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A table of contents for *The Baptist Magazine* can be found here:

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A New Stage in the Journey of Life.

BY REV. T. M. MORRIS, IPSWICH.

“A prosperous journey by the will of God.”—Rom. i. 10.



WE can scarcely do otherwise than regard the commencement of the year as the commencement of a new stage in the journey of life; and, looking forward to the remaining stages of the journey, we cannot do better than, for ourselves and others, make this request, that we may have “a prosperous journey by the will of God.”

Words are often familiarly employed long after the things they originally denoted have passed out of use. Most of those who will read this paper have been born within the limits of what we may speak of as the railway era; many of the younger readers have never seen a stage-coach, and many more have never taken a lengthened journey in one, yet all will know perfectly well what is meant when we speak of *a new stage in the journey of life*.

All are aware that a long coach-ride was divided into a number of nearly equal stages. At the end of each stage the horses were taken out, fresh horses were put in, some passengers were dropped and others were taken up, and then, after a brief pause, the coach hurried on its way again, and so from stage to stage till the last stage was run, and the journey completed. If you were taking a very lengthened journey, you would find, perhaps, that only very few of the passengers were booked through, many being left at intermediate

stages, so that on reaching your destination there would be scarcely any one travelling with you who was your companion at starting. With differences that are too obvious to need mentioning, a journey by rail is very much the same thing as a journey by road; the stopping stations, though more unequally divided, corresponding with the stages in a coach-ride.

It is not then very unnatural, and certainly not very unusual, to employ this similitude with the purpose of illustrating the progress of human life. We may conceive of our way of life as being divided into stages which we speak of as years, and we may well regard the commencement of a new year as the beginning of a new stage. Here we are off again, on the stage which is known as the year of grace 1880. At the most some of us have not many more stages to run, and the peculiarity of this journey of life is, that we do not, and cannot, know when, or where, or how the journey will be brought to a close. To some this may be the last stage, others may have many stages yet to run; but however that may be, and that is known only unto One, we may well prefer this request, that, whether long or short, we may have "a prosperous journey by the will of God," which is, indeed, but another rendering of the wish which is so commonly expressed at this season, that we may have a happy new year, and, if God please, many of them.

Much need not be said of the words quoted as a motto at the commencement of this paper. They were, as we know, originally employed by the Apostle Paul. Writing to the Christian believers in Rome, he tells them that with much desire he looked forward to paying them a visit that he might have the opportunity of imparting to them some spiritual gift, and that he might be comforted in observing their faith, which was spoken of throughout the world. He assures them that he had often purposed visiting them, but has hitherto been hindered, but now he hopes, ere long, to have his desire gratified; and, in making continual remembrance of them in his prayers, he also makes request, "If by any means now at length he might have a prosperous journey to go unto them."

This prayer of the apostle has great interest when viewed in connection with his subsequent history, as illustrating the way in which God not infrequently answers prayer, a way which may appear to us indirect, circuitous, even painful.

It was, for instance, as here expressed, the apostle's desire and prayer that he might be permitted to visit Rome. His reason for wish-

ing this was not merely that he might have the pleasure of Christian intercourse with those who composed the church in that city, but his supreme desire was that his visit there might be the means of furthering the interests of Christ's Kingdom in what was then the metropolis of the world. The prayer was answered. But the answer to that prayer was granted in a very remarkable way, not at the time nor in the manner that the apostle was thinking of when he preferred this request, yet in such a way that his supreme desire, which was that his visit to Rome might be the means of glorifying God, was most perfectly met.

The concluding chapters of the Acts of the Apostles are entirely taken up with this subject, telling us how God answered this prayer and permitted the apostle to visit Rome. Persecuted by his own countrymen, he was brought before Porcius Festus, who listened to the charges that the Jews brought against him; and Festus, willing to do the Jews a pleasure, suggested to the Apostle Paul that the case should be heard before him at Jerusalem; but against this he objected, and appealed from the provincial to the metropolitan tribunal. He exercised the right which undoubtedly belonged to him as a Roman citizen, and elected to be tried before Cæsar, and, that he might be so tried, he was sent to Rome a prisoner in chains. Yet we cannot doubt that his compelled journey to Rome, and his involuntary residence there as a prisoner of the Lord, turned out in the highest degree for the furtherance of the Gospel; and so, in a way widely different from that which the apostle anticipated when he wrote this letter, his prayer was answered, and the supreme desire of his heart was gratified. And just so may our prayers for a prosperous journey through life be answered, not in the letter, but in the spirit—not at our time, or in our way, but, which is so much better, at God's time, and in God's way. Instead, however, of dwelling any longer on the apostle's journey to Rome, let us consider for a little our journey through life.

We may then regard life as a journey—a journey on a new stage of which we are now starting. Enough has been said concerning the general significance and appropriateness of the figure; it is one of those similitudes which men everywhere instinctively employ and readily understand.

Several features by which this journey is distinguished are worthy of remark.

It is an inevitable journey. In reference to most of the journeys we

take in this world, we feel that we do not take them upon any absolute compulsion. It is very often left quite to our own determination whether we take a given journey or not. We may feel that it is very desirable that we should take a certain journey. We may feel that it would contribute to our advantage and happiness to do so. We may feel even that we cannot neglect to take it without being guilty of a grave dereliction of duty, or without incurring some serious loss, but, not being as prisoners in chains, conducted from one place to another, we do not feel in the journies we take that we are the subjects of irresistible constraint. But this journies of life *is an inevitable one*. We must take it whether we like it or not. We are pilgrims and sojourners, as all our fathers were. We have in this matter no choice. Our way of life lies through the world, and through the world we must go. Progress is the law of life. We have here no continuing city. We would often willingly be exempted from this law. We would like for a while to discontinue our journey. We envy the power with which Joshua was invested, when in the sight of all Israel he said, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon!" But our wishes are in vain. Our days, our weeks, our years speed on and pass away from us, and our lives haste to their appointed close. There is no halting in the way of life. The word is on! on! on! to the end. When we would tarry we hear a voice which compels attention, saying, "Arise—depart; this is not your rest!"

But while all, without exception, have to pursue this inevitable journey, men may be divided into two great classes, according as they resent or willingly and even joyfully accept this condition of life.

All without exception as travellers, as pilgrims, are hastening through the world. Some pass on merely because they cannot help it—they are yielding unwillingly to an imperious and unchangeable necessity. It is a sorrow, it is a mortification, to them that their lives should be subject to this condition. The thought of the brief and transitory character of human life, which they cannot entirely exclude from their minds, is that which casts a shadow upon their brightest prospects and dashes with bitterness every cup of earthly joy.

But there are others who, in yielding to the same inevitable necessity, are able to rejoice that life is but a journey, and that they are but strangers and pilgrims on the earth. Though dwelling here for a season, they know that their true citizenship is in heaven. They declare plainly that they seek a country; they are looking

forward to something brighter and better than this world contains, even the rest and the inheritance which the Lord their God will give. These are they who not only expect to reach the heavenly Zion at last, with songs and everlasting joy upon their heads, but in the meantime can make the desert glad with the music of their pilgrim-song. The pilgrim who is looking forward to a better country, that is a heavenly, can say:—

“ A scrip on my back, and a staff in my hand,
I march on in haste through an enemy’s land ;
The road may be rough, but it cannot be long,
And I’ll smooth it with hope, and I’ll cheer it with song.”

In every case alike, however, the journey, considered in itself, is an inevitable one.

Another feature of this journey is, *that in no part of this great way of life can we retrace our course.* In our earthly jounries it is not so. We may take the same route many different times ; and if, having made a journey, we feel that there is something which we have neglected, some object of beauty or interest which we have failed to notice, we solace ourselves by saying that we will compensate for our omission or oversight the next time we take that journey. But in our journey of life we cannot thus promise to make up for past neglect by future attention. The advantages that may be enjoyed and the duties which should be discharged in any stage of the journey are peculiar to such stage, and must be realised and attended to while we are passing through that particular portion of life. In the maturity of our life, with all the pressure of its manifold cares and all the claims of its urgent business, we find no opportunity of retracing our steps, and picking up the once-despised advantages, and of fulfilling the neglected duties of childhood and youth. The only reproductions of the past scenes of life are those of imagination and memory, and these are often the occasions of bitter, though unavailing, regret. Let us, then, remember, as we press on in this journey, that the advantages and opportunities which present themselves must be seized and improved at once or not at all, and that present duties must be instantly discharged or neglected for ever.

Another feature to be noted is this : *The circumstances distinguishing the journey of life differ very much in the experience of different persons, and even in the experience of the same person at different times.* Viewed in one way, there is great monotony in life ; the past is being ever reproduced, the same things are happening to all. Regarded

from another point of view, there is the greatest variety ; the lives of no two persons are exactly the same in character and complexion. We are all travelling through the world, from eternity to eternity ; but how differently characterised, both as to general features and minute details, are the journeys we are prosecuting ! How different was the Apostle Paul's journey to Rome from that of a great company of other travellers who reached the seven-hilled city about the same time ! It is so with those who are pursuing the journey of life. There are those who will reach the close of it, and will only have to tell of a tranquil and pleasant course, which, free from serious hindrance and molestation, they have prosecuted under clear and cloudless skies, and a bright shining sun. Others will have to tell of painful and perilous incidents, of dark and stormy days, and recount the history of a very varied and trying experience.

And how diverse are the circumstances of this journey to the same individual, at different times ! What alternations of light and shade, rough places and smooth, do we not encounter ! Read the narrative of the apostle's journey to Rome ; how full of incident is it, how marked by change ! There was the refreshing visit paid to his friends at Sidon, followed by contrary winds and slow sailing ; then have we long dark days of storm and tempest, in which neither sun nor stars appeared ; then shipwreck on the coast of Melita, where the barbarous people showed him and his companions in travel no little kindness ; and then, with sundry pleasant meetings with Christian brethren by the way, he came at last to Rome. Is not this a picture of life, in which we have so strange a mingling of darkness and light, the rough and the smooth, the pleasant and painful, storm and calm, meetings and partings ? Is it not so with us all ? To-day we may be sojourning at some pleasant Elim, where there are palm-trees giving both shade and fruit, and wells with sweet, cold water ; the next day we may come to Bochim, some place of bitter weeping and briny tears. To-day the road may seem short, and the journey pleasant, for we are in the company of dear friends ; to-morrow, by the force of uncontrollable circumstances, we are hurried from them, or they from us, and we sorrow because we shall see their faces no more.

Another feature of this journey is that, while we know it will be distinguished by many and great changes, *we have no power of predicting the future ; we cannot say what will befall us therein, nor how it will go with us.* This, of course, is true of even the shortest journey we take. We know not what will be on the morrow, what even a day

may bring forth. While, however, we know not what we shall have to encounter, we may very safely come to this conclusion, that, in prosecuting this journey of life, we shall find it marked by the presence of hardships, trials, inconveniences, and, if it be a very protracted one, we may expect a sense of weariness to grow upon us as we approach its close. In journeyings, especially as they once were, men had to lay their account with such things, and they who travelled most pleasantly, and met with fewest misadventures, could only boast of a comparative exemption. It is unreasonable to expect, in the course of even the most prosperous journey, to meet with all the peace, comfort, and pleasantness of home.

So far as we are individually concerned, we know nothing of the length of this journey, nor can we say of how many stages it will consist. We know the ordinary limit, which is but rarely exceeded. We know the average duration of life. Dealing with large masses of men, we can speak confidently as to certain probabilities and expectations of life. But when we come to the individual we are utterly at a loss. Our predictions are conjectural, and may be falsified even while we utter them. The journey may be protracted; it may be brief. We may have lengthened pre-intimation that it is drawing to its close, or our journey may come to what seems an untimely end without any warning.

In considering life as a journey, *it is well to inquire as to the essential conditions of a pleasant, profitable, and prosperous journey.* In estimating the essential conditions of a prosperous journey, we need not treat as of very much moment circumstances of material comfort and convenience. That journey must have had a very inconsiderable and trifling object, where the traveller on his return has nothing more to tell us than the kind of accommodation he has met with on the road, and the comfort or luxury in which he has lived as he pursued his way. The merchantman who has found the one pearl of great price has to tell of a prosperous journey. He has gone from country to country seeking that pearl. He has had to brave many dangers, to endure many hardships. He has parted with all his possessions in order to obtain it. He comes home weary, travel-stained, apparently impoverished; but, notwithstanding all this, he has had a prosperous journey, for he has found and brought home, safely treasured in his girdle, the pearl of great price in quest of which he went forth.

For us to have a prosperous journey, *we must go forth in a right direction, and towards a true and worthy end.* The great consideration

is not what we meet with, whether of pleasure or pain, by the way, but whether we eventually attain to the true, worthy, and sufficient end which we seek. If, then, the journey of life is to be a truly prosperous one, we must keep the true end of life constantly in view. If we reach heaven at last, if we have our place in the Father's house of many mansions, if we come to Zion with songs and everlasting joy upon our heads, we shall not think much of those rough, dark, and difficult places through which the way of our earthly pilgrimage ran.

The question then is, How, by what way, are we to reach this end? He who reveals to us the true end of life, makes known to us the one true way by which alone we may attain unto it. The utterance of our Divine Redeemer on this point is plain and decisive. *I am the Way, the Truth, and the Life.* Though in God's Word there are some things hard to be understood, though it has pleased God to leave many questions unanswered and many problems unsolved, no one need remain in doubt as to the way of salvation. That is so plainly marked out that the wayfaring man, though a fool, need not err in respect of it. This is the way, the highway which the Lord Himself has opened up, and in which we may walk freely and without fear. Does any one inquire as to the way of life, the way of salvation, the way to heaven, the way to the Father? The answer is distinct, and intelligible. We are with all plainness of speech directed to the Lord Jesus Christ as the one Saviour of sinners. If any cry out, What must I do to be saved? the answer comes back prompt and unmistakable—Believe on the Lord Jesus Christ, and thou shalt be saved. No true inquirer need complain that the way of salvation is dark or obscure, for that same gracious God who has made known His Son to us by the outward teaching of His Word is ever ready to reveal His Son to us by the effectual grace and teaching of His Spirit.

If our journey is to be a truly happy and prosperous one, *we must have sufficient guidance throughout.* Perverse and prone to error as we are, we have need, not only to have the way revealed to us, we have need to be guided into it, and afterwards to be guided in it. Travelling about in a country like this, the highways, and even the by-ways, are so plainly marked out that we do not often need the services of a personal guide. And yet in travelling here it is wonderful how often and how completely we have to put ourselves in the power of another. In a coach ride, in a railway ride, we have to entrust ourselves to the driver, and our journey is not likely to be either pleasant or prosperous

if he be incompetent or untrustworthy. But if we had to cross a wild, desolate, unpeopled country—a pathless desert—how much should we need the services of an experienced, competent, trustworthy guide? So in pursuing this journey of life we need to be constantly guided by One in whom we can repose absolute confidence. We are not competent to direct and order our own way, and if we attempt to do so we shall assuredly go wrong. The very Guide we need we have in Him who is appointed to be a leader and commander to the people; and this heavenly Guide differs from all earthly guides in this, not only that He affords absolutely unerring guidance, but He also undertakes to provide for and protect those who place themselves under His direction. If we engage an earthly guide to conduct us across some trackless desert or through some perilous mountain pass, he pledges himself to conduct us to our destination to the best of his ability; we must, however, be prepared throughout our journey to provide for and to protect ourselves, and, perhaps, provide for and protect our guide as well. It is not so with this heavenly Guide. He pledges Himself to protect and provide for all those who accept His guidance. The Good Shepherd who has given His life for the sheep takes them entirely under His charge. He leads them to the green pastures and beside the still waters; He spreads their table in the wilderness and in the very presence of their enemies, and He will be with them to strengthen and comfort, even when they pass through the valley of the shadow of death. Yes, in all this way of life, we have not only the presence and companionship and personal lead of Christ Himself; we have also the sufficient direction of God's Word and the gracious teaching of God's Spirit, and if ever we pause in doubt and difficulty, not knowing in which direction to turn, if we will but listen we may hear the voice behind us saying—*This is the way; walk ye in it.*

If our journey is to be pleasant and prosperous *we must be careful in the choice of our companions.* We cannot always and absolutely make our own selection, but we can do so in a large degree, both in an ordinary journey and in the journey of life. At certain times we are inevitably brought into association with those whom we should not select as our companions; but so far as the power of selection rests with us, and it does so to a large extent, we should be careful to choose as our associates those who would rather help us than hinder us, as we press on towards the great end of life.

We should feel, both in respect of an ordinary journey and the

journey of life, that we can only hope to have a prosperous journey *by the will of God*. Everything, great and small, depends upon Him. Everything is in His hands. The best-devised schemes will prove abortive without His blessing, while He can make those things which seem most contradictory and adverse turn out to our advantage. And we must not only recognise the fact that we can only have a prosperous journey *by the will of God*; but we must, like the apostle, *make our request to God that our journey may be prosperous*. In this, as in every other respect, God knoweth what things we have need of before we ask Him; but it is His will that we in everything make known unto Him our requests by prayer and supplication with thanksgiving.

We are now starting off on a new stage in this journey; would it not be well for us to inquire whether our journey has been a prosperous one thus far? I do not mean as to the material circumstances of life, but as to the greatest and best things of all. We are all moving on; are we advancing in the right direction and under sufficient guidance? In a railway journey, where the possibilities of mistake are many, every precaution is taken to prevent passengers going wrong. At every junction they are required to show their tickets or declare whither they are bound. Now that we are at the very commencement of a new stage in the journey of life, would it not be a good thing for us to consider our destination, and be perfectly assured that we are advancing towards the one true end of life, and under the direction of a trustworthy and competent guide?

The commencement of a new stage in a journey is a good time to change our company if we are not satisfied with it. In taking a railway journey, we make the best selection we can at starting; but if, after a while, we find that we have made a mistake, and are with people whose habits and speech destroy all the comfort of a journey, we take the earliest opportunity of changing our company. So, in the journey of life, we should not travel with unpleasant and unprofitable companions longer than we are obliged.

Let us all remember that this new stage of our journey *may be the last stage*. Our journey, whether long or short, has its appointed period, but we do not know what it is. We may live for years; but then, we may die to-morrow. The great thing is to live in a state of habitual preparation for the end, and then we shall not be taken by surprise nor filled with dismay when the end is reached. Advancing towards an unknown future, we may make this request, that, whether

our way be longer or shorter, we may have "a prosperous journey by the will of God;" and that we can only have as we journey in the way which God has marked out for us, submit to the directions of Him whom God has appointed to be our Guide, and have our faces constantly and steadfastly set towards that glorious destination unto which we hope ultimately to attain.

Making request that we may have "a prosperous journey by the will of God," we look forward to this new year, and say:—

"O New Year, teach us faith!

The road of life is hard:

When our feet bleed and scourging winds us scathe,
Point thou to Him whose visage was more marr'd

Than any man's: who saith,

'Make straight paths for your feet'—and to the opprest,
'Come ye to Me, and I will give you rest.'

"Yet hang some lamp-like hope

Above this unknown way,

Kind Year, to give our spirits freer scope,
And our hands strength to work while it is day.

But if that way must slope

Tombward, oh! bring before our fading eyes
The Lamp of life, the Hope that never dies.

"Comfort our souls with love,—

Love of all human kind;

Love special, close—in which, like shelter'd dove,
Each weary heart its own safe nest may find;

And love that turns above

Adoringly; contented to resign
All loves, if need be, for the Love Divine.

"Friend, come thou like a friend,

And, whether bright thy face,

Or dim with clouds we cannot comprehend,
We'll hold our patient hands, each in his place,

And trust thee to the end,

Knowing thou ledest onwards to those spheres
Where there are neither days, nor months, nor years."

John Keble.



HAT there is a remarkable charm about the writings of John Keble no competent judge will deny. In what that charm consists it is not at first easy to say. It may be that it is the more potent for being on the face of it somewhat indefinable. It has worked strongly enough with many to make them bestow upon him the praise due to a poet of a very high order. Yet we think that in doing this they have been mistaken.

Keble had evidently been a close reader of the English poets long before he filled with credit the chair of poetry at Oxford. His degree and his fellowship at Oriel were, from the first, certificates of his knowledge of the classic poets of Greece and Rome. The results of his reading are manifest in his compositions. Everywhere throughout the "Christian Year" and the "Lyra Innocentium," especially in the latter, which Sir John Coleridge pronounced to contain the better poetry of the two, are the evidences of the author's mind having been saturated with the poetic ideas encountered in the works of other men. It is not unfrequently that their ideas reappear in his own verse; and when we come to separate from his writings all that has been suggested by or imitated from others, we do not find a great deal left that would of itself have attracted our attention by its poetic qualities.

We must not, however, allow ourselves to be misunderstood. We have no intention of accusing him as a plagiarist. It is not difficult to understand that a man who has been much devoted to the study of poetry can hardly fail, when writing himself, to unconsciously reproduce or imitate some of the things which he has gathered from the minds of others. One who, like Keble, has no distinctively original poetic vein will be peculiarly liable to do so, and that to an extent proportional to his own lack of originality.

But to do as he has done is not to plagiarise, in the ordinary acceptance of the term. Much as he has been influenced by and is indebted to others, we usually find that he presents what he has taken from them in a somewhat novel garb. Even such palpable adaptations as—

"The season He bids choose, Who in strong hand
Winter and summer holds, and day and night,

Binding His sovereign will in Love's soft band—
As parents teach their little ones to write
With gently-guiding finger, and delight
The wish and prayer to mould, then grant the boon."

from Herbert's—

"As when the league was made
Thou didst at once Thyself indite
And hold my hand, while I did write ;"

and—

"Revive our dying fires, to burn
High as her anthems soar,
And of our scholars let us learn
Our own forgotten lore ;"

from—

"O dearest, dearest boy ! my heart
For better lore would seldom yearn,
Could I but teach the hundredth part
Of what from thee I learn"—

the passage of Wordsworth with which he prefaced the "Lyra Innocentium"—are a far remove from Sterne's brazen paraphrase of—

"To a close-shorne sheepe God gives wind by measure"

into—

"God tempers the wind to the shorn lamb."

Still, as we turn over page after page of Keble we are so often obliged to admit—in despite of the glamour with which he surrounds us—that where he is most attractive we have seen in Milton, in Byron, or in others of the English, not to say the ancient, classics something so like what is pleasing us in the piece under survey, that the conviction grows up that the more thoroughly we were to examine his poetry, the more frequently should we find the original of what is good in it elsewhere. The following are some instances in point, the italics being ours :—

"A holy home, young saint, was thine,
Child of a priestly line,
Bred *where the vernal midnight air*
Was vocal with the prayer
Of Christians fresh from Paschal meat."

"From their unseen torch
Shrank muttering to his *penal fire*
The demon shade."

"Your keen eye-glances are too bright,
Too restless for a sick man's sight."

“The wild winds rustle in the piping shrouds
As in the quivering trees.”

“Sweet is the smile of home : the mutual look
When hearts are of each other sure ;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure.”

“The babe who cannot speak
Tempers, to her, his strong caress.”

“Forth they come, no stay, no fear,
And bloom at will.
Each *nodding violet* spray beneath
What troops of tender nurslings breathe,
Close set as gems in bridal wreath.”

“’Tis Love, *the last best gift of Heaven.*”

With Keble the poetic instinct operated more by assimilating and reproducing, than by originating. He is emphatically the poet made, in contradistinction to the poet born.

This is further apparent when we remember that—with few exceptions—he never maintains any poetic flight throughout a piece. The wings of his muse tire in attaining such heights as he can reach, and are unable to keep him long at them. It is not too much to say that, as a rule, when one of his poems commences strikingly, the continuation is weak. Often does the same remark apply to contiguous stanzas.

“She has a charm, a word of fire,
A pledge of love that cannot tire ;
By tempests, earthquakes, and by wars,
By rushing waves and falling stars,
By every sign her Lord foretold,
She sees the world is waxing old,
And through that last and direst storm
Describes by faith her Saviour’s form.

“Not surer does each tender gem,
Set in the fig-tree’s polished stem,
Foreshow the summer season bland
Than these dread signs Thy mighty hand :
But oh ! frail hearts, and spirits dark !
The seasons flight unwarned we mark,
But miss the Judge behind the door
For all the light of sacred lore.”

The part which we have italicised is full of power and vivid anticipation. What can be more feeble in comparison than that which comes after.

Or take the lines in the piece for *St. Peter's Day*, which describe the apostle as aroused from sleep by the angel :—

“Touched, he upstarts—his chains unbind—
Through darksome vault, up massy stair,
His dizzy, doubting footsteps wind
To freedom and cool moonlight air.

“Then all himself, all joy and calm,
Though for a while his hand forego,
Just as it touched, the martyr's palm,
He turns him to his task below.”

These are succeeded by—

“The pastoral staff, the keys of heaven,
To wield a while in gray-haired might,
Then from his cross to spring forgiven,
And follow JESUS out of sight.”

Keble was a man of some peculiarity of temperament, which has affected his compositions. One cannot be surprised that he has indulged in weak sentiment when one learns on the authority of a partial biographer that he was unable to appreciate the poetry of Milton because of the poor opinion which he had formed of the personal character of the greatest of England's poets after Shakespeare.

What a curious instance of affection biasing judgment is involved here. Sir John Coleridge tells us with heroic frankness that his friend was never “a hearty lover” of Milton's poetry, and at the same time fails to see that if anything should be obvious to the reader of Keble, it is that had Milton never written we had seen a “Christian Year” very different from that which we have, even had we seen that work in verse at all.

We suspect that the facts of the case are that Milton's masculine characteristics are what is at the bottom of Keble's want of appreciation of him. The man whose correspondence with his friends was throughout his life almost feminine in style, and who believed in the martyrdom of King Charles, must have shrunk from contact with a mind formed amidst and braced by the stormy scenes of the Stuart dynasty and the Commonwealth. Yet for all his aversion to Milton he owes him much. But he was influenced by Milton as a sensitive woman is influenced by a man of pronounced individuality, and the upshot has been a gentle sort of imitation. When Keble succeeds in writing most like Milton he writes least like Keble.

Keble's meaning is often obscure, and needlessly so. Besides this, it not unfrequently happens that, when time and ingenuity have been expended upon tracking and identifying the meaning, it proves to be not worth the trouble of finding. Take, for example, the piece on *St. John the Baptist's Day*, where ordinary sentiments are wrapped up in expressions so involved that it is doubtful whether we could ever have known what the author meant, if he had not helped us with foot-notes. Take, again, *Gunpowder Treason*, and we submit whether it is not an even chance that an ordinary reader would be in doubt as to the author's object in writing it, and unable to detect the connection between its various parts. He might well read it half-a-dozen times without escaping mystification, for here there are no foot-notes to guide him.

We have chosen examples from the "Christian Year," but the "Lyra Innocentium" abounds with like instances of obscure phraseology.

We may also call attention to the abuse of foot-notes, of which our author is guilty. It is bad enough when he has recourse to them in order to indicate such meaning in his verse as would otherwise be lost. When he inserts them only to give poetic ballast—if we may coin such a term—to pieces deficient in poetic quality, there is unmistakable cause for complaint. No real poetry requires such adventitious aids.

In what, then, we shall be asked, does the secret of Keble's power lie? We reply, in his devoutness. His writings appeal, by virtue of their spirituality, to the strongest instinct of the enlightened human heart. Whatever we may think as to the correctness of his views, their honesty and thoroughness are unquestionable, whilst the fact that he is the exponent of the unsatisfied cravings of those who cannot yet break away from the shadows still cast by mediæval theology over the creed and practice of multitudes of Christians has made him more popular than might otherwise have been expected. His minute study of the Scriptures is obvious, and earns him the sympathy of those who believe them to be the guaranteed fount of Divine truth. When once a writer has successfully touched the chord of religious feeling in his reader, the latter will rarely pause to inquire what may be the literary merit or the poetic calibre of what he is reading. If we read religious works to any purpose, we do so for the strengthening of the soul, not for the gratification of the intellect; and though literary excellence in those works may attract us, it is at least doubt-

ful whether it adds to their value in the best sense of the term. The most sparkling water is that of which we partake most eagerly, but it is not always the most wholesome or the most satisfying to our thirst. It is Keble's piety rather than his poetry which claims and gains among men of taste the verdict of an universal approval.

We are confirmed in this opinion by the consideration that his best pieces are those which speak of the spiritual realities suggested by such subjects as Morning, Evening, Death, or the truths accepted by all Christians. When he enters upon the task of beautifying the shadowy correspondences of the "Christian Year"—an excellent opportunity for the display of poetic genius—he too often loses himself amid tame conceptions.

An examination of the piece for the *First Sunday after Epiphany* will afford an illustration of our meaning. On the other hand, *St. Matthew's Day*, with its occasional flashes of poetic feeling amid much which is not remarkable, secures our attention throughout by its genuine and unobtrusively pious tone.

The most attractive feature in Keble's verse is that we find scattered through it—though widely apart—beautiful thoughts expressed in appropriate language. They are not frequent enough to give colouring to his work as a whole, but they cannot fail to charm, nor to shed a lustre wherever they appear. We give some of them—

“ Only man's frail sin-wearied heart
Bears, half in sadness,
A wavering, intermitted part
In that high gladness.”

“ Live for to-day ! to-morrow's light
To-morrow's cares shall bring to sight.”

“ Meek souls there are, who little dream
Their daily strife an angel's theme.”

“ What if the world our two or three despise ?
They in His name are here,
To Whom in suppliant guise

Of old the blind and lame drew near,
Beside His royal courts they wait,
And ask His healing hand : we dare not close the gate.”

“ The orphan'd realm threw wide her gates, and told
Into freed Israel's lap her jewels and her gold.”

“ He only who forgets to hoard
Has learned to live.”

“ Not even to dwellers on the mystic height,
Not to the saints, is full enlightening given :
The Cross they hold by towers beyond their sight.”

Fine as these are, we must remember that occasional touches of this kind do not suffice to make the poems in which they appear take high rank. First-rate poetry—like “the floor of heaven”—is “thick inlaid with patines of bright gold.”

There are some pieces in which Keble has raised himself above criticisms such as we have already offered. They are few in number, it is true, and may almost be counted on the fingers of one hand; yet he attains in them to a strain so lofty that when discussing them we are fain to pause and ask whether their merits are not great enough to necessitate a reversal of the conclusions to which the perusal of the bulk of his writings has led us. More sober feeling in the long run prevails, and we think it must be conceded that no one except a Christian could read one in a dozen of his pieces with any sustained pleasure, and that those Christians are in a minority who care to read any twelve of them in the order of their publication twice over at a sitting.

First and foremost among his poems we place the Whitsunday hymn. In it he pours forth a stream of poetry the fervour and energy of which make it compare favourably with Dr. Watts's hymn on the Brazen Serpent. There is no pause, no flagging on the part of the poet, who, with majestic step, leads us to gaze, now on the terrors of the old covenant, now on the solemn invitations of the new, and expounds the mysteries of both with a dignity worthy of his theme.

“On Israel's awe-struck ear
The voice exceeding loud,
The trump, that angels quake to hear,
Thrill'd from the deep, dark cloud;

“So, when the Spirit of our God
Came down His flock to find,
A voice from heaven was heard abroad,
A rushing, mighty wind.

“Nor doth the outward ear alone
At that high warning start;
Conscience gives back th' appalling tone;
'Tis echoed in the heart.

“It fills the Church of God; it fills
The sinful world around;
Only in stubborn hearts and wills
No place for it is found.”

The Morning and Evening odes are replete with beauty and strength, though they are hardly as well-sustained efforts as *Whitsunday*.

The sweet invocation of the morning light, the morning breeze, and the morning mist to give their helpⁿ in strengthening us for the worship and service of God, and the rapturous transition by which the singer raises us from the contemplation of the way-worn and benighted traveller to the comprehension of the bliss of him who rests on the Redeemer in faith, together with the delightful pictures of attainment in holiness which he connects with these beatitudes, ensure a high estimation for the poems which contain them.

The critic must always experience a difficulty when dealing with religious poetry. The subjects of which it treats are so sacred that there is grave danger lest, when trying to speak of it from the literary standpoint, he should approach the limits of profanity. Whilst seeking to indicate what, in our opinion, is the position of Keble's works in the literature of our country, we have been particularly impressed by the difficulty of which we speak. All Keble wrote was written with earnest purpose and in the capacity of a Christian minister, and, though we cannot agree with him on some points of doctrine, far be it from us to decry the religious value of what he has produced. In the pieces upon which we have last remarked, he has been carried out of himself by the spiritual realities which he has handled. Were they fair samples of his writings at large, we were the first in the world of letters to cry before him—Bow the knee!

Faith and Culture.



JESUS—the earliest philosophical opponent of Christianity — objects to the doctrine of Jesus that its teachers address themselves to men on this wise :—“ Let no one come to us who has been instructed, or who is wise or prudent, for such qualifications are deemed evil by us ; but if there be any ignorant, or unintelligent, or uninstructed, or foolish persons, let them come with confidence. By which words, acknowledging that such individuals are worthy of their God, they manifestly show that they desire and are able to gain over only the silly, and the mean, and the stupid, with women and children ” (see

Origen, *Contra Celsus*, iii. 45). The Emperor Julian ridiculed the Gospel on the same ground, and asserted that our Lord's first benediction was addressed to men of meagre and ill-furnished mind. In our own day, many prominent leaders of thought and representatives of culture speak of Christianity with an air of condescension, as though it were intellectually beneath their esteem. Theologians and "ecclesiastically minded persons" (to quote Professor Huxley's phrase) are singled out for contempt. Their beliefs are attributed either to a disguised self-interest or to intellectual imbecility. Strauss considers that it demands no small amount of assurance to stand forth in the face of the present age with an ostensibly sincere profession of belief in miracles—a belief which he regards as on the eve of its doom. Religion and science are affirmed to be in conflict—arrayed against each other in bitter hostility. The age of faith is declared to be past, and the age of reason to have at length dawned. Huxley regards "the cosmogony of the semi-barbarous Hebrew as the incubus of the philosopher and the opprobrium of the orthodox." "Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules." Science and theology, he has since allowed, will, doubtless, some day be harmonised; but it will be as when the lion and the lamb shall lie down together—the one *inside* the other; and which is to be the devourer he leaves us to guess. In common with others of his school, he thinks that Christian faith is destined to fade before the strong glare of knowledge.

We have thus set before us in a more scientific form the falsehood expressed in the proverb "Ignorance is the mother of devotion."

How did this impression arise? and by what means has it retained its hold? We may perhaps trace its origin to the fact that our Lord's first disciples were drawn, not from the ranks of the wise and learned, but from those of the poor, the simple, and the illiterate. "Not many wise men after the flesh, not many mighty, not many noble were called." Jewish rabbis, Grecian philosophers, and Roman statesmen alike looked on the Gospel with scorn because it had its origin among the common people. They stood on altitudes of thought which "the vulgar herd" could not reach, and from their serene elevation preserved towards Christianity an attitude of proud and cynical indifference. The narrow prejudice which gave currency to the Jewish proverb, "Can there any good thing come out of Nazareth?" existed in an equally inveterate degree among the disciples of the Garden and the Porch.

The followers of the Nazarene were poor and illiterate. There was therefore no reason why philosophers and rhetoricians should give a moment's heed to their testimony, or allow that they in their ignorance could have gained possession of truths which had eluded the dexterous and disciplined grasp of the enlightened few. The vulgar surroundings of Christianity exempted the followers of "sweetness and light" from all obligation to examine the foundation and contents of their creed. It was absurd to imagine that the precious jewels which had been reserved for the *élite* would be enshrined in a coarse and uncomely casket, offered to the acceptance of the plebeian multitudes, and exposed to view in the market-places and thoroughfares of the world. It would be a degradation of the intellect to chain it down to paths which such men could traverse, or to bend it to the yoke they would impose. Did not philosophers reign among men as "the first of those who know"? Had they not been permitted to gaze on "the true above"? And were not the people as those who wallowed in their swine troughs? On this ground the wise men of the world refused even to investigate the evidences of Christianity, or to admit the possible grandeur of its principles.

It is still the glory of the Gospel of Christ that it is preached to the poor. Now, as in the earliest ages, the common people hear it gladly. The prohibition inscribed over the portals of the Academy *Μηδεις ἀγεωμέτρητος εισίτω* is altogether alien from its spirit. Its purpose embraces all mankind. And still the advocates of culture haughtily assert that it can only be accepted by the prostration of their intellect. Because ignorant people have received it, they imagine that no others can. They look at the matter, not in the light of its inherent merits, but from the accident of its associations, and conclude that a power which has been welcomed by their inferiors can claim no allegiance from them. Those elements of their nature which are common to all mankind are ignored. Their needs as dependent, sinful, dying men are disregarded. They act as if man were simply an intellectual animal or even a cultivated mechanism.

In how many instances are the instincts and judgments of the common people right, and men of culture wrong. M. Renan has on this point borne notable witness. "One of the things which lead men of the world into many mistakes is the superficial repulsion awakened in them by people without culture and without manners: for manners are only an affair of form, and those who are devoid of them sometimes have reason on their side. The man of

good society, with his frivolous disdains, passes almost always without observing him the man who is in the act of creating the future. They are not of the same world, but the common error of the polite is to believe that the world which they see is the whole world." (St. Paul, p. 244.)

It is indeed greatly to be regretted that Christian people should do so much to foster this false and mischievous impression. There are among them those who speak in injudicious and contemptuous terms of intellectual culture, who represent it as essentially hostile to religion, as a barrier to spiritual life and peace. Science is viewed with suspicion. Men who read with eager and reverent attention the records of the great geological epochs, or watch the progress of animal life, are sometimes branded as Atheists. The researches of philologists and antiquarians are thought to be dangerous to the interests of Scriptural truth, and criticism is dreaded as the incarnation of all evil!

Intolerance of this nature is mistaken and reprehensible. Such ignorant and unreasoning scorn of science finds no sanction in the teachings of Him who claimed to be the Light of the World, and its only effect can be to create in the minds of those who know the worth of science an aversion towards the system which is thought so bitterly to condemn it. Theology is in fact—as has been so often contended—the queen of the sciences, and she subordinates all true knowledge to her own ends. Her best and worthiest students have no jealousy of the progress of science. They welcome all its discoveries. They rejoice in its growing brightness, assured that it can neither dim the glory nor impair the power of their Christian faith. In its own sphere science is supreme; but that sphere is limited. And by quite other methods must the deepest and most momentous needs of our nature be met. Let science continue her progress. Let her discoveries be multiplied. She can never supersede the truth, "as the truth is in Jesus."

The declamations of ignorant Christians against culture are not, however, more open to censure than the invectives of their adversaries. Men of science have largely themselves to blame for the distrust with which they are regarded. They have often, in such words as we have quoted, paraded their hostility to Christianity, vaunted their superiority to so gross a superstition, and declaimed against it in tones of bitter and uncompromising scorn. Can they be surprised that simple-minded believers should be awakened to resent-

ment? They are told that that Gospel to which they are indebted for all that is noblest and most elevating in their life here, and for their prospects of life hereafter, is a tissue of cunningly devised fables, a house without foundations, an obsolete and barbarous superstition. They are left to plod along the hard and rugged highways of the world with their heavy burden of toil and care, and with none to help them. They are deprived of the sunshine of a Father's love, of a refuge from tormenting recollections of the past, from fears and forebodings of the future. Apart from that Gospel which is so ruthlessly contemned, what ray of heavenly light can relieve the grim darkness of their path, strip death of its terrors, or inspire them with a hope full of immortality? They have in Christianity a "quiet resting place." Can we expect them complacently to go forth to meet the storm shelterless and forlorn? Nay, is it unnatural for them—considering their ignorance—to despise the so-called science which would deprive them of their most solid comfort and their most inspiring hope? But such intolerance on both sides is wrong, and ought to be abandoned. Theology and science have each their own sphere and should work in harmony. The temple of worship and the halls of learning can stand side by side without the slightest incongruity. The philosopher and the disciple should live as brethren, and neither faith nor knowledge need be insulted or compromised.

This is no impossible ideal. The Church of Christ has in every age enrolled among its members men of the loftiest intellect and broadest knowledge. As it is intended to be a world-wide society, embracing all classes, the bulk of its adherents must necessarily be drawn from the ranks of the poor and unlearned. But none the less has the Gospel secured the hearty and enthusiastic homage of men who stand in the very foremost ranks of their kind. The sanctions which Christianity has received from human testimony cannot be surpassed. Were all the greatest minds of our day—naturalists, artists, poets, statesmen, and heroes—to unite in acknowledging the supremacy of Christ, they could not yield to Him a nobler or more influential tribute than has been accorded to Him again and again. He has had among His followers men distinguished in every branch of knowledge and power. Some who, as preachers and theologians, devoted themselves to His service would have achieved eminence in whatever walk of life they had pursued. What names are more illustrious than those of Augustine, Gregory, Anselm, Luther, Barrow,

Taylor, Chalmers, and Hall? Others who gained distinction as philosophers and mathematicians, astronomers, geologists, historians, statesmen, and poets were no less honourably distinguished by their loyalty to our Lord. We surely have no reason to be ashamed of the faith which was held by men like Bacon, Leibnitz, and Descartes; by Kepler and Copernicus; by Pascal and Newton; by Hamilton and Brewster and Faraday; by Milton, Coleridge, and Wordsworth; and which is dear to the majority at least of the foremost minds of to-day? The men whose names we have mentioned were "set like stars in the mental heavens." They shine with pure and undimmed splendour. No subsequent discoveries of science have weakened the admiration in which they are held, or thrown around their names the folds of an impenetrable mist. They are to-day among "the dead but sceptred sovran who still rule our spirits from their urns." But they all saw in Christ a glory immeasurably greater than their own. To Him they bowed with profoundest reverence, and were, in the words of one of them, proud to dedicate to His service "the last and best fruits of their immortal genius."

The great Liberal statesman who has recently had an almost royal progress in Scotland is allowed, even by his sternest opponents, to possess one of the keenest and most comprehensive minds of the age. His subtlety of thought, his vast stores of knowledge, his unrivalled versatility, are regarded with general admiration, and his opinion on any subject whatsoever is matter of natural interest. Of the political speeches delivered by Mr. Gladstone in his northern campaign we here say nothing. Greater, more powerful, more gratifying than any of them was his Rectorial Address to the students of Glasgow University. The foremost statesman and orator of our day is not ashamed to stand forth as a Christian apologist, and proclaim his unshaken confidence in the religion which sciolists brand as effete. "Depend upon it," said the Lord Rector, "those who boast or think that the intellectual battle against Christianity has been fought and won are reckoning without their host. . . . In my belief, human thought is not yet divorced, either from the vital essence of Christianity, or from the cardinal facts and truths which are to that essence as the body to the soul; and if and when that divorce arrives, with it will come the commencement and the pledge of radical decay in the civilisation of the world."

These facts surely suggest that the rejection of Christianity is due to some other cause than superior talents and enlightenment. Our

faith is not a sworn foe to intellect—able to maintain its hold only on those who abandon the guidance of their reason. Men of learning have enlisted themselves among the ranks of Christ's disciples, as some, unfortunately, have fought against them. As the result of extended and adequate observation, we cannot declare that religion and knowledge are essentially opposed. There is nothing in Christianity which unfits it for being the religion alike of the learned and the unlearned. And however much men of learning may for a time ignore the demands of their spiritual nature, or, through an excessive devotion to intellectual pursuits, overlook other and more momentous claims, they will find in the end that they have done an injustice to themselves and incurred an irreparable loss. To them, as to all others, life without Christ is a failure, death a terror, and eternity a blank on which they cannot look without dismay. J. S.

Scenes from Church History.

RAYMOND LULL.



HE name of Raymond Lull is, to the majority of men in our day, unknown. Readers of Church History are familiar with it, and hold it in deserved honour; but of the man himself, and of his heroic work, there is but a meagre and superficial knowledge. And yet, in his own day, Lull acquired no ordinary fame. The story of his conversion, and of the peculiar mission to which he subsequently addressed himself, invested his life with an air of chivalry and romance. His name exerted over his contemporaries a singular fascination, and, although he did not create so wide-spread an enthusiasm as St. Francis, Ignatius Loyola, or Dominic, he was regarded with profound admiration, and gave an impulse to the religious life of the middle ages, especially on its higher and more spiritual side, which did not quickly die. He cannot, indeed, be ranked among stars of the first magnitude, but he occupies no mean place among the lesser luminaries of the Church. He is one of the men who ought not to be forgotten.

His merits were immeasurably greater than his immediate and external success. The conditions of society were unfavourable to his aims, but the influence of his courageous devotion stimulated hundreds of men in other days to do and to dare for Christ. In many respects, he was in advance of his age, and his work can, perhaps, be more truly appreciated now than at any former period.

Raymond Lull was born at Palma, the capital of the Island of Majorca, in the year A.D. 1236. His parents were Spanish nobles; his father held a command in the army of James I., King of Arragon, and gained in it great distinction. Raymond also entered the army, and served for some time as a common soldier; but this must have been in his extreme youth. Through his father's influence, he was introduced to the Court, and occupied the post of seneschal. He had received, in his youth, the education of a scholar. He was endowed with a mind of unusual strength; his imagination was brilliant and vigorous, his speech fluent and graceful. The study of poetry became his favourite pursuit, and his own compositions were not unworthy of the models which had aroused his poetic fire. Their literary form and æsthetic beauty bore marks of genius, but their moral tone was dissolute and degraded. For thirty years of his life, Lull was simply a pleasure seeker. The voice of duty he had apparently never heard. His character was grossly immoral, and even after his marriage he placed no restraint upon himself, but violated his conjugal vows, and gratified to the utmost his lawless passions. His poetry was, for the most part, an exaltation of sensual love. In reviewing his life some years later than this, he wrote, "For thirty years I brought forth no fruit in the world. I cumbered the ground, yea, was noxious and hurtful to my friends and neighbours."

But in his case, as in so many others, the lessons he had received in his childhood, after a long silence re-asserted their power. The truths which had apparently dropped entirely out of the sphere of consciousness were brought back. The waters of oblivion were drained off, and he stood face to face with the long-forgotten realities. By what means his memory was thus quickened we do not know; but the account which attributes it to an unfortunate love affair is of late date, and apparently without foundation. The work, so far as we can see, was accomplished by no human agency whatsoever. One night Lull was sitting on his couch, composing a love sonnet, and suddenly there appeared to him an image of Christ on the cross. He was so startled by the vision that he could write no more, and for

days silently meditated upon it ; but he strove to subdue his impressions, and began to write again in his old strain. Again the image appeared to him, and this time with deeper and more permanent results. Its power over him was irresistible. He felt that CHRIST was appealing to him to conquer his base passions and pursue a worthier course.

He realised so vividly the guiltiness of his past career, that for a time he saw no way to enter on his high and holy calling. Night after night he lay sleepless and tormented with the thought of his impurity, until at length he was able to trust himself to the tender compassion of Christ. "Christ," he said to himself, "is so gentle, so patient, so merciful, that He invites all men to come to Him. He will not, therefore, reject me, notwithstanding the blackness of my sins." His path was now clear. His decision was taken. He resolved to forsake all things for Christ. This spiritual awakening brought with it also a singular intellectual development. Powers which had hitherto been latent were called into play. There was imparted to his mind a new and unwonted vigour. He became a greater as well as a better man ; rose to loftier heights of thought, and bore upon him the marks of a grander nature.

Lull quickly perceived that the cross is not only the charter of our deliverance but the law of our life. The enfranchisement which it confers is the foundation of Christ-like nobility. Here, even more than in the secular sphere, *noblesse oblige*. The Gospel fosters the only true *altruism*. To live for Christ is to live for others. Lull, therefore, determined that he would devote himself to the preaching of the Gospel, and his thoughts were naturally directed to the Saracens, who had, for several centuries, been in possession of the Balearic Isles. Raymond's father had served under James I., King of Arragon, by whom these Arab tribes were victoriously expelled, and his bravery had been rewarded by a grant of land in Majorca. The crusades against the Saracens had been carried on with relentless severity, and had utterly failed in their professed object. Would it not be possible to win by love those whom the sword had but estranged and embittered ? Raymond would, at any rate, make the attempt. Filled with the grace of the Holy Spirit, he would proclaim to these hostile and infidel races the word of truth, and, if needs be, die for them.

His first difficulty would, in a more enlightened age, or under healthier ecclesiastical conditions, have been easily set aside. Ray-

mond was a layman—an ignorant layman. What fitness could he claim for the task? How could he enter upon it without the sanction of his ecclesiastical superiors? It then occurred to him that he might at least begin his work by writing a book, which should demonstrate the truth of Christianity, and constrain the sturdy warriors of the Crescent to bow before the Cross. This part of his task must be commenced at once, and when it was completed he could follow it up by other labours. But here again he was held in check, for his book would be of no use unless it were written in Arabic. The bulk of the Saracens understood no other language, and must be reached by its means. Raymond saw that he must set himself to acquire Arabic, and he conceived a project which, if it could have been carried out, would have effectually aided his designs. Why should not the Pope and [monarchs of Christendom, instead of wasting the lives and wealth of their subjects in fruitless wars, unite in founding schools and monasteries for the study of Arabic and other languages spoken by the infidel nations? Missionaries trained in these schools, having the requisite [mental equipment, and fired by the spirit of Christ, would prove greatly more victorious as soldiers of the Cross than all the warriors of the Crusades. The idea was inspiring, but Lull saw no hope of its realisation, and for three months he sank into a state of spiritual lethargy, in which his old habits strove violently for the mastery. He was, however, again awakened from his slumber. On the festival of St. Francis of Assisi he wandered into the Franciscan church at Palma, and heard how the great Saint, once the gayest, wealthiest, and most brilliant of men, had renounced the pleasures, ambitions, and honours of the world for the sake of Christ. The story of this “spouse of poverty” thrilled his heart, rekindled his ardour, and induced him to part with all that he had, save a sufficient allowance for his wife and children, that he might devote himself wholly to the service of the Lord Jesus.

He was dissuaded by his kinsman, the famous Dominican, Raymond de Pennafort, from going to Paris to qualify himself for his mission by a course of scientific studies. He took up his abode in Majorca, adopted the coarse garb of the mendicant, and began his preliminary work. He purchased a Saracen slave, that he might by his aid learn Arabic. For eight years he persisted in his efforts, composing at the same time, or towards the close of this period, the first part of his great treatise, “*Ars Major Sive Generalis*,” intended to contain a strictly scientific demonstration of the truths of Christianity. He

thought that by cogent and conclusive arguments, the assent of every reasonable mind would be gained, that resistance would be made impossible. If the superior claims of Christianity could not be logically or on grounds of reason refuted, what could men do but submit to them? This "*Ars Generalis*" of Lull was a work of stately proportions; its foundations were laid deep and strong, the stones of which its walls were built were well polished, its roof was graceful. As an intellectual product, it excited then, as it excites still, profound admiration, but he undoubtedly expected too much from it. When men prefer to remain outside the threshold of Christianity, no amount of reasoning will induce them to cross it. To convince the mind is not necessarily to win the heart. Estranged and perverted affections bias the judgment and enfeeble the will, so that the clearest light and the most infallible proof may be in vain. By other means than keen dialectic the most brilliant triumphs of our faith are won.

Lull regarded the idea of his book as a Divine revelation, and felt constrained to give it the utmost publicity. He delivered lectures on it, and translated it from Latin into Arabic. In 1275 he persuaded the King of Majorca to found a monastery, in which instruction should be continuously given to thirteen Franciscan monks in the Arabic language, with a view to their equipment as missionaries among the Saracens. How far the royal patron carried out this design does not appear; but Lull persistently continued his efforts, though he knew that the result at which he aimed was far off, and might never in his lifetime be realised. He was anxious to secure, for his plan of establishing missionary schools, the approval of the Pope, but his arrival at Rome was at an inopportune moment. Honorius the Fourth had recently died. The papal chair was vacant, and the one topic of absorbing interest was the election of his successor. No one cared for the schemes of a visionary enthusiast, and Raymond could awaken among the ecclesiastical dignitaries no sympathy for the enterprise which seemed of such transcendent moment to himself.

Neither now, nor in subsequent times, did he meet with great encouragement from the Christian "powers that be." Pope, cardinals, and bishops looked with cold and proud disdain on his impassioned dreams. They heard, assented, and left him to himself. He tried other means to awaken enthusiasm. Visiting Paris, he lectured in the University, and composed also another treatise on the "*Discovery of Truth.*"

Wearied with the fruitlessness of his appeals, he at length determined to go forth alone. Faithful among the faithless, he would meet single-handed the formidable opposition which he knew would await him when he encountered the Moslems. In 1287 he repaired to Genoa, and finding a ship which was bound to North Africa, he engaged his passage in it.

Lull's fame had preceded him to Genoa. It was known how the gay and licentious seneschal had been marvellously transformed by his vision of Christ; how he had conceived the idea of converting the bitter enemies of the faith by a method widely different from any which had been previously employed, and how, discouraged by the coldness and apathy of the great, he had at length resolved to embark on his spiritual crusade alone. His arrival created general excitement. He was watched with eager curiosity, and his project became the theme of general conversation.

The consciousness of this did not aid him. The interest of the Genoese was less sympathetic than curious, and could scarcely have the effect of stimulating the missionary's faith. The ship lay ready in the harbour, Lull's books had been placed on board, when a sudden and startling change came over him. He had a vivid imagination, and knew well the risks he must be prepared to encounter among the Moslems. Imprisonment, torture, and death stared him in the face, and so powerfully did his imagination seize on these dangers, and in such dark lurid colours did it present them, that the prospect unnerved him. He was agitated by a cruel terror, his courage forsook him, and he ordered his books to be removed from the ship. His wish was gratified, but he was at once seized with remorse, scorned himself as a traitor to his Master, and bewailed the scandal he must have caused in Genoa. The sufferings through which he passed threw him into a violent fever. Before he was thoroughly recovered, he heard that another ship was lying in the harbour ready to sail for Tunis. Weak and exhausted as he was, he entreated his friends to carry him on board. They did so, but in their anxiety for his safety, would not suffer him to sail. He was then taken back to his bed, and was apparently languishing. Yet another ship was bound for Tunis, and now nothing could hinder him from carrying out his project. He preferred the most dreaded risks of the sea and the sharpest bodily tortures which the infidel could inflict upon him to the death in life he was living now with the conscience of an apostate and a coward. As soon as the ship put out to sea, Lull

recovered his health. He was no longer weighted with a heavy burden, his buoyancy and energy returned, and the pictures called up by his vivid imagination could be contemplated with perfect serenity.

On reaching Tunis, towards the close of 1292, he invited the Mohammedan scholars to meet him in conference. He explained to them that he had acquired an accurate knowledge of Christianity and of the arguments by which it was defended. He had also studied the claims of the Mohammedan faith, and wished to engage in a full and free discussion. If he was worsted in argument, he would frankly confess it and embrace the doctrines which had the strongest support. His challenge was accepted and an earnest discussion ensued. Lull refuted the arguments of the Moslems, and then laid down the following position: "Every wise man must acknowledge that to be the true religion which ascribes to God the greatest perfection, which gives the worthiest conception of all His attributes, His wisdom, His power, His love; and which demonstrates most clearly the harmony subsisting between them. The Mohammedan religion was defective in acknowledging but two active principles in the Deity—His wisdom and His will. It represented His goodness and His greatness as inoperative, as qualities which had not been called into active exercise. The Christian doctrine of the Trinity conveyed the highest conception of the Divine Nature. In the Incarnation, it evinced the harmony which existed between the greatness and the goodness of God, as well as the true union between the Creator and the creature. The death of the Divine Son, which had its origin in love, was the highest illustration of the Divine grace. And without the doctrine of the Trinity, man cannot understand God."

Lull's arguments so far carried conviction that he was not allowed to repeat them. A learned Moslem pointed out to the king the great danger which would threaten the Mohammedan religion if so zealous and able a teacher had the liberty of disseminating his heretical opinions. He suggested that he should be put to death. He was accordingly committed to prison, and would have suffered capital punishment had not a wiser and more tolerant counsellor pleaded for him. He urged that the ability and learning of the stranger entitled him to respect, and that, "as they would praise the zeal of a Mohammedan who should go among the Christians for the purpose of converting them to the true faith, so they could not but honour in a Christian the same zeal for the spread of that religion which appeared

to him to be the true one." This wise and timely appeal saved Raymond's life. The sentence of death was abrogated, and that of banishment from the country substituted for it. As Lull left the prison he was subjected to gross insults from the fanatical Islamites, but reached the harbour in safety. The vessel in which he had arrived was still there, and Lull was placed on board of it. He was told by the authorities that though he was graciously permitted to escape now, yet, if he ever again ventured into the country, he would be assuredly stoned to death. This threat had no effect. Lull hoped that wiser counsels would prevail in Tunis, and he therefore escaped from the vessel which was to convey him to Genoa, and he hid himself in another. He remained in this concealment about three months, anxious if possible to obtain another opportunity of disseminating the Christian faith. His time was largely occupied in planning his *Tabula Generalis ad omnes scientias applicabilis*. He saw, however, that no such opportunity as he wished for was likely to arrive, and he therefore reluctantly sailed to Naples, where he remained for several years, lecturing on his new system. On the elevation to the papal chair of Coelestine V., Lull went a second time to Rome, in the hope of securing his assistance for the establishment of missionary colleges, and for the furtherance of his other enterprises. A second time he was doomed to disappointment. Coelestine's reign as pope was of short duration, and his successor, Boniface VIII., was of an altogether different temperament.

Receiving no encouragement at Rome, he resolved to visit different places with a view of arousing an interest in his mission. He returned to his home at Majorca, and disputed with the Jews and Saracens. He then sailed for Cyprus, and from Cyprus penetrated into Armenia, where he endeavoured to reclaim the various schismatical sects of the Oriental Church to the Catholic faith. His labours at this time must have been gigantic. They were throughout voluntary and self-supported, as the ecclesiastical potentates persistently declined to aid him.

After ten years had been thus occupied, he returned to Europe, lectured in the Italian and French universities, and wrote several new works. In 1307 he once more embarked for Northern Africa, visited the City of Bugia—then the capital of a Mohammedan kingdom—and publicly proclaimed in the Arabic language that Christianity was the only true religion; that the doctrine of Mohammed was false, as he was ready to prove by argument. The multitude

which had gathered around him gave way to violent excitement. Hands were laid on him, and he narrowly escaped with his life. The mufti, or chief doctor, asked him how he dare act so madly as to oppose the doctrines of the Prophet, and thus incur the penalty of death? "Death," he replied, "has no terrors for the servant of Christ when he may lead souls to salvation." The mufti challenged him to produce his proofs of Christianity; whereupon Raymond sought to convince him, *inter alia*, that "without the doctrine of the Trinity, the self-sufficiency, the goodness and love of God could not be understood; that if that doctrine be excluded the Divine perfections must be made to depend on that creation which had a beginning in time. The goodness of God cannot be conceived as inactive; but, apart from the doctrine of the Trinity, you must say that till the beginning of the creation God's goodness was inactive, and consequently was not so perfect." The only effect of this argument was to bring upon its author severe persecution. He was flung into prison, and allowed to remain in it for half a year. His fate might have been harder, but for the friendly intercession of Spanish and Genoese merchants. Lull's intellectual greatness was clearly discerned by his Moslem opponents, and they were exceedingly anxious to undermine his allegiance to Christ and make him a Moslem. He was offered riches, honours, and power, if he would apostatise. But to all these bribes he calmly replied, "And I offer you, if you will forsake your false religion and believe in Jesus Christ, wealth, honour, and everlasting life." He subsequently proposed that both parties should write a book in defence of their religion, and let the issues be openly tried. He was busily engaged in this work when a command was suddenly issued by the king, who found his presence inconvenient, that he should be forthwith expelled from the country.

The vessel on which he sailed encountered a violent storm. Some of his fellow-passengers were lost. He and his companions were cast ashore near Pisa. He was received there with great honours, and, true to his ruling spirit, sought to subordinate everything to the progress of his work. "I once," said the venerable missionary, "had a wife and children. I was rich. I freely enjoyed the pleasures of this life. All these I gladly renounced, that I might spread abroad a knowledge of the truth. I learned Arabic. I have several times gone forth to preach to the Saracens. I have been cast into prison and scourged. I have laboured for forty-five years to persuade the shepherds of the Church, and the princes of Europe, to promote the

common good. Now I am old and poor, but I do not despair. If God wills it, I will persevere unto death." And persevere he did. He sought to found a new order of Spiritual Knights, to war against the Saracens and attempt the recovery of the Holy Sepulchre. Towards this scheme there were contributed in Pisa 30,000 guilders. But the Pope discouraged it. Raymond then went to Paris and lectured, as formerly, at the University. He next appealed to the General Council of Vienne, in 1311, for sanction to be given to his plan of founding Missionary Colleges, as well as re-organising several orders of Spiritual Knights, and thirdly, for the adoption of more effective opposition to the opinions of Averroes. The missionary colleges were sanctioned, and it was also decreed that Professorships of the Oriental Languages should be endowed in the Universities of Paris, Salamanca, and Oxford, and in all cities where the Papal Court resided.

This was a source of great gratification to Lull, a triumph in which he might well rejoice, but even yet he could not rest. He was anxious to die in harness, not amid the failure of his natural powers, but in the full glow of love. On the 14th of August, 1314, he again crossed over to Africa, and for the greater part of a year laboured secretly at Bugia among a small circle of disciples that he had gathered around him. Then he stood forth publicly, exhorted the people to abjure their errors and accept the truth of Christ. The populace was seized with fury, dragged him out of the city, and, by command of the king, stoned him to death. His body lay buried under a heap of stones, until some merchants from Majorca, after repeated applications, obtained permission to remove it. They conveyed it to their native land, and there it found its last resting-place.

The Last Moments of Two Masters of Science.



WO of the ablest students and teachers of science of the present generation have recently passed away into the unseen. By the death of Mr. W. K. Clifford, Professor of Applied Mathematics and Mechanics in University College, London, we have lost a young and remarkably gifted man of science, whose short career was unusually full of promise, and whose early death has been the subject

of deep lament by the leaders of thought of the present day. By the death of Mr. James Clerk Maxwell, Professor of Experimental Physics of the University of Cambridge, we have lost a teacher of teachers in science, one whose researches into the secrets of nature were so lofty that he went beyond the ken of ordinary students, but was unusually revered by those sufficiently advanced to understand his instruction. He was a gold-miner, leaving it to others to transform what he had discovered, into current coin. Of each of these, an account of the spirit manifested on approaching the awful gates of the grave has been preserved. It may be that death-bed experiences are not always the most profitable study. Possibly, in a past generation, too much has been made of them, and possibly, by a kind of reaction, we have gone to the other extreme. It is, as a rule, very repugnant to refinement of feeling for the still utterances of the chamber of death to be noised abroad and made the theme of rude religious declamation. But the subject of the future state is of such vast, such paramount importance, that if any light upon it can be gained from the words uttered by those who are entering, they demand our solemn consideration. Now it so happens that owing to some special reason in each case the dying experiences of these two gentlemen have been made public and attention challenged. We have really here one of those unusual circumstances in which a contrast is so presented to us that propriety, instead of avoiding, demands its consideration, and it is to the honour of the Master that it should not pass without remark.

We are told by Mr. Pollock, the biographer of Professor Clifford, that he began at Cambridge as a High Churchman, but doubts of his religious views prevailed, and he took a somewhat natural course; swinging from a superstitious form of religion, he passed over the position of reason and truth and went on to Agnosticism, or, as he himself would have admitted, became an Atheist. Not satisfied with professing to know nothing himself, which was probably the truth, he went on with that unreasonable and reckless audacity which often marks the young sceptic to declare that no one else did, denouncing all believers in spiritual religion, in effect, to be either rogues or fools. His arrogance of tone and sweeping assertions on religion are on a par with his sad ignorance of what God has revealed. It is painfully instructive to notice the different tone with which he approaches religion to that with which he approaches science. Had he but given to religion the candour, the calmness of research, the humility, the loving desire for truth, and the recognition that there are mysteries surpassing the faculties of the human intellect which he gave to science, we are certain that he would have arrived at a very different conclusion. He never learned what he did of the theory of molecules, and never could have learned it, had he adopted in his researches the boastfulness with which he treated revelation. It is

strange, but solemnly suggestive, that we never find these scientific doubters studying Scripture with the same unprejudiced spirit by which their attainments in a knowledge of nature have been acquired.

When this giant in the region of intellect (and also, we believe, in that of bodily strength) came to die, how did he enter the grand unseen? This is Mr. Pollock's statement:—

“Far be it from me, as it was from him, to grudge to any man or woman the hope or comfort that may be found in sincere expectation of a better life to come. But let this be set down and remembered, plainly and openly, for the instruction and rebuke of those who fancy that their dogmas have a monopoly of happiness, and will not face the fact that there are true men, ay, and women, to whom the dignity of manhood and the fellowship of this life, undazzled by the magic of any revelation, unholpen of any promises holding out aught as higher or more enduring than the fruition of human love and the fulfilment of human duties, are sufficient to bear the weight of both life and death. Here was a man who utterly dismissed from his thoughts, as being unprofitable or worse, all speculations on a future or unseen world; a man to whom life was holy and precious, a thing not to be despised, but to be used with joyfulness; a soul full of life and light, ever longing for activity, ever accounting what was achieved as not worthy to be reckoned in comparison of what was left to do. And this is the witness of his ending; that as never man loved life more, so never man feared death less. He fulfilled well and truly that great saying of Spinoza, often on his mind and on his lips:—*Homo liber de nulla re minus quam de morte cogitat.*”

Now, if it be the glory of a “free man” to die as the beast dieth, we accept “the instruction and rebuke.” To us, the glorious liberty of Jesus Christ is infinitely better than the freedom of Spinoza. The narrative is indescribably painful. Either there is a future unseen world or there is not. If there be not, then inexpressibly sad is this picture. Here was “a soul full of life and light, ever longing for activity, ever counting what was achieved as not worthy to be reckoned in comparison of what was left to do.” Here was a mind that had become the storehouse of truths and powers concerning nature, very precious to mankind. Here was “a man to whom life was holy and precious;” and yet he is content that all this shall pass away into nothingness, and, with Spinoza for his prophet, is happy in ceasing to be, in being transformed wholly into a corrupting corpse, in being degraded to a lower state of existence than the lowest living creature. Very significant is Mr. Pollock's statement. “He dismissed from his thought all speculations on a future or unseen world.” With what respect Mr. Clifford would have treated men who professed to study nature, and yet dismissed all speculations on force or energy, we cannot say; but we imagine that his feelings would not have been unmixed with contempt. In like manner we fail to respect the conclusions of men who consider that those mighty spiritual forces which belong to a future, or unseen world, are to be utterly dismissed from thought.

But if there be an unseen world! If, as we, with minds we trust unbiassed by superstitions, who have given solemn consideration to this question, conclude that after death men see life,—what then? The fact that a man has continued in the peace of scepticism until the last moment is surely no disproof. There may be peace of mind in a traveller in a railway carriage the minute before a terrible accident, but that alters not the impending catastrophe. Is the argument against a future state reduced to this—that carelessness is an evidence that there is no peril? There may be happiness amidst any circumstances, or in the presence of any calamity, where there is reckless want of thought. With the possibility of an eternity, such as Christians believe in, this temper of indifference is indeed solemn. As we stand by the bedside of this Agnostic, there comes a chilling cross breeze from a sunless land. Sadder even than wailing sounds to us the boasting of his friends. None dare say, “Let me die the death of the sceptic, and let my last end be like his.”

