object of his hate.

But let him lay his hand upon his breast, and say, 'Revenge, I cast thee from me; Father, forgive me as I forgive others,' and nature assumes a new and delightful garniture. Then, indeed, are the meads verdant, and the flowers fragrant—then is the music of the grove delightful to his ear, and the smile of virtue lovely to his soul.

THE TOLL GATE.

We are all on a journey. The world through which we are passing is in some respects like a turnpike—all along which Vice and Folly have erected toll gates, for the accommodation of those who chose to call as they go—and there are very few of all the host of travellers who do not occasionally stop a little at some one or another of them—and consequently pay more or less to the toll gatherers. Pay more or less, I say, because there is a great variety, as well in the amount as in the

kind of toll exacted at these different stopping places.

Pride and Fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates—the ordinary rates they charge are heavy, and the road that way is none of the best.

Pleasure offers a very smooth, delightful road in the outset; she tempts the traveller with many fair promises, and wins thousands—but she takes without mercy; like an artful robber she allures till she gets her victim in her power, and then strips him of health and money, and turns him off, a miserable object, into the very worst and most rugged road of life.

Intemperance plays the part of a sturdy villain. He's the very worst toll gatherer on the road; for he not only gets from his customers their money and health, but he robs them of their very brains. The men you meet in the road ragged and ruined in fame and fortune, are his visitors.

And so I might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, along the road, but those who do not get through at least tolerably well, you may be sure have been stopping by the way at some of those places. The plain common sense men, who travel straight forward, get through the journey without much difficulty.

This being the state of things, it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he keeps.

SELF-EVIDENCING POWER OF THE BIBLE.

IN illustration of what Dr. Owen used to call the self-evidencing power of the Bible, 'I may mention that one of our missionary brethren,' says Mr. Weibrecht, 'was once attacked by a Brahmin who affirmed that the assertion constantly made as to our Scriptures being very ancient, was untrue; for, said he, I can prove that one chapter of your sacred book has been written since your arrival in this country. To what part do you allude?' rejoined the missionary. To the first

chapter of the Romans, said the Brahmin; I am sure you could never have written so exact a description of the Hindoos, had you not first seen them.'

THE END ANSWERED.

A PRIEST, in a rich abbey in Florence, named Gruidnoli, being a fisherman's son, caused a net to be spread every day on the table of his apartment to put him, as he said, in mind of his origin. The Abbot dying, this dissembled humility procured him to be chosen his successor, and the net was used no more. 'Where's the net?' said a friend to him the day afterwards, on entering his apartment. 'There is no further occasion for the net,' said Gruidnoli. 'when the fish is caught.'

A BARBAROUS CUSTOM.

IT is said the fashion of seating the ladies at the further end of the slips or pews at church, originated in consequence of the anticipated attacks of the savages in the early settlement of our country. The men placed themselves at the outer end, for the double purpose of protecting the females, or being ready to get out without obstruction in case of an alarm. If this be true it may well be said to be a *barbarous* custom; and since it is so inconvenient, let it not be persisted in to the annoyance of a whole congregation, by four or five gentlemen stepping into the broad aisle, to let a lady pass in.

American Paper.

REV. ELI NOYES.

AT the late commencement of Hamilton College, N. Y., the Honorary Degree of Doctor of Divinity was conferred upon the Rev. Eli Noyes, pastor of the Roger Williams Freewill Baptist church in this city.

This, we believe, is the first distinction of the kind conferred upon a minister of that denomination, and is eminently merited. Mr. Noyes deservedly has the reputation of being an able theologian and a very fine scholar—particularly in the departments of philology and Biblical literature.

Providence Journal.

POETRY.

THE SAILOR'S SICK CHILD.

BY MRS. SIGOURNEY.

COME, mother, sit beside my bed,
 And of my father tell,
 On the deep ocean far away,
 Where foaming billows swell.
 I wish that he were with us now,
 While sick and faint I lie;
 'Twere good to hear his loving voice,
 And bless him ere I die.

Mother, it troubles me to see
 Those stranger ladies come,
 And urge you so to leave my side,
 And work for them at home.
 Methinks they coldly gaze on me,
 And shake their heads and say,
 How feeble and how pale I grow,
 And waste, and waste away.

And oh, it grieves my heart to think
 From morn to evening shade,
 That you so oft for them must toil,
 And have from me no aid.
 And then, with tender words you say,
 You wish it were not so;
 But I should have no food or fire,
 Unless you sometimes go.

When slow the sunset fades away,
 And twilight mists appear,
 The sound of your returning step
 Is music to my ear.
 How happy are those children dear,
 Who on their couch of pain,
 Behold a mother always near;
 But still I'll not complain.

There's nought on earth I love so much
 As your dear face to see;
 And now, indeed, the time is short
 We can together be;
 Still draw me closer to your side,
 And to your bosom fold;
 For then my cough I do not heed,
 Nor feel the winter's cold.

Yet when the storm is loud and wild,
 I cover up my head;
 And pray Almighty God to save
 My father from the dead;
 So, in his lonely midnight watch,
 Upon the tossing sea,
 Perhaps beneath the solemn stars
 He will remember me.

I know I cannot see him more,
 I feel it must be so,
 But he can find my little grave,
 Where early spring flowers blow.

And you will comfort all his cares,
 When I in heaven shall be;
 But mother, dearest! when I die,
 Oh! be alone with me.

THE LITTLE BOY THAT DIED.

I am alone in my chamber now,
 And the midnight hour is near;
 And the faggot's crack and the clock's dull
 tick
 Are the only sounds I hear.
 And over my soul in its solitude,
 Sweet feelings of sadness glide;
 For my heart and my eyes are full when I
 think
 Of the little boy that died.

I went one night to my father's house—
 Went home to the dear ones all,
 And softly I opened the garden gate,
 And softly the door of the hall.
 My mother came out to meet her son—
 She kissed me, and then she sighed,
 And her head fell on my neck, and she
 wept
 For the little boy that died.

I shall miss him when the flowers
 come
 In the garden where he played;
 I shall miss him more by the fireside,
 When the flowers have all decayed.
 I shall see his toys and his empty
 chair,
 And the horse he used to ride;
 And they will speak with a silent speech
 Of the little boy that died.

I shall see his little sister again
 With her playmates about the door;
 And I'll watch the children in their sports,
 As I never did before.
 And if, in the group I see a child
 That's dimpled and laughing-eyed,
 I'll look to see if it may not be
 The little boy that died.

We shall all go home to our Father's
 house—
 To our Father's house in the skies;
 Where the hope of our souls shall have no
 blight,
 Our love no broken ties;
 We shall roam on the banks of the
 river of Peace,
 And bathe in its blissful tide;
 And one of the joys of our heaven shall be—
 The little boy that died.

REVIEW.

THE TEST OF EXPERIENCE; or, the Voluntary Principle in the United States. BY JOHN HOWARD HINTON, M. A. *Albert Cockshaw, 41, Ludgate Hill.* 12mo. pp. 124.

ON board one of the steamers that ply between England and the United States, in the month of November, 1847, there met, as fellow passengers towards England, three protestant ministers, whose conversation casually turned on what they had observed and felt during their sojourn and travels in the States, in reference to the religion of the Americans. The first of them, a Scottish Presbyterian, observed, at length, 'I shall return home with a fuller conviction than I ever had before that an Established church, sustained and honoured by the State, is a great public blessing, and essential to the welfare of the community. What I have seen in America fully convinces me of the advantage which our country has over them, the Americans, in this respect.' The second, who was an Episcopalian, joined in the same sentiment, and added, 'that a religion would never be well sustained among a people and its blessings diffused by the voluntary principle.' The third, who belonged to the friends of voluntaryism, replied, 'How singular, that the same facts should produce diametrically opposite convictions on the minds of different persons. I return to England with the entire and unqualified conviction, that the States of America prove that there is no need whatever for the state patronage of christianity; the number of excellent and beautiful places of worship erected and supported by the voluntary offerings of the people, which are to be seen in every large city, and even in the rural districts; the numbers of people that attend these places, and the general respect paid to the ministers who are sustained by the people; and, on the whole, the amount of real piety which is observable among the population, demonstrate that religion, externally, may be respectably sustained without a legal and compulsory provision, and show that America, (I speak of the northern States,) has a decided advantage, in the

prevalence of piety, over Great Britain, the proportion to the population who attend places of worship, being, in my opinion, and as far as my observation has extended, greater in America than in England.' The former gentlemen quietly assured him that he was mistaken, and turned away to other and less irritating topics.

It is the opinion that the third of these gentlemen so honestly expressed, that forms the subject of this small, and interesting volume. Mr. Hinton contends, and we think successfully, that the voluntary principle, as illustrated and tested in the United States, (the only country where it has had a fair trial in modern times,) has established its claim to preference on general grounds, and that the objections usually urged against it are therefore of little real worth. We will give a brief analysis of his volume.

In the introduction, where he states that 'Established and endowed churches have existed quite long enough to show what their powers are of evangelizing nations,' and that it is 'too obvious that they have merely covered the ignorance and vices of mankind with the name of christianity, leaving it all the while to the struggling efforts of the voluntary principle to generate and foster vital religion.' The Establishment, or compulsory system, then, has failed. Can any illustrative test of sufficient magnitude be adduced as to the voluntary? Yes: the United States furnish an example. 'They are a great nation. They are a nation almost wholly of European, and, in great part, of British origin. Under all possible advantages they adopted and acted upon the principle of compulsion. They have, however, relinquished it; they have adopted in its place the voluntary principle; and now, it cannot be either unfair or uninteresting to ask, How does it work?'

The author begins, chap. I., part 1, with a brief history of the compulsory principle in the United States, and then chap. II. shows its working; that the Established churches manifested a spirit of intolerance and persecution; and that the influence of colonial church establishments was adverse to the inter-

ests of religion itself. He then, chap. III, shews the circumstances that led to its abolition in the several States. How the Baptists, by whom the idea of true liberty had been imported thither, took the lead in this work, and were sustained and followed by the Quakers and Presbyterians, and how, after the compulsory principle had been tried for two centuries, or nearly, it was at last repudiated by the New England as well as the Southern States. Chapter IV. shews the deliberateness and greatness of this change. This whole part is worthy of careful perusal. The petitions, and ultimately the enactments as to freedom of religion are very important.

Part II. refers to the voluntary principle in the United States. In Chap. I. it is shewn that 'not a single survivor of all who once wrote against the separation of Church and State,' is to be found 'in Connecticut, who has not long since seen that he was mistaken, and has not now found to be a blessing what he once regarded as a calamity.' The testimony is now universally in favour of this separation. The testimonies that are given are very decisive. In Chapters II., III., and IV., the direct results of this adoption of voluntaryism are given, and they shew, (but we must refer our readers to the book itself for details,) that whether the number of places of worship, or of communicants, or ministers, is considered, in proportion to the population, the advantage is in favour of the States in comparison with any European population, and consequently in favour of the voluntary principle.

Christianity, it is shewn, being thus thrown on its own resources, has sustained itself in vigour, and in many cases has exhibited a vitality which was unknown under the compulsory system. In addition to this, the emancipation of the churches from the State has promoted kindly feeling, true liberty, and good will, and has rendered religion, not the source of conflict, but of the handmaid of peace. Chapter V. VI.

Objections against this voluntaryism are most happily met in Chap. VII., and the sources of its power are shewn in Chap. VIII.

We recommend to our readers a careful perusal of this work. That

there may be defects in the working of voluntaryism, and that there may be some ministers scantily sustained, and that there may be districts, only partially cleared, which have but few religious privileges, will be admitted: but if vital christianity, and an efficient ministry, with moderate incomes, and an active and efficient effort on the part of christians to supply their own spiritual wants, be marks of the excellence of the voluntary principle, we feel assured that the test to which that principle has been submitted in the States, is sufficient to prove that the pure gospel of Jesus Christ, and the maintenance of christian ordinances, are vastly safer when left to the good will of christians themselves, than where they are encumbered and vitiated with the help of the state.

Mr. Hinton's book is compiled from the best authorities. It is written in a very candid temper, and will be hailed by the true voluntary as a triumphant vindication of his own views, which can never be refuted by any advocate of Establishments, how bigoted so ever he may be.

APOLLOS; or, *the Scholar doing Homage to Divine Revelation.* By the REV. J. SPENCER PEARSALL, Bristol. J. Snow.

This discourse, which is intended to be one of a series, on subjects suited to the times, and addressed to young men, has a very honest and healthy tone. It is well written. It rests on the basis that the inspiration of 'the oracles of God,' renders them of the highest authority, makes them the final and authoritative standard of appeal, demands the diligent and devout attention of every one anxious to know the mind of God, and will infallibly lead to the reception of the Lord Jesus Christ, and to devotion to his service. We cannot but hail the preaching and publication of excellent and learned discourses like this as adapted to counteract the infidel tendency of the present times.

THE COMPATIBILITY BETWEEN DIVINE FORE-KNOWLEDGE AND HUMAN OBEDIENCE. *A Lecture by WILLIAM BARKER, Baptist Minister, Burslem. Swan, Brothers, 45, Ann Street, Birmingham.*

In the exposition of Isa. vi. 9—12, as compared with the quotations of this passage in the New Testament, we cannot but regard Mr. Barker as successful. He discards the idea that the passage was simply prophetic, or that God, by a secret influ-

ence, did actually blind the minds and harden the hearts of the Jews. He takes the more tenable ground, viz.;—that God left them to their own wicked inclinations. They were perverse before the gospel message came; God knew that they would resist, and for their sins he permitted them thus to be their own destroyers. These thoughts are forcibly illustrated, and then are applied to the conscience. The whole subject is confessedly difficult, but the solution here given is that which most completely, perhaps, removes those views which are objectionable.

FAITH AND ORDER; Hints to Candidates for Church Fellowship. By REV. J. S. PEARSALL, Bristol. Third Thousand. John Snow.

These 'hints' are useful and scriptural, teaching the young to look to the Scriptures as a safe guide, and to the apostolic churches as a pattern of church order.

PLAIN LETTERS TO PARENTS OF SUNDAY SCHOLARS. B. L. Green, Paternoster-row.

These letters, nine in number, contain very useful hints to parents. Would that the home influence and example were more in accordance with the teaching of the Sabbath school, and the tendency of the sanctuary! A few of these would be very useful to be circulated by every Sabbath-school.

THE HARMONY OF THE FOUR EVANGELISTS, in the words of the Authorized Version, according to Gresswells' 'Harmonia Evangelica,' in parallel columns, having Marginal References, and Occasional Notes; with all the events numbered in chronological succession, and geographically localized in a Frontispiece Chart of our Lord's Life and Ministry: especially adapted to exhibit the Harmonized Chronological and Geographical Structure of the four Gospel Narratives, compiled by ROBERT MIMPEISS. Varty, 31, Strand. Published in Monthly Parts.

This promises to be equal to its advertisement.

CORRESPONDENCE.

A NOTICE TO THE CHURCHES RELATIVE TO THE AGED MINISTERS' FUND.

DEAR BRETHREN,—As secretary to the Institution for the relief of our aged and infirm Ministers and their Widows, I have great satisfaction in being able to state, that the Society is now formed, and only awaits the cordial sanction of the associated churches to render it efficient. This we trust will be generally and generously afforded. A considerable number of brethren and churches have already given in their adhesion, and others are preparing to do so. It is hoped that, since many of our Ministers, from motives of delicacy, etc., decline urging this matter upon their churches, our earnest-hearted, liberal-minded deacons will undertake it, and thus furnish to their pastors an additional proof of their affectionate anxiety to relieve them from all apprehensions of future temporal embarrassment.

This would be doing good service to all our ministerial brethren, but especially to those who feel they must soon retire from the work: it would create a confiding spirit among the junior ministers, and one of calm comfort and satisfaction among the seniors, and must prove every way immensely beneficial to the denomination. Prompt attention to the matter is desirable, as the first payment is to be made, accord-

ing to the subjoined bye-laws, on or before the 31st of December, 1851.

Yours fraternally,

R. NIGHTINGALE.

P.S. Brethren will recollect that two guineas—one admission, and another per subscription—will be required of them, and a sum equal to two-pence per member from the churches. The address of the Treasurer, to whom all monies may be transmitted, either by Postal Orders, or otherwise, is, MR. WM. STEVENSON, *New Uttoxeter-road, Derby.*

We ought, perhaps to state that many of the brethren have expressed their cordial approval of the basis adopted by the Society. One whose opinion is worthy of respect thus writes:—

'March, Sep. 6, 1851.

'DEAR BROTHER,—I consider the proposed Ministers' Fund to be on a basis which is more likely to support it, and to render it efficient, than any one of several projects that I have known before proposed to the Connexion. Yours truly,
Rev. R. Nightingale. J. JONES.'

BYE-LAWS.

1. That each minister on applying for

admission into the Institution shall state his age, and have a certificate signed by a medical man as to the state of his health; and in case of the applicant being then subject to disease, or, being likely through old age to be soon thrown on the funds of the Institution, that he shall be received by special vote only at the Annual Meeting, or that the advantages offered shall, in such cases, be specifically agreed upon, so that the funds of the Society shall not unduly suffer to the injury of the other members of the Institution. Also, that in no case shall the relief be given in case of sickness until the member has been entirely laid aside from preaching for one month, a certificate to that effect being signed by a medical gentleman, one deacon, and one member, which certificate shall be sent to the Secretary; whereupon he shall consult with the Treasurer and two of the Committee of Management, who without loss of time, shall agree to assistance being given. In cases of doubt, a special meeting of five of the members of the Committee, living nearest to the Secretary, may be convened, who shall have full power to act; though if the course they adopt is not satisfactory, an appeal may be made to the General Annual Meeting, which may reverse, or amend, the resolution of the minor meeting.

2. That in case of accumulation of funds the surplus may be invested in Freehold, or Longleasehold security; but that such investment shall only be effected by a vote of the Annual Meeting.

3. That in case any minister or church do not pay up their money for the year before the 31st of December, 10 per cent. shall be paid over the regular amount up to the period of payment, and that if this payment is not made before, or at the Annual Meeting of the Institution, the minister shall be disqualified from any further advantages from the Society. Nevertheless, a

special vote of the Annual Meeting may, at any future period, reinstate such minister in his former position.

4. That the relief afforded shall be based on the tables of some respectable Actuary; but should it afterwards appear that the scale is too high, the Annual Meeting shall be empowered to reduce the same. Also, if through unforeseen causes the number of applicants for relief should imperil the Institution, that such reduction in the amount distributed shall be made, for the time being, as may ensure its permanent stability. That in case of applicants by widows, a certificate must be sent as to the age and circumstances of the applicant, and the number of years her husband was a member of the Institution; the Board of Management regulating thereby the grants made, if it be found necessary; in all cases, however, keeping in view the benevolent aspect of the Institution.

5. That an Annual Report shall be published in the Repository, or separately, as may be deemed best, and a statement of income and disbursements given.

6. That the Secretary of the Society shall be a minister, and a member of it, elected at the Annual Meeting; and that the Treasurer, not a minister, shall be a member of the Institution by subscription or donation, also elected at the Annual Meeting.

Query.

DEAR SIR.—Would some one of your correspondents oblige by an answer to the following question? Is it scriptural or not to present the joys of heaven or the terrors of hell as '*motives*' to a religious life,—and how far is it compatible to introduce them as '*persuasives* to religion' while we regard supreme and purely disinterested love to God as its first and most essential element? C. L.

OBITUARY.

MR. SAMUEL ASHTON.—'Biography is a feeble struggle with death. It attempts to retain something of that spirit which can not itself be retained. Nor is this wrong or hopeless.' So wrote the lamented Hamilton, when beginning to pourtray the excellent Ely. More strong is the Poet's utterance, brought to remembrance by the character of our departed friend,—

—'It were profane
To quench a glory lighted at the skies,
And cast in shadows his illustrious close.'

Mr. Samuel Ashton, Louth, entered on

the blessedness of those who die in the Lord, on the 3rd of May, 1851, aged forty-three years. It was his privilege to receive a pious education; his father and mother having been members of the G. B. Church in this place almost from its formation; and his father, Mr. W. Ashton, Ironmonger, having been a deacon of the church for nearly thirty-five years. Decided piety in our departed friend appears not to have manifested itself till, having finished in Louth an apprenticeship with a Printer and Stationer, he had left the parental roof

to serve for a time in the well known firm of Simplin & Co, London. Before leaving home he received from his mother, then in a state of great bodily weakness, an affectionate address, after the example of David, 1 Chron. xxviii. 9, and from David's words, enforcing on the mind of her youngest son, now about to proceed to a place where powerful and numerous temptations to iniquity might beset him, the importance of early, of immediate and decided piety. To this appropriate and pathetic address, to its beneficial and abiding impression on his mind, our departed brother referred in a meeting for the relation of experience not long before his decease. In London he became associated with company not unfavourable to religion. This he regarded as an answer to his father's prayer. Here convictions were deepened, and it is believed conversion was experienced, although he did not profess his christianity till he returned to make Louth his home. His baptism took place on the 16th of Jan. 1834. From that time to the close of life he was an honourable and useful member. The writer's knowledge of him has been for a more limited period. But gentleness, benevolence, frankness, intelligence, and straightforwardness, were so prominent as to secure speedy confidence, esteem and affection. A natural placidity and amiableness were augmented by the grace of God. In him humility and holy activity were very apparent. His faith wrought by love. He was one to whom a benevolent project might be communicated without fear of its being selfishly and cruelly frowned into nonentity. He had a heart to feel another's woe, to assist in devising and executing liberal things, that God might be glorified, and the whole nature of man benefitted. In the church, in his friendly and family connections he occupied an important position. But it has pleased a certainly unerring and gracious, however mysterious and painful Providence, to draw from us the truthful exclamation, 'Our friend sleepeth.' His attendance on the house of God embraced the whole of the services on the Lord's-day and on the week-days. He was frequently called from home by his business, and his time of returning was often on the evening of the prayer-meeting; yet for years together was he not once known to omit the prayer meeting when in health, to make any memoranda, or to attend to any business. In these as well as in meetings for the relation of experience, the reading of God's Word, or the discharge of church business he was ever ready to render his assistance. He evidently sought the conversion of sinners, the edification of the church, and the glory of God. He knew the blessedness of giving above that of receiv-

ing. He was often elected on committees: In the school he was superintendent, secretary, and treasurer; and, along with three others, he had been elected to the office of deacon, on the 30th, of Sep., 1850. The duties of this office he had begun to discharge with energy and discretion. But his work has now ceased.

At the last meeting of the teachers of the Sunday School, before his decease, he gave them an address according to appointment. He was not slothful in his own concerns, but by his industry and intelligence was enabled, with God's blessing, to place in a comfortable and respectable position, a beloved partner and endeared children. In his last illness, owing to the nature of the complaint, inflammation of the lungs, he was not encouraged or enabled to converse much. To kind attentions there was the constant response, 'Thank you, dear,' and to inquiries respecting his state, 'I am comfortable, only wanting rest.' On a Sunday morning, during this affliction, he inquired, 'Is not this Sunday morning?' It was replied 'Yes.' He then with much feeling and with inexpressible sweetness of countenance, said,—

'Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Provides an antepast of heaven,
And gives this day the food of seven.'

Then, going on to the last verse, he said,

'In holy duties let the day
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end.'

He said to his beloved, and now bereaved partner on Good Friday, which was during his affliction, 'We have not spent such a Good Friday since we were married.' It was replied, 'No: but undoubtedly it is in infinite wisdom.' 'O yes,' replied he, 'I would not dictate, but submit with childlike simplicity.' Not one complaint escaped his lips. It is not thought he considered his disease to be of so dangerous a character as it really was. On the morning of the day on which he died, when for a time he was raised and supported in bed by his partner, it is believed he so felt his weakness and illness that all expectations of recovery then ceased. But no alarm was occasioned to him by this. He said in imitation of the first christian martyr, and of the Lord himself, 'Lord Jesus, into thy hands I commend my spirit.' Then, as if proceeding in his converse with Jesus, he said,

'Yes; thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust.'

He proceeded with the remainder of the hymn; although every word, on account of his weakness was not audible to those

present. As he spoke not after this his last words were,

'I'll speak the honours of thy name
With my last lab'ring breath;
Then, speechless, clasp thee in my arms
My joy in life and death.'

Thus terminated the earthly career of one who in health and vigour had adorned the doctrine of God his Saviour. He has left a widow and six children to lament their loss; but 'the Lord gave and the Lord hath taken

away,' and we would add, 'blessed be the name of the Lord.' May his surviving relatives and friends not simply say, 'Let me die the death of the righteous, and let my last end be like his;' but become 'followers of' him 'and of the Lord.' With a view to the improvement of his death, his pastor preached from 'Our friend Lazarus sleepeth.' John xi. 11.

R. J.

INTELLIGENCE.

THE CHESHIRE CONFERENCE met at Tarporley at two o'clock on Tuesday afternoon, Oct. 14, 1851. Mr. Minshall of Stoke prayed, and Mr. C. Bate, acting deacon of the church at Tarporley, presided. Nothing particularly worthy of record was elicited respecting either the states or statistics of the churches represented.

A letter was received from Congleton requesting ministerial assistance in the absence of their own minister, whose avocations call him frequently from home.

It was resolved,—That Mr. D. Gathorpe visit Congleton, and preach for them on Lord's-day, 26th instant, and that brethren Stocks and Minshall join him on the following day to have an interview with the members of the church, to ascertain their state and prospects, and make such arrangements for the furtherance of the cause as may be needful.

The friends at Stockport also, sent a letter expressive of their need of a suitable minister. All the meeting could do was to express its deep sympathy with the friends at Stockport, and recommend them to apply for ministerial aid to sister churches, and the Conference advises those churches which may be thus applied to, to afford a supply for, at least, one Sabbath in half the year, free of expense, to the Stockport church.

