

him. I saw in him the incarnation of the... of Mahomedanism, the embodiment of the crimes committed in that awful insurrection. I was present at the trial of the old convict, and afterwards I saw him dying, going down like Lucifer to his doom. When I walked through his palace, I thought of Moore's line—'If there be an Elysium on earth, it is this, it is this—its gorgeous apartments, its pillars of white marble each twined with a wreath made of precious stones, but now the Emperor instead of sitting on his throne, crouched before a board of military officers, engaged on his trial; and when I heard him plead for his life, I thought of the Divine promise, 'Sit thou on my right hand until I make thine enemies thy footstool.'

Now let me show the effect on my missionary work, of this insurrection. I was coming home one day to my lodgings and I met the high-priest of Delhi; he made a profound *salam* to me and addressed me as an Englishman—they don't know anything about the Americans there, it is not pleasing to our Yankee pride that it is so—and said he 'We are so glad our *radji* has come back.' I asked him if he had joined those Hindu Sanyas, and he led me at once into the most magnificent hall, and lifting up a white cloth showed me a number of gods, variously mutilated, and said he 'there is the result of mutiny.' He said that the Mahomedans had promised the Hindus to protect their religion if they would unite with them, to crush Christianity; but pointing to the niches in the temple which these gods had occupied, he said 'when they got here they took their markets and knocked our gods down and destroyed them in this way' and he had a most severe term which implied that they were a set of unmitigated rascals. He said they had proposed that a government with two faces—Mahomedanism and Hindulism in one organization, should ride in power 'but we soon found that one of the faces must be behind, and that, the one that represented the Hindus, and at the end of every sentence he exclaimed 'Oh aint we glad your *radji* has come back.' I found Sir, that this great contest in India, had been a contest between Christ, and Mahomedanism, and Jesus Christ had conquered, and now Sir Mahomedanism will never befool these Hindus again. The cursed creed would fail in its end; let England withdraw her hand from India, and India will again be a land of blood, but it would be because the Hindus will no longer trust Mahomedans.

When I first came into the country I had a note to the British Residency at Lucknow, and I was driven to the residency and there daily ensued. My heart was full of indignation, and I told him of my contemplated missionary work, he said, 'Well, now I'll be candid with you, here in this city are four hundred and fifty thousand Mahomedans, and if you go out to talk of Christianity, your life will not be worth anything.' I told him that I was here, now, and must do my duty. Next morning he asked me what I purposed doing. I told him I was going out to see the city, and as soon as possible begin my mission. 'Well now stop,' said he, 'I've come to do that thing. I see more fellows there in their bazars, they have every one a turban and a shield of hide, and prepared for any deed, and at the first mention of the name of Christ you will be in danger, though you are a guest at government house.' I went out however and soon found such indications of danger, that I felt it was inadvisable to remain longer. Next morning the officer ordered round an immense elephant for my use, the great animal got down on his belly, and stretched out his feet fore and aft, and I mounted him—'as a rough ride I had, and in this way I made my acquaintance with the city of Lucknow, mounted on an elephant, and guarded by a native soldier. Until that time I never had such terrible disclosures of the depravity of the human heart. Eleven months after this time I visited the residency again.—Lord Clyde had swept the rebellion utterly out of the kingdom of Oude, and I found that British troops had thoroughly whipped the conceit out of the rascals, and I felt grateful to God that in that same city so thoroughly were they convinced that British Christianity was invincibly strong. I made my acquaintance with a man of science, men who are engaged on the political arena have charge of interests which have their comparative importance in life, but you have to deal with interests infinitely more important—and I ask you ever to remember the dignity of your office as the ambassadors of Christ. Such consideration will keep you above all meanness, and help you to make your conduct what it must be—strictly in accordance with Christ's claims. Let your life be such, the record thereof must be so clear that it may be read in all men.