Gladly we turn to a brighter scene. Through being proclaimed with that mixture of assumption and boast which seem so natural to infidelity, the opinion has become popular that our best scientific teachers are unbelievers. When Professor Maxwell died, the newspapers applauded his immense attainments in science and deplored the great loss sustained by his death, but omitted all reference to his religious character. There is a sense in which this was right. True piety is retiring. It is not a subject for public consideration. But providentially circumstances called forth the truth that to form a due estimate of the Professor's character it was needful to state that his simplicity of faith and humility of life equalled his attainments in science. It is certainly not our intention to institute any comparison between those two men beyond this. Professor Maxwell was much more advanced in life, and of a far more matured judgment. We do not find from his pen the very crude and even foolish remarks of Spaniards and other foreigners which are seen in the writings of Mr. Clifford, and which have met with such severe censure. We set against the much-vaunted spirit of Professor Clifford the fact that one of far higher attainment in science, and one free from his unaccountable prejudices, believed that preparation for death and the unseen was not to be “utterly dismissed from his thoughts.” Friends who were with Professor Maxwell in his last hours speak of a calmness of mind and a brightness of hope which we dare to say is a “monopoly of happiness” to the Christian. It is true he felt that some “speculations” were not to be trusted, but his rejoicing was in the grand old faith, “I know *whom* I have believed.” It is not a little edifying to know that this great thinker and simple believer found his consolation at the last in trusting to a Person—the Lord Jesus—and laying speculations aside. There was one very curious

admission on his death-bed, and that was that he had examined all sceptical systems he could hear of, but none had moved him from his belief. As we here stand by the bedside of one accounted the first in scientific research in all Europe, and see that peace which brings an unspeakable and glorious joy, there seems to flow around a holy light from heaven; as we hear him sing, as an expression of his own inner life, the words of Richard Baxter—

“ My knowledge of that life is small ;
The eye of faith is dim ;
But 'tis enough that Christ knows all,
And I shall be with Him ”—

we feel we cannot resist saying, “ Let me die the death of the believer, and may my last end be like his.”

J. H. COOKE.

Present Day Subjects.

THE “ FREEMAN ” NEWSPAPER.



AT this season of congratulations and good wishes, we gladly take the opportunity of saying a few words respecting our contemporary the *Freeman*. Its proprietors announce that on and after the commencement of the New Year it will be published at the price of one penny, and they appeal to the members of our churches and congregations to sustain them in this effort to obtain a far wider circulation than this paper at present possesses. The *Freeman* has, beyond all question, rendered good service to the Baptist denomination for more than a quarter of a century as a faithful exponent of our principles, a convenient vehicle for intelligence, and a suitable organ for the interchange of opinion. Its value is enhanced by the fact of its being the property of a company whose members are representative men, who carefully preserve its management from any private bias.

No small advantage has accrued from our possession of a journal which never offends the most scrupulous sense of propriety, is always energetic, and often authoritative in its utterances. The possibility of improvement the *Freeman* shares in common with all moral agencies, and no one who is conversant with its past history can ignore the studious efforts which its conductors have made in this direction.

As our remarks are entirely spontaneous and unsolicited by either the proprietors, publishers, or editors of the *Freeman*, we suggest that, in order

to obtain the popularity which a penny newspaper requires for its sustenance, a much larger portion of its space should be allotted to General Intelligence, so that, without ignoring its technicalities, it may supply the want of a good weekly newspaper in the numerous families both in town and country in which a daily paper is not essential. The number now before us, that for December 12th, has not a single quotation from any of the markets, and barely one of its numerous columns filled with general news.

We have little doubt, however, that the proprietors of the *Freeman* will do their best to make the alteration in the price of the paper conducive to its public usefulness. What we most sincerely desire, is that the pastors and deacons of our churches should take the trouble of speaking a kind word on its behalf.

We heartily wish that the *Freeman* may be brought forth by thousands in our streets.

MR. GLADSTONE'S TRIUMPH IN THE NORTH.

The procession of the ex-Premier through the Scottish towns on the occasion of his recent visit to Midlothian is unparalleled in the history of British statesmen, and only finds analogous publicity and expressiveness in the triumphs which the Roman Senate was wont to accord to its most famous military and naval commanders. Every railway station which afforded a glimpse of the great statesman was thronged by eager multitudes—

“Clambering the walls to eye him ; stalls, bulks, windows,
Are smother'd up, leads fill'd, and ridges horsed
With variable complexions, all agreeing
In earnestness to see him.”

Such spontaneous outpourings of men have never been witnessed in times within human memory. Every village he entered was thronged, and votive offerings of articles of local manufacture were heaped upon the popular favourite and the members of his family with an incongruity which has called forth smiles from the illustrious leader's friends and sneers from his political foes. Half-crown tickets of admission to the Edinburgh meeting were advertised for sale at £2, £3, and even £5 each, and in Glasgow the Western men were not a whit behind in their profuse and demonstrative enthusiasm. Even more wonderful than the common impulse which seemed to absorb all classes of society were the inexhaustible eloquence, the clear and convincing arguments, sustained through orations

of unusual length, and repeated night after night with unfailing power and unflinching facility, until the capacities of the most expert telegraphists and the space of the largest newspapers were taxed to the utmost to supply the British breakfast-table with *verbatim* reports day by day of the utterances of the great orator.

The reasons of the extraordinary ovation given to Mr. Gladstone in Scotland are not hard to find. Five years of Tory "worrying"—as Mr. Forster describes the misrule of the Beaconsfield Ministry—have recalled to mind the masterly finance and the general blessedness of the Gladstone *régime*; the country is weary of "the reign of experiments," and longs to recover the peace and confidence enjoyed under the last Administration. There is, moreover, a feeling prevalent in the public mind that the ex-Premier has not been fairly and honourably—or to say the least, respectfully—dealt with by his political rivals. It may be that the country's own flippancy in voting his supersession at the last general election is bringing forth the fruits of repentance. The people have their misgivings, too, that a chilling influence has gone forth from the high places of the land, and that the people's William does not walk in "the sweet aspect of princes." Be it so, or not, there is another indication of all this devotion which has been admirably put in the columns of the *Spectator*—"they have recognised with nothing short of exultation the ideas of Christian hope and moral reetitude dominating the mind of the greatest statesman of the time, broadening under and around those minor historical differences which separate him and them, lightening the cruel darkness of our complicated national questions in the present, and so casting forward a broad 'lane of beams' upon the troubled sea that hides the problems of the future."

THE WEATHER.

The people who delight in the harmless excitement of recording the variations of the barometer and thermometer have already made some very exceptional scores in the early weeks of the present winter, and so has the great enemy, for human life falls notably with the mercury, and each gradation towards zero marks another wave of the great flood which washes away those who are enfeebled, whether by age or disease. All the turgid streams were frozen nearly a month before Christmas, and the upper reaches of the swifter ones also. It was regarded as a very unusual circumstance last Christmas that there had been fourteen days of continuous skating before the genial change which came on Christmas-day. This year, however, there have been about fourteen days of skating before the

middle of December. The skaters are eagerly availing themselves of a season so exceptionally favourable to their sport, and in the Fen districts they enjoy square miles of uninterrupted ice. The sufferings of the poor are greatly intensified by the sharpness of the weather, and opportunities are abundant for those who find gratification in supplying the wants and diminishing the distress of their fellow-creatures. The birds appeal piteously for a few crumbs, and London sparrows are accompanied by a strong contingent of country friends, rendered boldly adventurous by the keenness of their hunger. There are many positions in the scale of being more ignoble than that of becoming an agent of God's Providence in the work of feeding a few of His feathered dependents.—Happily, as we are going to press, we are able to report an improvement in the temperature, which is now far more congenial than a week ago to bipeds, feathered and unfeathered, and more kindly to the aged, the sick, and the poor.

WHO IS TO BE THE LIBERAL LEADER?

The *Daily News* says Lords Granville and Hartington, the *Spectator* and the *Economist*, call back Mr. Gladstone. The question had need be settled forthwith. Divided councils would be fatal to the success of the Liberal party, as an election under such circumstances would all but certainly rivet the Tories in their possession of the Council Chamber. It is true that Mr. Gladstone renounced the leadership of his party after the election of 1874, and his followers acquiesced for a time in the desire he had expressed to be relieved from the cares and responsibilities of office; but an altered state of things has arisen. The energy and concentration of the Liberal party gravitate towards their former leader; it is he who has stirred up the country to dissatisfaction with the Tory rule. His name echoes back every question that can be raised in connection with the subject of a change of Administration. It is Mr. Gladstone who has successfully indicted the foreign policy of the Government;—it is he who has exposed the recklessness of their financial dispositions;—it is he who has vigilantly tracked all their proceedings and aroused the people to a sense of their peril in the continuance of the imperialism which has prevailed for the past five years.

We believe that the country will enthusiastically demand the re-instatement of Mr. Gladstone; but we as strongly hope that some decisive action on the part of the leaders of the party will shut out the possibility of an appeal to the country under the obvious disadvantage of uncertainty or division of feeling on this crucial point.

AFGHANISTAN.

"More fighting," "More fighting," is still the intelligence from the neighbourhood of Cabul; and "More hanging," "More hanging," is the news which, despite the transmission of only authorised news, filters from within the walls of that city. "November 10th, eleven hanged; November 11th, twenty-eight hanged; November 12th, ten hanged"—Sepoys of the Herat regiments, whom the military authorities of this Christian country string up before heaven as poor specimens of humanity; callous Mussulmans, who waited their fate at the foot of the scaffold with a fanaticism equal to all fortunes. Only let our reckless rulers move this fanaticism to a little higher point and it will be all over with the British *Raj* in India. We are glad to see that even the *Times* is waking up to a perception of the imperilled condition of the Indian empire.—Our last tidings tell us that General Roberts's communications are cut off, and he is now on the defensive.

Missionary News from all the World.



THE seventieth Annual Meeting of the American Board of Foreign Missions, held in October last at Syracuse, N.Y., the Rev. Dr. N. G. Clark read a paper showing what has been done in Japan in ten years. This paper gave the following results:—"Less than ten converts ten years ago; no church organised, no native agency, no schools for the training of such an agency, no missionary devoted to preaching; only the scantiest Christian literature, and that derived from China; placards everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener. To-day more than 2,500 professed believers in Christ; a recognised Evangelical community three times larger; a fine body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Christian literature, including more than 100,000 copies of portions of the New Testament, editions of the 'Life of Christ,' and other works reckoned by thousands, and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than 160 devoted men and women from Christian lands. These are facts to quicken the faith and to encourage the most vigorous exertion till the field be won. And yet our oldest missionary, with abundant opportunity for careful observation, remarks that the change in the moral aspect of the country is in nowise measured by the number of Christians who have been gathered into the churches; but the influence of Christian thought and sentiment is manifest in every direction." The first church in Japan, of eleven members, was organised in 1872 by a missionary of the Reformed (Dutch) Church. From that time to the present there has been rapid progress.

Great anxiety is felt for the safety of the members of the Church Missionary Society stationed at Uganda, in the Nyanza country. King Mtesa, who is not unknown to the readers of Stanley's volumes, appears to have been suffering from the mingled influences of his own cupidity—the dread of an advance into his territory from the Egyptian side, the evil promptings of his chiefs, and the presence of some French Jesuit priests. The arrival of some members of the Mission by the Egyptian route without the credentials of Dr. Kirk, our consul at Zanzibar, seems to have been made a pretext by the wily old savage for discrediting the letter of Lord Salisbury with which they were armed. The hostile attitude of Mtesa has broken up the Mission, but his enfeebled health makes him dependent on the professional skill of some of its number, who are permitted to remain at Uganda, though subject to the ignorant caprice of the benighted king. The crisis is one that calls for the sympathy and prayers of all true Christians.

The native church in the Punjab in connection with the Church Missionary Society now numbers more than a thousand members. A writer in the *Church Missionary Intelligencer* says: "In the Punjab there are no schisms, no heart-burnings, no jealousies, no disparagement of the blessed results wrought by the teaching of missionaries of other denominations. It may yet, for aught we know, prove that the time is not yet ripe for that close approximation which the native Christians of all classes are so earnestly coveting; but the mere fact that the negotiation has gone so far that both parties are engaged in mutual conference, to see whether union is practicable, is a distinct advance upon anything hitherto achieved in the Church at home. It is a signal trophy of the blessedness of mission-work."

The Rev. John Kilner, one of the secretaries of the Wesleyan Missionary Society, has been deputed to visit the Society's stations in South Africa for the purpose of making inquiries and collecting facts which will help the Committee in their future administration of those districts.

The Rev. John Walton, M.A., gives an interesting account of the opening of the Kama Memorial Chapel at Middledrift, in the Graham's Town District. "The Kafir chief, Kama, was brought to Christ by the teaching of Mr. Shaw, the founder of this Mission, and remained faithful to death. He left behind him funds for the erection of a memorial chapel. There was, however, room for Kafir liberality when the building was opened in September last. The chief, William Kama, was the first to speak. He finished a short speech, delivered with quiet dignity, by giving an ox. Then came another speaker with another ox. He was followed by Joseph Tele, the principal headman, a fine Kafir of some six feet and a half, looking more of a chief than Kama himself. He gave a stirring address, and offered £8. The headmen were seated around and within the communion, and followed each other with due eloquence and appropriate gifts. No doubt there was a certain precedence and order, as prescribed by Kafir etiquette, but the meeting was perfectly open. Now and then the speech was out of proportion to the contribution, but generally speaking the longer speech meant an ox or at least £5; and the shorter speech meant £1 or ten shillings. When the speakers around the chair were exhausted, others from the body of the congregation took up the story. There were no gaps. As each giver felt it incumbent upon him to offer a speech, so every speaker thought it necessary to come up to the communion with

his speech and his gift. We sat there from eleven o'clock until four, not only without weariness, but almost unconscious of the lapse of time. At four we adjourned for refreshment, and resumed the meeting at seven. I noticed that our native ministers regretted the adjournment of the meeting, and certainly the people seemed to be in the mood to give willingly. In the evening, however, it was soon manifest that we had lost no advantage. From seven o'clock until ten it was speaking and giving. Amusing incidents were not wanting, but a deep religious feeling prevailed over all. One man came forward, stood on one leg, and gave nine pounds for himself and family, naming each person and telling off each pound on the tips of his fingers. A poor woman gave a she-goat and her kids. A man offered one pound ten shillings and two bags of potatoes. A heathen came up, made a short speech, and finished by saying that he possessed but one ox; and, then, jerking forth his arm and snapping his fingers, he added, 'I will give that!' The effect was as if the ox had been shot from a catapult. The conclusion of many of the speeches was an emphatic snap of the fingers. The women came forward in almost endless succession, modestly offering their humble gifts." The total cost of the chapel is £3,075, two-thirds of which has been provided by the Kafirs. Mr. Sargeant, the missionary at this station, has more than a thousand persons in church membership.

Dr. Southon, of the London Missionary Society's Central African Mission, reports a visit to Mirambo, King of Urambo: "He has carpenters, smiths, and masons from Zanzibar, who are superintending the building of a large house in the Arab style; and, if the windows were larger, it would be a desirable residence for a European. I expressed my admiration and surprise at seeing so substantial a building. He says it will be finished in two months' time, and if I come back here after the Naasika—May next—he will build me a house of similar construction, or in any shape or form I please. He also promised to build hospital premises, furnish them, and feed the patients. He spent many hours in my tent, and we had several serious conversations on religious topics. I read some Scripture lessons in Kiswahili, which were not only listened to with the deepest interest, but many intelligent and thoughtful questions were asked relative to the subject under discussion. As I watched numerous faces light up with surprise, wonder, and admiration when the light of the Gospel was being held up to their view, I thought, 'Surely, surely, the Spirit of God is here working, and the good seed is falling into fertile soil.' There was no apathy, no distrust, no doubt; it was all '*verra sana*'—'very good'—and they drank it in as a thirsty ox drinks water. May the Infinite One dwell with this little effort and bring about great results! I feel sure that it is the result of the many prayers offered on our behalf, and that the petitions which besiege the throne of grace daily are being answered in the prosperity which we enjoy and the success we meet with." The subject of a temporary mission-house having been referred to, the king's words were, "Brother, the country is before you, choose where you will, it is all yours." "My first impressions of Mirambo were decidedly of an unpleasant nature. He appeared simply a bandit chief; and, as he stood surrounded by his fierce-looking men, clad for the most part in stolen goods, and all excited as if with wine, I did not have so great a respect for him as I had hoped I should. His face showed a careless *abandon*, and his frequent jokes to his excited followers

told, I thought, of either a suppressed anxiety or exultation—I could not determine which. His curiosity, I think, is not simple wonderment, but an intelligent desire to know and understand things. He handles a new thing as thoughtfully as a skilled mechanic would a piece of beautiful mechanism the working of which he does not yet understand. There is a large mixture of ‘don’t care’ about him, and a reckless look which tells of a life of continuous daring and ever-changing fortune.”

Dr. Southon’s journal also contains the account of another royal interview, that with the Sultan of all Ugogo :—

“Unanguira, Aug. 8th.—Early this morning a messenger came to ask if it would be convenient for me to receive the Sultan before noon. A reply in the affirmative was sent, and soon the noise of many gunshots announced his departure from the tembe. Very soon a few men shooting off old flint-lock guns as fast as they could reload entered our camp. This was a signal for a general discharge of all the guns ready for use, the noise being almost deafening, and the smoke hanging around for some time. The ‘Sultan,’ Mekengi by name, and his headman then entered my tent, followed by one of the wives of the former, and a miscellaneous crowd of other Wagogo. The Sultan was dressed in a gold cloth, over which he wore a long black cloth (Arab) coat, and from his shoulders there hung a blue silk shawl or mantle. He had also a train of lion’s or leopard’s claws, which surmounted his crimson turban. He is an old man, and very feebly alive to anything, except the dignity of his position, he being, as he assured me, ‘the Sultan of all Ugogo.’ After expressing the pleasure I felt in seeing so very distinguished a Mgogo, &c., I stated the objects of our coming, and explained my position with regard to Mirambo. The headman, who was dressed like a Wangwana, and is a very energetic-looking individual, about forty, I should think, replied at some length. ‘The country,’ he said, ‘was at the service of the white chief; all the Wagogo would be glad to serve him. The people, as well as the chiefs, were glad to see him, and everybody desired to make friends with him.’ After considerable conversation, I asked if the chief would like a white man settled here. He replied that he would do all in his power to make him comfortable. With regard to hongo, that could be settled later on. No good to try to do business and pleasure at the same time. I presented the old Sultan with a dressing-gown, the headman with a powder-flask, the wife with a looking-glass, and each of the two sons with a pocket-knife. Soon after this, they took their departure, and the same ceremony of noise was repeated, only in a more modified form, many of the men not being ready.”

From the China Inland Mission we learn that our friend, Mr. Hudson Taylor, is yet far from well, but much better than he was. Mrs. Moore, whose life was at one time almost despaired of, has been mercifully spared, and is improving. Mr. Moore still continues very weak. Other members of the Mission who have been very unwell are better.

Mr. Cameron and Mr. Pigott have started on a long journey in the north of China, which will be of some months’ duration.

Letters from Bhamo, of October 3rd, tell us that our brethren, Messrs. Stevenson and Soltau, had been officially notified of the intended departure of the British Resident from Mandalay; opportunity was offered them to return by the

steamer which brought the news, but they decided not to leave their post. Both were well. We ask for them, and the American missionaries in Bhamo, the prayers of our friends, as also for Messrs. Cameron and Pigott in their journey.

Mr. and Mrs. King will (D.V.) proceed to the province of Kan-suh; Mr. and Mrs. Nicoll to the province of Si-ch'uen, to Chung-k'ing, where for some time the great willingness of the women to come to hear about the Gospel has rendered the presence of a married missionary very desirable.

Mr. and Mrs. Clarke will proceed to Kwei-yang, the capital of the province of Kwei-chau, where Mr. Brounston and Mr. Landale have for some time been the only missionary residents.

In each of these provinces, Kan-suh, Si-ch'uen, and Kwei-chau, the wives of our brethren will, so far as we know, be the first English women who have entered them. May God greatly bless them among their Chinese sisters!

Mr. Sowerby, of Regent's Park College, and Mr. W. L. Pruen, L.R.C.P. (Edinburgh), embarked for Shanghai, at Marseilles, on November 30th. The funds for outfit and passage were furnished by these brethren themselves.

Reviews.*

HOMILIES ON CHRISTIAN WORK. By Charles Stanford, D.D. London: Hodder & Stoughton. Price three shillings and sixpence.

EVERYTHING from Dr. Stanford's pen possesses a fascination for those who are acquainted with his charming style. Wit and wisdom gleam out of every line he writes. The force he uses is not simply verbal, nor the beauty in which he clothes his thoughts mere prettiness. Undertones of poetry ring out in echo to all his periods. The prettiest conceits he employs are rooted in a robust common-sense, and a sweet savour pervades his every utterance. Whether we read or listen to him we always feel "under the enchanter's wand." It has been a pleasure to listen to most of the addresses in this charming volume, and to read them all. Nor is the spell likely soon to be broken. Our

friend's last book is always his best, so there is comfort for us in the fact that he is occupied on a memoir of Doddridge. Till that comes we advise all our readers to possess these practical, reasonable, and, in all respects, precious homilies.

THE MIGRATION FROM SHINAR; or, the Earliest Links between the Old and New Continents. By Captain George Palmer, R.N., F.R.G.S., &c. London: Hodder & Stoughton. 1879.

CAPTAIN PALMER has collected a large number of interesting facts, which prove to our minds indisputably the unity of the human race, and the Asiatic origin of the Mexican, the Peruvian, and other American tribes. His speculations as to the peopling of the New World are marked by great shrewdness, and apparently

* The Editor regrets that several pages of Reviews are obliged to stand over until next month.

supported by many acknowledged facts. The writer is a devout believer in the scientific authority of Scripture, and implicitly accepts its geological, philological, and ethnological teachings. His position is in the main a sound one, but we cannot always assent to his very rigid literalism. We should have been glad if he had, in rebuking the dogmatism and prejudice of scientific men, shown more sympathy with the spirit of true science, and carried on his discussion in a more generous tone. Confidence in the power of truth should not lead us to deal harshly with opponents who, though mistaken, are probably as sincere as ourselves.

THE WORLD OF MORAL AND RELIGIOUS ANECDOTE. By Edwin Paxton Hood. Fifth Thousand. London: Hodder & Stoughton. Price six shillings.

We gladly notice this new and cheap edition of one of the most charming books in our language. Mr. Hood's extensive reading has brought him into acquaintance with rare and recondite treasures, so that the reader will not, as is usual with books of *ana*, find any stories that have been told till threadbare, nor is there a dull page in the entire seven hundred and twenty which compose the book.

SUNDAY READINGS FOR A YEAR; OR, Two Hundred and Eighty Scripture Titles and Symbols of Christ. By James Large. New Edition, revised and extended. London: Hodder & Stoughton.

A MORE useful book for Sunday-school teachers, conductors of cottage meetings, and similar services we have rarely seen. Mr. Large has studied the Scriptures to excellent purpose and

brought to light points which even careful readers are apt to overlook. He has shown how all objects in nature and art, all events in history, all the relations and occupations of men shadow forth some aspect of the person and work of our Lord. The illustrations and anecdotes in which the work abounds are simple, apposite, and telling. Those who once read it will make it a constant companion.

GLEANINGS FROM THE LIFE AND TEACHINGS OF CHRIST. With Appendix on the Fatherhood of God. By Henry H. Bourn. London: Elliot Stock.

THE circumstances under which this book was written would alone gain for it a sympathetic and respectful attention from the friends of Evangelical truth. Our brother has been compelled by affliction to discontinue his much-loved work of preaching Christ, and has striven to serve Him in another way. He has doubtless given to us the substance of many of his sermons on incidents in the gospel narrative, and aspects of truth therein expressed, but the work is none the less welcome on that account. We see in every chapter the result of wide reading and careful thinking, while its pages are also enriched with choice poetical extracts. Simple, earnest Christians will delight in such contemplations of Christ as are here found, and will read the book to edification. The appendix combats prevalent errors with respect to the Fatherhood of God in a logical and conclusive form.

THE PERSON OF CHRIST: The Perfection of His Humanity viewed as a Proof of His Divinity. By Philip Schaff, D.D. London: James Nisbet & Co., 21, Berners Street.

No question is of more vital moment

than that which relates to "the Person of Christ." Christ Himself is Christianity, and if we cannot logically and consistently maintain our faith in Him, we are bound to surrender our hold of the moral and spiritual principles which we have received on His authority. Christianity without Christ is impossible. The argument which Dr. Schaff has here elaborated was frequently employed by Frederick A. Robertson, and is well adapted to the peculiarities of our age. In these pages it is presented in its most complete form. Dr. Schaff is an able and practised reasoner. Starting from ground common to himself and the impugners of Our Lord's Deity, he advances gradually by steps which in consistency they also are bound to take to conclusions which should subvert their unbelief and constrain them to cry "My Lord and my God." False theories are subjected to trenchant criticism, and in the appendix we have a series of valuable testimonies from men who had avowedly no Christian, but rather an anti-Christian, bias. The appearance

of the work is on every ground opportune.

HANDBOOKS FOR BIBLE CLASSES.—
The Life of Jesus Christ. By Rev. James Stalker, M.A. Edinburgh: T. & T. Clark, 38, George-street.

ALTHOUGH Mr. Stalker's manual does not give a detailed account of the life of Christ, it presents an admirable summary of it. To compress so much solid matter into such small space cannot have been an easy task. Brevity is often purchased at the expense of clearness, but in these pages there is no trace either of vagueness or obscurity. The work is largely an introduction to the life of Christ, and will enable intelligent readers to understand much more easily and fully the purpose of His mission and the methods He employed to fulfil it. The political and religious conditions of His ministry are lucidly explained, and we have throughout the results of the latest research. The hints and questions at the end are admirably suggestive, and the references to larger works are specially useful.

News of the Churches.

INVITATIONS ACCEPTED.

Alsopp, Rev. S. (March), Burton-on-Trent.
 Dunnott, Rev. G. (Newcastle, Staffordshire), Coseley.
 Reeves, Rev. T. (Lydbrook), Bassaleg, Mon.
 Roberts, Rev. R. H. (Blaina), Middlesborough.
 Thomas, Rev. W. M. (Wednesbury), Nantyglo, Mon.

DEATHS.

Bradfield, Rev. R. E., Rushden, Northamptonshire, November 16, aged 61.
 Fuller, Rev. W. H., Minehead, Somersetshire, December 2, aged 76.
 Gooch, Rev. S. B. (late of Fakenham), at Norwich, November 24, aged 83.
 Hume, Rev. Jas. (formerly of Jamaica), at Bournemouth, November 27, aged 64.
 Morgan, Rev. J. W., at Bridlington, November 16, aged 77.

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THE
BAPTIST MAGAZINE.

FEBRUARY, 1880.

Glimpses of Old English Life.

THE CANTERBURY PILGRIMS.



O the student of literature the close of the fourteenth century is the age of Chaucer, to the student of church history the age of Wycliffe. Here, as everywhere, the two studies are very closely connected. The Morning Star, which foretold the coming of the Reformation, was high in the firmament at the dawn of English literature. Then came a century of darkness, mental and spiritual. After that Spenser, Marlowe, Shakespeare, and the giants of whom they were the leaders appeared, and, whilst they wrote, men's minds passed through the struggle which laid the foundation of liberty, and made religious responsibility a personal matter. A little later a dark cloud settled over our Church and our literature; each boasted wit and learning, but the former was lifeless, the latter distinguished by unbridled licentiousness. Again our literature grew cold and formal, whilst the Church struggled to preserve an existence which was apparently yielding to the encroachments of formalism. Our national literature is essentially religious. As a nation we have lacked the vivacity, the delight in mere beauty and harmony, which sometimes tempt men to place their temporal welfare unhesitatingly in the hands of their rulers, their spiritual destinies in the keeping of the priest.

There is an increasing tendency to study the history of the people rather than of their kings; to centre interest on the city rather than the Court. Such writers as Buckle and Lecky have shown that the progress of a nation depends on forces which the ablest ruler cannot

withstand. A Caxton introduces an invention, or a Bacon a system, destined to produce revolutions such as no statesman can control. As men realise how small is the power wielded by the conquerors or the diplomatists, as they see how, whilst such men are engaged in their ambitious projects, influences are at work which silently produce a revolution in every home, their interest in the less pretentious aspect of history grows. What our ancestors were, and the influences which formed their character, are more attractive studies than the gossip of Whitehall or tales of carnage. The story of our fathers lies before us; we may see them in their homes, their children clustered around them, in the markets carrying on their daily business, or in the churches worshipping God. As we read, our faith in that divinity which shapes our ends becomes firmer; beneath the apparent confusion, despite seeming retrogression, there is steady onward movement. Man is free, but his efforts to stem the advance of that unwavering purpose are vain as would be any attempt to drive back ocean itself.

The lover of Chaucer turns over his pages delighted with his simple truth to nature, glorying in those long digressions which no modern bard would venture. He smiles as he sees the father of English poetry turn from his path to admire the daisy, or pause in his song to catch the blackbird's note. He smiles, or sighs it may be, as the Canterbury Pilgrims pass before him. Time has not destroyed the gay colours which adorn them, or taken the joyous ring from their laughter. There is a delightful sense of repose in the life of the period as Chaucer paints it. The reader fancies himself in an enchanted land as the pilgrim band prance slowly past; the echo of their merry voices dies slowly on his ear; the birds sing more sweetly, even the hum of insects is more melodious than to-day. He feels himself far removed from the struggle, the haste, and the doubt of the nineteenth century. Perhaps he fancies that in those early days his dream of life might have been realised. And yet, glancing beneath the surface, he finds that, despite feast and jollity, the life is not one he would share.

Let us approach the pilgrims as they sally from the Tabard in Southwark, to wend their way to Becket's shrine. There is something fascinating in the curious juxtaposition of men and women so dissimilar in character, so far removed in social *status*. Knight and miller, monk and cook, prioress and wife of Bath, ride together, and

no uneasy sense of inferiority imposes a check on the mirth of any. The number of men and women devoted to the service of the Church strikes the observer at once. Nun, monk, friar, parson, priest, somp-nour, and pardoner, all find place in the motley group. The presence of these men and women is significant; the two main interests represented in the stories are religion and love.

We will first examine the condition of the clergy whom Chaucer paints for us, for in his day they exercised an influence hardly conceivable by us. True, their power was waning; for the education of a few laymen had destroyed the monopoly of learning which the monks had so long possessed. The spirit of criticism, if not of scepticism, was rising; the many centuries of darkness during which the priest was supreme were drawing to a close. It must be remembered, in estimating Chaucer's satires on the clergy, that the poet was a man of strong religious feeling. He accepted the cardinal doctrines of Christianity without a doubt; he employed his genius to give new life to monkish legends of supernatural marvel; and consecrated it to the enforcement of Christian precept in his "Parson's Tale." It must be remembered, too, that his contemporaries, Gower and Langland, support his testimony in every particular, though both wrote with distinctly religious purpose, and the former, at least, was a zealous Romanist, fiercely opposed to the teaching of Wycliffe. Boccaccio had spoken of the Italian, Jean de Meung of the French, priests as Chaucer does of the English. In short, Chaucer was no mere satirist, but a great poet with a profound knowledge of, and sympathy with, human nature. Women and priests were the victims of his wit; but he cherished a high ideal of the purity of womanhood, and did reverence to the true servant of Christ. His satire was keen, because his perception of the moral beauty attainable was profound, and his sense of the prevailing corruption intense.

In the Prologue Chaucer portrays a number of ecclesiastics. There is the monk, a "manly man," a bold rider with well-filled stables and kennels. He laughs at the rules of his order, and leaves to St. Augustine the work he prescribed. He flies past us gaily dressed, a curious love-knot in his scarf, his bridle jingling in the wind, and the poet cries:—

"Now certainly he was a fair prelate;
He was not pale as a forepined ghost;
A fat swan loved he best of any roast."

Next comes the friar, "a wanton and a merry":—

" Full sweetly heard he confession,
And pleasant was his absolution.
He was an easy man to give penance,
There as he wist to have a good pittance."

He held, as did others of his order, that a man's heart may be too hard for tears, but that all is well if he buys pardon. He was a capital beggar, a great favourite with the "good wives," for whom he carried many little presents, and on terms of intimacy with every hostler and tapster in his neighbourhood. The sompnour (the official who cited delinquents to appear in the ecclesiastical courts) is described as a very sorry rascal. When in his cups he stammered his whole store of Latin—the three words, *quæstio quid juris*. He was even readier than the friar to give absolution for gold, and would promote the sin by which he profited. Akin to him is the pardoner (a seller of indulgences), a man bent on making money by the sale or exhibition of his worthless relics.

On the other hand, Chaucer gives us a charming picture of the good parson:—

" A good man there was of religion,
That was a poorè parson of a town ;
But rich he was of holy thought and work ;
He was also a learned man, a clerk ;
That Christe's Gospel truly wouldè preach.
His parishoners devoutly wouldè teach ;
Benign he was and wonder diligent,
And in adversity full patient."

We refrain from further quotation; the description is familiar to every reader of Chaucer, and is conceived in the spirit of Goldsmith's "Village Preacher." It is valuable, not only intrinsically, but as showing the poet's perfect readiness to do justice to whatever good he found in the churchmen of his day.

The Prologue contains a very small part of the indictment Chaucer brings against the clergy. They and their disciples are the heroes of several of his most questionable stories—stories now indescribable. Moreover, the bitterest enmity prevailed amongst the various classes of the clergy. All were maligning each other, waging war, not, as now, concerning orthodoxy, but accusing each other of every crime man can commit. Chaucer makes humorous employment of these feuds in his "Canterbury Tales." The friar and sompnour eye each

other as they ride with no friendly feeling. When the friar is called upon to tell his tale, he gives free expression to his hatred. He details the doings of a rascally sompnour, who, as he went his round, met the devil disguised in human form. The two went on their way together, till the sompnour endeavoured to rob a poor woman by cowardly threats, and she consigned him to the devil. Thereupon the friar's story concludes thus :—

“And with that word the foul fiend him hent.
Body and soul he with the devil went,
Where as the sompnours have their heritage.”

The friar then expresses a hope that the particular sompnour who bears them company may become a better man, and, after a few religious observations, exclaims :—

“And pray, that this our sompnour him repent
Of his misdeeds, ere that the fiend him hent.”

We are not surprised when the sompnour, standing high in his stirrups, and trembling like an aspen leaf for rage, retorts :—

“This friar boasteth that he knoweth hell,
And, God it wot, that is but little wonder,
Friars and fiends be but little asunder.”

After describing the position of friars in the lower world in a fashion too vigorous for quotation, he cries :—

“God save you all, save this cursed friar.”

The quarrels of the clergy, of course, revealed abuses which might have remained comparatively unknown. Chaucer tells us that the pardoner, who visited a town with his worthless relics, often made more in a single day than the parson received in a month. The parson, not unnaturally, denounced his too successful rival, whilst the friars, not content with expressing their hatred of both, quarrelled amongst themselves.

That the picture Chaucer draws is substantially correct contemporary literature abundantly proves. Gower tells us that youths were drawn into the priestly office by a desire to escape the arm of the law, and that they might be comfortably clad and abundantly fed without labour. In his “*Confessio Amantis*” he says that these shepherds cling to the sheep whilst there is wool to be plucked from their backs, but forsake them as soon as the wolf appears. Langland gives a vivid description of a friar who had wasted his youth and then lived on charity. He did not know his Paternoster, but could

recite merry ballads of Robin Hood. He had little time or inclination to study the Evangelists, as he spent his days in the ale-house, hearing idle tales, and talking evil of his neighbours. He could not construe a line of "Beatus vir," or "Beati in omnes"; but he could serve the sportsman in place of gamekeeper. Yet despite his ignorance he had been parson and priest for thirty years. To the same effect is the testimony of the author of "Pere's the Ploughman's Crede." More damaging still is the fact that the Provincial of the Carmelites declared that the Lollards affected piety, declaimed against vice, and taught Holy Scripture that so they might the more artfully deceive the people. In short, his complaint was that they attempted to seduce the simple by their credit for chaste living. No accusation from an adversary could be so foul a reproach on the ecclesiastics of the age.

The circumstances which enabled the clergy to sink so low without losing all hold on the people are easily indicated. In the first place the Bible was practically unknown, manuscript copies were valuable properties, and being in Latin were inaccessible even to many of the wealthy. Then, too, through its connection with the State, the Church was all-powerful. There was no Nonconformity till the Lollards appeared, and if a man left the one Church he separated himself from all religious fellowship, even if he escaped excommunication. Moreover, the Church of Rome, whatever its theory, very naturally lends itself to an utterly inadequate estimate of evil. If an ignorant people once admit the priest's power to forgive sin, they soon grant him the licence he sells them. The attack made by the Lollards might have purified the Church to some extent had not its rulers, wedded to their vices, chosen to summon temporal aid rather than to amend their lives and elevate their teaching.

Very little reflection convinces us that the morality of the people must have been very low when that of their teachers had fallen to such a point. Men were not likely to shrink from drunkenness or immorality when their priests practised both. The influence and example of the clergy were powerful in every sphere. They accepted offices under the king, were the stewards of the rich, the officials of the court, the teachers of the young, the guardians of the poor. The very setting of these "Canterbury Tales" is ecclesiastical. The object of the pilgrims was to visit the shrine of the great English saint of their era. It seems strange to us that women like the wife of Bath,

men like the drunken cook or obscene miller, should be bent on such an errand. Not less strange does it appear that a band of pilgrims should relieve the tedium of their way by telling stories, some of which are more merry than wise. Thorpe, an heretical priest of the period, gives a description of the pilgrimages, of which the following is a modernised extract:—Diverse men and women will, according to their inclination, select a pilgrimage, and will secure the presence of those who can sing wanton songs or play the bagpipe. So it happens that every town they come to is disturbed by the noise of their singing, the sound of their piping, and the ringing of their Canterbury bells. If these men spend a month on their pilgrimage, many of them will be great tale-tellers and liars for half a year.

Only by a determined effort of the imagination can we realise the conditions under which our ancestors lived. Everything was viewed from the theological standpoint. Politics as a subject of public interest were unknown. For the mass of the people literature was non-existent, and art was little cultivated. As we glance at the Canterbury pilgrims, we are struck by their physical vigour. Their life was a somewhat coarse, but thoroughly healthy, existence. Chaucer has set forth every art of which woman was mistress, but he gives us no picture of one who obtruded her nervous system, or played the part of a hypochondriac. The prioress, with her mincing oaths, her anglicised French, and dainty manners, was his conception of a fashionable dame. She wept if she saw a mouse caught in a trap; and her grief was still more poignant if a monster struck one of her pet dogs. But even she was “of great disport, full pleasant, and amiable of port.” For the most part, the heroines with whom Chaucer presents us are the personifications of ruddy health. The amusements of the people appear to have been hunting and other manly sports, hard drinking, and flirtation by no means Platonic. The many services and pilgrimages promoted by the Church were doubtless intended to occupy the leisure of men and women devoid of resource.

Having studied Chaucer’s picture of ecclesiastical life, only the social and domestic relationships remain. There is always a certain difficulty in estimating the actual condition of a people from the pages of a great writer. A man of genius seldom exerts his utmost skill in portraying a thoroughly commonplace character. He is tempted to idealise or to satirise individuals and relationships. Cordelia is interesting, Regan not less so; Desdemona and Lady

Macbeth possess our imagination alike ; but the ordinary English matron of Shakespeare's period, the Mistress Page or Mistress Ford, seldom appears and is soon forgotten. It is so with Chaucer—the two women who stand out most clearly in his pages are Griselda, the ideal of womanly patience, and the Wife of Bath, the personification of all that is least attractive. But, though the one may be an ideal, the other a caricature, we have a tolerably satisfactory index of the feeling of the age when we discover the types of character most admired and most dreaded. The portraiture of Griselda explains the low estimate of married life which marks the "Canterbury Tales." Chaucer undoubtedly cherished a high ideal of womanhood, but he had little expectation of seeing it realised. Some critics have insisted much on his "Legend of Good Women ;" but the legend was written in obedience to commands from Court. Moreover, as Cleopatra is the first of these good women, the adjective is obviously used in a peculiar sense—in fact, it simply means faithful in love.

The men and women of the fourteenth century were not adapted to intimate and permanent relationships. The almost inevitable tendency of the low average of intelligence was, that a woman should become a nonentity or a nuisance when her beauty faded. There was an almost complete absence of those internal and external resources which make domestic life agreeable. The observant reader is struck by the frequent mentions of the tavern in Chaucer's narrative. As we have seen, the friar knew the tapsters in every town ; Langland's typical friar was a loiterer in the ale-house, and it is to the tavern Langland turns to find the Carmelites. Chaucer's parish clerk, Absolon, was the life of the convivial party in every ale-house he visited. Many of the inferior clergy appear to have been perennially imbibing ale in taverns. To a large proportion of Englishmen these places were as attractive as they are now to the lowest class. In them might be heard what little news circulated ; in them what interchange of thought there was took place. Men knowing little of the world beyond their own parish, knowing nothing of the past save as it was recorded in ballad or legend, with neither political, literary, nor artistic resources, were sure to seek the stimulus which society and drink supply. Education was the result of experience, of contact with others rather than of study. So men and women, when they met, had two subjects of conversation—themselves and their neighbours, flirtation and gossip. Thus, almost necessarily, men and

women, when closely related, were thrown into an attitude of pronounced antagonism. To enjoy the pleasures of the period a man left his home, turning to the fields or the tavern. And she was the best wife who resented the neglect she experienced neither by exciting her husband's jealousy nor denouncing his apparent indifference.

The religious conceptions of the age told injuriously on the esteem in which marriage was held. Piety and celibacy were connected in the minds of men. Then, although many of those who devoted themselves to the service of the Church were ambitious or indolent, it necessarily attracted many of those who would have adorned domestic life. Worst of all, the existence of a large body of sensual and indolent priests was a constant menace to society. The question is one we cannot discuss here, but the literature and the proverbs of the age prove conclusively that the priests basely misused the position their office gave them in the households of the people. The effect of chivalry was, to some extent, in the same direction. It was an elaborate attempt to give dignity to a love unsupported by friendship. The student of Chaucer's minor works is familiar with the preposterous laws of the Courts of Love as given by him in a somewhat modified form. The authorities of these courts (established to popularise Platonic mysticism) declared that love and marriage were essentially opposed. Although these laws exercised little direct influence in England, they illustrate the tendency of chivalry. The knight was to do reverence to womanhood, and to pay homage to some lady; but he might marry another woman to whom he owed no such respect. If he married the lady to whom his poetic rhapsodies had been addressed, those rhapsodies necessarily ceased; but if he married another, he might continue his poetic homage to its former object.

The state of society was one in which the purer and nobler feelings of human nature could develop only under exceptionally favourable circumstances. Superstition prevented the free exercise of man's mental powers even where literature was attainable, and the absence of books turned men's thoughts into other directions. The learned looked with contempt on the ignorant; the scholar was ever ready to deceive the layman, and the ignorant to display their superior cunning in practical matters. Amongst the scholarly, authority was supreme. The Doctor of Chaucer's Prologue practised astrology, and his medical library consisted of works valuable on antiquarian rather than scientific

grounds. Even Chaucer far oftener refers to the Fathers and the later Latin than to the classical writers.

In such a state of society the teaching of Wycliffe could hardly fail to produce a great effect. A religious reformation is never due to logic. When a Church becomes corrupt, when, in practice, at least, it separates doctrine and duty, it falls on the appearance of a man of heroic mould, unless it has robbed the people of all nobility. The impression the Lollards made on England is very remarkable, especially when we remember that to disseminate any doctrine was then a matter of great difficulty. But men were weary of a creed which left the noblest aspirations of their nature unsatisfied, and of teachers whose great anxiety was to accumulate wealth. Doubtless, the triumph of the Lollards would have been complete had not the country been involved in civil strife during the fifteenth century.

Scenes from Church History.

XII.

PETER WALDO AND THE WALDENSIANS.



AMONG the Reformers before the Reformation, an honourable place may fairly be claimed by the Waldensians, who dwelt mainly in the valleys of Piedmont and Savoy, and whose name first came into prominence in the twelfth century. Various theories have been propounded as to their origin. Their own historians assert that their existence as a community can be traced back to the age of the apostles, that they remained throughout independent of the Church of Rome, and that their bishops can show a direct, unbroken succession from the inspired witnesses of Christ. This theory, however, cannot be maintained. Beautiful as it is in itself, and much as we should like to believe it, we are constrained to pronounce it untenable. There is no evidence in its favour. No critical historian of any school whatsoever will for a moment uphold it; and, though we cannot assign any definite date to the rise of the Waldensian spirit, we cannot

allow that it descended as a stream of pure Protestant principle in unbroken continuity, and with no false admixture, from the earliest age of the Church.

The Waldensians also assert that they derive their name from the locality in which they have principally dwelt, from *Val*, or *Vallis*—a valley. But this also is improbable. We believe that the name signifies, not the dwellers in a valley, but followers of Waldo; and that it was given to them because of their connection with the man who, though he was not their founder, was certainly their leader and their most distinguished representative. Peter Waldo, of whose history we know far less than we should like, was unquestionably the man who gave to this interesting community its distinctive title.

Of the exact date of Waldo's birth we are ignorant. He is known to have been a rich and influential citizen of Lyons—a wealthy and prosperous merchant. It is further probable that, from his youth upwards, he had been an upright and devout member of the Church—a man of fine spiritual sympathies and marked consistency. According to the current standard of ecclesiastical life, Waldo must always have been accounted blameless and honourable; but he was no self-satisfied formalist who could contentedly acquiesce in the easiest possible. His knowledge was far from perfect, but it at least kept before him an idea which he had not reached, and towards which he strove to approximate. One day—probably in the year 1160—a number of the wealthier citizens of Lyons had assembled for social enjoyment, and were spending their time in instructive conversation. Suddenly one of them fell to the earth dead, and the entire company was overspread with gloom. On Waldo, the event made a deep impression. It brought home to him, with overwhelming power, the sense of his own frailty and of the uncertainty of all things human. He was so strongly moved at the time that he spoke to the rest of the company of the need of entire consecration to God. He further resolved to abandon all other concerns, all secular pursuits, and devote himself henceforth to the service of religion. He made it his aim to know the will of God more perfectly, to bring his own life into conformity with it, and to influence others to do the same.

He had hitherto been a good Catholic; but he saw that the Church was a blind leader of the blind; that the priesthood was, as a rule, ignorant, indolent, and corrupt; and that men who followed its guidance were lulled into a false security. He therefore resolved to

go for himself direct to the fountain-head of truth—the pure and unadulterated Word of God. He discerned the force of the principle, which was afterwards thrown into the scientific formula, “The Bible, and the Bible only, the religion of Protestants.” To aid his design, he employed two learned and trustworthy priests to translate for him into the Provençal tongue the gospels and other books of the Bible. He also had prepared a collection of sayings from the Church Fathers on matters of doctrine and life. These translations he so diligently studied that, in a short time, he knew the whole of them by heart, and could repeat them with ease.

He had now but one aim—to tread, so far as he knew it, the path of Christian perfection. His insight was not yet profound; nor had he shaken himself free from the influence of the errors amid which he had been reared. He still occupied a legal, rather than a distinctly Evangelical, position; and sought to be justified by works, rather than by faith. Of the great Christian doctrines of regeneration and atonement he had but a scanty knowledge. The sentence from the gospels which most powerfully affected him was that which, some time earlier, had wrought so marvellous a transformation in the life of Francis d’Assisi: “If thou wilt be perfect, go and sell that thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, follow Me.” Waldo pondered these words, and saw in them a rule of life for himself. He at once distributed his property among the poor. He began to preach in the streets and market-place, and founded a Society of Apostolics, whose members should aid him in the spread of the truth. He gathered in his house men and women who sympathised with his movement, instructed them more thoroughly, and then sent them into the surrounding districts to make known what they themselves had learned. They went forth two and two, meanly clad, wearing no shoes, but sandals only, from which fact they were commonly called *Sabotiers*, or sandal-men, and the Poor Men of Lyons, as well as Waldensians, or followers of Waldo.

The ecclesiastical authorities, as might have been anticipated, looked coldly and unsympathetically on the movements of Waldo. The Lyonese merchant was destitute of all the accepted qualifications of a missionary. He had received no consecration from episcopal hands; he had neither sought nor obtained episcopal sanction. He had ventured to act, if not in direct opposition to the Church, yet in

practical independence of it. He had exposed the defects and errors of its teaching, denied its absolute authority, and appealed to the Scriptures rather than to the Church as the highest source of truth. John, the Archbishop of Lyons, at first forbade him to preach; but the prohibition was set at naught. Waldo felt constrained to obey God rather than man. Then he was threatened with excommunication and other dreadful punishments. But all was of no avail. A work which the simple-minded merchant regarded as committed to him by God he would not and could not abandon.

Yet he did not wish to separate himself from the Church, or to appear simply as its antagonist. He would willingly have retained his position in it as a loyal and intelligent member. He and his friends appealed to Pope Alexander III. against the action of the Archbishop. They forwarded for his acceptance a copy of their Provençal version of the Scriptures, and expressed their hope that he would approve of their undertaking. The matter was discussed before the Lateran Council, held at Rome in the year 1170. Among those who were present at the Council and took an active part in its proceedings was Walter Mapes, an English Franciscan, who has left an interesting account of it in his work, "*De Nugis Curialum*," the MS. of which is still in the Bodleian Library at Oxford, and was partially published by Archbishop Ussher in 1687. Speaking of the Waldensians, Mapes says, "They have no settled place of abode. They go about barefoot, two by two, in woollen garments, possessing nothing, but, like the apostles, having all things in common, and following Him who had not where to lay His head." He also tells us that their appeal was submitted to a Commission, on which he himself was placed. He regarded them as ignorant, undisciplined people, who were not worth the trouble they had caused, and with whom the Council should have had nothing to do! The Franciscan's test of knowledge, however, was simply verbal and scholastic, and did not embrace matters of immeasurably greater moment than the logomachies in which he and his brethren were so deeply interested. Even in his affected contempt for these ignorant sectaries, he betrays his sense of their real power; for, in vindicating the action of the Commission in regard to them, he says, "They began in the humblest manner, because they had not as yet gained any firm footing, but, had we suffered them to gain admittance, we should have been driven out ourselves." They were therefore condemned, and forbidden to preach

or expound the Scriptures, with, of course, the same result as before. They proved, by their conduct, that they loved God more than the Church.

For some years no Conciliar action was taken against them, but in 1183, at a Council held at Verona under the auspices of Lucius III., the followers of Waldo were excommunicated, together with other heretics, as those "who, by a false name, call themselves humble or poor persons from Lyons."

Waldo, with many of his brethren, now fled from France to the district with which their name is inseparably associated—Piedmont and Dauphine. They found there—such, at least, is our reading of history—a people of kindred spirit with their own, simple, unsophisticated, uncorrupted. They were poor and illiterate, secluded from the influences of the dominant civilisation, and destitute of the luxuries and refinement of which that civilisation is commonly the sign. The dwellers in these valleys were among those who, in the eighth century, had resisted the Papal decree enforcing uniformity of worship, and if, as is probable, they formed a part of the diocese of Cladius of Turin in the ninth century, they would join in his magnanimous protest against the increasing homage paid on every hand to the mere ritual of the Church, and the endeavour to invest it with adventitious and delusive splendours. Their primitive simplicity was maintained intact, and when Peter Waldo, towards the end of the twelfth century, came to these lovely glens, he found a spectacle which must have filled him with delight—men, who by other paths had been led to the same grand and inspiring conclusions which he himself had reached, who were able to sympathise with his lofty spiritual ideal, who shared his enthusiasm, and rejoiced in the fresh vigorous life to which he had been awakened. For some years he remained in these sequestered valleys, organising and consolidating his newly formed community, associating with the movement he had inaugurated in Lyons men whose ancestors had for many generations, probably for three centuries, been in practical sympathy with its principles.

We have already indicated the radical defect in the Waldensian creed. It was, in essence, a legal system, unfamiliar with the great principle of justification by faith, and maintaining, as its main position, the attainment of Evangelical perfection in apostolic poverty. Its methods of interpretation were too rigidly literal—it allowed no

weight to the originating circumstances of Christ's words, ignored their connection with other words, and often overlooked their manifest aim. But the services these men rendered to mankind by their assertion of the supreme and exclusive authority of the Bible as the rule of faith and practice; by their rejection of sacramentarian and sacerdotal theories; by their opposition to the doctrines of the mass, of the worship of saints, of purgatory, of penances, and indulgences, cannot easily be over-estimated. They upheld the universal priesthood of believers, although they were not opposed to organised churches and regularly appointed officers to teach and to rule in them.

The authority which the Waldensians assigned to the Holy Scriptures as the exclusive rule of faith and practice necessarily led to a general rejection of infant baptism. Their principles, on this question, were, in the majority of cases, identical with our own. We cannot affirm that they were originally all Baptists, but they were certainly not all Pædobaptists. This point has been sharply contested, but we do not see how an honest and unbiassed judgment can sanction any other conclusion than the one we have here reached. Dr. Cramp says, with equal candour and truthfulness: "There was no uniformity among them. A number of them, particularly in the early part of their history, judged that baptism should be administered to believers only, and acted accordingly; others entirely rejected that ordinance, as well as the Lord's Supper; a third class held to Pædobaptism. If the question relate to the Waldenses in the strict and modern sense of the term—that is, to the inhabitants of the valleys of Piedmont—there is reason to believe that originally the majority of them were Baptists, although there were varieties of opinion among them, as well as among other seceders from the Romish Church."

Waldo and his followers were not allowed to remain in peace. They were dogged by cruel persecutors, and scattered abroad in various countries—in Spain, in Alsace, and in the Netherlands. Waldo himself was compelled to flee from one place to another until at last he found a peaceful residence in Bohemia, where he died in 1197.

Wherever these persecuted Christians went, they laboured diligently for the spread of their faith. They were all well versed in the Scriptures, most of them being able to repeat from memory the

entire New Testament. What they had learned themselves they were determined to make known to others. The priesthood which they claimed for all believers, without the slightest distinction, involved a universal obligation, and every member of their community was *ipso facto* a missionary and a teacher. Their knowledge, their integrity, their generosity, were admitted even by their adversaries. Their life harmonised with their profession, and it could not be said of them, as it could of many "good Catholics," that they lounged about the wine-shops, frequented ball-rooms, or indulged in unchastity.

Their work necessarily lay among the people, to whose ranks they themselves belonged. A few of them, however, sought to gain access to the houses of the great, and for this purpose dealt in articles of dress and jewellery. After they had sold rings and trinkets, they were asked if they had nothing more to sell, and would reply, "Yes, we have jewels still more precious than any you have seen, which we will show you if you will not betray us to the clergy. We have a precious stone, so brilliant, that by its light a man may see God; another which radiates such a fire as to kindle the love of God in the heart of its possessor." And then they quoted passages, and offered copies, of the Scriptures. In this way they scattered broadcast the seed of the Word.

The subsequent history of the Waldenses; the futile efforts of Innocent III. to reconcile them to the Church, and convert them into an order of *Pauperes Catholici*; their wanderings in various parts of Europe; their principles of Church government; the diabolical persecutions to which they were subjected in their Piedmontese homes in 1640; their union with the Reformed Church of France, and their present condition, are matters which, however tempting, we cannot at present narrate.

Congregationalism.



ONGREGATIONALISM, including, as it does, both the Independent and Baptist bodies, is no mean factor in the religious life and thought of the times. What is Congregationalism? This question, though apparently simple, involves important principles, demanding earnest consideration from all who are associated with Congregational churches. It would be at once interesting and instructive were it possible to ascertain what proportion of even the members of our churches could give an intelligent answer to this question. A well-known president of a Congregational "Board of Education" has stated, as a fact, that, of the large number of candidates for the ministry which he had examined during a period extending over a dozen years, only one here and there could give a satisfactory reason for choosing the Congregational, rather than the Presbyterian or Wesleyan, form of church polity. If *they* are thus wanting in a clear apprehension of the nature of the ecclesiastical system they profess to espouse, what is the inference which follows concerning the majority of young people? Such a state of things is ominous, and ought to awaken anxiety, for it is scarcely possible that Congregationalism should continue to be the power which, hitherto, it has undoubtedly been, if the rising generation become Congregationalists as a matter of accident or circumstance, rather than from intelligent conviction. Feeble convictions could not have sustained our forefathers through the perils which were once the price of adherence to Congregational principles. They knew for what they suffered, and counted it all joy to endure persecution, the most relentless and humiliating. A principle lightly held cannot be loved, and is likely to be ultimately disbelieved. That for which a man would not dare to suffer will, sooner or later, die within him. Modern thought is becoming so permeated with latitudinarianism and philosophic agnosticism, that even some devout Christians, unconsciously it may be, are holding the various "isms" less tenaciously; whilst our young people are inclined to regard haziness of belief as a sign of intellectual superiority, and indifference to church polity as the consummation of charity. But charity is perfectly consistent with keen appreciation of the gravity of the

differences existing between religious bodies, and with loyalty to the particular form which approves itself to our judgment and heart. These characteristic tendencies of modern religious thought are the natural result of the stern dogmatism and scrupulous orthodoxy of the theologians of the Commonwealth and their illustrious successors, combined with the popular fallacy of confounding theology with religion. There is, however, danger lest, in avoiding one evil, we fall into a greater. In order to stem the tide, we must use every available means to educate ourselves, and those within the range of our influence, to a correct knowledge and just estimate of the importance of the principles upon which Congregationalism is based.

Separateness is the very essence of Congregationalism. It rests, primarily, upon a belief in the existence of a broad distinction between the Church and the World—a distinction not determined by the boundaries of a parish or province. It affirms that, wherever an assembly of regenerate persons, living and acting under Divine control, is to be found, there is a church, and every such church is “entitled to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the Church, Jesus Christ.” It further maintains that “the Scriptures are the only standard; human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of a Congregational church.” Congregationalism also “denies that there is any authority in Scripture for uniting the churches of a nation or province into one church to be ruled by a bishop or bishops, superior to the bishops and pastors of particular congregations, or by a presbytery or synod consisting of the pastors or elders of the several congregations of the nation or province.” If appeal be made by what authority special prerogatives are thus denied to convocation, conference, presbytery, or synod, the answer is given in two declarations made by our Lord Himself:—“Where two or three are gathered together in My name, there am I in the midst of them.” “Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world.” In presence of these sublime words, the dazzling splendours of hierarchical pomp pale like flickering rushlights in the effulgence of the summer sun. The weight of

authority, which by some is allowed to belong to the decisions of ecclesiastical assemblies, is but as dust in the balance, compared with the authority which the presence of Christ confers upon the decisions of the smallest and humblest assembly of those who are "gathered together in His name." Seeing that "all the promises of God in Him are yea, and in Him, Amen," what diviner sanction can be conceived to ratify the acts of each individual church?

If Christ's lips had not given utterance to these "exceeding great and precious promises" concerning His abiding presence with the Church, we dare not have hoped for such condescension, even for a church that, link by link, could prove its apostolic descent. *Now*, every gathering of those who "love our Lord Jesus Christ in sincerity" is invested with a dignity and authority than which no higher could possibly belong to any ecclesiastical court, be it composed of saints, martyrs, and the apostles themselves.

If, however, we Congregationalists ever venture to assume to ourselves a monopoly of prerogative and privilege which we refuse to accord to other bodies of Christians, we shall then be guilty of the very error into which we are of opinion other denominations have been betrayed. Christ knew naught of monopoly in spiritual matters, save that of faith in Him, and shall we presume to put our miserable limitations to the fulness of His promises to the Church? From the time of the apostles down to the present day, churches have been planted in "all nations," and the presence of Christ has been evidently manifested in their midst, for He "gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands."

Christ left no room for doubt that the *little* gatherings, which, in times of persecution, would be hunted into woods and mountain caves, should be unblest by His presence. "Where *two* or *three* are gathered together in My name, there am I in the midst of them." He who thus manifests Himself to the "two or three," also "walketh in the midst of the churches" and "knows their works," so that we dare not regard any Christian church, however humble, as an *incomplete* power.

In the new dispensation, the obscurest member of the commonalty of the Church belongs to that "royal priesthood" of which Christ Himself is the High Priest. Henceforth, the priestly order, as a privileged class, is a spiritual impertinence.

“What manner of persons ought we to be in all holy conversation and godliness,” seeing what we, as Congregationalists, profess to believe! What love and deference should characterise our mutual intercourse! What fervour in worship! What zeal in all good works! What diligence in church duties! What calmness in tribulation, and patience in chastisement! With what faith, hope, and charity should we “adorn the doctrine of God our Saviour in all things”! When the darkening shadows of the valley of death gather about us, with what exulting joy should we anticipate that supreme moment when “we shall be like Him, for we shall see Him as He is”!

Congregational faith and practice rest upon no mere hope, however brilliant, but upon promises sure and steadfast which ought to be our guiding stars through life and through death. But these promises concerning Christ’s presence with us under present conditions are pledges of the unveiled vision of His glory which awaits us in the great future. At best, we do but “see through a glass darkly, but then face to face.”

For such a faith it is surely no marvel that our holy and heroic ancestry suffered imprisonment, exile, and death itself, rather than forsake it. For such a faith they deemed it worth while to die, whilst some of us scarcely think it worth while to live. Do we really know what we believe? If so, there would be a wondrous change in the life and activities of the churches. Let us see to it, that so in future generations some man of eloquence and acumen may be able to point to us, as Lord Brougham did to our forefathers, and say: “They—I fearlessly proclaim it—they, with the zeal of martyrs, the purity of the early Christians, the skill and the courage of the most renowned warriors, gloriously suffered, and fought, and conquered for England the free constitution which she now enjoys! True to the generous principles in Church and State which won these triumphs, their descendants are pre-eminent in toleration; so that, although in the progress of knowledge other classes of Dissenters may be approaching fast to overtake them, they are still foremost in this proud distinction.”

Alice Augusta Gore.

James Montgomery.



OWARDS the close of the last, and at the commencement of the present, century, there arose in the United Kingdom a number of gifted lyrists and hymnists. In England were found Cowper, Coleridge, Crabbe, Southey, and Wordsworth; in Ireland, such men as Moore, Goldsmith, and Kelly; and in Scotland, Burns, Beattie, Scott, Campbell, and Montgomery. Speaking of Montgomery, Hugh Miller said:—"Scotland has no reason to be ashamed of James Montgomery. Of all her poets there is not one of equal power whose strain has been so uninterruptedly pure, or whose objects have been so invariably excellent." He was born on the 4th of November, 1771. When in his fifth year his parents, who were Moravians, took him to Grace Hill, a Moravian settlement near Ballymena, in Ireland. Having spent two years there, he was removed to Fulneck, near Leeds, where the brethren had a seminary. Here he was instructed in English, Latin, French, German, and also in music. His parents wished him to become a minister amongst his own people, and, in order that their wishes might be fulfilled in this matter, they urged him in the years of his boyhood to devote all his powers to God.

In the year 1783 his father accepted a call to labour as a missionary in the West Indies, leaving his son at the Fulneck Seminary to finish his education. The poetic fire which, from the earliest date to which his memory could go back, glowed within him, burst forth into words that breathed when not more than eight years of age. Hearing, with great delight, some one read "Blair's Grave," he said, "If ever I become a poet, I will write something like this," and those who have read "The Grave," by Montgomery, will know how in after-years he made good his resolve. When a boy, the hymns of the Moravians were his constant study; and, as soon as he was able, he began to compose others like them, and these first-fruits he consecrated to Him who despiseth not the day of small things. Though he met with sorrows and trials during those Fulneck school-days, he compared them to the dew-drops which the skylark shakes from her wings as in the early morning she soars to the skies. We have every reason for believing that during a very considerable

period of his school life in Yorkshire, his mind was soothed and cheered by the Gospel. Referring to those days, he writes :—

“ Hail to the trees beneath whose shade
 Rapt into worlds unseen I strayed !
 Hail to the stream that purred along
 In hoarse accordance to my song !—
 My song that poured uncensured lays,
 Tuned to a dying Saviour’s praise,
 In numbers simple, wild, and sweet,
 As were the flowers beneath my feet.”

Before he had reached his fourteenth year he had filled a small volume with sacred poems. In his “*Songs and Singers of the Church*” Mr. Miller says, “It was a happy element in his history that he early recognised his own bent, and saw that he was to serve the cause of Christ better as a poet than he could as a preacher.” We doubt the soundness of the opinion. We are by no means sure that the duties of the Christian ministry would have been hindrances to the cultivation of the art to which he gave attention. Others have found them most important helps and not hindrances, and if Montgomery had maintained his faith in all its force and vigour, we see no reason why he might not have found the work of the Christian ministry helpful to his success.

The reason which Miller assigns for the change in the current of the poet’s career does not recognise the melancholy confession made by Montgomery, “As I grew up, and my heart degenerated, I directed my talents, such as they were, to other services, and seldom since my fourteenth year have they been employed in the delightful duties of the sanctuary.”

These words explain the mystery which enshrouds his life for the next three or four years.

His passionate study of the Muses, though right and good in itself, became a snare to him, because it led him to neglect other and more spiritual studies. His “*Aspirations of Youth*” were composed about this time. He writes :—

“ Higher, higher will we climb
 Up the mount of glory,
 That our names may live through time
 In our country’s story ;
 Happy, when her welfare calls,
 He who conquers, he who falls.

•“Deeper, deeper let us toil
 In the mines of knowledge;
 Nature's wealth and learning's spoil
 Win from school and college;
 Delve we there for richer gems
 Than the stars of diadems.

“Onward, onward may we press
 Through the path of duty;
 Virtue is true happiness,
 Excellence true beauty;
 Minds are of celestial birth,
 Make we then a heaven of earth.”

We will not scrutinise too closely the inner life of Montgomery, first at Mirfield, then at Wath and London, and subsequently for many years at Sheffield; but when we find his letters speaking of “gloom,” “despondency,” and even “despair,” we are led to the conclusion that, at all events between 1787 and 1814, he failed to make a “heaven of earth.” It is a singular coincidence that Montgomery, who has been called the “Cowper of the nineteenth century,” should have passed through an ordeal similar to that of the Olney hymnist. We do not affirm that his days were as dark as those of Cowper, but he must have known much of that spiritual distress which Cowper felt, or he could not have written hymns like the following, which was published in 1807* :—

“I left the God of truth and light :
 I left the God who gave me breath
 To wander in the wilds of night
 And perish in the snares of death.

“Sweet was His service, and His yoke
 Was light and easy to be borne :
 Through all His bands of love I broke,
 And cast away His gifts with scorn.

“Heart-broken, friendless, poor, cast down,
 Where shall the chief of sinners fly,
 Almighty vengeance, from Thy frown ?
 Eternal justice, from Thine eye ?”

The above verse describes most accurately the condition of Montgomery in the early part of his time in Sheffield. He goes on to say—

* See “Psalms and Hymns,” 544.

“Lo! through the gloom of guilty fears,
 My faith discerns a dawn of grace:
 The Sun of Righteousness appears
 In Jesu's reconciling face.

“Prostrate before the mercy-seat,
 I dare not, if I would, despair;
 None ever perished at Thy feet,
 And I will lie for ever there.”

There were circumstances which so confounded, afflicted, and discouraged him that he could not enter into the spirit of prayer and praise with that humble boldness which he was accustomed to cherish as “an uncorrupted boy, full of tenderness, zeal, and simplicity.” It is not our purpose to trace his political career in connection with the *Iris*; but throughout thirty years' service as a journalist his varied and extensive knowledge of the burning questions of the day was ever on the side of liberty, truth, and purity. Sheffield has rarely seen his equal as a journalist, and never his superior. He was twice imprisoned in York Castle, and, moreover, fined £50; and prior to his first sentence the magistrate took the opportunity of saying: “Mr. Montgomery, you are a young man, and for an offence like yours you may think yourself well off that you are not ordered to stand in the pillory for an hour.” Yet the offence was not such as to incur any sense of the Divine displeasure. During his three months' imprisonment in 1795, and his six months' confinement in 1796, he wrote his “Prison Amusements,” which he published in 1797. He was then twenty-six years of age. He was not well known as yet to his fellow-townsmen, but they were beginning to discover his worth. He was assisted by the celebrated John Pye Smith, afterwards Dr. Smith, and in the course of a very short time he became acquainted with such noted men as Roscoe and Dr. Aikin. Though he enjoyed the ministry of Walter Griffith, Jabez Bunting, and Robert Newton, yet he remained for many years in deep spiritual gloom. As the years of his manhood swept along he felt the need for the fellowship of saints. One of his hymns reminds us very forcibly of Cowper's

“O for a closer walk with God.”

In the lines to which we refer he compares himself to a star wandering from the centre and source of light, fire, and force; and they apparently describe the most salient features of his own religious life from 1788–1807, perhaps even to a much later date:—

- “ A star from heaven once went astray,
A planet beautiful and bright,
Which to the sun’s diviner ray
Owed all its beauty and its light ;
Yet deemed, when self-sufficient grown,
Its borrowed glory all its own.
- “ A secret impulse urged its course,
As by a demon-power possest,
With rash, unheeding, headlong force
It wildly wandered, seeking rest,
Till far beyond the solar range
It underwent a fearful change.
- “ Dim as it went its lustre grew,
Till utter darkness wrapt it round,
And slow and slower as it flew,
Failure of warmth and strength it found :
Congealed into a globe of ice,
It seemed cast out of paradise.
- “ At length amidst the abyss of space,
Beyond attraction’s marvellous spell,
It lost the sense of time and place,
And thought itself invisible :
Though suns and systems rolled afar,
Without companions went that star.”