The brethren at Audlem are most affectionately requested to reconsider their resolution.

R. Stocks preached in the morning from Phil. ii. 16,—'Holding forth the word of life,' &c.; and in the evening from John i. 29.—'Behold the Lamb of God,' &c., after which a collection was made for the Home Mission.

The next Conference to be held at Audlem on Good Friday 1852. R. Stocks to preach in the morning, and a Home Missionary meeting to be held in the evening.

THE YORKSHIRE CONFERENCE assembled at Shore, Sep. 29th, 1851. In the morning

at half-past ten, Mr. Thos. Horsfield of Bradford opened the public worship by reading the Scriptures, and prayer; and Mr. M. Shore of Manchester preached from Psa. lxxxvii. 3.

At two p.m., the large company of christian friends re-assembled, when Mr. R. Hardy prayed, and Mr. Wm. Robertshaw was called to preside.

The first church at Bradford presented a written report by Mr. T. Horsfield, who has removed from Sheffield, and has become their stated minister. Their congregations are improving, and they have many enquirers, especially from the Sabbath school. They have meetings and preachings four evenings in the week, besides those on the Lord's-day; and they have services in the open air both on the Lord's-day and week-day.

The second church at Bradford presented a very encouraging report. Their number at present is about forty-five. They expressed their grateful sense of obligation for ministerial aid, and for Mr Thos. Horsfield administering the Lord's-supper to them. They purpose to commence building, in a short time, a commodious and spacious room for the worship of God and the Sabbath school, as they suffer very much for want of this privilege.

An unanimous resolution was again adopted, that all churches applying for financial relief from the Fund of the Home Mission, must furnish to the Conference a particular account of their receipts and disbursements.

The Secretary of the Conference received a vote of approbation for his correspondence with the Secretary for the Derby and Castle Donington Districts on this subject.

A letter was received from the church at Strangeways, Manchester, memorializing the Conference on the engagements made to assist them. Mr. M. Shore gave a pleasing report of the opening of their new chapel, and of their encouraging prospects.

Though the attendance at this Conference was large and respectable, yet several churches neglected to send reports. It was therefore agreed to request all the churches to give information of their state to every Conference, either by delegate or letter. This Conference was characterized by a most pleasing 'unity of spirit' in all its discussions and conclusions.

Statistics.—The first church in Bradford have three candidates, and many inquirers. The second church at this place have baptized two, and have admitted four besides. At Clayton they have a few hopeful inquirers; and at Queenshead they have baptized four. They have some inquirers at Halifax;—the same at Birchcliff, and their congregations are good. There is no visible change at Heptonstall-Slack, Todmorden, or Gambleside. They have baptized one at Lineholm, and they have a few inquirers. The congregations are improving at Burnley Lane, and they have several inquirers. At Staleybridge they have baptized three, and there are more in a hopeful state.

The next Conference will be at Heptonstall-Slack, Dec. 26th, 1851. The preacher, Mr. Thos. Horsfield; in case of failure, Mr. Dawson Burns.

Most of the churches connected with this Conference have collected for the Foreign Missions; and the Secretary has transmitted £83 4s to the Treasurer to aid its funds.

JAS. HODGSON, *Secretary.*

ANNIVERSARIES.

CASTLEACRE, Norfolk.—On Lord's-day, Sep. 28th, and Monday, the 29th, we held our anniversary in connection with the interest in this village. On the Lord's-day, very impressive sermons were preached; in the morning the pulpit was kindly occupied by the Rev. J. G. Wright, Primitive Methodist minister, who resides in the village, and in the afternoon and evening by Mr. John Wherry of Swanton Novers, the founder of the General Baptist cause in this village. The congregations were good, and we had the Divine presence during the whole of the day. May the spiritual seed that was sown bring forth an hundred fold.

On the Monday afternoon a large number of our friends assembled in the chapel and took tea, which was provided gratuitously by the friends composing the church and congregation. After tea the meeting was addressed by Mr. Wherry, who occupied the chair, Mr. Stutter, the pastor of the church, Mr. Dawson of Swaffham, and Mr. C. Whiry of Pellham. Our hearts were gladdened by the announcement of a donation from a kind friend, of £20 towards liquidating the debt on our beautiful house of prayer. The proceeds of the services

amounted to upwards of £7. The friends retired greatly encouraged. J. S.

LEAKE.—The anniversary of the Baptist chapel, Leake, was held on the 5th and 6th of October. On the Lord's-day two very interesting and useful sermons were delivered to crowded congregations, by the Rev. E. Bott of Heptonstall Slack, formerly the minister of the place, during whose pastorate the chapel had been enlarged at a cost of nearly £600. This sum, by successive anniversaries, had been reduced to about £26. It was determined, therefore, at this time, entirely to liquidate the debt. The Sabbath-day's collections amounted to a little more than £7.

On the following day a tea-meeting was held. The trays were gratuitously provided, and the attendance was exceedingly good, so that the proceeds of the tea, together with the donations of friends, amounted to about £20. After tea addresses were delivered by Messrs J. B. Lockwood, E. Bott, and J. Goadby. A most enthusiastic feeling pervaded the meeting when the pastor announced that the collections, &c., amounted to £27 8s. 4d., and consequently that the chapel was now free from debt. J. L. W.

SEVENOAKS.—On Lord's-day, Sep. 28th, sermons, in aid of the funds of the General Baptist chapel, were preached by the Rev. G. W. Pegg, from London, and the Rev. J. A. Chamberlain, (Indep.,) of Westerham. Also, on Tuesday the 30th, after the tea-meeting, a sermon was preached by the Rev. W. Grigsby, (Indep.,) of Staplehurst. The collections, card money, and profits of the tea, amounted to £18 2s. 8½d.

CRICH.—The 12th anniversary of the G. B. chapel, Crich, was held on Lord's-day, Sep. 21st, when two very impressive sermons were preached by Mr. William Shaw of Derby. The collections were fully equal to those of former years.

On Monday, Oct. 13th, a public tea-meeting was held in the chapel, the profits to be devoted to the enlargement of the newly-formed library in connection with the Sabbath-school. Very animated addresses were delivered on the occasion by brethren Higdon of Holloway, Mills, Leaf, Hardstone, and Cowlshaw.

LONDON, New Church Street.—On Lord's-day, Oct. 12th, the annual sermons for the chapel were preached by Dr. Burns, the pastor. The congregations were large, and the collections liberal. On Monday evening, the annual social tea-meeting was held, at which addresses were given by Rev. W. Underwood, and brethren Balfour, Wilson, and Ashdown. At this meeting upwards of £60 were pledged to

wards the entire liquidation of the mortgage debt on the chapel and premises. On this occasion, too, a copy of Home's *Introduction*, in five volumes, superbly bound, was presented by a few friends to the son of the pastor, Mr. Dawson Burns, on the commencement of his public ministry. On the whole this was one of the best anniversaries which we ever held.

Z. S.

SMEETON, *Leicestershire*.—On Lord's-day, Sep 14th, the annual sermons on behalf of the General Baptist Sabbath School in this village were preached by Mr. Cholerton of Leicester. The congregations and collections were encouraging.

SMALLEY.—On Lord's-day, Aug. 17th, two sermons were preached by the Rev. R. Kenney, of Burton-on-Trent, for the support of our Sabbath School. Congregations good, and the collections amounted to the liberal sum of £6. On Monday, Sep. 8, we had our annual tea meeting, for scholars and teachers. In the afternoon the scholars and teachers assembled at two o'clock, and enjoyed themselves in harmless amusements in a field belonging to one of the teachers, until four o'clock, and then repaired to the chapel, when the children were regaled with plum-cake and tea. At five the teachers and friends sat down to tea, to the number of thirty; and at half-past six we had a very interesting meeting; eleven of the children repeated appropriate pieces, committed to memory for the occasion; and addresses were given by friends Hingley, Ford, Weston and Eaton. Altogether it was one of the happiest days we have enjoyed together.

J. C.

LEICESTER, *Fine Street*.—On Lords-day, Sep. 28, two eloquent sermons were preached by the Rev. G. A. Syme, M.A., of Nottingham, when collections were made towards the liquidation of the Chapel debt. On the following day the annual tea-meeting was held, when we were favoured with the presence of a considerable number of friends; tea for whom was gratuitously provided by ladies in our own congregation. After tea the meeting was addressed by Mr. Cholerton, who presided, and the Revds. J. Wallis and G. A. Syme. The services were interesting, well attended, and the proceeds about £17.

BAPTISMS.

SAWLEY.—Lord's-day, Oct. 12th, was a highly interesting season to the friends connected with the General Baptist cause, Sawley. At our early prayer meeting the school room was well filled, when the Divine blessing was earnestly implored. At ten o'clock the public service com-

menced, when brother Stenson preached a convincing sermon on believers' baptism, from John i. 25, to a crowded audience, after which the congregation repaired to the river, that glides smoothly by our village, forming a spacious baptistry, in which brother Nightingale baptized fourteen persons on a profession of their faith in our Lord Jesus-Christ. The calmness of the day, the very large concourse of people, the fact that ten of the candidates had been trained in the Sabbath-school, and that a goodly number amongst the spectators were only waiting the bidding of the church to follow their example, rendered the scene peculiarly interesting. In the afternoon the chapel was again crowded, when our esteemed pastor delivered a very suitable discourse from Gen. xxiv. 31, after which the newly-baptized were received into church fellowship, and the Lord's-supper administered to a larger number of communicants than the writer ever remembers to have witnessed. It was a soul-refreshing opportunity. May the Lord bless us with many more such seasons.

W. B. S.

LEICESTER, *Fine Street*.—On Lord's day, August 3rd, 1851, a young man was baptized by the minister, Mr Cholerton, after a sermon from 1 John v. 3; and again on Lord's-day, Oct 5th, two females were baptized, after a sermon from Gen. vi. 22.

CRICH.—On Lord's-day, Oct. 5th, five persons were publicly baptized, after an appropriate discourse from Mr. Sims of Belper, and in the evening the newly-baptized were received into the church. We have several more candidates, and some very hopeful enquirers.

LEAKE.—The first Lord's-day in Sep. was a cheering day at Leake. After a discourse by the pastor, in the morning, fourteen persons were baptized, most of whom had been scholars in the Sabbath-school connected with our cause. In the afternoon at the Lord's table the newly-baptized were formally received into the fellowship of the church.

J. L. W.

STALEY BRIDGE.—Lord's-day morning, Oct. 5th, our minister preached a baptismal sermon, from Luke xx. 2, 'By what authority doest thou these things? and who gave thee this authority?' after which he baptized three of our senior scholars, (two young men and one female friend.) In the evening they were received into the Church of Christ. May they abide in him.

BURNLEY LANE.—On Sunday evening, Sep. 12th, 1851, six persons put on Christ by baptism, after an impressive discourse to a very crowded congregation, delivered

by our minister, founded on our Lord's commission. May they be as drops before a shower.
W. P.

BRADFORD.—On Lord's-day morning, Oct. 5th, 1851, three persons were baptized in Prospect Street Chapel, Bradford, and in the afternoon received into the fellowship of the church.

SMALLEY.—On Lord's-day, Oct. 12th, our respected friend, Mr Springthorpe, of Ilkeston, baptized three persons, who were added to the Church. The services of the day were well attended, and will long be recollected by many as a season of great spiritual enjoyment.
J. C.

LOUGHBOROUGH, *Baxter Gate*.—Oct. 5th, five persons were baptized in connection with this church.

MISCELLANEOUS.

LEICESTER, *Vine Street*.—On Lord's-day afternoon, August 31st, twelve young friends were each presented with a beautiful copy of the Holy Scriptures, by our minister, after an address on their dismissal from the Sabbath School. We are encouraged in our labours by the interesting fact that three of the number are consistent and useful members of the Church; another is an accepted candidate for baptism; and nearly the whole of the others seem to be under the influence of very serious impressions.

AMERICAN SLAVERY.—Mr. W. W. Brown, a fugitive slave, has been lecturing on American Slavery, at various places in the midland counties. When at Loughborough, Oct. 22, the spacious area of Baxter

Gate chapel was crowded, and the people heard him with intense interest. At the conclusion, a vote of thanks to the Lecturer was moved by Rev. J. Goadby, and seconded by Mr. F. Stevenson. The former speaker alluded with pleasure to the following and similar resolutions, passed by the F. W. Baptists of America:—

The Indiana Yearly Meeting passed the following resolution on the subject of the Fugitive Slave Law:

'Whereas the law of God requires us to be merciful to the stranger and commands us not to betray him that wandereth—and whereas the national government has nationalized the institution of slavery and calls upon us, in direct opposition to the gospel of the Son of God, to assist the oppressor in re-capturing the fleeing bondman—Therefore,

Resolved, That we will obey God rather than man, and to suffer the penalties of the Fugitive Slave Law shall be our only obedience.'

So also the *Oiho River* yearly meeting.—
'Whereas the law denominated the Fugitive Slave Law conflicts with the law of God, which forbids the return of the servant to his master: and also the Constitution of the United States, in that it denies the right of trial by jury and the writ of habeas corpus, and offers a bribe to the officer of double fees for deciding in favour of the claimant, and there is no law to call him to an account—

Resolved, therefore, That we utterly deprecate the said law, and cannot hold ourselves amenable thereunto, nor bound to obey the requirements thereof.

POETRY.

AN APOSTROPHE.

My Father, hast thou fled? and shall we ne'er
On earth exchange a word of welcome, nor
A look of love? If not on earth, O may
We meet in heaven! The thought that thou art
There, restrains the rising sigh, exhales the
Falling tear, and reconciles thy mourning
Kindred to thy hasty exit from a world
Where still they need thy counsel to direct,
Thy constancy to animate, thy love
To cheer them. Thy course on earth was rugged—
Thy path beset with thorns. But thou hast reach'd
The goal. Thy race is ended. Thy conflict's
O'er. Thy pains are pass'd. Thy sorrows now are
Drown'd in heaven's unfathom'd and exhaustless sea
Of bliss. How changed, unspeakably, thy state
And station! Thy spirit is transferr'd to
Holler and far happier realms.

Thy mouldering dust shall be transform'd,
Ere long, into a glorious similitude
Of Him who is thy Light, and Life, and Love.
Thy sublunary toils have been exchange'd
For superlunary rest. Thy guilt is now
Transfus'd. Thy stains expung'd. Thy wants—
moral,

And material, and mental, all are
For ever dissipated. No sigh shall swell
Thy bosom. No tear bedew thy cheeks.
No tumults agitate thy soul. Thy associates
Are saints and seraphs. Thy home, perpetual
And peaceful, is in heaven. The slaughter'd
Lamb thy song. The Triune Deity thy
Cloudless Sun, and endless Solace.
O may we who now lament our loss,
Hereafter and for ever share thy gain!

Whittlesea.

T. LEE.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE CHINA MISSION. RESIGNATION OF MR. JOSEPH HUDSON.

At a meeting of the Committee, held in Baxter-gate Chapel, Loughborough, Oct. 15, 1851, a communication was read from Mr. J. Hudson, informing the Committee of his resignation of his engagement as their Missionary at Ningpo, and of his having entered into the service of a Mercantile Establishment in Shanghai. Other letters were also read from American Missionaries at Ningpo and Shanghai, referring to the above event, and also to the serious indisposition of Mr. Hudson sen., and suggesting the necessity of immediately sending forth at least two missionaries to sustain the Station at Ningpo. After serious

deliberation, it was resolved, to accept the resignation of Mr. J. Hudson, and to express regret that he had not corresponded with the Society previous to his retirement from the mission. It was also resolved, That the Society is not in circumstances at present to send other Missionaries to China. Among other reasons assigned for the step he had taken in retiring from the service of the Society, Mr. Joseph Hudson urges the fear he had lest the Ningpo Mission would not be adequately sustained and encouraged. It was also agreed to invite Mr. Lacey to spend a year or two in his native land.

AN APPEAL TO THE ENGLISH GENERAL BAPTISTS FOR INCREASED LIBERALITY ON BEHALF OF FOREIGN MISSIONS.

BY MR. JOSEPH HUDSON.*

THE year 1821, christian reader, was not merely a year, it was an epoch, a period from which a new computation must be commenced of the laurels won, the victories gained, the glory obtained for Jesus Christ and his gospel on the heathen battle plains of Orissa. An epoch of most momentous consequence. An epoch fraught with glory. An epoch which was the harbinger of happiness, salvation, light and knowledge to the thousands of the present generation, and to the millions yet unborn. An epoch precursing the dawn of immortal light, and advancing to the sure and total annihilation of death dealing darkness. Millions are dependent on the messengers of the Church in Orissa for the knowledge of God's celestial boon to man—the gift of his 'only begotten Son!' Millions dating from this important epoch shall know it, shall believe it, shall be saved by it; God's word is the pledge. 'All shall know me, from the least to the greatest.' The difficulties which marked the first efforts as fruitless and sterile have passed away. The many obstacles and doubtful forebodings which discouraged these incipient proceedings have by indomitable perseverance and believing prayer been successfully surmounted. Nothing now remains but

to 'thank God and take courage.' Nothing now remains but to go on in 'the work and labour of love.' Go on, therefore, ye highly favoured messengers of Christ and of Christ's church. Triumph you must. Your arch-enemy is already quaking at your successful rescue of brands plucked from the burning. The adversary and calumniator of all things good is losing, before your courageous efforts, both the skill and resolution to oppose. Go on, therefore, confident of the favour of God, the supporting presence of Christ, the joyful and liberal aid of the church.

The day, May 28th, 1821, christian reader, was not merely a day, it was a bright star rising above an horizon of clouds which had long been dark, of circumstances which had long been discouraging. It rose, and past lethargy, past neglect of the eternal interests of the human race, were for ever cancelled. On this day you date the departure from their native land of the two first missionaries sent by the G. Baptist Society to a heathen people. Feeble as the auspicious rays of this bright star were, how vast have been the results! And yet the present results compared with the rational expectations which may be formed of the future, are like the gentle murmuring of the streamlet increasing to the mighty and rapid river, or like the trees of the forest becoming as numerous and as flourishing as the luxuriant blades of grass. Such is the glori-

* This letter was in the printer's hands, and in type, before the announcement that Mr. Jos. Hudson had left the Mission, came to hand.—Ed.

ous success which God has promised shall belong to his future church in the world, and which the present breaking up of the fallow ground, the present missionary exertions of his people, shall bring to pass. 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

The year 1845 was not merely a year, it was an epoch too, of events which it is impossible for the finite mind to conceive a consummation. From this year you date your mission to the vast unconverted empire of China. You attack Satan in his most impregnable stronghold. His masterpiece, his final resource, his last cave of ignominious retreat is now the object of your christian warfare. Receding before the onward triumphant steps of the advocates of truth; cowed by the manly, full, and free exhibition of the glories and lovely character of the cross; defeated by the out-pouring of the Holy Spirit; overpowered by divine grace; these have for the last half century been the symptoms by which the decay and the sure overthrow of Heathendom may be prognosticated. Conquer heathenism in China, and you leave darkness no place of retreat, for this people who have rivetted their idolatrous and sinful systems on one third of the inhabitants of our globe, will doubtless when possessed of saving knowledge be eager to proclaim it to all the lost sons of their race. If China is speedily subdued to the gospel, the hitherto unapproachable wild tribes on the confines of this Empire will soon feel the influence of this way. Tribe after tribe, and kingdom after kingdom, will become the inheritance of the Lamb. And if Europe and the western world should ever sink into decay and lethargy we may expect there will be amongst this people noble examples of christianity, apostles raised up to arouse the callous hearts of all those who are the prey of scepticism and unbelief. Paganism in China is a mighty fabric: the labourers employed to demolish it are few, and the labours they pursue seemingly insignificant. Paganism in China has had the work of ages to root it deeply on all the customs, institutions, thoughts and habits of the nation. But with all this it had no grades of caste amongst its votaries, no Brahminical usurpation of the religious liberty of the people, no priesthood that can awe or threaten with authority and thus nullify the declaration of the truth, no fire, torture, excommunication, or separation from friends and family for the convert; the transition from Paganism to Christianity, as regards these external facilities, is an easy task—the regeneration of the inner man, so

depraved, so licentious, so carnal, this is what will be the climax of difficulty, the mountain of laborious ascent; for of all nations on the earth, the Chinese have hearts the most callous, practical principles the most lax, natures the most perverse, and idolatries the most sinful and wretched. They will be, however, when converted, the largest and most fruitful branch of Christ our vine, the choice gathering of our Father the husbandman.

The day, May 10, 1845, was not merely a day, it was a bright star too under the providential distribution of the Most High. What was done on this day you all know, and believe to have been of God. The little sent forth to leaven the whole lump. The few sent forth to increase and multiply till they become 'as the stars of heaven for multitude.' The weak sent forth to combat and conquer the strong. Yes! and though it may appear paradoxical and impossible, it is true. From under the dark and rough-looking surface of the heathenism of China shall shoot forth 'first the blade, then the ear, after that the full corn in the ear.'

This recapitulation of the four memorable periods of the establishment of the foreign missions belonging to the G. Baptist Connexion, should force upon all minds the conviction that the prosperity, the gospel principles of the Connexion are all involved in the support which is given to these missions. They are committed by the practical leadings of providence, to uphold and enlarge in unfolding verdure the spots which God has given for their cultivation in heathen deserts. A noble allotment! A gracious trust! What wisdom God has displayed in these adjustments of his favours! What proof for the judgment day can be brought of the piety, zeal, and liberality of christian societies, from the manner in which missionary labours are carried on! If one mission were to be lost through want of true zeal and devotion by the G. Baptist Society, what a reproach to hear our Saviour say in eternity, 'I have a few things against thee: 'I have not found thy works perfect before God.' To obtain a true perception of the steady principle which right motives inspire, it is necessary to look at our Redeemer in all the glow and glorious lustre of disinterested love. A love which no view of personal ignominy could swerve. A love of enemies unreturned, rejected, scorned. Christ felt and exhibited true love, not the desire to enlighten the ignorant and save the lost only, but the will to do it, though with the loss of worldly applause and peace, and the alternative to pass a short life of worldly penury and distress. A love unparalleled by the final offering up of his own life for his adversaries. This is the love, and this only will give to the present members of Christ's church those steady principles which allow no worldly considerations to overbalance the de-

votion and liberality necessary for the extension and support of the Redeemer's cause. Disinterested love for the souls of immortal beings such as our Saviour practically exhibited for our imitation, must be the moving principle of each christian's heart, or else the church will lose her conquests, and 'Fallen, fallen,' will be the motto of her decay. Let increased liberality be obtained by every christian feeling increased love to the 'Giver of every good and perfect gift.'

That greater liberality is needed for the support of the G. Baptist Foreign Missions does not require to be stated; missions that all things considered would be an honour and crown of rejoicing to any society; shall they be crippled and circumscribed for the want of a few pounds, shillings, and pence, which every possessor of them after a few fleeting years will count as dross, and when compared with the true riches which Christ has reserved for the believer in heaven, will wonder at the care and toil which he once spent merely for their acquisition? The Christian should look at all things through the immense futurity of events revealed in the Word of God. He should, with an eye of hopeful faith, grasp within his comprehension all time and all eternity. It is with such an universal view of the dealings of God with his people, of the ascendancy and superiority of the gospel, of the 'all in all' sovereignty of Christ, presented to the minds of christians in the records of Holy Writ, and blessed by the Holy Spirit, that can arouse and quicken the zeal of the members of this Connexion. With these feelings and views let this proposal of a plan of liberality for Foreign Missions, meet with their calm consideration. The proposal is for the members of this Connexion to average in their contributions **ONE PENNY PER WEEK FOR EACH MEMBER**. Suppose the number of members to be 20,000; 20,000 pence *per week* will give 1,040,000 pence *per annum*, which will thus raise the present contributions to £4333 and more, for Foreign Missions. *This is what a penny per week will do, and what must be done if the Orissa Mission is to enlarge its sphere of operations, and the Chinese Mission to maintain its position in that pagan empire.* Is the proposal too much for a Connexion of 20,000 members? Does the Connexion do enough? all that it is able to do for Foreign Missions? The prior claims of India, and the paramount claims of China, demand a serious, enlightened and prayerful answer to these questions. Your senior missionary in India has requested another missionary. 'Khundittur, however,' he writes, 'is still destitute. I could almost say, send out a man for Khundittur, and we will ask no more. It is connected and surrounded with so vast a field—has had so much labour bestowed on it—has a nice little church already collected, that the desirableness, the

necessity for a European is very pressing,' (Rep. July, 1849.) Shall Orissa have the gospel? Then let it be sent in all that fullness and plenty which should characterize 'glad tidings of great joy.' Let India feel her idolatry to be her curse. Let India be purified and regenerated by the holy light and blessed truths revealed in God's word. This cannot be except in God's own appointed way by secondary causes—by poor, feeble instrumentality. This instrumentality it is in your power to send. This instrumentality it is in your power to increase. 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes.' China needs augmented aid. Strong must be the efforts made to arouse this nation. Strong and continued must be the exertions made to uproot their biased prejudices, and change their idolatrous, superstitious vanities. Let these exertions be made confidently, willingly and heartily, and the long predicted success is sure to follow. 'Lo, these from the land of Sinim.' 'The liberal soul shall be made fat.' 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.' Not only is your generosity required, and your liberality so necessary, but your prayers, the solace of the hard-toiling missionary, open before the members of the Connexion at home, a path of missionary usefulness, a career of missionary glory. Prayers are messengers. Remember therefore the 'kingdom of God,' in your chamber of prayer. Let the attitude and desires of your spirit be acceptable in God's sight. 'Ask, and ye shall receive.' With regard to the manner in which God will bring his cause to prosper, say, 'Thy will be done,' but as regards the actual performance of His will let your earnest petitions prevail with God according as He has promised. Our Saviour never refused in his lifetime a request offered in implicit faith, and on the other hand he never granted what was not prayed for. It was to the man that cried out to him 'Son of David have mercy on me,' that he restored his sight. It was to the woman that touched the hem of his garment in prayerful, implicit faith, that he gave health and peace. It was to the man who was let down to him through the roof that he said, 'Thy sins are forgiven thee.' 'Man's extremity is God's opportunity.' Where are the members of the G. Baptist churches, the Sabbath School Teachers, the Sabbath Scholars, the whole Connexion, who will not offer up prayers for Foreign Missions, and as a *test* of the sincerity of those prayers, give **A PENNY PER WEEK** that the gospel may be preached to every creature? *A Penny per week from each member of the Connexion for your Foreign Missions in India and China is the TEST.*

LETTER FROM REV. C. LACEY.