And now dear young friends allow me to make some suggestions as to the means for promoting your future usefulness. If you would do your work efficiently you must diligently study the word of God. This blessed book is not the Divine directory alone, 'it is also the sword of the Spirit,' and therefore a mighty weapon in the conflict with the foes of Christ. O there are strength and comfort in the consideration when preaching the gospel—I am using the pure word of God, and in doing so, the Holy Spirit will consent to be present, and the word will be made manifest. I should prepare carefully, and should do my best in such preparation, that the more fully I employ the pure word of the Gospel, the more fully I can count on the influence of the Holy Spirit. And you will remember the direction given by the angel to St. Peter and his associate apostles when released from prison, 'Go and stand and speak in the temple to the people all the words of this life.' Bear in mind that it is your business to go stand and speak all the words of this life; there has been much of getting up of religious essays and delivering these before the people, it is your business to get up in the temple and speak to the people, not read to them, not recite to them, but speak intelligently and by the aid of the Holy Spirit. When you make careful preparation do not do the yourself up thereto that the Spirit of God shall find no opportunity to work within you. Go stand and speak all the words of this life—glory be to God, they are living words when delivered aright, and they prove to be words of life to those who hear aright. O let it be all the desire of your heart to obey this injunction, seek to be true to your life, that of saving souls. Let me urge you to be thoroughly in earnest, and let it appear not only in your sermons, but in your manner of reading the Scriptures and the hymns so that you are sincerely anxious for the salvation of those that hear you. And let me ask you as I would ask myself why have we no constant conversions in connection with our preaching? why can't we have large outpourings of the Spirit's presence upon every sermon? You do not depend on divine human arrangement, you have the word of living truth to proclaim, you have large congregations of immortal souls, and the Holy Spirit is ready to fall upon those assemblies when the word of life is proclaimed. Are we not wanting in faith? Is it not so, that we do not exhibit immediate answers to prayer? Let us have faith not in our own preparations, but in God the Spirit and in the promise which assures us, 'My word shall not return unto me void.' As you ascend the pulpit ask yourselves—'For

what purpose do I appear here?' O let me beseech you that while you are most modest as to yourselves, that you remember that your sufficiency is of God, and that He is able to make good as a Saviour from sin. She earnestly sought and obtained redemption in His blood, even the forgiveness of sins, according to the riches of His grace. The genuineness of the work was indicated by immediate connection with the visible church of Christ, and by a life of devotedness to its interests, unto the end. Her pathway was that of the just, 'that shuneth mere and was that of the just.' For thirty-seven months in the Wesleyan Church, her light thus shone, to the glory of God.

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experimental and practical piety. It was not however until her fifteenth year, while sitting under the ministry of the Rev. E. Wood, that she was brought to a correct knowledge of herency is of God, and that He is able to make good as a Saviour from sin. She earnestly sought and obtained redemption in His blood, even the forgiveness of sins, according to the riches of His grace. The genuineness of the work was indicated by immediate connection with the visible church of Christ, and by a life of devotedness to its interests, unto the end. Her pathway was that of the just, 'that shuneth mere and was that of the just.' For thirty-seven months in the Wesleyan Church, her light thus shone, to the glory of God.

For a few years she discharged the important duties of a class-leader, with great acceptance and usefulness. As a wife and mother she possessed in an eminent degree all those varied excellencies desirable in such positions. Seldom in this world do we witness such a happy blending of the cheerful and the serious—natural good humor and christian gravity, as she daily exhibited in her family. Her charities were only limited, so that many will miss her, not only as a spiritual adviser, but as a messenger of help in times of need.

Her removal from earth was to her family, painfully sudden. Returning homeward after visiting some neighbours, when within a short distance of her own dwelling, she was taken ill, and in less than twenty minutes a strange hoarse, but in the arms of her eldest son, her spirit was dismissed from her body. Indications of heart disease had occasionally been manifested some time previously, but no serious apprehensions were entertained until the event happened. An appropriate service was delivered by the Rev. H. McKewen, to a very large audience, on June 24, from these words, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.'—Rev. xxi. 4. A. H. HURST.