It was in the early part of the present century that this wandering star came into the light of Christian fellowship amongst a few of the poorest of Christ’s flock. Speaking of them, he said, “They were the only persons who at that time cared for my soul. They tried hard to make a Methodist of me, but they did not succeed.” In fact, it was not until the year 1814 that he regained the confidence which he had enjoyed in early life. His ideal of the Christian character was very high. So great and grand a thing did it seem to be a Christian that he for a long time despaired of ever reaching it. Being a Moravian in heart, it is not a little surprising that his hymns and poems do not bear more distinctly the image of that mysticism which entered so deeply into the Moravian Church in the seventeenth and eighteenth centuries.

In its purest form it entered into his creed and life. Evidences of it are found in a letter addressed to his friend Mr. Aston, of Manchester:—

“It is hard to renounce the world, and all those pleasures which the world deems, not only innocent, but useful and commendable ; and yet, methinks, that Christianity requires the sacrifice of them.

For my own part, I cannot, at present, take up my cross, and follow the despised and rejected Man of sorrows through poverty, reproach, and tribulation; and yet, I carry a heavier cross and bear a deeper ignominy in my own upbraiding conscience; I feel the Christian's sufferings without the Christian's hope of that eternal weight of glory which shall reward them. My mind is not deeply laden with crimes; but unbelief hangs heavy on my heart, and outweighs all those little joys for which I am unwilling to relinquish the world. I am sometimes sunk in such deplorable despondency that I feel all the pangs of a victim under sentence of eternal damnation, without that salutary conviction of the reality of my danger which might compel me to flee from the wrath to come."

In the same letter he writes: "My restless and ungovernable imagination has long ago broken loose from the anchor of faith, and I have been driven, the sport of winds and waves, over an ocean of doubts, round which every coast is defended with the rocks of despair that forbid me to enter the harbour in view."

It was during this period that he wrote the well-known hymn:—

"Father of eternal grace,
Glorify Thyself in me," &c.

The spirit which pervades the hymns of Angelus, Francke, Spener, Tersteegen, and Novalis is discerned very distinctly in the lines of this beautiful composition. The same spirit asserts itself in some of his poems, though not so emphatically. It cannot, indeed, be said that he was an avowed mystic, using the term in its best sense, as many of the Moravians were; yet he wrote to a friend to say, "The education I have received has for ever incapacitated me from being contented and happy under any other form of religion than that which I imbibed with my mother's milk." It was during this period of spiritual unrest that he composed "The Wanderer of Switzerland," 1803-1806; "The West Indies," 1807; "The World Before the Flood," 1813. We think that in "The World Before the Flood" Montgomery is at his best. The theme was suggested to his mind by Milton's description of the patriarch Enoch as being

"Rapt in a balmy cloud with winged steeds."

He had been meditating upon the history of Enoch. He found the theme enchanting, and yet, apparently, the material for a popular poem was very scanty, and, as he abhorred mere verbiage, there was

no prospect of making it a lengthy one. But he had an impression that a versified delineation of patriarchal life was one of the wants of the times. Through the agency of Sunday-schools and the Bible Society, the people were giving special attention to the Holy Scriptures, and anything that served to invest the sacred writings with additional interest was desirable. He therefore began the work. In a few months it was completed in a poem of four cantos, and sent to the editor of the *Eclectic Review* for immediate publication, and he fully expected its early appearance. He was surprised, disappointed, and, at the first, irritated when Mr. Parken wrote, asking the poet to reconsider how it might be improved before committing it to the press.

Setting out for a ramble through the northern outskirts of Sheffield, he sought to soothe his irritated spirit by reflection, and, having conquered self and regained his composure of mind, he began to revise and enlarge the poem, and issued it in 1813.

He represents Enoch as relating to Javan, whom he had accepted as an orphan, much that had been handed down respecting the Eden family. He speaks of an angel visiting our first ancestors to inform them that the time of their departure had arrived. We are forcibly reminded that

“Love bound their lives, and death could not divide.”

The Scriptures are silent as to the place and manner of their death. Montgomery's supposition as to Eve dying in the same hour that Adam died may or may not be correct. The point, however, which he brings out with reference to the tender and watchful love of Eve is a point which commends itself to our judgment. We think Montgomery has even excelled Milton in this respect.

In that part of the poem which refers to the curse which fell upon Cain we notice a tenderness which is absent from both Milton and Byron. Byron does not attempt to describe Cain's life in exile, but Montgomery has very vividly portrayed him in the land where he wandered as a vagabond. He speaks of him as a maniac, and represents Jubal as playing the harp, and so soothing his wild and untameable soul :—

“Jubal, with eager hope, beheld the chase
Of strange emotions hurrying o'er his face,
And waked his noblest numbers to control
The tide and tempest of the maniac's soul ;

Through many a maze of melody they flew,
 They rose like incense, they distilled like dew,
 Poured through the sufferer's breast delicious balm,
 And soothed remembrance till remorse grew calm,
 Till Cain forsook the solitary wild,
 Led by the minstrel like a weaned child.
 O ! had you seen him to his home restored,
 How young and old ran forth to meet their lord ;
 How friends and kindred on his neck did fall,
 Weeping aloud, while Cain outwept them all :
 But hush ! thenceforward, when recoiling care
 Lowered on his brow and reddened to despair,
 The lyre of Jubal, with divinest art,
 Repelled the demon, and revived his heart."

Another magnificent passage from this fine poem describes the war waged by the giants against the patriarchs.

He represents Enoch as uttering a magnificent prophecy respecting the deluge. The heavens are opened, and a supernatural glory overshadows and rests upon the prophet. At this the chief Prince grows furious, and, rushing from his throne with sword in hand, he seeks to slay him. A night of storm succeeds, lightning and thunder are seen and heard, and earth reels and quakes ; yet, unchecked, onwards the giants rush until they reach the gates of the forfeited Eden. Regardless of the cherubim they enter the spot, until at length they meet an army of fiery chariots and celestial weapons, which force them to retreat beyond the distant hills, leaving upon the ground shields, helms, and vestments. Some of the lines in this poem may be deemed fanciful, but at any rate they indicate that he was not lacking a fine imagination. Written at a time when he himself was earnestly contending for moral and spiritual conquest, we cannot doubt but much of the poem was the fruit of his own spiritual earnestness. It won for him the highest reputation as a poet. Highly as he esteemed this honour, he esteemed that of being re-admitted into the Moravian Church in 1814 more highly. Though he had a special love for the Church of his parents, he was large-hearted enough to unite very sincerely with Independents, Baptists, Methodists, and Episcopalians in both work and worship.

It would be very interesting to trace his career from 1814 to 1854. It was neither an indolent nor an aimless life. Believing that God had given him rare talents, he evinced that faith by his works. With the experiences of his Christian life came forth his precious hymns.

When he retired from the editorial chair of the *Iris* in 1825, he delivered an address in which he expressed the hope that he should at least "be remembered through another generation." He is not likely to be forgotten for many generations. About sixty of his hymns are found in the Baptist hymn-books.

It is not correct to speak of him as standing at the head of a new school of hymnists, for, as Wilmot says, while he followed no leader, he belonged to no school, "but appealed to universal principles, to imperishable affections, and to the elements of our common nature." After a careful examination of his poetry, we think that to him belongs in a special sense the designation "Poet of Foreign Missions." It is a remarkable fact that, with but few exceptions, the Christian churches of this country were without hymns of an exclusively missionary character until the beginning of the present century. Watts, Doddridge, Grigg, Hart, Hervey, Toplady, and Anne Steele, Williams, Robinson, and the Wesleys died before our great Missionary Societies were organised.

The Moravian Church has for centuries been characterised by its missionary spirit. James Montgomery inherited the spirit which in 1783 had impelled his father and mother to go forth to the West Indies, there to labour and die in the noble work. His mother's death he has described in the following lines:—

" My father bowed his aching head
About my mother's dying bed ;
From lip to lip, from heart to heart,
Passed the few parting words, ' We part,'
But 'echoed back, though unexpressed,
' We meet again !' rose in each heart.
Amidst the elemental strife
That was the brightest hour of life.
Eternity outshone the tomb,
The power of God was in the room."

Twelve years before Montgomery saw Heber's fine missionary hymn in which he refers to Greenlanders and negroes he had written thus of Greenland's condition:—

" Greenland lay wrapt in nature's heaviest shade ;
Thither the ensign of the cross they bore ;
The gaunt barbarians met them on the shore ;
With joy and wonder hailing from afar,
Through polar storms they saw the light of Jacob's star."

In another part of the same poem he describes the negro :—

“ And thou, poor negro ! scorned of all mankind :
 Thou dumb and impotent, and deaf and blind :
 Thou dead in spirit ! toil, degraded slave,
 Crushed by the curse on Adam to the grave.”

These lines, written soon after the emancipation of the slaves, were intended as part of the memorial raised to that triumph of humanity.

It is well known that for more than a quarter of a century he took a lively interest in the progress of mission work, whether conducted by Episcopalian or Dissenting churches. In one of his speeches he observed : “ In the Bible Society all names and distinctions of sects are blended till they are lost, like the prismatic colours in a ray of pure and perfect light. In the missionary work, though divided, they are not discordant ; but, like the same colours displayed and harmonised in the rainbow, they form an arch of glory, ascending, on the one hand, from earth to heaven, and on the other descending from heaven to earth—a bow of promise, a covenant of peace, a sign that the storm of wrath is passing away, and the Sun of Righteousness, with healing in His wings, is breaking forth on all nations.”

His well-known hymns, “ The heathen perish day by day,” and “ Hail to the Lord’s Anointed,” &c., show this. When the learned Dr. Adam Clarke heard the poet repeat this translation of the 72nd psalm, he begged the MS. and inserted it in his Commentary on this psalm. Montgomery’s renderings of about eighty of the psalms are upon the whole highly satisfactory, especially those of the Messianic class. There is, moreover, a catholicity in the spirit and tone of his hymns quite in harmony with that large-heartedness which ever enabled him to reckon denominational differences as of secondary importance.

It must be admitted that some of his hymns betray a want of vigour ; others, if not superficial, are in point of structure artificial ; though, generally speaking, he has carefully carried out the principles of hymnody laid down in his “ Christian Psalmist,” and in this department of song he is one of an illustrious triumvirate with Charles Wesley and William Cowper.

H. S.

Sermon Outlines.

THE MOTE AND THE BEAM.

“And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.”—LUKE vi. 41, 42.



ALL sorts of casuistry have been employed to bring the plain speaking of the Great Teacher on this occasion into meaning something which He did not mean. The beam in the eye of a censorious fault-finder is a joist or rafter, a bressimer or principal timber, such as we are familiar with in the ceilings of ancient houses; and the mote is a speck of straw or chaff or a tiny splinter. Albert Dürer was not far wrong in his memorable etching of the sharp-featured Pharisee whose vision is entirely obstructed by the projecting beam of the chamber in which he is seated. The Saviour’s teachings founded on analogies derived from the human eye—remarkably rich and copious.

I.—The state of mind which the Saviour deprecates :—

Censoriousness—the malevolent self-conceit which passes sentence with the air of infallibility. We are far more prone to detect the faults of others than their excellences; and the lamentable part of the business is that we are more skilful in discovering the faults of others than our own. The fly in somebody’s pot of ointment is very noisome to us, while a whole putrid Behemoth lies unburied at our own door. Fault *finding* is that which Christ condemns; not merely backbiting and slander, but the more secret and subtle process of recognising the defects of others.

II.—Probable reasons for this vigorous deprecation of censoriousness :—

- (1) It is very likely to escape our own detection.
- (2) It inflicts incalculable injury on its victim—i.e., he who indulges it.
- (3) It perpetrates serious wrong on the interests of religion.

III.—The directions which the Saviour prescribes :—

Our own moral culture indispensable to usefulness. The capacity for helpfulness often resides in unsuspected places, and is impeded by unsuspected obstacles. Prejudice, self-love, erroneous judgment,

have placed shiploads of timber in the angle of the Church's vision.

IV.—The illustration of spirit of Christianity which this specific direction furnishes :—

How comprehensive the teachings of Christ! What a generous aspect it bears to all human interests! How large the practical watchfulness it requires! What a prospect it holds out of an atmosphere and a vision free from all obstruction!

SWEET PERFUME.

“And the house was filled with the odour of the ointment.”—JOHN xii. 3.

Introduction.—The story of the anointing at Bethany.

I.—The vitality of all human character and conduct.

II.—The diffusiveness of Divine truth.

III.—The ever-multiplying forces of Christian Love.

IV.—The infinite capabilities of spiritual influence—Acts ii. 2.

PHARAOH'S HORSES: A SUNDAY-SCHOOL SERMON.

“I have compared thee, O my love, to a company of horses in Pharaoh's chariots.”—
SONG OF SOLOMON, i. 9.

It is not often that we make contents of this Book of Canticles the subject of public exposition. Its Oriental and allegorical style render it rather suitable for private perusal than public comment. The allegorical enters largely into the structure of the sacred Scriptures, and is judiciously to be used for the purpose of impressing truth upon the human mind. It is one of the many miracles connected with the history of God's Book that its adaptation is so universal. The figurative language of the text is in the highest degree suggestive. The horse was not an indigenous inhabitant of Israel; its use was, moreover, the subject of special prohibition in the law (Deut. xvii. 16). Solomon imported them with his Egyptian bride, and they were objects of great curiosity and admiration in Jerusalem.

I.—The Church's activities are to call forth the admiration of the world.

II.—The moral beauty of a consistent Christianity is to indent itself in the mind of observers.

III.—The co-operative power of the Church is to advance its progress.

These Egyptian chariots were drawn by horses running abreast.

IV.—The chief glory of the equipage was its royal ownership.

A NEEDFUL CAUTION.

“ But to do good and to communicate forget not : for with such sacrifices God is well pleased.”—HEB. xiii. 16.

Gratitude is the life-blood of Christian obedience and the animating principle of all Evangelical service. Every believer finds in the love of his Lord a perpetual claim upon his own love. The apostle, in the verse preceding text, recognises the relation of Praise to Gratitude. The fruit of the lips occupies in the New Testament dispensation the province of sacrifice in the Old. But there is another “ sacrifice ” characterising the New which has its aspect towards men.

I.—The duties enjoined—“ To do good and to communicate ” :—

This is the human side of the object of the high vocation. The most exalted employment in which a creature of God can be employed—exemplified in the Divine character—in the life of Christ, the subject of much Scripture precept. Lest it should evaporate in sentiment, condensed into practical contribution. “ Communicate ”—let others share — your knowledge, love, worldly possessions.

II.—The caution annexed—“ Forget not ” :—

This master of the heart knew the tendency of our nature to relapse into indifference. The example of this world is not favourable. To get good, not do good, is its chief aim. “ Forget not ”—that He who was rich and for our sakes became poor left His example for imitation of His followers. Forget not—that sovereign grace has enriched you to be vessels for the Master’s service. Forget not—that the season of opportunity is short.

III.—The encouragement by which the exhortation is sustained :—

Sacrifices—had respect to God ; were offered through a Mediator ; were costly in nature. Real beneficence begins where most men leave off,—at the point of sacrifice.

The Divine satisfaction—God is well pleased. Highest motive for human action.

Present Day Subjects.

THE TAY BRIDGE DISASTER.



IN the last Sabbath evening of the old year one of the most appalling catastrophes associated with the history of railway travelling befell a passenger train on the celebrated Tay Bridge, which was constructed to carry the North British Railway over the estuary of the Tay from the Fife to the Forfar shore. This colossal structure was of iron girders on pillars, and extended two miles in length. In the midst of a furious hurricane, on the night in question, a train of seven or eight carriages was traversing the bridge, bound for Dundee, when, with all its complement of passengers and officials, altogether about eighty in number, it was hurled into the bed of the Tay in water fifty feet deep.

The spasm of agony the whole country felt on the following day is one of the peculiar liabilities of these days of perilous travelling and expedited intelligence. Although nearly a month has elapsed since this sad occurrence, not half of the corpses have been recovered, and probably the great remainder will wait till the sea gives up its dead. This heavy blow has chiefly fallen upon the great town of Dundee, and principally affects its working classes.

A stormy Sunday night in mid-winter is not the time selected for a railway journey, either by well-to-do classes of the people or by the professional pleasure-seeker, and there is little doubt that the expedition which met with so terrific a collapse was in almost all instances entered upon at the dictation of imperious necessity. The engineers will set about the reconstruction of the bridge, the philanthropic will care for the widows and fatherless, the curious and casuistical will strive to solve the paradox whether the train wrecked the bridge or the bridge the train. You and I, my reader, will rejoice that all who were involved in this appalling cataclysm were in the keeping of Him who once noted the fall of a tower in Siloam with an emphasis of instruction that no time can exhaust, and, when we have completely heard His interpretation of mysterious catastrophes, we may take up certain documents, once said to have been found in the city of Cairo, which tell us that "man is but a shadow, and life a dream," and present to us a bridge more famous than modern engineers have learned to construct. "As I was counting up the arches the genius told me that the bridge consisted at first of a thousand arches, but that a great

flood swept away the rest (all but three score and ten) and left the bridge in the ruinous condition I now beheld it. As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it, and, upon further examination, perceived that there were innumerable trap doors that lay concealed in the bridge, which the passengers no sooner trod upon but they fell through them into the tide and disappeared." The happy isles still lie beyond the river, and no death is to be feared that presents such an eternity in reserve.

THE WAR IN AFGHANISTAN.

The latest tidings bring us nothing more favourable in the shape of intelligence from Cabul; indeed, they rather suggest the prolongation of the difficulties which beset Sir Frederick Roberts, and the increased complication of the political tangle in Afghanistan. The suppression of correspondents in direct communication with the London newspapers has led to the Persian news-writers in Lahore becoming the principal medium for the supply of news. From them we learn that Mahommed Jan, with an army of 25,000 fanatics, is *en route* for Cabul, and is assured of large reinforcements from the outlying hill tribes. The editor of the *Spectator*, who as an authority on Indian subjects is unsurpassed, tells his readers that Roberts must, "if he is to be of any use, defeat Mahommed Jan, take Ghuzni, occupy Kohistan—limiting that word to the mountain territory which adjoins and threatens Cabul—and garrison the capital so that attack shall be visibly hopeless, and cruelty of administration as needless as indefensible." In other words, this is to say that an army three times as large as his present force is required, or he must remain on the defensive, or retire. It is "the curse of the situation, as maintained by the Government, that its requirements grow and grow indefinitely, and that, when satisfied, nothing comes or can come of it, except the submission of subjects we do not want, to be followed on the first opportunity by insurrection. Putting aside every idea of morality, where is the sense of it all?" Will the country listen to the warning voice of one of its most illustrious and most patriotic sons? Mr. Bright says, "Take down, at any rate, the Ten Commandments inside your churches, and say no longer you believe in or read the Sermon on the Mount. Abandon your Christian pretensions, or else your savage and heathen practices."

HOME POLITICS.

If effective oratory, with its concomitants of cogent argument, brilliant wit, and manly sense have their due weight with the constituencies, the

fate of the present Administration is sealed, and its defeat at the general election will be decisive. Following on the remarkable orations of Mr. Gladstone in Scotland, in addition to several assaults made by prominent members of the Opposition, the country has been favoured with the calm but complete exposure of the "gunpowder and glory" system of the Tory Government by Lord Derby, and the more recent but not less incisive satires of Sir William Harcourt, and the earnest expostulations of the veteran John Bright. We are quite aware that the transmutation of the moral sense of the country into winged words is not inevitably followed by a corresponding result at the polling booths, but it is hard to believe that the present Ministry can survive the crushing treatment which they are daily receiving from their eloquent opponents. The Liverpool election, which has been occasioned by the decease of Mr. Torr, will be anxiously watched by all parties as an indication of the result of the appeal to the whole country which will be forthcoming in the course of the present year. It is true that the elections have for the last thirty years gone in the direction of the present Government. The Tories of Liverpool are united, organised, powerful, and energetic. They have a large contingent of wealthy publicans, and a less potent but almost equally united contingent of Established clergy. The alienation of Lord Derby from the ministry of Lord Beaconsfield will not be without its influence in determining the result, and in Lord Ramsay the Liberals have a popular and promising candidate. The issue is one which will arrest the attention of the entire country. It will be a crowning mercy if this important constituency denounces the wrong-doings of the party in power just at the commencement of the parliamentary session of 1880.

Missionary News from all the World.



THE most interesting piece of intelligence which we can this month place before our readers is that which informs us of the decree of the Czar permitting and protecting the worship of the Baptist churches in Russia. In the *Quarterly Reporter of the German Baptist Mission* we find the following representation of the decree, which has been published in the *St. Petersburger Zeitung*:—"1st. Our worship is henceforward unhindered, and, indeed, expressly permitted throughout the Russian Empire. 2nd. Civil marriage is introduced for Baptists with express recognition of the marriages already celebrated by our preachers. These two laws alter, at one stroke, the position of our churches in Russia, and open to us the door

of peace and liberty in the future. 'This is the Lord's doing, and it is marvellous in our eyes.' To Him, the Almighty and Supreme Ruler, be first of all our praise; in the second place, however, to the Government of Russia, and her illustrious monarch, the Emperor Alexander. May God bless both Emperor and Empire for this act of Christian clemency, and may both experience that the protection of those who fear the Lord can only result in blessing."

The obstruction in the London Missionary Society's intelligence from Central Africa has at length been removed, and further details have been received concerning the death of Mr. Dodgshun and the energetic labours of Messrs. Hore and Hutley. The former of these gentlemen writes as follows of the great work:—"I trust no one will call this Mission disastrous, or condemn Ujiji hastily as unhealthy. It is certainly much healthier than Zanzibar, and both Mr. Hutley and myself were never more persistent in our determination to go on. Certainly we want more help, but the work is *going on*. We are living down native prejudices and suspicions, and the lies of slanderers. We will slacken no effort to carry on this work; and I am speaking, not at home, but in the midst of the work and its difficulties. May God induce His stewards to do their part, and to see in the vacant spaces of the ranks only cause for new and earnest effort. I commenced this letter with but mournful news; I desire to close it with an expression of thankfulness to God for what health and strength and success He has given us, and with an earnest appeal to all missionary hearts to apply their means and strength with renewed vigour to this work, and to be assured that, however cavillers may talk of disaster, there is no despondency here." Later intelligence reports the arrival of Dr. Southon and Mr. Griffith at Ujiji.

The Committee of the Church Missionary Society publish in their *Intelligencer* a serious appeal to the churches on the inadequacy of the £200,000 per annum, which, in round numbers, represents their income, for the great and growing work they have in hand. At the close of the last financial year they reported an excess of expenditure over receipts of nearly £25,000, and, although special contributions have been largely forthcoming, it is feared that the termination of the present year will not show a more favourable account, although retrenchment has been the order in all departments of the field. Seven out of fifteen missionary students who were ordained last summer have been detained at home, and a reduction of five per cent. has been ordered in the expenditure of all the stations.

The memoir of Bishop Russell, by the Rev. G. E. Moule, is a valuable contribution to Christian biography, and the trouble caused by the present Bishop of Colombo is such as calls for the deprecation of all who desire the progress of the Lord's work amongst the heathen.

The Committee of the Wesleyan Missionary Society also announce with regret the necessity for retrenchment in their expenditure. The diminution of outlay has commenced with the present year, and affects all the districts of the Society's operations. This is rendered more grievous by the fact that everywhere the opportunities for extension are multiplying, and in many directions press with an imperious importunity. Writing from Bangalore, in the Mysore district, Mr. S. Symons says:—"We deeply regret that you are unable to accede to our earnest request to send us a larger reinforcement of men." The Rev. J. Milum, of Lagos,

is prospecting in the reaches of the Upper Niger, with a view to missions in the African interior. From Cape Town the Rev. Harvey Field reports "wondrous manifestations of Divine power in the salvation of hundreds of precious souls—young and old, rich and poor, bond and free, black and white."

The utter insufficiency of all human resources for the great work of the world's evangelisation will drive the churches into the recesses of the Divine All-sufficiency. When that epoch is reached, there will be great results and rich experiences.

The *Religious Tract Society's Record* gives an interesting account of a meeting of Chinese Christians held in Shanghai. The venerable native pastor, Mr. Paen, of the London Mission, presided, and five native brethren took part in the proceedings, dwelling specially on the importance of tract distribution. The following are specimens of two of the addresses:—The Rev. Mr. Yen spoke first, urging the formation of auxiliary societies. He used the figure of a tree and its branches, and of their mutual relation and dependence. Complaint had been made about the expenditure of so much money, compared with the results. If we could tell the value of one soul, we might judge whether the expenditure was too great. He said there was a great gulf between the church members and outsiders, and there was nothing better to bridge this gulf than a book. It was rather embarrassing to seek an interview, but book in hand you could more readily approach a man. He alluded to the advantage of going from house to house, and talking personally to those whom you wish to benefit. In this work the natives had an advantage; they knew the Chinese customs better, and could better adapt themselves to their own people. He saw many of their foreign friends present, and was reminded of how much his countrymen were indebted to them, and how much they must still depend upon such help. Union with them was strength, and insures success. It is in accordance with our Lord's Prayer that we may all be one. We are of many denominations but this society unites all. Mr. Dzung spoke of the distributors connected with auxiliary societies. His address was very clear and methodical, and delivered with great earnestness. He said he would speak (1) of the work to be done, (2) of the persons suitable for it, and (3) of the manner of performing it. Under the first head, Mr. Dzung said it is an honourable work. The books are good books, and it is a credit to any one to distribute them. In this work we are ambassadors. He alluded to a young man being listened to with the greatest respect at a certain Court because he represented a great empire. No doubt it is hard work, and that we come home from it tired, but it is through your tiredness that others are saved. Paul speaks of "planting." What better specimen have we of planting than in going with a tract in hand from door to door? Speaking of the men to be used he said: We need good men; they should be educated men; if unable to meet objections and answer questions, they would be put to shame; they should be persons of robust constitution, able to go wherever duty calls; they should be men "apt to teach," and able to adapt themselves alike to the educated and unlearned; they should be diligent, not afraid of a little fatigue; should so conduct themselves as to command respect. "Let no man despise thy youth," said the great Apostle Paul to Timothy. How can the work

be done? He spoke of prayer as of first importance. If our Lord spent a whole night in prayer before He sent forth His disciples, shall we go prayerless forth to the great work to which He sends us?

From the same source we learn that the progress of Evangelical truth in France is most encouraging. The Belleville Working Men's Mission has no fewer than twenty-three stations in Paris, and the aggregate attendance for the year was 556,218.

Extracts.

DIFFICULTIES OF REVELATION.



O the superficial thinker it seems anomalous that in a communication made by God to men any difficulties should present themselves. But when we go more deeply into the subject, it will appear that mystery is inseparable from a revelation given by a higher to a lower intelligence. Your child asks you for an explanation of something which has puzzled him, and you give him an answer suited to his comprehension; but the result is that your reply, though it be perfectly correct and intelligible from your standpoint, has started in his mind a whole crop of new perplexities which you cannot enable him to understand. The greater light which you have given him has brought him at so many more points into contact with the darkness that he is in some respects more distressed than before, and begins to understand the wise man's words, "He that increaseth knowledge increaseth sorrow." Now something like that occurs in our reception of the revelation which God has given us. The cry of our humanity was this, "How shall man be just with God?" and in reply, God has pointed us to Him whom He "hath set forth to be a propitiation for sin through faith in His blood, to declare His righteousness, that He might be just, and yet the justifier of him that believeth." He hath shown us His own eternal Son in human nature, bearing the sin of the world, and offering Himself a ransom for men, and He has proclaimed that "whosoever believeth in Him shall not perish, but have everlasting life." It is a precious declaration, giving hope and joy and life to the believer; but how many new difficulties it has started! at how many more points has it confronted us with the unknown and the unknowable! Thus it brings us face to face with the mystery of the Trinity. It suggests to us the great problem of the Incarnation. It starts within us such questions as these: How can there be this unity in Trinity? How could the infinite God tabernacle in a human body? Wherein was the necessity for the suffering and death of Him who took upon Him to deliver men? What was there in the death of Christ, on our behalf, that specially affected the government of God and the consciences of men? How can the Spirit of God work in and on a human soul without doing violence to that freedom which is the crowning glory of its constitution?

These and a hundred other similar inquiries crowd upon us as we read the gospels and epistles of the New Testament, and there is not one in this audience, come to years of maturity, who has not at some stage of his mental and spiritual

development been arrested by them. Nay, perhaps there are some among us who have never got away from them, and who, caught in the meshes of the perplexities which they have occasioned, are to-day precisely where they were years ago. They have not "followed Christ," they have not joined His Church, they have not begun to grow in true nobility and holiness of character, because they have not been able to thread their way through the labyrinth of difficulties in which such questionings have involved them.

Now how shall we deal with such anxious ones? I answer, in the spirit of the principle which underlies my text. These questionings are not in our department. They have reference to matters which belong to God. We are not responsible for them. It may be that it is just as impossible for God Himself to make them plain to us, as it is for us to render something which is incomprehensible to our child intelligible to him. Still, as we ask our child to confide in us, He asks us to confide in Him, and shall we not trust Him, especially when all these mysteries respect His nature and actings, and have in them nothing that can prevent us from doing our plain and simple duty? It is not required of us to understand the infinite. Only God can comprehend God. What we are commanded to do is to follow Christ. That is within our power. That is on the plane of our daily finite existence. That, therefore, we ought to do at once, and with all our hearts. "Secret things belong unto God, but unto us belong the things which are revealed." Let us only be certain that the Gospel is from God—and I see not how any one can calmly and candidly investigate the character and work of Jesus Christ without coming to that conclusion—then we may safely venture on the Lord Jesus for our salvation, and follow Him as our guide, leaving all these curious and perplexing problems to Him to whom they truly belong. We may accept His statements in His Word. We ought, indeed, to take them on trust from Him, and our confidence in Him ought to silence within us every misgiving. There is but one way out of a labyrinth, when we have become hopelessly involved, and that is to put our hand in that of a guide, and blindly follow his leading. And there is only one way out of these spiritual perplexities to which I have been referring. That way is to have confidence in Christ, and take all that He says in child-like faith. We who have been living, as we trust, in closest fellowship with Him for years, and who have found Him to be the inspirer of all that is best and noblest in us, know no more about the solution of these mysteries than you do now, or than we did ourselves at first. But we know *Him* better, and our fuller knowledge of Him has led to greater mental composure in regard to them, because we are persuaded that what He says is true. Like Martha we may not be able to comprehend the "how" of everything that He has affirmed, but we are prepared to receive anything from Him, and, when men taunt us with believing what we do not understand, we make reply, "Oh, yes, but we have a good reason for our belief, for He who died for us has said it is so, and we know that He is true." Try this plan, dear friends. Leave off your questionings about these matters that are too high for you, these things which God has kept in His own power. They are of no practical importance to you; follow Christ, and very soon to you also will come that repose of spirit which lies upon the height of faith.—*Limitations of Life, and other Sermons*, by DR. W. TAYLOR, New York.

ONE TALENT.

Probably by far the greater number of us are endowed with only one talent each. We occupy no special vantage ground ; we have no extraordinary means of usefulness opened up to us ; our daily life is essentially prosaic and commonplace ; from year's end to year's end we find nothing grand or even notable to do. Shall we, therefore, because we can do little, be idle and do nothing ? That were both foolish and sinful, and would infer loss of the most serious kind for Christ's cause. The faithful use of the single talent is even more important practically than of the twos and fives. Take for illustration a church in London with several hundreds of members. Write off all those who have the opportunity of doing something great—say, ten persons with five talents each, fifty talents in all. These fifty talents may be doubled by use ; and that will make a hundred. But when you have written off the well-endowed, there may perhaps be five hundred members remaining, all of them with only one talent each on the average. Now suppose these five hundred talents to be merely doubled, that makes a thousand as against the hundred. The Lord's cause will gain more, then, through the faithfulness of the many, with one talent each, than through the faithfulness of the few—as the fine gentle rain, almost like a mist, so small as to be scarcely perceptible, is more to the thirsty fields than the few big drops shed from the heavy cloud that passes with the wind. This is not merely a lesson that we need to learn, but, as I believe, one of the most pressing at the present time.

The unused power of the Church of Christ—what Dr. Chalmers called “the power of littles”—is beyond all calculation. I am persuaded that, were it fully called forth, it would marvellously simplify, if not quite solve, the problem which has been sorely perplexing us, “How to evangelise the masses.” That problem (under God) is in the hands of the men of one talent.

The parable, of course, gives only a specimen of what goes on, and not a complete view. Very possibly, ere he had done, the master might find a servant who had buried *five* talents in the earth, thus withdrawing them from all productive use. But the warning against doing nothing is addressed especially to the lowliest of us, who can do the least. It is the servant that had only one talent who proves unfaithful. His unfaithfulness lies in this, not that he squanders his talent, turning it to a bad account, but simply that he leaves it unused. It is a small thing, for example, to distribute a handful of tracts in a neighbourhood, embracing any opportunity that presents itself of showing Christian sympathy and kindness, or speaking Christian truth. The Lord puts that bundle of tracts in your hands ; it is the one talent which for the time He wishes you to use faithfully for Him. By using it faithfully, you will find a larger opportunity of doing good by-and-by, the talent doubling itself. On the other hand, you may let it lie unemployed, shrinking in dislike from the task of distribution. You come back in the course of time and say, “*Here is the bundle ; I have kept it carefully locked in a drawer ; not a single tract is lost or soiled.*” That is the wickedness and slothfulness against which the parable is a warning. You could do but a little, and so you did nothing at all.—*The Greatness of Little Things*, by DR. CULROSS.

Reviews.

ECCE CHRISTIANUS; or, Christ's Idea of the Christian Life. An Attempt to Ascertain the Stature and Power, Mental, Moral, Spiritual, of a Man formed as Christ intended. London: Hodder & Stoughton. 1879.

THE author of this finely written book has performed a much-needed task. We cannot endorse all that he says, still less all that he implies, against current systems of theology; neither do we think he is likely to suffer persecution for the opinions he has so ably advocated. His main position, that the ideal Christian should be morally and spiritually of the order of the first apostles of Christ, and able to hold so large a measure of Divine grace as to perform tasks equal to the greatest of any age, is to our minds involved in the commonly accepted Evangelical creed. We are often false to our own beliefs, present them in a partial and one-sided light, and keep in abeyance what they demand us to bring into prominence. So far our author has hit upon a serious defect in our ordinary teaching, and pointed out a source of weakness from which we all, more or less, suffer. His essay is a brilliantly reasoned elucidation of Wordsworth's idea: "We are greater than we know," only he writes from a distinctly Christian standpoint. His standard of character is that of the perfect man in Christ, and he emphatically disavows the possibility of reaching that standard apart from the direct inspiration and strength supplied by Christ. Our perfection is *in Christ*. Of the elements of that perfection the vaguest ideas prevail. On no subject have there been uttered more meaning-

less sentimentalities, but all the more should the subject be fearlessly handled by sober-minded, vigorous men. The writer of "Ecce Christianus" may be charged with idealism. He may be thought to have overlooked to some extent the dualism of our nature, as well as the restraints imposed upon us by adverse circumstances. His theory is possibly stated in too absolute a form. But in substance it is Christ's theory and we have most of us overlooked it because of our little faith. The chapters in which Plato and Shakespeare are contrasted with the New Testament are full of fine criticism. But those—on following the Lord fully, on—the place and power of prayer, on—the moral value of intellectual power, and on—the promises of the Apocalypse are of the highest value. The author may have reasoned his way to the truth, but he frequently speaks with the intuition of a poet. His sentences are radiant with light; they flow with the fire of a cultured imagination and with the fervour of true devotion to Christ. Such a book cannot be unwelcome even to those who do not fully agree with its main positions. To others it will be fresh and bracing as the mountain air.

HOMILETICAL AND PASTORAL LECTURES.

Delivered in St. Paul's Cathedral before the Church Homiletical Society. With a Preface by the Rt. Rev. C. J. Ellicott, D.D. London: Hodder & Stoughton. 1879.

WE are so thoroughly content as Nonconformists to "dwell among our own people" that we have never wished to be absorbed in the ranks of the Epis-

copal Church, but we are free to confess that it would have been to us a privilege of no ordinary worth to have been permitted to attend these admirable lectures. The Society which has ensured their delivery and publication has by that fact alone given ample proof of its usefulness. We have during recent years had many works of a similar class, but none of them are more comprehensive in their aim, more vigorous in their style, or more stimulating in their effect than this. There are in the series twenty lectures. The subjects discussed cover the whole area of ministerial life, both in the study and in the pulpit; in pastoral visitation and in social work; on the side of its responsibilities and difficulties, and equally on the side of its temptations. The lectures by Dean Howson, by Archbishop Thomson, by Dr. Barry, and Dean Perowne deal effectively with matters relating to study and to preaching; Canon How has some searching remarks on pastoral dealing with individuals; Bishop Walsh shows the great advantage of cottage lectures. He has discussed the question with a sympathy born of experience, and his wise suggestions sparkle with genuine Irish humour. We are glad to see that Temperance work is advocated as part of the cure of souls. Although the lectures were delivered to ministers of the Church of England, they are in most cases as well adapted to ministers of other communions, and will, we trust, be widely read by them. They are devout, reverent, and practical. Their ideal of ministerial life is high, their tone is intensely earnest, and their counsels are marked by strong and healthy common sense. If the Church of England can secure preaching of the order indicated here, its power for good will be simply incalculable.

JESUS CHRIST: His Times, Life, and Work. By E. de Pressensé, D.D. Seventh Edition (unabridged). London: Hodder & Stoughton.

THE re-issue of Dr. Pressensé's "Early Years of Christianity" has been followed by the re-issue in a similar form of his equally well-known work on "Jesus Christ." It originally appeared in 1865, and all subsequent writers have been greatly aided by its valuable researches. The discussion of those preliminary questions which, in the author's happy phrase, "hold the approaches to the subject" is full, profound, and concise—the work of an accomplished scholar and a subtle thinker. This is followed by a masterly outline of Christ's plan, His teaching and His miracles. Pressensé then depicts graphically the leading incidents in our Lord's life, and points out their significance. He not only presents them in vivid colours but in a beautifully artistic setting. He views them in relation to great moral and spiritual principles, and in their influence on the faith and progress of mankind. He is, in a word, a philosophic historian as well as a great artist. As an answer to the "Vie de Jésus" of Renan, Pressensé's "Jesus Christ" is complete. As a contribution to history it is, of course, immeasurably more valuable. In its style it is equally brilliant and graceful, and in its present form it ought to secure at least a sevenfold wider circulation. No Biblical student should be without it.

DIVINE FOOTPRINTS IN THE FIELD OF REVELATION: a Brief Survey of the Bible in the Interest of its Claim to be the Word of God. By William Griffiths, M.A. London: Hodder & Stoughton.

THE line of argument which Mr.

Griffiths has here pursued is very different from that which was so ably and brilliantly presented by Henry Rogers in his "Superhuman Origin of the Bible," but it reaches the same result by a process equally ingenious and masterly. As to the authority which the Scriptures claim for themselves, and the functions assigned to them in the culture of our spiritual life, there can be little diversity of opinion. Their claim is best substantiated by a searching examination of their contents. Mr. Griffiths has exhibited the principal features of the Divine revelation, both in respect to its form and its substance. He has pointed out its unrivalled literary merits, the great ideas which run throughout it, its unity and consistency notwithstanding diversities in the date, authorship, style, &c., of its various books. He has so set forth the great Christian doctrines of God and the Kingdom of God, of the incarnation and atonement of Christ, of the salvation and eternal life of man, as to prove that they could not have been originated by human genius or learning. He has also shown that the Bible teaches no false science, that its utterances in regard to the creation of the world, the origin of species, the antiquity of man, and the unity of the human race, are such as no subsequent discoveries have disproved. The Bible allows ample scope for all our investigations, and is by no means responsible for the dogmatic assertions frequently advanced in its name. Even the doctrine of evolution, which, as our author remarks, is not yet raised above the level of hypothesis, need occasion us no alarm. Were it infallibly demonstrated, it would neither overthrow nor render superfluous the narrative of the first chapter of Genesis. Occasionally Mr. Griffiths concedes

more than he should, and his interpretations are not always valid, but he has produced a soundly philosophical and an ably reasoned book, nor do we scruple to speak of it as a magnificent contribution to our apologetic literature. If scientific scepticism could be effectually reached by argument, it would not, in the presence of a book like this, again lift up its head.

THE OLD TESTAMENT A LIVING BOOK FOR ALL AGES. By Austin Phelps, D.D., Andover, U.S.A. London: Hodder & Stoughton.

DR. PHELPS is already favourably known in this country as the author of that very popular little book, "The Still Hour," and we have no doubt that the volume now under our notice will help both to deepen and to widen the estimation in which he is held. The sermons, twenty-four in number, are founded on prominent characters and events in Old-Testament history, and the spiritual instruction they convey is, in every instance, brought to bear on modern life so as amply to vindicate the expressive title of the volume. In a sharp sententious style, the author deals, both directly and indirectly, with great questions of religious belief and unbelief, and comes close home to individual life and the requirements of practical religion with equal adroitness. His illustrations are numerous and effective, but he happily avoids the errors of sensationalism.

BETTER THAN GOLD; OR, THE PRECIOUS BLOOD OF CHRIST. By H. D. Brown. London: Hodder & Stoughton.

WORTHY to rank amongst the Puritan chap-books is this precious little treatise. Burroughes and Sibbes need not have

disdained its authorship, and might well have coveted its felicity of illustration and its force of application to the reader's conscience.

THE GREATNESS OF LITTLE THINGS.

By James Culross, D.D. London: The Religious Tract Society.

DR. CULROSS is a close observer and exact reasoner, and a lucid expositor; and to these rare qualities he also adds the high endowment of a mellow and affectionate spirit which imparts a very gracious aspect to all that he writes. The subjects of this book are of commanding interest, and they are disposed of in a method characteristic of that which we have said of its author. Felicity of illustration is one of the most prominent features of modern teaching power, and this quality also Dr. Culross possesses in a high degree. All Christian readers will find edification in the perusal of this volume, and to the ministerial student it will yield, not only many profitable suggestions, but a masterly and model-like style, capable of rendering instruction to the most expert and experienced in Christian homiletics.

SHEPHERD CALLS. By the Rev. R. Balgarnie, Gravesend. London: The Religious Tract Society.

A SERIES of Evangelical expositions and addresses containing forcible representations of Divine truths, with not a few vivid and fresh illustrations.

THE GOSPELS: THEIR AGE AND AUTHORSHIP. By John Kennedy, D.D. London: Sunday School Union.

DR. KENNEDY has in this little work presented in compact and intelligible form the external evidences of the authenticity of the Four Gospels. The

treatment pursued, if not exhaustive, is most valuable for the information of intelligent Christians, and indispensable to those who would become "apt to teach" the sacred oracles.

THE HISTORY OF THE PASSION AND RESURRECTION OF OUR LORD, Considered in the Light of Modern Criticism. By Dr. F. L. Steinmeyer. New Edition, Specially Revised for English Readers.

THE FIRST EPISTLE OF ST. JOHN. A Contribution to Biblical Theology. By Erich Haupt. Translated, with an Introduction, by W. B. Pope, D.D. Edinburgh: T. & T. Clark, 38, George Street.

NEITHER Steinmeyer nor Haupt can claim to be popular writers, nor should we go to their writings for an exemplification of the graces of style. They are both profound thinkers, bent on the mastery of the most momentous problems, and anxious to aid others in their solution. Steinmeyer deals in this volume with the very heart of the Gospel narrative, and demonstrates, with a minuteness, a thoroughness, and a force which we have never seen surpassed, its historical credibility. He has in view mainly the destructive criticism of Strauss, and by no other author has the mythical theory been more unflinchingly and effectively encountered. The ground over which he takes us is indeed sacred, and the devout Christian would prefer simply to meditate, not to argue, on its scenes of transcendent love. But it is precisely on this ground that hostile criticism claims to have most firmly entrenched itself, and we are therefore bound in self-defence to dislodge it. Dr. Steinmeyer has rendered to Evangelical Christendom noble service. Fearless honesty, keen, incisive logic, fine discrimination,

power to seize on hidden links of connection, to bring out unsuspected but real harmonies, are visible on every page. As an erudite and masterly vindication of the historical truthfulness of the Gospels, against the mythical theory of Strauss, the bolder rationalism of Paulus, and the idealising tendencies of Baur, the work stands in the highest rank. It also abounds in fine and scholarly exegesis. Many a new light is thrown on the sacred narrative, and on this ground alone the work demands grateful recognition. The translation by Messrs. Crerar and Cusin is clear and forcible.

Haupt's work on "The First Epistle of John" has achieved great success in Germany. It is not exactly a commentary discussing the opinions of previous exegetes, but an independent attempt to unfold—step by step—the order and substance of thought in the epistle. The author has aimed—to quote his own metaphor—to place every word under the microscope, to investigate dialectically on what presuppositions it is based and to what conclusions it leads. This takes us over a large field, and necessitates what at first sight appear as wide divergencies. But only at first sight. For we cannot understand the detached utterances of a man apart from the totality of his being and his entire system of thought. Haupt's contribution is in many respects unique, fresh, unconventional, and richly suggestive. His Platonic training and tendencies by no means unfit him from comprehending the words of the Apostle of Love. He has unveiled their wondrous depth of meaning with marked, though not, perhaps, with universal, success. Dr. Pope supplies an admirable Introduction.

With these two volumes, the current

series of "The Foreign Theological Library" is brought to a close, and a new series will begin with 1880. We cannot let the occasion pass without offering our hearty congratulations to the publisher on the issue of so magnificent a series of works. The Christian Churches of our land are under no ordinary obligations to his generous and heroic enterprise. He has largely aided our deliverance from cold and formal methods of interpretation, and all our pulpits have been rendered more instructive, more vigorous, and more inspiring in consequence of the Foreign Theological Library. We trust that the new series will be many times more successful than its predecessors.

LIVES OF THE LEADERS OF THE CHURCH UNIVERSAL. As Edited by Dr. Ferdinand Piper, Berlin. Translated from the German, and Edited, with additional Lives, by H. M. Maccracken, D.D. Two volumes. Edinburgh: T. & T. Clark. 1880.

THE high eulogium which the editor pronounces on the German original of this noble roll of lives is well deserved, and, although we are not satisfied with some of the modifications and changes he has introduced, we gladly recognise the inestimable service he has rendered to English readers. The doings of God in the history of the Church ought to be familiar to us all. The lives of the men by whom His great purposes have been carried out are full of instruction and stimulus. No study is more pleasant, more inspiring, or more likely to insure stability and strength of Christian character. English Christians do not, after the fashion of their German brethren, connect illustrious worthies with specific days of the year, but a knowledge of these worthies is on every

ground indispensable. Dr. Piper was fortunate enough to secure the co-operation of such men as Neander, Tholuck, Krummacher, Hagenbach, Oosterzee, Macrie, and others equally competent. The work is therefore judiciously and thoroughly done. Brief as are the lives, they are carefully and suggestively written. For general readers no book of equal worth has yet appeared either on the Continent, in Great Britain, or America. The "Later Lives," in the closing section of the work, are representative as far as they go, but they are mainly American. The editor has made his selection on a somewhat curious and, it seems to us, inadequate principle. The greatness of men cannot be measured by the bulk of the community to which they belong. And why keep so closely to America? The men whose lives are narrated in this part of the book were not all *leaders* of the Church. And in a work of this class, room should surely have been found for the names of Thomas Chalmers, Robert Hall, William Carey, and Alexander Vinet, as well as for those of Neander and Monod and other contributors to the earlier parts of the German original. But, even with this defect, these two volumes meet a widely felt need and fill an important niche in our literature. They ought to be in every congregational and Sunday-school library in the kingdom, and to be read by every Christian. We trust they will meet with so hearty a reception that the editor will feel encouraged to give us a second series to complete what is still lacking.

MARRIAGE. With Preludes on Current Events. With a copious Analytical Index. By Joseph Cook. London: R. D. Dickinson. 1879.

THIS is a cheap edition of the "Boston

Monday Lectures" which we reviewed some months ago. We cordially welcome its reappearance. It is one of the very best yet issued, and contains innumerable touches of Mr. Cook's peculiar genius. Mr. Dickinson has earned the gratitude of all English readers by the issue of an edition of these inimitable lectures in a form so convenient, so cheap, and so well adapted for reference.

A HOMILETIC COMMENTARY ON THE BOOK OF PSALMS. Vol. II. Psalms lxxxviii.—cl.

HOMILETIC COMMENTARY ON THE MINOR PROPHETS. By Rev. James Wolfendale. London: R. D. Dickinson, Farringdon Street.

WE have so frequently spoken in commendation of Mr. Dickinson's commentaries that it will only be needful to repeat in reference to these volumes that which we have said of their predecessors. They are full of helpful material for the ministerial student, and worthy portions of a work which, in its completeness, promises to become unique in its comprehensiveness and general utility.

THE FALSE CHRISTS: THEIR HISTORY AND ITS LESSONS. By Rev. W. Barker. London: E. Stock, 62, Paternoster Row. Price sixpence.

MR. BARKER is not only a faithful and painstaking preacher of the Word, but a laborious and accomplished lecturer. He has collected the materials of this treatise from many sources, and employed them with much ingenuity. The result is a very complete historical representation of the many *pseudochrists*. Our friend is his own typographer, and deserves commendation for the beauty and accuracy of his press work.

CHINA'S MILLIONS. Edited by J. Hudson Taylor. 1879. London : Morgan & Scott, 12, Paternoster Buildings. Price three shillings and sixpence.

THE growing work of the China Inland Mission is faithfully portrayed in this volume, which is fraught with interest, not only on account of the progress indicated in the great work of evangelisation, but because of the collateral and incidental subjects which it represents. The remarkable journey of Mr. Cameron across the whole of Central

Southern China from Shanghai to Burmah, narrated at some length in these pages, might well have formed the subject of a bulky volume. The opium question, with all its horrors, is faithfully dealt with ; as also is the helpful assistance rendered by British missionaries to the sufferers from the recent famine in China. The map of China which accompanies the volume is, as we are assured by competent judges, by far the best which can be obtained in Europe of the Middle Kingdom, even at the cost of this entire volume.

News of the Churches.

INVITATIONS ACCEPTED.

Anson, Rev. W. C. (North Shields), Forest Hill.
 Berry, Rev. J. J. (Shrewsbury), Oldham.
 Cole, Rev. J. (Coseley), Salcombe, Devon.
 Dann, Rev. J. (Bradford), Greenock.
 Firks, Rev. S. H. (Ramsey), March.
 Geale, Rev. J. S. (Metropolitan Tabernacle College), Brighton.
 Hester, Rev. G. (Sheffield), Berkhamstead.
 Jones, Rev. A. (Regent's Park College), Cottenham.
 March, Rev. W. (Stoke-upon-Trent), Todmorden.
 Norris, Rev. W. (Bedminster), Calcutta.
 Osborne, Rev. W. (Bristol), Carlisle.
 Rees, Rev. J. (Regent's Park College), Pontrhydryn.
 Usher, Rev. W. (Lee), Belfast.

RECOGNITION SERVICES.

Leamington, Rev. J. Butlin, December 22.
 Merthyr Tydvil, Rev. T. W. Davies, December 14.
 Monks Kirby, Rev. T. Smith, December 30.
 Preston, Rev. W. Harries, December 21.
 Sunningdale, Rev. J. Rose, January 8.

RESIGNATIONS.

Bigwood, Rev. J., Upper Tooting.
 Davis, Rev. J., Melksham.
 Robertson, Rev. F., Newbury.
 Todd, Rev. Dr. J., Forest Hill.

DEATHS.

Gibson, Rev. E. T., formerly of Crayford, Kent, January 21, aged 61.
 Kirkbride, Rev. D., Maryport, December 26, aged 68.

THE
BAPTIST MAGAZINE.

MARCH, 1880.

An Old and a New Song.

BY REV. T. M. MORRIS, IPSWICH.

“And they sing the song of Moses the servant of God, and the song of the Lamb.”
REV. XV. 3.



WING to their highly symbolical character, an obscuring haze gathers around many of the apocalyptic visions of this book, which does not the less effectually veil their significance because, lighted up with the splendour it partially conceals, it hangs about them like a cloud of glory. We see the wisdom, and love, and glory of God ; but we see them in a mystery. And if we bear in mind that, while answering other ends, one purpose served, and perhaps intended to be served, by many of these visions, is to enlarge and exalt our conceptions of the glory and blessedness of the heavenly world, we need not wonder that an atmosphere of mystery should thus drape the revelations vouchsafed. The Apostle John himself, to whom these visions were granted, and who, in an ecstasy which he could neither describe nor understand, was privileged to witness the unspeakable glories and listen to the unfamiliar speech of the celestial world, felt that such knowledge was too wonderful for him, and he could only say, “Beloved, now are we the sons of God ; it doth not yet appear, it is not yet made manifest, what we shall be ; but we know that when He appears we shall be like Him, for we shall see Him as He is”—the sentiment expressed being identical with that of the Apostle Paul, who, writing to the Colossians, says, “And your life is hid with

Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory."

If, then, this knowledge be in itself too high for us, how are we to attain to any conceptions of that world which is to come, and in which we hope finally and for ever to dwell? There are only two ways possible. We must either be rapt away in vision, as were the Apostles Paul and John; or we must be furnished with some symbolical description of the heavenly state, such as we have in this book—God giving us some idea, however inadequate, of what is remote and unfamiliar, by means of what is near at hand and well known. When, then, we read of golden streets and gates of pearl, and foundations of precious stones; of seas of glass and rivers of crystal; of white robes and fine linen; of crowns of gold and branches of palm, we are not, of course, to conclude that such features will literally distinguish the heavenly state; but we may, and we do, understand this: that God, by His servant using these similitudes, intends to assure us that all which is most costly and beautiful and enduring in this world affords but a dim earthly shadow of heavenly things, which are more costly, more beautiful, more enduring.

While, then, there are in this book many mysteries which we cannot at present penetrate, there is much the significance of which we cannot fail to discern. In reading this brief chapter, for instance, we are brought face to face with many questions to which we can render no perfectly satisfactory reply; but we are also presented with a vision the beauty of which we can, without any difficulty, appreciate, and which is replete with interesting suggestions upon which our thoughts may pleasantly and profitably dwell.

John "saw, as it were, a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

Here we have at once many inquiries suggested, which we entirely pass over. Those who are here introduced to us as having achieved this particular victory—whatever that may have been—may be taken,

we think, very fairly as representing all the victorious host of the redeemed in the position they occupy and the employment in which they are engaged. All those who finally come off more than conquerors through Him who hath loved them will be ready to join in this song of Moses the servant of God, and of the Lamb.

Notice the position they are described as occupying, and the service in which they are engaged. As John looked upon the vision he heard this victorious host singing a song, which was both old and new—it was the song of Moses the servant of God, and the song of the Lamb. How striking is the representation! There they stand, not upon the surface, but upon the shore of that great sea of glass mingled with fire—a sea tranquil as a sea of glass, radiant as a sea of glory. There upon the shore of that sea do these heavenly victors stand, flushed with the joy of recent triumph, just as once the emancipated hosts of Israel stood by the shore of the Red Sea; and with rapturous and consenting voices they raise a song of triumph, which John describes as the song of Moses the servant of God, and the song of the Lamb.

May we not gather from this, as, indeed, from many other portions of God's Word, *that there is music in heaven*; not only so, but that it is one of the chief occupations of heaven? We never see the redeemed in heaven without hearing them; our eyes are never dazzled with the brightness of their glory but our ears are at the same time ravished with the melody of their songs. There is a mystery about music which no one can explain. It has a language of its own; a strange magical power all its own—power to soothe, excite, melt—power to transport us above and beyond ourselves—a power which is everywhere recognised and everywhere submitted to.

“ For doth not song
To the whole world belong!
Is it not given wherever tears can fall,
Wherever hearts can melt or blushes glow,
Or mirth and sadness mingle as they flow,
A heritage for all?”

We all know it is so—but why it is so no man knoweth, save that it is God's gracious will. But can we see at all why, in the nature of things, music and song should be so largely employed in God's Word to describe the blessed occupation of heaven? Beside the many reasons which we may be sure lie beyond our reach, are there

not at least some which we may discover? A reason, found in the nature of music itself, has been very strikingly expressed by one of our most beautiful writers, who was himself not so very long ago admitted to the company of the sweet singers. "There is music in heaven," he says, "because in music there is no self-will. Music goes on certain laws and rules. Man did not make those laws of music, he only found them out; and if he be self-willed and break them, there is an end of his music instantly—all he brings out is discord and ugly sounds. The greatest musician in the world is as much bound by those laws as the learner in the school; and the greatest musician is the one who, instead of fancying, because he is clever, he may throw aside the laws of music, knows the laws of music best, and observeth them most reverently. And therefore it was that the old Greeks, the wisest of all the heathen, made a point of teaching their children music, because, they said, it taught them not to be self-willed and fanciful, but to see the beauty of order, the usefulness of rule, the divineness of law.

"And therefore music is fit for heaven; therefore music is a pattern and type of heaven, and of the everlasting life of God which perfect spirits live in heaven—a life of melody and order in themselves, a life of harmony with each other and with God. Music, I say, is a pattern of the everlasting life of heaven, because in heaven, as in music, is perfect freedom and perfect pleasure; and yet that freedom comes, not from throwing away law, but from obeying God's law perfectly; and that pleasure comes, not from self-will and doing each what he likes, but from perfectly doing the will of the Father who is in heaven. And that in itself would be sweet music, even if there were neither voice nor sound in heaven."

We might conclude that music and song would have an important place assigned to them in the Church of the redeemed in heaven from the place which has been ever yielded to them in the Church of the redeemed on earth. The Church has, from the first, poured forth its deepest feelings in psalms and hymns and spiritual songs. Those who have not had their attention directed to this subject would probably be surprised to find how large a portion of the sacred volume has a distinctly rhythmical character, and was designed, is certainly in its form suited, to form part of the Church's service of song. We have reason to praise God for the many sweet singers He has raised up in His Israel. The praises that we offer are the loftiest services

we can present, and those in which we most distinctly anticipate the still more exalted service of heaven. Praise is a loftier and grander expression of religious life than prayer. In prayer we are separated from many by the peculiarities of the wants from which we suffer; in praise we seem to lose ourselves in the great multitude of the unfallen and the redeemed. Prayer speaks of human want; praise of Divine fulness. Prayer tells of narrow limitations and conscious unrest; praise is the jubilant song of an emancipated and blessed spirit. So long as we dwell on earth we shall never be able to do without prayer; when once we enter heaven our great occupation will be praise. Some of us here may not be able to make much music with our voices, but we can all of us "carry music in our hearts;" and as we lisp or stammer forth our praises, we can take courage as we think that—

"Childlike though our voices be,
And untunable our parts,
God will own the minstrelsy
If it come from childlike hearts."

And we know that the day is drawing nearer and nearer still when the tongue of the dumb, even, shall be unloosed, and the imperfect praises of earth shall merge in the perfect melody of that song of songs in which the redeemed shall celebrate the praises of their God and Redeemer.

We learn from this book—we are distinctly told this in the previous chapter—that the redeemed not only join in the general melody of heaven, but *that they sing a new song—a song which is both old and new, a song in which only the redeemed can join.*

The mere service of song was no novelty in heaven. There had been music and singing there from the first. When the world first spun forth in its orbit, the morning stars sang together and the sons of God shouted for joy. But there was a song raised in heaven, such as had never been heard before, when the redeemed of the Lord arrived there. It was a new song, so far as the redeemed themselves were concerned. They were used to singing as they pursued the way of their earthly pilgrimage; they were constantly meeting with fresh expressions of God's love and mercy, which called for some new song of grateful acknowledgment. But now that they have crossed the Jordan of death and find themselves in the land of promise, free from all from which they once suffered, in the enjoyment of all that they had so long desired, and in the very presence of that Redeemer

whom, not having seen, they loved, is it to be wondered at that their newly awakened joy finds expression in a new song ?

This may be regarded as a new song when viewed with reference to its extent and unanimity. The entire Church on earth can never join with one consent in praise, because those who compose it differ so widely in circumstances and condition. On every Sabbath day there is some considerable measure of unanimity, some approach to oneness of consent ; but there can be no praise on earth to compare, for intensity, extent, unanimity, with that of heaven. When we hear the innumerable voices of the redeemed blending in a chorus, which, swelling louder and louder, sounds as the voice of many waters, or as the voice of mighty thunder, and which yet is as sweet withal as the voice of harpers harping with their harps, we shall feel that we are indeed listening to, and joining in, a new song.

And this song will ever continue to be a new song ; because, while the subject of that song is old—reaching back to before the foundation of the world, and celebrating God's eternal and unchanging love—it will, in its unfading freshness, be ever new and ever young. We shall be ever looking at the Lamb, whose appearance is as if it had been newly slain. We shall ever be finding out fresh beauty in Christ, fresh meaning in His words, and from Him, in the midst of the throne, there shall well forth continually a river of delights, which shall be an eternal joy to us, as much for its abiding novelty as its intrinsic worth. And so our song will be new, not only at the moment of our first entrance into heaven, but after innumerable ages shall have lapsed we shall be found still singing a new song.

But this song is old as well as new. It is the song of Moses the servant of God, and the song of the Lamb. It is a song which will perpetuate earthly memories as well as celebrate heavenly experiences. It will tell the story of the deliverances successively wrought by God for His people on earth, all of which are now crowned by, and, as it were, summed up in, the final and complete victory of the Lamb over all His foes.

This is the song of Moses the servant of God ! We have here reference in all probability to the song which was raised on the shores of the Red Sea which Miriam, the chief prophetess, led amid the daughters of the people with cymbals, and timbrels, and dances. What a remarkable, what a memorable, scene was that ! When standing as an emancipated host upon the shores of that sea—with

the assurance that they should see their oppressors, the Egyptians, no more for ever—they broke forth into that exultant, that triumphant song! It was a song which celebrated a great and God-wrought deliverance; a song in the singing of which all the powers of a grateful memory were active. So will it be at last; there, by the shores of that sea of glass mingled with fire, will stand the mighty host of God's redeemed ones—those who have gotten the victory over all their foes through Him who hath loved them, who, with grateful hearts and exultant voices, will join in singing the song of Moses the servant of God, and the song of the Lamb.

Moses stands in God's Word as the personal representative of *law*—God's law—holy, just, and good, which he was the means of communicating unto the people at Sinai. Without being fanciful, may we not say that we have here the law turned into a song—the song of Moses? It is so in some degree here. There are those who can say with the Psalmist: "Thy statutes have been my song in the house of my pilgrimage." But we shall have a loftier and more complete view of the Divine law hereafter, and be better able to set it to music, and turn it into a song. But to do this the song of Moses must be also the song of the Lamb; and there will not be two songs, but one. Everything will centre in the Lamb—there could be no song of Moses there but for the Lamb. We shall then associate all our deliverances with Him, as in Him we shall see the fulfilment of all law.

And how will the vision of the Lamb provoke us to sing His praises! What tongue can tell us what is involved in final and beatific vision of our Divine Redeemer, which we hope to enjoy! What will be the beauty of that moral perfection and infinite love which in innumerable rays will stream forth from Him! What must it be to see Him whom, not having seen, we love, and in whom, though we see Him not, yet, believing, we rejoice with a joy unspeakable and full of glory! Yet this is the joy of the redeemed—the joy of those who stand with the Lamb on Mount Zion! What must it be to see, face to face, that Divine and compassionate Saviour who assumed our nature, who suffered and died in our stead, who bore with us in our long-continued, perverse, and rebellious wanderings; who spared us through so many years of unfruitfulness, who crowned our lives with so many tokens of His favour, and who has at last admitted us to the glory of His presence! Who can say anything of

their joy who shall thus look upon Him, and feel as they do so that, but for Him, they would not only have been excluded from the blessedness of heaven, but shut up to the miseries of perdition! No earthly speech, no angelic speech, is enough to express such emotions; and so He who has shown towards us so incomparable a love has, that we might the more fitly express our gratitude, created for us, as it were, a new language, and put into our mouths that new song which only the redeemed can sing.

The Telephone.

BY W. KINGSLAND.



AILING the use of articulate speech, man has always had recourse to signs and symbols whereby to communicate his ideas and his wants to his fellow-man. It was, therefore, quite in the natural order of things that the first attempts which were made to convey intelligence over distances which the human voice is powerless to compass should be by means of a very crude system of signals. There are many now living who can remember the line of semaphores, which was in use between the Admiralty and Portsmouth for the transmission of messages. Then came the electric telegraph of Cook and Wheatstone, which has gradually been developed into our present system of postal telegraphs. In 1855 the world was startled by the project of a few bold speculators for connecting England and America by a line of telegraph passing through the unknown depths of the Atlantic. The first attempt to realise this object failed, as well it might, but with the experience gained by failure the enterprise was renewed, perseverance was crowned with success, and our system of telegraphic communication now extends to almost every portion of the globe.

It is very difficult for us of this generation to imagine what the lives of our great-grandfathers could have been, ignorant as they

were of the use of the steam-engine and the telegraph ; and certainly, if fast living and fast travelling can conduce to our happiness and well-being, we of this generation ought to be infinitely superior to our great-grandfathers. The nineteenth century, however, with all its brilliant discoveries, has not yet come to a close, and much more is in store for us. Wonderful as is our present system of intercommunication, it is still in its infancy. No system of signals, however perfect, can supply the place of the human voice, and now at last, after much patient and unremitting toil on the part of many investigators, Nature has yielded one of her most precious secrets, and man can converse with man *vivá voce* though separated by hundreds of miles.

It is a somewhat singular fact that great discoveries are often made almost simultaneously, and quite independently, by different experimenters in different parts of the world. They are also, in most cases, the result of indirect, rather than of direct, experiment, the experimenter having at the time quite a different object in view. It was so with the articulating telephone. In 1861, Reiss, a German physicist, constructed a telephone which could transmit musical sounds, but could not transmit spoken words. If an air was sung into the mouthpiece of this telephone the melody would be reproduced at the distant end of the line, but the articulation was quite lost. This invention set many scientists to work on the electrical transmission of musical sounds, and the idea seems to have occurred almost simultaneously, and at all events quite independently, to no less than five persons in Europe and America that this principle could be utilised for a system of multiple telegraphy—that is, a system by means of which several messages could be sent simultaneously through a telegraph wire. It was while experimenting in this field that the articulating telephone was invented by Professor Alexander Graham Bell. There are several rival claims as to priority in the invention of the articulating telephone, and it seems to have been discovered almost simultaneously by at least three inventors in America. Though there are now several rival patents in the field, that which is most generally known as *the telephone* is that of Professor Bell. This telephone, in its most improved form, consists of a compound bar magnet, on one pole of which is placed a small piece of soft iron surrounded by a coil of fine insulated copper wire. Immediately in front of this coil, and so placed as to be almost touching the soft iron

core, is a thin disc or diaphragm of ferrotype iron, the whole being enclosed in a suitable case.

It is a well-known fact in electrical science that, if a coil of wire be placed in proximity to the poles of a magnet, any alteration in the strength of the magnet or of the magnetic field will generate a momentary current of electricity in the coil of wire. This is known as *induction*. When we speak into the mouthpiece of the telephone we cause the diaphragm to vibrate, and, the diaphragm being immediately in front of that pole of the magnet which is surrounded by the coil of wire, each vibration gives rise to a momentary current of electricity in the coil. The ends of the coil being connected with a telegraph line, this current passes to the distant station, and through the receiving telephone. Its effect there is just the reverse of that at the sending station. At the sending station it is the vibrations of the diaphragm which generate the current, but at the receiving station it is the current which causes the diaphragm to vibrate by increasing or diminishing the strength of the magnetic field. Thus the same instrument will act both as a transmitter and a receiver. This is a very beautiful illustration of the way in which one form of energy can be converted into another. We have, in the first instance, the sound waves produced by the voice giving up their energy to the metal diaphragm, which is thus thrown into a state of vibration. The vibrations of the diaphragm are, in their turn, converted into electrical energy, which, traversing the connecting wire, is again re-transformed into mechanical vibrations of the diaphragm at the receiving station; these vibrations are communicated to the surrounding air, and the sound is reproduced in all its qualities.