Cuttack, June 26th, 1851.

MY DEAR BROTHER GOADBY,—I have for some time intended to write to you by the mail, which will leave in a few days hence; and I sit down to execute my intention to-day. I have just returned from a *visit of one day to Choga*. Embosomed in the surrounding hills of Athgur and Dekenal, and cut off by the surrounding plain of great extent from all the associations of idolatry, it affords a retreat of quietness and repose exceedingly agreeable to the mind. My visit was a very pleasant one. The air of the early morn was cool and bracing. The larks warbled overhead their sweetest lays, and the forest flowers opened their gorgeous blossoms, and shed through the air their richest perfume. From among the thick, rich, and green foliage, at the distance of three miles, the little whitewashed chapel on 'the hill,' suggested many encouraging, animating reflections. That little white spot indicates the spread, in its vicinity, of a good degree of christian light and christian experience; and, O what consequences are connected with the possession of christian light and christian experience! But I do not always enjoy unmixed pleasure at Choga. The suggestions, which occur at a distance, are not always realized when I reach the spot. Sometimes sin, accursed sin, has broken out among the disciples there, and at other times that unruly member, the tongue, 'set on fire of hell,' has set the whole village in a blaze, and brother is devouring brother, and sister her sister; and I find one at work among the people, whose presence is not so indicated, even in heathen villages, 'blowing up the coals of wrath and strife.' I am always, and I think justly, consoled under such circumstances by the persuasion that souls are lost to Satan, and, therefore, he makes efforts to regain them; that, were not the cause of righteousness and truth established, he would not make such efforts to weaken, discredit, and destroy that which is good indeed; as where it is not established, no such efforts are needed or do appear. The quietness of death, spiritual death, absolutely reigns, where not the leaven of the gospel is operating; but all is activity where the truth has entered, and has obtained some prevalence. Ground is taken and retaken; and souls are captured and recaptured with the utmost diligence, activity, and subtlety. How often I am depressed into the dust to perceive that the conquests which seemed to be won, have been parleying with the foe, and that he has made some fast lodgments! How delighted to the skies I am to see the tears of penitence and contrition flow, sin acknowledged, and fresh resolutions made of love and faithfulness; to see the foe, at least for the time, cast out, and depart, with disap-

pointment and rage. Thus is the temple of God erected.

My object yesterday was twofold:—first, and chiefly, to marry a couple of young people; and secondly, and subordinately, to settle some disagreements that had occurred. I had little difficulty in effecting the former, but more in bringing about the latter. You have heard of the 'old persecutor' of Choga, bearer Padhan. He is dead, and gone to answer to God for all his hard words and violent opposition towards the cause of God in his district. He 'wore out' the cause even to the last; and was visited by an awful dispensation for his removal. He burst a blood vessel, and fell on his face and expired. Raragau, his eldest son, then, in the determination of his own mind a christian, burned his father's body to ashes outside the village. There lie a heap of ashes, an old umbrella, and a pair of wooden clogs, the remains of the 'old persecutor.' Raragau has become a christian! He has left his mother, his brothers, his ancestral house, and above all, his wife, the daughter of the richest Mábajun in Athgur, but by a process of law he has gained his infant daughter, a very pretty child. And now, a year after his wife has left him, he has been married to the daughter of Parasua, the native preacher of Choga. Kookoomi is a pious, intelligent, and superior girl. Narayan said he wished to have her, and she said she wished to have Narayan, so it was, altogether, a match of mutual choice, and I hope, of mutual affection. Such may it prove. The chapel was filled with people, and numbers of the heathen flocked from the adjacent villages to see the couple married, so well known to all persons in the neighbourhood. Our marriage ceremony is a very solemn and a very excellent one; and when it was over, the people around the door said, 'a very strong word, a very excellent word.' Two hours after the ceremony, the marriage feast appeared on the ground in the public streets of the village, sheltered in the centre by the branches of a lofty tamarind tree, under whose shade, Koo-sallee, the idol of the hill, once rested. It consisted of two rows of hot smoking heaps of rice, with pulse of several kinds, vegetable curries, and meat curries, rice and milk salted, and rice and milk with treacle, or I should say sugar, which indeed I should, only that the sugar is more like treacle; with sweetmeats and salt meats, and fruit, and cakes, and many other things of all sorts, and all tastes, and all colours. These are placed on plantain leaves, washed and clean. I must visit the feast, ere the guests began to eat; and went at a very interesting moment; just when every leaf was loaded, and the right-hand of every man was held out, ready to commence. Silence was obtained, and a blessing was asked on the bridegroom, the bride, the two conjointly, and then on the wedding

bitterly, saying it is such a pity to remove dinner. The 'amen' murmured through the long defile, and the next moment the feast commenced. In the course of the feast poor Parasua, the father of the bride, came with sad accents and a sorrowful complaint, that two of the brethren would not come to the feast. An old grievance existed between them. Attendance at the feast was the sign of cordiality, friendship, and love; non-appearance was the sign of hostility. I must interfere to effect an immediate reconciliation! On this business, therefore, I immediately entered. I first visited Harripani. I found him on his mat, brooding over his grievance, real or supposed. He rose at my call, and listened to my remonstrance. Sir, you are my father and mother, (he is older than myself) and you are the pastor of the church. I have always obeyed your wishes, but in this instance how can I obey? He has not asked my wife to the feast, and he did not come to be reconciled to me, when you directed him; and now, can I go to the feast? I explained the law of christian love to him, and referred to the forgiving disposition of Christ, and some of his early disciples, and gave friend Harri some affectionate advice, and his feelings began to relent, the tear of tenderness began to trickle down his now furrowed cheeks, and he promised to forgive his brother and go to the feast. Next I visited a young spirited man, who had been told that Parasua had said he was a Kundora,—a low caste person; and, as in Christ there was no high and low caste, how could he attend the feast? Gunda is a good lad, and I knew he would soon understand. Gunda, did you hear brother Parasua call you a Kundora? No sir; but So-and-So told me he did. Well, So-and-So may have given you a perverted statement of what Parasua said, and so the enemy has excited your mind with wrath. Brother Parasua declares he has no ill feeling towards you whatever, and says he never did call you a Kundora, but only said in conversation with another person that, though you were formerly a Kundora, yet now you are a christian brother, and not a Kundora. Do you believe brother Parasua's word? Yes sir, I must believe brother Parasua; and I will go to the feast; and also I will go for sister Kookoomi's sake, and for Náráyan's sake. Here the ladies would not submit, as usual, and rose up in rebellion against the son, and the husband, and declared he should not go. However Gunda is a lad of spirit, and he soon told them to hold their tongues, for he should go; and off he set to prepare. The ladies too, yielded after a little time, and so all disagreements were settled, the guests were universally friendly, and their number was complete, to the joy of all. After the feast, till about twelve o'clock, the time was spent in pleasant conversation, singing of hymns, and closed with prayer.

p.m., and on my way home met friend Gunga, brahman-like, budging off with great spirit to the marriage feast. He had received an invitation.

(To be continued.)

LETTER FROM REV. W. BAILEY.

MY BROTHER GOADBY,—As another car festival, with its wonted abominations, has passed away, perhaps a few particulars in reference to our visit and labours there may be acceptable to your readers. There were present from Cuttack, brethren Sutton, Buckley, and Brooks; and from Piplee, brethren Millar and Bailey, with the native preachers, Sebo Patra, and Tama. Brethren Lacey and Stubbins both fully intended being there, but the former was prevented by repeated attacks of fever, and the latter by the prevalence of the cholera among the children in the asylums at Berhampore. The festival commenced this year on the 1st of July, and the weather was remarkably favourable, insomuch that we met with no interruption whatever in the prosecution of our work. Morning and evening, for two or three days previous to the festival, we took our stand near the police office; and ere we had sung a few verses of a christian poem, to call the people together, we were surrounded with a large congregation, anxiously waiting to hear what we had to say. Now and then the 'Pooree spirits' rushed into the throng and raised the cries of 'Hurri bol, Hurri bol; victory to Juggernaut, victory to Juggernaut.' But with this exception we were heard with commendable attention, so much so that we could hardly believe we were preaching in a city full of idols. And strange to say our ears this year were not once assailed by the old taunting cry, 'If Juggernaut be not the Lord of the world, why does the Government support him? One morning, however, while passing down the large road, I heard two old women muttering to each other that the Siskar had cut Juggernaut's allowance, and how could he live now! The publication of the Draft of the Act for the discontinuance of the annual donation to the temple has already done good service. I said to an old idolater who frequents our house, 'Well, the Siskar has at length determined to discontinue the grant to your Juggernaut.' 'What!' he replied, with indubitable astonishment, 'will government cut Juggernaut's allowance? Never, never; if they did, the earth would split.' I replied, 'Whether the earth splits or not, such will soon be the case.' 'Oh! what blasphemous wretches your Feringees are; you not only cannot discern the glory of Juggernaut, but you are now going to deprive him of his daily food. Many others are lamenting

the grant, as Juggernaut's glory and renown must in consequence inevitably pass away. Shortly after its appearance in the Gazette, Juggernaut himself visited the Rhoorada rajah by night, in a dream, and announced to him that he had come to the conclusion not on any account to receive any more money from the Siskar: that from henceforth he should be entirely independent. Raw and superstitious as are the people in this province, they could hardly receive such a statement under such circumstances. This year the Orissa missionaries felt that a mighty barrier was about to be removed which had so often been a stumbling block in the way of the heathen, and a hinderance to their usefulness. Let the patronage of the East India Company be wholly removed, and one of the most potent arguments of the Pundahs to induce pilgrims to visit the shrine will be for ever done away.

The festival was but thinly attended, perhaps not more than fifty or sixty thousand. Though there were a few cholera cases daily, and many died from exhaustion, occasioned by the fatigue of long journeys, still the mortality this year was small compared with former years. I saw a poor woman carried on a litter, apparently in dying circumstances, but a person passing by with food from the temple, ran and fetched some, and forced it into her mouth, doubtless thinking that the mere taste of the rice on which Juggernaut's 'eye had fallen' was sufficient to remove many sins. Near where we were preaching a vessel containing holy food was accidentally broken, and its contents fell on the road in the dirt; a number of poor Bengallee women seeing this ran with all possible haste and knelt down and picked out grain after grain of the rice until they had eaten the whole. Around the temple we saw eighteen or twenty wretched females measuring their way as they went along. Some of them were so covered with filth and mud that we could scarcely discover their features. I might go on and tell you how the people worshipped the cars, and the wheels of the cars, and the ropes, and the road, over which the cars passed, &c.; but I forbear, as you have repeatedly heard these things. But O, how heart-rending it is, that our fellow immortals should thus degrade themselves in the presence of that God who hates idolatry. For more than a quarter of a century have the Orissa Missionaries stood as witnesses for the truth among the deluded thousands, and have made known the only means whereby men can be saved. They have borne many torments of abusive epithets, such as for their obscenity can never be told here; every year been pelted more or less with mud and sand and stones, &c.; but, blessed be God, they have not borne all in vain; incalculable good has been done already by

I left the festive scene about 5 o'clock, their labours; several most interesting cases have already come to light. One of the Rhoorada rajah's servants has been reading our books for ten years, he has a very correct knowledge of divine truth, and he openly avowed his determination to relinquish the rajah's service, and unite with the people of the Lord. One young man from Sumblepoor, who had come to Pooree to see Juggernaut, heard the gospel, broke his caste, and joined himself to the Lord's people. He is now with us at Piplee. Hitherto he has gone on satisfactorily. Let the friends of the mission take encouragement, for their servants in Piplee have been much blest by the Lord. Affectionately yours,
July 31st 1851. W. BAILEY.

MISSIONARY ANNIVERSARIES.

I send you a few outlines of our tour to the Isle of Axholme. We arrived at Kirton October 6th, and held a meeting in the afternoon, which was not numerously attended; but in the evening the congregation was large, and the speeches were of an animating character. We were pleased to see the improvement in the chapel and congregation. We are indebted to the friends for their hospitality, and to brother Crooks for his kind assistance on the occasion. Collections more than last year.

At Crowle, on the following day, brother Simons gave a pleasing description of the Saviour's love to lost man. The congregation was small, but in the evening there was a great improvement. We are deeply indebted to a long-trying friend, who is far advanced on her pilgrimage, and will soon receive a remuneration which the Saviour will give to his faithful friends. The meeting was addressed by brethren Hurt of Misterton, Simons, and Fogg. We trust impressions were made by the appeals on the behalf of our missions in China and India, which will not soon be effaced. Collections larger than last year.

On the 8th we visited Epworth, and were kindly welcomed by the friends, who seem anxious to promote the Saviour's interest in heathen lands. We assembled in the place where our fathers held intercourse with the King of kings. The tablets and monuments of the pious dead made the meeting of a solemn and prayerful character. Though the number was not large, great attention was paid to the address delivered by Mr. Simons in which he set forth the joys created in angelic minds when one sinner repenteth. We feel laid under great obligation to those who furnished us with a conveyance, and to the young man who drove us to Butterwick through a very heavy storm of rain. I trust the Lord will not be unmindful of his work

of faith and labour of love. Our missionary meeting at Epworth in the evening was well attended. J. Asbmeile, junr., took the chair. Messrs. Hunt, Fogg, and Simons addressed the meeting. Collections have considerably improved—a pleasing result of our missionary box. The cause at this place is looking up.

On the 9th we held an afternoon meeting at Butterwick, when Mr. Simons told us of a sympathizing Saviour to the lost sheep of the house of Israel. Though the attendance was small, we believe his sermon will do good.

In the evening the few friends that assembled were told of the goodness of God to our missions, and addresses were delivered by Messrs. Gibson of Epworth, Fogg, and Simons; and though things were discouraging, yet the collection has a little improved. We see the necessity of some one taking the oversight of this part of God's vineyard. We were delighted with the conversation of an aged christian, in the ninety-first year of his age, who conversed with us on the love of God, his interest in the Saviour, and his prospects of eternal life. We saw in this man how religion can support, and that in hoary hairs God will not forsake those that trust in him.

On the 10th we held a missionary meeting at Misterton. This appears a barren spot, and unfruitful soil, yet we called to remembrance that from this place men have been raised up that were valiant for the truth. Our brother who labours there is exceedingly discouraged, and sows in tears. We had little hopes of holding a meeting: yet we did so, and were agreeably surprised at the largeness of the congregation, for the whole chapel was well filled, and the meeting was interested in the speeches of brother Hurt, Fogg, and Simons. Collection small: yet there is an increase. In all our journeys we have seen the advantage of missionary boxes.

On the 11th I arrived at Boughton, and on Lord's-day, the 12th, preached two sermons for the cause of christian missions. The congregations were attentive, and in the evening unusually large.

On Monday, 13th, we held our meeting, when good feelings appeared to be produced, though the congregation was not so large as in former years, (owing to revival services being held by the Wesleyans in the neighbourhood.) Brother Robinson presided. Brother Fogg, with friend J. A. Cheetbam of Ollerton, addressed the meeting. The collections were double those of last year; so that we trust in the Lord and take courage.

Yours truly, W. FOGG.

STALEY BRIDGE.—On Lord's-day, Sep. 21. two sermons were preached in the G. Baptist chapel, Staley Bridge, by Mr. T. Yates, of Hugglescote, when collections were made in behalf of the mission. In the evening Mr. Y. gave an interesting address on the great object

of missions. The amount of collections, subscriptions and donations for the year, is £23, 15s. 3½d. T. H.

TARPORLEY.—Sermons were preached on behalf of the mission in this place, on Lord's-day, Sep. 28, by Mr. Goadby of Loughborough. A public meeting was held on the following evening, when Mr. Pedley of Wheelock Heath presided, and the cause was advocated by brethren Goadby, Stocks, and two Wesleyan Ministers.

AUDLEM.—Sermons were delivered for the mission, on Lord's-day and Tuesday, Sep. 28 and 30, by Messrs. Goadby and Needham. A public meeting was held in the evening of the latter day, when the above brethren pleaded for the mission.

WHEELOCK HEATH.—A tea meeting was held in this place on Wednesday, Oct. 1, after which missionary addresses were delivered by brethren Pedley, Stocks, and Goadby.

STOKE.—A missionary meeting was held here on Thursday, Oct. 2. Speakers, Messrs. Baker and Goadby.

BRADFORD.—On Lord's-day, Aug. 31st, two sermons were preached in Prospect Street Chapel, Bradford, by Rev. J. Tunnicliffe of Leeds, on behalf of our Foreign Missions. Collections, subscriptions, and donation from a friend amounted to £36 Os. 1½d.

BURNLEY LANE.—On Sunday, Sep. 21st, 1851, the Rev. R. Hardy of Queenshead preached on behalf of our Foreign Mission; and on Monday evening following, the public missionary meeting was held, when addresses were delivered by Revds. R. Hardy, J. Maden, R. Evans, (P. P.) J. Cocken, (Indep.) Collections and subscriptions £5. 16s. 8d.

W. P.

KIRTON LINDSEY.—On Monday, October 6, we held our annual meetings on behalf of missions to the heathen in India and China, when addresses were delivered by Mr. J. C. Smith, our pastor; Mr. Fogg, of Retford; Mr. Crooks, of Killingholm; and Mr. Simons, a converted son of Abraham. In the evening the meeting was large and very attentive. In the course of the evening a clergyman of the Established Church sent us a handsome present. The collections amounted to £3 12s. 8d. being nearly treble the amount of last year's collections. T. D. C.

REV. W. WILKINSON.—We are gratified to give the following recent intelligence as to our brother's health:—

'Berhampoor, Sep. 1.—Yesterday we received the most gratifying intelligence from our beloved friends the Wilkinsons. He is amazingly better; but in accordance with advice, intends to take a short voyage to Madras.—I. STUBBINS.

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[NEW SERIES.]

PRIVATE PRAYER ENFORCED BY THE EXAMPLE
OF CHRIST.

IN illustrating this subject it will be necessary to bring before the reader the scattered statements found in the holy Scriptures respecting the prayers of Christ, especially the prayers offered in retirement. To obviate misconception, it should be observed that it was the *human nature* of our Lord that needed the support and consolation obtained by prayer. He had no taint of original depravity to deplore: he had no actual transgression with sorrow and tears to confess; nor was it possible that the proud and mighty foe who sought to overcome the second Adam as he had done the first, should accomplish his dark designs: still, in other respects, our Lord needed, and obtained help and comfort from on high. The work which the Father had sent him to

perform was most arduous: he had to endure the contradiction of sinners against himself, to fulfil the law which they had broken, to resist all the infernal suggestions of the apostate spirit, and, at last, in obedience to the will of the Father, to give his life a ransom for many. 'The man Christ Jesus,' needed strength from his Father for all this.

The prophetic page, it may be observed, describes the great Messiah as the chosen and beloved servant of Jehovah, sustained and upheld by him,* so that, arduous as was his work, he should not 'fail nor be discouraged.' 'Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him.'—Isa. xlii. 1 and 4. We may therefore, reverently believe that

* It is sometimes represented that the divine nature of our Lord sustained the human during the period of suffering; and Watts, a name to be greatly venerated, though not implicitly followed, says,

'But the divinity within,
Supported him to bear.'

But I do not find such language used in the Word of God; and therefore as firmly as I believe the important doctrine of the Godhead of Christ, I contend that we ought on all sacred subjects to speak in 'the words which the Holy Ghost teacheth.' It appears clearly intimated in Scripture that our Lord, while upon earth, was sustained by the Father, and guided by the Spirit. That the Father was his protector appears clear from Isa. xlii. 1, xlix. 8, &c., as well

as from what is recorded of his prayers. That the Spirit was his guide in all he did is manifestly suggested, if indeed, I may not say undeniably proved, by such texts as Isaiah xi. 2.—'And the spirit of the Lord shall rest upon him;' lxi. 1.—'The spirit of the Lord God is upon me;' Matt. iv. 1,— 'Lead up of the Spirit into the wilderness;' Mark i. 12,—'The Spirit driveth him into the wilderness'—a phrase expressive, not of violence, but of the energy of the impulse; Matt. xii. 28,—'If I cast out devils by the spirit of God;' Acts x. 38,—'How God anointed Jesus of Nazareth with the Holy Ghost;' Heb. ix. 14,—'Who, through the Eternal Spirit, offered himself without spot to God;' 1 Peter iii. 18,—'Quickened by the Spirit.'

the Lord in his retired hours fervently supplicated that divine support, and those spiritual influences which the Father, 'by the mouth of his holy prophets' had promised to impart; nor were his supplications in vain. 'The Spirit of the Lord God was upon him.' 'God gave not the Spirit by measure unto him.' Other inspired predictions of the promised Redeemer represent him as suffering intense anguish of spirit, and crying mightily to God for succour. In the Psalms which testify of Christ, we meet with such pleading and supplication as the following :†—'O my God, I cry in the day time, and thou hearest not, and in the night season, and am not silent. Be not far from me, O Lord; O my strength, haste thee to help me. Save me from the lion's mouth. Save me, O God; for the waters are come in unto my soul. As for me, my prayer is unto thee, O Lord, in an acceptable time. O God, in the multitude of thy mercy hear me. Hide not thy face from thy servant, for I am in trouble: hear me speedily.'—Psa. xxii. 2, 19, 21, xix. 1, 13, 17. Such supplications would appear eminently suitable for the Man of sorrows during the brief and troubled period of his sojourn in mortal flesh. We are assured that the Father always heard him; and the page of prophecy records the answer of the Father as well as the pleadings of the suppliant. 'In an acceptable time have I heard thee; and in a day of salvation have I helped

† The opinion of many that such Psalms as the 16th, the 22nd, the 69th, and the 109th, are to be regarded first as the language of David, and then as a prediction of Christ appears to me (at least in relation to these Psalms) wholly wanting in proof. The translators in the heading to the Psalms, following earlier translators, have spoken of the language as David's complaint, or prayer, or praise, or hope, but I cannot subscribe to this opinion. Taking the 16th Psalm as an example, where is the evidence that from verses 8 to 11 David speaks concerning himself? The exposition of an inspired apostle ought to set the question at rest for ever. Acts ii. 25—34,—

thee: and I will preserve thee' was the language of Jehovah to his beloved Son. Isa. xlix. 8.

But we are not left on this subject to deductions, however well sustained, from the prophetic page. Much direct information is contained in the gospels, especially in the gospel of St. Luke. The baptismal day of Christ was marked by the exercises of devotion. Ascending the banks of the Jordan, in whose waters he had been baptized, while he was 'praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, 'Thou art my beloved Son: in thee I am well pleased.'‡ After his baptism he entered on his public ministry, and prayer sanctified all that he did. The following verse furnishes impressive evidence of his devotional fervour:—'And in the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed.' By examining the context we see that this took place after the Sabbath: the day of holy rest had been spent in works of mercy, in healing the bodies, and instructing the souls of men: he was about to go over Galilee on the same benevolent errand, and he entered on the important work with prayer—leaving us in this respect an example that we should follow his steps. 'A great while before day'—ere the darkness of the night had passed, or

'David speaketh concerning HIM.' 'He, seeing this before, spake of the resurrection of CHRIST' (not of his own). Another inspired apostle establishes the same view. Acts xiii. 35—37. It may also with propriety be asked, where is the evidence that David's hands and feet were pierced? or, that his persecutors parted his garments among them, and cast lots upon his vesture? or that they gave him gall for his meat, and, in his thirst vinegar to drink? God by the mouth of his servant David spake these things concerning Christ, and, in my judgment, concerning him only.

‡ Luke iii. 21, 22.

the starry host had given place to the bright orb of day, while the busy multitudes were enjoying undisturbed slumbers, he rose, retired to a distance from the abodes of men, and fervently sought the blessing of Him whom he always honoured. In another place it is said, 'It came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God?' §

'Cold mountains, and the midnight air,
Witnessed the fervour of his prayer.'

His apostles, we may believe, largely shared in the protracted petitions offered on this interesting occasion, for it is added, 'and when it was day he called unto him his disciples: and of them he chose twelve, whom also, he named apostles.' How often he retired for meditation and prayer to the mountains near the sea of Galilee! After feeding the multitude with five loaves and two fishes, 'He went up into a mountain apart to pray, and when the evening was come, he was there alone.* Very precious to our Lord were these seasons of retirement. It is said in another place, 'As he was alone praying.† And again, 'He went up into a mountain to pray, and as he prayed the fashion of his countenance was altered,' &c. He received from God the Father honour and glory while engaged in the solemn and delightful exercise of prayer. The 17th chapter of John records his intercessory prayer for his beloved disciples. How fervently did he pray for the deliverance from evil, the sanctification, the unity, and the final glorification of those whom the Father had given him. Nor is it less interesting to observe that he not only prayed for his disciples in general, but remembered their *individual* cases before the Father. 'I have prayed for thee,‡ was his lan-

guage to Peter. That prayer appears to have been offered in secret.