Another means to usefulness is the faithful exercise of godly discipline, which is gained in any way by relating the godly discipline of the church. And now my dear young men be assured that you go out under the leadership of your Master Christ. When the Lord went out from the last supper with his disciples He said, 'Arise let us go hence, not to go out, and so Jesus leads you forth He is saying to you 'Let us go,' and you may say, 'I can do all things through Christ which strengtheneth me,' and though your way may be toilsome, remember that He has said, 'Be thou faithful unto death and I will give thee a crown of life.' He is saying to you 'Go work in my vineyard,' and soon he will say 'It is enough come uphither,' and then you shall hear His welcome, 'Well done good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of your Lord.' I need not ask you the joy of the Lord is, who can tell it. It is not merely admission to heaven, but the joy of your Lord is that 'set before Him' of bringing many sons unto glory, and if you be faithful to your high vocation you shall have in large measure the joy of your Lord in those who are brought to God through your instrumentality.

It is possible we shall not meet again on earth, but let me meet you in heaven, and let me see you there surrounded by many souls won to God from these provinces as the trophies of your glorious efforts in His work. The hymn beginning 'I want an even stronger desire,' was sung, and the President closed this deeply interesting service with the benediction. J. H.

Obituary.
Died on the 12th of June, 1866, James Hogg, Esq., Editor and Proprietor of the *Frederick Reporter*.
When only 15 years of age he became a member of the Methodist Church in his native country, Ireland. Giving promise of more than ordinary ability, possessing a good share of literary culture, and manifesting much zeal for God, he was deemed a suitable candidate for the work of the Christian ministry, and was selected to give himself up to the study of divinity, which he pursued with a sense of unweariness, he shrank from a responsibility so solemn and momentous. About 30 years ago, in this city, he again connected himself with the Wesleyan Church, to which from intelligent choice, he was warmly attached, and where he has left a vacancy that cannot be easily filled.

A marked feature in his character was a Christian humility, the genuineness of which none acquainted with him could doubt, which moulded his habits of thought, and gave tone to his conversation on religious themes. Never was so much strikingly evinced than when on Sabbath Sabbaths he commemorated the redeeming love of the Saviour, 'He went,' says one who knew him most intimately, 'bowed down with the deepest humility.'
For 21 years he was engaged in the turmoil of public and political life. He often regretted that he was called upon to mingle so extensively with the conflicting elements of society. In his own estimation, his long experience, 'it was not calculated to promote personal piety, or to advance christian character.' In reference to his professional career, it is generally admitted that few journalists, in this country, could lay claim to a more enlightened advocacy of public measures, or to a more general consistency, extending over a long series of years, than can be traced in the columns of the *Reporter*.

A poet of no mean order, having written lines of sterling excellence, which at different times graced the pages of the standard periodical literature of the day; he could appreciate highly the true spirit of poetry. He was especially the matches productions of Charles Wesley, and habitually used the *Hymn-book* for devotional purposes. The last verses he wrote indicated clearly enough the current of his thought: 'Father come to Thee.' Before the piece was completed, his right hand had lost its cunning, and the fragment remains only as a treasured memento.

As a husband and father he was a pattern of tenderness. When enabled to rise from his dying bed, the subject of excruciating pain, he conducted family prayer, and his last breath was a prayer for the beloved ones that unto them 'the Lord in his infinite goodness might grant an abundant entrance into the kingdom of his dear Lord.'

His sufferings were very great; but during his long and trying illness no murmur was ever known to escape his lips. Heart and flesh failed, but God was the strength of his heart.

For months past, his mind had been weaned from the world, he delighted to converse upon heavenly and divine themes, and often expressed a desire to depart and be with Christ. Now he is gone.

From the burden of the flesh, and from care and the weary cease from troubling and the wicked are at rest.
Frederick, July 10th, 1866.
J. L.
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