To form a clear conception of what takes place in a telephone circuit, we must picture to ourselves, first, the vibrations or undulations of the air, which are known as sound waves, and, secondly, the electrical impulse which traverses the wire, and which we generally speak of as an electric current. We shall then find that the problem involved in the electrical transmission of speech is to produce and transmit an undulatory current of electricity which shall synchronise with the undulations of the air caused by the voice. A very familiar illustration of wave or undulatory motion is that of a stone thrown into water. When the stone strikes the surface of the water a series of waves is seen to spread out on every side. The apparent motion of each wave is a progressive one, but if we watch the movements of

some light substance placed on the surface of the water, we shall see that it merely rises and falls, and has no forward motion. The movements of this light substance represent those of any particular particle of water, the motion being simply a vertical and not a horizontal one; it being only the wave form which advances, and not the wave itself. Now the undulations of the air caused by any sounding body take place in exactly the same way, and we may represent these undulations as in fig. 1, where the horizontal line represents the normal position of rest, and the vertical dotted lines the motion of any particle of air. We may also notice three



Fig. 1.

characteristics of these undulations—their size, rapidity, and form. On the size of the undulations depends the strength or volume of the sound, on their rapidity depends the pitch, and on the form depends the peculiar characteristic or *timbre* of the sound.

To illustrate what we mean by the form of the wave, let us recur again to the example of the stone thrown into water. If immediately after the stone strikes the water we throw in a second stone, a short distance from the first, the second series of waves will meet the first, and though each series will pursue its way quite independently of the other, yet the motion of any particle of water subjected to the action of both series will now be a complex, instead of a simple one. Supposing the height of the wave in each case to be the same, then, where the crest of one wave coincides with the crest of another, the height or motion of a particle of water at that point will be doubled, and, where the crest of one meets the depression of another, there will be no motion at all. In fact, the motion of any particle of water will be the sum of the forces acting upon it. The same holds good for the motion of a particle of air under the influence of sound vibrations. Recurring again to our graphical method of representing undulatory motion; let the distance from A to B, fig. 2, represent a certain interval of time, and let that part of the curve which appears above the line represent a condensation of the air, or the crest of the wave, while the portion below the line represents a rarefaction or hollow of the wave. Suppose, now, that we have two tuning-forks,

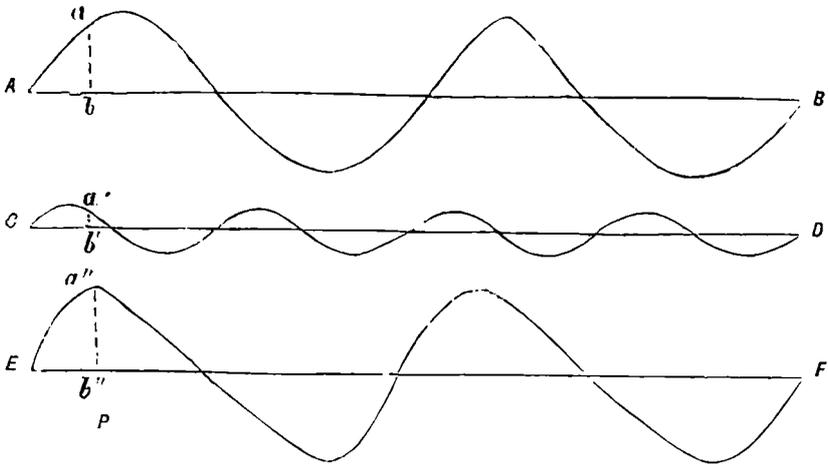


Fig. 2.

one of which vibrates twice as fast as the other. The waves produced by each of these forks separately will be represented by AB and CD, CD having twice the number of waves in the same interval of time as AB. But the resultant wave generated by the two vibrating together will be represented by EF. The form of this wave is found by adding together the amplitude of the vibrations at any particular point, and, since we represent the amplitude by a vertical line, the resultant at any point P will be $ab + a'b' = a''b''$. Fig. 3 shows the original and resultant vibrations of the notes c, e, g, c, the common chord.

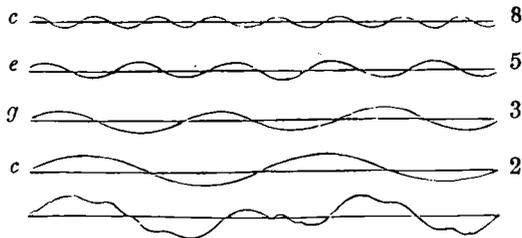


Fig. 3.

It so happens, however, that there is no such thing in nature as a simple sound, such as would be represented by the line AB, fig. 2. Every musical note has, besides its fundamental tone, which we call the note itself, a number of upper tones, or *partials*, as they are

termed, and Helmholtz, by a series of very elaborate experiments, demonstrated that the difference which exists between the tone of a violin and that of a flute or any other instrument was due solely to the number and intensity of these partials. But he went further than this, and not only showed by analysis that the difference in the various vowel sounds arose from the same cause, but he performed the synthesis of them, and by a combination of tuning-forks and resonators he produced vowel sounds.

We find, then, that the problem to be solved in the electrical transmission of the human voice is to produce in the telegraph wire an undulatory current which shall partake in every respect of the character of the original sound vibrations. Suppose, now, that we have a tuning-fork vibrating in front of the poles of a magnet surrounded by a coil of wire. Each motion of the fork will induce a corresponding current of electricity in the coil of wire, and if this be connected with a line of telegraph wire, at the distant end of which is a similar arrangement, and a tuning-fork of the same pitch, this fork will be caused to vibrate under the influence of the transmitted current. If, however, the fork be of a different pitch it will not respond, because, any particular fork having only one rate of vibration, the undulatory current transmitted by the first fork will not synchronise with the rate of vibration of the second. We have in this arrangement, however, the solution of half the problem, for the induced currents will correspond in intensity and rapidity with the vibrations of the tuning-fork at the sending station. It only remains to substitute for the tuning-fork something which will respond to every kind and rate of vibration, and this most essential condition is found in a circular diaphragm fixed at its circumference. Such a diaphragm has no inclination to respond to any particular rate or period of vibration; in other words, it has not, like a tuning-fork, a periodic vibration of its own, but is sensitive to all kinds of vibratory motion.

Here, then, we have the final solution of the problem. With such a diaphragm placed before the poles of a magnet such as we have described, we are able to produce an undulatory current of electricity partaking in every respect of the nature of the original sound vibrations, and by a reverse action this undulatory current will, in its turn, act upon the diaphragm, causing it to reproduce and communicate to the surrounding air the original sound.

The invention of the *microphone* has done much to increase the usefulness of the telephone. With the microphone as a transmitter, and the telephone as a receiver, the intensity of the sounds is much increased, and the articulation is improved. There are many theories to account for the action of the microphone, which we cannot now explain; but the principle of its action is that when two substances, preferably two pieces of carbon, are placed so as to touch each other lightly, the point of contact is found to be sensitive to sound vibrations; and, if a current of electricity is passing from one carbon to another, the current will be modified according to the character of the vibrations. It will be seen that this is exactly what we require for a telephone current; only that in the telephone it is the motion of the diaphragm which generates and controls the current, while in the microphone a permanent current from some other source is modified and converted into the necessary undulations.

The most remarkable application of the telephone is that which is now known as the "Telephone Exchange." The Americans, with their usual promptitude, adopted the telephone almost as soon as it was brought out, and their system of local communication, by means of the telephone, is now almost as perfect as the general system of telegraphs. We in this country, however, are more cautious. We made a great pet of the telephone at scientific *soirées* and *conversaziones*. Much was written and talked about it, but comparatively little was done, the result being that, while the Telephone Exchange has been in operation in America for more than two years, it is only now coming into use in this country. By means of the Telephone Exchange, any one subscriber can be put into instant communication with any other. Thus, if there are 1,000 subscribers in connection with the Exchange, any one of these can at any moment be put into direct communication with any of the remaining 999; that is to say, he can at any moment, without leaving his own office, speak to 999 other offices in different parts of the city. The method by which this is accomplished is as follows:—Each subscriber has a wire, with the necessary telephonic apparatus, connecting his office with a central office, or Exchange. Thus, the whole of the 1,000 wires are centred at the Exchange. When, therefore, A. wishes to speak with B., he first calls the attention of the operator at the Exchange, by means of an electric call bell, and states that he wishes to speak to B. At the Exchange is an ingenious contrivance called a "switch-board," by means of

which any two wires can instantly be joined together, thus practically making them into one. When, therefore, the operator receives the intimation from A. that he wishes to speak to B., he calls the attention of B., states to him what is required, and, joining the two wires together, A. and B. can converse without the interference of any third person. In this way any number of pairs of wires can be joined at the same time, without one pair in any way affecting the working of the others. A signal to the Exchange indicates when the conversation is finished, and the wires are then disconnected by the attendant, so as to communicate only with the Exchange.

Some idea may be formed of the vast amount of business which can be transacted in this way, when it is stated that in America many of the exchanges number over 1,000 subscribers, and that the average number of wires joined in pairs in the course of one day is 6,000.

How far this system will extend it is impossible at present to say. That in a few years a man from his own house may be able to speak with his friend in any other part of the country is quite probable; and we may be quite certain that inventive genius will not rest, even when it has solved the problem of speaking with America or India.

Scenes from Church History.

XIII.

JOHN TAULER AND THE FRIENDS OF GOD.



TAULER'S is a name which must ever be dear to the churches of the Protestant Reformation. In many respects he anticipated the doctrines which that great movement permanently established, and prepared the minds of its leaders for the perilous enterprise into which they were to embark. Spener affirms that, "from the *German Theology*, from Tauler's writings, and from the Scriptures, our beloved Luther became what he was;" and Luther himself, writing to his friend Spalatin, says: "If it will gratify you to become acquainted with a solid theology in the German tongue, perfectly resembling that

of the ancients, procure for yourself John Tauler's sermons, for neither in Latin, nor in our own language, have I seen a theology more sound, or more in accordance with the Gospel. Taste and see how gracious the Lord is, if you have previously tasted and seen how bitter is all that we are in ourselves."

Tauler was born in Strasburg in the year A.D. 1290. His parents were wealthy, and gave to him in his youth the advantage of a good education. He was early dedicated to the priesthood as a Dominican monk, and in his eighteenth year joined the Preachers' Seminary of St. James at Paris. The teaching there imparted did little to satisfy the needs of his spirit. He declared many years afterwards that the masters of Paris "read with eagerness a great many books, but inquired little into the Book of Life." Natural light, or the light of reason, compared to the Divine light was to him, he affirmed, less than a lighted taper to the noonday sun.

From Paris he proceeded to Cologne, and thence, after a short stay, to Strasburg, where German mysticism had at that time established its head-quarters. He there met Nicholas of Strasburg—one of the most popular preachers of mysticism—and also the more renowned master Eckart—a man of brilliant parts and fervid enthusiasm—subtle, fearless, and profound, whose speculations, however, were of a decidedly pantheistic cast.

The times were peculiarly favourable to deep and earnest thought. In the political sphere there was a prevalent feeling of unsettledness. The empire was torn by factions, and no one knew what the result of the disturbances would be. The Church also was endangered by angry controversies. Pope John XXIII. had issued an interdict against Louis the Bavarian and his adherents, and both clergy and laity were divided into hostile camps in relation to it. The people were suffering from great physical distress. The pestilence had appeared among them and wrought terrible havoc. All hearts were seized with vague dismay. The minds of many were awakened to a sense of their corruption, to a remembrance of God's judgments, and to an urgent plea for mercy. The work of reformation was begun. There were some, then, as in every similar crisis, who displayed a spirit of wild and mischievous fanaticism. There were others who read the signs of the time in a spirit of Christian soberness, and among these latter Tauler became one of the most distinguished.

The clergy as a class rendered little help. The interdict of the

Pope created an attitude of hostility between the bulk of them and the general *populus*, and ere long the whole of the churches in Strasburg were closed and public worship rendered impossible. It was, therefore, all the more necessary that such as were really in earnest in their religious life should draw closely together—that they should form a non-ecclesiastical union both for the culture of their own faith and for the assistance of those who, through the closing of the churches, were deprived of the consolations of religion. It became a custom for men and women of all classes to set apart at least one hour every day for meditation on the sufferings of Christ and the benefits they had secured, that they might thus be prepared for whatever trials awaited them. The custom led to momentous issues. Contemplation was followed by action. Communion with God insured work for God. The Pope's interdict was heroically disregarded. The needs of the people were laid to heart and efforts made to ameliorate their condition.

In this way arose the society called "The Friends of God." The name was intended, not to mark them out as a separate and distinct sect, but to indicate the stage of their spiritual life and the principle by which it was actuated. This principle was disinterested love, a love that sought no reward save that which was involved in its own exercise, and which found in God Himself its supreme joy. Tauler finds the warrant of the title in John xv. 15: "Therefore did our Lord say to His disciples, 'Henceforth I call you not servants but friends.' The 'henceforth' was from the time they forsook all and followed Him; then they were His friends, and no longer servants."

The title was amply justified by the character and conduct of the men who assumed it. Between them and the ordinary priests there was a broad and palpable difference. It was their aim, not to display their learning and cleverness, but to present the truth of the Scriptures in all its simplicity; not to amuse the people with tales and legends, but to summon them to an earnest and godly life; not to declaim against the grosser sins and leave men free to commit venial offences, but to exorcise the very spirit of evil, and lead to unreserved surrender to God. They did not, after the manner of the priests, recommend almsgiving and donations to the Church as a means of salvation, but insisted on repentance, faith, and consecration. When the priests forsook the people during the time of the

pestilence, these Friends of God bravely ministered to their needs, and protested against the injustice and cruelty of leaving them at such a time to themselves. They had, indeed, no wish to separate themselves from the Church, or even to oppose its established customs. They regarded it as a Divine institution, recognised the authority of their ecclesiastical superiors, where, at least, it was not in flat contradiction to the authority of the Scriptures, and recommended the observance of all duties enjoined by the Church, not only after an external, but after an inward and spiritual manner.

Tauler was diligent in his private ministries to the people, and not less so in his public duties. He preached with great frequency and earnestness, and his preaching was everywhere heard with gladness. His fame spread far and wide, and in course of time he visited various convents on the Rhine, in Bavaria, and in Switzerland, and maintained a continuous correspondence with the Friends of God in all parts of the Continent.

The movement with which he was associated naturally aroused the opposition of the men through whose spiritual negligence it had been rendered necessary. The priests declaimed in bitter terms against all who sanctioned it. Lukewarm and worldly minded Churchmen spoke of its supporters with contempt, nicknamed them Beghards, or people who pray much. Their doctrines were set aside as Beghards' talk or nuns' twaddle. A spirit of hostility was engendered, and the way was prepared for a practical separation from the Church of men who, at the outset, had no desire to leave, but only to purify and strengthen it.

One of the most singular scenes in Tauler's life occurred in the year 1340, when he must therefore have reached his fiftieth year. He was visited at Strasburg by a renowned layman, Nicholas of Basle, a leader of the Waldensians, who had heard of his fame and desired to teach him the way of God more perfectly. Nicholas listened for many weeks to Tauler, and at length requested him to preach a special discourse on the way of Christian perfection and to show how man might rise highest and nearest to God. Tauler complied with the request, but did not produce the effect he had desired. Nicholas acknowledged that he was no common preacher, and had delivered a good discourse, but asserted that he was still in bondage to the letter of Scripture and had not reached the pure and unadulterated truth. Nicholas told him that he was yet a mere man

of books and neve of a Pharisaical spirit. "You have," he said, "spoken of an internal Master. Know that when this same Master comes to me He teaches me more in an hour than you and all the teachers who are of time could teach me if they went on to the last day." It must have cost the learned priest a severe struggle to submit to the influence of an unlearned layman ; but Tauler was resolved to do what was right at however great a cost. He was naturally, we are told, "a sweet, gentle, and kind-hearted man," while, on the other hand, Nicholas, though destitute of scholastic art, was evidently "enriched with grace," and the famous preacher recognised in the mirror which Nicholas had presented to his view his own image. How, then, was he to obtain the perfection he yet lacked ?

First of all, Nicholas forbade his preaching. For two years Tauler remained alone in his cell reading, meditating, praying. His solitude could not, of course, pass unobserved. His brother monks and friends despised him. He was spoken of as the preacher who had lost his wits. His spiritual children, who had previously confided in him as their leader, no longer came to confess to him. He sank into a state of weakness and depression.

Nicholas stood firmly by him during the whole of this crisis, and encouraged him to look forward to an illumination which could not long be delayed. He was traversing the dry and arid desert, but would reach ere long the cool refreshing springs. At length the day of deliverance approached. Tauler, by the advice of his friend, once more appeared as a preacher. But he was so deeply moved, so utterly unmanned, that he could not speak a word, and the man who had been renowned for his eloquence became the laughing-stock of the people. His second attempt was, however, highly successful. His mind was luminous, his heart calm and strong, and he spoke with greater power than he had previously displayed.

From this time Tauler so increased in wisdom and in power that his course was watched with astonishment. His preaching was now thoroughly freed from all scholastic subtleties ; he no longer quoted Latin, as he had formerly done, but spoke always in plain German, that he might show the people the right paths. His chief themes were the vanity of all earthly objects, the need of union with God, which could only be attained by self-renunciation and self-denial. He preached salvation through Christ alone, and declared works without faith to be worthless. His sermons were as beautiful as

they were simple, abounding in traces of fine spiritual insight, in pointed illustrations, and in appeals of great persuasiveness and pathos.

As a natural result of this change his reputation extended. He was now honoured with the title of *Theologus sublimis et illuminatus*. Great numbers of people, both from town and country, consulted him in temporal and spiritual matters alike, and his advice was gladly followed. Even the clergy felt his influence. "Many priests became quite devout," while such wealthy citizens as Rulmann Merswin devoted under his direction, the greater part of their wealth to philanthropic and religious purposes.

Tauler's labours among the poor and suffering were continued with redoubled energy. He endeared himself to the hearts of all, except those who, from their ecclesiastical prejudices, looked on his labours with dismay, and even in the high places of the Church he was not without devoted admirers. Bechtoff, Bishop of Strasburg, was frequently among his hearers, while he received many marks of approbation from Ludolph the Carthusian and Thomas the Augustinian.

It was probably after his great change in 1340 that he visited Ruysbrück of Grünthal, the great Mystic. We are unable, minutely, to follow his movements, but it is certain that he spent several years in Cologne, where he preached in the Church of St. Gertrude's Cloister. In 1361 he was again in Strasburg, and was there seized with a serious illness, which lasted for twenty weeks. Tauler felt that the end was drawing near, and, in gratitude for the way in which God had led him, sent for his friend and teacher, Nicholas of Basle, who gladly complied with the request, and spent many weeks in serious converse with him. On the 16th of June, the "illuminated teacher" breathed his last in the garden-house of his sister, a nun of the Convent of St. Nicholas, in Uden.

His death occasioned deep and general sorrow. Devout men of every school made lamentation for him, and of all the teachers of his age he was most widely and most deservedly honoured. His remains were laid in the convent of his order, and so lately as 1824 the Protestants of Strasburg erected a stone on the spot where, five hundred years earlier, his lips had proclaimed the Word of Life.

An edition of Tauler's sermons, translated by Miss Catharine Winkworth, was published in England some years ago, and will amply repay perusal. Those who read them will see them a fair specimen

of his teaching, and, while not endorsing every sentiment in the volume, will by no means wonder at Luther's noble eulogy of them. Charles Kingsley, in his brief preface, said quite truly:—

“With Tauler, whether he be right or wrong in any given detail, practical righteousness of the divinest kind and loftiest kind is at once the object and the means and the test of all upward steps. God is the supreme good which man is intended to behold; but only by being inspired by Him, owing all to Him, and copying Him, can he behold Him, and in that sight find his highest reward and heaven itself. . . . There are those who, opprest by doubts and fears and sorrows, may find in Tauler's genial and sunny pages a light which will stand them in good stead in many an hour of darkness. . . . To such (as may be stripped of all earthly good) he can tell something of that still waste where a man, losing all things else, shall find himself face to face with God and hear from Him that which no man can utter again in words even to the wife of his bosom. . . . Tauler can point out the path by which he came to see the Eternal Light, to find the Rock of Ages.”

The Death of Mohammed.



HIS event occurred at Medina at some time between nine a.m. and noon on Monday, the 8th of June, 632 A.D., in the sixty-third year of Mohammed's age, or, according to the Arabian mode of reckoning, on the 12th of Rabiul-Awwal, in the eleventh year of the Hegira; in other words, in the beginning of the eleventh year from the time of the celebrated "Flight" from Mecca to Medina. Although the date of his death is known thus accurately, yet, owing to a variety of circumstances, there is difficulty in arriving at a decision in regard to the question of his exact age. The years 569, 570, 571 of the Christian era have each been claimed by different writers as the year of his birth; so that his life is variously stated as extending from sixty-three to sixty-five years. Mons. de Sacy, proceeding on the assumption that the lunar year was always in force in Mecca, fixes on April 20th,

571 A.D.; Von Hammer fixes on 569; Mons. Caussin de Percival decides in favour of August 20th, 570; while Sprenger notes two dates as possible, viz., April 13th, 571, and May 13th, 567. The Arabian historians give a variety of dates, some of them deciding in favour of the fortieth year of the reign of Kesra; while others fix upon the forty-first, others the forty-second, and others the forty-third year of that reign—these years corresponding respectively to the 880th, the 881st, the 882nd, and the 883rd years of the era of Alexander. The date most commonly given by Mohammedan writers is the 12th of Rabi' I.; though some of them give the 2nd and others the 10th of that month. Judging from Moslem tradition, it seems upon the whole pretty certain that the event of Mohammed's birth occurred about fifty-five days after the so-called attack of Abraha; it is, however, scarcely possible to believe that, as society in Mecca was then constituted, the date could, under ordinary circumstances, have been remembered with perfect accuracy. Mohammed was not, moreover, until middle-life, a person the exact date of whose birth was of particular interest to any one; and it is doubtful whether the point was ever mooted until after Mohammed himself had passed away, and could therefore be of no use in helping his followers to arrive at any exact knowledge in regard to it: the death of both his parents, too, at so early a period (his father having died before Mohammed's birth, and his mother when he was only six years of age) deprives us of any help they might have rendered. Lastly, the difficulty of deciding the point is greatly enhanced by the practice which the Arab writers have of reckoning by the lunar method, by which some of them even reduce his age to sixty-one at the time of his death.

There is, however, a pretty general agreement among Moslem historians as to the manner and circumstances of this event. It appears that at the battle of Khaibar, in the seventh year of the Hegira—*i.e.*, in 628 A.D.—a certain young Jewess, Zainab Binti-Harith by name, was among those taken captive by the party of Mohammed. Her father and her husband were chiefs of the tribe against which "the Prophet of God" had been waging war; and these two, as also her uncle and her brother—all the male relatives she had—had been slain in the battle. She resolved to be revenged for her severe losses, and determined on selecting as a victim no less a person than the man who had been the real occasion of them. This resolve of hers, however, did not arise wholly from a feeling of

revenge,—it appears to have had in it a tinge of superstition also ; for on examination subsequently she declared that in perpetrating the deed she had been influenced in some measure by a desire to put to the test the question whether or not Mohammed was really a prophet. She reasoned that if he were a prophet he would know by supernatural agency that the food she was about to prepare for him was poisoned, and would abstain from touching it ; and that should he even partake of it no suffering would accrue to him ; she added, with a fearless ingenuousness that did honour to her Jewish blood, that if, on the other hand, he were *not* a true prophet, the world in general, and her own race in particular, would be well rid of an impostor and bloodthirsty oppressor. She accordingly prepared a kid for Mohammed and his companions, and saturated it with poison. Such is the statement of the native historians of Arabia ; it is not easy, however, to understand how Zainab—who was not a servant of his, but a newly taken captive of a hostile and hated race—should have succeeded in getting opportunity to prepare the meal in the camp of the conqueror on the very day on which she was taken captive, or how she should have secured such a monopoly of the cooking department as to be able to carry into execution a plan of this nature without detection by Mohammed's servants and friends. Whatever the explanation of this awkward point may be, Zainab was apparently aware that roasted kid was Mohammed's favourite dish, and it was apparently his special fondness for that kind of food which, in the hurry of the occasion, drove from his mind all inquiry as to whence or by what means the meal had come. It may even be that he was aware who had prepared it, and that in the pleasing excitement of this fresh and recent victory it may rather have enhanced his sensations of pleasure to receive from a captive girl, just taken, such a mark of servitude or of attention,—connected, as Zainab was, with the better classes of her race. There would, at all events, appear to have been negligence in some sort among his own attendants on this occasion.

On the meat being set before them, Mohammed and his companions commenced eating of it heartily, but they soon detected that all was not right. It is related in Moslem legend that Mohammed detected the presence of poison as soon as he took the first mouthful, and that he instantly spat it out, exclaiming,—“This meat tells me it is poisoned !” This form of expression has led Moslem theologians to

contend that the meat really spoke to him ; if it did, it spoke too late, for he had already swallowed a portion, the effect of which never left him. As soon as the meat was found to be poisoned, inquiry was instituted, and the poor girl frankly acknowledged all—stating, as above indicated, the motives by which she had been influenced. According to the more trustworthy traditions, Zainab was at once put to death ; but whether or not her execution was effected at Mohammed's express command is a point which still remains unascertained. The majority of Moslems maintain that on her making confession, Mohammed at once forgave her, and they thus endeavour to supply a decisive and signal instance of that magnanimity which they always aim at showing to have been one of his leading characteristics. Any one, however, who is at all acquainted with the tactics of Moslem controversialists will perceive in this only one out of almost unnumbered attempts to discover, in connection with the personal history of Mohammed, points which may serve to recall the best characters in our own Scriptures;—in the present instance the resemblance aimed at is that of our Lord and the martyr Stephen. But, worse than this, the opinion labours under the somewhat disastrous disadvantages of being destitute of adequate historical support, of being directly opposed to the traditions referred to, and of being wholly out of harmony with what is actually known of Mohammed's general policy towards his captives,—especially when they happened to be of the hated Jewish race. In the case of one of his companions, Bishr by name, the poison immediately proved fatal. Mohammed, however, survived about three years, but occasionally suffered severely from the effect of this poison, and himself attributed the illness of which he eventually died directly and expressly to this cause.

The natural violence and revengefulness of his disposition were displayed even in his dying moments. His wives (it is related)—nine of whom were then surviving—gave him the wrong medicine, a circumstance at which he became so infuriated that he cursed them all, and by way of administering immediate practical retribution made them all take a dose of the same kind of medicine in his own presence as he lay on his dying bed. The real secret of his fury appears to have been that they had dosed him for pleurisy,—a disease about which he entertained a peculiar superstition; he believed that “the Lord would never permit pleurisy to attack a true prophet,” inasmuch as it emanated,

in his opinion, from the wicked one. Not only, however, did the chosen companions of his bosom thus fall under the fury of "the Chief of the Apostles" in his dying moments; Jews and Christians likewise came in for a share of it, the denunciation of whom, by oaths and curses, was among the last acts of his closing scene. Moslem historians record that when Mohammed's last brief illness overtook him, he was making arrangements for his army to go forth under the command of Usáma, son of Zaid, to reduce to Islám the Christians of Syria by the power of the sword. Nothing that occurred during his last hours was more manifest than his eager solicitude that this expedition should set out. "Send off quickly [said he to those who stood around his dying bed]—"Send off quickly the army of Usáma!" Anxious at the most solemn moment of his existence, when he was in the immediate presence of Death, to execute upon the poor and peace-loving followers of the Messiah revenge and slaughter as unprovoked as they were unmerited, the Syrian expedition ceased not to the last moment of consciousness to weigh upon his spirit. "The Lord exterminate the Jews and Christians!" cried he, within a day or two of his death.

He expired in the arms of his youthful wife A'ishá, then eighteen years of age, and was interred in her apartment, in accordance with the custom that a man's remains should find a sepulchre in the place where he fell. Among his last words (say the Moslem traditions) were these: "Eternity in Paradise!" "Lord, pardon my sins!" "Yes, the blessed companionship on high!"

The immediate occasion of his death was a fever of some fourteen days' duration, which deprived him at intervals of the use of his reason. During the later years of his life he was wont to make allusions that were such as showed that he himself seriously believed that Zainab's poisoned meat was hastening his life to its close. That "the Chief of the Apostles" received his inglorious *quietus* by an agency which was expressly designed by a member of an "infidel" race to put to the test his prophetic qualities is a circumstance which, in spite of its humiliation, all duly informed Mohammedans are compelled to admit. It is lamentable to think that there are, among writers of our own so-called Christian race, persons who are so destitute of the sense of moral perspective as to see in the very ignominy of this death an additional claim to rank among the martyrs to the cause of religion, and to the admiration, if not the credence, of mankind.

However unfavourable or otherwise these statements may be as to the estimation in which Mohammed is held by his adherents, it has to be borne in mind that they are not the fabrications of unsympathetic Jews or Christians. For all these statements, be they false or true, mankind is dependent on the authority of Mohammed's own partisans, and of them alone. None were admitted to his dying chamber excepting such as were known to be his most attached friends and enthusiastic admirers. It would be sheer folly to ignore the circumstance that thorough impartiality of spirit and independence of judgment and speech, however common they may be among civilised men, are virtues which are wholly unknown among the partisans of Islám in all matters involving the character and deeds of "the Prophet." Add to this that, according to Mohammedan ecclesiastical law, there are four conditions under which falsehood is not only not a sin, but a positive virtue and an act of merit, and that one of these conditions is the shielding the interests of Islám and its founder, and the deceiving of "unbelievers." Of the highest importance, however, for our purpose is it to note that, even with all these safeguards thrown around the dying scene, we have it on no less authority than that of the man's own admirers and friends that among his last words was a cry for *the pardon of his sins*;—a circumstance which amply proves, as Mohammedans ought to have the fairness to admit, that the founder of Islám acknowledged himself to be, in common with other men, a sinner; that is to say, that so far from being exempt from sin and, as they assert, the Divinely authorised supercessor of Jesus as the world's mediator, he, equally with his fellow-men, stood in need of mercy and forgiveness at the hands of his Maker and Judge. Alas! how strangely mingled and unsettled, and how weird withal, must that closing scene have been where "imprecations" upon his fellow-creatures and "pardon" for himself were among the invocations addressed in almost the same breath to high Heaven by one who was "sent of God" to be the "supercessor" of the patriarchs, prophets, and apostles, and the "greatest" and "best" of them all! Surely fanaticism and burlesque were never more dismally mingled, never more signally exemplified, than here.

It is difficult for a Christian mind to contemplate the circumstances of Mohammed's closing life without being struck by the contrast they present with the dying scene of Him whom Moslems say their

“prophet” was sent to supersede. How shocking is the sense of the incongruous which arises from the attempt to conceive of the dying feelings of Jesus being concerned, not for the forgiveness and salvation of His tormentors, but for Divine retribution upon them! How striking is the contrast between Him who, in the moments of His extremest torture, was even moved with compassion for His tormentors, and who found time amid that inconceivable suffering to invoke in their interests the exercise of the Divine clemency, and Mohammed, who, in his hour of death (a death not characterised by any sufferings unknown to his fellow-men), invoked curses and destruction upon persons he had never seen and who had done him no harm! Our blessed Redeemer died, not by reason of any indebtedness of His to that righteous law of mortality to which men by their sins are amenable, but of His own will and choice—and this after having given more than sufficient proof of His authority over disease and death. And while the physical remains of Mohammed decayed like those of other men and mingled with the dust whence they had come, the murdered and mangled body of Jesus, the Lord of Life and Death, rose again—and this in strict harmony, even as to the point of time, with His own prediction deliberately and repeatedly uttered: “Destroy this temple, and in three days I will raise it up again!” (“He spake of the temple of His body.”) “No man taketh it from Me, but I lay it down of Myself: I have power to lay it down, and I have power to take it again!” “He burst the bands of death, because it was not possible that He should be holden of it!” His body re-issued from the domains of the dead in undecaying and imperishable freshness, and afterwards ascended alive to heaven in the sight of credible witnesses, and amidst indisputable tokens of Divine acceptance and celestial triumph.

Thus, so far at least as any evidence of special Divine recognition is concerned, the circumstances of the death of the founder of Islám differed in nothing from those that are associated with the death of other men. Now, the main point of the Islámic faith is that, in the person of Mohammed, He who is the Messiah of the Old Testament and the Christ of the New is authoritatively superseded; and that there is now “no other name under heaven given amongst men whereby we must be saved” than the name of Mohammed. But it would not be difficult to adduce from the lips of Mohammed himself evidence in abundance that, both by nature and by practice, he

was a sinner in common with his fellow-men ; and that, apart from some authenticated means of moral purification, he, like the rest, must remain an object of revulsion to a holy God. The proved peccability of Mohammed must ever place him at as infinite a distance from the Son of God as from God the Father. That a person of whom this could be said should be the Divinely appointed and sole mediator between God and man is as revolting to our reason as it is to our religious sensibility ; yet as many as a hundred and seventy-five millions of human beings are at this moment entrusting the concerns of their eternity to this frail fabric ; and, of these, forty millions at least are our fellow-subjects.

J. D. BATE.

The Representative of Christ.



WHEN some dear friendship is taken from us and we can hear the voice and gaze upon the face that has given us such joy no more, as we go out into the loneliness of life feeling nothing is given to take the place of what is lost, the trial seems greater than we can bear. When some strain of music, sweet with the melody of all harmonies, has delighted the ear, if silence, still and unbroken, follows, it appears all the more oppressive, because of what has gone before.

So would it have been if no Divine Representative had been promised after the departure of Christ, one who should be in His stead, act for Him, witness for Him, and abide with us, when He left the earth at His ascension. Well might the disciples have felt themselves "orphans." The Church, if Church there could have been, would have even looked back wistfully to the days of gracious ministry, when Christ's presence was like sunlight on the earth. The world would have been all the colder, darker, drearier, because the warmth of love, the light of life, the Great Healer and Teacher once known, would have had none to carry on His work. Thank God for the promise of the Holy Spirit, and for the promise fulfilled. Not even the dream of a successor visited in China the minds of the worshippers of Confucius. The deep wish appeared among the devotees of Buddha, that sought to satisfy itself in the belief of

repeated incarnations. But how vain and deceptive the superstition. In Christianity the longing is felt and the reality enjoyed. Another *comforter* is given, implying that our Lord had already been the "consolation of Israel." *Another*, including the truth, but leaving aside the mystery of the Trinity. *Another*, suggestive of such a personality as to supply us with a friend, veritable though unseen, with whom we can commune; sent by the same Father who sent the Son, blessed in His presence and purposes, coming to cheer, support, strengthen, and revive. Among the assurances given our Lord states that the Spirit should be sent in His "name." This expression comprehends several meanings, but we think that one of these has hardly had attributed to it enough point and consideration. "In the name of Christ," in part, signifies on His account, on His behalf. The undiminished, uninterrupted, unailing love of Him who died but lives again is taught. It is said to have been a prayer of Queen Elizabeth, "Lord, look upon the wounds in Thy hands and Thou wilt not forget the work of Thy hands." The sentiment has in it a deep truth. Work and suffering for anything draws out our sympathies, enlists our feeling, binds us to that in which we have been engaged, and roots our interest in its welfare. Let a man be put to succour some worthy but struggling enterprise. Let his anxieties be drawn out, his skill exercised, his time employed, if he did not feel much interest in it at first he will feel it afterwards. The ardour of those noble men who exerted themselves in the destruction of slavery, and through whose endeavours such grand results have been achieved, was not lessened but increased by their self-sacrifice and devotion. So may we think concerning Christ. We wonder He could ever condescend to undertake our cause at all. But now He has done so we do not marvel that He deeply feels for it still. Nor are we surprised, when He had done all that as an incarnate and suffering Saviour He could do, He should breathe the prayer, to verify His interest, that the Holy Spirit should be sent. Christ's love could not be changed. If possible He loves His work in the world even more than when He died on the Cross.

"In My name" signifies also, with My might and efficiency. An extended view of the operations of the Holy Spirit is here suggested. Christ had power to turn the water into wine, to heal the sick and cast out devils. He had power to give sight to the blind, and to know the hearts of all. He had power to multiply the loaves and

feed the multitudes. He had power to cleanse the leper, to raise the dead. The spiritual power of His Representative may be compared. What light He can pour upon dark minds! What evil passions of our nature can He quell and cast out! What soul-nourishment does He give every Sabbath to hungry multitudes of believing souls! How He searches the hearts and tries the reins of the children of men! How He can cleanse the thoughts and desires of the spiritual leper; give power to the weak and raise the spiritually dead! He has, indeed, a "power from on high" descended, and when we mark the astonishing results in depraved men converted, sceptics becoming believers, and prodigals brought home, we are compelled, like the Egyptian magicians, to say, "This is the finger of God."

But the expression "in My name" contains a further wealth of meaning, rich in holiest suggestions and animating the greatest hopes. It means *in His likeness*. The "name" of God indicates the excellences by which He is distinguished. To have His name is to bear, so far as possible, resemblance to Him. It is said of the saved in heaven, "His name shall be in their foreheads," and in Zechariah "They shall walk up and down in His name." What is intended, then, but this: that the Holy Spirit should be given, and should come, with the very characteristics of Christ, to be marked by His impress, possess His likeness, and that He should be with the disciples, the Church, and the world, bearing the image of Jesus and breathing His dispositions? Our Lord said, *I will not leave you comfortless; I will come unto you.* The Holy Spirit comes in the brightness and grace of His excellences, and "the Lord is that Spirit." In His ascension He disappeared from the eye, but only to come with a new power on the heart, and with a presence as real, intimate, and blessed as His own earthly manifestation in the mission of His Representative. A train of most interesting reflections opens before us at this point. When we inquire what were the characteristics and dispositions of Jesus we may carry on the same line of thought to our meditations on the Spirit, and so assure ourselves of the same guidance and friendship, in regard to the unseen dweller amongst us as were found in the visible incarnate Christ.

Now *love* was the pre-eminent distinction of our Lord. His crowning perfection was His condescending love. It breathed in His words, was the motive of His acts, the reason of His sufferings, the explanation of His death. The great distinction of the Holy Spirit,

then, must be love. Love in its great humility, its tenderest interest, its generous purposes, its all-comprehending grace and bountifulness, must be possessed. The same in height and depth as that which prompted the Father to send the Son, the same as that which impelled the Son in the mystery of His self-surrender to give Himself a ransom for many. Mark some of those chief forms in which love showed itself in the life of Christ, and so may be traced the same in the presence and work of the Spirit sent in His likeness.

Seeking to reclaim the lost is paramount here. In order to this Christ wrought to produce conviction, and, for the enlightenment of human darkness. Nicodemus came to Him by night. The Great Teacher sought to impress him with his self-righteousness and need of change. The woman of Samaria tried to draw Him into controversy. Christ directs His words to her conscience and she stands self-accused of her sins. Zacchæus cherishes a desire to see Him; Christ visits his home, and the result shows that the truth came with power and issued in gracious success. The great thing was to show sin in its true light, reveal its deep-seatedness and final judgment. Christ traced it to the heart, out of which all evil springs, and His withering denunciations of hypocrisy were but love in sterner tones showing the indispensable necessity of spiritual change in view of the time when every hidden thing shall be revealed. It is the same with the Spirit in His work. One of the first characteristics indicated in the promise of His coming was that He should "convince the world of sin." The real condition of the heart should be laid bare to itself; of its rebellion against God it should be self-accused. The disease that is in us should be made known, that the healing of the Great Physician might be sought. Love labours thus to show the guilt, the wretchedness, the lamentable state of men, and how at last, when the Prince of this world is cast out, those who suffer themselves to be the victims of his delusion must be irrecoverably expelled. Light shines to show corruption, arouse the sleeper, reveal the danger so imminent and terrible. The secret of the truth is unveiled that the plan of deliverance may be embraced.

In connection with this Christ was His own theme. His language was, "Come unto *Me*." No verbal doctrine, but a living Saviour, was to be embraced. He presented Himself in all the fulness of His grace and power, as the only one who could rescue from sin, appointed to this by the Father, adapted to this in every respect for men. In

like manner the Spirit takes of the things of Christ, and shows them unto us. The qualifications of the Saviour are extolled. The fact that His work is a finished work is confirmed, for He has "gone to the Father, and we see Him no more"—that is, He need not return to make any addition to what He has done as though it were incomplete. The efficiency of the Saviour is exalted. He "came that we might have life," and the vilest can be made accepted in Him. The danger of refusing is urged. The greatest sin of all would be rejection under His influences of such a Redeemer. The greatest opportunity of all is to seize now the advantages of the day of salvation. Love beseeches in the Spirit of Christ, "Behold I stand at the door and knock;" laments in the remonstrance of Christ, "Ye will not come unto Me that ye might have life;" entreats in earnest tones the "weary and heavy laden," and still to the thirsty the Spirit says, "Come."

A loving willingness was exhibited in Christ to instruct the meek and teachable; very engaging scenes of wisdom speaking, and earnestness listening, many parts of the evangelical narratives present. What readiness was there to explain when Jesus knew the disciples were "desirous to ask Him" concerning some difficulties they wished to have removed. When the young ruler came, Christ loved to direct his mind. What an attractive picture is that of Mary sitting at the Master's feet, and drinking in the heavenly instruction of His words. After the resurrection, to the two going to Emmaus He expounded in all the Scriptures the things concerning Himself. Wherever there was a heart susceptible, willingness to instruct was ready. Often, alas! this was wasted on deaf ears and callous natures.

The same gracious disposition is evidenced in the Divine Representative. As the Ethiopian eunuch ponders, there is a greater teacher than Philip instructing and opening the spiritual understanding. Cornelius enjoyed a higher ministry than that of Peter. All through the journeys of the Apostle Paul it was found that attentive hearts like Lydia, and submissive spirits like Timothy, found guidance, illumination, and comfort. The gentleness that "maketh great" becomes Him who was sent in the likeness of Christ.

It was promised by our Lord and forms a part of that resemblance we seek to trace, that the Holy Spirit should "bring to remembrance"

whatsoever He had said. We may be continually conscious of this. When we realise our entire indebtedness to Christ, what is it but the Spirit impressing on our feeling the truth, "Without Me ye can do nothing?" When we are more than usually sensible of the power and availability of prayer, what is it but the inner teacher reminding us, "Ask and ye shall receive;" "Men ought always to pray and not to faint"? When we are affected by the excellency of the mild and passive graces, who but the same is interpreting to us the expositions of the sermon on the mount? When the duty of bestirring ourselves seizes upon us, who but He is enforcing the lesson of the parable of the talents, or the words "work while it is called to-day"? There are many things we should like to know which He does not teach, and was never sent to disclose; but all these and kindred sayings of Christ are often lighted up to our faith like an illuminated picture. Promise is fulfilled in our feeling. He brings to our remembrance in a way most precious and thrilling whatever adapted to our circumstances the Great Teacher's ministry contained. Thus in a sense it is Himself again who takes the dimness from our vision and the unbelief from our hearts.

A great aim of our Lord was to strengthen the disciples in faith. There has never been a time when men have not been ready to doubt concerning their temporal interests. How shall I be sustained? What will become of me? are questions often asked by our timorous spirits. What did our Lord do to meet this sense of weakness? He pointed to the Father, set forth His interest and watchful care, reproved the want of confidence, and encouraged holy trust. So also when in personal feebleness the disciples felt themselves insufficient for the toil and suffering of the future. Be of good cheer, was His rallying voice; I have overcome the world; and when the idea of conquest seemed far off and the victory of truth not only dubious but impossible, "Fear not, little flock," said Christ, "it is your Father's good pleasure to give you the kingdom." Thus, also, the Spirit, with the dispositions and objects of Christ, calls upon the heart to believe, and inspires new strength within the faint. Who helps us to lean upon the bosom of Omnipotence but the Comforter, who reveals all the love and power of our heavenly Father? Who strengthens us with might in the inner man? Who awakens our hearts to the glories of the future, and prompts us to go steadily and perseveringly on in all that concerns the advancement of truth? As Jonathan went to

David in the wood, and in the hour of depression strengthened his hand in God, we, by our invisible friend, are encouraged, in the work and conflict of life, to be strong in the Lord and in the power of His might.

There is similarity also in the attempt to raise and spiritualise human affections. The worldly tendency of the disciples' minds was sometimes painfully apparent. Who, but with some shock of feeling, can read Peter's question, "We have left all and followed Thee. What shall we have therefor?" How it grates upon the mind to read of Salome and her two sons seeking the honours of the right and left hand in the kingdom. Such a spirit is, doubtless, traceable to the Jewish views of the Messiah they cherished; but the native and universal worldliness of the heart gave colour and tone to their desires. Our Lord sought to raise them above such materialism. "Lay not up for yourselves treasures on earth; lay up treasure in heaven." "A man's life consisteth not in the abundance of the things which he possesseth." True greatness consists, not in what the ambitions of men seek after, but in humility, self-mastery, conformity to God, and true enjoyment; not in the pleasures of the senses, but in that righteousness, peace, and joy which shall form the festival of heaven. The Spirit teaches the same. When we are impressed with the vanity of life, and see that what men seek after so often as substance is but shadow; when our eyes are enlightened to see the merely conventional worth and transitoriness of great riches; when fancied greatness appears only real littleness, and what is honoured by men of but small esteem in the eye of God and the measures of eternity, whose whisperings and influences do we feel, saying, "Set your affections on things above, not on things on the earth"? The tones of the Master are heard in His Representative bidding us seek after the durable riches of the skies.

The sympathy of Jesus is also reproduced. Deeply did He feel for the widow at Nain, and for the bereaved ruler whose daughter had been smitten by death. Gently did He deal with the mourning family at Bethany, and with the countless number of sick and wretched ones who thronged His path. The mystery about life's sorrows was not removed, but kind words were spoken and supporting helpfulness shown. We grieve and lament amid our afflictions to-day. No healing hand is laid perchance on the stricken frame, yet healing comfort is ministered to the soul. Strength may not be given to the

paralysed arm or new health breathed into blighted faculties and withered muscles, yet power for endurance is not withheld, and the discipline of life is framed to become as steps unto heaven. And who is it, as we muse amid life's darkness, suggests that what is done, "though we know not now we shall know hereafter"? who clears our spiritual vision and gives us to see the crystal glory of the new Jerusalem, catch a glimpse of the many mansions, and hear afar the song of the saved? It is like the first Teacher that the second should thus comfort and animate. It is the Spirit of Him who said, "Lo! I am with you alway, even unto the end of the world."

Surely, moreover, we may speak of a Divine presence in prayer. Christ taught His disciples to pray, and suggested the grand lines on which their petitions should be moulded. He, doubtless, prayed often for His disciples. We know He prayed for Peter that his faith might not fail. He prayed with His disciples, though very faintly could they have understood the objects and character of His petitions. The Spirit also teaches us to pray. "We know not what to pray for as we ought." He even makes, we are told, "intercession within us." As the genius and the power of prayer, He prompts within. Above the intelligence of our thought may be those "groanings which cannot be uttered." In view of aims and objects whose compass we but feebly understand, He lifts our desires and aspirations. But we pray "in the spirit," and He who searches the heart knows the mind of the Spirit, because we are told it is "according to His own."

We may be sure, to touch an additional point, that in forbearance and patience the likeness is traceable. Do we not need long-suffering that will pity our ignorance and dulness as much as those did with whom Christ in the days of His flesh dealt? Might it not with point be said to many, "Have I been so long time with you and yet hast thou not known Me?" Is there no "contradiction of sinners" to be found; no "fools and slow of heart to believe"? We need a gentleness that will not upbraid us for our blindness; a disposition, such as Christ's, still seeking to impress, continually aiming to prevail, circling us about with kindly influences, mercifully reproofing our failings, working to lift us out of the low level of our inferior thoughts and feelings, and preparing us for that which is designed for us in elevation of character that is attainable. The Spirit is the Representative of the Master again; persistent, though often resented; intent on the end, though often grieved; and proves, both in

sorrow over the hardness of the heart and in joy over the reception of the truth, the same tender sensibility and the same genial grace. And then the crown-all quality of fidelity is His. "Having loved His own who were in the world, Christ loved them to the end." Faithful to His work, true to His disciples, constant to the great enterprise He had undertaken, He could say, "I have finished the work which Thou gavest Me to do." Of whom, also, is it said, He "seals unto the day of redemption." Who is it that, having begun "a good work within, will perform it until the day of Jesus Christ"? Under whose auspices and cleansing shall the Church be presented at last "without blemish before the throne of the Majesty on High"? That renewing and sanctifying Spirit who is among us and in us, with all the characteristics and lineaments of Christ, will be our abiding and faithful friend, witnessing by His assurance, and securing by His power, until the host of the redeemed, freed from all the charges and defilements of sin and time, shall enter upon the splendours and partake of the bliss of the "eternal glory."

Though we have not been favoured, then, to see Christ after the flesh, let us disabuse our minds from any thought of suffering, through this, any disadvantage. We mistake, if we conceive we deal with any one less kind, less earnestly desirous to save; or if we think spiritual blessings are less accessible than they were. In the same spirit that Moses began, so his successor Joshua continued to lead the people, and at last brought them safely into the promised land. In the same spirit in which Elijah prophesied, Elisha took up the work and glorified God in the midst of the people. So let our confidence be cherished for the Representative of Christ. With as much joy and comfort and hope should we live as though Christ Himself were in our midst. With as much diligence should we seek to avoid anything that might displease; with as much zeal apply ourselves to any devotedness in which we are sure we should have His approval. Let us welcome the Spirit to our hearts as though we were receiving Christ to our home. Let us attend to His impressions as though we heard the echoes of the Master's voice. Let us yield to His influences as though we felt the overshadowing nearness of Him in whose "name" He came. Believe and prize His presence, and, taught by His instructions, renewed by His grace, sanctified by His power, and comforted by His consolations, live in the experience of His indwelling, and the meetness He matures for the inheritance of the saints in light.

Sermon Outlines.

THE KINGDOMS THAT DIE AND THE KINGDOM THAT LIVES.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed,” &c.—DAN. ii. 44, 45.

I. The law of decay in human affairs.

- (1) It is impressively illustrated in the fact *that individuals pass so soon out of the memory of the world.*
- (2) It is more expressly illustrated *in the fact that nations die.*
- (3) It is instructively illustrated in the fact *that it disappoints the most plausible plans and expectations of men.*

II. To this law of decay in human affairs *there is one grand and marvellous exception.*

- (1) The exception is illustrated in the fact *that the work of God in redemption is the only thing in human history that dates back to the beginning of time.*
- (2) The contrast between kingdoms of men and the Kingdom of God is seen in *the mysterious vitality of right in this world in its conflicts with wrong.*
- (3) It is further seen *in an anomalous suspension of the law of decay in some cases of historic immortality.*
- (4) The only names from the remote past which can go down to the world's latest ages *are those which are to be immortalised by the Christian Scriptures.*

DR. PHELPS, Andover, U.S.A.

THE LIMITATIONS OF LIFE.

“Remember my bonds.”—COL. iv. 18.

Introduction.—The circumstances of the apostle when he wrote these words.

- I.—The apostle's bonds were no disgrace to him.
- II.—Paul's bonds did not prevent him from being useful.
- III.—Paul's bonds did not mar his happiness.
- IV.—Paul's bonds did not lessen his reward.

DR. W. M. TAYLOR, New York.

UNCONSCIOUS DETERIORATION.

"Grey hairs are here and there upon him, yet he knoweth not."—Hos. vii. 9.

The spiritual condition of the kingdom of Israel in the turbulent times which followed the reign of the second Jeroboam, and during the later portion of the lengthened ministry of the prophet Hosea.—The unconsciousness of their condition was the saddest feature of their case. It finds a parallel in the case of the backslider.—Account for this element of unconsciousness.

How comes it that a man may slip away from earnestness in the Christian life into a condition of spiritual decrepitude without knowing it?

I.—Because we are all inclined to look more favourably on ourselves than on others.

II.—This insensibility may be owing to the gradual way in which backsliding steals upon a man.

III.—By the fact that the individuals are absorbed in other matters to such an extent that the state of the heart is forgotten.

Conclusion.—If any one has discovered his deterioration, let him not wait a single moment for restoration. Let him go at once to the Lord Jesus.

DR. W. M. TAYLOR, New York.

GREAT BLESSINGS FOR FAITHFUL WORSHIPPERS.

"They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures."—Ps. xxxvi. 8.

During the shepherd life of the Israelites their ideal of prosperity was associated with abundant pastures and flourishing flocks; hence the word "fatness" came to be used as the type of spiritual enjoyment of the highest kind. (Quote examples.) Very restricted, in regard both to frequency and the extent of privilege enjoyed, were the ordinances of the tabernacle and the temple in comparison with New Testament privileges; but, in contrast with any other religious observances the world possessed, they were inestimable blessings. They filled the understanding with light, the affections with love, the conscience with peace, and the heart with joy. They lifted men out of themselves, and above all the care and toil of earthly life into communion with God. The revelations of God's Word were unfolded and enforced with solemn surroundings. The high praises of God were upon their lips, the provisions of Divine love for the contrite

were set forth in many a sacrifice, and the promises of God indented on the national mind in many a song, and their homeward path became jubilant with the anthem, "Happy art thou, O Israel," &c.

I.—The excellent provision of God's house; "They shall be abundantly," &c.

"Man liveth not by bread alone." In his natural condition spiritual appetite lost.—"Blessed are they that hunger and thirst after righteousness." This spiritual taste only finds gratification in Divine truth.—The comparison between the food of the body and the food of the soul frequently used in Scripture culminating in the ministry of Christ: "I am the living bread," &c. The analogy is intended to impress upon us the necessity for spiritual appetite—for frequent and regular supplies of spiritual food—and for actual reception of the truth. The contemplation of the character of God, rightly pursued, affords the highest delight and advantage. The mystery of Divine government, the great truths of redemption, and the promises of God are the soul's food.

II.—The representation given of the highest spiritual enjoyment: "Thou shalt make them drink," &c.

Sin degrades man to the pleasures of the beasts; grace raises man to participate in the pleasures of God.—The river, picture of freshness—copiousness—constancy. God's glory is the end of His works—the benevolent object of all His dealings. To behold and be satisfied with it—to contribute to its manifestation—most ennobling condition of existence! Infinite beneficence is one of the pleasures of God.—The capacity to do good is highest source of enjoyment here; what must it be there! What refined views of the destiny of believers the text unfolds! How momentous the process of preparation for participating in them!

Present Day Subjects.

LIVERPOOL AND SOUTHWARK.



LIBERAL has just been defeated at Liverpool, in spite of receiving much Home Rule support. A Conservative has been returned for Southwark by votes outnumbering the combined score of the Liberal candidates. Titles and family do not count for much in large towns, such as Liverpool, and we are not astonished at Lord Ramsay's defeat ; but the Southwark result shows that there is some other cause than the demerits of a candidate required to explain the success of the Government party. The Government, as we have hinted before, has the confidence of the country in reference to its foreign policy. How far this confidence is well grounded may be another question ; but the fact exists beyond dispute, and if Liberals will be successful they will have to encounter this item in the resistance of their opponents.

It is hardly saying too much to assert that the heterogeneous bundle of interests known as the Liberal party is at present hopelessly disorganised. One section deplors the increasing influence of the ultra-Radical party ; another division suspects an attempt on the part of a Whig junto again to lead them ; while large masses are Liberals only in the second place, and are crotcheteers in the first. It is hopeless to essay to concentrate these undisciplined forces against the point which has to be stormed—the foreign policy of the existing Cabinet. There are only two courses open to the opposition body—either to arraign in much more effectual manner than has been done the said policy, or to wait until some glaring *fiasco* or utter bankruptcy proves to the people what their darling Government means. The latter process will be effectual, but may be tardy ; the former would be brief, but there seems no hope of its performance.

The fact is, numbers of people think somewhat to this purport—“ We have seen that our existing Administration is prepared to uphold our influence, that is, our commerce, in every part of the world. They have acted for this purpose, and, on the whole, not without success ; but we have no guarantee that a Liberal Government would act in the same way, or, for the matter of that, that any other men could pilot us through the existing complications.” True or false, such is the public reasoning, and

the faith thus born is not easily shaken. If it be not shaken, that may be either because the Liberals have not men of the calibre to meet the situation, or because the faith of the public is firmly fixed; and in either case the Government would be secure. And as long as this state of opinion lasts so long will important elections, such as those of Liverpool and Southwark, be decided against the disciples of peace, retrenchment, and reform.

The "bloated armaments" appear to be most concerned in bringing about the state of things. People do not like to feel themselves members of the weakest State in the world, and prefer just now a warlike Administration to a pacific one. This military disease is apparent throughout Europe. It may be cured without blood-letting, but that is the remedy which usually commends itself to the political faculty. It is our opinion that we should be better without sharing in this antiquated and barbarian surgery. Our fellow-citizens think differently. It is some consolation that the remedy must, at any rate, be effectual. We hope it may never be tried on any larger scale than at present.

THE WEATHER REPORT.

The inhabitants of the metropolis are just now emerging from a condition of the atmosphere which has proved sadly disastrous to great numbers in all classes of society. The density and prevalence of fogs has exceeded anything experienced from the same source during the past fifty years. Other portions of the country have had their share of the inconvenience caused by obstructed and diminished daylight, and even Paris, whose inhabitants pride themselves on their usual immunity from the fog banks which overhang the Thames, has shared in the prevailing obscurity, though happily not in the hygienic injury which has so severely visited our own metropolis.

The Registrar's report for the week ending February 7th informs us that the death rate had risen from 24·6 per 1,000 to 48·1 per 1,000, the actual deaths in London during that week having been 3,376, or 1,657 beyond the average. The greatest portion of this suffering fell, as is usual, on the eastern districts of London, where the excess was at the rate of 83 per cent., while in the western districts it was only 32 per cent.

Every atom of the London smoke in the period of fog becomes a vehicle for collecting damp and atmospherical impurities, until respiration becomes

difficult to the healthy and a burden intolerable to the victims of enfeebled pulmonary power.

One notable peculiarity of this season of darkness has been that oftentimes brief, sudden breaks in the overhanging pall have revealed the sun in his strength. How like the experience of the child of light walking in darkness! The light so feebly perceived is very near, and to its increasing splendour the denseness will soon yield, and we shall joyously sing, "The shadows flee away."

CHEERFULNESS UNDER GREAT AFFLICTIONS.

Professor Fawcett, who suffers from total loss of sight, is well known as one of the most diligent members of the House of Commons, and one of its most effective speakers. He always manifests the most intimate acquaintance with the topics which he discusses, and enters into their minutæ with surprising fluency and correctness. Statistics seem to be no more formidable to him than platitudes are to ordinary speakers. The brave and beautiful language Mr. Fawcett recently used in addressing a company of his fellow-sufferers deserves preservation, and may well reprove those of us who murmur and repine under far less severe trials than that of which he speaks in such heroic words as those of the following extract:—

"I did not lose my sight until manhood—until I was about twenty-five years of age—and when an event happened to me which suddenly and for ever deprived me of sight, I felt that the common-sense thing to do was to take stock and see how my new and changed life could best be lived. Many friends came forward to me with kind advice, and they said to me—prompted, no doubt, by the best of motives—'Oh, you should live a life of quiet conversation.' Well, I did not. I came to a very distinct conclusion that that was not the best course to adopt. I have kept firmly to a resolve which I then made, and I can unhesitatingly say, to any who may in future be deprived of sight, the best thing to do is to live, as far as possible, exactly the same life as if you still had your sight. Of course there are many things which it is impossible for us to do, but there are many things which we can do. I know there are many blind people who can do far more than I am able to do. I am often struck, I may say amused, at the display by them of a wonderful dexterity to which I lay no claim; but when I was twenty-five, and when I lost my sight, there were many pursuits in life of which I was passionately fond, and I determined that those I could follow I still would continue to follow. I have done so, and I derive, perhaps, as much pleasure from them as I did in days of yore. Dr. Seddon has said that I am a skilled angler. I am not; but I say that there is no one who more enjoys than I do catching salmon in the Tweed or the Spey, or throwing a fly in some chalk stream in Hampshire or Wiltshire, in spots which I remember well. I enjoy as much as^s

any one does a gallop over the turf with some friend who will accompany me. I can appreciate all the health-giving vigour of a long row from Oxford to London. I remember during the late long frost, although it nipped up a great many people, I do not think there was any one in the whole country who, in the companionship of a friend, more enjoyed a long fifty or sixty miles' skate over the Fens. I think there is nothing I should more regret than for it to be supposed for a moment that I refer to these facts of my life in any spirit of boasting or vaingloriousness. But I feel extremely anxious to tell those who have to carry on life under the same circumstances as myself, that there is still for us an abundant store of pleasure and enjoyment if we only have the courage and determination to avail ourselves of it. It has been said that there is a wonderful power of compensation in nature for persons suffering under our affliction. Now the chief compensation, the silver lining to the dark cloud, is the wonderful and inexhaustible fund of human kindness to be found in this world, and the appreciation which blind people must have at every moment of their life of the cordial and ready willingness with which the services which they need are generously offered to them."

Missionary News from all the World.



THE last number of the *Church Missionary Intelligencer* is a valuable contribution to the literature of Christian Missions. It contains a carefully written paper on the hindrance to the progress of the Gospel in China caused by the iniquitous opium traffic. The affair of the German missionary in Constantinople, Dr. Koelle (not Koeller), which almost involved the suspension of the relations between Sir Henry Layard and the Porte, is traced directly to an outbreak of Moslem zeal on the part of the Sultan. Dr. Koelle is not the insignificant individual readers of the newspapers may have supposed, but the accomplished author of the *Polyglotta Africana*, in which no less than a hundred languages are tabulated and compared, and of other philological works which have procured him the Volney prize of the French Institute. Ahmed Tewfik Effendi, instead of being a poor schoolmaster, is one of the most learned Ulemas in the Mohammedan priesthood.

Bishop Sargent gives an interesting review of twenty years' history of the Tinnivelly Mission, showing an increase from nine native clergy in 1858 to fifty-eight in 1878, and from 10,058 communicants at the former date to 53,536 at the latter date. From Central Africa the tidings come of wanton aggression on the part of Romish priests, who are plotting against the English missionaries at Uganda, and in the presence of Mtesa and his court denounced them as "liars."

The *Chronicle* of the London Missionary Society contains an account of the Rev.

James Wills's visit to the native evangelists labouring on the south-eastern coast of Madagascar, in which he writes:—"As the result of a pretty lengthened intercourse with these three brethren, and a pretty strict personal examination of the work of two of them, I could not but feel thankful to the Great Head of the Church that He had raised up such men among the churches of Imerina to carry the Gospel to the distant tribes of their own land. The stations are well chosen; the men are men of thorough integrity of purpose, doing their work, not as unto man, but as unto God. Their influence is felt throughout the large district of country between the Matitanana and Vangaindrano Rivers. They have bordering on them still turbulent tribes addicted to cruel and debasing customs, among whom we may hope some rays of Gospel light may spread. In the meantime, they have abundance of work around them, and they are working with both hands heartily." From the Central African Mission of the London Missionary Society we learn that "openings for Christian effort are so numerous, and the desire for the presence of missionaries is so apparent, as to involve considerable difficulty in the apportionment of men and money to the best advantage." The death of Mrs. Muirhead, the wife of the well-known and respected missionary at Shanghai, is reported in the February issue of the *Chronicle*, which also contains the following cheerful scrap of intelligence:—"In 1835, Dr. Meadows, in making a journey along the coast of China, called for a few hours at a small island, where he distributed some tracts and small religious books. The island remained unvisited by any European for thirty-three years, when a missionary went thither and began to preach the Gospel. To his astonishment, one of his hearers said, 'We know that doctrine;' and on being asked whence they had obtained their knowledge, the man replied, 'Many years ago a foreigner came here and left some little books and other writings, which contained that doctrine which you preach. He gave them to my father, who charged me when dying to read them, and keep them carefully, and perhaps some day God would send some one who would teach us the doctrine more fully.' The result of the seed sown by Dr. Meadows thirty-three years before was the formation of a church which speedily numbered sixty members, and is now in a healthy and thriving state. Surely these facts contain encouragement, not only for missionaries, but for tract distributors generally, and for all who are engaged in sowing the good seed of the Kingdom."

Our friends of the Wesleyan Society announce their entrance into Secunderabad, the capital of the Nizam's dominions, as a field for missionary labour. "It is a singular fact that no missionary society has penetrated the interior of Hyderabad. The temper of the population was supposed to be hostile to foreigners, and the Nizam's Court was always jealous of the disturbing influences of Western education. But the prejudices of this haughty race are giving way; the chief Minister of the Prince is not willing that his people should be left behind in the intellectual revolution which is now stirring and urging forward the mind of the other provinces of India; and we are not only permitted, but invited, to establish schools in the cities and villages of Hyderabad, which means, when such work is committed to us, the propagation of the Gospel." Amongst the minutes of the committee we regret to observe the death of the Rev. John Rattenbury, who

was loved and respected by Christians of all denominations as a faithful minister of Jesus Christ ; and that also of the Rev. Charles Knight, of Free Town, Sierra Leone.

China's Millions reports the ever-increasing and successful activities of our friends of the China Inland Mission. The labours of Mr. Easton in North-West Province of Kansu, and of Messrs. Soltau and Stevenson in Upper Burmah, possess a deep interest for us, as indeed do all the instrumentalities of this invaluable Mission.

Reviews.

THE BIBLE DOCTRINE OF MAN. The Seventh Series of Cunningham Lectures. By John Laidlaw, M.A., Minister of Free West Church, Aberdeen. Edinburgh : T. & T. Clark, 38, George Street. 1879.

THE subjects with which Mr. Laidlaw deals in this volume are the Bible account of Man's Origin ; the Bible Psychology ; the Divine Image and Man's Primitive State ; Man's Nature under Sin and Death ; Psychology of the New Life ; the Bible view of Man's Nature in its bearing on a Future Life. The great characteristic of his work is its thoroughness. He has aimed at this rather than at an apparent originality, a specious cleverness, or at a rhetorical brilliance. The result is that he has given us a really valuable contribution to a question which has been thrust to the front both by scientific and theological inquiries. The doctrine of Darwinianism and evolution is discussed with great keenness and subtlety. Mr. Laidlaw can look at it calmly, scientifically, reasonably. He has no fear of it, but sees plainly enough some good points in it, as well as limitations and defects. The tripartite theory of human nature and the theory of conditional immortality, so commonly

associated with it, are also subjected to trenchant criticism. The liberality of the volume is as conspicuous as its orthodoxy. It is on every ground worthy of a place in the distinguished series of lectures to which it belongs, and will assuredly command a very general welcome.

THE GOSPEL WALL ; OR, LESSONS FROM NEHEMIAH. By W. P. Lockhart, Liverpool. London : James Nisbet & Co., 21, Berners Street. 1879.

MR. LOCKHART'S is, happily, a familiar name to the bulk of our readers. He is everywhere known as a zealous and able evangelist whose labours have been blessed to the conversion of many to Christ. He here proves that he possesses also the gifts of the pastor and teacher, and that he can invest with living interest a continuous exposition of the Divine Word. The story of Nehemiah is one of the most charming, as well as instructive, in the whole range of Scripture biographies. He is a model worker for all ages ; his life is rich in lessons of highest wisdom, calculated to stimulate, to encourage, and strengthen all who are in any way

engaged in God's service. Mr. Lockhart has made himself familiar with every aspect of this noble life. He can interpret it by the aid of kindred sympathies, and illustrate it by opposite instances from his own experience. The work will meet with a cordial welcome from all sections of the Church.

UNDER HIS SHADOW. The Last Poems of Frances Ridley Havergal. London: James Nisbet & Co., Berners Street. 1879.