The melting scene which was exhibited in Gethsemane must not be overlooked in these lines; and in relation to this, Heb. v. 7, may with propriety be cited—a text which applies specially, though by no means exclusively, to the agonizing conflict in the garden. 'Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.' Let the reader especially mark that the devotion of Gethsemane was solitary devotion: the agony of the garden was solitary agony. Entering on this last scene of suffering, he said to the disciples, 'Sit ye here, while I go and pray yonder.' Only the three favoured disciples were allowed to be with him, and when prayer was offered he went to a distance even from them. '*He went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*' He returned to his disciples, and after a brief interval, again he left them for prayer.—'*He went away again the second time and prayed.*' Again he returned to the disciples and found them asleep. Once more he prayed, and to do so he withdrew from the disciples. '*He left them and went away again, and prayed the third time;§ and on this occasion, 'being in an agony, he prayed more earnestly.*' Our Surety trod the winepress *alone*, and of the people there was none with him. On the cross he prayed, and with the breath of prayer he breathed out his soul to the Father,—'Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.|| Christ has in this left us

§ Luke vi. 12, 13.

* Matt. xiv. 23. † Luke ix. 18.

‡ Luke xxii. 32.

§ Matt xxvi. 36; xxxix. 42—44.

|| Luke xxiii. 46.

an example that we should love and practice prayer as he did.

Let the reader prayerfully ponder the instruction to be deduced from these remarks. We have much need to be alone with God; and it is only as we are so that we can expect a blessing from above on what we do. Christian friends: deeply ponder this. Look into your own hearts. How many corruptions to be subdued! How much pride, passion, impurity, unbelief to be mortified! nor can you mortify these evil principles in your own strength. Look at the difficulties in the way to heaven. Think of the danger from the wiles of the devil—from the frowns of the world, and forget not the greater danger from its bewitching smiles. Think of your *daily work*—to deny self, to take up your cross and follow Christ, to love your enemies, to pray for them that despitefully use you and persecute you, to glorify God in your body and spirit which are his, to do all with an eye to Christ. Can you do all this, so opposed to the natural inclinations of the heart, without help from on high? Study the history of ancient saints. Art thou greater than our father Abraham? He was a man of prayer. Art thou greater than our father Jacob? He wrestled alone with the angel, and prevailed. Art thou greater than Israel's sweet singer; or than the prophet, who, with the den of lions before him, 'kneeled on his knees three times a day and prayed, and gave thanks before his God?' Above all remember—'I give myself unto prayer'—were your Lord's words. If prayer was so necessary for the Master, can it be less so for his feeble servants? 'Are we stronger than he?' The thought be far from us. Surely we cannot mortify the flesh with its affections and lusts except by much watchfulness and prayer. We cannot run in the way of God's commandments with enlarged hearts, ex-

cept we obtain strength by prayer.

Let us not forget either that we cannot discharge relative or public duties aright unless we are much with God in retirement. Reader, has God placed you in the conjugal relation? Then do you not need grace from on high that you and your endeared associate may in all things live together as heirs of the grace of life—that your prayers be not hindered? Has God made you a parent—committed to your care the training of immortal beings, that you may restrain their evil propensities, make suitable provision for them as respects the life that now is, and above all, teach them the things which relate to the life to come? Is not prayer necessary for wisdom to walk before them with holy consistency, and to instruct them in the good way, for patience to bear with them, and for firmness to correct them? You must feel that in your own strength you cannot properly discharge so weighty a trust. Again, has God vouchsafed to you the grace of proclaiming to dying men the unsearchable riches of Christ? The example of our Lord conveys most important instruction to those of us to whom has been committed the ministry of reconciliation. Our time must be divided between 'the mount and the multitude.' When we are not engaged in speaking *for* our Master, we ought to be speaking *to* him. Let us learn too from the recorded supplications of our Lord to be much in prayer *for the glory of God*. Christ especially sought this in all that he did. 'I honour my Father,' was his expressive language; and it was true of all his discourses, of all his miracles, of all his prayers. In all his supplications he referred everything to the will of the Father; and in this respect, let us be like him. Let the petition which he offered—'Father glorify thy name,' be often presented by us. In short, we would urge its importance on all. To the deacons

of our churches I would say : go from the closet to the church-meeting, and to the discharge of all the important duties of the office to which you have been called : you will then 'use the office of a deacon well,' and will be blessings to the churches that appointed you, and to the pastors whose helpers you are. On the Sabbath-school teacher, and on the tract distributor we would urge the advice : go from retired prayer to meet your class ; or to distribute your silent messengers of mercy, and you are sure to be rendered a blessing. To the private christian in every situation of life we would say ; be much in secret communion with God : it is the life of all religion. Keep your heart with all diligence. Pray for more self-knowledge, and let every humbling and painful discovery of the evil of the heart endear to you the precious truth—'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' The expressive language of an old poet* is well worthy of being habitually pondered by us all.

'Christ purged his temple: so must thou my heart.

All sinful thoughts are thieves together met,
To cozen thee.

We have all much need to be alone with God for the purpose of serious, prayerful, searching self-examination.

But, perhaps some who read these

* Herbert.

lines are entire strangers to the exercises of experimental piety, and the duty which we have seriously urged is one to which such have the strongest repugnance. It is much easier to hear a sermon, or read a religious treatise, or attend an exciting religious meeting, than to retire for the purpose of self-inspection and prayer, but *it must be done* ; and the repugnance which the unsanctified heart feels to the exercise, is the strongest proof that without it the sinner will be undone. It has been elegantly said, 'At the day of judgment the attention excited by the surrounding scene, the strange aspect of nature, the dissolution of the elements, and the last trump will have no other effect than to cause the reflections of the sinner to return with a more overwhelming tide on his own character, his sentence, his unchanging destiny ; and amidst innumerable multitudes that surround him, he will mourn apart.'

Reader, let your reflections *now*, with deepest seriousness and anxiety turn on what you are by sin, and on what you must be for ever if not found in Christ. Go and confess your sins to God. Go and thankfully embrace the mercy which is freely offered in Christ to the chief of sinners. Go to your closet to commune with God and your own heart ; and *go at once*. God meet with you there. J. BUCKLEY.

Cuttack, June 9, 1851.

A BRIEF SUMMARY OF CHRISTIAN EVIDENCES.

(Continued from page 504.)

IN addition to these quotations, proving the genuineness and authenticity of the New Testament Scriptures, may be mentioned the fact that they were quoted by the early writers as books possessing an authority which was peculiar to themselves, and as con-

clusive of all questions and controversies amongst christians ; and that they were distinguished, too, with titles of peculiar respect and reverence, as 'the Holy Scriptures,' 'the Oracles of the Lord,' 'the Divine Scriptures,' 'the Books of the Spirit,' &c. Proofs

of these statements are abundant in the first three centuries. They were also early collected into a distinct volume; commentaries were written on them, and harmonies formed from them, before the year 200. They were publicly read in christian assemblies. They were received by the various sects of ancient christians, and appealed to in their controversies, on both sides. The four Gospels, the Acts, thirteen Epistles of Paul, the first of John, and the first of Peter, were never doubted, apparently, by any of the early christians. The enemies of christianity, as Celsus in the second century, and Porphyry in the third, and afterwards the Emperor Julian in the fourth, attacked the historical Scriptures, as being, to the christians, the record of their faith, and thus bore testimony to their existence, and the esteem in which they were held. To all these statements, proofs in the shape of copious extracts might be given, but our time will not admit. And these are statements which can only be proved as to the canonical scriptures.

The genuineness and authenticity of the New Testament Scriptures being established, it will follow as a matter of course that the facts and doctrines contained in them are well founded, for the writers being perfectly acquainted with the facts they relate, being either eye-witnesses, as two of them were, or companions of others who were, the conclusion is inevitable, that as it was for the miraculous story, the substance of which is given us in these books, that the labours, sufferings, and pains of the apostles were encountered, and these books are proved to be genuine, the religion they teach is true; for the books contain in substance the story which the apostles told, and for which they laboured and suffered. The religion then must be true. These men could not be deceivers. They might have avoided their sufferings if they had ceased to bear their

testimony; and as their own narrative shows they were impelled by a sense of duty to act as they did, it would be impious in any to say that they went about lying to teach truth.

3. A farther observation we would offer is, that the New Testament itself contains internal evidence of its truth. If we examine the books thus written by witnesses of the events they relate, we shall find every possible mark of truth and sincerity. For instance; in the language and style in which they are written, there is very strong evidence that they proceeded from such men as are reputed to be their authors. The style is not pure Greek, such as characterizes the classic writers, nor is it the Greek of the christian fathers. It is full, as critics have amply shown, of Hebrew and Syriac idioms, which agrees only with men who were what the writers are represented to have been. It would be difficult to forge a book like this. Then, there is such an amount of candour and simplicity in their narrative, and in many of the facts and circumstances they mention, as commends them to our regard as the most artless and unsuspecting historians. They tell many things of Christ that designing men would have omitted: as the meanness of his origin, the various accusations his enemies brought against him: as that he was a Sabbath breaker, seditious, a blasphemer, a gluttonous man and a wine bibber, a demoniac, and how at last he was most ignominiously put to death. There are no remarks thrown in by way of caution to anticipate objections; they are at no pains to think whether they will appear credible or not. If the reader will not believe their testimony, there is no help for it; they tell the truth and nothing else. Then, as to themselves, they are at no pains to conceal their own errors. Their low birth, their cowardice, their ambition, their unbelief, and foolish contentions. They seem to tell their tale with the artlessness

of a child, or under a solemn conviction that nothing was to be disguised or concealed. Accordingly we find that in Mark's Gospel, written as we have seen from Peter's discourses, the most severe account is given of his cowardly and wicked conduct in denying his master. It is remarkable, too, that in the simple narrative, they have all described the *same* character. The spirit, temper, and bearing of Jesus in the Gospel of John, is the same as in the other Gospels, and apparently without design they have all portrayed a person whose virtues attract universal admiration, even from infidels, and against whom not a single exception can be justly advanced. Their narrative of the life, miracles, and resurrection of Christ is given with the utmost *circumstantiality*. The place where his miracles were performed, the time when, and the multitudes who were witnesses. Sometimes, as in the case of feeding the multitudes, thousands were the recipients of his miraculous bounty. At others, the names of persons who have felt his healing power are given. The lame walk, the blind see, the deaf hear, the dead live. This is not the course of deceivers. The Jews, if these accounts had not been true, could easily have disproved them; but they never questioned them, neither did the subsequent enemies of christianity: they imputed them to Satanic power, or to magic. The same is true as to the resurrection. Matthew, who wrote for the Jews, told how the Jews attempted to account for the absence of the body. The Jews could easily have produced the body, or refuted Matthew's account, if Christ had not risen; as it was impossible that a few women, or even all the apostles, could overcome the Roman guards, roll away the stone, and take him away. The apostles had the fullest evidence of his resurrection, and bore their testimony to the rulers themselves. There are also, in these books, many allu-

sions to existing customs, and contemporaneous events. Paley mentions forty-one of these particulars which he extracted from the laboured work of Lardner, showing that the references to dates, persons, kings, authorities, and events, which are incidentally made, were exactly consonant to the events, &c., of Jewish and Roman history, and that they are such as would be likely to exist only in a real history, and one written by contemporaries. These are too long to extract, and too unmanageable to condense. I must, therefore, refer you to the book itself. There are also, between the historical and epistolary parts of the New Testament, a great number of *undesigned* coincidences, and such as indicate the truth and reality of both the history and the epistles. An examination of them will prove that neither the history was forged to square with the letters, nor the letters to accord with the history; that they are so little seen by common observers, that it is impossible to suppose them the effect of forgery; that they are too numerous and close to be accounted for by the accidental, or by the designed concurrences of fiction, or in any other way than by the uniform tendency of truth to one point. In these epistles, too, there is repeated mention of miraculous gifts, which the writer, St. Paul, is said to have conferred on individuals to whom he wrote, as Timothy; and to these gifts as being enjoyed by members of some churches, as that at Corinth. Such a fact bears strong marks of reality. No writer, knowing these things to be false, would ever have so addressed either Timothy or the Corinthians; and the fact of their being so addressed, and therefore having the gifts, is a divine proof of the truth of the christian religion. Again, if we consider the evidences of deep piety, of love to truth, and admiration of all that is just and lovely that is manifest in every page, and compare these

things with the sufferings and patience of those who were the writers of these books, we shall feel that there is strong evidence that they who inculcated an abhorrence of lying were not guilty of it, but that as they urged all to act and speak as in the sight of God who searcheth the heart, they were themselves sincere in all their communications. And lastly, with all the evidence of fairness, candor, particularity, and integrity that these books furnish of their authors, there is nothing that indicates mere credulity. In the conduct of Thomas, and in that of all the apostles at the resurrection, the contrary is evinced. Nor have we any reason to imagine that Saul of Tarsus was predisposed to be imposed on by christianity, or to submit to it if it was not real, but the contrary. Taking then these books themselves, almost apart from other evidence, we are warranted in saying we have a very strong moral demonstration of the truth and divine origin of the christian religion.

4. A fourth observation we would advance, is, that the prophecies as contained in the Old Testament, and fulfilled in the New, and the general harmony which subsists between all the parts of Revelation, both in the Old and New Testaments, constitute a strong proof of the truth of christianity. The Bible is its own witness, and the predictions scattered through it prove its divine origin. The fact of the Old Testament being in the hands of the Jews, who are, for the far greater part, still the enemies of christianity, and that that nation religiously regards the Old Testament as a divine book, presents it to us as an unsuspected document. The foreknowledge of future contingent events is a peculiar attribute of Deity, and the plain and complete correspondence of events to the standing records of the ancient prophecies, obvious and conspicuous to all who will be at the pains to compare them, and applying accurately to the nicest

shades of the specified circumstances, suggests most forcibly the conviction, that the predictions came from God, and were declared to man for the wisest, and most beneficent purposes. This, then, is a kind of evidence which may be known, read, and appreciated by all men; and this is the kind of evidence with which every part of scripture, from the Pentateuch to the Apocalypse, abounds. The prophecies relating to the Ishmaelites, Nineveh, Babylon, Tyre, Egypt, the great empires, the destruction of Jerusalem, have been fulfilled to the very letter. But the weight of this kind of evidence accumulates prodigiously, when it is drawn from those prophecies which relate to the Messiah. Had only a single prophet left a book of predictions, specifying the time and manner of his coming, and he had come agreeably to those predictions, it would seem almost impossible to evade the conclusion deducible from it. But here is a series of prophets, for thousands of years, who succeed each other, and foretel the same event and the benefit it will produce: nay, more than this, a whole nation constitutes his harbingers; they subsist distinct from the rest of the world more than three thousand years, to testify in a body the assurances they entertain respecting him: and when he arrives they disbelieve him, become reluctant witnesses of the truth of the prophecies they have preserved, but willing instruments in 'killing the Prince of Life,' and thus in accomplishing those predictions which, though they understood but in part, they constantly hoped to see realized until their hopes were about to be fulfilled.

It is worthy of remark, that our Lord, when he was upon earth, referred the Jews, his enemies and afterwards his murderers, to their own sacred books to learn who he was and what was his office: and that after his ascension, his disciples pointed to the prophecies read in synagogues, 'shewing that Jesus was Christ.'

You can examine and compare these things at your leisure. I will just mention a few predictions. Jacob foretells the appearing of Shiloh before Judah should cease to be a tribe. Moses declares the prophet shall resemble him. Daniel foretells the time of Christ's appearing. Isaiah foretells the incarnation of Christ. Micah says he shall be born in Bethlehem. Haggai predicted that he should appear in the second temple. These were fulfilled. The character, doctrine, sufferings, resurrection, and triumph of Christ are plainly foretold. They were fulfilled so astonishingly as to make the Old and New Testament, the predictions of the Old Testament, and the teachings of the New as it were one book. Indeed, there is such a harmony between them, that, not to dwell on this point as I intended, there appears, from one end to the other, from Genesis to Revelation, to be but one plan, one great scheme, and purpose. Though the writers lived in different and distant ages and countries, and under different dispensations, they seem all to have written under one and the same Spirit, and to hold forth one and the same truth, viz., the divine character, the vicarious sufferings of the Son of God, and salvation by him.

'Whence, but from heaven, should men unskill'd
in arts,

In different ages born, in different parts,
Weave such agreeing truths? or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gains, and martyrdom their price.'

5. Permit me to mention the fact that the pure and sublime morality, and the adaptation of christianity to the wants and condition of mankind as intelligent though fallen agents, is another proof of its truth and divine origin.

It is perhaps a prevailing feature in all forms of false religion, that they either tend to foster the corruptions of the human heart, and give licence to the indulgence of the depraved inclinations of mankind, or to relieve

them from a sense of responsibility for their conduct. To pursue this remark as far as it would lead us, and produce the ample proof of it that idolatry, Mahomedanism, and every form of mere superstition or infidelity would supply, is not possible within the limits of this lecture. I will, however, mention a few. Is it not a *leading principle* in the absurd system of Robert Owen, that 'man is not responsible for his convictions, feelings, or actions?' Of the Mahomedan, that all things occur according to their destiny, and that whatever occurs, is by a determined fate? Of many heathens, that the deeds they do, whether good or evil, are wrought in them by the divinity? And do not all the systems of idolatry, by the impure character ascribed to their gods, and the abominable rites practised as parts of their religion, encourage and sanction vice?

How different christianity. It furnishes us with the most elevated, impressive, and glorious conceptions of the attributes and operations of the Deity, as a spirit, holy, benevolent, just, true, allseeing, and supreme. It furnishes incentives to the most sublime virtue, and the strongest motives to avoid sin; its promises and threatenings, are of the most inviting and alarming kind. How pure its precepts! how awful its sanctions! how commanding its inducements to holiness and benevolence! There is no sin which it tolerates, and no vice, whose extirpation it does not attempt. It inculcates purity of thought, of speech, of life. It enjoins benevolence, forgiveness, justice, truth, peacefulness. It explains and enforces all the relative duties of children and parents, of masters and servants. It teaches and inculcates the most pure and rational worship, and tells us that 'God is a spirit, and they who worship him, must worship him in spirit and in truth.' Formality, hypocrisy, and deadness in devotion are here condemned, and the homage of the

heart is demanded. It teaches man what he is, as depraved and fallen and ruined, and points out to him the way by which he may be forgiven and renewed. It leads those who receive it to set their affections on heaven, and is incessantly inviting their thoughts thither. It thus sweeps away the gloom that overshadows the tomb, and gives a hope full of immortality beyond the grave. In fine, it is the only religion that is constituted to be universal. It suits all countries, and climates, and conditions: it meets a man in all directions, and comes in contact with him at every point. Its precepts and doctrines are adapted to promote our welfare in all circumstances of life and conduct. 'Like the stars,' as a recent writer has said, 'in the glorious firmament of the sky, the precepts and promises applicable to human life are universally scattered over the face of the Scriptures; though like the stars, they are more thickly grouped, and shine with more beauty and refulgence, in some places than in others. Still the one and the other exist for *our good*, and both may be contemplated as,

"For ever singing as they shine,
The hand that made them is Divine!"

Examining the various portions of the Scriptures under these impressions and with this view, we shall also find there is a mutual connection and harmony between them. Thus, every precept will be found to have its exemplification; every command its corresponding benefit; every want its corresponding prayer; and the aids of the Spirit are uniformly offered. Here, also, every duty is urged by an appropriate motive; every blessing has its dependant duty; every trial its adequate support; every temptation its peculiar 'way of escape' from it; every affliction its commensurate consolation; every situation its suitable religious employments; every period in life, every relation in society, brings with it vocations and difficul-

ties peculiar to itself, all of which are provided for by the riches and exuberance of Scripture. Nay, even in the last great and solemn change, when the friends of a dying christian shew, by their aching hearts and streaming eyes, that earthly hopes are at an end; when a human creature needs most the consolations and supports of religion, then does the christian religion often most manifest its power,—enabling the weeping relatives to feel the acuteness without the bitterness of grief, and 'sorrow not as those who are without hope;' and, at the same time, plucking away the sting of death, and giving the departing saint to feel that when 'flesh and heart fail, God is the strength of his heart, and his portion for ever.' 'Such are the benefits, the blessings, and the aids of the christian religion. It fills the minds of its genuine disciples with true light, it reforms their hearts, it rightly disposes them towards God and their fellow-creatures; it teaches them how to bear prosperity without highmindedness, adversity without murmuring; how humility may exist without meanness, dignity without pride; it makes them more reasonable in all their actions; and inspires them with contentment, devotion, and contempt for the world; it communicates correct notions of its own supreme value, of the sanctity of morality, the vanity of earthly passions, the misery and corruption of our nature, the littleness of every thing but God: it delivers its disciples from the greatest, that is from moral evils, and teaches them the proper use of temporal mercies; and provides for them an inexhaustible and eternal store of intellectual and moral good.' It teaches them how to live, and how to die. If the religion which accomplishes all this be false, where can we seek for truth?

6. Finally, the transformation of character actually wrought, by the reception of christianity, in those who truly receive it, and their inward con-

sciousness of that change, are to all true christians indubitable evidences of its divine origin and power.

I know that this is a kind of evidence which can only be appreciated in all its force by those who are truly converted to God: and that infidelity and sin do all in their power to invalidate it; but the Scriptures teach the doctrine of regeneration by the word and Spirit of God, and they give some remarkable illustrations of it, and the experience of every true christian attests its reality. Take for example the case of Saul. He was a furious bigot; he 'breathed threatenings and slaughter' against others whose only crime was sublime virtue; 'he made havoc of the church, entering into houses, and haling men and women, committed them to prison;' he 'punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, persecuted them even to strange cities.' How different were his actions and his sentiments, after he had been converted, and was "obedient to the heavenly vision!" Observe how pure, how elevated and benevolent, how peculiarly fitted to the well-being of man are the teachings of the man who had just before found his chief pleasure in persecuting and torturing his fellow-man! 'Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them that curse you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Mind not high things. Be not wise in your own conceits. Live peaceably with all men. Avenge not yourselves,

but rather give place unto wrath. If thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good.' And, again, 'though I speak with the tongues of men and of angels; though I have the gift of prophecy, and understand all mysteries; though I give my body to be burned and have not charity, I am nothing.' How great the contrast! how elevated the sentiments! how divine the transformation! So again, the same apostle in addressing the Corinthians, after enumerating the chief of the odious vices of idolaters, says, 'and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.' It is assumed, in the whole of the epistolary writings, that this change had passed on all true christians. The early christians, though their religion was spoken of by the established religionists of the day, as execrable, were remarkable for their piety, humility, purity, and benevolence. The heathen writers in effect attest this; and the people thought it 'strange that they did not run with them into the same excess of riot, speaking evil of them.'

But even now every true christian, whatever may be his defects and imperfections, is renewed in the spirit of his mind; and is conscious of a divine and inward change. He is sensible that through the Scriptures of truth, he has been brought to entertain more correct and humbling views of himself; that his former alienation from God is removed, and he is brought to love God; that he possesses a new, holy, and sacred relish for spiritual and holy exercises; that he is led to cultivate a regard to his thoughts, motives, desires, and the inward workings of his mind, in order that sin may be restrained, and rectitude cherished in the hidden sources of action; that he feels a

strong, and to him unnatural desire, and, therefore, of divine origin, to be holy as God is holy; and that the anticipation of heaven, where all is holy, pure, spiritual, and where God himself is ever manifested, is the most cherished hope of his soul. These are evidences like 'the white stone,' which 'no man knoweth save he that receiveth them,' but they are such as often sustain the soul in hours of the severest temptation, and in days of the thickest darkness.

Such are some of the chief evidences of the truth of the christian religion. There are many others which might be dilated on, and which are important. And there are some only incidentally noticed, as the miracles of Christ and his apostles, and the impossibility of the apostles being deceived as to the proofs given to them of the reality of his resurrection, which deserve a more lengthened

illustration. What has been advanced, has been merely a skeleton of the adducible evidence under their respective heads, but it is, I apprehend, sufficient to inspire you with a stronger confidence in christianity, and to induce you to prosecute this interesting enquiry at your leisure. It was justly remarked by Bishop Butler, that 'the same character, the same inward principle which, after a man is convinced of the truth of religion, renders him obedient to the precepts of it, would, were he not thus convinced, set him about an examination of it;' and that, 'inattention, negligence, want of all serious concern about a matter of such a nature, and such importance, when offered to men's consideration, is, before a distinct conviction of its truth, *as real immoral depravity*, as neglect of religious practice after such conviction.'

J. G., L.

LINES WRITTEN AFTER A SERMON BY THE REV. J. GOADBY,
AT SACHEVEREL STREET, DERBY,

FROM 2 COR. II. 14.

'Now thanks be unto God, which always causeth us to triumph in Christ,' &c.

'Now, thanks to God,' the great apostle cried,
While boldly preaching Jesus crucified;
Thanks be to God, for he himself has blest
The words which unto you we have addrest.

Thanks be to God, our souls would now reply,
That ere the dayspring hath appear'd on high;
Thanks be to God, who hath the vict'ry given
Through Christ our Lord, and made us heirs of heaven

Thanks be to God again we would repeat,
Whose sovereign love has brought us to his feet;
Thanks be to God, that we both feel and know,
That through his Son we're sav'd from endless woe.

Now thanks be unto God, thanks to his Son,
Thanks to the Holy Spirit—three in one;
Let thanks unto the Triune God be given,
By all who dwell on earth, or reign in heaven.