WE had occasion some time since (see BAPTIST MAGAZINE for July, 1878) to review at length the poetry which, up to that date, had been published by this author. Whilst speaking warmly of its merits we also indicated what, in our opinion, were its failings; and we had the pleasure of learning that our remarks had been appreciated by her to an extent which we could hardly have anticipated. Miss Havergal's death intervened before she could carry into effect an intention long formed of giving to the world a companion volume to "The Ministry of Song" and "Under the Surface." With this object in view she had, however, prepared a number of pieces, and these have not wanted for an efficient editor. The editorial office has been performed by her sister, who, apart from the satisfaction afforded by the discharge of a duty to the memory of one so beloved, must be gratified by the knowledge that this third collection of poems is worthy of its predecessors. It struck us in 1878 that, beautiful as was much of "Under the Surface," the book, as a whole, was not equal to "The Ministry of Song," and we were left with the impression that Miss Havergal was perhaps writing herself out. "Under His Shadow" has

re-assured us on this point. We perceive in it a recovery of vigour, combined with an elimination of some and a modification of other faults to be found in her former works. We are led to the conviction that, had this lady been spared to us, we had seen yet nobler and more harmonious exhibitions of her great powers. Her gifts are doubtless being perfected in a higher sphere far more effectually than they could have been in this life.

REV. JOSEPH COOK'S MONDAY LECTURES. Part XIV. London: R. D. Dickinson, Farrington Street.

EVERY succeeding part of Mr. Cook's series of lectures increases our admiration for the versatility and power of his genius. Three of the lectures in this number are exceptionally fine—viz., those on "Overthrown Doubts," on "The Ascent of Life; or, the Incarnation the Culmination of the Creation," and "The New Birth a Scientific Necessity." The Catholic question, chiefly in reference to education, is also ably handled. Such words as these are indeed living and powerful.

DICKINSON'S THEOLOGICAL QUARTERLY. January, 1880.

THE EXEGETE AND HOMILETIC MONTHLY. January, 1880. London: R. D. Dickinson.

BOTH excellent—the former especially good. Dr. Sinclair Patterson has thrown new life into the *Quarterly*. There are twelve capital articles in the current number, not one of which is weak or commonplace. Those on "The Royalty of Man," by Pressensé; on "The Reasonableness of Prayer," by Professor Fisher; on "Science and Revelation," by Principal Dawson; on

“Coleridge as a Philosopher,” by Professor Shedd; and (in another way) on “Books and Reading,” by T Starr King, are worth far more than the cost of the entire number. This is a work which no minister should be without. —The *Homiletic Monthly* is also greatly improved.

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 ENAID; OR, A SERIES OF BRIEF
 ESSAYS UPON THE UNSCRIPTURAL
 CHARACTER OF THE DIVISION OF
 MAN'S NATURE INTO SOUL AND
 BODY. By Richard Foulkes Grif-
 fiths, Baptist Minister and Barrister-
 at-Law. London: Elliot Stock,
 Paternoster Row. 1880.

So far as Mr. Griffiths argues against the vilification of the body, and against the heathenish abuse which has been lavished upon it, we heartily join in his protest. There is a sense in which man's nature may be regarded as an unity; but that the dualistic conception finds no sanction in Scripture is an assertion strongly at variance with fact. The question is one into which we cannot here go at any length; it requires a treatise rather than a paragraph. But we are compelled to say that Mr. Griffiths' reasoning seems to us very one-sided. His interpretations are forced, as where he makes our Lord's reply to the penitent thief read “Verily to-day, I say unto thee.” He ignores such sentences as “Fear not them which kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both body and soul in hell” (Matt. x. 28); “God is not the God of the dead, but of the living” (Matt. xxii. 32); “For all live unto Him” (Luke xx. 38). His interpretation of 2 Cor. v. 5-8, is altogether untenable, and he has omitted all notice of the great pas-

sage in Phil. i. 22, 23. Paul would not, when the Philippians so urgently needed his presence, have felt it far better to depart if between death and the general resurrection he would literally have slept, nor would he under such conditions have been in a strait. Mr. Griffiths is certainly not a materialist, and on some points he has rendered good service as against materialism. But his main position makes too near an approach to it, and is not a reflex of the teaching of Scripture.

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 CETSHWAYO'S DUTCHMAN: the Private
 Journal of a White Trader in Zulu-
 land during the British Invasion.
 By Cornelius Vijn. Translated by
 Bishop Colenso. London: Long-
 mans, Green, & Co.

THIS book enables us to judge of the respective merits of the Zulu and British interests, from evidence which is submitted by an impartial person. The Dutch tradesman, taking his wagons into the African's territory, speaks simply and unaffectedly of the things he sees and learns. If all the statements thus made are genuine and unassailable, then we have done a great wickedness in going to war with the Zulu King.

The journalist “inspans” his oxen morning after morning, and “outspans” them evening after evening, and in slow and toilsome journey finds his way into the savage land. He travels professedly for trade and barter miscellaneous merchandise for bullocks. He is coming from Natal, from the suspicious land, and so is arrested when he has passed a little way beyond the Tugela, and placed under restraint as a political prisoner. The King secures his personal safety and

property, and he suffers nothing beyond detention. In this captivity he hears the black man's opinion of the white man's war.

The one point which strikes throughout is the persistence with which Cetshwayo repeats his question, "Why do the English attack me?" His Majesty does not hint at being desirous of warring himself; he only wants to defend his own land, and to know why he is assailed. We have in England yet to learn why this war took place, and perhaps some day it will be learnt. We have become accustomed recently to assail inoffensive neighbours—perhaps a development of our social habit of having people sometimes run a-muck

in our streets—and when Afghans and Zulus defend themselves we can brand them as traitors. Perhaps the calm eye of history will hereafter honour them with the title of patriots. Till we developed this tyrannous and cowardly pugnacity we never doubted the supremacy of our own land; but when it becomes possible for England to act so abnormally, then we cannot help remembering that some such fatuity has preceded the downfall of former rulers of the world. This book will give to any reader new ideas on the subject of the Zulus, and the Bishop's notes, which form half the volume, will explain or confirm what is obscure or incredible.

News of the Churches.

NEW CHAPEL.

Farnworth, near Bolton, January 28.

INVITATIONS ACCEPTED.

Aust, Rev. F. J. (Coldstream), Willenhall.
 Barrett, Rev. E. P. (Wingfield, Derby), Brixton.
 Gould, Rev. G. P. (Bournemouth), Bristol.
 Hook, Rev. G. H. (Thaxted), Calcutta.
 Seaman, Rev. W. (Newquay), Hawick, N.B.
 Pearce, Rev. F. A., Blackfield Common, Hants.

RECOGNITION SERVICES

Dewsbury, Rev. G. Eales, M.A., January 13.
 Frome, Rev. J. J. Dalton, February 3.
 Haddenham, Cambs, Rev. T. H. Smith, January 27.
 Rhos, Ruabon, Rev. H. Hughes, December 29.

RESIGNATION.

Rev. J. R. Chamberlain, Ryde, Isle of Wight.

DEATHS.

Paterson, Rev. Dr. James, Glasgow, January 29, aged 79.
 Wcbley, Rev. H., Bradford-on-Avon, February 8, aged 77.

THE
BAPTIST MAGAZINE.

APRIL, 1880.

Scenes from Church History.

XIV.

THE LIFE OF THOMAS A KEMPIS.

MONG recent anomalies of intellectual and moral life few are more striking than Comte's intense admiration of the *De Imitatione Christi*. That the founder of the Positivist school, whose tenets are on most points so diametrically opposed to the principles of Christianity, should hold in high regard a work which draws all its inspiration from Christ, and is intended to lead men into direct personal union with Him as the one source of their strength and peace, is marvellous indeed. We may well be surprised when we see such a Saul among the prophets! Yet Comte was in the habit of reading the *Imitatio* daily, and strongly recommended his followers to read it also, with the one reservation that they should substitute the word Humanity for the name of God. "I sum up all my wishes for personal perfection," he says, "in the admirable form by which the sublimest of mystics was led to prepare, in his own manner, the moral motto of Positivism: *Amem te plus quam me, nec me nisi propter te.*" The greatest of Comte's English followers—our foremost living novelist—has not neglected this advice, but has, on the contrary, shown how wise and helpful it is to souls struggling with sin and sorrow, and on what strong foundations it rests. In the "Mill on the Floss," George Eliot tells us how the heroine of her story felt a strange

thrill of awe pass through her when she first read this quaint old book, "as if she had been wakened in the night by a strain of solemn music." She found in this voice out of the far-off middle ages, "the direct communication of a human soul's belief and experience;" and, adds the writer, "I suppose that is the reason why the small old-fashioned book, for which you need only pay sixpence at a book-stall, works miracles to this day, turning bitter waters into sweetness: while expensive sermons and treatises, newly issued, leave all these as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust, and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations; the voice of a brother who, ages ago, felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts and with a fashion of speech different from ours—but under the same silent far-off heavens, and with the same passionate desires, the same strivings, the same weariness."

No other book, the Bible alone excepted, has had so wide and continuous a circulation as the *De Imitatione*. Over two thousand Latin editions are known to exist, and nearly a thousand French translations, of which seven hundred may be found in the library of Paris. Edition after edition has issued from the English press, and there is scarcely a known language into which the work has not been rendered. Its popularity is in fact unbounded—not among readers of one class alone, but among all; in the nineteenth century not less than in the fifteenth. De Quincey is doubtless right in considering this unrivalled success as a vicarious popularity of the Bible. The fountain of inspired truth was in the mediæval age sealed up, but this work "contained some slender rivulets of truth silently stealing away into light from that interdicted fountain." Europe sighed for light from heaven. The *Imitatione* was an answer to the sigh. And the hold it once gained on the mind and conscience of Christendom it has never lost. It is not indeed perfect. We can easily discern its limitations and defects. It certainly does not reach the full measure of the theology, or perhaps we should say the Soteriology, of the New Testament. It insists far more on the perfection of Christ's life than on the atoning efficacy of His death, and fails to show that without

the latter the former would be of no avail, even for the purpose of imitation. Yet within these limits its worth is not likely to be superseded, and never was there an age of the world in which the message of this old monk was more widely or sorely needed than now.

We unhesitatingly ascribe the authorship of the *De Imitatione* to Thomas à Kempis. The only other writer whose claims seem to be worthy of serious consideration is Jean le Charlier de Gerson, Chancellor of the University of Paris; but, notwithstanding the high authorities, especially in France, who uphold Gerson's claims, our own impression—not lightly or hastily formed—is decidedly in favour of the popular belief, and on the supposition of its accuracy we shall proceed to give an outline of the life of à Kempis.

He was born in the year 1380, at Kempen, a small but pleasantly situated town in the plains of the Rhine near Cologne. His real name was Hamerken (Malleolus or Little-hammer), but afterwards, according to the custom of the times, he was named from the town of his birth. His parents were honest and respectable, but poor, his father having to support himself and his family by his work as an artisan. Like so many other illustrious Christians, Thomas had the inestimable advantage of a pious education at home. His mother, especially, was distinguished for the simplicity and godliness of her character, and her example and prayers early instilled into his heart a love for Divine things.

His talents encouraged his parents to hope that Thomas might distinguish himself as a scholar. When he was twelve years of age, he was sent to one of the institutions of the Brethren of the Common Lot, at Deventer, where poor scholars were supported and instructed with a view of fitting them for any station in life after which they might aspire. Here he met with the renowned Florentius Radewin, who took from the first a special interest in the lad, and effectively promoted his progress. For his friend and patron Thomas had an unbounded veneration. He saw in him a mingled simplicity and dignity, a gentleness and strength, a self-denial and a zeal, which exerted over him an irresistible charm. After he had been some time at Deventer, he relates, "Whenever I saw my good master Florentius standing in the choir, even although he did not look about, I was so awed in his presence by his venerable aspect that I never dared to speak a word. On one occasion I stood close beside him, and he turned to me and sang from the same book. He even

put his hand on my shoulder, and then I stood as if rooted to the spot, afraid to stir, so amazed was I at the honour done me."

Among the brethren of the Order there prevailed a tone of life not unworthy of so saintly a leader. There was one with whom Thomas was brought into close and familiar contact whose influence over him was second only to that of Florentius himself. Arnold of Schoenhofen was a youth of devout and amiable character, of a profoundly contemplative turn of mind, and yet diligent in all outward works, gentle, zealous, and strong, exemplifying in the common every-day rounds of life the mildness and sweet reasonableness of Christ. A Kempis had the happiness of sharing Arnold's chamber and bed, and felt a peculiar attraction in his companionship. Arnold rose every morning at four o'clock, was always the first to present himself at the devotional exercises of the house, and the last to depart. He frequently retired also for private prayer, and such was the force of his example that Thomas was insensibly drawn into the same track, and imbibed the same spirit as that which animated his friend.

Arnold was exceedingly anxious to perfect himself in the art of writing, that he might be of service to the brethren and to the Church. Thomas had a like zeal kindled in himself, and set himself to acquire so necessary and useful a power.

When in his twentieth year, on the occasion of a high festival, Florentius noticed the special delight he had taken in the worship, and afterwards called him aside to advise him as to his future course. He told him that he was then standing at the Pythagorean point where the two roads separate, and that it was necessary for him to make a choice. He reminded him that his salvation ought to occupy the first place among his aims, that he should so acquit himself as to be able to render a good account unto God. He might pursue either the active or the contemplative path, and would find it possible to pursue either of them with greater safety in the convent than in the world, for the inmates of the cloister were by no means idlers. Florentius further recommended his youthful disciple to join the religious Order instituted by Gerhard Groot, a cloister founded on the rule of St. Augustine. In this advice Thomas heartily acquiesced, and entreated Florentius to secure for him a place among many of his school-fellows in the Convent of St. Agnes near Zwoll.

This convent was at the time little known. It was poor; its inmates were compelled, by their circumstances, to support themselves

by their own toil and skill ; it offered no prospects of fame. But Thomas cared only for a life of fellowship with God and service among men, and in this sequestered spot he found all that he desired.

He entered the Convent of St. Agnes in the year 1399. But he did not at once take upon himself the priestly vows. He spent fully five years in a novitiate. In the sixth year of his abode, he assumed the monastic dress, and in the seventh took those vows which he regarded as the most solemn to which any mortal could be pledged. "Thou art bound now," he said to himself, "with stronger bonds of constraint. A priest must be adorned with all virtues, that he may set others a good example. He must go not in the customary ways of men. He must company with the angels and with the excellent of the earth."

No man could be more diligent than Thomas. He made it his rule never to be idle, but to have every moment some work or other in hand. There was always some task to which he could address himself, be it ever so trivial, and in fulfilling it he found his greatest delight. Much of his time was, of course, occupied in the ordinary exercises of the cloister ; much also in teaching. He was an expert copyist, and believed that books should not be written carelessly, but with neatness and skill. His own handwriting was exceedingly beautiful, for he had sought to perfect it as a religious duty. In this way he saw that he could honour the good and holy men of other days whose thoughts were worthy of transmission. The Monastery of St. Agnes preserved for a long time a transcript of the entire Bible in four volumes, a large Mass Book, and a number of Bernard's works in his "beautiful caligraphy." He also composed treatises of his own—the list of his works is a long one, and the *De Imitatione Christi* he frequently transcribed. This fact is distinctly asserted by his earliest biographers, and, as Oosterzee suggests, may partly have occasioned the strife as to the authorship of the book. For one thing, Thomas was not only not anxious for fame, but desired to avoid it. Again and again he repeats in substance his injunction, *Desire to be unknown and to be little esteemed among men*. For another thing he felt himself so penetrated by his sense of God's presence, and so indebted to Him for all that was true and good in his thought, that he could claim nothing as his own, and therefore spoke of himself only as a copyist. *Hic liber est scriptus manu et characteribus Thomas à Kempis.*

He sought always to act on his own advice : "Never be entirely

idle, but either be reading, or writing, or praying, or meditating, or endeavouring something for the public good." Like Arnold, the friend of his youth, he was ever the first to rise in the morning and the last to retire at night. He took his full share of the humblest and most menial duties, and deemed no necessary work beneath him. He was in course of time chosen sub-prior of the monastery, and afterwards procurator or deacon, but as the duties of the procurator were too manifold and onerous for one who wished to serve God by means of his writings, he resigned the office, and was once more elected sub-prior. In this post he thenceforward remained until his death, occupying it during his last tenure over twenty-five years.

His authority was exercised with the great gentleness of one who sought to win men by entreaty rather than by command. All around him felt the power of his beautiful and godlike life. He was himself regarded with feelings similar to those which, in his earlier days, he had cherished for the revered Florentius. He became the object of general veneration and love. Without any effort on his part his fame spread, and the obscure convent attracted to its courts a multitude of youths who came to profit from the instructions of its sub-prior.

At various times the neighbourhood was visited by the desolating plague, and on these occasions Thomas was among the first and readiest to help the sick and the dying. During the strife between Pope Martin the Fifth and the see of Utrecht, the brethren of St. Agnes disregarded the papal interdict, and Thomas, with some others, was compelled to flee to Friesland. For three years (1429-1432) they found shelter in the Convent of Lunekerk, and could only return home in peace when the strife was ended by the Pope's death.

Thomas was frequently consulted by strangers in relation to their spiritual welfare. As a preacher he was not eloquent. He despised rather than cultivated the arts of rhetoric, and aimed at simplicity, pungency, and power. His sermons were highly appreciated, but it seems to have been felt that his most powerful sermon was his life.

The passage in which he depicts the man of God as "of a cheerful countenance, calm and pleasant in his discourse, prudent and regular in all his actions, and ever shedding around him peace and blessing," has been frequently mentioned as an unconscious self-portraiture.

His personal appearance corresponded with all that we know of his character. He was short of stature, of a somewhat dark complexion, with keen piercing eyes, which retained their power to the very end.

His first biographer, Francis Tolensis, relates that he had seen a half-dimmed picture of Thomas with the inscription beneath it, "I have sought rest in everything, and found it nowhere except in retirement and books."

He lived to a good old age. The records of the cloister contain this simple entry, "In the year 1471, on the day of James the Less (July 25), died our well-beloved brother, Thomas à Kempis, in the ninety-second year of his age. In extreme old age he had suffered from dropsy in the ankles. He fell asleep blessed in the Lord."

On the principles of his teaching we cannot here touch. The *De Imitatione* is doubtless defective, but for no book do we feel more sincerely grateful, and of no man who has ever lived may it be more truly said that "he being dead yet speaketh."

The Lord's Prayer.

THE INTRODUCTION TO THE PRAYER.

BY THE REV. RICHARD GLOVER, BRISTOL.

"When ye pray, say, Our Father which art in heaven."—LUKE xi. 2.



SAINT MATTHEW'S version of the Lord's Prayer has its value heightened by St. Luke's introduction. The disciples, waking more and more to spiritual things, feel increasingly the importance and the difficulty of prayer. Approaching God they feel they want some guide. They would not launch forth their bark on the ocean of Divine possibilities without some one to hold the helm and guide the ship. And so they ask, "*Teach us to pray.*" What is worth doing, is worth doing well. And all who have ever got beyond formal utterances feel that prayer is hardest of all things to do well. They can come with the multitude before God, and perhaps adopt their general utterances; but when they go alone to speak with God alone, in the stillness of the closet, how unsatisfactory are all their prayers; how much adrift they feel; of what disproportion they are conscious of between the petitions for

time and those for eternity—the prayers for the personal, and those for the common, good! So all who pray turn to Jesus, the great Master of prayer, above whose head the heaven seemed always open, and address to Him the request, “Teach us to pray.”

They could not have addressed to Him a request more grateful to Him, for one might almost say that Christ's business, His constant occupation, is to be a *Teacher of prayer*. In all His providential dealings with us He is chiefly busy teaching us to pray. Here a necessity; there a mercy; now a deep grief; now a gracious rest is sent just to make us look up and pray. He came revealing the Father that He might charm us to go forth to Him. He died that the suppliant might have freer access to God and richer gifts. He is ever knocking at the lattice and saying to the soul, “Rise up, my love, my fair one, and come away.” And here He crowns and helps all His providential teaching, and the teaching of His personal influences, by giving us a great lesson in clear, simple language which, though marvellously brief, yet seems to answer every question that the devout soul will ever ask.

The opening words of it alone occupy us now.

“*When ye pray.*” He assumes they will do so; and that all will do so. Whenever we “come to ourselves,” we invariably “arise and go unto our Father.” Some from aspiration, some from necessity, some from guilty fear, some from soul distress, pray. Some poorly like the Pharisee, some grandly like the Publican—all pray.

Few eyes are so blind to the charms of the Divine as not some time or other to lift up their eyes to the hills from which cometh their help. So Christ says not “if ye pray,” but “when ye pray,” assuming that we will all pray; and, by the form of the petition for bread, indicating His expectation that prayer will be a daily habit of the soul. Although, however, at some time or other all do pray, and none are so flippant but that the mystery and necessity which invest us provoke the aspiration or the cry, yet how few fulfil the expectation of the Saviour and are daily suppliants! The daily form may be gone through, but how few sit down daily with their God in heavenly places and communicate their wants to Him!

It is well to mark, therefore, at the outset, the Saviour assumes that we will pray, and expects us to pray daily.

And thus assuming prayer, He sanctions it. If it were a fruitless thing, He would have told us. If there were no replies but the

empty echoes of our voices, His piteous soul would have directed us to some other solace. But, knowing all things, He knows no hindrance to the answering of prayer—no obstacle in the laws of nature—no reluctance in the mind of God. HE PRAYED—found freshness for His worn Spirit in prayer; and, Himself enriched by communion with God, He commends the same great course to us. Give no heed to philosophy, falsely so called, when it forbids you to have hope in prayer. The Saviour bids us pray. And, bidding us pray, He gives us a model prayer, the words of which we may use and expand; the spirit of which we may catch, which covers all the range of God's mercies and of man's necessities. And with a strange and marvellous opening, He says, When ye pray, say, "Our Father which art in heaven."

It seems strange that any one—just waking to the fact that there is a God above him—full of rawness and weakness and sin, should be taught to approach the great God with such an address. May all men, without qualification, look up to God and call Him "Father"! Some say, No! and think they are doing God service by forbidding the use of this prayer to any but those that are consciously regenerate. And they bid a man first be sure that he is, in a special sense, a child of God, and then call God, "Father." They improve on the Saviour's teaching, and substantially "add to the things that are written in the book" a qualification that takes away all of the comfort of this word from those who most especially need it.

It may help to counteract the mischief of those who would restrict the use of the prayer to the regenerate, to remember that there are others who, on somewhat similar grounds, would forbid its use to the regenerate. For some say, "Inasmuch as the regenerate are forgiven once for all, and do not need again to ask for pardon, a prayer, which contains the petition, 'Forgive us our debts,' can only be meant for the unsaved." A variety of this opinion suggests that the prayer was not meant for Christian use at all, but only for the use of the disciples until the Kingdom of God was set up by the atonement of Christ and the pouring out of His Spirit at Pentecost. And the holders of *this* opinion urge as a proof of its correctness the omission of all apparent reference to the name and work of our Saviour.

We may, with advantage, leave the two objectors to settle their own controversy. If Christ had meant only a particular class to use this prayer, He would have said so. He is not so incompetent that

He cannot give a prayer universally suitable. Christ spake not for an age, but for all time. What suits any man, Jew or Gentile, saint or sinner, must essentially suit all men. Instead of Christ being absent from the prayer, it is full of Him. He is the Father to whom we pray. It is His Kingdom for which we pray. He is Head over all things, and, therefore, the Giver of our daily bread. It is He who has "power on earth to forgive sins." He is the great Deliverer from temptation and evil. So that, as prayer belongs to all dispensations, this prayer suited the disciples then, and suits all of us to-day. And if those who deal in such objections were as thoughtful as they are critical, they would soon discover that this prayer is self-protective; that no one can abuse it; that whoever can utter it, is free to use it; and that, while it suits the earliest beginnings of devotion, it taxes the highest saintliness to use it in its fullest meaning.

Liberating ourselves, therefore, from the restraints which men would impose on us in the matter of this prayer, let us take it that to all men the Saviour's precept is, "When ye pray, say, OUR FATHER." Oh, what a beginning! To look up to the Great God in heaven—eternal and omnipotent—and to call Him Father! Every colder name is forbidden. We must not come with the doubtful mood which can only adore at a dreadful distance; but boldly, close, confidently, like children climbing to a father's neck. If we begin coldly we shall continue coldly. It is with prayer as with other things, "Well begun is half done;" and if we begin with warm trust and confidence and hope, the whole tone of the prayer is helped. It is not easy to say all at once, "Our Father." The claim implied in such a title seems too bold, and the hope too large. It seems presumptuous so to address God. Yet we must linger over this name till we can adopt it. And looking up, beholding the face of Jesus, and remembering that "he that hath seen Him hath seen the Father," gradually we gather the confidence and the joyous hope which this word was intended to impart. And, beginning with love and hope, the petitions that follow are higher in their spirit and grander in their scope than they could possibly have been with any other beginning to the prayer.

Perhaps it may be well to be more precise, and to put and answer the question, What feelings, exactly, does the Saviour desire us to cherish when approaching God? What are the emotions which this opening word secures?

1. This Name of God requires us to COME BEFORE GOD WITH SACRED SELF-RESPECT.

Servility is no mark of saintliness; the cringing of the guilty conscience no opening for grace. It is not the true instinct of devotion to pile names of contumely upon ourselves; to "scrape ourselves with the potsherds" of self-reproach. True humility has its basis in self-respect, and finds in an exalted standard of what was possible the reason for deploring its many shortcomings. True saintliness always implies much of this. It cannot make excuses for its own weakness or aim low; it aspires after the likeness of its God! And, accordingly, the Saviour requires us to come before God with the self-respect which remembers there is something Divine in all of us; that we were made in God's image; that if we have been prodigal children, we are still children. That, as deriving our spiritual nature from Him, we are immortal like Him, and capable of affections kindred to His own. We must not come with the low views of human nature which tolerate everything that is weak and degenerate, but with higher views that deplore everything that mars our manhood. Beware of voluntary humility. Undue disparagement of self is apt to lead at once to a low standard and a feeble purpose. When you pray, pray as being God's child by nature; if not, by a second birth.

2. This name requires us TO COME WITHOUT SELF-COMPLACENCY. "Say, OUR Father." Take a high rank; but the common rank. Remember you are precious in God's sight for being a man—not for being different from your fellow-man. No one may say "My Father" in a sense which denies God's Fatherhood of other men.

By saying "Our," take the common level of mankind, assuming no superiority, and then look up and say, "Father." All consciousness of peculiar claim or relationship is disallowed. Like the woman with the issue, we must each come as one of the crowd, and as such expect acceptance and help. With self-respect, but without self-complacency, we must draw nigh to God.

3. This name teaches us TO COME TO GOD WITH FULL ASSURANCE OF HIS LOVE TO US. What pure and deep affection is suggested by the parental name—father—mother! What intensity of interest! The father's "life is bound up in the lad's life"! There is no relationship that carries with it inevitably a stronger affection and a deeper interest than the parental. And this Word of Jesus bids us give God the

sweetest and richest of all names. To expect the utmost conceivable degree of love and interest. To come to Him as to One that does not merely care for humanity in the lump, but takes an individual interest in each one of us. God's family being no larger for Him than our families are for us, each son and daughter comes in for His tenderest love. We cannot expect too much from God. We cannot destroy the love that is in His heart to us. We may turn that love into grief; we may prevent its blessing us. But He is our Father, and loves us whether we return His love or not. He yearns to bless us, and as Jesus did over Jerusalem, so He weeps "tears from the depths of a Divine despair," when we know not the day of our visitation.

That God is, indeed, a Father to us was one of those things kept secret since the world began until Jesus came, and, by the infinite love of His life, made the infinite love of God credible. Miss not the grandeur of this revelation. Come trusting—not afraid to ask. The children are not expected to lay up for their Great Father; but the Father lays up for the children. Whatever we have been, it is our duty to reckon on deepest interest and richest love filling God's heart towards us.

4. The name here given to God teaches us TO COME WITH ASSURANCE OF HIS POWER TO HELP.

Fathers on earth cannot always help us; they are on our level; themselves enfeebled and perplexed. But when Jesus says, "Say, Our Father which art IN HEAVEN," He raises our view to the greatness and the power of God. There, in heaven, He has leisure to help us. He has the infinite perfection that leaves Him free to bear the burden of others. He has the resources from which He can supply our need, and the place of vantage from which He can influence all that transpires.

Thus the opening word, rightly dwelt on, kindles all higher feelings and hopes, and when we linger over the Great Name till we learn its meaning and believe its promises, we can then ask, without lightness and without despair, for all the great things God wants to give and we need to get.

"When thou prayest enter thy closet, and when thou hast shut the door, . . . say, OUR FATHER WHICH ART IN HEAVEN."

The Romance of Golden Lane.



THE other week there was gathered a meeting of a character common enough in our Baptist churches, but unique in regard to its component elements. It was an annual assembly of a Christian church and congregation met to take tea together, to listen to the story of another year's fellowship in labour, and to addresses that might inspire both to thanksgiving and enlarged activity. Most of our readers have attended meetings for a similar purpose; but it is not given to many to behold a scene such as that which greeted our eyes from the closely packed platform facing a congregation which could scarcely find room to move, or air to breathe. The chapel was one of the ugliest and the least attractive in every respect of which any body of Christians could boast. Its galleries frowned heavily upon the audience deep in the well below. There was no appearance of paint—it had faded away—and there was no pretence of comfort. And yet a happier, heartier, more enthusiastic audience never assembled within four drearier walls. A speaker who could not be at his best under the inspiration of such a genial body of listeners, eager for every word, and ready to greet with an approving smile or round of cheers every striking sentence, must be a speaker who had mistaken his gifts. The audience were to be moved to tears or to laughter, whichever way a skilled speaker might lead; while solid, thoughtful counsel was not lost upon most, instruction by parable and anecdote was enjoyed by all—all except the babies, of whom there was a considerable number, who could be as much at home in the mission chapel as on the uncarpeted floor along which they are accustomed to ramble.

This unique assembly consisted of the humblest poor in the humblest part of the City proper. There were street vendors of various kinds; from the proudly independent costermonger, who regards his calling as the noblest of all occupations, to the meek-spirited dealer in the cheaper trifles much in favour with the working poor. There were men and women who had risen from the lowest ranks of indigence to positions of honour among the artisan class. There were not a few who had been reclaimed from drunkenness and other vices, now ashamed of their former sins and miseries, and

cleaving to Him who had redeemed their lives from destruction. To the Gospel they owe, not only their hopes for future good, but the possession for the first time in their lives of the only true happiness.

Fourteen years ago, the writer made his first acquaintance with this good work. At that time very few knew of the existence of either the brave man who has forced this stronghold of vice and poverty or of the attempt itself. Mr. Orsman was, however, well known to Mr. Spurgeon, under whose ministry he had been started in the new life, and large numbers of young men connected with the Evangelists' Association in the Metropolitan Tabernacle had learned to regard him with peculiar affection and admiration. As secretary of that body of earnest workers, he rendered important services; and a goodly number of useful ministers in our denomination can look back to those early days as among the most pleasant and helpful in their lives, when Mr. Orsman encouraged them to exercise their new-found gifts for public speaking. As one of this band of workers, he was led to pay a visit to Golden Lane. This was in 1862. Various efforts had been made to evangelise this dark neighbourhood; and a few philanthropists had done some good by erecting model lodging-houses of a type now common enough. In one of these lodging-houses, a room on the ground-floor was devoted to the ministry of the Gospel, and it was here that Mr. Orsman began a work after a very humble fashion, the story of which reads much like a romance.

Golden Lane was at this time very thickly inhabited by costermongers, and the courts were often well-nigh barricaded by their barrows. The more prosperous of these dealers occupied the ground-floor in one of the many courts, but the majority possessed but one room, in which they and their families slept, wherein their fancy dogs and birds were kept, their cabbages stored, and their oranges steamed to give them greater bulk. One of Mr. Orsman's earliest visits to the homes of the coster presented a sickening scene, for which he was then wholly unprepared. A poor woman was dying, and, as is usual in such cases, when the services of a Christian visitor are of no avail, one was sent for. Mr. Orsman found in the outer room the husband of the woman and two sons, drowning their sorrows by hard drinking—those who shed the most tears appeared to drink the most liquor. In this room there were two fancy dogs, some tame rabbits, a few birds, and, entering the inner room, the chamber of death, bunches of onions and carrots were seen to be suspended from the

four-post bedstead, while piled up in one corner was a stock of cabbages which had been left from the sale of the morning. In another and adjoining house, occupied also by costermongers, an old man, his wife, two grown-up daughters, orange dealers, and one son were found to occupy one apartment. Item—and that a pretty considerable one—two cats, several kittens, dogs, fowls, a lark, a linnet, a dove, and some pigeons. Underneath the bed a stock of oranges!

Difficulties in mission work among such people soon revealed themselves. Visitation and religious services could only be carried on in the evening, and then the costermonger was not at home. Occasionally he might be seen in the streets as a loungee; oftener he might be found in the public-house; but generally he was far away, visiting the haunts of other friends, or indulging in theatrical excitements in the New Cut. He held tightly to the belief that a fellow who worked hard ought not to be preached to at all; that it wasn't much amusement he could get out of such a life as he was leading; and ministers and missionaries were not in his line, and could neither understand nor sympathise nor help him. He might as well give up life as give up pitch-and-toss, and gambling, and the penny gaff; he might as well be a dumb man at once as give up swearing—the English language wasn't copious enough, nor sufficiently forcible, if you struck out the emphatic words he had most on his tongue. Religion was not for such as he. It was associated in his mind with restrictions upon personal conduct; and it was quite enough to have to submit to the many restrictions which his enemy the policeman was ever imposing. Go to heaven? Well he might be glad to do so if there were no policemen there to tell him to "move on." Go to church? He had been there once too often—that was where he got tied to his wife, "worse luck." His missus had been there to get the child christened, "'cos why, the parson wouldn't give us nothing if it weren't." That was enough religion to satisfy him; if that was getting good, he had got too much of it already. "Six children, and only one pair of hands to work for 'em, was too much of a blessing, as he know'd." Did he believe there was a God? Oh yes! he supposed there was, for no costermonger or other aristocrat could make the world. No. He wasn't to be enticed either way; the religious people were after him; he didn't know what for; the Secularists talked at him, but he hated their "spouting"—they were too fond of it. They could fight it out for themselves; what did they want with

him? He preferred the "Vic." and the "Brit." (Britannia)—he could understand "a rattling good play," full of incidents such as "the penny dreadful" literature delights in.

Mr. Orsman was just the kind of man to seek the good of this sort of people. There is nothing of the parson about him. He is utterly innocent of the white "choker"—the badge of all the parsonic tribe. He doesn't live in the study, and never buried himself in curious books of divinity. He never asked a ragged costermonger yet "How is your poor soul?" but preferred to ask how it was he was "down in luck." He never introduced the subject of religion as soon as he opened his lips for the first time to a hungry, penniless woman, but talked about what she did understand and was needing at once, and afterwards secured her interest in the bread of everlasting life. He was an educated gentleman, they soon saw; and they could not tolerate a fool. He wasn't "stuck up, and afraid to shake a fellow's hand." He seemed to know all about costering; and, if he hadn't denied it, they would continue to believe that he was born of their clan and brought up to their honourable calling. And if he didn't give you money when you oughtn't to have it, he didn't ask of any of them that oughtn't to give it.

But, though the costermonger is not without a fair share of humour, and will show it when he forgets his normal taciturnity, it took him some time to get perfectly reconciled to Mr. Orsman and his ways. At first that gentleman was favoured with the expressive silence of contempt. Then the big lads thought he was a fit subject for a few practical jokes. They sought to enliven his ministry in various ways, and succeeded in interrupting it with painful frequency. A few crackers were thrown into the room, to see what effect their explosion might have among the old ladies. A few old tin-kettles were beaten outside to give variety to the music within. A gang of boisterous lads would often bombard the outer door, and come tumbling into the room during prayer-time. These mild expedients, however, soon lost their charm, and were not persisted in when tired of; and it soon became evident that, whoever else was to be treated with ridicule, Mr. Orsman did not deserve it.

A Sunday-school was formed, and the waifs and strays of the lanes were gathered together; but he who gathered them was for some time the only one to teach them. Then two Moravian ladies kindly came to his help; and the classes increased in numbers, and the work

grew rapidly. The children would make known to their parents and friends that Mr. Orsman would be particularly obliged to see them at the Sunday-evening services, at which he was prepared to give them pleasant talks concerning their best interests. Then a converted costermonger or two turned up, and began to influence those of his class who were innocent of conversion. Then the women found out the man who was interested in their little ones; discovered that there was a cosy, warm place where they could spend an hour or two without being ashamed of their personal appearance, which, unfortunately, was rarely attractive, and thus the congregation grew.

I shall not readily forget accompanying Mr. Orsman on one of his expeditions among the lodging-houses one Sunday evening. Most of these strange places have since been pulled down; indeed, City improvements have almost completely changed the aspect of Golden Lane, and freed it from not a few of the criminal classes who were wont to herd together there. There was formerly such a nest of ramshackle houses that could not be found elsewhere, many of them unfit for human habitation. Sanitary inspectors could not have been frequent in their visits to Cow Heel Alley, Hot Water Court, Reform Place, China Yard, and other slums bearing equally curious names. Few dare venture where policemen were often afraid to go in the night-time. Yet it was this wretched parish that Mr. Orsman chose as the scene of his voluntary missionary labours. You gained a bird's-eye view of it from the flat roof of the mission hall where the work was carried on for many years, and, having seen it more than once, I can testify that Mr. Greenwood's description, published in 1874, accurately represents it. "As far as the eye may reach—not very far, for, high up as the roof of the Golden Lane building may be, the supply of pestilent mist from below is constant and steady—east, west, north, and south, is to be seen nothing but an intricate network of zig-zag cracks, chinks, and crevices, which really are courts and alleys threading among houses teeming with busy life, making it look as though what was once a solid block had been worm-eaten and burrowed and undermined like a rotten old cheese, and were now falling to pieces in misshapen ugly lumps." But even this writer's graphic pen failed to describe the characters that lived in this network of courts and alleys. And yet from these dens of misery, and from the haunts of profligacy, some have come forth to influence

for Christ the lost ones whom He came to save. Standing on the roof that looked down upon so much wretchedness and sin, how difficult did the problem seem—How to bring Misery within ear of Mercy's call? It was a brave man who essayed to solve that problem.

The lodging-houses to be visited were the curse of the neighbourhood. They were "common" indeed—common to thieves, beggars, and the degraded and degrading sisters. They were not owned by the man, or the man and his wife, who lived in and managed them. The real landlords were persons occupying good positions in life, who reaped the profits from the "deputy" appointed to let the rooms. The "deputy" was not necessarily the worst of men. In one case—the vile den has since been pulled down—he was a blind man, one of the most terrible blackguards that ever spoke the Irish brogue. He was known as "Blind Con," and his dreadful doings were horrible, even to those accustomed to the lowest habits of depraved human nature. But he was rather an exception to the ordinary type of common lodging-house managers. Mr. Orsman was kindly received by the others; he was regarded as a well-disposed man, willing to benefit the poor, and his influence was on the side of order and fair play. When he visited these tramps' kitchens, he would invite the lodgers to a soup supper at the mission hall, and soup suppers were not so common then as they are nowadays. A hot supper, gratis, was no small attraction. Thieving is not so profitable an occupation as many would have us believe. That there are "gentlemen thieves," who bag small fortunes, we know from unimpeachable sources; but the class who lurk in such dens as those which abounded in Golden Lane are petty thieves, to whom a gratuitous meal is a boon and a little kindness ever welcome. The men, women, and lads guilty of felony are, to speak plainly, a miserable prosaic class; and, so far from deserving to be reckoned as "heroes" by the sensational school of scribblers, they are arrant cowards and sneaks. Any man with a good stout stick, or even a "gingham" umbrella, may with safety walk, at any hour in the evening, in any of the streets or lanes of the City where these creatures ply their wretched calling, if he be not a coward himself. The type of thief seen in these haunts does not impress one with a sense of fear, and only in a small degree can they be looked upon as among "the *dangerous* classes." But the majority of those invited

to the soup suppers were not thieves at all. A number of them are to be found to-day in Mr. Orsman's congregation, who were rescued by his benevolence when they were "down in luck," and compelled to seek the cheapest night-shelter, short of the casual ward, that the City could afford. We need not inquire too closely into the causes of the poverty from which they once suffered; enough that now they occupy humble homes of their own, and are no more clothed in rags or begrimed with dirt. The invitation extended to spend a happy evening at the hall was variously received. Some thankfully accepted it; other some gave a searching glance, which seemed to betoken a fear of being taken in with very little soup and too much preaching; and others looked stupidly indifferent, too lazy to say a word or move from their seats. These invitations were periodically given, and by-and-by it began to be well known that the good man was the friend of the poor, whether their misery had been due to misfortune, or drunkenness, or crime. "Tea with 'creases" was an attractive meal to some fifty beggars whom the writer addressed one winter's evening, and he confesses to have been startled when he elicited the fact, by show of hands, that one-half of the company had once attended Sunday-school.

This is the story of Mr. Orsman's earlier work in Golden Lane. By these methods he secured the interest of the famishing as well as the costermonger class in the Gospel he has so earnestly and pleasantly preached. He has talked to them, as one man would talk to another, in a free, agreeable, conversational style, about the Saviour of the lost and the Home above, the only attractive home the majority of these people will ever see. Entirely free from professionalism of any kind, he has won the hearts of the most loveless, and led to the Saviour some of the most hopeless. For some years, only a few knew what was being done; or knew at what personal self-sacrifice, pecuniary and otherwise, this Christian man was labouring after office hours; or knew how little he cared that it should be known. The story, however, was told in one of the earlier volumes of Mr. Spurgeon's magazine; the public prints described some of the special meetings; the late Mr. Briscoe, M.P., and then the Earl of Shaftesbury, paid visits to the costermongers, and the latter has since become their friend—a coster himself, as he says—and president of the mission. Friends of all sorts have been raised up to cheer the once solitary worker, and a generous public supply his work with all requisite funds. To describe

all the operations of this mission would require an article of greater length than this brief sketch. There are the usual Sunday services, Bible-classes "for mothers, youths, and females," young converts' classes—Mr. Orsman believes that young people should regard the church as a school for their education in the Word of God and in the foundation-truths of Christianity—and open-air singing-services when the weather is not intolerable. More than a thousand people hear the Gospel every Sunday evening in the Foresters' Hall, and hear it "with a relish," as a hearty friend says. Costers are favoured with a Barrow and Donkey Club, so that they can purchase their own barrows and donkeys, instead of hiring them; they have a Sick and Burial Fund which is a great help in needy and sorrowful days. Poor children are provided during the winter with dinner twice each week, and soup with a slice of bread is to be had at a penny a quart. Ragged boys are taught to patch and mend—it is one of the most mirth-provoking exhibitions in the metropolis, and one of the most useful employments also for the poor neglected lads. Girls are taught needle-work; there are writing and arithmetic classes, and a "Golden Band of Hope," singing-classes, lending libraries, temperance glee parties, and several prayer-meetings—for the latter meetings are not the worst attended meetings of all. The mission meets now in four separate buildings, instead of in the hall which was formerly used; but the new Building Fund amounts to over £3,200, and suitable premises will be secured as soon as arrangements can be made. Mr. Orsman's annual reports are sent to friends and subscribers, and they are interesting reading.

EDWARD LEACH.

Leaves from an Old Church Book.



INTENSE must have been the joy of the antiquaries when the two Italian cities, Herculaneum and Pompeii, which had been buried so long under the ashes and lava of Vesuvius, were explored, and the ancient streets and buildings were again thrown open, that we might see the works of art and the domestic life of the old world. Intense must have been the joy of Tischendorf when he brought to light a new

codex of the New Testament, which had lain hidden for centuries in an eastern monastery. With a joy akin to this, we recently came into possession of a long-lost treasure—an old church book—which brings vividly before us the life of our spiritual ancestors 170 years ago.

From this interesting record we learn that there was, at the beginning of the eighteenth century, an association of twelve Baptist churches, scattered over seven of the Midland counties, viz., Shropshire, Hereford, Worcester, Gloucester, Oxford, Warwick, and Leicestershire. The churches were situated in the following towns and villages:—Bridgenorth, Leominster, Worcester, Bewdley, Bromsgrove, Pershore, Tewkesbury, Stow, Hook Norton, Alcester, Warwick, and Sutton-in-the-Elms. Several of these are historic names, and four of them are found in the Saxon Chronicle. As when the sunshine and showers of April gladdened the earth, pilgrims, before the Reformation, used to wend their way from all parts of England to Becket's shrine at Canterbury; so, when Whitsuntide came round, our Baptist forefathers from the Midland counties bent their steps to the place appointed for their annual gathering. It was the custom for the Association to receive reports from the several churches, and then to draw up a special letter for each church, with seasonable counsel and admonition. From thirteen of these letters lying before me, written between 1707 and 1723, which are a mirror of the times, we learn that

I. *Our forefathers were not Antinomians, but practical Christians.*

Whilst they held with a firm grasp the Evangelical truths which cluster around the Cross of Christ, they sought to make their religion touch and adorn every part of their daily life. Private prayer and communion with God, as the secret of maintaining the Divine life and keeping the fire burning on the altar, are constantly inculcated. Family devotion, with the reading of God's Word, morning and evening, is earnestly commended. Whilst the members of the churches are exhorted to be diligent in business, that they may supply the necessities of the poor, they are wisely cautioned against living beyond their income, and becoming burdened with debt. They are entreated to "carry themselves as children of peace in this evil and contentious day, avoiding all unnecessary heats and disputes; to be modest in their dress and apparel, especially since so many poor Christians want necessaries; and to act according to the Golden Rule, Matt. vii. 12." In that half-century before Sunday-schools came

into existence, we find that the pastors, or *elders*, as they subscribed themselves, were in the habit of catechising the children and servants of the families in the truths of the Gospel. At the Association meeting in 1713 it was agreed to reprint the catechism with Scripture proofs in full for the use of the churches. Parents are encouraged to train their children in the right way, to take them to the house of God, and to prevent them from wandering about on the Lord's-day. All Christians are reminded that they must perform the task which has been assigned to them; "every member has a work to do in the vineyard; none should be idle." Our forefathers were not ashamed of those features by which they were distinguished from other denominations. "Be settled in your judgment," they write, "not only with respect to your union with Christ, but with respect also to your ground of dissenting from the several societies of people and modes of worship in the world." The aged are exhorted to set a good example, and to give solid instruction to the young, that they may have their lamps trimmed and may leave a good savour behind them; and the young are intreated to flee youthful lusts, and to be watchful against the many temptations which everywhere surround them.

II. *Our forefathers observed days for fasting, prayer, and thanksgiving.*

They exhorted the churches "to keep frequent days of fasting and prayer, at least four or six times in the year." John Howe, when at Great Torrington, according to Dr. Calamy, was accustomed, on public fast-days, "to begin about nine in the morning with a prayer for about a quarter of an hour, in which he begged a blessing on the work of the day; and afterwards read and expounded a chapter or psalm, in which he spent about three-quarters of an hour; then prayed for about an hour, preached for another hour, and prayed for about half an hour. After this he retired and took some little refreshment for about a quarter of an hour more (the people singing all the while), and then came again into the pulpit, and prayed for another hour, and gave them another sermon of about an hour's length; and so concluded the service of the day at about four of the clock in the evening, with about half an hour or more in prayer." Our ancestors appointed their fast-day to be held from eight in the morning until four in the afternoon, that all the churches might be together at the throne of grace. There is no evidence of the precise

way in which the services of these public fast-days were conducted; but it is to be hoped that there was a longer interval of rest in the eight hours than the quarter of an hour's singing in the middle, whilst the minister took refreshment. One thing is noticed—that the special letter sent by the Association to the church was read on these occasions. In later years, unless some emergency arose, the fast-days appear to have been two—one on the 26th of June and the other on the 29th of December. When, however, the churches were prosperous, and enjoyed freedom from persecution, days of public thanksgiving were not forgotten. When any persons were passing through severe trial or affliction, the prayers of the associated churches were invited on their behalf; and, when deliverance from the trial came, all were called to unite in thanksgiving and praise.

III. *The churches of this period contended with Arianism.*

This error settled like a blight upon some of the churches of other denominations, but ours seem to have suffered but little. Here and there an individual member gave trouble. In the letters before me there is an account of one from whom, after many and gentle remonstrances, the churches felt compelled to withdraw. The reasons are given as follow:—

The offending brother declares :

- 1.—That Jesus Christ is not God, co-equal with the Father.
- 2.—That Jesus Christ had the seed of sin in His human nature.
- 3.—That Jesus Christ was inclined to sin, for which is urged Luke xxii. 44.
- 4.—That Jesus Christ did not merit or deserve for sinners.
- 5.—That no righteousness without us, not inherent in us, is sufficient to be depended upon for salvation.
- 6.—That the righteousness of Christ did terminate in giving us grace.
- 7.—That the punishment of the lost is not eternal.
- 8.—That neither heaven nor hell is local.
- 9.—That the human nature of Christ is not in any particular place.
- 10.—That Christ had no being until incarnate.

IV. *Our forefathers were not free from social persecution.*

Almost every letter expresses gratitude to God in being favoured to meet once more without molestation. The letter of 1710 speaks of the “spirit of enmity and persecuting rage which hath unaccountably

appeared in this kingdom of late." This was the year of the impeachment of Dr. Sacheverel, Rector of St. Saviour's, Southwark, "a clergyman of narrow intellect and overheated imagination," who, in a sermon preached at St. Paul's, had advocated passive obedience and virulently abused Dissenters and Low Churchmen. The ignorant populace passionately espoused his cause; and during his trial the streets resounded with the cries of "The Church and Dr. Sacheverel." Several meeting-houses were pulled down, and the houses of Non-conformists were plundered. Queen Anne, then under the influence of the notorious Mrs. Masham, was known to lean to the same side, and this added fuel to the flame of popular rancour. In the letters of 1713 and 1714, fears are expressed that "dark clouds are gathering, which may at any time break upon the churches. We are always, intentionally, as sheep for the slaughter; how soon we may be so actually we know not." In these, the last two years of Anne's reign, there were widespread intrigues to bring the Pretender to the throne under the title of James III., on the death of his sister. "Had the Queen," says Thackeray, "lasted a month longer; had the English Tories been as bold and resolute as they were clever and crafty; had the Prince, whom the nation loved and pitied, been equal to his fortune, George Louis had never talked German in St. James's Chapel Royal." As it was, on the accession of George I., repeated tumults and riots took place, in which the cry was "High Church and Ormond for ever," followed by the sacking of Dissenting meeting-houses. In the letter of 1721, it is said, "It is not long since men rose up against us, endeavouring to take away the liberty of teaching our children, and would by legal power have prevented their learning the principles of our faith; but God mercifully interposed." The reference is, no doubt, to the *Schism Act*, which forbade Dissenters to act as schoolmasters and tutors; this Act was passed in 1710, but was repealed in 1719.

V. Our forefathers lived in an age of abounding immorality and irreligion.

England is spoken of as "a sinning, sinking nation." It is compared to the vessel in which Jonah attempted to flee to Tarshish. The churches are exhorted to "shun the vain fashions and corrupt customs of the age they live in." The times they live in are spoken of as "these evil, drowsy, and declining days." "Blasphemous clubs exist in the great city; men are come to uncommon heights of wicked-

ness." Contemporary evidence shows that this was not exaggerated language. Steele says, in the *Guardian*, that "those of the first breeding of both sexes were addicted to drinking." Bishop Butler, writing a few years later, says, "It is come to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." "London and all other great towns," says Charles Knight, "were swarming with destitute children, who slept in ash-holes and at street-doors; they were left to starve or to become thieves, and, in due course, be hanged." There are allusions, in the letter of 1721, to the South Sea Scheme and other bubbles, by which thousands of families were reduced to beggary, and the country brought to the verge of ruin. "We have not been without chastisement," they write, "for our exorbitant desires after earthly riches. God hath given professors a loud call to contentment with a moderate portion of worldly things."

VI. *Our forefathers were reformers before the second Reformation.*

Whitefield, the Wesleys, and their coadjutors inaugurated a second Reformation in the land. By their earnest and unwearied labours they brought the Gospel to the hearts and homes of the people. They gave an impulse to the religious life, the force of which has not spent itself, but which, like a tidal wave, has penetrated into many channels. But as, before the first Reformation, there were reformers who prepared the way for it and made it possible—as the Waldenses of Piedmont,

"Who kept God's truth so pure of old
When our forefathers worshipped stocks and stones,"

John Wiclif in England, John Huss in Bohemia, and many devout monks in their cells—so our forefathers seem to have had some share in preparing the way for the second Reformation. It was in 1739, sixteen years after the last of the letters under review, that the first Methodist society was founded. Must not these scattered churches, holding the Word of God as the only and all-sufficient guide in the spiritual life, discarding all rites not instituted by the Saviour Himself, insisting upon holiness of life as well as purity of doctrine, observing

seasons of private and public prayer for the extension of Christ's Kingdom, have had their part in the work of reformation which followed? Our Saviour's parables of the grain of mustard seed and the leaven would lead us to this conclusion.

Lastly, of these twelve churches in association 170 years ago, not one appears to have become extinct; and, although they are not all numerically strong, they have cast out their branches, and some of our large and influential churches trace their origin to them. Within the given area, the Baptist churches appear to have multiplied twenty-fold. From one of the smallest of these ancient communities have descended ten churches, with a united membership of more than 1,800 persons. As when a stone is cast into a lake it produces a cirlet from which ever-widening circles are formed, so it is with Divine and spiritual influence. The narrow circle grows continually into wider circles.

W. E.

A Great National Crime.



HE conscience of mankind grows slowly, but surely, both in intelligence and sensibility. A gross injustice is tolerated without a murmur for centuries, until at length some finer spirit detects its wickedness, and exposes the monster to the public view. He meets at first with neglect, then with ridicule and contempt, and passionate defenders of abuses boldly aver that black is white. At last, however, the public conscience is fairly aroused, the abuse is swept away, and a succeeding generation marvels that such an enormity can ever have been suffered to exist among civilised and Christian men. The slave trade is the most notable instance of this. In the days of "good Queen Bess" that sturdy patriot and freebooter, Sir John Hawkins, first carried under the English flag a cargo of negroes for sale on the Spanish main. For two hundred years after, the merciless traffic in flesh and blood went on without a voice being raised against it. Every Sunday the congregations prayed for God's mercy upon all sorts and conditions of men, and specially for all prisoners and captives, nor were these prayers omitted in the churches of Liverpool, Bristol, and London,

whence the slavers regularly sailed forth to buy the wretched Africans and convey them to hopeless bondage. There were righteous and merciful men in England in those days, but somehow their eyes had never been opened to this particular iniquity. Neither Jeremy Taylor nor Richard Baxter, George Fox nor John Bunyan, lifted up his voice against the injustice inflicted on the negro. The Puritans, who protested against tyranny, and fled from it across the waters, became slave-holders, or associates of slave-holders, in the land of their refuge. It was not that the thing was unknown. Parliament recognised it; the ranks of the slaves were swelled by criminals and unhappy political offenders condemned to servitude in "the plantations." Slaves were brought over to this country by their owners, and, when fugitives, were arrested and given back to bondage even in London streets. The facts were well known, were familiar, and yet, until Granville Sharp and Thomas Clarkson began to cry out against them, nobody seems to have thought them anything but part of the natural order of things. When the crime was first denounced respectable society felt itself outraged, and all ranks, even members of the Royal family, exclaimed against the "fanaticism" of Clarkson, Wilberforce, and their associates. It was a sentimental grievance, a matter no practical man would touch. Seventy millions sterling would be lost; not the West Indies only, but the navy, and the nation itself, would be ruined if those fanatics got their way. The evil was grossly exaggerated; in reality the negroes were much better off than in their native land; and, as one bold apologist said, the middle passage was the happiest time in their lives. Such were the audacious assertions flung in the faces of the philanthropists, and they availed to retard the emancipation of the slaves for more than a generation. Indeed, reckoning the American part also, the anti-slavery struggle lasted a full century, and the last echoes of the conflict have not yet died away.

Among the most remarkable instances of this capacity of the human conscience for utter insensibility on particular matters, while all alive on others, is the case of the Rev. John Newton, Cowper's pastor and friend. A much-read book thirty or fifty years ago, his autobiography is perhaps almost unknown to the rising generation. Newton, born in 1725, child of a pious mother, at twenty years of age was an infidel and a reprobate. Converted in 1748, he continued in the Guinea trade, buying slaves and studying his Bible, spending hours in private prayer, and conducting public worship

regularly on board his slave-ship. He tells us—"I never knew sweeter or more frequent hours of Divine communion than in my two last voyages to Guinea;" and on the next page, enumerating the instances of Divine Providence he had experienced, says—"The slaves on board likewise were frequently plotting insurrections, and were sometimes upon the very brink of mischief, but it was always disclosed in due time." At the very close of his autobiography, when he had left the trade for some time, and was on the eve of receiving holy orders in the Church of England, he wrote :—"During the time I was engaged in the slave-trade, I never had the least scruple as to its lawfulness. I was, upon the whole, satisfied with it, as the appointment Providence had marked out for me. Yet, it was in many respects far from eligible. It is, indeed, accounted a genteel employment, and is usually very profitable, though in my case it did not prove so, the Lord seeing that a large increase of wealth would not be good for me. However, I considered myself a sort of jailor or turnkey, and I was sometimes shocked with an employment that was perpetually conversant with chains, bolts, and shackles. In this view I had often petitioned in my prayers that the Lord would, in His own time, be pleased to fix me in a more humane calling; my prayers were now answered."

This wonderful bit of writing enlightens us a little as to the natural history of sleeping consciences. First, a glamour of unreality is thrown around an established iniquity by those who are actively engaged in it—partly unconsciously, partly from a felt necessity either to justify or to abandon the wrong. The false view of the facts being once accepted, it is easily adopted by successors, as a matter of course, as something self-evident. These who take part in the wrong are the principal sources of information to the general public, who can only look at the crime through their spectacles. When really earnest, tender-hearted, loving Christians like Newton can be blinded to the unrighteousness of the slave trade, it is less surprising that the Christian Church of his days perceived in it nothing which required a protest.

Reflection upon this strange, but true, bit of history will cause to a thoughtful mind an unpleasant suspicion that possibly even now, in our own day, amongst ourselves, there may be some great iniquity, tolerated and accepted, as a matter of course, which hereafter will make our children or grandchildren speculate wonderingly as to the

curious sort of consciences we must have had in the last quarter of the nineteenth century. Can it be so? Can I be living in constant proximity to some foul corruption, the vile odour of which is so familiar that my nose takes no offence at it? It is a painful suspicion, and should make us inspect our surroundings carefully.

Has the reader ever heard of the monstrous ill-treatment of the Pomanche Indians by our American cousins? It seems that these wild red-skins, with all their faults and vices, were a sober people until the Yankees taught them to love "fire-water." Now they are infatuated by the craving for drink, and will part with their last fur, and even with blanket and gun, and every rag of clothing they possess, to get one glass more. But their Sachems and elders did not yield to the fatal progress of the whisky barrel without a struggle. They called a grand palaver, and issued their orders that not another keg of whisky should be brought into their valleys. They warned the Yankee whisky dealers that the next man who brought the fire-water into their encampments should be tortured at the stake. The American peddlers, persisting in supplying the thirsty young braves secretly, the Sachems were at their wits' end; but, happening to seize a convoy of spirits as it was entering their reserves, they stove in the barrels and poured the deadly fluid down a cataract. Now comes the most atrocious part of the story. The United States authorities made the seizure of the whisky a *casus belli*. They sent a force of cavalry under Colonel — into the Pomanche territory, and, after shooting down some hundreds of the redskins, and burning the wigwams, and destroying the fields of maize over a wide area, they forced the Sachems to sue for terms. Peace was made by a cession of territory to the white man, the Indians agreeing henceforth to allow the whisky trader free entrance among their settlements. So the "fire-water" has free course, and threatens to work the ruin of the red-men.

"You never heard of that before." No; for nothing of the kind ever happened. There are no Pomanche Indians, nor is the United States Government, whatever its faults against the aborigines, chargeable with any such monstrous injustice. These things are a parable. Instead of "fire-water" read opium; in the place of red-skinned Indians, think of the millions of China. In such a way as that Christian England has been and is treating unhappy China, and the voice of our brother's blood is crying to heaven, though unheeded in this country. Can these things be? you cry in astonishment. It

is impossible. Are we, then, so much better than our fathers? John Newton could read his Bible and pray fervently in his cabin, while his slaves clanked their chains in the hold beneath him. Slavery was upheld by this Christian country for near three hundred years; is it incredible that this opium traffic has gone on unchecked for eighty years? At least the past should teach us the wisdom of investigating into such a charge. Opium merchants, and statesmen courting the gains to the revenue, may pooh-pooh the accusation and sneer at those who bring it as sentimentalists and fanatics; but Christian men and women, taught by the lessons of history, will not accept their sneers as settling the question. We have not space now to enter into a full explanation of the facts of the opium trade, though hoping to do so in a subsequent issue. Meantime, there is a Society for the Suppression of the Opium Trade, from whose office, at 8, Buckingham Street, Strand, W.C., information may be obtained.

Sermon Outlines and Hints.

BY THE LATE CHARLES VINCE.

Four sermons on Bible names for followers of Jesus.

DISCIPLES.

Explain the term. What does it suggest? Let it—

I.—Rebuke pride. I am *but* a learner, not a master.

II.—Foster hope. I *am* a learner. What I know not now, I shall know hereafter.

III.—Stimulate diligence. Grow in grace and in *knowledge*. Don't think you know all the Bible, all the truth of God.

IV.—Reconcile you to temptation and trial. These are your *education*.

BELIEVERS.

They not only learn but believe. Show that faith is a grand characteristic of the Christian.

I.—By faith ye *stand*.

II.—We *walk* by faith.

III.—The life that I live I *live* by faith.

IV.—Faith is your *shield*.

V.—“This is the *victory* that overcometh even our faith.”

SAINTS.

Separated and consecrated men.

I.—For them to sin is sacrilege.

II.—Sanctification is God's will ; then let it be yours, and be sure of His help.

III.—Not only *believe* as well as *learn*, but *practise* as well as *believe*.
Be saints.

BRETHREN.

I.—All men are brothers.

- (1) A common parentage.
- (2) A common nature.
- (3) Their dependence on each other.

II.—All Christians are brethren.

- (1) Their hope of safety has a common foundation.
- (2) Their spiritual life has a common Author.
- (3) Their spiritual life has common features. The root of the matter is the same in all.
- (4) Their spiritual life has a common destiny.

“The living God, who is the Saviour of all men.”—1 TIM. iv. 10.

In what sense ?

I.—God is the Father of all men, and must therefore desire their salvation.

II.—In the death of Christ, God has made provision for the salvation of all men.

III.—In the Bible God offers salvation to all men. (Bible, every man's book. Give invitations, &c.)

IV.—By His Spirit, God strives with all men.

V.—In His providence God gives space for securing salvation to all men.

“Whatsoever ye would that men should do to you, do ye even so to them.”—
MATT. vii. 12.

I.—Explain the rule.

ot one good turn deserves another. Some folk think that is wondrous virtue. Why should we make so much of mere gratitude? That is triumph of principle when we do as we think others *ought* to do.

II.—Excellence of the rule.

- (1) Simple ; no mistaking it.
- (2) Short ; no forgetting it.
- (3) Comprehensive ; meets all cases.
- (4) Just ; satisfies the conscience.
- (5) Pleasant ; reconciles us to duty. Oh, I should like it done to me !

The Burial of the Christ.

BY JOHN STOCK, LL.D., HUDDERSFIELD.



HE CHRIST was dead and needed a grave ! Not that there was any necessity to bury Him out of the reach of human sight or any other sense ; for on that sacred flesh corruption was never to impress its noisome seal. Fresh and beautiful as ever Messiah's body was to remain. He had borne our sins, and finished the work given Him to do. He had endured the last penalty, death ; and neither death nor the grave could any longer claim Him. At once He *might* have risen to life and glory.

The reality of the death was sufficiently demonstrated by that cruel thrust which divided both pericardium and heart (John xix. 34, 35).

But the grave is *our lot*, and our Elder Brother was to share its gloom with us during part of three days—" *In all things like Thy brethren Thou !* "

Messiah, then, needed a grave. But He who had not where to lay His head when living, had no place ready where to rest that head now lifeless. Stay ! Yes He had, for does He not live in the hearts of His followers, and is not all that they possess His ? We are His ; and all that we have is His, much more so than it is ours.

And so Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, who had prepared a choice grave for himself, hewn out of the solid rock, and in the midst of a garden with its fragrant and beautiful flowers, gave it up, or (as the result proved) lent it to his Lord. It was a virgin tomb, for no corpse had yet been laid in it as its last resting-place.

Richly, indeed, was this wealthy man repaid for the gift of this grave to his Master ! For in this sepulchre the one Mediator between God and man won His glorious victory over death and the grave. There " life and immortality were brought to light." The spot became a place of renown, and on it were to be fixed in all coming ages the hopes of the redeemed. Jesus gave it back to Joseph,

honoured and sanctified, not only as the last resting-place of Messiah, but as the birth-place of the hopes of a perishing world. It was costly when Joseph gave it, but *who can describe its value when Jesus gave it back?* Joseph knew not what was to come of this gift when lovingly and reverently he gave it; and so it often is with the Master's disciples *now*; they know not what good shall come of that which they give to HIM. Nor need they; the great day will declare it all, and perhaps some simple deed of faith and love will then be found to have blossomed in the salvation of a nation.

Doubtless, Joseph often visited that tomb after his Lord had vacated it. Would he not look with joyful interest on the place where Jesus had lain, and where his own body would soon lie awaiting the resurrection of the just? If ever his faith faltered, a visit to that empty sepulchre in the garden would revive and strengthen it. It would be to him like a sacrament of mercy to his last hour.

Another old man, also wealthy, assisted in these funeral rites. He was the Nicodemus who at first came to Jesus by night. Like Joseph, Nicodemus was a member of the Sanhedrim, and so we may be sure there were at least *two* votes against condemnation when the bloody and unjust doom was pronounced. Nicodemus evidently grew in grace after that night visit to our Lord. On more than one occasion he had spoken out on the bench against the injustice that was being done to Jesus of Nazareth; and now that the cruel deed has been consummated, and the Great Teacher is dead, he boldly appears as a believer in His Divine mission, and assists at His interment. His offering was "a mixture of myrrh and aloes (perfumed aloe-wood) about a hundred pounds (*λίτρας*) weight" (John xix. 39), which was carefully but plentifully spread over the fine linen (*σινδών*) which Joseph had bought, and in the whole the lacerated body of our Saviour was wrapped, and laid in the grave.

The whole process was gone through hurriedly, with the evident understanding that the more perfect and elaborate embalming of the entire body should be attended to by the women when the Sabbath, which was so near at hand, was over. "All that they could do, therefore, was to wash the corpse, to lay it amid the spices, to wrap the head in a white napkin, to roll the fine linen round and round the wounded limbs, and to lay the body reverently in the rocky niche. Then, with the united toil of several men, they rolled a *gólal*,

or great stone, to the horizontal aperture; and scarcely had they accomplished this when, as the sun sank behind the hills of Jerusalem, the new Sabbath dawned" (Farrar's "Life of Christ," vii., p. 429).

But even this hasty burial was not devoid of the loving, tender care of woman. For "Mary the Magdalene was there, and the other Mary [mother of James and Joses], sitting over against the sepulchre" (Matt. xxvii. 61). Mark tells us they "beheld where HE was laid" (xv. 47). Luke is still more explicit, and says, "they viewed the sepulchre, and how His body was laid" (xxiii. 55). And then, having seen that all this was done as the tenderest affection could suggest, they hurried homeward to prepare fresh spices and unguents before the Sabbath began, that they might be ready at the first blush of dawn on the first day of the week to complete the embalming of the sacred flesh of Jesus—an office of love which the resurrection rendered needless; for when they came to embalm a dead Christ, they found a living One.

The burial of Jesus and His tomb were subjects of thought to His enemies too. The burial of our Lord was completed just before sunset on the Friday. The Passover Sabbath began at sunset of that day, and terminated at sunset of the next, Saturday. On the evening of this day (Saturday), then, *when the Sabbath was over*, the chief priests and Pharisees, by Pilate's permission, set a guard over our Lord's grave (see Matt. xxvii. 62). They remembered the prophecies that He had uttered of His own resurrection, and scarcely felt that their triumph could be complete until the claims of "the Nazarene" had been reduced to nothingness, amid the rotteness and corruption of the tomb. Thus the guard was set, and the stone at the tomb's mouth was sealed. A cord was hung across the stone, and was made fast at each end to the rock by clay which was sealed. When this was done they doubtless made sure that the grave had not been tampered with during the Sabbath, and that the body of the Crucified One was still within. Thus, on this last evening and night before the resurrection, the grave of our Lord was made as secure from surprise as the most malignant hatred and the most inveterate unbelief, backed up by the military power of Rome, could make it.

It would seem that the women knew nothing of the setting of this guard when, on the morning of the third day, they were on their way to the tomb. Their only anxiety was as to who should roll away for them the great stone which closed the sepulchre. That

they would be resisted by a band of soldiers they seem never to have dreamed.

Thus the burial was complete, and in that sealed and guarded tomb lay HE who, in a few hours, would come forth as the Resurrection and the Life. Of the resurrection we do not write now, but simply of the burial. But as we in thought linger about that now deserted tomb, we seem to hear the angel's voice still saying to us, "Fear not ye: for I know that ye are seeking Jesus, the Crucified One. He is not here, for He is risen, as He said. Come hither; see the place where the Lord lay" (Matt. xxviii. 5, 6).

Shall we be afraid to lie where Jesus has rested before us? Shall we shrink from consigning the remains of our precious ones to "the dusty bed" on which *that* sacred flesh was laid? We see our Saviour's footprints before us at every step of our pilgrimage, right through the valley of the shadow of death and down into the silent tomb. And there are His footprints *on the other side of the tomb*; for did He not show Himself alive among us by many infallible signs for forty days after His resurrection? Has He not gone before us into heaven, there to appear in the presence of God for us? Does He not speak to us to-day from the excellent glory, saying, "Fear not; I am the first and the last and the living One; and I became dead, and behold I am alive for evermore; and I have the keys of death and of Hades" (Rev. i. 17, 18). "I am the Resurrection, and the Life: he who believes in ME, even though he may have died, shall live: and no one who lives and believes in ME may in any wise die for ever" (John xi. 25, 26).

Present Day Subjects.

THE GENERAL ELECTION.



THE ninth Parliament of the reign of Queen Victoria is terminating its troubled existence. With the exception of that which lasted from May 31, 1859, to July 6, 1865, the expiring Parliament has been the longest of the present reign, and probably the least productive of good and the most prolific in evil of all the series. Domestic legislation has been almost entirely held

in abeyance, and future historians will have to record of the last six years of political life in England only a miserable succession of wars without honour, of lavish expenditure without corresponding advantage, and of subtle attempts to extend the prerogative of the Crown and of that Committee of Parliament which is conventionally designated the Ministry; though it must be confessed that the absoluteness and domination of the Earl of Beaconsfield savour more of a despotism than an oligarchy. The *ego et rex meus* style of their Premier must have sorely grated on the feelings of his Ministerial colleagues.

There's in him stuff that puts him to these ends ;
 For, not being propp'd by ancestry, whose grace
 Chalks successors their way, nor call'd upon
 For high feats done to the Crown ; neither allied
 To eminent assistants, but spider-like,
 Out of himself drawing web, he gives us note,
 The force of his own merit makes his way.

The enthusiasm which the election has kindled is deep and widespread. We remember nothing to equal it since the days of the Reform Bill. It is some gain to have the Moabitish millennium which has of late been corroding the national vigour utterly broken up and scattered to the winds. Public meetings held in the metropolis are crowded and their proceedings animated, though Jingo sticks and stones are in some instances more active than is desirable. In one of the metropolitan constituencies the Liberal candidates have a thousand volunteer canvassers at work, and in all of them the Liberal party presents a compact, united front, far different from the disintegration and division which marred the election of 1874. The struggle will be intensely severe. The clergy of the Established Church very largely, though by no means with unanimity or cordiality, support the present Administration; the publicans more heartily and extensively give a Tory vote. Nothing that wealth can do will remain undone to secure the continuance of the *status quo*, but we are not without hope that a decisive victory awaits the representatives of Peace, Retrenchment, and Reform. The Clubs and the Government Offices are not quite so jubilant with Tory confidence as they were a few weeks since, and there are signs of misgiving amongst the newspapers supporting the Government. There is a miserable incongruity in setting it abroad that the Emperor of Austria and Prince Bismark are desirous of the continuance of Earl Beaconsfield's Administration; it is far more to the point to know how Smith, Jones, and Robinson feel in the matter. We trust that in our

next issue we may have to congratulate our readers upon the reinstatement of common-sense and principle in the government of the country, and the displacement of the quixotic charlatanism which has long enough imperilled its great interests. May the next Parliament be moulded after the pattern of Jethro's justices of the peace: "Able men, such as fear God, men of truth, hating covetousness"!

THE LATE ALFRED SAKER.

The grave has closed upon another hero of the Missionary Army, who, after nearly forty years of service pursued with intrepid devotedness in the midst of conditions eminently unfavourable, has entered on the rest for which his weary, worn spirit so much longed. Alfred Saker was a man of versatile genius; the training of his early days in the naval yards at Chatham and Plymouth had resulted in developing a high degree of engineering and mechanical skill, and there is no doubt that had he persevered in his secular employments he would have attained to high position in the structural department of the Admiralty. When he consecrated himself to the work of Christ on the West Coast of Africa he soon became distinguished by his indefatigable labours in teaching the native population the mechanical arts, brickmaking, timber cutting, housebuilding, printing—none seemed to be otherwise than arts to which he was born—while he was an authority upon all points connected with practical navigation and shipbuilding. His work as the constructor of a grammar of the Dualla language, and the translation of the Scriptures into that tongue, was pursued with untiring application, and performed, we have been told, with an accuracy worthy of an experienced philologist. How much more was comprised in the capacious rôle of his industries will probably never be fully known, but all was subordinated to the higher duties of his calling as a faithful minister of the Gospel of Christ. These manifold labours were carried on with a fortitude truly heroic, in spite of the greatest physical depression and acute bodily pain occasioned by almost incessant visitations of the coast fever. In vain was he implored to rest until utterly broken down and exhausted, and again and again he resumed his activities upon the slightest increase of health and strength. A sublime unconsciousness of his own moral worth was the all-pervading state of mind which he evinced. He was a difficult man to work with, because few natures could be found animated by such a sublime self-negation as his own; but the idiosyncracies

of his genius were all of them subjected to his love to the Master and the Master's work. The lengthening list of the Worthies of Missionary labour and even the noble army of martyrs does not contain a name more deservedly held in honour than that of Alfred Saker.

THE SECRETARY OF THE BAPTIST UNION.

With the utmost satisfaction we announce that the Rev. W. Sampson, of Folkestone, has accepted the invitation of the Committee of the Baptist Union to become the Secretary of this important organisation. We believe that our friend possesses in an admirable degree the qualifications that are likely to ensure success in this honourable but arduous position. He is a man of experience, of business habits, of extensive culture, widely known at home and abroad, and as widely honoured and loved. He possesses a happy combination of the *suaviter in modo* with the *fortiter in re*. His broad intelligence, liberal sympathies, earnest thoughtfulness, and Christian public spirit will, with the Divine blessing, vindicate the choice of his brethren on the Committee of the Union.

We venture to ask for Mr. Sampson the hearty sympathy and support of all the constituents of the Union. Some time must of necessity elapse before his plans and modes of action can be matured. With all his varied and excellent qualifications, he is not such a phenomenon as to be able to remove all difficulties from the path upon which he is entering, nor can we hope for him that at all times and in all respects he will succeed in thoroughly pleasing all the world; but with considerable confidence we predict that his administration of affairs will satisfy all just expectations, and tend to the consolidation and prosperity of our denominational action.

Extracts.

THE CHURCH WITHIN THE CHURCH.



T. JOHN in his vision of the future declares, "Blessed and holy is he that hath part in the *first* resurrection. They shall be kings and priests unto God, and shall reign with Him a thousand years." Whatever that may mean, it implies *gradation* in the spiritual rank of the redeemed. This tallies with what we see in the Church on earth. There are Christians who always live near to God. They are obviously bent on living as Christ lived. They live as if they belonged to

God. Their property they treat as His, not their own. They are always ready for Christian work. A revival of religion never takes them by surprise. They live in a revival perpetually. They are men and women of much prayer. Pastors depend upon them in emergencies, as they cannot upon all professed believers. We always know where to find them, and never find them in the wrong place, on the wrong side, saying the wrong word, doing the wrong thing.

Theirs is not a religion of form, not a religion of intermittent and erratic feeling, not a religion of æsthetic taste, but a religion of deep and controlling principle. As a spiritual power, they are the vanguard of the Church. They are the spiritual aristocracy of Christ's Kingdom. These are they who shall sit on His right hand and on His left without asking for the dignity. Princes are they in prayer, conquerors in conflict with the powers of evil, saints to whom the truculent criticism of the world even does not refuse the title.

Almost every large church contains a group of such Christians, few or more, yet commonly a minority. Sometimes they can be numbered on one's fingers. "I have *one* man in my church," said an aged pastor not long ago—"I have *one* man on whom I can always depend. I do not know that I have another." It is a legitimate object of prayer and Christian aspiration to be numbered among those chosen few. God looks upon them with complacent joy. Christ sees in them of the travail of His soul. They satisfy Him. Like David, they are men after God's own heart. Like John, they are beloved disciples. Like Mary, they have chosen the good part. Like Paul, they fight a good fight. Their very presence in the world, the world feels as a power on the side of right. Every good cause feels the loss of them when they die. As we stand beside their open graves, we thank God anew for the doctrine of immortality. One star differeth from another star in glory. So also is the resurrection of the dead. —*The Old Testament a Living Book for all Ages*, by DR. PHELPS, Andover, U.S.

RELIGIOUS PRINCIPLE IN THE INDIVIDUAL.

That is the thing which needs re-enforcement and revival. Does not the world's conversion drag for the want of this? Does not the faith of the world in the reality of our religion falter for the want of it? Men look to see religion in the life. They look to see Christian merchants carrying their faith to their counting-rooms; Christian lawyers, theirs before juries; Christian mechanics, theirs to their workshops; Christian fathers and mothers, theirs to their homes, under the honest eyes of children, and the silent criticism of servants. They are looking to see Christian leaders of society applying their religion to the settlement of questions of social caste, and the choice of the churches in which they shall worship; to see Christian ministers carrying theirs into private life in the selection of places of professional labour, in the subordination of salaries to usefulness, of dignities to souls, of literary tastes to missionary toils, of diplomacy to godly sincerity.

Trades, professions, households, social usages, the uses of property, the limits of its increase, amusements, schools, travels—the world is waiting to see all these Christianised when in Christian hands—Christianised in the sense of being made *Christlike* in the principles which govern them. It is looking on to see if ours is

a religion which costs us anything. Do we really feel the sacrifice of any one thing for Christ? Does our life unmistakably and inevitably remind men of Christ's life? Does it probably remind *Him* of it? Does He see in it of the travail of His soul that which satisfies Him?

This is the style of questioning by which the world is silently putting our religion to the test. One revival of a religion of such *costly* principle, pervading individual life, would be worth a thousand revivals of religious emotion and prayer and song, in packed assemblies, if they stop there.

Yet how easy it is to talk in this strain! Let us who talk it, live it! One of the early Presbyterian ministers of Virginia once said, at the close of one of his most pungent sermons of reproof, "O my soul, hear thou this word! for I must preach to the *one* who needs it most."—*The Old Testament a Living Book*, by DR. PHELPS, Andover, U.S.

Missionary News from all the World.



THE *Church Missionary Intelligencer* for March contains a vigorous article on Jesuit Aggression. The writer, after narrating the exertions made to pervert the Maoris in New Zealand and the converts of the Mediterranean Missions, proceeds to describe the assault recently made on the infant Mission in Central Africa at Uganda:—"No sooner had the Church Missionary Society, with considerable outlay and at the cost of some precious lives, made good its footing there than it was quickly followed by a party of French Jesuits. It is, perhaps, not easy to decide positively whether it was through their misrepresentations or the knavery of Arab traders mixed up with them that discredit was immediately cast upon the English missionaries. Their credentials from the Marquis of Salisbury were treated as forgeries, and an impudent untruth was put in circulation, professedly from Dr. Kirk, the Consul at Zanzibar, that no English persons at the Court of King Mtesa had any right to assert themselves there. Upon representations made in the proper quarter, her Majesty's Government has promptly intervened. Every effort has been employed to dispel the delusions put in circulation, but it is hardly possible yet to tell what amount of mischief has been wrought by this wanton aggression. It may be of interest to furnish some account of this Romish expedition as supplied by the priests themselves.* According to their statement, they were despatched, ten in number, by the Archbishop of Algiers. Bagamoyo was the

* "Les Missions Catholiques" (Lyons, 1879).

point of their departure for the Lakes Victoria Nyanza and Tanganyika. They set out June 18th, 1878, according to their own version, like the first apostles, to be the first (!) who, since the origin of Christianity, would represent Christ and His Church in a region savage, barbarous, and almost unknown. In whatever other respects they may resemble the apostles, it is certainly not in this, that 'they have (not) striven to preach the Gospel where Christ was not named, lest they should build upon another man's foundation,' for they made straight for the Court of Mtesa. This mark of apostolate they lack. They explain also that their object is to work for France (*c'est pour elle aussi que nous allons travailler*). It is to carry the French language and French influence into the depths of Africa. Others are to follow them. The route they followed was that of Stanley. On the first Sunday, after Mass, in the afternoon they set out again upon their march, so as not 'completely to lose the enormous expenditure of each day.' Difficulties soon broke out with their pagazis, such as all African travellers encounter. In dealing with them, a luminous idea occurred to the missionaries that it would be well to bring from France, Belgium, or Holland some ex-Pontifical Zouaves to undertake the Mission of Equatorial Africa. 'In this thought there is a great future! Violence alone reigns in the African world. Who so capable to cope with it as ex-Zouaves?' Those who are acquainted with the materials of which the late Papal army was composed will no doubt understand that the Africans would more than meet their match. * * * *

At Meroma they found the London Society's Mission. They then explain that they are expressly ordered by the Congregation of the Propaganda to occupy precisely every station of that Society. This is for 'the honour of the Church and for the salvation of souls.' They declare that the Holy See quite understands that the field must not be left open to Protestant Missions, and that they must be met with opposition. At Mpwapwa, upon their own showing, they met with a courteous and kind reception from the English missionaries there. The judgment of these French emissaries on the Portuguese is worth quoting: 'I will say nothing about Portuguese work, for they are nominally Christians (!), and the sole anxiety we missionaries can have is some day or another to repair the evils they have done to the nations whose apostles we have become' (!) The verdict is no doubt a correct one; but what, from the Romish point of view, as well as the Protestant, can be the value of Portuguese Missions which go so far to make up the brag of Rome?"

The *Intelligencer* also contains a biographical notice of the late Rev. J. Welland, of Calcutta, which concludes with the following commendatory words:—"A warm-hearted, loving, able, and faithful missionary, whose departure

has created a gap in the Mission-field not easily to be filled up. May God look in mercy upon his work, and raise a suitable man to supply his place ! Mr. Welland was a man of large heart and thoroughly Evangelical views ; he loved the Church of England, and, while he loved his own Church, his heart could find room for love to all Churches which loved Him who died for sinners. He was remarkable for his politeness of behaviour, his conscientious discharge of his duties, his warm sympathy for the suffering, his appreciation of merit, and his love for and faith in the Saviour. We seldom saw him perturbed and destitute of peace. The Spirit of God gave him peace, and he enjoyed that peace until his life's end, and the world could not deprive him of it. He finished his course with the song of peace on his lips."

From the Society's Bonny Mission there is good news. There are now over 200 candidates for baptism. The church and mission house at Hakiodate, in Japan, were destroyed in the great fire which raged there in December.

The *Chronicle* of the London Missionary Society presents its readers with an interesting summary of Christian work in North China and of the labours of Mr. Sherring and his colleagues in Benares. In connection with a pleasing account of the progress of the work of the Central African Mission, the announcement is made of a further contribution of £3,000 by Mr. Arthington, of Leeds, for procuring a steamer to navigate Lake Tanganyika.

The *Wesleyan Missionary Notices* report progress made by the brethren on the Western Coast of Africa who are pushing into the interior of the country.—The Rev. David Hill writes cheerfully of co-operation with the brethren of the Baptist Missionary Society, and the Inland Mission in China, and utters a note of warning of the retribution for our opium traffic which seems to impend in the increased consumption of the detestable drug at home.—The Wesleyan district meeting recently held in Fiji reported 841 chapels, 291 other preaching places, 10 missionaries, 48 native ministers, 12 catechists, 984 teachers, 2,023 day-school teachers, 2,252 Sabbath-school teachers, 2,783 class leaders, English members 39, native members 23,274, Sunday scholars 40,905, day-scholars 38,019, hearers 100,385. There is a great demand for books.

The Rev. Thomas Evans, of Monghyr, thus concludes his report for 1879 of the theological training class under his care:—"It is an unfortunate fact that almost every convert (however ignorant he may be) thinks himself fit for the work of a preacher ; and very often those who fail to get any other work to do are the men who offer their services to the Mission, while those who can prosper in the world will turn their

backs upon the service of Christ. In such a sad state of spiritual deadness, what can we do but look up to God and pray 'the Lord of the harvest to thrust forth labourers' to the wide field before us in India? Mercenaries who preach only for pay will only harass the leader and burden the funds, and disgrace the cause of God. I venture to say that *the great want of India now is, a band, yea, bands upon bands, of devoted men of God from among the natives, who will deem it their highest honour and the greatest treasure to proclaim to the millions of India the unsearchable riches of Christ—men thirsting for fitness, mentally and spiritually, to become the honoured ambassadors of God to those who sit in darkness and in the shadow of death. Until such men are forthcoming from among our converts, every effort to fit preachers for mission labour will be futile, and God alone can supply the want. Oh, that the mantles of such devoted servants of God as the late beloved Nainsukh, of Monghyr, and the esteemed Shujáat Ali, of Calcutta, might fall from on high on many of our converts in India!*"

The Rev. J. H. Petter, of the American Board of Missions, writes as follows from Japan:—"Education in the lowest branches is universal. The cry of the country to-day is instruction in English. The number of those who can intelligently read foreign languages is very large and constantly increasing. The higher schools all over the country, private as well as public, are considered behind the times if they do not afford instruction in English. American text-books are in constant demand. There are many intelligent men in the interior who are self-educated in English. They can read difficult text-books understandingly, but cannot say good-morning to a foreigner or answer a simple question addressed by word of mouth. We watch with great interest the position of the Educational Department in reference to Christianity. From recent actions of the authorities in Tokio, Osaka, and Kioto, it seems more and more as though the powers that be would declare against it if they dared. Educated men are not taking the stand in favour of Christian morals that we wish they were. They are too busy discussing the relative merits of eminent theologians and infidels to take the lead in works of righteousness. The Government has done all that can be expected of it in refusing to build more heathen temples, appointing the Sabbath a day of rest, adopting the Christian calendar, granting missionaries considerable freedom to tour in the interior, and starting on a round of needed moral reforms. Too many scoffers at religious truth come here from foreign lands to allow any great enthusiasm over Christian teaching, either on the part of *literati* or officials. Slowly but steadily the mass of the people are being leavened with Gospel instruc-

tion. It is they who are creating a public sentiment in favour of Christian truth. Noble men are leading in this grand movement. They welcome aid from any honest source; they are quick to detect genuine friends among foreigners, and to feel the power of Bible truths. They readily command a following, because they are working unselfishly to lift those around them. Not all are Christians, but they are in sympathy with Christian effort. We have a few such men here in Okayama, and they keep heart, brain, hands, and feet steadily at work."

Reviews.

THE CAMBRIDGE BIBLE FOR SCHOOLS.

The Epistle of Paul the Apostle to the Romans. By the Rev. H. C. G. Moule, M.A., Fellow of Trinity College, Cambridge. *The First Epistle to the Corinthians.* *The Second Epistle to the Corinthians.* By the Rev. J. J. Lias, M.A., Professor of English History, &c., St. David's College, Lampeter. *The General Epistles of St. Peter and St. Jude.* By E. H. Plumptre, D.D. London: Cambridge Warehouse, 17, Paternoster Row.

SINCE we formerly directed attention to the issue of the "Cambridge Bible for Schools," we have received several additional parts, with respect to which we need do little more than say that they maintain in each case the high standard we have already indicated. Of such works as these, our appreciation cannot be too hearty. They will aid the extension of a sound and practical knowledge of the Scriptures, lead to habits of thorough and impartial investigation, and ensure such interpretations as both on exegetical and doctrinal grounds are greatly in advance of those which have generally prevailed. Mr. Moule, who supplies the Introduction

and Notes to the "Romans," evidently wields a practised pen, and has produced a commentary which, for accuracy of scholarship, careful exegesis, reverent submission to the authority of the Divine Word, and aptness of historical illustration, has rarely been surpassed. Of course, in an epistle so difficult as that to the "Romans," no two expositors take precisely the same view of all the questions discussed. But readers of every class will find in Mr. Moule's outline of the epistle, as well as in his notes, such help as will prove most suggestive and valuable. Mr. Lias has undertaken the "Epistles to the Corinthians," and has displayed great wisdom in his treatment both of the doctrinal and ethical questions to which they give rise. His introductions are specially good, while his analysis of the epistles is the most perfect we have seen. Let our readers turn, for instance, to the outline of his argument on the Resurrection (1 Cor. xv.), and they will readily understand our eulogy. A finer example of the analytic art we cannot call to mind, and it gives a profound insight into one of the grandest sections of the New Testament. The

brief quotations from F. W. Robertson are invariably to the point.

Professor Plumptre supplies an admirable sketch of the Apostle Peter, his training, his character, and his work, as well as a discussion on the authenticity of the epistles which bear his name. We are glad that he has proved, so candidly, and yet as it seems to us so conclusively, the Petrine authorship of the second epistle. One feature of his introduction specially worthy of note is his comparison of the teaching of these epistles with the teaching of our Lord, and of the other apostles. His criticism of the text is as usual thoughtful, candid, and scholarly, abounding in instances of fine spiritual insight and conveyed in a clear, graceful form. Most cordially, therefore, do we commend the latest additions to the "Cambridge Bible for Schools."

MANCHESTER AL MONDO: a Contemplation of Death and Immortality. By Henry Montagu, Earl of Manchester. London: Pickering & Co. 1880.

THIS dainty little volume is issued under the careful editorship of Mr. J. E. Bailey, of Stretford, near Manchester, author of "The Life of Thomas Fuller," &c. The work itself has most unaccountably been for a long time out of print. It is one of those books (like the "De Imitatione Christi") in which devout Christians of every community take great delight—a volume for the pocket, to be read familiarly every day; a companion for our hours of deepest and most solemn thought. The noble author of the Contemplation was a man of considerable learning, and profoundly philosophical in his cast of thought. His sentences are pithy and

forceful, abounding in striking antitheses. His quotations from classical and patristic writers are always good. His views of death are such as only a devout and cultured Christian could entertain; and though we now and then come across a sentiment to which we demur, the work as a whole has our cordial approval, and we gladly welcome it in this neat and tasteful form.

Mr. Bailey has supplied an outline of the author's life, and a history of the work, which evince profound scholarship and careful research. He has also appended a series of useful notes. The book has passed through many editions, and had a singular history. By issuing it anew, with such valuable additions, Mr. Bailey has earned the gratitude of all who appreciate our older literature.

A HANDBOOK OF THE CHURCH OF SCOTLAND. By James Rankin, D.D. Edinburgh: William Blackwood & Sons. 1879.

THE advocates of the Established Church in Scotland are plainly alive to the signs of the times, and are doing their utmost to avert a blow which they see to be imminent. We do not in the least blame them for this, although we believe their dread of the results of disestablishment to be entirely without foundation. Dr. Rankin's Handbook furnishes a brief but useful history of the Scotch Church from the era of the Reformation. The action of the Liberation Society has, however, given an unfortunate bias to his judgment. His view of the Free Church Secession is strongly prejudiced and his reply to the arguments of Voluntaries is far from conclusive. We have not at hand the means of testing the accuracy of Principal

Tulloch's statistics, but we repeat our objection to an ecclesiastical column in the decennial census. By means of such a column the Established Churches, as is well known, would be credited with all non-church goers as belonging to themselves.

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ENGLISH MEN OF LETTERS. *Milton.*

By Mark Pattison, B.D. *Hawthorne.*

By Henry James, Jun. *Bunyan.*

By James Anthony Froude. London: Macmillan & Co. 1880.

To offer to our readers an adequate criticism on these admirable volumes is necessarily beyond our power in a brief notice like the present. The theme would be an attractive one, but to command the space for it is impossible. It is always a pleasure to receive works of a fresh and inspiring character on subjects with which we are familiar, and that pleasure we have now enjoyed in an exceptional degree. Hawthorne, indeed, is not so favourite an author with us as either Milton or Bunyan, but his writings have deservedly taken a high rank, and perhaps in no other works can we find so graphic a picture of the conflict of emotion. The workings of the conscience he depicts most powerfully. Mr. James aids us in forming a true estimate of his greatness. Of Mr. Pattison's criticism of Milton, we need only say that it is a piece of the most exquisite literary workmanship, thoughtful, discriminating, and sympathetic, such as every intelligent reader will prize for its illuminating and suggestive power. It ought to be, and in many cases it will be, an inseparable companion to Milton's works, both in poetry and in prose. Mr. Froude's doctrinal position is far removed from that of the glorious dreamer of Bedford, but he

has nevertheless a true insight into his genius. We hope to return to his volume on some subsequent occasion. At present we must be content with expressing our satisfaction that he has made so manly, so earnest, and so successful an endeavour to reach the very core of Bunyan's teaching, and has shown us how, notwithstanding the decay of old forms, that teaching has a real and a momentous bearing on the life and necessities of to-day. The story of Bunyan's life is told with all the gracefulness and force which Mr. Froude can command, and, apart from Bunyan's peculiar claims on all Baptists, to no volumes of the series can we accord a more hearty welcome.

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GOD'S GREAT CRY TO HIS PEOPLE. By S. Borton Brown, B.A. London: Morgan & Scott, 12, Paternoster Buildings, E.C.

A VERY timely pamphlet, written with great force, and under the influence of a high ideal of spiritual and ecclesiastical life. Mr. Brown's principles of interpretation have not yet gained universal acceptance, but their hold on Christian people is increasing, and he has shown that the spirit of Babylon may be found in all church communities, and often in the most unsuspected places.

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THE GOSPEL IN LEVITICUS. By James Fleming, D.D., Author of "Christian Sunsets," &c. London: Morgan & Scott, 12, Paternoster Buildings, E.C.

THIS volume is invested with a touching interest by the fact that it was the last which proceeded from Dr. Fleming's pen, and that its revision occupied some of the latest hours of his life. In the composition of such a

work the devoutest Christian minister might well wish his last days to be employed. Its theme is the great central fact of our faith—the fact which gives all its meaning to the New Dispensation, and which was clearly and impressively foreshadowed in the rites and ordinances of the Old. The typical import of the Levitical economy is very forcibly pointed out. The subject is set forth with a clearness, a directness, and a persuasiveness which leave little to be desired. Every lover of sound Scriptural theology, especially in regard to the momentous doctrine of the Atonement, will find in the book a rich treat.

LEBANON LEAVES: Metrical Soliloquies on Passages of Holy Scripture for Every Day in the Year.—TENDRILS IN VERSE. By Ebenezer Palmer. London: C. S. Palmer, 100, Southampton Row. 1880.

If these books were in prose it might be enough to say that in them we have crowds of pious ideas to which utterance is given in an eminently commonplace way. But the books are in verse, and we cannot refrain from expressing our astonishment at this adoption of the form of poetry. We do not perceive one original thought in the two volumes, whilst many sentiments which are already dear to us suffer under the crude treatment which they encounter at Mr. Palmer's hands. It must be a matter of growing wonderment to well-constituted minds that persons who would do wisely not to write at all so often come before the public in the assumed character of poets. In the present case the anomaly is made the more glaring by the fact that Mr. Palmer's productions are presented to us on paper and in type not unworthy of the works of a laureate.

YOUNG ENGLAND, KIND WORDS FOR BOYS AND GIRLS. London: Sunday School Union, 56, Old Bailey.

THIS extended form of a periodical which has already won a deserved reputation will enhance its credit among its appreciative readers. We have always admired *Kind Words*, and admire it more in its new and improved form. For combined cheapness and excellence it need fear no rival, while the high tone of its literary matter commends it to those who supervise the reading of the young. We shall be glad when magazines like this succeed in ousting from the field the rubbish still lingering in parts which once occupied the whole; but there is plenty of room for enterprise in this direction. Our youth now so carefully educated will soon, we hope, feel it a disgrace to be seen perusing any corrupt rubbish, and now they can no longer plead the excuse, once unanswerable, that there is nothing better within reach.

THE CHRISTIAN MONTHLY AND FAMILY TREASURY. T. Nelson & Sons, Paternoster Row.

THIS excellent magazine has changed its title and its exterior, and we think for the better. Its contents are spiritual, fresh, vigorous, and varied, and cannot fail to be read by all Christians with pleasure and profit. The monthly outlook is well done, comprehensive, interesting, and instructive.

THE CHRISTIAN SACRAMENTS. By James S. Candlish, D.D., Professor of Systematic Theology, Free Church College, Glasgow. Edinburgh: T. & T. Clark, 38, George Street.

THIS little work is one of Messrs. Clark's useful series of "Handbooks for Bible Classes." As the book is written from

a Pædobaptist standpoint, we necessarily find ourselves in antagonism to some of its prominent positions. Dr. Candlish has followed very largely in the wake of Dr. Cunningham, whose memorable article in the *British and Foreign Evangelical Review* has always seemed to us one of the ablest refutations on purely Scriptural grounds of infant baptism which we could possibly desire. It would not be difficult to

prove that in this volume there are inconsistencies which cannot be removed except by the entire abandonment of the false and unscriptural practice for which the author contends. The remarks on the Lord's Supper are more to our mind, and we have found in them much that is fresh, vigorous, and suggestive. The tone is throughout candid, generous, and straightforward.

News of the Churches.

NEW CHAPEL.

Woking Station, Surrey, March 15.

INVITATIONS ACCEPTED.

Cumming, Rev. M. (Barnet), Bury St. Edmunds.
 Harries, Rev. H. (Loughor), St. David's.
 Harrington, Rev. J. (Dorchester), Boscombe, Hants.
 Lemon, Rev. A. (Bristol College), Shipston-on-Stour.
 Llewellyn, Rev. L. (Leicester), Shrewsbury.
 Trafford, Rev. J. (Serampore), Weymouth.

RECOGNITION SERVICES.

Alloa, N.B., Rev. F. Forbes, March 1.
 Belfast, Rev. W. Usher, March 9.
 Brighton, Rev. J. S. Geale, February 25.
 Coseley, Rev. G. Dunnett, February 23.
 Peckham, Rev. H. Knee, February 22.
 Pontrhydryn, Rev. J. D. Rees, March 1.
 Putney, Rev. W. Thomas, March 11.
 Saltash, Rev. G. McFadyen, March 9.
 Wickwar, Rev. J. Pringle, February 22.

RESIGNATIONS.

Anderson, Rev. A. E., Cupar, Fife.
 Patterson, Rev. J. H., Southampton.

DEATHS.

Evans, Rev. J. W., Brecon, February 26, aged 70.
 Saker, Rev. A., late of Western Africa, at 5, York-grove, Peckham, March 13, aged 65.

THE
BAPTIST MAGAZINE.

MAY, 1880.

Glimpses of Old English Life.

UNPREACHING PRELATES.



SO far as the history of our literature is concerned the fifteenth century is barren. Scotland boasted Dunbar and Douglas, but from the death of Chaucer in 1400, to the birth of Spenser in 1552, England produced no writer of the highest order. The earlier part of the sixteenth century was distinguished by such a display of intellectual activity as gave promise of the brilliant achievements of Elizabethan dramatists and poets. During a period of such mental inertness, the clergy, whose power had been threatened by the Lollards, should have exerted themselves to secure their hold on the intellect and the affections of the people. Had the Romish clergy developed and exerted their power, they would have moulded the national character, made the affections of the people their own, and secured the supremacy of their church. To the power then within their reach, no hierarchy can aspire again. Before the printing press was established, the orator was supreme. He swayed the crowd then as now, and did not wake on the morrow, to find in the hands of his hearers an examination of his assertions and an exposure of his fallacies. Beyond this, printing has produced a division of labour, and so of authority. Preacher and author unite to do what was once the work of the former alone. The speaker retains his supremacy when

enthusiasm is to be excited, faith animated, or emotion stimulated; but the author steps to the front when ignorance is to be banished, casuistry exposed, or subtle truth enunciated.

Yet when the pulpit might have been all powerful, it appears to have been utterly lifeless. In the fifteenth century, when it encountered no rival, it accomplished nothing. In the nineteenth century, despite author and teacher, its power is incalculable. When the preacher might have been the sole teacher, he chose to remain in besotted ignorance. Whilst the people wandered in darkness, he became the flatterer of the great, forsaking his sacred duties to secure the favour of the patron, whose folly he applauded and whose profligacy he ignored. When he ought to have been the leader of every reform, he elected to profit by every abuse. Not till his enemies were gathered about him, triumphing in his overthrow, did he exert himself and burst the cords with which he had allowed himself to be bound. From the time of Wycliffe's death, till Latimer denounced "unpreaching prelates," we seek in vain for any great teacher. The majority of the priests held that their power was based on the ignorance of the people, and that ignorance they did their best to perpetuate.

Some little knowledge of Scripture was offered to the laity in the Miracle Plays. In Chaucer's day these performances stood high in popular esteem. The poet says of his parish clerk, his jolly Absalom, that—

"Sometimes to show his lightness and maistrie
He playeth Herod on a scaffold high."

We learn too that the Wife of Bath delighted to display her finery at these entertainments; nor were they despised by the great, for both Richard II. and Henry VII. patronised them. Their popularity astonishes the modern reader. To give an account of the introduction of Miracle Plays, or to examine them in relation to the classical drama on the one hand and the romantic drama on the other, is beyond our province. It is sufficient to say that on their first introduction they were performed in the church itself, and by the clergy and choristers alone. They formed a recognised part of the religious service. As they became more elaborate, and grew in popular favour, the clergy called the laity to their assistance. From the church the stage was carried to the churchyard, thence to any convenient space. In great cities each guild undertook the production of a particular

play, providing the stage, the actors, and the scenic accessories. Vast crowds were gathered to the performances, and they became recognised religious festivals.

Few tasks more wearisome than a perusal of the Coventry Miracle Plays could be suggested to any man save an enthusiastic antiquarian. The utter lack of dramatic power they display disgusts, whilst their apparent irreverence shocks, the reader. They are for the most part based on Bible stories, and what should have been the serious interest, is relieved by the coarsest buffoonery. Hallam, most impartial of critics, dismisses them with contempt; Professor Morley, most generous of critics, examines them carefully, and treats their authors with respect. So far as literary merit is concerned, it must be granted that Hallam's estimate is correct. Mr. Morley claims for the originators of the performance a thoroughly religious purpose. The fact that Pope Clement granted a thousand days' pardon to all who saw the Chester Mysteries in a devout spirit, may be taken as evidence of the value attached to the instruction they imparted. Mr. Morley further speaks of these plays as the "poor man's Bible"; assuredly the writers of them were blind leaders of the blind. It may not be uninteresting to glance at a page of that Bible possessed by the English layman before the Reformation. The following is an outline of one of the Mysteries, published by Hawkins in his "Origin of the English drama." The production is entitled, "Candlemas Day, or the Killing of the Children of Israel." The secondary title is at least an unfortunate one.

The poet appears on the stage, and reminds the spectators that they have met to celebrate the solemn feast of St. Anne. He retires after giving them such a summary of the visit of the Magi as enables them to appreciate the speech of Herod. Herod comes forward as a Saracen knight, wearing a gilt and silvered helmet, and clad in armour and gown of blue satin. He delivers himself of a very bombastic harangue, apparently forgetting the existence of his Roman lord, for he declares that he rules above "all kynges under the cloudys cristall." He summons his messenger Watkyn, and elicits from him the fact that the three "stranger knights," who lately visited Jerusalem, have returned secretly to their own land. Enraged, he commands his knights to slay every child of two years old within the land of Israel. Watkyn then has an interview with Herod, in which he asks that he may be knighted, and allowed to take part in the

enterprise. Herod replies that as Watkyn has done no deed of prowess, he cannot confer the honour at once, but promises to do so if he distinguishes himself in the massacre. Watkyn vaunts his courage, and exclaims :—

“ Though the moder be angry, the child shall be slayn :
 But, yitt dredde I no thyng more than a woman with a rokke (distaff),
 For if I se ony suche, be my faith, I come a geyn.”

A long conversation follows, in the course of which Watkyn exposes his cowardice for the amusement of the spectators. He promises to be perpetually on the watch, and to creep into the houses in the absence of the parents :—

“ And if the moder come in, under the bench I will crepe,
 And lye still ther tyll she be goan ;
 Then manly I shall come out and her children sloan,
 And when I have don I shall renne fast away.”

The scene which follows is only remarkable for the complete lack of feeling on the part of Joseph and Mary, when the angel bids them flee. The massacre begins ; the bereaved mothers vent their anger on Watkyn, beating him with their distaffs, till he is rescued by his companions. It is then stated that not only have all the children been slain, but that all the men have left the land, the women only remaining. The scene closes with the death of Herod, at the moment when his knights return ; he expires, calling on Mahomet to help him. The closing scenes deal with the incidents arising from the visit of Joseph and Mary to the Temple with the infant Jesus.

In the large towns these mysteries were so arranged as to form a chronological series, presenting the spectators with scenes illustrative of facts or fancies from the fall of Satan to the day of judgment. The ordinary arrangement of the stage was in three tiers ; the highest representing heaven as the abode of God ; the second, heaven as the resting place of glorified spirits ; the third, earth. This arrangement, however, was not constant. On one side of the lowest platform was an enclosed space, representing hell, which was constructed in imitation of a dark cavern. Smoke constantly issued from the mouth of this den, and at appropriate moments yells were uttered, and chains shaken, to suggest the sufferings of the lost. The costumes were traditional ; an apostle or saint appeared with a gilt peruke, to represent a nimbus. Angels trod the stage in white surplices, and

were of course supplied with wings. The devil wore a leather dress trimmed with feathers and hair; like the angels, he boasted wings.

To criticise these plays from a modern standpoint would be manifestly unjust. We may at once acquit their writers of conscious irreverence. When an uncultured people attempt to embody their spiritual conceptions, their productions are necessarily gross and materialistic. Very slight acquaintance with sacred art reveals this. In the Middle Ages, painters personified God and the Holy Spirit and portrayed them; they even attempted practical representations of the Trinity. Yet, in many cases, their lives proved that they revered the God they conceived so strangely, not a whit less sincerely than their more refined descendants. On the other hand, what were the preachers doing while the people were gaining their knowledge from these strange exhibitions? They were accumulating wealth, securing political influence, and denouncing the translators of the Bible.

Even after the Reformation the majority of the clergy were very unwilling to perform their duties. Again and again does grand old Latimer denounce the indifference of his professional brethren. As we read his sermons—undying examples of that natural eloquence which owes all to intense feeling—we realise that better things are at hand. His soul burns within him as he calls upon God's ministers to remember their awful responsibilities. On this theme he cannot be silent, he speaks in season and out of season; now preaching before Edward the Sixth, now addressing the crowd gathered at St. Paul's Cross, he reverts to the theme. Men are walking in gross darkness, souls are perishing, and he looks on their so-called teachers, who regard life as an idle dream. "But I say," he exclaims in one sermon, "if a man were admitted to view hell thus, and behold it thoroughly, the devil would say, 'On yonder side are punished unpreaching prelates.' I think a man should see as far as a kenning [as far as the eye will carry] and see nothing but unpreaching prelates." Again he cries, "But what do you, patrons? Sell your benefices, or give them to your servants for their service, for keeping of hounds or hawks, for making of your gardens. These patrons regard no souls, neither their own nor other men's. What care they for souls, so they have money, though they perish, though they go to the devil?" Yet Latimer was strongly opposed to the voluntary system. He says, "I think, verily, there are many, which if the minister

should have no living but at their appointment, he should not have clouting leather to piece his shoes with; no, not clouting leather to his shoes."

Latimer seems to have been the first man of great power who realised what the pulpit might accomplish in England. Utterly devoid of fear, he reprov'd the king, and hurled his anathemas at the unjust judge or designing courtier. Well versed in the ways of trade, he denounced the dishonest merchant, and exposed his petty arts. Nothing was so high, nothing was so low that it escaped his notice. To-day he denounces a great statesman, to-morrow an indelicate fashion. He touched on many points now beyond the province of the preacher. His sermons are absolutely free from theological refinements, rhetorical commonplaces, and vague moral generalisations. He is often familiar, sometimes coarse; but always in earnest, sometimes humorous, and often forcible. The style he adopted was admirably calculated to effect its purpose. The Papists had treated the people as children; Latimer and his fellows treated them as men. Priests had spoken of the layman, as a European settler might speak of the Australian aborigines; Latimer appealed to their reason. In his discourses there is no deferential reference to patristic authority; he takes his stand on the Bible, and appeals to the conscience of man.

Latimer's sermons give us no slight insight into the life of the time. His paraphases of Scripture are marked by a quaint energy of language. Thus he translates, "Num et vos seducti estis?" "What, ye brain sick fools, ye hoddy pecks, ye doddy pouls, ye kuddes, do ye believe him?" Inefficient as he saw the teachers of the people to be, he bade them listen, and pay their tithes. "But," one will say, "our curate is naught; an ass head; a doddipole; a lack Latin and can do nothing." The crowd would feel that the man who spoke thus sympathised with them, and they would be the more ready to accept the advice addressed to them in their own language.

On the other hand, Latimer excited the enmity of the worthless prelates he denounced, and of the laymen whose vices he exposed. An enemy declared that he used the pulpit to stir up sedition. Latimer met the charge in his own fashion, and turned the laugh against his accuser. He says, "The same man that laid this sedition to my charge was asked another time, whether he were at the sermon at St. Paul's Cross. He answered that he was there; and being asked what news there: 'Marry,' quoth he, 'wonderful news; we were

there clean absolved; my mule and all had full absolution.' O what an unlucky chance had this mule to carry such an ass on his back." These sermons at St. Paul's Cross became a power in London. The churchyard appears to have been the recognised meeting-place of the citizens. On Mary's accession, the Romanists attempted to avail themselves of the popular institution, but the oratory of the first preacher excited a tumult, and a dagger was flung at him, after which he prudently retired.

From a Mystery to a sermon by Latimer is no inconsiderable progress, but the transition was the result of influences which had been working steadily from the time of Wycliffe. The priests seem to have realised very early, that implicit faith, or rather unhesitating credulity, was essential to their supremacy. An appeal to reason was equally distasteful to them, whether made by friend or foe. They were not content, with Falstaff, to refuse reasons on compulsion; they went a step further, and refused them on any terms. The authority of the Church must be absolute. They knew that if successful in controversy to-day, they might be defeated on the morrow, and prudently ignored argument. About the year 1449 Reginald Pecock, Bishop of Chichester, suffered for ill-advised liberality of spirit. He produced a work entitled "The Represser of Overmuch Blaming of the Clergy." In this treatise he defended himself and his fellows from the attacks of the Lollards. The work excited a storm of indignation; that a bishop should defend himself and his order before a popular tribunal was intolerable. The book was burned, the author was deprived of his see, and imprisoned in the Abbey of Thorney, where he was confined to a single room, forbidden to write, and denied access to any work save a breviary, a mass book, a psalter, a legend, and a Bible. Pecock's fate throws some light on the inactivity of the clergy during the fifteenth century.

Such a preacher as Latimer could hardly appear until sacerdotalism had received a blow. The dignity of man must be recognised, before his teacher exerts himself to appeal to reason. So long as, by threatening the unruly with the power of the State or with damnation hereafter, the priest can constrain them to accept utterances *ex cathedra*, he will hardly exert himself to win a more painful victory. Faith, under such conditions, means little more than an unthinking assent to unrealised propositions. Religion is little save conformity to certain ceremonials and payment of certain exactions.

The Lord's Prayer.

THE FIRST PETITION—HALLOWED BE THY NAME.

BY THE REV. RICHARD GLOVER, BRISTOL.

“After this manner therefore pray ye: ‘Our Father which art in heaven, HALLOWED BE THY NAME.’”—MATTHEW vi. 9.



HE thoughts of Jesus are not our thoughts, nor His ways our ways. A petition that we should have been apt to have omitted entirely from our prayers, He puts first and foremost of all. It is that which was foremost in His lips and heart. In the crisis which preceded Calvary, we are permitted to overhear the workings of His heart. “Now is My soul troubled,” He exclaims, “and what shall I say?—‘Father, save me from this hour?’—‘But for this cause came I to this hour: FATHER, GLORIFY THY NAME,’”—in this word, putting aside all shrinkings of the flesh, and asking that by His action the glory of God might be advanced. He came to this world that the name of God might be declared and glorified. This was one supreme purpose of His Incarnation, and on this part of His work depends, in His esteem, the great bliss of man.

And, accordingly, to this petition, which asks for the manifesting of the Divine glory, He gives priority over every other. To this petition, thus commended, more consideration should be given than usually falls to it.

Let us ask and endeavour to answer the question—

For what exactly do we pray in this petition?

If we can see exactly what is sought, we shall easily see why the Saviour makes us seek it first of all.

And, first of all, this petition evidently involves a request that—

I. The glory of God may be revealed.

God's name cannot be hallowed until it is known, and it must be told us before it can be known.

Our want of reverence springs partly from our ignorance. To see God at once leads to service and to love. The clouds and darkness which are about Him permit suspicious thoughts and darkling fears

to take possession of our spirit. But known, God would at once be trusted and revered. We need, therefore, to know before we can hallow God's name.

We do not know God's name. Bits of it we can make out. Something of His power we can read [in Nature; something of His wisdom; something of His general kindness. And these we put in rightly enough, as part of His great name. But the rest of His name is obscure.

Whether His interest in the race includes an interest in the individual; with what feelings He regards our sin, our penitence, our aspiration, and our needs—these things are “greatly dark.” And when a soul, stretching its wings of faith and hope, ventures to use the opening word of the prayer and say, “FATHER”—at once there rises a deep desire to know how far [that name may be trusted, and whether all the comfort which that name suggests, may safely be assumed. Accordingly, the deepest desire of awakened hearts is to *know God.*

“Show us the Father,} and it sufficeth us,” said Philip. And in the same spirit, every one who has said “Our Father,” lingers on the sweetness of that word, and prays—“Lord teach me this Father name—all it means; Help me to believe and help me to revere it.” “Tell me, I pray Thee, Thy name,” cried wrestling Jacob, forgetting Esau and every earthly trouble in the desire to penetrate the mystery of God. “Show me now Thy way, that I may know Thee.” . . . “I beseech Thee, show me Thy glory,” was the cry of Moses on the Mount. The Psalmist sought above all things, “The light of God's countenance,” and deprecated above all things, “The hiding of His face.” It was the ancient hope of Immortality that men would “Behold God's face in righteousness, and be satisfied by waking with His likeness.” And so here the prayer rises, “Let Thy name beam forth on us in all its glory.”

To know God is no light blessing: but is the great one which takes precedence of all others. So operative is the mere knowledge of God in producing all grace and goodness, that the Saviour says—“To know Thee, and Jesus Christ whom Thou hast sent, is Life Eternal.”

To see God is a converting and quickening experience. “As we behold we are changed into the same image, from glory to glory.” Seeing God in the face of Jesus, the sinful woman is melted into

tenderness, and washes Christ's feet with tears. Seeing God in Christ, Peter could leave his nets, Thomas lose his unbelief, the dying thief be changed into a saint. The whole story of the conversion of the disciples, of their faithfulness, and of their fitness for heavenly glory, is told in the single word, "I have manifested Thy name unto them. . . . And they have received the words which I have given them." And as the knowledge of God is a converting, so is it a quickening thing. God's name is the "pattern on the mount," by which we mould our own life. When that name is clouded with doubt, we shrink from approaching, and decline to serve Him; but when it gleams forth, and "the beauty of God" is revealed to us, then we aspire after His fellowship. All powers are consecrate; we seek to copy what we lovingly adore. The great transformation of character and its perfecting above, come from seeing God—from knowing accurately His full name. "We shall be like Him, for we shall see Him as He is."

And as all sanctity depends on it, so all consolation flows from it. There is no tear which the vision of God will not wipe away. The sight of Him lifts the gloom from every valley of the shadow of death. When we are without God, we are without hope in the world; but to know Him is to know that "all things work together for good," that love rules everywhere, that no necessity is forgotten and no distress despised. The bliss of heaven is simply the knowledge of God; and the difference between earth and heaven is simply that there God's name is fully known, and perfectly hallowed; while here our knowledge and our reverence are alike imperfect.

Thus we do not ask a light thing; but the first and foremost of all blessings—that which quickens, that which comforts, that which brings us near, and makes us like our pattern in the sky.

And asking for the greatest and most essential boon, we offer a prayer which is answered in many ways. It is a prayer for light and sight—that "the eyes of the heart may be opened, and the Spirit of revelation given."

And God answers this prayer when "a glory gilds the sacred page," and the words of Scripture are a second time inspired, so that they come to us with a warmth, a meaning, and a directness, as if that moment spoken to us by God Himself.

It is a prayer God answers, when on some mount of wistful contemplation God finds for us a cleft in the rock, and displays His

form before us, and utters His great name in the words, which end for ever the misgivings of the heart.

It is a prayer God answers when He manifests Himself by coming and dwelling in us.

It is a prayer that God answers when He enables us to read His nature as it is reflected in His works; to argue upwards from all that is beautiful and holy in man to the unsullied beauty of the Saviour's character.

It is a great prayer, that in our lives and the lives of others, God's goodness may be reflected as in a mirror; so that they who do not gaze upward may yet, from the human reflections of His glory, have some knowledge of their Redeeming God.

At the Creation, the first work of God was Light. And Light upon Himself is still the first work of the new creation, and the first want of man.

Therefore, in the foreground of all your petitions, put the prayer for God's revelation of Himself, and present and urge it, until in richest fulness the answer comes to your heart.

But there is a prayer here for more than the Revelation of God's glory. That might come and we might fail to use it. Accordingly the petition, while involving a prayer that God's name might be made known, asks besides, and chiefly, that when known, it may be hal-
lowed. Thus, secondly, it prays for

II. A reverent use of all the knowledge of God that comes to us.

We can abuse all things, even the mercy and the truth of God. There is such a thing as "holding the Truth in unrighteousness;" holding it irreverently, indolently, waywardly. And it is possible for the name of God to be imparted to us in some degree, and yet for us to lose all the service it was meant to render.

We have therefore to pray that the revelation of God may meet with reverence from us and others; that every result which God's disclosure of Himself should have on us may be realised; that there may be no flippancy in our mood when we gaze upon Him, but the veiled face of the cherubim, the unsandalled foot, the obedient will. We offer really the poet's prayer:—

"Let knowledge grow from more to more,
But chiefly reverence in us dwell,
That mind and heart according well
May make one music."

We pray that with the deference due from those made, enriched, ruled, and redeemed by God, we may bear ourselves devoutly towards Him.

If you analyse the general idea of hallowing God's self-revelation, you will find it to contain various qualities of gracious character.

1. The prayer for power to hallow God's name is a prayer for Faith. I hallow God's name only when I *trust* the love and power which it reveals. To hear Divine whispers of His infinite mercy and not take refuge in it, is to dishonour the revelation of that mercy and treat it as untrue. All divine attributes when revealed should be responded to in action. If God proclaims His name as "Merciful and gracious," "Longsuffering, and abundant in goodness and truth"; we hallow that name when with holy awe we adore its infinite majesty, and trust the mercy it discloses. If we see God's name written in the life of Jesus, we hallow it only when we entrust ourselves to the Redeemer's love. It is thus a prayer for the faith that saves, for the trust which rejoices in God's care.

2. It is a prayer evidently for obedience as well. I do not hallow God's name of majesty if, with empty recognition, I do him merely formal reverence. His name of Lord is only hallowed by me when I serve Him; His name of Judge, when I prepare for His great tribunal. Consecration is of the essence of true reverence. And the heart that hallows God's name admits and responds to all His claims. It is a prayer for the destruction of perversity and for the grace of child-like obedience.

3. It is a prayer for zeal for God's glory as well. It asks the humility which will rise superior to all petty ambitions, and desire God's honour only. It prays for the watchfulness that will guard against dishonouring Him; for the purity which will give no occasion to the enemy to blaspheme; for the courage that will "declare God's doings among the people"; that will deem it an honour to intercept, and thus, perchance, convert the animosity that men cherish against their God.

4. And it asks for a worthy estimate of man. If I hallow God's name, I hallow man's name as well, and look with enlightened eye on the Divine element which makes the family likeness of man. By reverence given Him I am saved from the folly of contempt of others, and from the sin of injustice to them. If I hallow God's name of "Father," I am bound to hallow my own name as child, and to rise to the self-respect of an immortal soul.

It is thus no formal petition and no mere doxology; no compliment merely, or word of homage. It is a great prayer—man's darkness begging light, and man's weakness begging strength.

Have we prayed it enough? Are we of "the generation of those that seek God's face"? Have we had our Peniel wrestlings, and have they issued in ability to say, as Jacob did, "I have seen God face to face, and my life is preserved"? Have we seen God only in the dim glimmer of human statements, and of cold conclusion of human logic; or in "God's light have we seen light clearly"? We do wisely only when we seek to "see Him for ourselves," and learn the truth in the living face of God. Opening our eyes, therefore, to catch the saving light, let us come to Him, breathing the greatest of all petitions: "Our Father—Hallowed be Thy name."

The Genesis of Evil.



THE question of the origin of evil is one ever arising in our hours of thought, and pressing peremptorily for a solution which cannot be found. There is scarcely a topic of meditation into which it does not force an entrance. All moral considerations lead up to it. Every form of religious thought deals with it in some way or other. It has caused more sleepless nights and given greater agitation to earnest souls than any other subject. We feel that if we could attain the solution we should have the key that would unlock all mysteries. At times it appears to be the true Sphinx riddle which we must either resolve or perish. It is the philosopher's perplexity, the apology of the sceptic, and the doubt of the Christian. In almost every age men have been found, exclaiming *Eureka*, but to be told that their exultant discovery was but a well-known mirage. It is the North Pole of human thought; as yet every one who elate with hope has set out on the discovery has either perished in the attempt, or but returned to reassert the impossibility of its attainment. Indeed, it may be said, that, like squaring the circle, not only has every supposed success been found delusive, but at length those who have given it the deepest study are

able to demonstrate that it is impossible to be discovered by the intellect of man in its present condition.

A brief argument on the question may lead to the conviction that a satisfactory explanation of the Origin of Evil is really beyond the range of the human intellect. Now, first of all, it is either conceivable or inconceivable. If it be inconceivable, then it is beyond the grasp of our minds. If it be conceivable, then it must either be in God or not in God. First, here let us consider the hypothesis, that it is not, either directly or indirectly, created by Him or the outcome of something He has created. Then the idea of God as the Creator of all things must be abandoned. This brings a belief in the Dualism of the Persians or Manicheans. It denies infinite perfection to God, and conditions His existence and power by another Supreme Being, intelligent or not intelligent, personal or impersonal. This is the error which the prophet Isaiah combatted in his address to Cyrus, the king of Persia, and chief of its religion. "I am the Lord and there is none else. I form the light and create darkness: I make peace and create evil: I, the Lord, do these things" (Is. xlv. 6 and 7): a passage in which it would be unwise to look for revelation of the origin of evil, beyond the truth that it must not be sought in the Zoroastrian notion of two eternal principles of light and darkness. The word rendered evil, being in contrast to the word peace, can hardly be asserted to have been used in its fullest meaning. Not improbably, it simply meant war, the great evil which at that time was before the mind of the prophet.

If, then, we accept the only conceivable alternative, and look to God for the origin of evil, its source must either be immediate or not immediate. Either it was created by Him directly, or else it is the outcome of some attribute of His character or work of His hands. Here, first, our whole consciousness rejects the idea that He created it. That God willingly and deliberately originated evil we cannot accept for one moment. God is love, and could create nothing to be hated. God is holy, and cannot be the author of sin. Thus we are driven to the conclusion, that it has come in some way by development. It appears to have its origin in the divine attribute of justice. It is the offspring of law and freedom. Freedom brought sin, and law brings punishment.

Here, then, we rejoice in an explanation of the mystery. By a simple process of close reasoning we trace it to its source. It is, after

all, but one of the fruits of which love is the root. If we regard evil as eternal, it is but for the maintenance of law which shall tend to the blessedness of multitudes. If we regard it as temporary, it is but a means to a higher good in the discipline of souls for an everlasting excellence which could not be otherwise attained.

As we look at it, exulting that at length we have set foot on solid ground and may now proceed, it sinks beneath our feet and we must spring back again. This is no real solution of the problem of the origin of evil. We are not dealing with the question of permission or over-ruling; there is very little doubt here, but our question is as to its fount or source. Surely God foresaw the results of his creation. Men often find a course of action produce an effect most unexpected. To assert this of God, is to limit His foresight or His wisdom. Why, then, did He form beings with freedom, when He knew they would fall? If it be said that by their fall they might rise to a loftier height, then the next question arises—Could not He, being infinite, have created them of any stature or capacity He desired? The denial of this, limits almighty power. Why should He govern by laws which may be disobeyed and call for punishment? Was there a power higher than Himself that compelled Him to create the universe in such a fashion that dire suffering and iniquity should so abound? The difficulty has not been met. If the reasoner answers that evil is an outcome of the existence of the divine attribute of justice or of freedom, he does not explain the perplexity, he only places it one step further back.

If baffled here, we seek refuge in the thought that evil is merely part of the process of evolution. If with the poet we assert that "good is the goal of ill," or with the scientist that "sin itself is but the dark shadow cast by human free will as it emerges from animal instinct; a fall indeed in appearance, but in reality an ascent from the innocence of ignorance to the righteousness that is bred by repentance and faith," we simply shift the difficulty. That the ever-glorious Lord will overrule all for good is unquestioned. But to state this as a solution, is to evade the question at issue, which is not that God will bring good out of evil, but did God create evil in order that He might bring good from it? To assert this, is really but a refined form of the old supra-lapsarian heresy. The conclusion to which we are compelled to come, then, is that of the only alternatives conceivable, neither can be accepted. The origin of evil is neither

revealed nor ascertainable by reason. We have been using logic when we ought to have exercised faith, and so, turning again to the 45th chapter of the Prophecies of Isaiah, we read:—"Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour." "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to Him that fashioneth it, What makest Thou? or thy work, He hath no hands?" It may be humiliating to have our minds, which we are apt to regard as vases of such mighty capacity for receiving the wine of truth, compared to a potsherd. Broken as we have been by the fall, we find it only too true in regard to subjects like these. We bow lowly, and await the perfect restoration of the mansion of eternal light.

A new work, bearing the title of this article, has just appeared from the pen of the Rev. Samuel Cox, of Nottingham. What he has to say on this subject is comprised chiefly in two sermons on the text taken from Is. xlv. 6-7. We give his conclusion in his own words:—

"If, then, we now repeat the question with which we started: In what sense may we reverently attribute evil to God? in what sense can we concede His claim to be responsible for evil as well as for good, for darkness no less than light? our reply must be that, in creating beings capable of loving and serving Him of their own choice, He created the possibility of evil, ran the risk of its existence, and even knew beforehand that it would certainly enter in, and mar the work of His hands."

Now, this does not really grapple with the difficulty. The evolution theory either denies the existence of evil, or limits the power of God. In the discussion there is danger of confusing moral evil or sin with physical evil or suffering. That sorrow is intended for discipline, and ought, therefore, properly speaking, not to be regarded as evil, is not in question. But we may not assert the same with regard to sin. The mind cannot rest in the idea that sin is a necessary outcome of freedom. Still the question looms in all its humiliating awfulness, Why did the Supreme Creator, foreseeing the agony which must ensue, "create the possibility of evil, and run the risk of its existence"? This is surely not the true solution! It is far too sandy a foundation on which to build those thoughts of God and ourselves which must be upreared on any theory we accept of a subject like this.

Should this view satisfy our author we cannot be surprised if the superstructure of theological system he rears is equally unsatisfactory. That it is in harmony with the belief in the final restitution, and happiness of all beings, is evident enough. The final test of truth is not that it accords with a system, nor that it suits our intuitive ideas of right and wrong, depraved as they may be through sin; but the witness of the inspired Scriptures. There is a peril in so far-reaching a theory, of its distorting the simple statements of revelation, and blunting the edge of the sword of the Spirit. An illustration of this may be found in a very singular sermon in this volume on the parable of the ten virgins. In it Mr. Cox inquires, "Are we then to conclude that in the last day it will be proved that there have been as many false as true disciples of Christ, that *one half* of the very church itself will be consigned to eternal perdition?" We fail to see why so awful an interpretation should be suggested when at the utmost it is only one half of a small band, at a certain spot, that is represented as being unprepared to join the procession. But the most striking part is the suggestion of sympathy with the foolish virgins who are shut out. He asks, "Would it not be infinitely more in accordance with all you know of Him if springing from His seat, and leaving His bride to follow at her best speed, He hurried to the door at the first sound of appeal, to rebuke the servants who had so miserably mistaken His mind as to close it against any who would come in, and to give a tender cordial welcome to as many as were willing to eat and drink with Him? If I know Him at all, I, for one, would far rather stand with the poor foolish things weeping outside in the dark, than with the Pharisees of the door-mat who had shut them out. I do not say that these difficulties are insuperable, though I confess I see no way either over or through them," &c. There is danger of misrepresentation in quoting a passage like this, but whatever mitigation of this sentiment the sermon may contain, it leaves an impression in accordance with the suggestion here given. Our Lord's object was evidently not to express sympathy with those shut out, but the very reverse. There is great danger in any notion of becoming more tender to the lost than was the Saviour Himself. In the parable there is not a suggestion of hope given, nor appeal to sympathy for those shut out. It is no good evidence of the truth of an opinion if it lead to a pity different to that found in the example of the Lord of love.

Whilst recognising many excellences in this volume of sermons,

and gladly acknowledging the interest and value of the expositions of Mr. Cox, yet we have read it with disappointment. In one of the discourses (p. 179) there occurs a marvellous figure to illustrate trial, the meaning of which we could not comprehend, till asking a metallurgist, he expressed his opinion that the process had been invented for the purpose of rhetoric, for he knew of none such in the goldsmith's art. That may be passed by as a slight blemish, with the remark that it would be well if other divines would but make sure of the accuracy of their illustrations ere they introduce them into their sermons for the amusement rather than the edification of scientific men.

As life goes on, as Christian experience deepens, and, it may be added, as we get nearer to the heart of Christ, heavier and heavier becomes the burden of the awful thought of the doom of the unregenerate. Never was this felt more terribly than by the loving Lord Himself when it crushed Him to the earth in Gethsemane. Thousands of gentle spirits would gladly accept any theory that would lift it from their shoulders. We repudiate with wounded spirit any assertion that there is Pharisaic indifference or coldness of heart on the part of those who cannot accept the doctrine of final restoration. We dare not prophesy smooth things without the conviction that they are true things. Believing that the human faculties are not only defective, but in danger of distorting truth, we dare not trust intuition, but make our final appeal to Scripture. We fail to find this theory of the genesis and termination of evil taught there. J. H. COOKE.

Scenes from Church History.

XV.

JOHN WESSEL, THE HERALD OF THE REFORMATION.

 HE Reformation of the sixteenth century was not a mere revolt of the human conscience against the usurpations of a corrupt priesthood. It was, in at least an equal degree, the rejection of gross and dishonouring superstitions, and the restoration of truths which those superstitions had almost universally concealed. Unless it had rested on a sound

doctrinal basis—on a theology in harmony with the New Testament—the victorious strife of Luther and his associates would have been restricted within the limits of a local dispute, and its results speedily forgotten. It gained its strength from its accordance with the teachings of Scripture, and its emphatic assertion of the supremacy and sufficiency of those teachings in the sphere of spiritual life.

Among the men to whom we are indebted for the promulgation of an accurate Scriptural theology, John Wessel confessedly occupies the foremost place. More than either Tauler or à Kempis, he was a pioneer of the Reformation. They prepared the way for this great movement on the negative side, by removing current superstitions and errors. He prepared the way for it on the positive side, by presenting in a bold and systematic form the truths of which those errors were a caricature. In him, first, we see a clear apprehension of the importance of faith as the means of salvation. He shows in no ambiguous terms that this is, in his estimation, the article of a standing or falling church; insomuch that Luther speaks of him as a rare and lofty spirit, who had proved himself to be truly taught of God. "If," he says, "I had read Wessel first, my adversaries might have imagined that Luther had taken everything from Wessel, so completely are our minds in harmony; and there springs up to me from thence a special joy and strength." Ullman, to whose researches all subsequent investigators have been greatly indebted, says of him, "His intellect and achievements, if we compare the fifteenth century in general to the dawn of morning, may be likened pre-eminently to those first luminous rays which, before the actual appearance of the sun, break through the clouds and exhalations of the horizon. The mystics contributed warmth and spiritual life to the Reformation. Wessel, although he shows no lack of warmth, supplied it chiefly with light. Others, like Huss and Savonarola, may have been greater or mightier in action as reformers, but he was their superior in reformatory thinking, research, and doctrine. At the same time, since he was a man made out of one piece, his theology was based upon his life and is impressed on all its sides; and thus even his life as that of a reformer is of no inconsiderable importance."

Wessel was born in the year 1419 or 1420 at Gröningen, in a house which is said to be still standing in the *Herrenstrasse* or Herren Street, and on which may still be recognised the Wessel escutcheon (the goose). His parents were industrious and respectable citizens.

His father was engaged in trade as a baker. His mother was descended from the honourable family of the Clantes. Both parents died during John's boyhood, and he was, in consequence of this double bereavement, taken under the care of a wealthy and generous kinswoman, Oda Clantes, who, to the utmost of her power, stood to him in the place of his mother. She educated him along with her own son, first at Gröningen and afterwards at Zwoll, in the institution of the brethren of the common lot.

Wessel's physical constitution was far from robust. He suffered from several infirmities, the chief of which were weak eyes and a distorted ancle bone. But bodily weakness did not impair his intellectual vigour, or depress his natural joyousness of heart. The instruction imparted at Zwoll was chiefly such as is demanded in the direct pursuits of theology—the Latin language and literature, the writings of the fathers, and the current text-books of Christian doctrine. It was too narrow in its range to quell the eagerness of a bold and inquisitive spirit. It inflamed rather than satisfied the young scholar's love of science. But it was of incalculable worth to him on other grounds. It surrounded him with an atmosphere of purity and devotion. It quickened his higher aspirations and trained him to a life of godliness. Above all, his residence at Zwoll afforded him opportunities of converse with the renowned and saintly sub-prior of the Monastery of St. Agnes—the venerable Thomas à Kempis—who lived within the distance of half an hour's walk. Thomas was now sixty years of age and Wessel but twenty. Yet there was between them a community of spirit and aim which united them in a firm friendship. Wessel had found in the *Imitation of Christ* a book according to his own mind. He said that it had given him his first strong incentive to piety, and been to him the foundation of true theology. But while Wessel was powerfully influenced by Thomas, he did not follow him blindly or without reserve. In fact it soon appeared that their characters were marked by differences as striking as their resemblances. Thomas was thoughtful, contemplative, and content to live in retirement. Wessel was eager and self-reliant, impatient of popular abuses, and prepared to surrender the pleasures of contemplation in the interests of practical improvement. Many of the rules of the monastery seemed to Wessel to border on superstition, and to superstition, in every form, he was profoundly opposed. Thomas once exhorted Wessel to be diligent in his worship of the Virgin,

when he was met with this noble reply, "Father, why do you not rather lead me direct to Christ, who so graciously invites those who labour and are heavy-laden to come unto HIM?" Thomas urged on his youthful auditor the need of observing special fast-days. "God grant," said Wessel, "that I may always live in purity and temperance, and fast from sin and vice." With these, and similar answers, expressive of a clearer, purer faith than his own, Thomas was greatly surprised, and "took occasion to change some passages in his writings which now show fewer traces of human superstition." There were unquestionably points in regard to which the disciple had advanced beyond the master.