Derby,

G. F. COLE.

LITERARY AND SCIENTIFIC SELECTIONS.

REGARD TO TRUTH AS AN ELEMENT OF CHARACTER.

THE American Christian Review has an able article on regard to Truth as an Element of Character and of Reform, from which we make the following extract:—

Regard to truth, is the fundamental principle of all moral excellence. This declaration accords with our ordinary estimate of character. We cannot retain our respect for an individual, after we have discovered his deficiency in this particular. It matters not what other qualities he may possess. Intellectually, he may be brilliant and even powerful; morally, he may be amiable and benevolent; socially, he may be courteous and winning; yet the conviction in our minds that he has no special regard to truth, or is capable, under any circumstances, of deliberate falsehood, is utterly incompatible with the sentiment of true respect. We may admire certain intellectual and social traits, when we can feel no esteem for the character to which they belong. The want of truth stamps the whole character as counterfeit, as much as the want of gold does the guinea. In respect to the false guinea, its outward appearance may be as attractive, (and even more so) as that of the true. Indeed it may possess every quality in common, except that its material is not the 'genuine stuff.' So soon as we ascertain this, it loses all its value in our estimation, though it may shine as brightly and ring as clearly as before. So truth in character is its substantial material—its substratum, which sustains and gives worth to every other quality. Not that other qualities are not truly valuable, and even indispensable to the completeness and beauty of the whole; but they bear much the same relation to this fundamental support as the branches and foliage and flowers do to the noble trunk which bears them up. If they were removed, the trunk would still stand, and throw out new branches, and restore its former glory; but take away the trunk, and what becomes of the dependent branches? Hence, in

the education of youth, nothing is so important as instilling into the forming mind, a love of and sacred regard to truth. Our readers may recollect a remark of Dr. Johnson on this point. The great moralist declared that so vitally important did he deem strict attention to this matter, that he would not overlook a child's misstatement of the smallest incidental circumstance in narrating an occurrence. He would correct a mistake even in regard to the points of the compass. If an incident was seen from the south window, and a child in relating it should say the north, he would have the mistake noticed and corrected. This might be thought unnecessary strictness; but it is hardly possible to be too strict, in a matter of such incalculable importance to the future character and destiny of the child; and how infinitely wiser is such strictness, than the loose way which too generally prevails. Parents often set the example of deception to their own children; and so venial a fault in a child do many regard it, that a little shrewdness in its practice, indicating quickness of intellect, will not only amply atone for it, but be made a subject of complacent remark to others. Sad and deep is the injury often in this way inflicted upon the forming character of the child. We would infinitely prefer to have a child of ours so instructed as to endure everything before he would tell a falsehood, to his being the greatest intellectual prodigy in the land. We could 'hope all good things' of him, if a regard to truth was incorporated with the very substance of his character. If this were wanting, though he might possess every thing else, a dark and ominous cloud would shroud in impenetrable night his future destiny. The venerable president of one of our principal colleges, distinguished for his consummate knowledge of human nature, and his great experience and success in the discipline of youth, once remarked, that his experience had taught him that there was always solid ground to hope for the re-

formation of a young man, no matter how widely he had wandered from the path of rectitude, and how deeply he had sunk in the filth of vicious indulgence, if he still retained a regard for truth, and would ingenuously communicate the real state of facts in his case. He found that here was a fulcrum, on which he could rest with confidence his moral lever for the raising and restoring of the fallen and ruined character. On the other hand, when he discovered a total deficiency in this capital point, hope died within him; he felt that all moral support was gone,—all moral life was dead. The great central column of character was wanting, and the whole fabric hence in a state of irretrievable disorder and ruin.

This subject strongly commends itself to the most serious consideration of parents and teachers of youth. A parent can render no higher service to his child, than so to educate his moral conscience that it shall be exquisitely sensitive to the turpitude and meanness of falsehood, and instinctively eschew all resort to deception to gain a point. There can rarely be found on earth a more interesting—a lovelier or more hopeful object, than a truth-loving, candid and ingenuous youth. It is truly nothing but a high and sacred reverence for truth, that can give true dignity to an individual. A man capable of hypocrisy, prevarication, or any form of deliberate deception, cannot assume that serene air, and that noble and manly port, which conscious truth and rectitude impart to the human countenance. And surely there can be no inward serenity and genuine peace of soul, except in the consciousness of honesty and sincerely loving the truth for its own sake, and of a habitual predominant desire to exemplify it in every thought and in every action.

EARLIEST DUTCH TRANSLATION OF THE BIBLE.

JACOB VAN LIESVELD, of Warmoes Straat, Amsterdam, was the earliest translator of the Bible into the Dutch language. It was printed at Antwerp; put to press in 1526; resumed in 1532 and 1534; and completed June 3, 1542.

25,000 guilders were offered for Liesveld's head. He was not betrayed; but at length was taken, and suffered martyrdom at Antwerp in 1545. A perfect copy of this Bible is in the possession of Herr Hardenburgh, of Amsterdam, who occupies the house in which Liesveld began and finished his translation. The house is known as the Bible Hotel; over the entrance there is a well-finished model of a large, open Bible, mistaken by many for a real book. It is open with part of the first chapter of Matthew on one page, and six apparently wood-cut illustrations on the page opposite. It is a custom with parents, when they leave church on Sunday morning, to bring their children to note the sign and the fact signified as given above. The landlord, Herr Hardenburgh, is a liberal Roman Catholic, and not a little proud of having in his possession a copy of the Holy Scriptures, so intimately connected with the house and the sign of the house he occupies, which is otherwise known as the English and American Hotel, and much frequented by the natives of both countries who visit Amsterdam.

FRUITS OF POPERY.

SUNDAY TRAINING IN VICE AND CRIME IN CENTRAL AMERICA.

AFTER the morning's attendance at mass, a part of the day is spent in friendly or ceremonial visits, when priests and people openly indulge in small talk, cards, wine, songs, accompanied by the guitar, or the piano; and other amusements reputed innocent. The siesta, the cigarito, and an occasional cup of chocolate, help to kill some more of its hours. At length the afternoon arrives, and in the capital city the military band is heard traversing the streets in the direction of a large octangular amphitheatre, enclosing a spacious uncovered arena. Soon the citizens of all classes, from the first officers of state and municipal functionaries, wearing badges of office, to the barefooted Indian labourer, issue from their houses, merchants, professionals, military men, aristocrats and artisans, with their families all attired in their Sunday's best, mingle in the streets,

and flock in the same direction. The graduated seats of the amphitheatre are soon filled with a brilliant company, among which ladies and women of every rank are prominent. Occasionally the sombre garb of some gay ecclesiastic may be detected; perhaps it is a certain well-known Canonigo, a canon who is quite a lady's man—or some other dignitary, who has both the spirit and the power to brave public prejudice, but who by his willingness to conceal himself behind his company manifests that he feels rather out of place.

Soon the approving murmur announces that the first bull that is about to be baited for the amusement of this gay concourse has made its appearance.

This is the Plaza de los Torros, (the bull ring), and the devout citizens are met to gloat their eyes upon the sufferings of poor brutes, goaded into madness by men more brutal and savage than the fiercest denizen of the savannah. The satanic ingenuity of cruelty is tasked to devise means of torturing a creature that unwillingly defends itself from assaults from which it cannot flee. Wounds are inflicted, fireworks are fastened with a barb upon its flesh, and as the explosion at once terrifies and scorches the poor creature, the shouts and laughter of the lookers on increase its fury, till perhaps, bellowing and foaming, it plunges headlong upon the nearest of its fantastically dressed tormentors, who, unable to escape the attack with sufficient promptitude, or failing to turn it off with the usual dexterity, is tossed into the air to the height of several yards, and falls heavily to the ground. When not seriously wounded or killed, which sometimes happens, he is generally placed *hors de combat*—for that day at least—so as to be removed and succeeded by others. Upon an event like this, a shout of pleasure rings through the arena, and many a fair hand is seen waving a white kerchief, as it were to encourage the bull, who has, perhaps, enlisted some sympathy. Should the entertainment pass off without anything of this kind occurring, the general complaint would be that 'Esos Torros' were dull and insipid.

When several bulls have been baited

in succession, the last one that is brought in is reserved, as a peculiar treat, to be tormented by the boys who volunteer from among the people. This victim is fastened to a stake, but it has happened that he has broken loose, and on one occasion at least, the mangled corpse of her dead son was put into the arms of a distracted mother as the result of this juvenile sport—this diabolical training.

The best, i.e. the fiercest bulls, are supplied to this institution from an estate belonging to the nuns of the convent of Santa Clara; and those animals are distinguished by the name of the nuns. The revenue arising from the bull-ring is *charitably* and but too appropriately applied to the public hospital.

The reader does not need to be told what lessons the people learn from exhibitions such as these. It is an *amusement*; therefore in accordance with their state of mind, and not opposed to their religious feelings. Here the hearts of all classes and ages are hardened and inured to sights of blood and cruelty—nay, they are led to delight in such scenes, and the basest propensities of a corrupt nature are cultivated, and must expand. It is not surprising that from the bull-ring, the more dissipated and vicious resort to the cock-pit, where they may have spent part of the morning, or that they disperse to the different *Puiguerias* and *Chicherias*, low drinking shops, in the barrios, or suburbs, or that the whole night is spent by many in debauch, followed by every species of crime and ruin; some of the worst features of which are referred to further on.

In country places, where bull-baiting is not practicable, cock-fighting is substituted, or rather, the latter universally prevails; because, while less expensive, it both gratifies the taste for cruelty, and affords an opportunity for gaming.

In a general survey of the moral condition of Central America, the mental eye is unavoidably brought into contact with Romanism—its putrescent heart. Its influence upon the aborigines, whose tribes it has either conquered or scared, and upon the mixed races and their political contentions;

its varied manifestations; in forms, pomps, gaities, austerities, and image-worship, have all been imperfectly glanced at. Some of its more palpable fruits have been seen in the accumulated enormities of its licentious priesthood. The exposure of the actual state of the few schools withering beneath its shade, and the fact of the general ignorance and cruelty of a people so long and so completely under its sway, were not needed to prove that knowledge is abhorrent to that system which has coined for itself the detestable maxim 'ignorance is the mother of devotion.' Central America in its actual state, and in its history, is an unimpeachable witness that popery is the prolific mother of ignorance, superstition and crime; or, in other words, the crater from which moral darkness, cruelty and death are continually belched forth upon all within its reach. The truth of this will be most clearly perceived both in the amount and in the species of criminality that prevails.

One of the greatest curses that popery entails, is doubtless, the servile bondage to which it reduces the nobler powers of the mind. Another scarcely inferior injury which it inflicts, lies in the false liberty which it pampers in the unrenewed mind,—a liberty more cruel and destructive than even its bondage, and certainly more manifestly evil in its licentious and corrupting effects.

The subtlety of the Deceiver is singularly apparent in the devices by which he aids his popish subjects to stifle the voice of conscience, and in a measure free them from its wholesome restraints. The chief agency by which this end is accomplished is priestly absolution, with its adjuncts, confession and penance. The belief that sin can be pardoned while the love of it is retained, or that it may be atoned for by the sinner himself who indulges in it, must blunt the point of every scruple, and cannot but degenerate into the practical toleration of every species of iniquity and vice. It is subversive of the justice of God, and therefore destructive to honesty in man. And precisely to that extent to which it prevails, it produces moral and physical death. Its fearful effects are legible in colossal and blood-red charac-

ters, upon the face of Central American society.

The general prevalence of crime in Central America, while it corroborates what has been said of its religion, affords the best criterion of the real state of the people, and supplies superabundant reasons for commiserating it.

Where the restraints of public opinion, the arm of the law, and the voice of conscience are so weak, it need scarcely be said that crime luxuriates in profuse variety, and that its deadly fruits abound. There are, however, some forms of criminality which prevail more than others, and foremost amongst these are murders and assassinations, which are matters of daily occurrence in Central America. They are so frequent as scarcely to excite any attention, and no signs of feeling whatever, where there is not a special interest in the parties concerned. Taught by the example of the Spaniard, every native wears in his belt a large sharp-pointed knife—most frequently of British manufacture—which is encased in a leathern sheath, more or less ornamented. Though the law imposes a penalty upon all who carry deadly weapons, it is seldom concealed; and the practice of going armed, especially at night or when travelling, is universally allowed. Caballeros, (gentlemen) carry sables (sabres) in their hands under their cloaks, and frequently pistols in their pockets. No saddle is complete without its holsters. Donnas and Senoras sometimes carry their jewelled poignards, and the market-women of San Saloador are famed for wearing knives like the men, only girded in their garters, the naked blade or the sheath being lodged between the stocking and the skin.

On the most trivial occasions, and at the least provocation, the knife is drawn and wielded with fearful skill, nor does it often return to its sheath until it has drunk the vital stream of one of the combatants. Men are trained from their very infancy to the art of stabbing. It is common to see boys of all ages in the streets, and at their play, stabbing at each other with their extended right hand, or with a piece of wood in it, and warding off the stabs of their play-fellows with their hats clenched in their other hand,

or a garment thrown over their left arm in imitation of the men. Indeed this sight is more frequent in Central America, than it now is to see English boys sparring with their fists. In the case of Central American children their contest is a mere diversion, and it is by no means common to see them fight. Their mild disposition is doubtless one reason for this, and when quarrels occur, they generally avoid each other, or vent their malice in some other way.

The great bulk of all the murders that take place are confined to the lower order of Ladinos and Indians, mostly such as are or have been soldiers, and they occur almost without exception in the brawls and quarrels consequent upon their carousals, or arising out of gambling transactions, or jealous intrigues.

Such scenes occur, especially after the solemnities of the church, on Sunday evenings, and during the idle *Dias de dos Crucis*.* These periods are invariably marked by revelries, followed by midnight brawls; and the day after each fiesta, and every other festival, not omitting the sabbath day, the sun rises on the corpses of the slain, or the mangled bodies of the wounded. In the city of Guatemala alone, every such occasion furnishes from four to eight cases of this kind. The bodies are conveyed to the hospital to be claimed or dissected, and when life is not extinct, to receive the attentions of the surgeons, who have so much practice in that line as to ensure more than ordinary skill. The awful and heart-rending consequences of these facts may be imagined, but not described. It must not be forgotten, that as the fiestas of the church are more than half as many as the Sundays, there are full eighty feast-days and Sundays in the course of one year. Taking the number of killed at the average of six for each fiesta—which is not too much if the murders of the

Vispera (the night before when these disorders begin,) be included—the result for the capital alone is 480 lives annually sacrificed. And there is probably a greater number of wounded who recover.

In addition to this enormous amount of idle time, every town and remote village has its peculiar days in honour of its patron saint, and even then all the opportunities which the church furnishes for deeds of blood have not been enumerated. It will therefore appear the less surprising, though not a whit the less horrifying, as the result of these murders, together with those more isolated cases which occur on ordinary days, and the numbers slain in civil wars and revolutions, that the *proportion of females to males* in the entire population of the five states is, at the present day, as *four or five to one!* This fact, which is generally acknowledged throughout the country, speaks volumes in support of the views here taken of popery. It speaks also, to the mere philanthropist, and how much more to the enlightened christian, of duties yet to be performed towards this people. Shall we continue to supply them only with the instruments of their deadly cruelty, and not make an effort to communicate the gospel, which is alone adequate to implant the fear of Him whose law proclaims 'Thou shalt not kill,' and whose gospel at once inculcates the love of God and love to one another.

That the general standard of morality is so low, and that the appreciation of the enormity of murder, in particular is so defective, can only be accounted for by the peculiar genius of Central American religion, and by the character of the education which is carried on both in its schools and in its amusements, for the mild disposition of the people is decidedly opposed to such deeds.

This laxity of morals and prevalence of crime, are sustained by the venality of those rulers who are intrusted with the detection and the punishment of offences, as well as by the priests. Either the alcaide or juez (judge) is himself comparatively unimpressed with its heinousness, and with the sanctity of the law, or, intimidated by threats, he is afraid of falling by the

* *Days of two crosses*, so called because thus distinguished in the calendars, which declare them to be equally binding with the Lord's-day for hearing mass and abstaining from work. There are about twenty of them in the year, besides those of only one cross.

knife of the relatives or accomplices of the criminal: in many cases his hand has been weakened by receiving a bribe. These causes, together with the inefficiency of the police force, the imperfect state of the prisons, and the facilities which the country and the people afford for concealment, all tend to deprive human justice of its victims; and criminals of every kind are at large, whilst comparatively trivial offences only are adequately punished, and political partizans are mercilessly shot.—*From Crowe's Gospel in Central America.*

COLERIDGE.

COLERIDGE was fat, and began to lament, in very delightful verses, that he was getting infirm. There was no old age in his verses. I heard him one day, under the Grove at Highgate, repeat one of his melodious lamentations, as he walked up and down, his voice undulating in a stream of music, and his regrets of youth sparkling with visions ever young. At the same time, he did me the honour to show me that he did not think so ill of all modern liberalism as some might suppose, denouncing the pretensions of money getting in a style which I should hardly venture upon, and never could equal; and asking with a triumphant eloquence, what chastity itself were worth, if it were a casket, not to keep love in, but hate, and strife, and worldliness? On the same occasion he built up a metaphor out of a flower, in a style surpassing the famous passage in Milton; deducing it from its root, in religious mystery, and carrying it up into the bright, consummate flower, 'the bridal chamber of reproductiveness.' Of all 'the muse's mysteries,' he was as great a high-priest as Spencer; and Spencer himself might have gone to Highgate to hear him talk, and thank him for his 'Ancient Mariner.' His voice did not always sound very sincere: but perhaps the humble and deprecating tone of it, on those occasions, was out of consideration for the infirmities of his hearers, rather than produced by his own. He recited his 'Kubla Khan' one morning to Lord Byron, in his lordship's house in Piccadilly, when I happened to be in another room. I remember the other's coming away from him, highly struck with his poem, and saying how wonder-

fully he talked. This was the impression of everybody who heard him. It is no secret that Coleridge lived in the Grove at Highgate with a friendly family, who had sense and kindness enough to know that they did themselves honour by looking after the comforts of such a man. His room looked upon a delicious prospect of wood and meadow, with coloured gardens under the window like an embroidery to the mantle. I thought, when I first saw it, that he had taken up his dwelling-place like an abbot. Here he cultivated his flowers, and had a set of birds for his pensioners, who came to breakfast with him. He might have been seen taking his daily stroll up and down, with his black coat and white locks, and a book in his hand, and was a great acquaintance of the little children. His main occupation, I believe, was reading. He loved to read old folios, and to make old voyages with Purchas and Marco Polo; the seas being in good visionary condition, and the vessel well stocked with botargoes sausages of eggs and red mullet.—*Autobiography of Leigh Hunt.*

COMPENSATIONS OF BIBLICAL LEARNING.

Look to the history of the living men of most note in this branch of sacred learning. Where is Thomas Hartwell Horne? Fixed in the most expensive city in the world, in a small city parish, with three hundred and six pounds a year, and honoured with the least of all the London prebends, which makes the bandsome addition of eleven pounds a year, to his income! Therefore his days are given to the British Museum, and to the dreary work of cataloguing.

Where is Samuel T. Bloomfield? He is what he was in 1814, vicar of Bisbrooke, Rutland, with an income of £252 by the year; and a year or two ago there came to pass, concerning him, one of the strangest things we ever heard of—that he, a clergyman for whom the richest church in the world has such ample means of providing for according to his acknowledged claims, was thrust as a pensioner for £200 a year, upon that miserable scanty fund at the disposal of the Government for the use of literary men!

Then there is Dr. Samuel Lee. It might have been expected that bishops

and chancellors would have hastened to shower benefits and honours upon one who has so long enjoyed the reputation of being the first Biblical Orientalist in this country. But what is the fact? That he was allowed to go on some thirty years without any notice from the church whatever, deriving his income from entirely extrinsic sources—a poor professorship, aided by superintending the Oriental studies of young missionaries and by editorial labours for the Bible Society. At length, in his old age, he has obtained an incumbency, affording an income not greatly below that of a middle class tradesman, and which would have availed him much had it come twenty years sooner than it did.

George Stanley Faber was more fortunate. He obtained early, through Episcopal patronage, about the same benefits that Dr. Lee found only late in life. Rector of Long Newton he became, and rector of Long Newton he remained, until in his old age he was glad to accept the higher advantages which the mastership of Sherburn Hospital offered. He may have seemed fortunate compared with many of his brethren in the afflictions of biblical scholarship; but we must consider what he obtained, in connection with what the church has the means of bestowing, and with what it does bestow on men of another sort.—*North British Review.*

THEOLOGICAL CABINET.

ON THE REVELATION OF ST. JOHN.

Who has not felt much anxiety to know more clearly and more fully the meaning of many portions of Holy Writ? How much there is in it most awfully sublime. How much deeply mysterious. And then how diversified the views of great and learned men. It is scarcely possible to get any two or three of them into agreement on the difficulties presented, or as to the proper key for unlocking these holy treasures.

Hence after the reader has studied Brightman, Cowper, Perkins, Mede, and of later times, Cummings, Burder, and Stuart, he will probably feel as uncertified on many subjects as before. It is really pleasing after this to turn to a work in which the author has endeavoured to simplify, and make clear and practical, this concluding Book of the inspired Scriptures:—

‘The Apocalypse Unveiled,’ by the Rev. Jas. Young of Edinburgh, is the work referred to; the first volume only as yet is published, but we think that the reader cannot fail to be edified by the following extract of his exposition on the first verse. We argue good things respecting this pious attempt to render the Apocalypse useful and edifying to the members generally of Christ’s church.

‘The Revelation of Jesus Christ,

which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified by his angel unto his servant John.’ verse 1.

This sacred book is called the Revelation, or Apocalypse. The name expresses its sacred character. The word signifies to make known, or manifest what is hidden or concealed. Matt. x. 26; xi. 25.

It is called the Apocalypse, to express its origin. It is the word of the living God; given by divine inspiration, and invested with divine authority. For holy men of God spake as they were moved by the Holy Ghost. It is called the Apocalypse to express its nature. It gives a blessed manifestation of the character, counsels, and dealings of God. The sealed book is opened, and the great designs of heaven are gloriously unfolded. It is called the Apocalypse to express its object. There is an objective revelation of the character and will of God in general, which is given in his word; of the great plan of mercy which is given in the Gospel; of the great events of providence which are given in sacred prophecy. It is called the Apocalypse to express its subject. There is a subjective revelation experienced by the saint, consisting in the saving illumination of the spirit. ‘I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise

and prudent, and hast revealed them to babes.' Matt. xi. 25; Psa. cxix. 18. It is called the Apocalypse to express its great design. The word signifies to remove the veil that covers or conceals an object from view. He will destroy the face of the covering cast over all people, and the veil that is spread over all nations. The veil that covers the past is removed; dark and mysterious councils of heaven, dark and mysterious divine dispensations, dark and mysterious divine predictions, are all illumined, partially or fully by the light poured from the eternal throne on these momentous subjects. The veil that covers the present is removed. The present condition of the church on earth is revealed. The present state of the seven golden candlesticks is drawn by an inspired pen, seen by an omniscient eye, and described by the 'Amen, the Faithful and True Witness,' who cannot be deceived. The present condition of the church in heaven is revealed. How often is the veil of the Holiest drawn aside! How often are we carried to the very verge of heaven and placed within the veil! How often are we called to contemplate the church above, the angelic hosts, the exalted worship of the celestial world, and the boundless excellence of the great object of divine worship, God the Father, Son, and Spirit. The veil that covers futurity is removed, and the actions and events of far distant ages are presented to the view; it is therefore called a prophecy, ver. 3. Here we behold the fortunes of the world, and the vials, and triumphs of the church of Christ to the very end of time. And these great objects, we contemplate and anticipate with the highest confidence and the fullest expectation. The veil that covers eternity is removed. Life and immortality are brought to light by the gospel. The glory and felicity of our eternal state are here described with a pencil dipt in heaven, and an eye that has been ravished with its splendours and blessedness.

There is, notwithstanding this glorious manifestation, considerable darkness resting on this book. It is denominated 'The Mystery of God.' This obscurity arises from the depth and the darkness of the counsels of heaven, from the symbolical language in which they are revealed, from the prophetic nature of the sacred book; for prophecy requires

to be particularly shaded, till it be explained by great events of providence. It arises from a want of an inspired expositor, from the mystery and darkness of divine dispensation, from the conflicting opinions of learned expositors, and from the dulness of human apprehension, the coldness of the heart, the sublimity of the subject, and the peculiar character of many of the events which it describes and foretels. But amid all the mystery with which it is enveloped, there is a light within the cloud, to illuminate and cheer. 'Seal not the sayings of the prophecy of this book, for the time is at hand.'

It is called the Revelation of Jesus Christ. It is a revelation from him as the great author, and the great medium, and the great depository, and the great dispenser of divine revelation, and all its hopes, promises and blessings. It is a revelation concerning him as the great subject, the sum and substance of the glorious gospel. It is a revelation through him, as the minister and medium of divine communication, as the great prophet and teacher of the church. The spirit of Christ in the ancient prophets testified of his sufferings and the glory that followed. It is a revelation to him as the great object, the end, the proprietor of the oracles of heaven. It is his—his own peculiar charge, and his own divine prerogative. In him all the lines of divine truth centre; from him all the beams of his glory irradiate; to him all the prophets gave witness. The testimony of Jesus is the spirit of prophecy. Every part of scripture testifies of him, and is connected with the glory of his person and his office. Ancient predictions foretold his obedience, sufferings, and death. The four Evangelists record the fulfilment of these prophetic oracles, and furnish the details of his humbled condition. But in the Revelation the Lord Jesus Christ appears in all his glory, amid the magnificent scenes of his majesty. This view of his character and glory should endear him to the hearts of all that love his name.