Wessel's closest companion at Zwoll was John of Cologne, a youth of uncommon genius, and one who would, but for his deeper spiritual preferences, have gained distinction as a painter and goldsmith. Wessel imparted to him a knowledge of the rudiments of science, and received from him an incentive to the fear and love of God. In course of time, as Wessel's talents became more evident, he was appointed to the office of sub-monitor or lector in the Littlehouse at Zwoll, and discharged its duties with equal zeal and judgment. He did indeed venture to dissent from some of the received opinions of his ecclesiastical superiors, but these acts of independence he was well able to justify.

From Zwoll he proceeded to the University of Cologne on the foundation of the Laurentius, a bursary established by a professor of theology from Wessel's native town of Gröningen. Here he mastered the Greek and Hebrew languages, and prosecuted his philosophical and theological studies with such vigour that he occasioned the professors "no small trouble in their lectures by constantly starting some new point, of which it was beyond their power to give any proper solution." But for the deficiencies of the professors he found a compensation in the study of the great books of the past. One author, to whom he was especially indebted, was Rupert of Dentz—a learned and pious mystic of the twelfth century, who extolled the Scriptures as the sole foundation of Christian faith and practice. Wessel was not less diligent in his study of the ancient philosophers, and became strongly attached to Plato as "the first of those who know."

From Cologne Wessel proceeded (probably in 1452) for a short time to Louvain, and thence to Paris, where he remained sixteen

years. The University of Paris was at that time the principal centre of intellectual culture, the meeting-place of European scholarship. The Faculty of Theology was near the zenith of its fame. In 1473 Louis XI. affirmed that it had, "Like a brilliant star, by the splendour of its rays, kindled and illumined not only our kingdom, but the whole world, having constantly embraced the more profitable, and repudiated the less profitable, doctrines." From the dispute which was being so hotly and vigorously waged between the Nominalists and Realists, Wessel could not stand aloof. He threw himself into it heart and soul. He subjected the questions at issue to a searching investigation, leaned now to the one side and again to the other, but at last allied himself with the Nominalists. During his residence in Paris, he was brought into friendly relations with Cardinal Bessarion and Francis de Rovere, the general of the Franciscans, and afterwards Pope Sextus IV. And on the minds of John Reuchliu and Rudolf Agricola—men who afterwards gained the highest distinction in science—he exerted a profound and beneficial influence, stimulating their thirst for knowledge, and giving to their religious opinions a healthy bias.

Wessel's visit to Italy, immediately after his residence in Paris, had a powerful effect in the development of his religious convictions. The excesses of the Papal system confirmed him in his opposition to it. The dominant ecclesiasticism of Rome repelled him, and his sentiments as a reformer became more vigorous and active. One anecdote relating to this epoch of his life is so thoroughly typical of his character, and so well authenticated, that we cannot omit to narrate it. His friend Francis de Rovere had been elevated to the Papal chair, and Wessel, having waited on him to pay his obeisance, was invited to ask a favour. "Holy Father," replied he, "you are well aware that I have never striven after great things, but, now that you occupy the place of Supreme Priest and Shepherd upon earth, my desire is that your reputation may correspond with your character, and that you may so administer your exalted office that when that Chief Shepherd shall appear, among whose servants below you occupy the highest place, He may say to you, 'Thou good and faithful servant, enter into the joy of Thy Lord,' and that you may confidently be able to aver, 'Lord, Thou deliveredst unto me five talents; behold, I have gained beside them five talents more.'" The Pope remarked that this was a matter which belonged

to him, and that he would lay it to heart, but that his friend must ask a boon for himself. Wessel replied, "Then I ask you to give me from the library of the Vatican a Greek and Hebrew Bible." "It shall be done," continued the Pope; "but, foolish man, why did you not ask a bishopric or something of that sort?" "Because," answered Wessel, "of that I have no need."

Few minute particulars, on which we can place absolute reliance, have come down to us of Wessel's sojourn in Italy. He must have remained several years at Rome, and spent a considerable time in Florence and Venice. He is said also to have visited Greece and Egypt; but of this there is no proof. From Italy he returned to Paris, and thence proceeded to Basle.

About the year 1477, he accepted a call to Heidelberg to labour in the University. As he was unwilling to take the vows of the priesthood, he could not enter the theological faculty. He had, therefore, to lecture as a master of arts in the faculty of philosophy—on philology, on the Greek and Hebrew languages, and on philosophy strictly so-called. He had thus ample opportunity for speaking freely on the corruptions and abuses of the Church. The ruling ecclesiastics were, however, opposed to him and succeeded in expelling him. But his short residence at Heidelberg, extending over not more than two years, was not without its fruits. "It was he who sowed the first seeds of that purer Christian doctrine which we find springing up here with so rich a growth about the commencement of the sixteenth century."

The closing years of Wessel's life were passed amid the scenes of his childhood and youth. His countrymen gave him on his return a hearty and generous welcome, and he was now able to occupy himself in congenial pursuits. The Bishop of Utrecht (David of Burgundy) procured for him a comfortable residence, and he was within easy distance of the Convent of Mount St. Agnes and of the Abbey of Adwerd. He prosecuted with all his old zeal his theological researches, and engaged in extensive correspondence both with his personal friends and the most distinguished men of his age. He gathered around him a large circle of youthful scholars, whom he sought to fire with his own zeal. His writings, which belong almost entirely to this period of his life, are on such topics as Providence, the Causes and the Effects of the Incarnation and Passion of Christ, the Supper, Penitence, Purgatory, Indulgence, the Communion of Saints, the Treasure of the Church, and Prayer.

His days were thus spent in study and teaching, in writing and devotion. His health was feeble, but his mind was keen and vigorous. Near the close of his life he was tormented with doubts, not so much of his own salvation as of the Christian religion. The conflict was a severe one; but his faith triumphed; his sense of Christ's presence grew clearer and stronger, and to the friend to whom he had first disclosed his doubts he said, "Thank God! all the vain thoughts of which I spoke have vanished; and now I know nothing but Jesus Christ and Him crucified." On the 4th October, 1489, he breathed his last at the age of sixty-nine or seventy. His remains were laid near the principal altar in the choir of the chapel of the monastery at Gröningen, and the following record was inserted in the register of the church: "In the year of Our Lord 1487 died the venerable master Wessel Hermanni, an admirable teacher of sacred theology, well versed in the Latin, Greek, and Hebrew tongues, and acquainted with philosophy in all its branches." More than two centuries after his death the town council of his native place decreed the erection of a monument to his memory, which gave place to another larger and more magnificent a century later (1730), on which may still be seen an elaborate inscription descriptive of his great merits. Of his theology we hope to write in a subsequent article.

Man, God's Image.

BY THE REV. R. CAMERON, LEEDS.



HE multiform beauties of Nature are images of beautiful ideas that existed first in the Divine mind—images of Divine ideas, but not images of Divinity—*only* man of all the lower creation can claim that dignity. Man's mental superiority raises him immeasurably above the next highest animals in the scale of creation, whatever amount of physical conformity he may bear to the brute.

We cannot here discuss the question of evolution, but may be permitted to remark that every theory of evolution must imply some definite arrangement to begin with, as well as some "efficient principle

in the process," the said process leaving behind it in fossil remains specimens of all the stages passed through, in numbers reasonably proportionate to the number of specimens of fully developed species. And here is one of the great difficulties of the theory—a difficulty which Mr. Darwin makes no effort to conceal. For, he says (p. 348, "Origin of Species," fifth edition):—

"The number of intermediate links between all living and extinct species must have been inconceivably great. But assuredly, if this theory be true, such have lived upon the earth."

And again (p. 370):—

"What geological research has not revealed is the former existence of infinitely numerous gradations as fine as existing varieties, connecting nearly all our existing varieties with extinct species. But this ought not to be expected."

Again (p. 545):—

"That many and serious objections may be advanced against the theory of descent with modification through natural selection I do not deny."

And yet again (p. 552):—

"I have felt these difficulties far too heavily during many years to doubt their weight."

Now, a theory that is open to "many and serious objections," how probable soever it may appear to be within certain limits, is not entitled to rank as an ascertained reality. This, however, by the way.

The reference to the origin of man that we find in Genesis is very succinct, but extremely beautiful. It is evidently intended to tell us, rather *whence* he came, than by what process he was made. And yet the allusion to Eve seems to describe a process—

"The Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made He a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man."

As has been often remarked, the part taken was not out of his head, to rule over him, nor out of his feet, to be trodden on, but out of his side, to be his loved and loving companion. The account is extremely beautiful, and even those who doubt its literal interpretation must, at least, acknowledge that it embodies a truth of universal interest.

But, admitting for the present that man's body may have been taken from the brute, though as yet we see no solid ground on which to rest such an hypothesis, surely not thence did his spirit come. It

is here that we find a great gulf* between him and the highest of the lower animals. As Canon Liddon observes:—"The lowest savages possess, in an undeveloped form, the powers which charm the most cultivated minds in Europe."

"All goes to show [says Emerson] that the soul of man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect or the will—is the background of our being in which they lie—an immensity that is not possessed, and that cannot be possessed."†

Whatever may be said of man's material frame, this, at least, will surely be allowed: that the spirit derives from above, and can be accounted for in no other way than that in which Moses accounts for it, that "The Lord God breathed into his nostrils the breath of life, and man became a living soul." As has been well said, "All the laws of physical evolution can never help us to understand the first genesis of mind."

The contention that the universe came by chance seems now to be finally abandoned, and a new hypothesis has been started in its room. It is now contended that the universe came neither by chance nor by design, but by *law*, and the advocates of design are asked, with what appears to us marvellous innocence, "Did the cosmos that we see come by law or by design?" The cosmos *that we see!* Even if we could not *think* beyond what we can *see*, the question would seem a very strange one. Suppose we confine our thoughts within the boundary of sight, we may ask in reply to this question, "Did a flower-garden come by law or by design?" Who can tell to which it most owes its existence—the laws of nature, according to which the plants

* "If the links (between man and his brute progenitor) ever existed, their annihilation, without trace, is so extremely improbable that it may be pronounced impossible: until some are found, science cannot assert that they ever existed."—DANA.

† "On the whole, we must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known, and put them parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals who show a relatively inferior type than there are among the fossils known up to this time."—VIRCHOW.

‡ "His structure, wonderful as it is, does not even approximately represent his essential nature. With a certain difference in structure between the lower apes and the gorilla, we find a moderate and measurable difference of natures, but with a less marked difference of structure, we have an immeasurable and practically infinite divergence of nature."—HUXLEY'S "Evidence as to Man's Place in Nature."

grew and flourished, or the gardener who planned and watched and tended the whole? The truth is, that the idea of law rather implies than excludes design—

“a universe of law is *ipso facto* a universe of design—a course of nature the phenomena of which occur in regular succession is neither thinkable nor explainable, except by antecedent or controlling purpose.”*

But, stretching our thoughts beyond what we see, and supposing it possible to conceive of the formation of a cosmos by law without design, we have to ask whence came the law by which it was formed? for “the laws of nature (as Mr. Mill justly remarks) do not account for their own origin.” Whence are they, then? Evidently there is something before and higher than the “laws of nature.”

But not only have law and design been contrasted as mutually exclusive, a similar contrast has been drawn between “acts of will” and “processes of nature,” as if these also were contrary the one to the other; and we have been told, with a spice of dogmatism, that “there is a wide and unbridgable chasm between the operations of mind and the laws of nature.” That there is “an unbridgable chasm” between the laws of nature and the acts of the *human* mind goes without saying, but to acknowledge this is not to admit that there is no mind in all the universe that can span the mighty chasm. If these laws do not “account for their own origin,” they must be under the control of Him who made them.

There is no difficulty surely in believing that before any human spirit an infinitely greater Spirit existed. From the idea we have of finite space, we can form some conception of infinite space; from our idea of time we can form some conception of eternity; and, from the idea we have of finite mind, may we not form some conception of an Infinite Mind—a Mind without which the universe, as we call it, would be no real *universe*—“no one thing to any one mind”?

That there is an all-pervading force throughout nature—primordial force some call it—seems to be generally admitted. And what can such a force be but the omnipresent efficiency of an Infinite Mind? How else can the execution of nature's laws be explained? No physical theory yet propounded explains (for instance) the law of gravitation, and, if some such theory were found, another would be wanted to explain that, and so on *ad infinitum*, so that in the end

* Dr. Porter.

we should be quite unable to account for the phenomena of nature without tracing them to an all-pervading Divine efficiency. Nor need we be at any loss for an illustration of the governing power of mind over matter, when we reflect that our own minds can, within certain limits, govern the subtlest form of matter, and direct the circumstances in which its laws shall manifest themselves.

“When we think we move.” Were every atom of matter as obedient to our wills as a small portion of it is, there would scarcely be a limit to our power; yet there is one whose power immeasurably transcends even this, who must be able to hold in His hands all the threads of created being, and of whom it is scarcely a figure to say with the Psalmist, “He looketh upon the earth, and it trembleth.”

Far be it from us to represent the laws of nature as unstable. It is their stability which constitutes the chief secret of man's power. Instead of being hindrances, they furnish us with the means of executing our purposes. They enhance indefinitely the value of our bodily organs. They are given us as faithful servants, and are ready to obey all the million-varied behests of all the earth's inhabitants at one and the same time. And they may be depended on as no other servant can. They own allegiance, indeed, to the “Lord of heaven and earth;” but, if even He appears to suspend their action for a moment, it is never to the detriment of humanity that such seeming suspension takes place.

That there is a general uniformity of method in “the way that nature works” is undeniable; but absolute uniformity has never yet been proved, and is, we believe, incapable of proof. Dr. Bastian contends for “spontaneous generation.” Professor Huxley denies it. Professor Mivart pronounces the position to be like that of “stale mate.” Does this look as if science had established the fact of an absolute uniformity of method?

As a *general principle*, uniformity of method is indubitable, and, as a “working hypothesis,” unquestionably useful; but to suppose it absolute and universal is a stretch of the imagination.

There was a time when no living being existed on the earth. The first living being could have no earthly progenitor. At present none come into being in this way except *possibly* the very lowest forms, and that, even, is extremely doubtful. Here, then, is one instance of a breach of uniformity. Of course it may be said the circumstances were exceptional, and “the exception proves the rule.” Precisely so.

And it proves also the possibility of exceptions in exceptional circumstances.

And as to the undoubted uniformity that we do find in the operations of nature, we have to ask, How has this uniformity come to be established, and what sustains it and gives it efficiency? Does not our effort to correlate nature imply that there must be some all-pervading power binding it into one harmonious whole? Some idea of unity similar to that Virgil makes the shade of Anchises express in addressing Æneas:—

“ Know first that heaven and earth's compacted frame,
And flowing waters and the starry flame,
And both the radiant lights—one common soul—
Inspires and feeds and animates the whole.”

But there is, in certain quarters, a strong reluctance to connect this all-pervading force with personality, perhaps from a fear of attributing to the Great Unknown any of the imperfections of our own personality. Thus the “Living God” of the Hebrews has been toned down into the “Eternal not ourselves that makes for righteousness.” The negation (not ourselves) is undeniable. But why does it not go further? Why does it not include the objects that surround us? If we are not eternal, neither are they. If we are not proper objects of worship, neither are they. If our personality cannot be predicated of Divinity, neither can their impersonality. This description of the “Eternal not ourselves that makes for righteousness” has been spoken of as a mighty stroke of genius, and perhaps it is. But even genius, when it defines, must be amenable to logic. We have a right to ask, Is this “Eternal not ourselves” a *thing* or a *person*. Which does it most resemble? Shall not we, who are *persons*—if we make for righteousness spontaneously—consciously bear a resemblance to that “Eternal not ourselves,” which a world, a sun, a universe of matter can never manifest? And as to the imperfections of our personality, we can, without much difficulty—so far as we know them—eliminate them from our conceptions of the personality that is perfect. This definition, the “Eternal not ourselves,” sounds so strangely, that one is tempted to ask what suggested it. Was it those expressions of the Psalmist which imply a unity of spirit with God, and such an abandonment of the human self to the Divine as makes the Divine become another and a better self to the human? If such passages suggest, by the way of contrast, the distinction between the Eternal

and ourselves, they suggest far more forcibly the idea that such close union can only exist between living beings—beings whom it is every way appropriate to designate by the term *persons*.

That man is an image of God is a doctrine not peculiar to Scripture. We find the same idea in heathen writings. Professor Max Müller tells us that

“the highest aim of all thought and study with the Brahman of the Upanishads was to recognise his own self as a mere limited reflection of the highest self, to know his self in the highest self.”

And again:—

“The Brahman called upon his young pupil to know himself, not in the Greek sense of *γνώθι σεαυτόν*, but to know his individual self as a merely temporary reflex of the Eternal Self.”

Plato also, in the *Timæus*, speaks of man as “the created image of the everlasting Gods.”

But now it is time to notice the sense in which we understand the assertion that man is God's image. It is this, not that man's bodily frame, but that man as a whole, considered in regard to his capabilities, is an image of Divinity.

Tertullian spoke of God as corporeal, and of the soul of man as literally His breath. But the Scripture gives no countenance to such Anthropomorphism. It is true that we read there of God's “arm,” of His “eyes,” and even of “the hollow of His hand.” But the ultimate reference in these passages is clearly not to *shape*, but to *power*. The scorn of Haeckel, therefore, and the sarcasms of Voltaire, which are still quoted approvingly in certain prints, are alike beside the mark. It is rather Anthropodynamism (if we may be allowed the expression) than Anthropomorphism which we find in the Bible.

There is one passage, indeed, where, in the English version, the word *shape* is introduced as applicable to the invisible God, but introduced, as we think, quite unwarrantably. The passage is John v. 37. Our translators give it thus: “Ye have neither heard His voice at any time, nor seen His shape,” which seems to imply a morphism of some kind which the Jews had not beheld. But this is clearly a misleading translation, as any one, even without a knowledge of Greek, may perceive. Jesus is reasoning with the Jews in regard to their non-admission of His claims. He adduces four distinct testimonies to His Messiahship—the witness of John the Baptist; of His own works; of the Father, whose character He was manifest-

ing in His own life; and of the Scriptures, which they believed to be a fountain of eternal life. It is in instancing the Father's testimony that He utters the words in question. He is showing the Jews their obstinacy in not receiving the concurrent testimony of these witnesses. Though they "thought" eternal life was to be found in the Scriptures, yet they rejected the whole spirit of their teaching in rejecting Him. In like manner the Father's testimony also was put aside. "All the Father in Him shone," and in rejecting Him they were rejecting the Witness of the Father. Is it not evident that the passage should be read, "The Father Himself who hath sent Me hath borne witness of Me, (but) ye have neither *listened* to His voice at any time, nor observed His appearing"? It is scarcely necessary to add that the term rendered shape in this passage is, in another passage of Scripture (1 Thess. v. 22), rendered "appearance." It may be noticed, further, that this rendering, "Ye have neither listened to His voice at any time nor observed His appearing," is in perfect keeping with the accusation of Stephen, "Ye do always resist the Holy Ghost: as your fathers did, so do ye."

We repeat, then, that it is not in respect to the outward form, but in his higher endowments and capabilities, that man reflects the Divine image, though we may say with Cowper:—

"That form, indeed, the associate of a mind
Vast in its powers, ethereal in its kind,
That form the labour of Almighty skill,
Framed for the service of a free-born will,
Asserts precedence, and bespeaks control,
But borrows all its grandeur from the soul."

The Cardinal de Bonato gives the following definition of man, which is true so far as it goes:—"Man (he says) is an intellect assisted by organs." These organs are adapted to his present position and circumstances, and by means of them he brings the whole lower creation into subjection. Witness the creations of his genius, the magnificent results of his scientific investigations, the uses to which steam power, electricity, and the light of the sun have been applied. We are lords of the earth, and we know it. We have a settled conviction that new discoveries, new inventions, new triumphs await us. It is not in our Shakespeares alone that intellectual power resides; the rudest savage and the new-born babe have minds "budding with capabilities"—capabilities that would seem to be indefinite in their development and expansiveness. We know not

whether we can ever adopt Wolsey's words and say, "I have touched the highest point of all my greatness."

Add to this, man's upward aspirations. He was not made for earth as his final abode, for nothing on earth entirely satisfies him. The conqueror is not satisfied with the world at his feet. The imperial purple is not enough, but the emperor must be "numbered among the gods." And wisdom has its ambition as well as folly. The thirst for knowledge increases, as knowledge itself increases. There are a thousand questions we put to ourselves that can never be answered in this time-state. Nor is this all. Heaven itself would not fill the vacuum in our hearts if we found not God there. There are, indeed, who think that they could be comfortable for ever without God. They are mistaken. The chief part of their nature is not properly developed. If it were, they would feel the need of an Almighty Father's smile to satisfy their heart hunger—some draughts of the water of life to quench their spiritual thirst. Our desires stretch into infinitude; and, when we have formed a right appreciation of all created things, we shall, unless we seek and find great delight under the banner of infinite Love, be ready to exclaim with the preacher, "All is vanity and vexation of spirit."

Again, man is not an intellect merely, he has an innate moral sense, which develops into a knowledge of the distinction between right and wrong. He "sees and approves the better," even when he "follows the worse." He has a conscience, the business of which, as John Foster says, is:—

"To communicate with something which is without the soul, and above it and everywhere. It is the sense more explicit or obscure of standing in judgment before the Almighty. And that which makes a man feel so is part of himself, so that the struggle against God becomes a struggle with a man's own soul. Therefore the conscience has been denominated the 'God in man.'"

It is this conscience which "makes cowards of us all," which makes the guilty "hide their faces even from darkness," which makes the murderer exclaim in his dreams, "Out spot, out I say."

There is a striking analogy between the sense that discerns moral principles and the sense that takes cognisance of physical things around us. If our outward senses lead us rightly to infer the existence of the material world, this inward sense, which is quite as persistent in its testimony, is proof of the existence of an objective moral principle—a right and a wrong that is independent of men's thoughts. Moreover, this principle of morality—this objective moral

principle—is not fluctuating and changeable as the forms of matter with which our senses have to do. “We can *think* the material universe out of being, and we *believe* there was a time when it did not exist, but the true, the right, the good, must be conceived in thought, and held in faith to be unchangeable and eternal.” And what is this objective moral principle which is unchangeable and eternal, and which forms a reflection in our minds, like the image of the sun in the water, if not a ray from the throne of God falling on the background of our being, and forming there an image of the Divine ?

It is true we may, by a persistent course of neglect or violence, bring the conscience into a seared condition, and so also may our outward senses be blunted for want of culture, or extinguished by violence. We may cut off our ears like Zopyrus, or tear out our eyes like Œdipus; but there is this difference, that, whereas we can extinguish the sense of sight, we can never utterly silence the voice of conscience. For it is not with conscience, as Cowper says it is with deep impressions, which

“Wear away

As coin grows smooth in current traffic pass'd,
Till Cæsar's image is effaced at last.”

On the contrary, the moral sense which God has inwoven into our nature—not stamped merely on the surface of it as Cæsar's image on coin, but infused through the very substance of the soul—is never wholly effaced. We may lull it asleep for a while; but, as the warm sun quickens the seeds of insect life that have lain dormant in the cold, so a ray of Divine truth may at any time awaken the most drowsy conscience into an alarmed activity. The universality and persistency of this moral sense points not only to an “Eternal not ourselves,” but also to the fact that, although He is not ourselves, yet there is something in our nature which corresponds to His.

If the ideal human body contains, as even Materialists say it does, “contain, as it were, in a microcosm all the ingenuity, and harmony, and beauty of the macrocosm,” what wonder if the ideal human spirit* should be held to bear the impress of the “Father of Spirits”?

* Some of the advocates of Materialism are endeavouring to inculcate their views by telling us that “God could make matter think.” Well, suppose he were to make a log of wood think, the power of thinking would be something *added to the log*, something extra-material, for which we should want another name. Shall we call it, with Dante, a “shade imprisoned in a trunk”? Whatever we may call it, we shall have to distinguish it from the log. We may as well designate it by the term *spirit* as by any other.

But the image of God in man has been blurred and befouled, and not the highest stretch of intellect, nor the finest polish of culture, can cleanse or restore it. Tacitus tells us of a certain Secundus Carinus who "had the Greek philosophy fluent in his mouth, and not one virtue in his heart." It is but too true that this is only a representative case. Yet though "incrusted with miry clay," this "precious gem is capable of reflecting the brightest rays of the Divine glory."

But how is this stain that man has brought upon the Divine image to be wiped away? How is the Divine imprint to be brought out in all its purity and beauty? Polycletus, the most eminent Greek sculptor, said that in his art the finishing touches were always the most difficult. And it is just here that God's power and character are most conspicuously revealed. In our weakness, Almighty help comes to us from on high. In the midst of our corruption the Divine Son appears in a form as human as our own, and displays the perfect image of the Father. With infinite pity and love in His heart, He sounds the depth of human sorrow, descends into the dark arena of human guilt, and, bearing our burden, offers himself wholly to God in unreserved self-sacrifice; and, by His great compassion, drawing men to Himself, raises them into that pure, serene, and cloudless atmosphere of disinterested love in which He Himself dwells. By following Him and walking in His light we are made each with his own individuality to reflect His glory, "as every stone in the New Jerusalem will have its own colour, while the light of God is reflected in them all." Here is a prospect for man of never-ending advancement in likeness to God, by the everlasting unfolding of new and more wonderful manifestations of Divine power, wisdom, and love. How brightly will the image of God shine forth in man when ages will have been spent in "beholding His glory"! It was a happy conceit of Swedenborg's that "the oldest angels appeared to be the youngest."

But, is not all this a vision—a dream of man's heated imagination? Are we not too far removed from the time of the events, on which the Gospel is founded, to be certified of their reality? Well, for a moment, let us suppose it to be so—what follows? Why this: that if we had not one particle of historic evidence for a single Gospel fact, we have the *idea*—vision call it, if you will. Now,

"whence came this glorious vision of the God-man, and of free atoning love unto

the death—this vision which has ravished men's hearts in every age, and bowed down their souls in ecstasies of wonder and awe? How came it to establish its place in man's spirit, and set up its throne in man's world? Christ Himself may be denied, but the grand thought, the God-like vision of a Christ, this still remains; and a thought, whatever men may say, is a distinct reality. If it came not from God, it must have had its origin in the heart of humanity, and this heart must be capable of creating an ideal of infinite love and sympathy, which our deepest nature pronounces to be worthy of God. It would still be a testimony to the unselfish nature of man that it could form such an ideal, and struggle on through many generations to realise it. That a being of such a nature should be left uncared for by God, or, even if there were no God, that he should be cast up by the constitution of the universe to perish and pass away for ever, with infinite moral yearnings unappeased and infinite spiritual hopes unrealised, would make that universe a falsehood and a mockery in its highest promise—'its root rottenness, and its blossom as the dust.' And, therefore, from the greatness of man's nature in the conception of a Christ, we can reason back to the reality of Christ's person and work; and feel sure that there must be 'a God of love,' and that 'he that dwelleth in love dwelleth in God, and God in him.'**

But, as Pascal says, "it is dangerous for man to dwell upon his greatness without taking a view at the same time of his littleness."

And there is enough to humble us whether we look back upon the past or forward into the future. Looking back, our past sin appears blacker and more repulsive as we recede from it in "the spirit of our minds," and, looking forward to the hope of becoming "whiter than the snow," our present imperfections may well project their dark shadows upon the brilliant prospect. Besides, it is well to remember that life itself has been divinely given and has to be divinely sustained—that we live in God and by God. When we stand on some lofty mountain, we may feel raised to a dizzy height on looking below, but if we lift up our eyes and look to the heavenly bodies, and compare the distance beneath us with that above us, how utterly insignificant the former appears. When we remember that God is the only self-existent Being, and that all creature existence hangs on Him, and that of this creature existence man is but an infinitesimal part, each one may say, "What am I then" in the presence of such a Being?

"A million torches lighted by Thy hand
Wander unwearied through the dark abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.

What shall we call them? Piles of crystal light?
 A glorious canopy of golden streams?
 Lamps of celestial ether burning bright?
 Suns lighting systems with their joyous beams?
 But Thou to these art as the noon to night.

“Yes, as a drop of water in the sea,
 All this magnificence in Thee is lost;
 What are ten thousand worlds compared to Thee?
 And what am I then? Heaven’s unnumbered host,
 Though multiplied by myriads and arrayed
 In all the glory of sublimest thought,
 Is but an atom in the balance weighed
 Against Thy greatness—is a cypher brought
 Against infinity! What am I then? Naught.

“Naught—but the effluence of thy light Divine,
 Pervading worlds hath reached my bosom too!
 Yes, in my spirit doth Thy Spirit shine
 As shines the sunbeam in a drop of dew.
 Naught; but I live and on hope’s pinions fly,
 Eager towards Thy presence, for in Thee
 I live and breathe and dwell—I lift mine eye
 Even to the throne of Thy Divinity;
 I am, O God, and surely Thou must be!”

Considering the greatness of the Original of which man is an image, how reasonable appears the Apostle’s injunction, “Honour all men.”

Considering that man is but an image of this Great Original, how foolish appears the “Worship of Humanity.”

Extracts from the Diaries of Rev. William Ward, of Serampore.

X.



RI., SEPT. 11TH, 1807.—This evening the following very alarming letter was sent by express from the Government of Calcutta. Such a letter was never written by a Christian magistrate, and never, I suppose, by any magistrate since the fall of Pagan Rome. A Christian magistrate supporting idolatry in all its splendour, and proscribing his own religion :—

“To the Rev. W. Carey.

“SIR,—The substance of your replies to the verbal communications which I

had the honour to state to you on the 2nd inst. by direction of Government having been reported to the Right Hon. the Governor-General in Council, I am directed to request that you will communicate to the Society of Missionaries the observations and suggestions contained in this address.

“2.—Since the day of your attendance at the chief Secretary’s office various pamphlets and treatises on the Bengalee and Hindostanee languages, containing strictures on the religions of the Hindoos and Mussulmen, and purporting to have issued from the press at Serampore, have been submitted to Government. Among them are two pamphlets, one in the Bengalee and the other in the Hindostanee language, addressed exclusively to the class of Mahomedans, containing the same or similar abuse of the doctrines, books, and founder of the Mahomedan religion as is contained in the Persian pamphlet, from which I read to you a translated extract.

“3.—The Governor-General in Council has been informed that the practice of public preaching on topics of that nature prevails at a house engaged for that purpose by the missionaries in the town of Calcutta.

“4.—The issue of publications and the public delivery of discourses of the nature above described are evidently calculated to produce consequences in the highest degree detrimental to the tranquillity of the British dominions in India, and it becomes the indispensable duty of the British Government to arrest the progress of any proceedings of that nature. In the present instance this obligation is enforced by the necessity of maintaining the public faith, which under the express injunction of the Legislature has been repeatedly pledged to leave the native subjects of the Company in India in the full, free, and undisturbed exercise of their respective religions. To permit the issue and diffusion of printed treatises and the delivery of public discourses in the languages of the Country, replete with the most direct and unqualified abuse of the principles and tenets of the religion of the people, is manifestly authorising an opposition to the full, free, and undisturbed exercise of it.

“5.—Upon these grounds the Right Hon. the Governor-General in Council deems it necessary to desire that the practice of preaching at the house employed for that purpose in the town of Calcutta be immediately discontinued.

“6.—The Governor-General in Council also deems it his duty to prohibit the issue of any publications from the press superintended by the Society of Missionaries of a nature offensive to the religious prejudices of the natives or directed to the object of converting them to Christianity, observing that whatever may be the propriety of exposing errors of the Hindoo or Mussulmen religions to persons of those persuasions who may solicit instruction in the doctrines of the Christian faith, it is contrary to the system of protection to which Government is pledged to afford to the undisturbed exercise of the religions of the country, and calculated to produce very dangerous effects, to obtrude upon the general body of the

people by means of printed works, exhortations, necessarily involving an interference with those religious tenets which they consider to be sacred and inviolable.

"7.—The Governor-General in Council further observes that the press now established at Serampore being intended for the promulgation of works within the limits of the Company's dominions, it is indispensably necessary that its productions should be subject to the immediate control of the officers of Government. With this view I am directed to desire that you will signify to the missionaries the expectation of the Governor-General in Council that the press be transferred to this Presidency, where alone the same control that is established over presses sanctioned by Government can be duly exercised.

"8.—I am further directed to desire that you will ascertain and report to Government in what manner and in what places the pamphlets and treatises to which this letter refers, or any others of a similar description which may not yet have come under the observation of Government, have been distributed, and also that the missionaries will employ every effort in their power to withdraw them from circulation.

"I have the honour to be, Sir,

"Your most obedient, humble Servant,

"N. B. EDMUNSTONE,

"Secretary to Government.

"Fort William, 8th Sept., 1807."

[ANSWER OF BRO. CAREY.]

"To N. B. Edmunstone, Esq.

"SIR,—I have the honour to acknowledge the receipt of a letter from you, dated 8th inst., requesting me to communicate to the Society of Missionaries at Serampore the observations and suggestions contained therein.

"2.—In reply I have the honour to inform you that I have communicated to the Society of Missionaries the contents of the said letter agreeably to the wish contained therein.

"3.—I have the honour to observe, in reply to the eighth paragraph, that I will endeavour to ascertain and report for the information of Government the places, &c., where these or any other pamphlets have been circulated. At present although I am only able to say that pamphlets have been circulated for several years, no one instance has come to my knowledge of the least symptom of alarm having been excited among either Hindoos or Mussulmen in consequence of such circulation.

"I am, &c., &c.,

"W. CAREY."

SAT., SEPT. 12TH.—We had a prayer meeting this morning respecting our present alarming situation. Last night we had a long discourse on the line of duty. We agreed to this: that Bro. Carey should make a short reply to the

Secretary's letter [see above], and that we would speedily prepare a memoir to present to Lord Minto, to be presented by Bro. Carey. Breth. Carey and Marshman waited on Mr. Kresting this morning and showed him Secretary Edmunstone's letter. He expressed much surprise that the Government of Calcutta should write to us as though we lived under their Government and not through him, and even without waiting to peruse his answer to the letter they had addressed to him and which he had sent off. Our brethren also waited on Mr. Brown, who also recommended a general answer to Secretary Edmunstone and a memoir to Lord Minto. I wrote to our friends at Chitpore advising them that we could not attend, and recommending caution.

LORD'S DAY, SEPT. 13TH.—I was at Calcutta. Our native brethren preached at Mr. Lindeman's, and I preached in English at six. Our Armenian friends were there. They asked me what they should do. I recommended them to hold private meetings among themselves and to keep close to God. They asked me if they might hold their meetings in Bengalee. I told them yes, in French if they pleased, or any other language; but for the present we would not preach there. Bro. Oakey was at Mr. Derozio's. He says all preaching in the Fort has been forbidden by public orders, and that all unordained preachers have been warned against it. He says their comrades triumph and say one to another, "Bravo, boy! £10 for catching a Methodist! We'll watch them." In a few days Doorgapooja commences, when the whole of Calcutta will be in motion; business will be stopped at the public offices, idol processions will parade through the streets, and crowds of Europeans will go to the houses of the rich natives to the dances, &c.

TUES., SEPT. 15TH.—Bro. Fernandez is expected to-morrow. He has given Bro. Chamberlain a young horse. Mr. Creighton came down with him to Berhampore on account of ill-health. Bro. Fernandez is still unwell. Dr. Buchanan is setting off to England by land. He has offered to us the printing of the Malayalim Gospels, which are ready, and a number of MSS. brought by him from the coast in his late journey to the Syriac Christians and the Jews of Cochin, he proposes putting in our library. Bro. Carey dines to-day with Lord Minto. We have never been so heavily oppressed in mind by anything as by Edmunstone's letter. Bro. Carey wept like a child on Saturday morning at the prayer meeting. The natives are triumphing over us, and it is reported all over this place and neighbourhood that the Governor of Calcutta is driving us out of the country.

FRI., SEPT. 18TH.—This evening Mr. Princeling, the Governor's secretary, called upon us with the answer of the Calcutta Government to Mr. Kresting's letter, which the English Governor acknowledges and thanks Mr. K. for suppressing the Persian pamphlet. They further announce to him the letter they had sent to Mr. Carey, in which they declare their expectation that as the press is set

up to print things for distribution in the English Company's dominions it ought to be sent down to Calcutta to be controlled by the English Company's servants. They hope he will not take amiss their not sending this demand through him, and that he will not object to the press going to Calcutta. They declare that this seems to them now the more necessary since two other pamphlets have been found, one in Bengalee the other in Hindostanee, equally inflammatory with the former ; and though they have the greatest confidence in the integrity of the missionaries, yet this does not remove their fears, since, it seems, they were equally ignorant of the contents of these two other pamphlets [a great mistake !] as they were of the Persian one. Our Armenian friends still meet in their places and have worship among themselves.

LORD'S DAY, SEPT. 20TH.—Mr. Krefting sent a note saying he would be glad to see Breth. Carey and Marshman to-morrow forenoon. He added that he was determined not to give his assent to the press going to Calcutta. Bro. Chamberlain preached at home in English and Bengalee. Mr. Brown and family were present at the morning worship, at the close of which we had a long conversation respecting present affairs. Dr. Buchanan, who called to take his leave the other day, called on Mr. Krefting, and, no doubt, spoke a word for us.

MON., SEPT. 21ST.—Breth. Carey and Marshman waited on Mr. Krefting, who received them very graciously and with whom they conversed for a considerable time. He declared his determination not to part with the press. He said if they were to compel him he would strike the flag and surrender himself a prisoner, but that he would not give up the press. Our brethren agreed with him to leave the whole in his hands.

Present Day Subjects.

THE NEW RÉGIME.



THE country has passed through a period of excitement which will not readily be forgotten. As was predicted, the *quæstio vexata* has been the foreign policy of the Government, though, in common with other commentators on public events, we did not dare to hope for the resulting opinion of the constituencies. The voice of England has doomed the Beaconsfield Ministry, and a Liberal Cabinet has to be got together, and the task of construction of a Ministry seems only second in difficulty to the labour of overturning one. The Liberal party has an enormous number of men of ascertained principles and ability whence to select, and an embarrassment of plenty, renders

choice complicated and will make it appear inevitably invidious. The old delusion that Mr. Gladstone would not be the new Premier seems happily to be vanishing from the public press, and even those who propose for him a secondary post admit him to be the real mover in the transformation which has just passed, and expect him to be the leading spirit in the forthcoming Cabinet. But the real solution of the problem is probably yet unknown and unsettled, even to the principals likely to be most directly concerned. No public conference of the Liberal leaders has yet (April 19th) been possible, and until the sense of the party has been ascertained, any conjectures as to the constitution of the new Government must be regarded as premature. Different theorists may state their views, but we must remember that their skeleton Ministries represent rather what the amateur politician wishes than what the sense of the country demands. The latter has not yet been ascertained, and the recognised section-leaders must meet before it is.

We do not believe that any other Premier than Mr. Gladstone is at all possible. The fluctuation of public opinion which has occurred is attributable to his energy and to his influence. The statesman who produces such a revolution of public sentiment must be held responsible for what he has done, and be prepared to head a party which he has formed, and to lead it to the achievements which he has indicated. This principle established by usage appears to have inherent merits, and therefore we object to have any other than the right honourable member for Midlothian occupying the headship of the Government. Other combinations appear to us, we will not say impossible or even mischievous, but at any rate undesirable on grounds both of principle and policy.

But if there is even debate as to the name of our future Premier, what must be the audacity of those who presume to predict the future subordinate Ministers. In the selection of names for prominent posts the *cognoscenti* exhibit instructive variations from each other's estimates. Yet there are one or two suggestions common to many of the predictions which are not altogether unlikely to meet fulfilment. Of these more reasonable prophecies one of the most favourably received is the idea that Mr. Goschen should be sent to govern India. If it be necessary that a peerage should accompany him he can easily be provided with that or any needful adornments which a breath can make, as a breath has made; but, as commoner or peer, his sensible moderation would afford our unhappy dependency good opportunity for recovery from the effects of misgovernment and waste. Such an appointment would be useful and we believe generally acceptable; but as to the other predictions made about future promotion, perhaps the less said the better.

What will be the first occupations of the new Government has been a question much debated, but one or two conclusions seem almost irresistible. In a position which can in no sense depend for support upon Irish Home Rule M.P.'s, the Liberal majority will be able to deal with Irish matters in a spirit of sympathy and concession heretofore impossible. No liberality will be able to suggest the idea of yielding to constraint, and gifts which are above the suspicion of bribery are most likely to raise up a spirit of gratitude and affection in the minds of recipients. A wise and generous treatment of the existing Irish tenure system may therefore be expected, and perhaps some temporary legislation bearing more immediately upon the existing distress in the island. And the English franchise has had promises of extension. We may soon expect to see a widening of electoral circles, either by absolute assimilation of county and borough qualifications, or by a liberal movement in that direction. Some new distribution of seats may perhaps be attempted, and many unjustly treated places in the North—*e.g.*, Accrington, Keighley, &c.—may expect the opportunity of gaining the distinction of a parliamentary representative. Whatever is done we shall know to be dictated by the impulses of reason and prudence, and that alone will be an unspeakable blessing after our six years of uncertainty and spasm.

THE NONCONFORMISTS AND A LIBERAL GOVERNMENT.

It is admitted on all hands that the zeal and unanimity of the Dissenters performed an important part in procuring the verdict given by the country at the recent election. Never before was the power of the sects—as it is the fashion to designate the members of the Free Churches—so decisively or so effectively manifested. The moral weight of the result obtained, is the greater on account of the well-known fact that no conditions were attached to the Nonconformist vote, and no concessions were proffered by the leaders of the Liberal party. The self-control which prompted the temporary subjection of our ecclesiastical views to the impending necessity of removing the late Administration will now be as judiciously exercised in patient and moderate expectations. We do not think that the Liberal leaders are likely soon to forget the fact that their loss of Nonconformist support caused their defeat in 1874 as certainly as its recovery ensured the victory of 1880. It would be idle, however, to look for an immediate or extensive adoption of our ecclesiastical views. Our principles are too momentous and far-reaching to be speedily incorporated in national action. They have the vitality which calls for deep rootage, and the texture which involves slowness of growth. For our own part, we question the wisdom

of courting repeated defeats by an appeal to Parliament for a definite vote on the Establishment question, and shall be glad to find that a patient policy prevails in the councils of the Liberation Society.

THE RELIGIOUS ANNIVERSARIES.

The present issue of the magazine will come into the hands of many of our readers at the time of holding the annual meetings of our societies. Whatever may be the revelations made in the balance-sheets presented by the various committees, but little doubt exists that we shall hear in all directions of the inadequacy of the funds received, for the work in hand. With all due allowance made for inclement seasons, and the decline of commercial prosperity, the conviction forces itself upon the thoughtful mind that a deeper need is to be found in the want of adequate appreciation of the magnitude of the work, and of personal consecration to the service of the Lord. Importunate, united, continued prayer, is the great demand of the present condition of the churches. May the gracious Spirit with His Divine anointing imbue the hearts of all who shall be found in our solemn assemblies till the ways of Zion no longer languish!

Missionary News from all the World.



THE following extracts from the last number of the *Religious Tract Society Record* present remarkable illustrations of the vitality of Divine truth, and strong encouragement to those who are employed in its diffusion:—"A tract published in Italian by an American missionary, and left at the door of the house of the late Dr. De Sanctis when he was a parish priest in Rome, was eagerly read by him. It pointed to, and led him to the Bible, and the true interpretation of it. The study of the Bible led him to the Saviour, and he gave up his high position and prospects, and influential friends in Rome, and became a preacher of Protestant truth. At Turin he began to preach. There a Spaniard, Ruet, heard him, and accepted from him the Gospel message. Ruet went to Barcelona, was imprisoned and banished for the faith's sake, took refuge at Gibraltar, and there began to work for Christ. Here another young Spaniard, Matamoros, heard him preach. He asked for a copy of the New Testament, compared Ruet's teaching with it, found that they were in harmony, and joined him. He returned to Spain, and began to work there, and was imprisoned for three years; but, though silenced, he was able to do some work through the press. One of his

publications came into the hands of a Roman Catholic priest, Cabrera. These words of our Lord were specially brought home to him: 'Come unto Me, and I will give you rest.' He gave up his position, came to Gibraltar, worked there as a sign-painter, till, under General Prim's government, he was at liberty to go back to Spain. His work as a Protestant minister, first at Seville and now at Madrid, is well known. Who can tell, when in faith he plants a little seed, whereunto it will grow?"

In 1871 one of Bishop Ryle's tracts, entitled "True Liberty," fell into the hands of Manuel Aguas, then a priest of the Romish Church, and one of the most popular of the preachers in Mexico. It led him to the earnest study of the Bible. "That study," says Aguas, "from the moment that it was accompanied by earnest prayer, led me to true happiness. I commenced to see the light. The Lord had pity on me, and enabled me clearly to understand the great truths of the Gospel." His resolution was formed to forsake the Romish Church, and he began to attend that in which Dr. Riley, of the American Episcopal Church, then ministered, sought for an introduction to him, and became one of his most valued fellow-workers, until, in God's mysterious providence, a year afterwards, he was removed by death. But his work was not thrown away. The Church has continued to grow and extend, in spite of heavy suffering. There are now fifty-four congregations in Mexico connected with it, and forty of its members have suffered death in the cause of Christ. They enjoy now, however, rest and liberty, under the enlightened government of the present President of the Republic.

From the *Chronicle* of the London Missionary Society we are glad to learn that accelerated and systematic postal communications have been established between the Central African Mission and Zanzibar, and the Directors rejoice in tidings of "the quiet but firm hold which the Mission has taken at its three principal centres." Further progress is also reported from New Guinea, where inland stations are being formed in order to avoid the coast malaria. The death of a veteran, the Rev. R. T. Gregorowski of Somerset, Cape Colony, is also announced.

The *Wesleyan Missionary Notices* contains a letter from the Rev. Henry Little, of Karur, in the Madras district, giving encouraging details of the good work carried on there. From Egga, on the Niger, the Rev. J. Milum expresses the hope of being able speedily to inaugurate a Central African Mission.

The *Church Missionary Intelligencer* gives a statement of the opinion of the two Archbishops and the Bishops of London, Durham, and Winchester on the Ceylon difficulties, with the expression of the hope that the mis-

understandings and dissensions of the last five years may henceforth be buried in oblivion. Copious information is given from the Beluchi Mission, New Zealand, and North India. In consideration of the isolated position of the Mission at Peking, the impossibility of strengthening the staff there on account of the financial state of the Society, together with the presence of other Protestant labourers there, the Committee has resolved to withdraw from that city. The offer of Mr. Arthington, of Leeds, to contribute £1,000 to open a direct road from the East Coast of Africa to the Victoria Nyanza, by the way of the Dana River, has been declined from want of funds. Large contributions have reached the Committee to meet the deficiency of last year, but much solicitude is expressed by the conductors of the Society respecting the adequacy of its future income to the work already in hand.

China's Millions is full of the varied and abundant labours of the brethren and sisters of the China Inland Mission. Less demonstrative than the other societies in relation to its pecuniary necessities, this society seems to be well supported by its anonymous contributors.

Evangelical Christendom tells us that in Paris the meetings of the Baptist church are ever progressing in number of hearers and spiritual results. In various parts of France lecturers who are going out and about telling the people of the true liberty whereby Christ maketh free, of the true love of God which saves and purifies, are eagerly listened to, and colporteurs find a ready sale for New Testaments and Bibles after the meetings. From an "Alphabetical Guide to the Protestant Churches in Italy," we learn that there are one hundred and thirty-eight organised Italian Protestant churches, with a hundred and fifty pastors and evangelists, one hundred and forty of whom are Italians, and at least one hundred converts from the Roman clergy.

Reviews.

THE CAMBRIDGE BIBLE FOR SCHOOLS.

The Gospel According to St. Luke.

With Maps, Notes, and Introductions.

By Frederic U. Farrar, D.D., Canon

of Westminster. London: Cam-

bridge Warehouse, 17, Paternoster

Row. 1880.

How Canon Farrar finds time for his multifarious labours we are at a loss to imagine. He is of course thoroughly

familiar with the ground over which he has gone in this small manual, and embodies in it results of the researches in which he was engaged for his "Life of Christ." But he here displays powers which in that brilliant work were only called into play occasionally and incidentally. He is as successful in minute verbal criticism, in pure exegesis, and in doctrinal exposition as he is in graphic

narration and in artistic historical portraiture. He is, as is well known, an effective word-painter. His glowing and picturesque style enables him to present a scene or an incident in vivid and impressive colours; but we here see that he is profoundly attentive to details, and in this way produces his most powerful effects. As a handbook to the third gospel, this small work is invaluable. The author has compressed into little space a vast mass of scholarly information. The introduction on the mutual relations of the gospels, on the life of Luke, and the specific purpose of his writing, contains all that needs to be known on these subjects. The notes are pithy, vigorous, and suggestive, abounding in pertinent illustrations from general literature, and aiding the youngest reader to an intelligent appreciation of the text. A finer contribution to "The Cambridge Bible for Schools" has not yet been made.

THE HOMILETIC QUARTERLY. No. 14, April, 1880. THE EXEGETE AND HOMILETIC MONTHLY. Nos. 3 and 4. London: R. D. Dickinson, Farringdon Street.

THE current number of the *Homiletic Quarterly* shows a decided advance on its predecessors. We have frequently expressed our opinion that the editor should diminish the number of outlines of sermons, and give more space to exposition properly so called. Our opinion has so far commended itself to his judgment that in the present issue there is a modification in his plans which has greatly pleased us. The whole section of Biblical exposition, containing contributions from several of the first scholars and theologians of the day, is a mine of wealth. The

articles by Dr. Gloag, Dr. Lindsay Alexander, Dr. Payne Smith, Dr. Pope, and Professor Bruce are of the very highest order, and will of themselves ensure the success of the *Quarterly*. But it contains many other articles of well-nigh equal worth.

There are fewer original articles in the *Homiletic Monthly*, but the selection from Continental and American authors has been judiciously made. The sermonic outlines are fresh in thought, Evangelical in doctrine, and such as should stimulate, not fetter, independent labour. The work is surprisingly cheap.

SERMONS, AND NOTES FOR SERMONS.

Preached at different times. By the late Rev. W. A. Salter, of Leamington. London: Elliot Stock. 1880.

To Mr. Salter's numerous friends this memorial of his affectionate and earnest ministry cannot fail to be acceptable. Most sermons published under similar circumstances to these suffer from want of revision. In the case of these, revision would have made little substantial difference. They are the utterances of a clear, careful, and exact thinker, whose words had been well weighed, and were naturally full of sweetness and light. Mr. Salter was a diligent student of Scripture, not content to go along the beaten track, but following the leading of God's Spirit attentively and reverently, with his eye open to new meanings and to truths which do not lie on the surface. The devout, Christ-like spirit of the volume is not more conspicuous than its intellectual culture and its general freshness of thought. It will in every way be read to edification.

THE HOLY SPIRIT'S WORK: its Nature and Extent. By George Cron, Pastor of Wellington Place E. U. Church, Belfast. London: Hamilton, Adams, & Co. 1880.

MR. CRON writes from a standpoint which is virtually the same as that of Arminius and of the Wesleys, so that we cannot altogether endorse it. But he both defines and defends it with great fairness. He is an honest, candid, and vigorous thinker; his style is pleasant and forcible, and he has not been ashamed to learn from his opponents. There is very much in his book which is by no means peculiar to the theological school with which he is associated. His theory has escaped more largely than some years ago would have been possible the falsehood of extremes, and we can heartily commend his work as intelligent, earnest, and devout.

THE LIFE OF CHRIST. Parts I.—III. By Frederic W. Farrar, D.D., F.R.S., &c. New Serial Issue, in Monthly Parts. London: Cassell, Petter, & Galpin.

WE know not to whom our congratulations on the re-issue of this admirable work would be most fittingly addressed: its learned and eloquent author, its enterprising publishers, or the readers for whose benefit it is sent forth. With all alike we cordially rejoice. Canon Farrar's "Life of Christ" has achieved a success altogether unparalleled either in our theological or general literature. It is, by a long way, the most popular book of the age, and its popularity is by no means ephemeral. The position it has gained it is likely to keep. It is fully abreast of the scholarship of the age, is written in a graphic and brilliant

style, and contains proof on every page of vigorous, independent thought. No other work gives so vivid a picture of the external conditions of Christ's life, grasps more clearly the central purposes of His mission, or traces in so masterly a style the development of the hostility which culminated in His crucifixion. The illustrations in this edition are in every way worthy of the text, and add greatly to its value. They are from photographs expressly taken for it in the Holy Land, and form the most complete series with which we are acquainted. We trust our readers will procure for themselves this really great work.

THE NEW TESTAMENT COMMENTARY FOR ENGLISH READERS. Edited by C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. Part I. London: Cassell, Petter, & Galpin.

MESSRS. CASSELL'S "New Testament Commentary" is another of the works which immediately on its appearance won for itself a prominent place in our theological literature. It is now being re-issued in monthly parts, and is thus practically brought within reach of all classes of readers. Happily for ourselves we have not, with the reception of this first part, to make acquaintance with the work. We have long been familiar with it, and have learned to prize it for its varied and substantial merits. It is scholarly and profound, abounding in proofs of fine spiritual intuition and practical suggestiveness. It is thoroughly Evangelical, large-hearted and reverent in tone, combining in a singularly happy form the best features of orthodoxy and of freedom. It presents the results of the highest scholarship of the age, and

while English readers will find in it all that they require, students and ministers will set upon it still higher store. We shall have subsequent opportunities of referring to it. In the meantime let us suggest that no church or

Sunday-school library should be without a copy of the "New Testament Commentary." We should, in fact, like to see a copy in every home in the land.

News of the Churches.

NEW CHAPEL.

Martham, Norfolk, March 29.

INVITATIONS ACCEPTED.

Edwards, Rev. T. L. (Metropolitan Tabernacle, College), Luton.
 French, Rev. J. (Rye), Langley, Essex.
 King, Rev. W. H. (Birkenhead), Highbury Hill, London.
 Plumb, Rev. G. (Regent's Park College), Leicester.

RECOGNITION SERVICES.

Birmingham, Circus Chapel, Rev. J. J. Knight, March 12.
 Eythorne, Rev. G. Stanley, March 26.
 Forest Hill, Rev. W. C. Hanson, March 15.
 Hayle, Rev. W. Gliddon, March 26.
 Lumb, Rossendale, Rev. H. Abraham, March 26.
 March, Rev. S. A. Firks, March 23.

RESIGNATION.

Powell, Rev. R. H., Bradford-on-Avon.

DEATH.

Leach, Rev. Edward, 32, Grafton Terrace, Maitland Park, Haverstock Hill,
 April 21, aged 39.

THE
BAPTIST MAGAZINE.

JUNE, 1880.

Through China to Burmah.*



IN spite of what the well-known proverb implies to the contrary, there is a good deal in a name. The Asiatic river, *Yang-tze-Kiang*—a not too interesting acquaintance of our school-days—comes before us in a more attractive guise as the *River of Golden Sand*. That it owns to this latter title for a large part of its higher reaches we learn from the itinerary of a journey made in the years 1876-7 by Captain Gill, of the Royal Engineers.

It was duly impressed upon us in our youth that there were two very big rivers in China—the *Yang-tze-Kiang* and the *Hoang-ho*—and a comparatively tiny rivulet, the *Peiho*, upon which the capital was situate. With this and other equally explicit information as to the geography of one of the largest countries in the world most of us were for a long time fain to be content, and we might probably have remained so until now but for the persevering efforts in their calling of Christian missionaries, which have, amongst other things, had the effect of directing attention to the interior of the Chinese Empire. In saying this we have no wish to underrate the work of diplomatists, of travellers, or of those engaged in commercial pursuits. But, so far as we are aware, the diplomatists—amongst whom we include the members of the Consular service—have done little beyond establishing themselves in some of the cities or towns, from which they have

* "The River of Golden Sand." By Captain Gill, R.E. 2 vols. John Murray.

negotiated treaties with the Chinese, and have written reports for the benefit of the British Government. The travellers have passed hither and thither through various parts of the country, bringing back with them such information as they could pick up on the way. The merchants and their *employés* have hardly gone beyond the sea-coast and the banks of the tidal rivers. It has been left to the missionaries to penetrate amongst the native population, and, by adopting their dress and, so far as practicable, their manners, to obtain authentic particulars respecting the doings of the Chinese in the central and western portions of the land—that is, in the parts most difficult of access by Europeans. If we may judge from Captain Gill's book, a good deal of the information furnished us by the travellers comes at second-hand from the missionaries. The agents of the Romish Church were for long the unassisted pioneers of the attempt to christianise China. In more recent years Evangelical missionaries—notably those of the China Inland Mission, an institution with which our readers are familiar—have laboured in the same field.

A superficial examination of the map of China will show that the country is, roughly speaking, divided into two equal parts lying respectively north and south of the *Yang-tze-Kiang*. That river is the longest in Asia, and ranks fourth or fifth in the world for length. Its source is really unknown, but it is supposed to take its rise in the wilds of Tibet, and at least as far west as Calcutta. It appears upon the Tibeto-Chinese frontier near the town of Batang, runs south amidst the mountain ranges for three hundred miles, then east for two hundred more past the province of Yun-nan, then north for another two hundred, and north-east for, say, five hundred miles, to the town of Kuei-chow. After this it runs on the whole east for a thousand or more miles, and falls into the sea near Shanghai. Some idea of the size of this enormous watercourse may be formed from the fact that the Russian traveller, Prejevalski, who met with it in a remote part of Tibet, found the channel even there to be 750 feet across, and the river bed, which in flood-time would be filled to overflowing, a mile wide.

Captain Gill—apparently from pure love of adventure—went out to China in 1876 with no well-defined idea of what his course was to be, beyond that he had a wish to see as much of the country as possible. He reached Shanghai in September, and proceeded by sea

and up the *Peiho* to Tien-Tsin. From thence he got on to Peking, and left that place for a trip, lasting two months, through a good deal of the northern portion of the province of Pechili. This was a first essay. When the traveller had made some experience he set himself a more important task. Having returned to Shanghai, he worked his way westward up the *Yang-tze-Kiang* to a place called Chung-Ching, about two hundred miles above Kuei-chow. He then left the river and went north-west to the city of Cheng Tu, the capital of the province of Ssu-chuan, from whence he had intended to push across the north-west frontier, and so on to Kashgar. He was dissuaded from attempting this by the state of the political relations of Russia to England, and decided to strike across country from Cheng Tu to Batang. From the latter place he followed the downward course of the *River of Golden Sand* for three or four weeks, and then, leaving it, went due south to Ta-li-fu. After this he took the road crossing the various streams that run in parallel lines between the mountain chains on the north-east of Burmah, and at last came to Bhamo. The transit from Shanghai had taken nine months, one month of which was occupied in an excursion to the mountainous, and to Europeans almost unknown, country north of Cheng Tu.

The first stage of the journey up the great river was made in a steamer built in the style of the American river-boats. This vessel went most of the way to Hankow, which is 680 miles from the sea. The water was, on this occasion, so shallow that the steamer could not get to that place; but at another time of year, ocean-going steamers of 2,000 tons ship their cargoes there. After Hankow, the adventures of the journey began, Captain Gill having transferred himself and his effects to a junk, which took him to Chung-Ching. The means of locomotion were now a sail when the wind was fair, otherwise tracking with a rope by coolies from the bank, or occasionally oars. By-and-by the scenery became attractive:—

After having been so long slowly winding up the tortuous reaches of the river, gliding through the alluvial plain, where there is scarcely anything to relieve the monotony of the landscape, the sudden change in the scenery that appears beyond I-Chang is very striking.

The river soon narrows to a width of from 400 to 500 yards. Steep spurs from mountains, 3,000 feet high, run right down to the water's edge, their sides, wherever they are not absolutely perpendicular, covered with long orange-brown grass, that seems to grow almost without any soil. On the more gentle slopes terrace cultivation is carried on, little patches of the most brilliant green, sometimes 1,000 feet above the river, and looking almost overhead,

showing the presence of some industrious farmer, who will not leave a square yard uncultivated if he can help it.

Sometimes the hills are broken into precipices, rising 300 feet sheer up from the water, beneath which the river runs with a glassy surface; at others there are loose piles of *débris*, or gigantic masses of rock, strewn about the bed, where the water dashes in wild confusion.

The rapids which were encountered farther on afforded no little excitement. Extra hands were taken from among the coolies, who, at the season when the water is low, take up their abode at the foot of each rapid for the purpose of giving temporary help to vessels at the point of difficulty. There is always one of these resident coolies, who is of such importance, owing to his skill, that a salute of crackers when he first comes on board is no unusual compliment. This is how the ascent was made—

We have now only five men left on the forward deck; four of these, picked for their nerve and experience, stand to the forward steering apparatus, and the fifth squats down with the drum between his knees. All give one anxious glance round to see that everything is right; the signal is given, the drum is beaten with a regular cadence, the coolies ashore shout as the rope tightens to their pull, and in a moment we are in the rapid. The water boils and foams about us, and leaps now and then up at the bow, as if it would engulf us; but we steadily ascend; inch by inch we make our way, the coolies ashore attending carefully to the signals given by changing the cadence of the drum.

Now it is interesting to watch the movements of the agile coolie, who was received with so much respect; he seems to combine the activities of a goat and a fish.

The bed of the river is strewn with granite boulders, some as large as a small house. The tracking-line catches in an uncompromising corner of one of them. In an instant the naked coolie, for he has disembarassed himself of every shred of clothing, is at the top, and the line is clear. Now, behind a ledge of rocks, there is a backwater, and he has to swim across it to disentangle the rope from the mast of a fishing-boat anchored in the rushing torrent; and again, active as he is, he is on shore only just in time to save the rope from another rock.

Little by little, though it seems slow work, the end is approached. After three-quarters of an hour we pass the two hundred yards, and glide round a rock, into a pool of still, calm water.

Thus was one rapid, that of Ta-Tung, surmounted. But the junk was not everywhere so fortunate. Once, when a considerable hole was knocked in her by striking on rocks, a method of repairing was adopted which would have astonished and alarmed an European shipbuilder:—

They first put on a kind of cataplasm of whitey-brown paper, mud, and grains of rice, over which they nailed a piece of wood, and stuffed the interstices

with cotton-wool and bamboo-shavings. As, of course, when the hole was made the planks were driven inwards, this patch was put on inside. The operation was a long one, and, extraordinary as the method may appear, it eventually proved tolerably effectual.

During his excursion to the north of Cheng-Tu, our traveller saw something of the Man-Tzu, or "Barbarians," as the Chinese call them, who inhabit that mountainous district. Of these people—who are an entirely different race from, and are being gradually displaced by, the Chinese—the Roman Catholic bishop of Cheng-Tu said that,

Amongst other pleasing theories, they were possessed of the belief that, if they poisoned a rich man, his wealth would accrue to the poisoner; that, therefore, the hospitable custom prevailed amongst them of administering poison to rich or noble guests; that this poison took no effect for some time, but that in the course of two or three months it produced a disease akin to dysentery, ending in certain death.

Through this danger, real or imaginary, Captain Gill passed scathless. He wisely declined an invitation to breakfast given him by the schoolmaster of a "barbarian" village.

Among the local wonders of these parts there is shown a marvellous fish, five hundred years old, which every now and then goes up to heaven through the roof of the tank, but always comes back again. There is also another much larger fish here; but no one has ever seen it, because, if they look on it, they become blind at once.

The route from Cheng-Tu to Batang led, for the latter half of the way, over the high mountain-passes of Eastern Tibet. The scenery of that region is of supreme grandeur. Here is a description of the view from a point 14,500 feet above the sea.

Looking back in the direction from which we had come, range after range of mountains lay at our feet, culminating at last in the most magnificent snowy heights, one of which raised its head about four thousand or five thousand feet above its neighbours. It was a magnificent peak, and at this distance looked almost perpendicular. Its name in Tibetan is Ja-ra (King of Mountains), and I never saw one that better deserved the name. Never before had I seen such a magnificent range of snowy mountains as here lay stretched before me, and it was with difficulty I could tear myself away from the sight.

At this height, as may be supposed, there is much difficulty in breathing:—

The Tibetans ascribe this to subtle exhalations which, they say, rise from the ground; they call all high mountains "medicine mountains," and so universal is this custom that the comparative heights may be roughly guessed at by the amount of "medicine" attributed to them by the people.

Of a mountain called *Wang-gi-La* it was said that, though not very high, "there was plenty of medicine in it." As a matter of fact, the summit is 15,500 feet above sea-level; but, as the ascent from the road begins only a thousand feet below the mountain-top, and the gradient is easy, the Tibetans do not realise the great altitude.

In the districts east and south of Batang it is hard to say where China ends and Tibet begins. After leaving Batang the difference between the inhabitants and those of China proper was well defined. At the village of **Ka-ri**

the entire population turned out to meet us, and respectfully saluted us, in true Tibetan style, by putting out their tongues.

This, it would seem, is the gesture proper for an inferior to make to a superior among Tibetans.

Between Ta-li-fu and Bhamo Captain Gill went over some of the same ground as did Mr. Margary, the young Consular officer who was murdered by the Chinese in 1875 when travelling on duty between Burmah and China. On this part of the journey Captain Gill encountered some menaces. But a show of firmness on his part and that of his fellow-traveller, Mr. Mesny, took them through this difficulty without anything arising that was seriously unpleasant.

Captain Gill is a shrewd observer, and has made some striking generalisations as the result of what he saw and heard in China. In estimating the value of his conclusions it seems necessary to take into consideration that he was only about a year in the country, and that his route was mostly along the waterways or the valleys through which they run. His experience is, therefore, to a large extent derived from observations made upon the riverain population. According to him China must be the Utopia of dirty persons:—

The Chinese people are dirty beyond description in all their habits. Their ablutions are usually limited to passing a wet rag, dipped in hot water, over their faces. All through the winter they wear the same clothes night and day, and as the cold weather advances it is positively ludicrous to see the people gradually looking fatter and fatter as wadded garment is added to wadded garment. The children, especially in the depth of winter, look like dumplings rolling about the street. As the ice thaws again, and summer approaches, one after another the extra clothes are abandoned until the people resume their natural and normal size.

In their mode of eating they are not more cleanly than in their persons; even amongst the richest classes the table, after a dinner, is covered with pieces of food and quantities of grease that have been spilt on it from the overflowing bowls, whilst a *débris* of bones, kernels of fruit, and lumps of gristle is collected on the floor around the feasters. As might be supposed, their dwellings are as dirty as

everything else. Their rooms are never cleaned ; dust, dirt, and rubbish of all kinds may sometimes be swept up underneath the bed, or behind some lumbering piece of furniture, but there it lies for years unheeded and untouched, except when some active-minded person chooses to increase its volume.

A dirty bowl is the form of lamp in general use, which is as disgusting as it is inefficient. No one who has not seen a Chinese lamp of this kind can form an idea of the unutterable state of filth in which these lamps invariably are. I never met any person who had ever seen a new one, and these articles of household equipment are apparently handed down as heirlooms from generation to generation, no one venturing to remove the dirt consecrated by antiquity and sacred from ancestral associations, or it may be that the most discerning person would fail to recognise in a new and clean lamp any representative of the extraordinary accumulation of filth to which he had been accustomed.

At one place, in the province of Pechili, when staying at an inn—

Long before our usual hour we were fairly driven out of bed by the fleas, and, calling Chin-tai (their servant), we bade him shake out our blankets ; and then we overheard the innkeeper, who felt his reputation injured, declare that they were not fleas, but only bugs.

The Mongols share one of the tastes of their neighbours, the Chinese.

During our stay in Hankow we visited the Russian factory, where brick-tea is prepared for the Mongolian market.

The people who drink this tea like it black, wherefore about a teaspoonful of soot is put into each mould to give it the depth of colouring and gloss that attract the Mongolian purchasers !

China should also be a happy land for those of intellectual-communistic tendencies.

Magisterial and official posts are awarded only to those who can pass the literary examinations ; and, until the examiners have been satisfied, no man, no matter what his rank or position may be, can hold any official position whatever. The "literati," or those who have passed high examinations, are the class most highly esteemed in China, and the desire to be numbered amongst them is almost universal.

The curriculum is not, however, very extended.

After reading and writing, the whole education of the Chinese consists in the knowledge of the ancient classics, which in themselves contain many excellent doctrines, but are hardly sufficient to form the beginning, middle, and end of a man's education. Moreover, in these ancient classics there are many exceedingly difficult and obscure paragraphs ; a certain fixed interpretation of these is prescribed by law, and woe betide the unfortunate candidate at an examination who should venture to think for himself, suggest any new meaning, or cast additional light on that which has once been explained by the sages in a certain way, and of which, in consequence, any further illumination would be profane.