This important trust was committed to the Son—'Which God gave unto him.' The order of divine communication appears to be the following:—The Father gave the revelation to the Son, Heb. i. 1, 2; the Son declared the message to his angel; the angel revealed it to the apostle John, and John delivered

it to the church of God. The great author of this divine revelation is the Eternal Father. Essentially and personally considered, the Father, the Son, and the Spirit are one, the same in substance, equal in power and glory. But in the economy of redemption, the person of the Father sustains all the rights and majesty of Deity, as the Great Supreme. With him the plan of mercy originated; by him it was devised. He appointed the surety—the family to be redeemed—the many sons to be brought to glory—the work to be performed, and the reward to be given. And although the Son is possessed of the same divine nature, yet, as invested with the office of Mediator, and as a partaker of human nature, he sustains a subordinate character, and graciously acts as the Father's servant. But this does not imply that he is essentially and personally inferior to the Father, neither does it suppose that the Son of God, as a divine person, is not acquainted with the counsels of Deity. For from eternity he was in the bosom of the Father, and the counsel of peace was between them both. And the whole plan of mercy, in all its parts and wonderful arrangements, was naked and open to his omniscient eye, as the great God and our Saviour. It was only as Mediator, in his assumed character, as the Father's servant, that the Father can be called greater than the Son. It was only in this sense that God gave him this revelation; and that thus he is the minister and the great medium of divine communication. As the living God, he knows all things; but as 'the son of man,' he is said not to know some things, because he was not commissioned to reveal them, and because his human nature, considered by itself, is not omniscient; as a divine person, he is omniscient, but he does not reveal all his omniscience knows; and as Mediator, the Father's servant, he only reveals what he is commissioned to reveal, performs what he is appointed to perform, and surrenders the kingdom when the work is accomplished, that God may be all in all. The Father hath shown him the great plan of mercy; he hath given him his high commission; he hath appointed his divine work—what he should say, and what he should suffer—what he should reveal, and what he should conceal—the book to be opened, and the thunders to be sealed—the

mercy to be granted, and the judgment to be inflicted. All is done according to appointment: according as it is given by the Father to the Son. We have here, then, the great Mediator, the Father's servant, receiving his commandments, doing his will, and obtaining his reward.

This revelation was given to his Son in the counsels of eternity, when the covenant arrangements were formed, and the covenant engagements were made, and the covenant promises were given. This was the date of the divine decrees—of the great book of the counsels of heaven, which was shut up and sealed till the Lamb prevailed and opened the book. It was given when the first great gospel promise was given. This was the first sweet but feeble ray of the Sun of Righteousness that dawned amid the darkness of a fallen world. And this blessed promise forms the ground of the fourth great vision—the woman's conflict and her final victory. Chap. xii., xiii., xiv. It was given in all the subsequent enlargements of divine revelation, in all the precious promises and divine predictions of the church's final triumphs, when the great mystery of God shall be finished, as he hath declared to his servants the prophets. It was given to him in his incarnate state, when God prepared a body for him, when he came to do his Father's will—to receive the Father's approbation—to obtain the precious promises of divine support, of blessed deliverance, and a glorious reward. It was given to him in his glorified condition—when he gave him glory that our faith and hope might be in God—when he gave him the Spirit, the eternal inheritance, the sealed book, and the administration of the universe.

The great design of this sacred charge is, 'To shew unto his servants things which must shortly come to pass.'

Observe the nature of this design:—'It is to shew.' This partially explains the word revelation, which is to make known, to make manifest, what was before hidden or concealed. It also explains the word 'signified,' which is to shew verbally, in plain language, or symbolically by signs or symbols. The persons to whom this design is made known. They are servants, the servants of God by a devout and voluntary surrender of themselves. They are not

only servants, but friends: 'henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of the Father, I have made known to you.' They are not only servants, but sovereigns; they are princes, kings, and priests, raised to royal honours. All Christ's servants are kings; so great a king is he, and so happy are his people. They are not only servants, but they are sons; and if sons, then heirs, heirs of God, and joint heirs with Christ. 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' To these distinguished servants God's holy will is given: the secret of the Lord is with them that fear him, and he will shew them his covenant. 'Shall I hide from Abraham the things that I do?' He revealed to Noah the approaching deluge. He made known to Abraham the fortunes of his seed to a thousand generations. 'He made known his ways to Moses, his acts to the children of Israel.' The glory of Christ, and the triumphs of the church, were sung and celebrated in the sweet Psalms of David, in the lofty and rapt effusions of Isaiah, in the dark and mystic imagery of Ezekiel, Daniel, and in all the ancient prophets. And in the Apocalypse, the last book of Scripture, the glorious scene stretches forward to the very end of time. Here we may observe that God is the author of divine revelation; he gave it: that Jesus is the medium of divine communication; he received it and gave it to his servants: that the ancient prophets, and the holy apostles, are the honoured instruments who gave it to the church. It was shown to John the inspired penman; to the seven stars in Christ's right-hand; to the seven golden candlesticks; to the angels of the churches, and to the churches themselves; to the pastors and teachers; to the saints and the faithful in the successive history of the church. Chap. xxii. 16.

Notice, in the next place, the objects revealed. They are past things, the things that were—divine predictions that had been revealed, but not fulfilled; or which had been partially, or fully accomplished; as the birth of Christ: chap. xii.: the triumph of the gospel, &c., chap. vi. 12. They are present things, the things that are, as the pre-

sent condition of the churches of Christ at the time of the vision. They are future things, the things that are to come; this is the principal object here intended, and this embraces the whole prophetic history of the church and the world, till Christ's second coming. They are many things, not a few; great things, not of mean importance, but of mighty interest. The great commands of heaven, the great mysteries of the sealed book, the great things of God's holy law, the great events of Providence, the great trials and triumphs of the church, the defeat and final destruction of her enemies, are all here fully unfolded to the servants of God.

Notice, here, the time of fulfilment,—'things that must shortly come to pass.' The Apocalypse contains an allusion to the past, present, and future; but the things that are to come form the principal subject of the book. This expresses the immutable certainty of divine prediction. They must come to pass; they are fixed in God's eternal counsels. Heaven and earth shall pass away, but not one word of the Lord shall fail. This accords with the usual style of Scripture. The time is at hand; behold I come quickly; I come as a thief. This may be viewed personally, as referring to ourselves as individuals. The time of our departure is at hand. The Lord does not delay his coming. He comes to us at death; and how soon he may thus come, none can tell. 'Lord teach us to number our days, that we may apply our hearts to wisdom.' Or it may be viewed generally,—the time is at hand with regard to the church, and the end of the world, and the day of judgment. It may be viewed comparatively,—the time is short when we view it in connection with eternity. The time is at hand, when we compare it with the eternity of God. The time is short, when we compare it with his estimate of time. 'For a thousand years are in his sight but as yesterday when it is past, and as a watch in the night.' It may be viewed progressively, with respect to the nature and order and arrangement of divine operation,—the time is at hand. God often works by created instruments; but he sometimes performs his great works alone, without created instruments; he sometimes performs his works in an instant, in the twinkling of an eye, but he generally

performs his works progressively. This is God's usual way of working. This appears in creation. He could have created the world in an instant, but he chose six days to accomplish the work. It appears in nature, where we have day and night, summer and winter, seed-time and harvest, all in wonderful order, and successive beauty and variety; all is softened or shaded, darkened or illumined, by the varied minglings of the elements of nature. It appears in redemption, where thousands of years revolved before the great promise of mercy was fulfilled.

It appears in providence, where God's great works take place progressively, step by step, link by link, a vast and marvellous concatenation. The end of the scene is in Christ's second coming; but the commencement of the scene was at hand. The first link of the wonderful chain was just beginning to appear. The first movement of the mighty wheel of Providence had already taken place, and all its future movements were opened to his view; and although the wheels, and the rings, were all dark and dreadful; and although the end of all was distant; and although the vista between was covered with a cloud; yet the eyes of the prophet swept over the scene in all its mystic windings to the very end of time. Some of the events predicted were near, but others were distant. There was, nevertheless, a remarkable connection or link among them all. Prophecy forms one connected whole. The fulfilment of one, leads to the fulfilment of another, and is a pledge or security of the final accomplishment of all that God hath spoken. Predictions are connected with the events of Providence, by which they are fulfilled. The beginning and the end, and all between, are linked together in wonderful connection, glorious harmony, progressive glory, and absolute certainty.

As the message was important, so the messenger was honourable,—‘He sent and signified it by his angel unto his servant John.’

Notice here the message, and how it was delivered. He signified and testified, or showed it; he made it manifest by plain words, Christ's testimony, and by signs or symbols.—Hosea xii. 10. The signs seem to be taken chiefly from

the ancient sanctuary and the material universe. The signs of the former refer to the church, and those of the latter refer to the world. The signs and symbols employed by the prophets, are a light shining in a dark place till the day dawn, and the day-star arise in our hearts. Observe also the person that sent:—‘He sent’—God the Father sent his angel to his servant John, even as he sent his angel from heaven to strengthen Jesus in his agony. The Lord Jesus sent his angel: ‘I Jesus, sent my angel to testify to you these things in the churches.’ The messenger sent was—‘His angel.’ All the holy angels are his, by creation, providence, electing love, confirming grace, and sacred office. But some he selects for distinguished services. They are all ministering spirits to the heirs of salvation. They waited upon Christ in his birth and in his life; in his sufferings and death; in his resurrection and glorious ascension.

One of these distinguished ministers is, by way of eminence, called his angel,—chap. xxii. 6, 16. Who this angel was we are not informed. Perhaps it was Gabriel, who foretold to Daniel the coming of Christ, and the triumphs of his kingdom; who appeared to Zacharias, and foretold the birth of John; who appeared to Mary, and foretold the birth of Jesus. Perhaps it was Gabriel, who appeared to the shepherds and announced the nativity of our blessed Lord, and celebrated the event in a sweet seraphic song. Perhaps it was he that waited upon Jesus in the garden of Gethsemane, and strengthened the sinking Saviour in his agony. And, perhaps, it was he that was now sent to John with this divine revelation.

Observe the person to whom the message was delivered. He is here described by his name, John—by his holy character as the servant of God—by his sacred record of the word of God, and the testimony of Jesus—and by his holy office as an inspired apostle, prophet, and evangelist;—the last of all the sacred penmen, who was honoured by God to give the finishing touch to the oracles of God. John had described himself by his name, and here he does so by his office and his book—by what he had written and spoken and seen

THE APOSTACY OF DEMAS.

2 TIMOTHY, IV. 6—10.

THE crowds of Rome are pacing by, mingling in busy strife ;
 There rides the stately senator, in all the pomp of life ;
 The proud imperial retinue, in splendour moves along,
 And citizens of every rank press onward in the throng.

The pris'ner in his lonely cell their distant footsteps hears,
 And for their thoughtlessness and sin his noble spirit fears ;
 Then, on his troubled mind arise, beams of celestial light,—
 He soon forgets the noise of Rome. The Spirit bids him write.

Invoking mercy, peace and grace on Timothy his son,
 He pens down fast his holy thoughts; but, ere the task is done
 Visions before his mind arise, of everlasting bliss ;
 By faith he sees his last reward—the crown of righteousness.

On eagles' wing his thoughts are borne to regions far away,
 Where the tired warrior-spirits rest in unobscured day ;
 He writes again. How chang'd his look ! The tear is in his eye ;
 Grown old, he needs a comforter ; no Timothy is nigh.

And one has gone, not torn away by persecutors' hands,
 Nor, for his magnanimity, to wear the captive bands ;
 He could not bear, for Christ the Lord, the foe's contemptuous frown ;
 He loved the present evil world, and spurn'd the martyr's crown.

To him the voice of pleasure spoke ; she lured him with her smiles ;
 Around his steps, with artful hand, she laid her treacherous wiles ;
 She pleased the victim with her song, and, to his earnest gaze
 Gave new delights, and led him on within her flow'ry maze.

He soon forsook the Church of God, the pris'ner and the cell ;
 Conscience rebuked his guilt in vain—the worldly Demas fell ;
 He fell. How grievous was his fate ; as mournful to the sight,
 As when the proud archangel fled from realms of heavenly light.

Oh how the past would haunt his thoughts, and oft with stern surprise,
 The days of intercourse with Paul as fearful spectres rise,
 Marring his visionary bliss wherever he might roam,
 Or, with unerring prophecy, foreboding wrath to come.

Around him mystery is thrown. Did e'er his spirit bow ?
 Did he, with tears of penitence, the Saviour's claims allow ?
 We know not ; but, perhaps at last before the Judge of all,
 Assembled witnesses may see Demas condemned by Paul.

The crowds of Rome who to the priests their votive offerings bring,
 And, on the shrine of Jupiter, their od'rous incense fling ;
 Spurn not so much the God of love, nor in such guilt are hurl'd,
 As Demas who denies his Lord, and loves this present world.

Ashby.

J. SALISBURY.

CORRESPONDENCE.

SCRIPTURAL MOTIVES TO OBEDIENCE.

To the Editor of the G. B. Repository.

SIR,—In the Repository for November C. L. inquires, 'Is it scriptural to present the joys of heaven, or the terrors of hell, as motives to a religious life? and how far is it compatible to introduce them as persuasives to religion, while we regard supreme and purely disinterested love to God as its first and most essential element?' If the following thoughts, suggested by the above query, or rather queries, should appear suitable they are at your service to publish, if not, to suppress.

Self-preservation is the first law of our nature. I am bound by it to seek the security of my own person, the promotion of my own comfort, prosperity and well-being, both temporal and eternal; not indeed to the injury of others; but where it can be done without trenching on the welfare of others, I am bound, first of all, to seek to promote my own well-being. The care of my own personal interests is devolved upon me by Him who made me, and the standard by which I am to measure my love to my neighbour is the love which I cherish for myself. Hence the command, 'Thou shalt love thy neighbour as thyself.' But if I have no love for myself, I have no standard by which to love my neighbour. The sacred writings evidently recognize no such superhuman religion as some theorists have spun out of their own fertile imagination, and by which men are taught to disregard their own personal interests, or at least entirely to merge them in the interests of society at large. The Bible reveals a religion to man which is suited to the nature and circumstances of man; a religion which makes its most frequent and its most powerful appeals to that principle in our nature which causes us to shrink from danger and seek security; to shun pain and sorrow but to welcome peace and joy and happiness. Hence, because sin exposes us to never-ending woe, we are exhorted to flee from the wrath to come, and are assured that except we repent we shall perish. We are urged to submit to any privation rather than risk our eternal well-being. Neither a right eye, nor a right hand, or a right foot, is to be spared if it imperils our salvation; but we are to remember it is better for us to enter into life halt or maimed rather than having two hands, or two feet, or two eyes to be cast into hell fire, where the worm dieth not, and the fire is not

quenched. To quote all the passages of Scripture to this effect would be to quote a large portion of the sacred volume. So far then as escaping from evil is concerned, the sacred writers constantly appeal to the principle of self-preservation, and urge us, *on that principle*, to flee from the wrath to come. Nor is it otherwise when they would urge us to seek the glories of a blessed immortality. Do they ever attempt to excite us by a fine spun theory on the beauty and loveliness of disinterested affection, whence all thoughts of our own interest and happiness are excluded? If so, how are such passages as the following to be understood? 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you,' 'Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.' 'Come, take up the cross and follow me, and thou shalt have treasure in heaven.' 'Lay not up for yourselves treasures on earth,' &c., 'but lay up for yourselves treasures in heaven,' &c.; 'for where your treasure is there will your heart be also.' Is the christian persecuted? 'Are all manner of evil things said against him falsely?' how is he addressed? 'Rejoice, and be exceeding glad, for great is your reward in heaven.' Is he afflicted? he is assured that 'these light afflictions, which are but for a moment, are working for him a far more exceeding and eternal weight of glory.' Is he called to the discharge of arduous duties? he is taught to have 'respect to the recompence of reward.' He is to think of the crown of life, the 'inheritance which is incorruptible, undefiled, and which fadeth not away, of 'the rest which remains for the people of God,' the eternal blessedness and glory which 'God has prepared for them that love him.' 'Therefore, brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' 'There is no man that hath forsaken houses, or brethren, or sisters, or wife, or children, or lands, for my sake,' says Jesus, 'but he shall receive a hundred-fold now in this present time, and in the world to come life everlasting.' 'God,' says the apostle, 'is not unrighteous to forget your work of faith and labour of love, which ye have shewed toward his name.' And when the solemn hour of death arrives, what sustains the mind and heart of the christian

amidst the sighs and tears, the suppressed sorrows and half uttered farewells, of those whom he has long known and loved? what but the assurance that he is going to a brighter and better world, to 'be with Christ, which is far better' than the holiest, happiest state here on earth. The christian knows and rejoices in the assurance that when this earthly house of his tabernacle is dissolved he shall have a house not made with hands, eternal in the heavens; that when he has finished his course he shall receive the crown of life, in the hope of which, and to attain which, he has fought the good fight and kept the faith. To suppose that we are not to have special regard to our personal advantage in the pursuit of our religious course, is to suppose that religion, instead of being adapted to the nature of man, is entirely opposed to the very first, most important, and most beneficent law of that nature. Nay, such a supposition is alike opposed to the whole spirit and tenor, and design of divine Revelation; the intention of which is to stimulate us, on the one hand by the dread of evil, and on the other by the hope of eternal good.

That the christian is urged by various other motives there can be no doubt. Gratitude, and love to God, are motive influences to which no christian can be a stranger; and, in proportion as these prevail we shall be constrained to acts of cheerful obedience, without any immediate consideration of personal advantage. But even the very love which we feel to God is by no means a purely disinterested love, for 'we love him because he first loved us.' Were it possible for us to know that God hated us, it would be utterly impossible for us to love him. It is the assurance we have that God has loved us that begets and keeps alive our love to him. Yes, our love to God is the offspring of that delightful saying, 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,' &c. Love to our fellow-creatures will often lead us to sacrifice our own ease and comfort and present interest, for their benefit, without any immediate reference to our own present or future advantage; but this does not at all affect the question. We may do all this, and much more, and yet the consideration that enters most deeply into our minds, and that operates most powerfully in keeping us in the way to heaven, will be found to be that which our Lord sets before us, viz., the *hope of getting to heaven*; for as the apostle declares, 'We are saved by *hope*; but hope which is seen is not hope, for what a man seeth why doth he yet hope for? but if we hope for what we see

not, then do we with patience wait for it.' Whether 'purely disinterested love to God' forms any part of religion remains to be proved. So far am I from thinking it the 'first and most essential element' of religion, that I most firmly believe it has no existence any where but in the purely airy region of a disordered imagination. Certainly the sacred writers make no pretensions to have attained, or even aimed at, anything of the sort. And, so far as I can discover, there is not a single precept in the word of God which enjoins any thing of the kind. When we are urged to the love or service of God, the precepts that enjoin the duty are uniformly connected with some advantage associated with the discharge of that duty, or with some obligation which we owe to God arising from benefits already received. Take for example the following passages, 'Love the Lord ye his saints, for there is no want to them that fear him.' 'The young lions do lack, and suffer hunger, but they that fear the Lord shall not want any good thing.' 'What man is he that loveth life, and desireth many days, that he may see good, let him refrain his tongue from evil, and his lips from speaking guile; let him eschew evil and do good, seek peace and pursue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers.' 'Bodily exercise profiteth little, but godliness is profitable to all things, having promise of the life that now is, and of that which is to come.' 'O taste and see that the Lord is good, *blessed* is the man that trusteth in him.' 'If any man will serve me, let him take up his cross and follow me; and where I am there shall also my servant be.' There have, indeed, been those among the advocates of purely disinterested love to God, who have gone so far as to say they would love God though he were to banish them to hell! But who does not see that this is neither the language of sober reason nor sound theology, but the dream of mere fancy or the raving of wild fanaticism. No doubt christians often feel ardent love to God, and are constrained devoutly to adore his infinite excellences, when at the time they have no distinct reference to benefits and blessings which they have received, or which they hope to attain. It is also freely admitted, that, impelled by this feeling, they may perform a thousand acts of obedience to the Divine will, in which they have no direct reference to the recompence of reward; but this is no proof that the christian is not powerfully actuated, in his way to heaven, by the hope set before him. A man who has set his heart on a certain object may do many things in the way to attain it, when

at the moment the main object is not thought of by him. For instance, the father of a family labours hard with a view to support his wife and children, but while he is doing so many hours will pass away in which this precise object will not occur to his thoughts, yet, after all, this is the grand stimulus which keeps him at it 'from early morn to dewy eve.' And just so with the christian, while he is really striving to enter in at the strait gate, the actual thought of heaven and heavenly glory may not at the time enter into his mind. Particularly may this be the case with those who have long walked in the narrow path, and with whom religious acts have grown up into a religious habit. I may have a benefactor who has been exceedingly kind to me; my grateful love to him may be such that I feel delight in doing anything which will afford him pleasure; but when I am thus employed I may have no distinct recollection of his kindness to me, and it may seem as if my love were a purely disinterested affection. But is it so? Certainly not. It was awakened by his kindness in the first instance; it has been strengthened by renewed acts of that kindness, and by a frequent remembrance of his first display of love to me. But suppose I were to endeavour to cherish a disinterested love for this individual, that is, a love which had reference simply to the excellence of his character without any regard to his kindness to me, should I do right? Would that be the kind of love which I owe to him? Would it be suited to the circumstances in which I stand towards him? Certainly not. The love which I owe to him is the love of a beneficiary to a benefactor; a love mingled with the warmest gratitude for favours received and for kindness still displayed; a love which makes me feel as the poor Irishman did towards Dr. Doddridge when he said, 'Doctor, every drop of blood in my veins thanks you.' This man no doubt admired the Doctor for his wisdom and goodness; but in addition to that, he felt he was under special obligations of a personal kind, and he therefore mingled gratitude with his love, and if he had not done so his love would not have been what the case required. Now how does the case stand between us and God? Are we not under unmeasurable obligations to him? Then the true love which we owe to God—that which God requires, and which alone he will accept, is not a 'purely disinterested love,' but that love which arises from a grateful sense of his goodness to us; a love which leads us with adoring gratitude to exclaim, 'Bless the Lord, O my soul, and forget not all his

benefits.' 'I love the Lord because he hath heard my voice and my supplication, because he hath inclined his ear unto me, therefore will I call upon him as long as I live.' 'Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance which is incorruptible,' &c. Even the angels in heaven are bound to love God, on the ground, not simply of his matchless and eternal excellence, but on the ground of his goodness to them. Hence, so far from, 'a purely disinterested love to God being the first and most essential element of religion, I come to the conclusion that there is, and can be, no such thing, either in heaven above or earth below, because the relation in which all creatures stand to God is such as to render it utterly out of place, even if it were possible, and utterly impossible even were it suitable.

Allow, me, in conclusion, to add, that if the essence of religion consisted in purely disinterested love to God, then certainly neither the joys of heaven nor the miseries of hell could consistently be urged as motives, or as persuasives to religion. Hence, it comes to this, that we must either give up the theory of purely disinterested love to God, or we must refuse to follow the example of Moses and the prophets, Jesus Christ and the Apostles; for they invariably urge the miseries of hell and the joys of heaven as the most powerful inducements to follow the way of righteousness. Fearing I have already exceeded the bounds of the space you will be able to allow in your valuable periodical,

I am, yours very sincerely,
 Norwich. THOS. SCOTT.

THE ACADEMY.

Nottingham, 18th. Oct., 1851.

MY DEAR SIR.—If not too late for insertion in the November Repository, might I trouble you with a few remarks on the financial affairs of the Academy? You are aware, my dear sir, that at our last Association I very reluctantly complied (owing to a press of other engagements) to be treasurer for the present year; however as I have undertaken the office for that period, I resolved in my own mind, whatever extra time and trouble it might occasion me, so far as I could, its interests should not suffer under my care. I set to work at once to analyze its income and expenditure, and I must confess the result occasioned me no little pain of mind, to

think so little is doing for the support of so important an auxiliary to the advancement of the cause of our blessed Redeemer in our Denomination. I find so few churches comparatively subscribe, or have annual collections (yet amongst these few there are some noble exceptions) that I felt it a duty I ought to set about at once, through the medium of the Repository, to appeal to every church throughout

the Denomination, to have an annual collection at least, and where practicable, annual subscribers as well. Although I thus avail myself of this medium, I purpose as well writing to every church which has not hitherto contributed something, and hope I shall meet with the encouragement so laudable and useful an Institution is worthy of.

Yours in Christian affection,
HENRY MALLETT.

OBITUARY.

MY DEAR SIR, Believing that 'smitten friends are angels sent on errands full of love,' and that short and appropriate obituaries of them in your interesting periodical are adapted to enforce the heavenly message, we must plead guilty in not having for some years sent any record of those of our friends whom God has taken to their rest, excepting that of our esteemed pastor, kindly furnished by Mr. Cheatle. Desiring forgiveness of this and every other error, we shall be obliged by an insertion of the following notices, in which brevity has been studied as circumstances seemed to require, and we hope to your satisfaction.

MR. JAS. HANDLEY peacefully departed this life on the 12th of July, 1847, aged thirty-five years, having been a member of the G. B. Church, Bradford, a little more than five years. His death was improved by Mr. Ingham, from 2 Cor. v. 1.

MISS ELIZA GREGSON, aged twenty-one years, was called to the society of 'the spirits of just men made perfect' on the 17th of Feb. 1849. She was united with the church by baptism on the 4th of June, 1843. She enjoyed and adorned religion till her naturally delicate frame was insidiously seized, but finally grasped by what is usually denominated consumption. Her death was improved by Mr. Rose, from Ps. cxvi. 15.

MR. JONATHAN JENNETT was relieved from weakness and suffering, April 17th, 1849, aged forty-six years. He deserves a more lengthened memorial than can now with propriety be given. He was an honourable member of a P. B. Church in Bradford, when the General Baptists began to preach in this town. Believing our sentiments regarding universality of provision in the death of Christ to be scriptural, he withdrew from his former christian friends, and became a member with us at the formation of the church, on the 24th of June, 1832. He was, along with three others, unanimously chosen and ordained as a deacon of the church, on the day of Mr. Ingham's ordination as pastor. As a member and officer he was much esteemed, and possessed great influence. In the estimation of the church and of the world he was an Israelite indeed,

in whom was no guile. Working in a room with others in the sorting of wool, he sometimes heard religion maligned; on which occasions he considered himself insulted, and felt it his duty to speak in its defence; and when the infidel's bolts, as was usually the case, were at length withdrawn from religion and hurled at its professors, he appealed boldly and confidently to any one present to prove him insincere or inconsistent, and thus far he was always able to triumph. In like manner he defended the character of at least his own pastor, when ministers of the gospel were the butt of any of his infidel workfellows. In meetings for prayer his petitions were distinguished by a peculiar unction; as were also his addresses to the church in meetings held occasionally for the purpose of prayer to God, and of addresses to the church from those members thought by the church to be qualified by the Holy Ghost for this work. Being usually distinguished by mildness of manner and soundness of judgment, his services were generally sought by the church in cases of delicacy and difficulty, wherein haste, harshness, and indiscretion would have been specially calamitous. But from natural and excessive timidity, and from deep humility arising from a sense of unworthiness, which not unfrequently proceeded so far as to occasion painful doubts as to the reality of his piety, he would often have shrunk from employment for which every one but himself discerned his eminent qualifications, had he not been pressed to these engagements by his christian friends. Perhaps a complaint of the heart with which for years he was afflicted had some connection with this. He wrestled hard 'with sins and doubts and fears,' but we doubt not he is now uniting in the songs of conquerors, ascribing his conquest to the Lamb, his triumph to his death. Such was his influence over the church, so mighty a helper of the pastor was he, that when recovering from an affliction to which he was subject, no words seemed more appropriate to the pastor's feelings than those of

Paul concerning Epaphroditus, 'The Lord had mercy on him, and not on him only,' &c., Phil. ii. 27. In his final affliction he enjoyed the presence of his Saviour, and a foretaste of heaven. 'He being dead yet speaketh.' His death was improved by Mr. Rose, from 2 Kings iv. 26.

Mrs. MARTHA HIRD exchanged her clay tenement, as we believe, for the mansions of the just, June 6th, 1849, aged fifty years. It was greatly to the grief of her heart that her partner was a bold declaimer against the inspiration of the sacred writings. She honourably maintained her profession of christianity from the time of her baptism, the 10th of Sep., 1837. Her death was improved by her pastor, from 2 Tim. iv. 6, 7.

MISS HANNAH BENTLEY, aged twenty-four, joyfully bade adieu to every thing sublunary, on the 3rd of Sep., 1849. She united with the church by baptism on the 7th of Sep., 1845. She pleasingly exhibited simple, genuine piety. She knew herself a sinner, and Christ a Saviour. Christ was in her the hope of glory, object of love, and the source of peace and joy. Her death was improved by her pastor, from Rev. vii. 14.

Mrs. MARY RHODES terminated her earthly conflicts and afflictions, and entered on the rest that remains for God's people, Sep. 22nd, 1849, aged sixty-three years. In her the grace of God was eminently conspicuous. To few individuals do the words of the Redeemer to the church at Smyrna appear more appropriate. Her works, her tribulation, her poverty, (but not oppressive poverty,) her spiritual riches, were apparent. She feared none of the things with which she was threatened, or that actually came upon her. She was faithful till she received the crown of life. In the commencement of her religious career her husband was not only destitute of piety, but sufficiently bold and wicked in the most solemn manner to threaten his wife with death, if she persevered in attending the means of grace beyond the number of times per week which he prescribed. She was, throughout this trial, comforted by the remembrance of Divine truth, and was enabled calmly and firmly to reply, that she would continue to discharge the duties of a wife, and of a mother, and that with the Lord's help she would persevere in living for eternity. She was repeatedly threatened, and variously persecuted, but, through God's grace, was ever faithful. She lived to witness the penitence, to enjoy the affections, and receive the praises of her husband. In passing through the valley of the shadow of death, the Lord was with her, and she feared no evil. She was received by baptism into the church

on the 10th of March, 1838. Her death was improved from Psa. lxxiii. 26.

Mr JONAS DENBY was also received by baptism into the fellowship of the church on the 10th of March, 1838. He was not a member of the church, when in the 70th year of his age, he departed this life, on the 12th of March, 1850; he along with some others having seceded, and having been formed into a separate church. He had been united with the Wesleyans for a considerable period previous to his connexion with ourselves from a conviction that our sentiments are more scriptural. His surviving friends have the comfort of his dying assurance that he was on the Rock. His end was peace.

MISS ANN HICKERING GILL departed, as we believe, to be with Christ, on the 31st of Aug., 1850. She followed her Saviour in immersion on the 2nd of Aug. 1840, at the age of eighteen. She soon became a Sunday school teacher, and tract distributor. Her last affliction was very short; and from its commencement her conviction was that she was going home. To improve her death and that of Mrs. Illingworth, Mr. Ingham preached from, 'My flesh shall rest in hope,' Acts ii. 26. He also alluded respectfully and affectionately to our then recently deceased pastor, Mr. Rose.

Mrs. NANCY ILLINGWORTH died Sep. 9th, 1850, aged seventy one years. Her union with the church took place on the 18th of Aug., 1834. For some years before her decease her power of hearing had considerably failed. Her attendance on the means of grace during this period had been less frequent than formerly, and her piety had suffered. In her affliction this was regretted. On Christ with all her unworthiness, it is believed that she cast herself, and her friends 'sorrow not, even as others which have no hope.'

Mr. JOHN WILKINSON died on the 9th of Dec., 1850, in the 93rd year of his age. He was baptized on the 6th of Nov., 1842. For some time before he united with the church he felt himself a ruined sinner, on the verge of sinking into the pit of everlasting perdition, unless there should be some means of escape. But when applying at the throne of grace the Saviour's own gracious words, Matt. xi. 28, he obtained peace through believing. From that time to the close of life he felt not the burden of his guilt. Christ was his trust, his Saviour, his portion. In his dying affliction he expressed his hope that the will of the Lord might be done in him to the uttermost. 'Is not this a brand plucked out of the fire?'

The following, amongst other thoughts, are suggested by the preceding memorials. How necessary are accessions to the church of Christ through the unavoidable execution of the sentence, 'Dust thou art, and unto dust shalt thou return.'

How desirable that instead of the parents should rise up the children, to adorn, sustain, and extend the cause of our adorable Redeemer!

In the removal of some of the preceding, their families and friends have sustained great loss. What a mercy that our times are in the Lord's hands, without whom not a sparrow falls; that we can cherish the confident assurance that the Judge of all the earth has done right; that as a father pitieth his children, so &c.'

How desirable for our own sakes, for the sake of our coadjutors and survivors, is eminent piety. Why should any naming the name of Christ, sometimes in health and vigour, occasion a repetition of the painful

sentiment, 'I am afraid of you, lest I have bestowed upon you labour in vain.'

What an honour and advantage to the church of Christ are those members whose piety is so transparent to the world as to silence, to awe, to rebuke those who would sneer at, and revile our divine christianity! 'Ye are manifestly declared to be the epistle of Christ,' &c.—2 Cor. iii. 3.

Who, in contemplating the present indisputable variety in the degree of piety to which individual members in the church of Christ attain, can doubt the veracity of the apostolic assertion—'For one star differeth from another star in glory. So also is the resurrection of the dead?'—And who should not feel himself rebuked and quickened?

Why should not every one be living the life of the righteous, and thus be in constant readiness for the coming of the Son of Man? Let each forsake all, and follow Christ; resolving, in dependence on God's assistance, as for me, I will serve the Lord.

INTELLIGENCE.

OPENINGS, &c.

MANCHESTER.—*New General Baptist Chapel, Claremont Terrace, Strangeways.*—The first sermon in connection with the opening of the above handsome edifice* was preached by the Rev. Hugh Stowell Brown, of Liverpool, on Thursday evening, Aug. 28th, 1851. The Revs. W. M'Caw (Presbyterian), A. Simons, of Pinckbeck, Dr. Halley (Indep.), J. Sutcliff, of Staleybridge, R. Chenery (P. B.), and our own pastor, took part in the remaining services.

On Tuesday evening, Sep. 9, a tea meeting was held in the spacious School Room, underneath the chapel, when several interesting and appropriate addresses were delivered, by our pastor (who was in the chair), the Revs. J. Harvey, of Bury; R. Chenery; H. Marsden, late of Leicester; J. Hewitt, Esq., who laid the foundation stone; and other friends. The collections at the opening services, together with the proceeds of the tea party, amounted to nearly £70.

Our congregations up to the present time, as also the attendance at our Sabbath school, have been good; and the prospects of a cause being raised in this highly important and densely-populated town are more encouraging than they have been for years past. R. B.—S.

OLD BASFORD. *Opening of New School Rooms.*—On Lord's day, Oct. 12, two sermons were preached in the G. B. chapel in connection

with the above-named object; the one in the afternoon by the Rev. J. A. Baynes, B. A., from 2 Cor. iv. 13;—'We also believe, and therefore we speak;' and the one in the evening, by our esteemed pastor, the Rev. H. Hunter, from Heb. xiii. 16, 'But to do good and to communicate, forget not; for with such sacrifices God is well pleased.' The collections amounted to £10. 10s. On the following Tuesday a public tea-meeting was held in the school-rooms, when upwards of 240 sat down. After tea a public meeting was held, when addresses were delivered by Revs. H. Hunter, J. Ferneyhough, W. R. Stevenson, M.A., Messrs. Mee and Rowell. A subscription was entered into, and the sum of £8 12s. 4d. was realized, the profits from tea included. Many kind friends had previously and since given or promised donations to the amount of £93, making a total of £112. We hope by the blessing of God to realize about £28 more, which will leave us with a debt of £100 upon the rooms, which we think will not burden us more than we can comfortably bear. The rooms will accommodate about 500 children; and we trust as we have now increased means for disseminating the truth, we shall by Divine grace increase our efforts to train the rising race in the nurture and admonition of the Lord.

MARCH.—On Lord's day, Nov. 9th, and on the following Wednesday, religious services and a tea meeting were held, in connection with the re-opening of the General Baptist chapel at March. This place of worship, though

* For particulars see *June Repository* for the present year.

but little more than fifty years old, had, in some material parts, fallen into premature decay, and had become unsafe for assemblies of people. Hence, repairs to a considerable extent were absolutely necessary. Then, the style of architecture, which was of no regular order, but which at the tea meeting was facetiously denominated 'agricultural,' or barn-like, was hardly in keeping with the improved taste of the times; it was therefore determined to alter this by putting on a new roof. This resolution was taken, not merely as a matter of taste, but also for increased security; and this, on uncovering the roof was found not only to justify, but to require the alteration. The chapel is therefore now, not only repaired, but renovated from the floor to the roof, and ceiling. The pews are modernized and made more commodious and convenient, and altogether, the place is so altered and improved, as, from unsightly and inconvenient, to have become pleasant and agreeable. The cost of the alterations will not be much short of £300. Towards this subscriptions and collections will probably amount to more than £100, which, considering the depression of agricultural produce, we regard with gratitude, as indicating a good feeling towards the cause, in our friends and the public.

On the Lord's day, Mr. Underwood of London preached in the morning and evening, and the stated minister in the afternoon. Collections upwards of £15; and on the Wednesday morning, Mr. Wigner, of Lynn, preached, and in the evening we had a very lively and agreeable tea meeting, which was addressed by our esteemed brethren Barrass, Lyon and Wigner, and by the writer. For the efficient and kind services of all our brethren, as well as for the good will and assistance of our neighbours, we are sincerely grateful. The excitement of extraordinary meetings is now past for this occasion, and the work of maintaining and verifying the hopes excited is before us. Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

J. JONES.

CROPSTON, near Leicester. New church formed.—The few friends who have recently maintained preaching and a Lord's day school at Cropston, were favoured with the delightful and profitable services of brother Wigg, on Lord's day, Nov. 9, for the special purpose of being formed into a church. At half-past two the brethren assembled, and were addressed very affectionately and scripturally on the privileges they were entitled to enjoy, and the duties they would be expected to perform as members of a church of the Lord Jesus Christ. Being desired to testify their wish for such a fellowship by standing up, all the brethren rose and stood while the right hand

of fellowship was given to them, through their official representatives. Brother Goodlife, whom they had invited to serve them as pastor, and brother Job Smith, whom they had elected to the deacon's office. The celebration of the Lord's-supper formed the closing part of the afternoon service; there being a few members of one of the Leicester churches, and from Rothley, who partook with us.

The sermon in the evening was from Rev. iv. 1.—'A door was opened in heaven.' A crowded audience listened with deep interest to the preaching; and the subject will live in the hearts and memories of those who were present for a long time to come.

The day was in character with the season as it respects the weather—dull, drizzling, dirty and cheerless, forming the contrast of the moral state of the friends gathered for worship.

Tea was partaken of in the place of worship, when a goodly number of out-town friends gathered round the trays. A better place is much needed. The friends would gladly undertake the erection of a small chapel could ground be met with. It is gratifying to be able to state that the little interest draws around it the good wishes of the inhabitants generally. May we not hope that He who has thus opened a door will open once more efficiently to serve his cause in, and to accommodate the many who are willing to attend on the means of grace. May the little one become a thousand, and all, the saved of the Lord. W. G.

ANNIVERSARIES.

PORTSEA. Clarence Street.—On Monday evening, Oct. 20th, a service of an intensely interesting kind, was held in the above chapel, in commemoration of the seventeenth anniversary of Mr. Burton's ministry. Preparatory to the public service, a tea meeting was held in the spacious School room adjoining the chapel. The trays were kindly given by the ladies of the congregation. The crowded state of the room rendered the adjournment to the chapel at seven o'clock, anything but unwelcome, and the doors being open for the admission of the members of the congregation, the entire chapel was soon filled by a respectable and deeply affected audience. Our respected townsman, W. Bilton, Esq., a member of the Clarence-street congregation, was called to occupy the chair. Addresses were delivered, and resolutions proposed and seconded, of a very important kind, by the Rev. Messrs. Compton, Sapcoat, Neave, and Arnot; also by Messrs. J. Sheppard, Post-Master, and Dr. Henderson, of the "*Portsmouth Guardian*," and several very kind letters of apology were read from other ministers of the neighbourhood, who were unable to be present. The most interesting part of the service consisted in the presentation of a handsome copy of Bagster's Comprehensive Bible, with the date of the anniversary, and a suitable inscription.

The scene at this moment was certainly deeply affecting; a scene never to be erased from the memory of those who were permitted to be present, and one that will recur in all its touching beauty, when the snows of age have fallen on the head of him, whose amiable spirit and faithful services for a series of years had called for such a demonstration of affectionate regard, and upon the head of the youngest of the congregation. When the Rev. gentleman came forward he was greeted by a burst of enthusiasm, perfectly overwhelming. He acknowledged the gift in a beautiful and appropriate style, and spoke for three-quarters of an hour, in a tone of manly eloquence blended with christian charity, which we never heard surpassed. The excellent choir of the chapel, led by Mr. Haskell, and aided by the Messrs. Fuller, and others, varied the delightful service by appropriate anthems. The proceeds of the anniversary, we are happy to hear, amounted to the noble and liberal sum of £35. The anniversary sermons were preached on the previous Sunday, in the morning by the Rev. E. H. Burton, and in the evening by the Rev. R. Compton, of Lyndhurst; and it is gratifying to find that the contributions upon these occasions are increasing. The church and congregation are in a very flourishing state, and we feel assured that great good must redound to the populous neighbourhood in which the chapel is situated, from the faithful, talented and affectionate ministry of its excellent pastor.—From the *Port of Portsmouth Guardian* of Wednesday, Oct. 22.

BIRMINGHAM.—On Lord's day, Oct. 26th, 1851, two excellent and impressive sermons were delivered by the Rev. J. Burns, D.D., of London, in Lombard St. Chapel, after which collections were made to liquidate the remaining debt, occasioned by the recent alterations of that place of worship. On the following evening two hundred persons took tea together in the meeting-house, and afterwards an interesting public meeting was held. The Rev. G. Cheate presided; and the Revs. Dr. Burns, Brewin Grant, B.A., Thos. Swan, M. Landells, and other ministers took part in the proceedings. The chapel was altered and greatly improved two years ago at an expense of £240, and at this second anniversary the whole amount was cleared off.

GOSBERTON.—On Lord's day, Oct. 5, 1851, two excellent and impressive sermons were preached in the G. B. chapel, by brother T. Barrass of Holbeach; and on Monday, Oct. 6th, we had our annual tea-meeting, which was provided for gratuitously by the friends of the church. The meeting afterwards was addressed by brethren Jones, (our minister) Barrass, Golsworthy, of Sutterton, and Beven, (Indep.) of Pinchbeck. A very good feeling pervaded the whole of the services, and we trust that good will come out of them.

T. G.

STALYBRIDGE.—On Lord's day, Nov. 9th, two excellent sermons were preached by the Rev. R. Nightingale, of Castle Donington, for the support of our Sabbath-School. The congregations were good; and the collections amounted to the liberal sum of £32 5s. 8d.

BROMPTON, Yorkshire.—The new General Baptist chapel erected in this village was opened for divine worship, on Lord's day, Nov. 9, 1851. The Rev. T. Horsfield of Bradford preached in the morning, from John iii. 16, and in the evening from 'O Jerusalem, wilt thou not be made clean? and when shall it once be?'—Jer. xiii. 27; and the Rev. R. Hardy of Queenshead preached in the afternoon, from Rom. i. 16,—'I am not ashamed,' &c. On Monday, 10th, the Rev. R. Hardy preached in the afternoon, from Ps. lxxvii. 6. At half-past four a public tea meeting was held in our preaching room. Addresses were delivered by the chairman, Mr. Stubbings, the Revs. T. Horsfield, R. Hardy, W. Lewis of Darlington, D. Peacock of Masham, J. B. Lister, and G. Dawson of Northallerton.

On Lord's day, Nov. 16th, the Rev. G. Catterall of Boroughbridge preached at Brompton, in the morning, from, 'Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these?'—John xxi. 15; in the evening from 1 Thess. ii. 13; and at Northallerton in the afternoon, from, 'Continuing instant in prayer.'—Rom. xii. 12. All the services were well attended; some of them excessively crowded. Seldom have such delightful services been enjoyed. All the preachers seemed to aim not only at impression on behalf of the pecuniary claims of this new place of worship, but at the conversion of sinners. The proceeds of the opening services, together with the subscriptions, amounted to £58, leaving a debt on the chapel of £122. We are exerting ourselves to reduce this debt. Should any friend feel disposed to render any assistance, donations, however small, will be thankfully received, and may be sent to our minister, Mr. W. Stubbings, Northallerton, Yorkshire. T. H.

MELBOURNE, Derbyshire.—*Special Services. Removal of Debt.* The church at Melbourne is one of the oldest in the G. B. Denomination. It was formed in 1760; and united in forming the 'New Connexion' in 1770. Joseph Douisthorpe preached the first sermon here, on the 'Green Hill' about 104 years ago. The first place of worship was erected in 1750, enlarged in 1782, and rebuilt in 1832. The present beautiful chapel cost, besides the old materials incorporated, about £800.

After our anniversary services last year it was resolved to remove, if possible, the entire debt of £126 which still remained on the chapel and school-rooms, and private subscriptions were subsequently entered into for this purpose.

On Lord's-day, Aug. 31, 1851, sermons were preached by Mr. Winks of Leicester, and a tea meeting was held on the following day. Mr. R. Pegg of Derby was in the chair. Messrs. Nightingale, Yates, Lethbridge, Winks, Wood, and Gill, delivered appropriate and earnest addresses, which were listened to by a large and delighted audience, and interspersed with suitable pieces of sacred music. During the meeting it was announced that the *entire debt was cancelled*; and that the chapel and school-rooms were free. The congregation then sung with much earnestness, 'Praise God from whom all blessings flow,' &c. One of the speakers afterwards made a somewhat severe attack on the capacities and appearance of the old school-rooms, strongly urging their demolition, and the erection of new ones. That appeal was well received, and has not been in vain. Five hundred yards of freehold land have been purchased, adjoining our grave-yard; and the arrangements are now completed for erecting new school-rooms, (to be 51 by 24 feet without,) a minister's vestry, and a reading room to correspond in style with the chapel. Part of the new land will be built upon, and the other part added to the burial ground. In removing the debts and arranging for new erections, the friends in the church and congregation have manifested a very encouraging degree of liberality and unanimity.

BAPTISMS.

LOUTH, *Walker-Gate*.—On the evening of the 13th ult, three friends were baptized here. Our esteemed pastor preached from Acts ii. 40; and our aged friend, Mr. Catley, prayed and delivered a short but animated and appropriate address. S. N.

LOUGHBOROUGH, *Wood-Gate*.—On Lord's-day, Nov. 2, after a sermon by the pastor, four young persons were added to the church by baptism. One of the young men was the eldest son of Rev. E. H. Burton of Portsea, and another the fourth son of the pastor of Wood-gate church.

REMOVALS.

THE REV. JOHN BATEY has removed from Sheffield to Burnley. He commenced his labours on the first Sunday in November, with very encouraging prospects. It is intended to open the new chapel on Good-Friday next.

T. B.

REV. G. NEEDHAM, late of Brook-street, Derby, has recently removed to serve the G. B. church at Audlem, Cheshire. May every blessing attend the labours of our young friend in this interesting sphere,

MISCELLANEOUS.

ALMANACS.—Among the very numerous publications of this kind for the year 1852,

which are candidates for the public favour, none are perhaps more deserving than those published by the Tract Society. 'The Christian Almanack for 1852,' we are happy to inform our readers, is equal to its valued predecessors. It is adorned with a view of the interior of Exeter Hall during the May Meetings.

RELIGIOUS LIBERTY IN PRUSSIA.—The days of all the Free Congregations, and congregations of German Catholics are numbered. By a Ministerial order they are henceforth to be deprived of all support from the communal authorities, direct or indirect; and where such support has been granted for a fixed period, it is no longer to be paid. The preacher, or head of the 'Free' congregation of Berlin, was some time since expelled the city. The official order grounds the refusal of the support already granted on the principle that all these congregations are not regularly incorporated bodies, and, therefore, could not legally accept such promises or engagements. It also asserts that they have gradually ceased to be religious societies at all, and have of late years degenerated into mere political societies, inculcating doctrines inconsistent with the principles of civil and social order. As such they are to be everywhere suppressed and extinguished, and the officials are warned that it is their duty to carry out the Ministerial instructions diligently. In several provincial towns the order had been anticipated by the police, as numerous reports of closed meeting houses and dissolved congregations have reached Berlin. There is no hope, however, that the measure will increase the number of adherents to any of the Established Churches. Most of the 'congregations' were widely separated from them, and from any known form of dissent retaining any of the general articles of the Christian creed. Altogether the religious parties in Germany are in a singular state of confusion. The mysticism of Swedenborg has allied itself to the spiritual hierarchy of the Irvingites, with its realization on earth of the gradations of Archangels, Angels, and Apostles, the bearers of those sacred titles being also frequently at variance with the very earthly power of the police, that cannot find any such ranks recognized by the state. Beside the intensest fanaticism may be found the pantheism of Spinoza and the cold negation of Proudhon, in itself but the system of Hegel pushed to its utmost logical consequence. The conflict between the old Lutherans and the Evangelic Church has never ceased, though the late king compelled both to an external uniformity. There is a still larger mass of complete indifference to all forms of creed, without even zeal enough to unite into a propaganda, which was the case with the 'free' congregations.—*Times*.

STOLEN MOMENTS AT THE LYRE.

BY THOMAS GOADBY.

No. II.—A LOOK TOWARDS THE HILLS.

YON high upheaved and heaven-aspiring hills,
 Which seem to own no brotherhood with earth,
 But claim a kindred with the sacred skies,
 Rise they before us voiceless, meaningless?
 Stand they not there like everlasting teachers
 With silent eloquence directing man,
 Beyond the boundaries of this little world,
 To something higher, nobler far, above?
 Stand they not there types of all holy men
 Who, raised above the tainted air of earth,
 Live in the purer atmosphere of heaven;
 And with the calm and placid eye of faith,
 Lifted above the seen and temporal,
 Gaze ever on the eternal and unseen?
 Those hills rise not in vain. All things conspire
 To make them eloquent to man. The sun
 Brightens at early morn with golden light;
 And with sweet farewell beams kisses at eve
 Their lofty peaks; while in the vale below
 Slow creep the shades of night: to tell us how
 God lifts the light of his bright countenance,
 And holy joy sheds her sun gleaming smiles
 Upon the good, who rise above the world
 And climb toward heaven, when on the worldling's heart
 Who clings to earth and grovels in the dust,
 Sadness and disappointment and despair
 Shadow their giant forms. The uncaverned wind,
 Bending the forest in its onward march,
 Battles around them, and the sieging storm
 Booms its loud thunders, and wings forth its shafts
 Snatched from the lightnings quiver, o'er their heads,
 As firm, unmoved and scatheless, still they stand,
 Though man's proud temples tremble to the base;—
 To shew us the security and strength
 Which virtue has, beleaguered by her foes,
 When her foundation has been wisely laid
 Upon the Rock of Ages. Then the robe
 Of pure white snow which hoary winter throws
 In shining beauty round them, while below
 His cheerless frown, darkens the dreary vale,
 Reminds us that those only will be clothed
 With robes of light above, whose lives have been
 One constant stretching forth to things divine,
 One ceaseless aspiration after God.

Oh ye who dwell amid the hum of men,
 And cringe in vile world-worship with the crowd,
 Look forth unto the hills and learn of them;
 For ever do they teach eternal truth,
 And with a voice divine cry out—'Aspire,
 Children of clay, to immortality;
 Lift up your hearts on high, to heaven—to God!'

MISSIONARY OBSERVER.

LETTER FROM REV. J. BUCKLEY.

Cuttack, Sep. 1, 1851.

MY DEAR BROTHER,—We have had much to humble us and teach us our dependence upon the Lord since I last wrote. The death of our dear sister, Mrs. Miller, was a solemn and affecting Providence; and the continued and severe illness of brother Wilkinson is a very painful dispensation; but as these trials befall us by the appointment of the Most High, it is ours humbly to bow and bless the name of the Lord. God is saying to us by these events, 'Be still, and know that I am God. I will be exalted among the heathen.' The cause in which we are engaged is infinitely dearer to Him than to its warmest earthly friends; and He can make these events which to us appear so mysterious and trying, to fall out to the furtherance of the gospel. Let us hope and pray that this may be the issue. You will probably receive intelligence of brother Wilkinson's health ten or twelve days later than any I can give. It is painful for him, and his beloved wife, that he should have to leave his appointed sphere of labour for so long a time as four months! but I sincerely hope, if it be the Divine will, that this change may avert the necessity for his return home. The future is, however, in the Lord's hands, and he will do that which is for the best. Pray for us that our trials may purify us from all admixture of self and sin in our motives and actions, (how much there is in all of us that cannot be approved by him who is 'of purer eyes than to behold evil!') and that we may be vessels of honour, sanctified and meet for the Master's use. I have several times lately thought of one of Matthew Henry's prayers; 'May our hearts be humbled under humbling providences.'

Nor is this all; one of our American brethren, Mr. Bachelor of Balasore, is obliged to leave for America. The ill health of his estimable wife renders this painful step indispensably necessary; but I hope after two or three years absence, they may be permitted to return, long to labour for the good of Orissa. They expect to leave India in December next, and to go *via England*; so that you may probably see them. If you should do so, remember Philipians ii. 29. Few are the stars that shine in this dark land, and it is very afflictive when one and another are taken from their orbs; but it is very encouraging to remember that these stars are in the right hand of Christ—therefore very dear to him, and subject to his con-

trol. He appoints in what part of the firmament they shall shine, and how long their grateful light shall be continued.

In the midst of the trials and afflictions that befall one and another, I am thankful to tell you that the Lord has not forsaken us nor forgotten us. A few have recently been added to the churches at Cuttack and Choga; and one or two others are waiting for admission. It would be most delightful if we could tell you of hundreds and thousands being pricked to the heart, gladly receiving the word, and being baptized in the name of the Lord, but the additions of twos and threes who have, it is trusted, experienced a gracious change is not to be despised; indeed, when the immortality of spiritual blessings is considered, the salvation of one is an event of transcendent and infinite importance. I think of the matter on this wise: if a considerable number of persons were perishing in the water, and if a benevolent person, after much exertion, should save two or three of them from death, what thankfulness and joy he would feel in thinking that he had been privileged to save a few of his fellow-creatures from the jaws of death. A benevolent nature could have no purer or more elevated satisfaction than such reflections would give; and hard indeed would be the heart that could feel no sympathy with his satisfaction and joy in rescuing a few from a watery grave, because much the larger number perished. Such is the satisfaction we should feel in the quiet, though by no means rapid progress of the cause amongst us. Multitudes are living and dying in sin, and going where redemption cannot reach them. Over them we do—we cannot but mourn. In Zion's ways we see but here and there a traveller, and some of those who appear to be in the way often grieve us by their careless and inconsistent walk. Still, while God honors his servants to save, though it be but a few souls from death, we will be thankful and rejoice.

Your affectionate brother,
J. BUCKLEY.

LETTER FROM REV. I. STUBBINS.

Berhampore, near Ganjam,
August 23, 1851,

MY DEAR BROTHER GOADBY,—Your very welcome general epistle, full of encouragement and information, reached us at a time when of all others consolation was most need-

ed; for we were in the midst of deep anxiety and depression. I feel that I ought now to write you, but what to say I know not, unless I give you an Ezekiel's roll, full of 'lamentation and mourning and woe.' It is always more agreeable to dwell on the cheerful and pleasing, and to exhibit the brightest side of the pillar that attends us; but it is not always most profitable to keep in the background the gloomy and painful, nor to hold from your gaze the dark side of the pillar, especially as it may induce those who love us and our work to pray the more ardently for us. In our seasons of darkness we are sometimes tempted to think that friends at home journey on the high way wherein are few obstructions, while we are obliged to thread the densest jungles, to be scratched and torn with thorns and briars on every hand. Are they in anxiety? they can advise with confidential friends almost at their next door; but we have absolutely none with whom to advise. Are they depressed? they can court the cheering influence of congenial society; but we have none to court. Are they in affliction? a thousand appliances are at their command; but we have few, perhaps none. Why we have sometimes actually to send to Calcutta, a distance of near four hundred miles, expressly for a few grains of medicine! Do they require a change of air and scene? a few hours and a few shillings will comfortably convey them to distant scenes and friends; but for their hours we must employ days, and for their shillings, pounds; and that too in the most jolting, un-social coffin-like thing in the world—a palkee, with 'feet foremost and teeth uppermost;' and then not to friends, but to strangers, or some miserable empty bungalow. Is a sinner at home converted? the minister's heart bounds with gratitude and praise, and he has only to watch over him *spiritually*, feed him with the bread of life, and lead him on to heaven. Is one converted here? almost the first thought is, 'How is he to live?' He must have something for his body as well as his soul. He must be put into the way of getting a livelihood, and be assisted in doing so. If he is oppressed, we must rush to his rescue. If in affliction, we must be his doctor and nurse. All the children, too, under our charge require teaching and providing for in temporal as well as spiritual matters. We have not only to be their teachers, but their 'father and mother;' to direct them in every relation and duty of life, and that to such an extent sometimes that gravity would laugh and modesty would blush! Nor should the mutations in society escape a passing glance. Who at home cannot look upon the friends of his former years—the companions of his youth? But here, for instance, am I, with the exception of an old lady and her daughter, at Gopalpore, the oldest European

resident (in one place I mean) within a circle of a hundred miles!! Our Millers, Friyes, McViccars, Hares, &c., &c., are all gone. Why it's absolutely dreadful. One sees oneself a solitary tree with all the surrounding forest cleared. Surely I'm not Methusalem! Well, in spite of all we can sing,—

'I would not change my blest estate
For all the world calls rich and great.'

But my roll is not yet filled. This is merely the introduction, and the least trying part. You speak of your thermometer being 67° on the 16th of May. What ours was then I can't say, but on the 12th of May I noticed it, and it was then 103°, and that in the coolest room in the house, shewing a difference from yours of 36 degrees! Why the hot bath is from 98 to 105°, so that the temperature of our atmosphere was nearly the extreme of the hot bath! Should you have any curiosity that way, just stand over a large bathing tub, thermometer in hand, and disperse boiling water through the cold already there till you get a heat of 103°, or as we had it another day, 104°; thus prepared, jump in and see how you like it, and how long you will bear it; and then remember that you have this advantage over us, that your head is out.

A portly lady at Gopalpore found the heat so intolerable that she luxuriated for four hours one day up to the chin in cold (?) water. The nights were in proportion to the days, shewing the thermometer at ninety-four degrees during the coldest part of the twenty-four hours. I never felt anything like it; it seemed more than flesh and blood could bear. It produced a perfect stagnation in intellect, energy and everything else. We all looked absurdly pasty and stupid. Not a blade of green grass was to be seen any where, and the poor cattle that managed to survive were just like so many walking skeletons. As might be expected, it prepared the way for an unusual amount of disease and death. In many places the small-pox broke out, and raged most furiously and fatally; and in almost all that frightful scourge, the cholera, swept away armies of young and old, rich and poor, healthy and sickly, feeble and strong, so that it might fitly be called 'the pestilence that walketh in darkness and the destruction that wasteth at noon day'. Whole villages and towns were deserted by the panic it created, and the dead and dying were left in their houses. All human aid seemed unavailing—the disease began with death. Among ourselves it raged with unparalleled fury, carrying off four of our girls, and ten of Wilkinson's boys. I know not when I passed through such a season. It was one of constant anxiety and excitement; and as to sleep, it seemed as though it had departed for ever. Day and night I was listening for the cry of cholera from our school, for I felt that I could not depend upon the natives hearing,

nor upon their promptitude in administering the remedies. To aggravate the evil my beloved colleague was most of the time away ill at Gopalpore, and the boys were at the location, where it was hoped they would find it more healthy; but alas! they took the disease with them, and every few days brought intelligence of the death of some of them. Under these circumstances it seemed necessary to send my only assistant, our native medical man, over to the boys. He was soon attacked, and for a time little hope was entertained of his recovery. In the midst of all this distress and anxiety at home, we received the intelligence of the severe illness, and then the death of our devoted sister Miller. This almost overwhelmed us with grief and anguish; but this woe had not passed away before another came; my dear fellow-labourer brother Wilkinson, became so much worse that his medical attendants entertained the most serious apprehensions respecting him, and with several other friends advised his immediate departure for England, in the ship then lying at Gopalpore. This our brother felt to be more than he could bear, and was obliged to leave the room and seek where to weep. To many the idea of a return to home and friends is most enchanting; and one worthy friend said, 'I only wish the doctor would have said so to me: India should not have held me much longer, I know.' But this is not the feeling of the missionary. He comes not to obtain a livelihood and retire with a fortune or princely pension; and when he leaves be neither missed nor wanted, as is the case with the vast majority who visit this country. Of course there are some magnificent exceptions. But he feels that he has responsibilities of which none can relieve him; that he has to relinquish duties which a new brother will not for years be able to discharge. His most fondly cherished hopes and plans are abolished; the acquaintance with the language and habits of the people, which it has cost him years of anxious toil to acquire, is lost, and he is obliged to leave those whom he has been instrumental in bringing to Christ, to combat all their difficulties alone; those on whose conversion his heart was set, to grope their way to eternity amidst mists and clouds of blackest darkness.

But this is a digression. As the doctor saw more of our brother, he thought that travelling for a few months, with frequent change of scene and climate, might with the Divine blessing be a means of restoring him, and hence, recommended him to travel south as far as Masulipatam, a distance of some four hundred miles, and if not well then, as he hoped he would be, to take a sea voyage. He also recommended me to accompany him for a few days to see how he could bear the travelling, &c. Accordingly we left on the

5th inst., and notwithstanding the almost impassable state of the roads, if continents of mud, lakes of water, and rapid deep ravines can be called roads, I was not a little delighted to hear my dear fellow-traveller exclaim, 'Bless the Lord: I am better than when I left home.' I remained with him until the night of the 10th, rejoicing to perceive a gradual improvement in his health and spirits. It had been necessary for sister W. to stay behind for a few days, to make various arrangements before leaving home, but she joined us on the eve of the 8th. Never shall I forget the sensation I experienced when our beloved sister and dear little Henry, and all their travelling equipage arrived. It looked like such a real going—a final departure, that with previous watching and anxiety it perfectly upset me, and brought on an attack of pain from which I now occasionally suffer. Never did I pass such a night of perfect restlessness and agony, and but for the most kind attentions of dear brother and sister W., it seemed as though I could not survive to return to my beloved wife and family!

Our parting on Sunday night was exceedingly distressing to us all, especially with the uncertainty whether we should ever again behold each other in the flesh—ever again enjoy the happy privilege of journeying, labouring, and praying together. May God in his mercy avert our fears and grant us to realize our fondest hopes! It is consoling now to feel that no two families have ever enjoyed a greater degree of happiness, harmony and love than ourselves and these very dear friends, especially since Divine Providence called us to labour together at the same station: hence the remotest prospect of their not being able to return is painful in the extreme. May He who hears prayer graciously hear us now, and speedily restore them to share in our toils, our hopes, and our fears!

You will rightly judge that the hands of my dear wife and myself are now sufficiently filled with the entire temporal and spiritual charge of both schools, containing more than ninety children; the church and nominal christian community both here and at the location; native, English, and bazaar preaching, &c., &c. But we know who has said 'My grace is sufficient for you.' There is our hope. We would bow with resignation and say 'Good is the word of the Lord.' I am not now feeling prepared to relieve this dark picture by any opposite lights, and only reserve a little space to add a postscript before I send it off; and in the mean time, with love for all who pray for us, remain your affectionate brother in Christ, J. STUBBINS.

Sep. 1st.—This is Monday morning. I am feeling, as you say, Mundayish. Yesterday, at six o'clock, a. m., I had to bury a Eu-

ropean sergeant, and preach in Oriya morning and afternoon, and in English at night—rather a hard day's work in this country, but could not help myself, as one of my native preachers was at the location, and the two at home were unwell. This morning I went first to the boys' school and had a general inspection of the boys, their premises, houses, cook-room, rice, curry, &c., &c.; thence to see a poor sick East Indian who I fear is near the end of his course. Directed him to his only hope, prayed with him, and went to condole with the poor widow whose husband I buried yesterday morning, and whose daughter I buried twelve months ago; thence I returned to conduct worship in the girls' school, and now here I am at my desk, feeling half disposed to be tired, but must finish this and send it to day to a post office thirteen miles off, in order to its being in time for the overland mail. By sending it that distance I shall gain at least two days upon the regular post. Splendid postal arrangements in this country!

LETTER FROM REV. C. LACEY.

(Continued from page 534.)

We have just passed one of the most awful hot seasons India ever experienced. I never saw its like during my residence of 28 years. For eight months, within a few days, no rain descended to cool the scorched earth, and revive exhausted creation. The reservoirs of water were everywhere dried up, except in particular places; and the poor cattle suffered tortures. The beasts of the forest have almost all been shot, or have died of thirst. Forced to certain watering places, the native sportsmen have watched and shot them, the night through, at the muzzles of their guns; and others have laid down exhausted, and have died in the jungles. Man, and domestic animals have fared better: but among these many instances have occurred just around us, indicative of the awful effects of the season. Three men were travelling from Padamhur to Cuttack, distance ten miles. Part of their journey lay over the sands of the Mahanuddy river transversely. The distance over the sands is, as they had to go, three miles. A small stream flows in the middle of the vast bed of sand. The travellers reached the opposite bank, from Cuttack, about ten o'clock, a. m. They descended and found the sand growing very hot underfoot, and the fierce rays of the sun darted fire from above; but they reached the little stream in the centre of the desert. They cooled their blistering feet, and drank of the stream, and then set out for the opposite bank; but this was the trial. Two of the men were strong, and pushed on, but the third was somewhat feeble

and lagged behind. As the sun ascended in the heavens, the sand increased in heat, the wind blew fire around his body, and darted insufferable rays upon his exposed head; and before he had got more than half the distance, he fell exhausted upon the burning sand, and soon expired. He was found black with the horrid draught and the roasting sand, when the heat moderated somewhat towards evening. On the next day a flock of monkeys, who had been disporting about on the houses of a neighbouring village in the morning, sat in seemingly grave conclave on the bank of the river, deciding whether or not, they were to make a venture to the stream of the river for water. At length, the large male, nearly the size of a man, about ten o'clock, was observed to descend the bank into the river, and was followed by all the rest, fourteen in number. They rested and ran till they reached the stream, where they drank to their satisfaction. But now to return! They spent some time on the wet sand, and then, headed by their chief, set out on their return; the sand had become burning hot under foot, and every step they made produced a leap to save their burning feet; the hot wind covered them with a sheeting as of fire, and they had no retreat; to go forward and to return were alike impossible. One by one they fell exhausted, and died, till not one survived! While the southerly wind prevails, we have the wind cool till about nine in the morning, and after five in the afternoon, in consequence of our vicinity to the sea, on the south of us; but this season the southerly breeze has been very unsteady and uncertain, and we have had hot land winds blowing night and day. A burning feverish skin has almost excited the system to a state of frenzy; and night has afforded us little refuge, for the sheets and the pillows were heated as with a hot iron. O how blessed was the change, when on the fifth of this month the clouds began to pour forth their rich treasures of rain! We have passed the dreadful season, and now a paradise smiles around us; and I can hardly do aught for admiration and delight of the beautiful creation all around.

This wretched country, however, is a prey to every kind of misery, except frost and snow; of these it is clear. The stream of pilgrims from Bengal to that accursed shrine at Pooree, brought with it that pestilence, the cholera morbus, and has disseminated it throughout all the land. Like a grim giant it has gone forth every where, and is slaying its thousands. Its incursions from the line of road, to the east, and to the west, appear to have occurred all along the line. The number of lives destroyed is incalculable. Who counts them? Who cares for them? The cholera this year is at the same time the most eccentric and the most fatal I ever heard of. Many parts of the country are filled with

wailing, lamentation, and fear. In many instances where it enters a house, it makes an end of the family, except, perhaps, a slave or a dependent, apparently mocking the strength of the healthy, the well fed, and the noblest. In one family in Boxybazaar, Cuttack, it entered and carried off in two days the mother, the son, and the daughter-in-law, and an unmarried youth, leaving a grandchild only. In another family, at Singsarala, it entered a land-holder's house, and carried off all, except a slave girl, there remaining none to carry out and burn the dead! In the little village of Bhogerpoore, its ravages have been going on for two months, and it seems as though it would depopulate the place. Our native christian friend Boleram lives in the midst of the village, as yet untouched, though held in constant fear.

I might give you many more of these woeful statistics, but let these suffice. I expect the scourge will visit us at Cuttack with more awful prevalence and power; and the scene at Pooree, where many thousands of wretched Bengallee women, widows, are collected, will be awful in the extreme, and pestilence will travel in their train as they retire. It is as though the last Ruth Jatra, under the government donation, shall be marked by terrible wrath. Yet I fear there is little hope that the people will learn righteousness. What has, however, most contributed to the depression of our own minds amidst the general woe, is the severe and continued sickness of brother Wilkinson. The scenes and events, sad and sickening, which have occurred, and are still occurring around him, are too much for his nerves and physical strength. He is ill; and it appears a change is needful to his restoration. I doubt whether a change less radical than to Europe, will be of any lasting benefit to him. Our confidence is in God. He will, amidst the dark dispensations of his providence, no doubt, in the end, promote the advancement of his kingdom. Meantime we are driven to live by faith on his word—we are driven to what is best for us, and most honourable and acceptable to God. We feel increasing nearness to him, and dependence upon him; and lessons which teach us such knowledge, though they may be painful in the acquisition, are most beneficial in themselves and in their results. We go about our work with our lives in our hands, taking consolation from the persuasion that God does and will infallibly dispose of us, our work, and all our interests, so as to subserve his own glory; and than this, we have no greater, no other desire. Living, I live unto the Lord; and dying, I wish to die unto the Lord, that whether living or dying, I would be the Lord's. This the best and the only end of life. After perusing what I have written, I find all very miscellaneous, and I fear all will be very uninteresting; however, from the

fulness of the heart the mouth speaketh, or the pen writeth. Such things have occupied and do occupy much of our thoughts, and of our commiseration. I have in all reason very little room for much more. We have two very prominent circumstances much agitated just now, nearly connected with the progress and success of the good cause in this great land,—the liberty of conscience act, and the final abolition of the government donation. The former has passed into law, and has already produced many important results. Native christians at Calcutta, Madras, and Bombay, are obtaining their wives, children, and property, under its sanction and protection. One very important result of it is, that the orthodox natives in and about Calcutta, have had a large meeting or two for the purpose of lowering the penalty of forfeiture of caste, by the profession of christianity, to admit of converts returning to caste and condition, after they are tired of the gospel, as the orthodox suppose all soon will be. This is a grand move, chiefly as it indicates how seriously they think the aggression and inroads christianity is making on Hindooism. The beams of light have entered into the very centre of the system, and the conservators of idolatry are terribly alarmed for the consequences. Petitions are being got up among the natives in town and country, to be laid before the Parliament at home for the repeal of this liberty of conscience act. Signatures are at this time being collected at Cuttack. Of course this petition will share the fate of the anti abolition suttee-rite petition, even though it may find a Lushington to advocate it. There is, for once, a real and a very extensive stir among the people. Yet the ordinary feeling of the people is *for the law*; and nothing is more common than for the people to say, 'The religion of Christ is the truth, and it will prevail; what is the use of opposing it? It would be a good thing if the Sircal, (the goat) would order its establishment.' Such are the sentiments of the millions, but the brahmins and devotees, and others who fatten on the gains of idolatry, whince and grin, and would put a damper over the sun. In the meantime the readers among the people more generally, and with more earnestness, are reading and studying christian publications.

In six days hence the act for repealing the obnoxious donation to Jagannath will be considered, preparatory to its passing into law. The way the pundahs and people at Pooree are meeting the crisis is characteristic, and infinitely amusing. I give you an account of it, which was repeated the other day. While the raja of Khoorda was fast asleep and snoring at twelve o'clock of the night, he was favoured with a vision of the god. Jagannath appeared and called out, Raja! raja! The raja's sleep was broken, and with a wild and

surprised stare he perceived his jocose but awful visitant. The raja made his pronam, (his prostrations) and his namaskar, (his salutations,) and with joined hands and with his robes round his neck, waited the hookum, (the orders.) 'Raja,' says Jagannath, 'these English people are monstrous chandals, (unclean, barbarous, of bad caste.) I'll tell you how it is raja, I wont have any more of their rupees.' Thus saying, Jagannath became untirhete, (invisible) and the raja next morning propagated the news of his wonderful vision, and issued the great pretext for stopping the donation. Was not this very native? and was it not very rich? So this has been industriously propagated among the people. Some will believe it, and others will at once see through the trick, and be disgusted.

And now, dear brother, I must close. We are tolerably well, except Miss Collins, who has almost lost her voice, and is going to Pooree to try the effect of a change. She is rather too late in the season. We have a few at Cuttack who are enquiring after their soul's salvation; and the fearful time passing over us, adds seriousness to religious impressions. May the Lord preserve us, often again to write to you, and to hear from you. 'Tis long since I heard from you. Please remember me to my old friends at Loughborough. Yours in the gospel, C. LACEY.

RECENT BAPTISMS IN ORISSA.

On Lord's day, Aug. 3rd, two young persons were baptized at Cuttack, one of whom was the sister of Makunda, the native preacher, and the other the eldest daughter of our late valued brother, Bona Mallee. Mr. Buckley preached on the occasion, and received them into the church in the afternoon. Mr. Lacey baptized them.

Aug. 10th, Mr. Lacey baptized a young man at Choga. It is interesting to remark that Narayan Saho—the young man baptized on this occasion—is the son of Bearer Padhan, 'the old Persecutor,' of whom an account is given in the quarterly paper for December, 1850. His father said a short time before his death, 'I have served Juggernaut all my life; and I will not forsake him now. Come heaven, or come hell, I will die a votary of Juggernaut.' The father's melancholy end reminds us of the awful lines—

'Behold the aged sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.'

Let us hope that the son's path will as the shining light, shine more and more unto the perfect day.

LONDON MISSIONARY SOCIETY.

THE death of Rev. Jos. John Freeman, Home Secretary of this Society, in September last, (the 8th) which took place in Flornberg in Germany, where he had gone for the benefit of the Medicinal waters, has been followed by intelligence of a series of others which will be equally felt by the Society and the religious public. We copy the following from '*The Missionary Magazine*.'

Death of the Rev. Dr. Philip.—When just on the eve of going to press, we have received the affecting intelligence of the decease of that eminent servant of God, and most able and efficient advocate of the rights of the coloured races, the Rev. John Philip, D.D., for upwards of thirty years superintendent of the Society's Missions in South Africa. On account of his advanced age and physical infirmities, our revered friend and brother was induced to relinquish his important office two years since; and he thereupon retired from Cape Town, and took up his residence at Hankey Institution, in the interior, where, surrounded by his affectionate family, his laborious, useful, and honoured life was brought to a close, on the 27th of August ult. and he entered upon the rest that remaineth for the people of God.

Death of the Rev. R. Hamilton.—By the same mail that brought the intelligence of Dr. Philip's decease, we learn that another aged and devoted servant of God has been removed from the scene of toil. The Rev. Robert Hamilton, a faithful missionary of the Society in South Africa for thirty-five years, during thirty-four of which he had been associated with the Kuruman Mission, departed this life in the faith and hope of the Gospel, at Kuruman, on the 11th July ult.

Death of the Rev. D. Kenyon.—It is our further solemn duty to announce the decease of the Rev. Daniel Kenyon, of Albion Chapel Station, Berhice, on Sunday, the 17th of August ult., from an attack of dysentery.

MISSIONARY ANNIVERSARY.

MELBOURNE, *Derbyshire.*—On Lord's-day, Oct. 12th, two sermons were preached by Rev. T. Yates, of Hugglescote, on behalf of the Foreign Missions. On the following evening a spirited meeting was held; Mr. Gill in the chair. Addresses were delivered by Revds. J. Preston, J. J. Owen, Josiah Pike, J. Lethbridge, (Indep.) T. Yates, and our worthy Foreign Mission Secretary. The friends at Melbourne and Ticknall have raised this year £44 for the Mission.