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The examinations appear to be conducted with fairness as a rule.

Very little bribery and personification take place at these examinations ; but amid the universal corruption that prevails throughout the Chinese administration it would be quite impossible entirely to avoid unjust dealings.

The literary examinations are open to all ; no matter how lowly a man may be, if he can pass his examination he may become the highest magistrate in the land.

A story is told that on a certain occasion the examiners of some provincial capital were dining with a high military official, and, during the dinner, a letter was handed to one of the former. By Chinese etiquette, a person receiving a letter in company must hand it to the host, if he asks to see it. On this occasion the military man requested permission to look over the document ; this was at first refused, but the demand, repeated in a peremptory manner, was eventually complied with.

The letter was from the father of the examiner, saying that he had received a large sum of money from a certain person, who intended to be a candidate at the next examination.

The military official read the letter, and called out to his servant, "Bring the chaff-cutter." The instrument was produced, and the officer put the examiner to death with his own hands, cutting him across the belly, this being the legal punishment for an examiner convicted of malpractices.

The officer immediately wrote to Peking, demanding a legal punishment for his crime ; but he received for answer that his conduct had been exemplary.

Captain Gill has formed a poor opinion of the Chinese character.

Through long ages of varied fortunes the Chinese character has been formed ; and it would be surprising indeed if a nation that had survived so many and such great vicissitudes, had been conquered many times, and had each time risen superior to defeat, had absorbed one race of victors, and driven out another, did not possess some characteristic that would mark it as a peculiar people—and this characteristic is the individuality of the race. It is, indeed, a matter for wonder that a people so numerous, and covering so vast an area, should everywhere appear the same ; who, whether they are found in the north, the south, the east, or the west of their own huge empire, who, whether they are observed as coolies in America or Australia, or met as ambassadors in London or St. Petersburg, should universally possess the same thoughts and the same feelings, wear the same clothes, and eat the same food, should be imbued with the same habits of intense industry and thrift, and should act precisely in the same manner as they did many hundreds of years ago.

Where else in the history of the world can we read of three hundred millions of people thus amazingly unchangeable ? and who can doubt that they must yet remain for many centuries an important factor in the Asian problem ?

In the Chinese character originality and imagination are conspicuous by their absence. The Chinaman is eminently a matter-of-fact person. Sights that would be disgusting to a European have nothing unpleasant in his eyes, for everything is looked at from a utilitarian point of view. The beauties of nature have no charms for him ; and in the most lovely scenery the houses are so placed that no

enjoyment can be derived from it. If the unhewn log of a tree will serve as a beam in the wall, he does not think it worth while to spend money or labour in squaring it. A Chinaman may express the highest admiration for a pair of European candles; but, if they cost a trifle more than his filthy oil lamp, he will rarely exchange the glimmer of his time-honoured institution for the brilliant light of a composite. A Chinaman will feel the texture of a European coat, and admit its superiority; but his first question will be, How much did it cost? In their pictures there is no imagination; they draw birds and insects as they see them, and really well. Animals also they attempt, but their ignorance of anatomy renders their efforts in this direction ridiculous; but abstract ideas, such as have made the memory of old European painters glorious; any attempt to portray Faith, Hope, or Charity; any effort to rise above the level of every-day life, are things unknown in Chinese art. So in their sculpture they represent men, women, and children as they see them, but that is all; they can imitate admirably, but they can imagine nothing.

Thus at almost every turn the want of imagination, and with it the absence of originality, are evident.

But the Chinese are credited with having invented almost everything: how can this be reconciled with a want of originality?

In the first place, there are a good many things that the Chinese have never invented or discovered. The principle of the pump, the circulation of the blood, and the science of grafting, are still unknown to the Chinese. It has frequently been asserted that they invented gunpowder; but the late Mr. Mayers, Chinese Secretary of Legation at Peking, has effectually demolished their claim to this invention.

Then Captain Gill proceeds to show that the word *P'ao*, which now means "cannon," and is found in old Chinese books, was formerly the equivalent of "Balista."

Yet, judging him out of his own mouth, it is difficult not to infer that, with all its prejudices, and low down as it has sunk in superstition, idolatry, and their attendant evils, the race is capable of being raised to better things.

The steamer which took Captain Gill from Chi-Fu to the *Peiho*, and which was "very comfortable," had American officers and a crew of Chinese.

The captain said that he preferred the Chinese as hands to Europeans or Americans; they never give any trouble, never drink or quarrel, and, although in cases of danger he admitted that at first they sometimes slightly lost their heads, yet he declared that, with proper leaders, this lasted a very short time, that then they really had no fear, and would work as quietly and as well as under the most ordinary circumstances.

Again—

During all my stay in China I scarcely ever saw a drunken man. I often used to see the coolies at breakfast taking their little "chasse" of spirit; this they

carry in stone bottles which hold about as much as two sherry glasses, and they drink it out of cups not much larger than thimbles. Even this quantity is, however, a luxury they only indulge in now and then when they feel themselves very rich.

There is equally satisfactory evidence in some other respects:—

The real point in which the Chinese excel is in industry. It is industry that leads them to take such care never to waste the smallest trifle, and it is industry that makes it worth their while to gather up the last fragments. Industry again enables them to dispense with any other manure than the sewage of the towns; for a peasant will walk into the town, fetch his manure, and take it to his field himself. It is by industry that in the large plains the Chinese are enabled to keep their rice-fields properly watered, for it is not possible to conduct the water by canals to every part and every level of a wide plain; it must, therefore, be lifted artificially, and all day long coolies are to be seen in the extensive plains raising water by the means of little treadmills.

Captain Gill's book contains an amusing engraving showing a coolie working at the treadmill-watermill. He looks something like a Western bicyclist, only his hands, not being wanted to work the mill, which is a stationary engine, are occupied—one in holding up an umbrella to give shade, the other in working a fan to give the worker coolness.

Speaking generally of his journey, Captain Gill remarks:—

I was altogether exceedingly well treated; my goods were very fairly taken care of; boxes and portmanteaus were never thrown about in the wanton manner of European porters, and during my whole stay in China I was never robbed of the smallest thing.

The Chinese system of teaching is one from which some of our Western pedagogues might learn a lesson. At a village school were about a dozen little boys, from six years of age to twelve, all learning to write. They had a printed exemplar of the characters, which they placed underneath some thin paper and traced through, their pens being, of course, reeds, and their ink what we always at home miscall Indian ink, but which is, in fact, the ink in ordinary use amongst Chinese of every class. The old teacher came every now and then and patted them kindly on the head, or took hold of their pens and put them in a more correct position in their hands. There seemed no restraint; the children talked to one another, rose up and went outside, seemed to do much as they pleased, and looked very happy, as if their lessons were rather a pleasure than otherwise.

Surely this is a nation which, though fettered by adherence to unwisely precedent and devotion to vain traditions, has underlying all its errors a substratum of virtues which might, if developed, bring about a condition of affairs as prosperous on its own plane as the civilisa-

tions of Europe and America. What is wanted is a sufficient motive to be given to the people to induce them to seek higher ideals. This motive Christianity can furnish, and, let us hope, will be the means of furnishing. What the Christian faith can do for this race we may infer, in some measure, from the following :—

The kind old bishop (of Ta-chien-lu) talked to Huang-Fu, who was a Christian ; and, whatever may be their merits or demerits, the Chinese Christians have a very profound respect for their bishops. I employed, at different times, a great many Christians ; they always served me faithfully and well ; and, on the only two occasions when I told Chin-tai to find me servants, he chose them from among the Christians, although he professed to hold them in supreme contempt.

The old superstitions have evidently lost their hold upon the conscience of the people—

The Emperor comes here (the Temple of Heaven, at Peking) at certain times to pray, and on these occasions, after a bullock has been made a burnt-offering, he should pass the night sitting upright in a stiff and straight-backed chair ; but the attendants naively exhibited the luxurious bed for which his Imperial Majesty vacates the uncomfortable arm-chair, and they had no hesitation in admitting that economy was now strictly carried out, that the flesh of the animal was sold, and nothing burnt but the skin and bones.

As to the offerings of the people at large, it appears that in the spring .

pious people bring¹ paper-money to the shrines and temples ; and, in the neighbourhood of one of these, the roads are strewn with such amazing quantities of this rubbish that the traveller fancies himself again at school enjoying the sport of a paper chase.

Theoretically, real money is brought to these places and put on the shrine as an offering. No doubt in the forgotten days of dim antiquity this was done ; but long ago the eminently utilitarian spirit of the Chinese conceived the idea of paper-money, which is manufactured in the vicinity of most temples with a machine something like a gun-wad cutter, in imitation of copper cash—another proof, if proof were wanting, that the Chinese have now no religious belief whatever, and that their elaborate ceremonies are no more than customs hallowed only by their age.

It is impossible for us to give more than a slight outline of what Captain Gill says of the land through which he has thus travelled. His account of it fills two large volumes. We hope, however, that what little we have quoted from them may serve to indicate that China is a far more interesting country than has generally been supposed. What attractions does it not possess as a sphere for Christian missions ?

The Lord's Prayer.

THE SECOND PETITION—THY KINGDOM COME.

BY THE REV. RICHARD GLOVER, BRISTOL.

“Our Father which art in heaven, . . . THY KINGDOM COME.”—
MATTHEW vi. 9, 10.



HERE is a mystic element about each one of these first three petitions of the Lord's Prayer. The hallowing of God's name, the coming of His Kingdom, the accomplishment of His will are the supreme necessities of our lives, but necessities which only the awakened and thoughtful nature understands. But every nature that is so awakened adopts most naturally each word of this great prayer, and, offering in succession each petition, rises on the

“Great altar-stairs,
That slope through darkness up to God.”

When we have said, “Our Father,” and offered the prayer for grace to reveal all the meaning of that name, and to help us to revere it, some answer to our petition comes while we offer it. Discerning God's infinite fatherliness, we observe there is in Him a majesty of stately love hitherto imperfectly recognised; a royal aspect; the indications of the presence of all elements of lordship and all fitness to rule. We discern in Him the lordship of the Maker who created us, the Provider who sustains us, the Redeemer who saves us. We feel He has a lien on all our powers; that the sceptre well becomes His hand; that His love makes the yoke He lays upon us easy, and His knowledge of us makes the duty assigned us by Him wise. And, seeing this, we offer instinctively the second great petition of this prayer: “Let Thy Kingdom come”; let its sovereignty embrace, its lordship control us and all men.

Marking the instinctive rising of the prayer in every heart, kindled with reverence for God, we are in a position to notice successively:—

- I. *The force of this petition.*
- II. *The duty of offering it more earnestly.*

We begin with—

1. *The force of this petition.*

Simultaneously with our discernment of the Redeemer's right to rule us, there is the regretful discovery made that we have withheld our hearts, and our fellow-men have withheld their hearts, from this gracious sovereignty. "Our wills are ours to make them His." But we do not always do so. That freedom of choice, which was given us that our goodness might be better, sometimes makes our evil easier. We keep out the Saviour, break His bands asunder, and cut away His cords from us; so that, instead of our yielding the command of the spirit to Him, we are outside His empire altogether—not yielding allegiance, not admitting duty. And, even when we have surrendered to our Saviour, there is still great room for this prayer; for, to maintain that surrender, it needs to be daily renewed, and is not always. What we laid on the altar keeps slipping off. We are perpetually tempted to take back part of the price. Evil slowly dies; it keeps reviving and re-asserting itself. So that, although we may have lifted the gates to let the King of Glory in, yet there is always some part of us outside His empire. "The Amorite is still in the land," and we have still to supplicate that His Kingdom should come to the unhallowed part of us.

Recognising thus successively—that our God ought to be our King, and yet that our whole nature has not been absorbed in His empire—we long that He would establish and extend His Kingdom in our heart. For on our knees we feel that our supremest need is a Master; that it is not in man that walketh to direct his steps. That our nature cannot unfold to its grander proportions until we are led by the Saviour in the soul-enlarging paths of duty. Every part of our being is an aching void when Christ is not in it. Imagination, without Him, is a chamber of dread and darkness. Reason, without Him, lacks light and intuition. The heart, without Him, lacks vital warmth, the joys of the heavenly love and the sufficient consolation. But that void of our being which generates most disquiet is the throne, built within us for God; when it is empty none else can fill it but God. And the evils of anarchy and darkness—want of consecutive progress of clear purpose and calm rest—the waste of power and opportunity are all realised when God is not there. Man is like some great organ, from which one ignorant of music will only extract hideous noises; but the Master, who knows its secrets and its powers, will so touch it that He will melt men into tenderest mood or move them to lofty emotions. And even so God knows us—our lowest

note or topmost compass—and when He plays upon us, then the grand harmonies of life are all elicited.

The stoutest ship will sink in a very moderate storm unless there is some one at the wheel to keep her “head to wind,” facing and taking in the front the waves that strike her. And man is a ship that goes down unless God steer him.

Without God for Master, the direction varies in which we move; we have to retrace our steps; no worthy cause evokes our energies; we make the awful mistakes that make our subsequent life a wreck, or a penance, or a despair. With grandest power of service we cannot find the way of doing good.

Accordingly the poet declares that to be “lord of one’s self is heritage of woe.” *We want a master.* And when the Saviour has all tenderness, wisdom, interest in us; when He gives “each man his work,” suiting always the task according to “the several ability”; when He is not exacting, only wants the obedience which would bless us in rendering more than Him in receiving it; when His love deserves and sweetens every service; when that part of our being which is withheld from Him is a part where all the thorns and briars, the care and fears and weaknesses of our life grow—the enlightened heart needs only the suggestion of the prayer, and at once, in the sense of supplicating for the establishment and extension of Christ’s Kingdom within us, it says, “**THY KINGDOM COME.**”

And this petition, having this force in its relation to ourselves, we offer it further on behalf of others. And in it,

2. *We pray also for the establishment and extension of Christ's Kingdom amongst men.*

His Kingdom is not a secret sovereignty over individual hearts alone, but an empire over the united commonwealth of the Christian Church. A common allegiance to the Redeemer has created the great brotherhood of the Church of Christ. And that Church, united in faith, love, hope, duty, is the Saviour’s Kingdom. Standing amidst the ruins of empires, Daniel had foreseen a time when “The Kingdom and dominion and the greatness under the whole heaven would be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him.” And, inspired by His words, the Jewish people had for centuries been

looking, not backward in despair, as the heathen did, but forward in hope for the advent of the golden age in which this Kingdom of God would be set up. The cry of the Baptist, which makes such an upheaval in the general mind, is simply the message that the expected Kingdom is at hand.

And the hope of John the Baptist was fulfilled, for the Church of Jesus is hardly ever named by the Saviour except under the grand title, "The Kingdom of Heaven," or "The Kingdom of God." As if in the estimation of the Saviour a bit of heaven had become an inhabitant of earth in her; as if she was the Ideal Community, in whose fellowship men reached their highest growth, and by whose service men became enriched with their choicest blessings.

And as the devout heart feels that for itself the establishment and extension of the Saviour's secret Kingdom within is the thing supremely to be desired, so it feels that for the world the establishment and extension of the Saviour's Kingdom is the thing most earnestly to be sought. When we hallow God's name we see that the extension of His sovereignty, through the extension of His Church, is the supreme need of mankind; that His quickening power is perpetually incarnated in her; that her voice is that through which He most clearly speaks to men, and her hand that which He employs to bless men.

We see that she shares the anointing of the Saviour, and, like Him, has power to "heal the broken-hearted, and give sight to the blind, and liberty to the bruised, and to preach the acceptable year of the Lord." We see that she is a "quiet resting-place and a peaceable habitation" for hearts that are worn and weary; that she is the best guide of youth, the sanctifier of manhood, the sacred home of age; that philanthropy of every kind has its home in her; that she ennobles the individual life and purifies the social condition of men; that she makes laws just and nations prosperous with peace. We see that she is the worthy bride of the Redeemer; that they twain "walk the world, yoked in all exercise of noble end." That she is, indeed, even now, a "New Jerusalem descended out of heaven, having the glory of God, a river of life in her midst, and abounding in trees of life, because in her is the Throne of the Lord God Almighty and the Lamb."

Those who do not pray see not the glory of the Church, nor the essential service she has rendered, and can render, to mankind. But

when we pray we are wise enough to see many things which in our less devout moods we overlook; and soon begin to feel that the world's welfare is bound up in the Church's welfare. When she thrives every essential interest of man is furthered. When she languishes every essential interest of man is injured.

So the devout ever pray for their dearest friends, their neighbours, their country, the dark places of the earth, "Let Thy Kingdom come to them."

Such being the force of the petition—its earnest longing for the establishment and extension of the Saviour's empire in our own hearts and in the world at large—consider, secondly—

II. *The duty of offering this petition more earnestly.*

We do not offer it as we ought. Indeed, there is no more striking indication of the feebleness of true religion amongst us than the habitual neglect of this petition. Instead of being the second great cry of our heart, taking precedence of all our more pressing needs, is it not the case that we hardly offer it at all?

Who is there that offers it daily, as he is in the habit of asking daily bread? Whose heart lifts up its gates daily that the King of Glory may come in? How rarely do we lift up the brow to be sealed afresh, and, as a daily habit, lay every faculty upon God's altar to be accepted and used by Him! Is it not rather the case that even the devoutest desire almost everything else about Jesus Christ more than His sovereignty? We want His comfort; we want His teaching; we want His promises; we want His light; we want His protection; we want His support. But His rule, His command, how many of us are there that put that first and foremost before daily bread? or rather, may I not ask, How few there are that do not omit it altogether from our prayers? Brethren, we have to be on our guard against our religion becoming a selfish thing. Religion, when it is real, is denial of self, destruction of self; and in the degree in which self enters into it, it ceases to be religion. If our piety becomes a selfish thing, and our religion becomes a mere life insurance—a precautionary thing to save ourselves merely, and nothing more—the light that is in us is darkness, and how great is that darkness!

If you look at the petitions which are found in this Lord's Prayer, you will see that there is one quality that belongs to every one of them. Every one of them is an altar, and you cannot offer one of

them without offering a sacrifice. "Thy name be hallowed:" in this prayer, seeking God's glory we sacrifice our own. "Thy Kingdom come:" here we give up self-will to God's control. "Thy will be done:" in this we abandon our own more selfish plans and desires of life. In asking only for "Daily bread," we give up the lust of wealth and luxury. In "Forgive as we forgive," we sacrifice our resentment and our revenge. In "Deliver us from evil," we ask for the refiner's fire. Every petition is an altar. And, whenever we offer any petition that is not an altar, we waste our breath. If any petition does not carry the surrender of the heart with it, we are like a man who asks a gift without holding out his hand to get it, requesting mercy and locking the door against it. It is vain for us to ask for mercy and joy and assurance and rapture and heaven, and not give ourselves up to be moulded, inspired, enlarged, guided by God. And, therefore, this petition of surrender is the salt of the whole, that which makes all the others answerable. Yet all neglect this petition—at least, I think we do. Am I right? And if I am right in assuming that we omit it in the first half of its meaning—the personal part—do we offer it with any greater degree of earnestness in the second half of its meaning, in which we ask for the extension of the Church of the Redeemer? I know on Sunday we say "Amen" to pulpit prayers for the Church of Christ, and in the week-day prayer-meeting we will offer prayer for its establishment; but where is the solicitude and yearning of heart with which we should offer this prayer? Where is that emotion which made the Psalmist say, "Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem to my chiefest joy"? Where is that patriotism that makes us feel for the mother country of the saints of God? How few of us recognise what we owe to the Church of Christ, to the lives she has cherished, to the Gospel she has preached to us, to the fellowship she has given us, to her hymns of praise, to the inspiration of her noble examples, to the restraint of her solemn testimonies, and, in gratitude for the blessings received from her, pray for her prosperity and growth. Who is there that can say, as David did, and as the Saviour did, "The zeal of thine house hath eaten me up?" Instead of that we are all apt to criticise the Church's failings. The ministers blame the people, and the people blame the ministers, and all blame one another. Oh, it is easy to blame! The pattern has heavenly perfection in it, the copy is full of earthly imperfection, and no great insight is

required to see the discrepancy between the two. The faults of the Church are vastly greater than any think. Still, she seemed to her Saviour worth dying for. She has charms in His eye; is the bride of His election; He deems Himself—may I say it?—equally yoked in sweet and everlasting espousals with her; He takes her as His own, and, if we rightly knew our part, we would pray for her prosperity, day and night, with the utmost fervour. Therefore, in both its parts we cannot afford to neglect this prayer. In its personal bearing it names the only security which is perfect for a human soul. We are not safe until the Saviour has command of us, and just in the degree in which we withdraw anything from His control we give the enemy a leverage over us. Blessed are they that see their way in the light of His countenance, that are guided by His eye. They have no regrets; they “go on from strength to strength, and every one of them appeareth before God in Zion.” Thus our safety needs it, and is achieved by it. And our joy requires it as well. If I am half Christ’s and half my own I drop between two stools, and have neither the joys that He would give nor the set of perishing delights which, away from Him, I might enjoy. But ask Him to fill the throne of your being, and to dominate you with all His power, and then uncertainty is gone, and self-reproach is gone, and the angels that serve Him day and night are your companions that sing in your ear, and heaven lifts itself before your eye in all its beauty, waiting to reward the holy service which you render. Peace and joy that no one can take away come to the heart where Jesus reigns. There is no peace until He comes. For we cannot get Christ into our heart unless He is in the throne of it. He is either outside or He is in the throne of it; and when Christ is outside the heart, like the disciples when Christ had not come to them, we are in the storm and in the dark. But let Him come in, and His presence makes heaven.

“Christ in the heart—Christ in heaven,
Heaven is in the heart, and the heart in heaven.”

We wish to be useful, and feel that the only value in life is usefulness. We shall be useful only in the degree in which our obedience to the Saviour is a living and continuous thing. Follow the heavenly vision and men will follow you, and you will be a pillar of cloud by day and of fire by night to those who do not see and follow the Divine leading for themselves. You will charm others to Christ.

You will have omnipotence in your hand, grace will be poured into your lips; you will have usefulness of every kind just in the degree in which you welcome Him to the sovereignty of your heart.

And we need, and the world needs, that Zion shall prosper and extend. What an influence for good operates on all of us when the Church is worthy of her name, "The Kingdom of God," when she is aglow with His presence, and bright with the zeal of consecrated love!

To-day the Church is weak because worldly. Men do not say to her, "We will go with you," for they cannot add, "for God is with you." But if, in answer to our prayers, she were to arise and shake herself from the dust of indolence, and loose herself from the bands of her weakness, and put on the beautiful garments of compassion, and tenderness, and zeal; if her feet were shod with "the alacrity of the Gospel of Christ;" if she pleaded with the hardened, and sought the wandering, and healed those that are broken-hearted; if, in answer to our prayers, she went forth to win souls; if at home and abroad, endued with power from on high, she went forth "conquering and to conquer"—the wilderness of earth's woes would soon begin to blossom as the rose; men would be blessed in Christ, and all nations would call Him blessed; and in the beauty of regenerated lives, the harmony of exalted affections, the quickening hope of immortal good, we should see how wisely we pleaded for ourselves and others when we prayed, "OUR FATHER—THY KINGDOM COME."

Waifs from Quiet Readings.



WHEN Cæsar returned from conquering Spain and Gaul, he gave the Roman people an entertainment which historians have thought worthy of description. It took the form of a naumachia or mimic sea-fight, and was held not far from the Tiber. Water was let into an immense lake-like basin. A hundred vessels manned by nineteen thousand men floated on the waters. These galleys divided and formed two fleets, the fleet of Tyre and fleet of Egypt, one at either end of the basin. The space between was the battle-field. Armed troops hedged

the place round lest any should escape. At length Cæsar appeared and took his seat. The double three and four oared galleys met with fearful shock. The Egyptian fleet suffered most. The water grew red with blood. Mutilated men and shattered vessels sank in its depths. What was the conduct of Cæsar during this sanguinary scene? He had been carelessly reading and tearing up his letters the whole time, with hardly a glance at the conflict, and at the close he rose indolently, to grant life to the miserable remnants of the fight. Heartless! inhuman! exclaims some one. Is it possible that any one could be so cold and unfeeling? Friend, a sadder scene is outspread in this suffering and ignorant world before you. Countless thousands, yea millions, of men and women are perishing for lack of knowledge. The powers of darkness are wrecking nations, and sinful habits are drawing them down into the depths. The cries of woe and distress, though unheard by you, load the air. What are you doing while all this is transpiring? Are you looking with sympathy and tears upon the condition of men? Are you helping to send the Gospel abroad to mitigate their miseries? Are you promoting its influences at home to raise and comfort our human life; or are you, in the daily routine of your common employ, occupied only with the letters and circumstances that refer to your private business and friendships? If the latter, there is little of the spirit of Him who looked with pity from the heights of heaven upon the world, or with weeping from the Mount of Olives upon Jerusalem. And when you pray and give, that the blessing of life may be extended to any, do you do it with a spirit of less unconcern than might be fitly represented as akin to that of the Roman Emperor? Does your earnestness measure the height and depth and breadth and length of this great subject? Does your sensitiveness feel its pathos? Would it not be well to examine, lest, in condemning another, a similar and heavier charge belong to thyself?

What a contrast to this was the act of Telemachus, a monk from Illyria, who was the means of putting a stop to gladiatorial shows, of which the above was only one variety. He appeared one day in the Roman amphitheatre. Leaping the barriers of the arena, the stranger stood among the combatants endeavouring to restrain them from shedding one another's blood. The gladiators paused; but the spectators, thinking they were to be deprived of their favourite pastime, rose in fury and stoned the monk to death. When, however, the

Emperor Honorius heard of it he declared Telemachus a martyr, and ordered the combats to cease for ever, an order which, though some time still elapsed, was eventually effectual and obeyed. The power of self-sacrifice is here forcibly illustrated; arresting, touching, subduing, it triumphs by suffering. Passive love often accomplishes more than eloquence or force. Thousands of invectives against those scenes of cruelty would have been powerless, but the expostulation of such self-surrender in seeking to stay them aroused reflection, touched the heart, and enlightened the conscience of the age. The greatest self-sacrifice of all, accomplishes still more wonderful results. It vanquishes the enmity of the carnal mind; wins men from sin and turns them to God; is a perpetual influence for truth and righteousness within the soul, and an endless example of the Divine spirit of patience and love. Have we acknowledged it and yielded to its claim?

We might often feel, perhaps, stimulated to greater earnestness under the appeals of godliness, if we knew and reflected how ardent and devout some are who do not enjoy the light of Christianity with which we are favoured. The Abbé Huc tells us that, in the capital of Tibet, in the evening at sundown, all the inhabitants suspend business and meet together, men, women, and children, in the principal parts of the town and in the public squares. As soon as the groups are formed, every one kneels down, and all begin slowly and in an undertone to chant their prayers. The prayer they offer is translated by the Abbé thus: "Oh! may I obtain perfection, and be absorbed in Deity." Further, this prayer is inscribed everywhere. You see it written all about in flags that float above the doors, on the summit of public edifices; and certain rich and zealous worshippers maintain at their own expense companies of sculptors, whose business it is to travel with chisel and mallet, over hill, dale, and desert, engraving these words upon the stones and rocks. The object is to have this sentiment ever before the mind and impressed on the thoughts. We know how much of error and superstition there is in the religious belief of these people, but is there not in the broad view an ascendancy of religious feeling that might be instructive? We pity their darkness; but they, in their ignorance, feel more than many in their enlightenment. We might object to have everywhere written up, "What shall it profit a man if he gain the whole world and lose his own soul?" but how desirable and blessed would it be if such a sentiment were written on the memory, impressed on the

heart, and the spirit of the words breathed in the life! There are many unhappily, however, who, if asked about religion, would, if they were honest, reply very much as the Duke of Alva when Henri IV. asked his opinion as to some astronomical mysteries. He said, "Sire, I have so much to do with earth that I have no leisure to think of heaven."

A singular mode of wishing help to friends in distress is related by the Abbé. Standing upon a rock in the high wind, the well-wisher scatters bits of paper, with figures of horses on them going at full gallop. These are plentifully distributed on the gale, and the idea and wish is that they may be changed by the power of Buddha into real horses. This looks very much like the cheap good wishes of which we read in the Epistle of James. "Be ye warmed and filled," say they; "notwithstanding they give them not those things which are needful to the body." It reminds us of the farmer's little boy, who, in a time of great scarcity, remarked how earnestly his father prayed for the poor. He looked up with much simplicity one day, and said, "Father, I wish I had your corn." "Why, my boy?" said the farmer. "I would answer your prayers," was the reply.

Perhaps one of the most striking instances of the utter waste of skill and effort sometimes to be deplored is given in an account by the same writer of the "Feast of Flowers," in the Lamasery of Kounboun, in Tartary. On the fifteenth of the first moon a festival is held for a single evening, where wonderful representations are exhibited of religious and profane subjects—persons, places, apparel, flowers, and other things—all formed of fresh-kneaded butter. Three months are occupied in preparation for this singular spectacle. Twenty Lamas, selected from among the most celebrated artists of the Lamasery, are daily engaged in these butter-works, keeping their hands all the while in water, lest the heat of their fingers should disfigure their productions. Their labours take place chiefly in the depth of winter; hence they suffer much. They work under the direction of a principal, who has furnished the plan for the year, each year a new and elaborate one being prepared. When night fell, the Abbé was invited to go and see the marvellous scene. The "flowers" were arranged in the open air, and displayed by illuminations of the most dazzling brilliancy. The illustrations of the various objects were grouped with a taste that would have reflected no discredit on a Parisian decorator. The appearance of the "flowers"

created amazement. Never could it have been conceived that in these deserts, among half-savage people, artists of such merit could have been found. The "flowers" were in bas-reliefs of colossal proportions, representing various subjects taken from the history of Buddhism. All the personages were marked with a truthfulness of expression that filled the beholder with astonishment. The features were full of life and animation, the attitudes were natural, and the drapery light and graceful. The furs were especially good. Skins of sheep, tiger, fox, wolf, were so admirably rendered that you felt inclined to go and feel them with the hand to ascertain if, after all, they were not real. These large bas-reliefs were surrounded with frames, representing animals and flowers, all admirable for delicacy of outline, tints of colouring, and exquisiteness of finish. Along a road leading from one temple to another were miniature representations of battles, hunting incidents, nomadic episodes, and views of celebrated Lamaseries. Finally, in front of the principal temple, there was a theatre, which, with its personages and decorations, was all in butter. The *dramatis personæ* were a foot high, and represented a community of Lamas on their way to solemnise prayers. Yet all these grand works, in which so many persons had been employed and so much time and genius expended, served merely as a spectacle for a solitary night. Next morning not a trace remained of the "Feast of Flowers;" all had disappeared, and the immense collection of butter had been thrown down the ravine to feed the crows.

But is this the only instance? Is it not rather *only one* of spending time and talent for that which is purely ephemeral? Alas! how much energy is squandered in useless things. How much thought, skill, and care on dress, on pleasures, and the trifles of life, as transient and short-lived as the butter-works of the Tartars! If capability and zeal were but applied in a right direction, how much that would be profitable might be done in ameliorating the condition and advancing the well-being of mankind! The world, if searched, would present too abundant proofs of wasted power, and of the toil and travail of useless lives. How much better to apply strength and diligence to that which will endure! With the needs of a fallen world around us we, at least, can never be at a loss for a sphere in which we may exercise our zeal, or for the knowledge of what we may do that we may glorify God, and labour, not in vain, but secure issues that shall abide for ever.

Mr. Palgrave tells us of King Feysul, of Arabia, that he had in his palace a closet in the wall where he might secretly sit and listen to his guests. These, all unaware, pursued their conversation, sometimes afterwards to be charged and accused of that which they had incautiously said. The witness would be one of whose presence they had little conceived. Do we think sufficiently of the ear that listens to all our words, and the eye that sees our every action? The thought would be intolerable if there were a ceaseless watch only for the purpose of accumulating materials for judgment. A prisoner has described the distressing sensation produced upon him by his being conscious of the cold, severe, hostile look of the sentinel watching with fixed glance through an aperture of the door. How blessed in our case that the eye and ear that watch and listen are those of a reconciled God! But, if so, what effort should we use that nothing but what shall be in harmony with the spirit of love and obedience shall be found or noted in us! What a privilege it would have been for any courtier to have enjoyed access to that secret chamber and to be assured of experiencing the friendship of the king! When James the First was anxious to form a close alliance with the Spanish Court, he sent over the Prince of Wales to that country. It was impossible that more respect could have been shown to any one than that experienced by Charles. The Spanish monarch took the left hand of the English prince upon all occasions. "Here," said Philip, "you are at home." He also received a golden key which gave him access at all times to the royal presence. Yet, surely we know of the golden key of prayer that admits us even to the presence of the King of kings, and assures us of acceptable audience with Him. Very wonderful in every respect is the love of God. In one of his lectures, the Rev. F. W. Robertson speaks of the impression produced on him by a thunderstorm in the Alps. The effect on his poetic mind was of this kind (and he uses the illustration in describing the well-known scene in Elijah's life): "All that was in my heart; but it was never spoken out till now." Might it not be thus said of the love of God as we look to Calvary? The dealings of Divine forbearance and mercy with the Israelites may teach us more. The perpetual and unflinching kindness of Providence towards ourselves must deeply impress; but never, till we turn to the Crucifixion, can we take in the fulness of the expression, "God is love." It is there, however, reverently we may say, "All that was in His heart; but it was never spoken out till now."

Truths and thoughts appear marvellously different according to the setting they receive, or in the light or shade in which they are regarded. It was stated a little time back that a beautifully sculptured statue by Michael Angelo, at Venice, seemed quite transfigured on being brought out from an unfavourable position in which it was placed. Situated in fuller light it did but experience what many might have considered a little thing; yet that was everything to it; like the turn of an expression to a sentiment, or the right emphasis of a word in a sentence. So texts and truths of Scripture often only require to be brought out into the light, and they strike us with new thoughts, and kindle within us new feelings. Always let us aim to see "light in God's light."

What exhaustlessness and beauty belong to the Word of God. The sayings of Christ have been compared to the "deep sea, intensely clear, but immeasurably profound." Let us carry out the figure and description a little farther. Professor Schleiden tells us, concerning the Indian Ocean, that if we dive into its liquid crystal it opens out to us the most wondrous enchantments of the fairy tales of our childhood's dreams. Strangely branching thickets bear living flowers. The colouring surpasses everything; vivid green alternates with brown or yellow; rich tints of purple, from pale red-brown to deepest blue. There are gorgonias, with their yellow and lilac fans, perforated like trellis-work; leafy filustras adhering to the coral branches like mosses and lichens; yellow, green, and purple-striped limpets resembling monstrous cochineal insects upon their trunks. The sea anemones, like gigantic cactus blossoms, sparkling in the most ardent colours, expand their crowns of tentacles upon the broken rocks, or more modestly embellish the flat bottoms, looking as if they were beds of variegated ranunculuses. Around the blossoms of the coral shrubs play, like humming-birds of the ocean, little fish sparkling with red or blue metallic glitter, or gleaming in golden green, or with the brightest silvery lustre. The many-tinted phosphorescent lights of the ocean crown this gorgeous painting, and complete the wonders of the enchanted night. The most luxurious vegetation of a tropical landscape cannot unfold so great a wealth of form; while in variety, as in splendour of colour, it would stand far behind this garden in the sea, which is strangely composed exclusively of animals, and not of plants. Whatever is beautiful, wondrous, or uncommon in submarine life is crowded into the warm and crystal

depths of the tropical ocean. Does not the eye that penetrates into the glories of truth find analogies and resemblances in the wonders and excellences that are discovered? Let not those who have not sought to fathom these depths presume to deny the sources of delight and fascination that are to be found. Let them rather search and seek that their eyes may be opened, that they may behold wonderful things beyond all they have conceived.

"My soul waiteth for the Lord," said David, "more than they who watch for the morning." Dr. Kane's experience in his lonely brig amid Greenland ice affords an illustration. He records his eager watching for the sun, and calculations as to the certainty of the day of re-appearance. He describes himself as scrambling up the neighbouring heights to catch a glimpse of the orb, still hidden at the level of the deck. "I saw him once more," he writes, "and from a projecting crag nestled in the sunshine. It was like bathing in perfumed water." A sadder experience was that of those who, having ventured on the ice floes off the coast of Newfoundland, found themselves, by change of the wind, borne off to sea, with a wide severance between themselves and the land. There, amid the freezing cold, to sleep in which would be never to wake on earth again, how eagerly they watched for the morning! With what longing eyes and anxious thoughts did they strain their vision to catch the first faint streaks of the dawn! Happy they to whom the morning brought relief and deliverance! Blessed they who, seeking the best things, find the deliverance and joy which the Gospel always brings to those who are "of good courage" and who truly "wait on the Lord"! A conversation of Madame de Staël with Fichte concerning his "system" was very striking. Perhaps it only requires similar boldness and skill to that displayed by the celebrated lady whom Heine called "a whirlwind in petticoats," to disconcert some other representatives of inflated and self-conceited intellectual pretension. She drew an illustration from Baron Munchausen's travels. When the Baron arrived once on the bank of a river, where was neither bridge nor ferry, nor even a poor boat or raft, he was at first quite confounded, quite in despair, until at last, his wits coming to his assistance, he took a good hold of his own sleeve, and jumped himself over to the other side. "This," said the lady to the philosopher, "is your 'ich,' your 'moi.'" Fichte's face, it is related, looked like a tragedy.

It is well to be soundly established in the truth, and to have our trust fixed firmly on the Word of God. Lord Brougham remarked that no man knew more of scientific truth than Newton, of intellectual truth than Locke and Pascal, of physical truth than Sir Humphrey Davy, nor of legal evidence than Sir Matthew Hale; and yet all of them were firm believers in revelation.

It will be an infinite satisfaction, when we are gone "where beyond these voices there is peace," to find the welcome and commendation which the faithful may anticipate after their patient toil and trying suffering. What a grateful surprise, also, it may be to some! The eminent sculptor Thorwaldsen was once at a dinner in Rome where Chevalier Bunsen presided. At nearly the end of the feast Bunsen went round to the neighbourhood of Thorwaldsen, and making a speech, and a very happy one, took a wreath of laurel, which was supposed by chance to be near as one of the ornaments of the occasion, and placed it on Thorwaldsen's head. It was a fine scene. The venerable artist resisted the honour just so far as was graceful, and no farther, though taken by surprise entirely, for the speech was so shrewdly adjusted that its full purport was not intelligible till the wreath was on his temples. But everybody felt it was well placed, and the burst of applause that followed must have gratified him. How much greater distinction, however, and more glorious congratulations shall they have who, having confessed Christ before men and proved faithful to the Master they have served and in the work He has given them to do, shall be confessed and crowned before the angels of God! If the honours of earth are much, what shall be those of heaven!

With joy we may think of friends who have gone before, experiencing this "abundant entrance," and be reconciled to their loss, while we live in the hope of final re-union and triumphant fellowship. So may we feel the charm of those beautiful words:—

"I know thou hast gone to the home of thy rest ;
Then why should my soul be so sad ?
I know thou art gone where the weary are blest,
And the mourner looks up and is glad.

"Where Love has put off in the land of its birth
The stains it had gathered in this,
And Hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of Bliss.

“I know thou art gone where thy forehead is starred
 With the beauty that dwelt in thy soul ;
 Where the light of thy loveliness cannot be marred,
 Nor the heart be flung back from its goal.

“I know thou hast drunk of the Lethe that flows
 Through a land where they do not forget ;
 That sheds over memory only repose,
 And takes from it only regret.”

The Life and Work of Mary Carpenter.*



VEN those who, like ourselves, differ very widely from Miss Carpenter's religious principles, and regret her pronounced Unitarianism, will readily acknowledge the beauty of her character and the benevolence of her life. She was a woman who, notwithstanding her defective and erroneous beliefs, was animated very largely by the spirit of Christ, and laboured with patient self-sacrifice, unflinching heroism, and unwearied fidelity for the enlightenment and elevation of the lowest, the most ignorant, and most wretched of her fellow-creatures. Among the social reformers and Christian philanthropists of the nineteenth century Miss Carpenter occupies a conspicuous position. The story of her life is singularly attractive, its influence was as powerful as it was extensive, and an acquaintance with it can scarcely fail to shame many of us out of our low content, and stimulate us to follow more literally and assiduously in the footsteps of Him whose witnesses in the world we profess to be. Christians of every name will find in these memoirs much with which they will profoundly sympathise, which will tend to deepen their spiritual life, and to call forth their energies in the service of God and of man.

Miss Carpenter was born at Exeter on April 3rd, 1807. Her father, Dr. Lant Carpenter, was the minister of the Unitarian congregation worshipping in George's Meeting, from whence he removed, in 1817, to the congregation of Lewin's Mead meeting in

* "The Life and Work of Mary Carpenter." By J. Estlin Carpenter, M.A. London: Macmillan.

Bristol. Mary was the eldest of six children, several of whom rose to high distinction in literary and scientific circles. The home life must have been very delightful. Mary received instruction under the guidance of her father, who had in his house a number of pupils, among them the Rev. James Martineau, who has here narrated some deeply interesting reminiscences of his youthful school-fellow, and of her attainments in the classics and mathematics, in physical science and natural history. She was invariably at the head of her class, was greatly beloved by school-fellows, and, according to the testimony of her mother, had "very great influence among the boys, and could easily maintain an astonishing degree of order among them."

Her religious character was singularly beautiful. She had an instinctive reverence for all high and holy things, felt the Divine virtue of the gospels, and venerated the person of Christ with a purity and fervour of affection which could not—as it seems to us—be fully expressed apart from the confession, "My Lord and my God." She was unflinching in her self-scrutiny, detected with a keen eye her various faults, and was often thrown into an agony of self-abasement. On more than one occasion she felt her need of the doctrine of the Atonement, and was ready to fling herself upon it in despair. We regret that she could not see her way frankly to accept it. It would have far more effectually harmonised the discords of her nature, and aided her attainment of the perfection after which she had so long and weary a strife. The remedies to which she had recourse are, in their own place, indispensable. We have no wish to ignore their worth; but they are secondary rather than primary—an excellent supplement to our faith in Christ's Atonement, but not a substitute for it. To us it seems impossible to acquire perfect peace, apart from the doctrine which Miss Carpenter rejected, while we are sure that it is the mightiest incentive to a life worthy of our kinship with God. There is no moral dynamic of equal force.

Miss Carpenter's consecration of herself to the will of God was, however, very thorough. In 1831 she became superintendent of the afternoon Sunday-school, and regularly visited the homes of the ignorant and the poor. She lamented that she could do so little towards the alleviation of their distress, and recorded her "earnest desire to become more useful to my fellow-creatures and my prayer

to my heavenly Father to guide me by His light into the way of discovering the means and of rightly employing them." This purpose was never forgotten. Its hold on her mind was strengthened by her acquaintance with Dr. Tuckerman, of Boston, U.S., who in shattered health came on a visit to her father's house, and whose "Ministry to the Poor" had stimulated the zeal of many who had no sympathy with his Unitarian creed. As they were one day walking along the narrow streets around Lewin's Mead, a miserable little urchin darted out of a dark entry and rushed wildly across their path. "That child," remarked Dr. Tuckerman, "should be followed to his home and seen after." Six and thirty years afterwards Miss Carpenter recalled the incident, and added, "His words sank into my mind with a painful feeling that a duty was being neglected;" but as there devolved upon her at that time the care of her parents, the charge of the school, and the education of her brothers she could not at once act unrestrainedly on her impulses. In 1835 she took a prominent part in the establishment of a Working and Visiting Society whose aim was to visit the poor in their homes and to prevent the demoralisation of indiscriminate almsgiving. The experience which Miss Carpenter thus acquired was of immense service to her afterwards in her labours among the "perishing and dangerous classes." It could be no light matter for a lady of education and refinement to go into the filthy courts, the dark alleys, and the wretched hovels where the mission lay, and to come into contact with loathsome and disgusting scenes of vice. But her path had been marked out for her, and she unshrinkingly trod it. She cheerfully gave up at the call of duty all other employments and pursuits, and found a new sense of delight in her heaviest tasks.

The death of her father in 1840 threw over her life a peculiar solemnity. He had been an inspirer and stay to her from her earliest childhood, and in her labours she was but acting in his spirit; but after his removal she seemed to be even nearer to him than before. She persisted in her generous and self-denying toil, aided the anti-slavery movement in America, and in 1846 founded in Bristol a ragged school. She was there confronted with a mass of ignorance, wickedness, and disorder which might have appalled the stoutest heart. The aid of the police had, for a time, to be called in, but all obstacles were at length overcome, and after two years of hard work, when upwards of five hundred children had passed through the school,

Miss Carpenter had the satisfaction of hearing one of her Majesty's inspectors declare that "he did not know of any other ragged school where there was so large an amount of intellect and well-directed effort exerted to raise the school to train up self-acting beings." The teachers whom Miss Carpenter gathered around her caught her own enthusiasm—the moral and religious condition of the poor outcasts was as diligently cared for as their intellectual training, and these noble efforts were not without their reward.

In 1850, Miss Carpenter issued her book on "Reformatory Schools for the Children of the Perishing and Dangerous Classes and for Juvenile Offenders." In this able plea, she pointed out the necessity for three classes of schools for different grades of destitution, vagrancy, and criminality—free day schools; feeding industrial schools, aided by rates, at which attendance should be compulsory; and reformatory schools, in place of the existing prison system. She believed in the latent capabilities of the most vicious and degraded, and saw that the old system checked the development of those capabilities and branded the children with ignominy for life. Her conclusions were in harmony with facts which she brought under the notice of her readers; and she pointed out the scope there was in this direction, both for Christian benevolence and wise legislative action. She next visited different parts of the country to consult with the advocates of reformatory principles, and had thus suggested to her the idea of a conference, which was subsequently held in Birmingham, at the close of 1851, and was attended by such men as Matthew Davenport Hill, the Revs. T. Carter, John Clay, Sydney Turner, Sheriff Watson (of Aberdeen), and others of equal note. A committee was appointed to carry out the principles which the conference had affirmed and a deputation authorised to wait upon the Home Secretary. A Parliamentary Committee was, after considerable delay, granted by the House of Commons on the motion of Mr. Adderley, and before it Miss Carpenter, with great reluctance, appeared. Her evidence was particularly valuable.

Miss Carpenter's next step was to purchase (with the aid of Lady Byron and other liberal friends) a house at Kingswood, where she might carry out the principles advocated in her book. Amid difficulties, which many would have deemed insuperable, she toiled on bravely and successfully. Her experience, however, convinced her that the union of boys and girls in one school was unfavourable to

their amendment, and she therefore set about the establishment of a separate school for the girls. Her Red Lodge School, of which she took the sole management, was henceforth the work that lay nearest to her heart, but as we read of her manifold labours among ragged children and juvenile delinquents of both sexes, of her free use of the press, of the prominent part she took in the arranging for conferences, and for pressing her views on the acceptance of the Government, we are surprised at the amount of arduous work she was enabled to accomplish. She had, however, the supreme satisfaction of seeing her principles gradually making their way towards general acceptance. Through the Social Science Congresses, where, year after year, she read papers full of valuable information and cogent reasoning, she reached a multitude of the most influential minds in the kingdom, and much of the wisest legislation of recent years in reference to industrial and reformatory schools is due, as was frequently acknowledged in Parliament, to her unwearied assiduity. Not less heartily did she labour for the removal of abuses in the treatment of "Our Convicts." She visited various prisons, both in England and Ireland, fearlessly exposed the evils she could not fail to discover in the careless, indiscriminate, and practically cruel methods adopted towards the culprits, and pleaded persistently for the adoption of a wiser and more humane, as well as a more effective course.

Towards the close of her life Miss Carpenter not only visited Canada and America, where she was as active as she had been at home in her philanthropic labours, especially in connection with prison reform and discipline, but she four times went to India. She had felt the attractions of this great empire as a field for the prosecution of her benevolent designs for many years, but had been unable, through the pressure of other and more urgent duties, to carry out her wishes in relation to it. Her purpose was awakened into new and irresistible power by her conversations with Mr. M. Ghose and two other Hindoo gentlemen. She saw her path plainly marked out for her, and felt that a sacred trust had been committed to her hands. Her whole being rose to meet it. Gladly did she enter upon her grand and arduous mission. She took with her in 1866 introductions from the present Marquis of Salisbury (then Secretary of State for India), Lord Derby, Sir George Grey, and Miss Nightingale. The heads of departments for education and prison discipline were thus instructed in a circular, issued by the

Secretary to the Government in Bombay—"On questions connected with these and other cognate subjects, I am desired to state that Miss Carpenter's opinion has, for many years past, been sought and listened to by legislators and administrators of all shades of political opinion in England; and his Excellency in Council looks forward to her visit to Bombay as likely to be of great public benefit by aiding in the solution of many problems with regard to which much has yet to be learned in India from the results of late European inquiry and discussion." Sir John (afterwards Lord) Lawrence gave to her an equally hearty reception at Calcutta, as did Lord Napier at Madras. Her labours were in India, as in England, indefatigable, and were mainly directed to her three favourite objects—female education, reformatory schools, and the improvement of the gaols.

We are not sure that this last was not the most useful, as it was certainly the most heroic, period of Miss Carpenter's noble life. Her work, not only in the cities we have named, but in Ahmedabad, Poona, Dacca, Benares, Allahabad, and many other places, must have been a severe tax upon her strength. This brave, generous-hearted woman, thousands of miles from home and kindred, shrank from no scenes of misery and need. She went as an angel of mercy into the dens of ignorance and vice, and found human hearts touched by her kindness and love. The women of India recognised in her a sister or a mother; the natives learned to lay aside their suspicions, and saw that in her efforts to secure the education of their wives and daughters, she was actuated by no unworthy principles. Responsible statesmen adopted many of her suggestions, established female normal schools, and legislated also on the other objects for which she had laboured. She appeared in India mainly as a social reformer, but indirectly she aided a higher work, and directed attention to ends which our own noble missionaries and their wives have kept steadily in view for many years past, and towards whose accomplishment they have contributed no small share.

For the details of Miss Carpenter's work in India, and for the closing incidents of her life, we must refer to her memoir. She passed peacefully away on June 15th, 1877, having reached her "three score and ten," and continued her activity to the very last. Her fellow-citizens in Bristol resolved to perpetuate her memory by the establishment and support of homes for working boys and girls on the same method as a home she had herself built in Bristol some

years before. In this tribute to her worth, all classes heartily joined. A monument was also placed in the west wall of the transept of Bristol Cathedral, the tablet of which bears an appropriate and beautiful inscription, written by Dr. James Martineau. The whole of it is too long to quote here, but the following words so admirably summarise Miss Carpenter's career that with them we may fittingly close our brief and inadequate survey:—

“ No human ill escaped her pity, or cast down her trust ;
 With true self-sacrifice she followed in the train of Christ,
 To seek and to save that which was lost
 And bring it home to the Father in heaven.”

Extracts from the Diaries of Rev. William Ward, of
 Serampore.

XI.



AFTER I had heard the conversation with Mr. Krefting I was full of thought about our situation. I wrote the result of these reflections and sent it round to the brethren in the following note:—

“ MY DEAR BRETH. CAREY, MARSHMAN, CHAMBERLAIN, CHATER, ROWE, ROBINSON, &c.,—I have a great deal of hesitation in my mind respecting our remaining in sullen silence after the English Government have addressed us through Bro. Carey and the Governor. As it respects ourselves, even if we are not compelled to go to Calcutta with our press, the having them as our avowed and exasperated enemies is no small calamity. They may deprive us of Bro. Carey's salary, with which we can hardly get on now, and without which we must put an end to the translations and go to gaol in debt. They can shut up the new meeting in Calcutta. They can stop the circulation of our grammars, dictionaries, and everything issued from this press in their dominions. They can prohibit our entering their territories, &c. As it respects Mr. Krefting we ought to deprecate the idea of embroiling him with the English Government if we can possibly avoid it. I think, therefore, as we can now officially through him address the British Government we should entreat their clemency and try to soften them. Tender words with the consciences of men on our side go a long way. We can tell them that to take the press to Calcutta would involve us in a heavy and unbearable expense, break up our family, &c., &c., and that we will give them every security which they would wish by subjecting our press to the

absolute control and inspection of the Government here, nay, that we are willing to do everything they wish us except that of renouncing our work and character as ministers of the Saviour of the world. To this Mr. Krefling can add what he likes. If they listen to this we are secured with all the advantages of their sufferance; if they are obstinate, we are still at Serampore. I entreat you, dear brethren, to weigh these things and give them all the attention that our awful circumstances require."

This proposal was approved, and we resolved to present a supplicatory and explanatory address to the Governor-General in Council. I had again and again urged the propriety of our going in person to the Governor-General, as the Moravian missionaries invariably cultivate a good understanding with the Governors wherever their Missions are, by making themselves known to them and by unfolding their whole conduct to them. In this case prejudices are disarmed and enemies prevented from prejudicing the minds of the Governors. It may be right to take Bro. Fuller's advice—to go to gaol, when the putting one man in gaol will not be putting the whole cause at once in gaol; but in present circumstances I think it better that we should give way in some instances to secure objects which we may retain. Any one of us, I suppose, is ready to go to gaol, but we are none of us willing to put the whole Gospel interest in Bengal in gaol at once. I suppose for the sake of preaching at the Bull-ring in the market-place you would not think it right to quarrel with the Mayor of Northampton if you knew that the result of this quarrel would be the silencing of all the Gospel ministers in England. "If they persecute you in one city," &c.

THURS., SEPT. 24TH.—This day a Dr. Leyden called upon us and offered his services if we wished to call upon Lord Minto. He said he had mentioned us to Lord Minto, and he was acquainted with one of his lordship's *aides-de-camp*. He recommended us to go and ask leave to present a copy of the "Ramayünä" to his lordship, and if we should not say a word of our situation and Mission yet the act of thus going into his presence would show that we did not hide ourselves as guilty persons. Bro. M. and I consulted, and he set off with Dr. Leyden down to Calcutta to consult with Bro. Carey and, if it were thought best, to wait on his lordship to-morrow, as that is the day when he gives private audiences.

FRI., SEPT. 25TH.—Breth. Carey and Marshman having settled their plan, and Bro. M. having borrowed Mr. Rolt's coat, they set off to wait on his lordship. They had sent their names on the preceding evening according to etiquette, but somehow or other their letter had miscarried. The *aide-de-camp*, however, introduced them with the "Ramayünä" under their arm, and these two brethren (making very awkward bows, no doubt; it was lucky for Bro. Carey that the form required him to leave his hat in the passage, or he would most likely have stuck it under his left armpit; Bro. Marshman would, by a dreadful squeeze, have made his hat shrink into the size of a black pocket-handkerchief) ventured

into the presence of the Governor-General of India. They presented the "Ramayāñā," and offered to his lordship other works from our press. Next Bro. Marshman told his lordship that they wished to present a private memorial to him. His lordship blushed, but told them that he should be happy to receive it. They then entered into a long conversation. His lordship asked a number of questions, declared he had no hostility towards us or our work, that he thought the conversion of the natives in a peaceable way a desirable object, but that he was afraid there was a danger of provoking the Mussulmans; that he had heard of us by Lord Spencer. He also hinted that it was expected that missionaries should have a little enthusiasm in them, that they should feel warmer on the subject of converting the heathen than worldly men, and that they should be able to bear the frowns of men in power sometimes. In conversation of this kind about twenty minutes were spent. The behaviour of his lordship was truly polite and obliging. He told them that they might depend on his reading the memorial, but that they must be aware that a private memorial could not be brought into the measures of the Government. He, however, would show it to his colleagues.

LORD'S DAY, SEPT. 27TH.—We have had letters from America acquainting us with the painful intelligence of the death of Bro. Biss. Bro. Carey preached a funeral sermon on this account from, "What I do thou knowest not now, but thou shalt know hereafter."

Present Day Subjects.

THE SUNDAY SCHOOL CENTENARY.



THE following is Raikes's own account of the object which he had in view in his benevolent institution of Sunday-schools for the benefit of destitute, neglected children. The simplicity of motive is so emphatically distinct, and the language employed so unostentatious, that the words of the Christian philanthropist may well stand as a model for all who would describe the origin of any undertaking, or the rise and progress of any discovery which has conferred benefit upon the human race.

"The utility of an establishment of this sort was first suggested by a group of little miserable wretches whom I observed one day in the street, where many people employed in the pin manufactory reside. I was expressing my concern to one, at their forlorn and neglected state, and was told that, if I were to pass through that street upon Sundays, it would shock me, indeed, to see the crowds of children who were spending that

sacred day in noise and riot, to the extreme annoyance of all decent people. I immediately determined to make some effort to remedy the evil. Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning and stay till twelve; they were then to go home and return at one; and after reading a lesson they were to be conducted to church. After church they were to be employed in reading the catechism till after five, and then to be dismissed, with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulations."

While heartily approving the procedure of the Sunday School Union and other kindred societies in the kind of commemoration which they contemplate, we hope that the celebration will result not only in the statue to Raikes on the Embankment and the large increase of funds for promoting Continental Sunday-schools, but in the production also of a volume which shall record the history of concerted efforts for the religious instruction of the young. The catechetical services of the Puritan age, and the large amount of direct teaching for children in many of its writings, would form a pleasing chapter in such a work, while a vast amount of interesting matter connected with the subject, both previously and subsequently to the days of Raikes, lies undisturbed in the periodical literature of our country. The following are specimens of some quarrying in the *Gentleman's Magazine*. A writer, who adopts the name "Eusebius," and who was apparently a clergyman, says, in 1797:—"The Sunday-school, so far from being a wise, useful, or prudential institution, is in reality productive of no valuable advantage, but, on the contrary, subversive of that order, that industry, that peace, and that tranquillity which constitute the happiness of society; and, so far from deserving encouragement and applause, it merits our contempt, and ought 'to be exploded as the vain and chimerical invention of a visionary projector.'" Apparently agreeing with Voltaire, who wrote: "The people must have bread and amusement, but—do not teach them to reason," "Eusebius" prophesies, under the influence of Sunday instruction, "No one will be willing to undertake the most servile employment or the meanest drudgery if his mind is opened and his abilities increased by any tolerable share of scholastic improvement. Ignorance is a balm that soothes the mind into stupidity and repose, and excludes every emotion of discontent, pride, and ambition."

From the same volume we extract the more pleasing and sensible account of the honoured labours of Mrs. Hannah More and her sisters amongst the villages in the Mendip Hills. "Here we found 300 children

assembled together to be taught not only to read, but to understand what they read, and to learn their duty to God and their neighbours. The excellent manner in which the children were questioned did not please us more than their ready answers ; they seemed to speak as if they understood what they were saying, and showed a knowledge of Scripture which I am sure many of maturer years would not be in possession of."

INDIVIDUAL RESPONSIBILITY OF CHRISTIANS.

In a speech recently made at Southampton, Dr. Maclaren uttered some weighty words, which we could wish to have repeated in the ears of all the members of our churches :—"Every Christian man and woman, by the fact and virtue of his or her Christianity, is an ordained minister and consecrated priest ; and to him and her are given—conferred by no ecclesiastical regulation, and to be restrained by none—the power, responsibility, and solemn obligation to make known Christ by lip and life, and tell, somehow or other, to some or other audience, the name and glory of the Lord that saved them. That obligation no Christian people can get rid of, and churches live in the measure in which this is recognised and cultivated. Never mind the forms ; the main thing is spiritual life. He wished to impress upon all his hearers that they had three things for their solemn duty. First, the elevation of the type of their own personal communion with God ; secondly, self-restraint, by suppressing the desire to gratify one's own inclination, in whatever form it came ; and, thirdly, specific work for the Great Master." Without in the slightest degree losing sight of the importance of the two former of these requisites of a consistent Christian life, we cannot but feel that the failure to recognise the third is one of the greatest deficiencies in the ministry and in the Christianity of the age. The New Testament ideal of Christianity as an entire belonging to the Lord Jesus Christ is very imperfectly realised by multitudes who pass as accredited and respectable Christian people, and it is admitted far too charily into the teachings even of the most Evangelical preachers. What an exalted and lovely, yet withal truthful, triad is this of Dr. Maclaren's ! Communion with God—Self-restraint—Specific work for Christ. Organisms are plentiful enough, or it were worth while to found one on such a basis. It already exists in the Church, were but the Church true to her Lord,—herself,—and the world.

THE "ATALANTA."

Two years and two months ago, on a bright Sunday afternoon, a fine frigate belonging to the British Navy was suddenly lost off the Isle of

Wight, with her crew of young sailors, more than three hundred in number, and now, alas! there remains scarcely the shadow of a doubt that a similar fate has overtaken a similar ship with a similar crew. The *Atalanta* left the Bermudas on the 31st of January last, homeward bound, and no tidings have been received of her subsequently to the date of sailing. Despair has at length taken the place of long lingering hope, in the minds of those who, reluctant to contemplate such a calamity, clung to conjectures and pictured possibilities which they hoped might be truths. The widely scattered distress represented by the sudden and unexpected death of more than three hundred young sailors it is impossible for any imagination, however fertile, to appreciate. Almost exclusively amongst the humbler classes of society, this great catastrophe has spread as much disaster as many a pitched battle. And there are tortures which the King of terrors is permitted to inflict in such a calamity, painfully acute in their malignity, and more terrible because of the undefined and unknown character of the form of death, and the amount of suffering encountered by those who have been swept away. It is heart-breaking work to see loved ones fade away when all the expedients of most highly cultured human skill, and the tender aids of human sympathy mitigate the blow from without, and Divine grace sustains even to heroism within; but there is some consolation in being permitted to rest the weary head and to close the failing eyes. "Bury my dead out of my sight," says the agonised patriarch; but none of the race have ever wished that the "out of sight" should be in the form of the sorrow which has overwhelmed the mothers and sisters of these lost young seamen of the *Atalanta*. May Christian voices deal out words of comfort to them, and breathe prayers fraught with tenderness on their behalf!

Missionary News from all the World.



THE *Wesleyan Missionary Notices* contain a letter from Rev. J. Nicholson, of St. Thomas' Mount, Madras, narrating "the conversion of two young Hindoos, who, after their baptism, ventured to return to their families—an unusual display of courage; and, what is stranger still, they were received, and are now living at home without restraint. Some of our readers will appreciate the importance of this intelligence who remember that until lately the asylum of converts was forced upon us in India, in consequence of the merciless

exactions of caste, by which every candidate for baptism was thrust from his home, thereby entailing upon the mission the expense of the convert's maintenance, and, a much graver loss, depriving us of the operation of his example in his family." The Rev. Mr. Kilner is prosecuting his work of visiting the stations in Southern Africa with undiminished health; and the prospects of improved administration in the old missions, and of new life in more recent centres, is a very cheering one. The Rev. F. Masters, of Canton, reports as follows of two of his native preachers:—"We have two excellent native preachers, Mak and Lau. It seems almost absurd to speak of training men so intelligently familiar with Holy Scripture as they are, and who, had they a range of commentaries at their disposal, would be better able to train me than I them; I look upon them as extraordinary men. The senior preacher, Mak, besides having ability to expound Divine truth, is well read in Chinese philosophy; and, what is of most importance in dealing with the lower and superstitious class of people that form our congregations at Fatshan, he is well acquainted with the heathen customs and practices peculiar to the place. He was converted in mature age, and out of the very depths of heathenism, every phase of which is familiar to him. Along with the study of the Bible, he has made wonderful advance in elementary science. He has quite a scientific turn of mind, and will weave into one discourse half-a-dozen of the aptest illustrations drawn from the scientific books he has read, or from what he has verified by his own experiments. In this way he will secure the deepest attention of his audience the whole time. Lau, in his department, is a very fine man. He was trained as a lad in our Canton Central Schools. He is about the best theologian and preacher we have. As a debater, he employs his knowledge with splendid effect; with a fine voice, an easy command of language, a retentive memory, great critical acumen, and a power in argument before which the subtlest opponent must yield, he is no doubt our best man."

The Rev. Griffith John, of the London Missionary Society, writes thus of the progress of Divine truth in China:—"The Kingdom of God is surely among this people; and this fact has been brought home to my mind more forcibly during the months of this year than at any other period of my missionary life. On our journeys now it is by no means an uncommon thing to meet Christians, and to have little meetings with them on board our boats, and in many cases to find that these Christians are not only known as such, but are active in their endeavours to propagate the truth. Ninety-five persons have been admitted into the church in connection with our mission in this region (North China) during the year. The Central African Mission of the London Society has been strengthened by the

recent departure of Rev. A. J. Wookey for Ujiji, Rev. David Williams for Urambo, and Dr. W. S. Palmer, medical missionary, to Uguha. The Directors of this Society deplore the removal by death of Rev. J. Cockin, of Hope Fountain, in the Matebele country, a young and promising missionary, who was a fellow-student with Mr. Dodgshun, the young missionary who died in Central Africa last year.

The *Church Missionary Intelligencer* contains a vigorous article by the Rev. W. Hooper, on a "Divinity School for Benares;" "Recollections of an Indian Missionary," by the Rev. C. B. Leupolt, and other interesting papers. The centenary of the introduction of Christianity into Tinnevely was commemorated at Palamcotta at the commencement of the present year. The Propagation Society and the Church Mission together report 1,506 villages occupied by 89 native ministers, 59,203 baptized, 13,265 communicants. The contributions to the Church Mission Society have been sufficient to wipe out the deficits of the two past years, and the ordinary income has met the Society's expenditure for the year.

From *China's Millions* we learn that Dr. Schofield, of Lincoln College, has devoted himself to medical mission work in connection with the China Inland Mission. Mr. Landale, of Exeter College, has joined the same society, but without looking to its funds for support, as he stands entirely at his own expense. The venerable Dr. Legge, speaking at a valedictory meeting at Oxford, said:—"The longer he was in China the less he thought of the differences between the several Protestant missionary societies. When he left the country the dearest wish of his heart for China was, as it was at the present moment, not that they had more societies seeking to propagate the Gospel there, but that they had more men going out according to the rule of Christ, depending upon Him alone, to carry the truth as it is in Jesus through the length and breadth of that great country. A few years ago there was some talk of gold having been found in one of the provinces, and instantly our countrymen, and inhabitants of other countries, turned their faces towards the goldfields. People would go even into China if they could make money by it, and why should they not be prepared to go to China to preach the everlasting Gospel? It was, alas! because we were fallen upon evil times. He wished there were more connected with all societies—he wished there were multitudes connected with no society at all but the one society of the Church of Christ, composed of all the different churches—going through China and other heathen lands. Until the Christians of the world arose in something like this spirit to overtake the work that was to be done throughout the globe, he did not see how it was to be accomplished."

The *Quarterly Reporter* of the German Baptist Mission gives the

following illustration of the zealous industry of the humble members of the church at Memel :—"The church consists largely of the poorer classes, and, though there is a good and vigorous sewing meeting in connection with the place, many of them are unable to ply the needle very deftly. Yet they will not on this account be idle. Accordingly, they have formed themselves into a 'Volunteer Association of Oakum Pickers!' Every Tuesday afternoon these friends gather in a vestry adjoining the chapel; a large tub is placed in the centre of the room, and three-parts filled with old rope and cable. Boiling water is poured over this at intervals to render it more pliable, and the workers with hearty earnestness then set about the disagreeable and tedious task of untwisting and 'towsing' the hard, unpromising material into fine and useful fibre. A ready market for their produce is found amongst the shipowners of the port, who use it for 'caulking' the vessels. By this means our friends have raised more than £500 towards their chapel funds."

Reviews.

CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPELS OF MARK AND LUKE. In two volumes. By Heinrich A. W. Meyer, D.D. Translated from the fifth edition of the German by Rev. Robert Ernest Wallis, Ph.D. Edinburgh: T. & T. Clark, 38, George Street. 1880.

THE German edition of Dr. Meyer's handbook on Mark and Luke asserts that "it contains such treasures of erudite research, philological, archæological, and biblico-theological; so laboriously collected and carefully grouped a summary of all different views on every passage of importance, drawn from the whole domain of the history of exegesis; and, lastly, so exemplary a model of sober and strictly methodical exegesis, that generation after generation may learn from it." We believe this testimony to be true,

and have often expressed ourselves in terms not unsimilar. *As a pure exegete Meyer has no rival.* His patient analysis of the text of Scripture, his resolute endeavour to master every sentence and every word, his rare grammatical tact, and his rich stores of philological and antiquarian knowledge are of the very highest rank. No other exegete furnishes such valuable materials for the expositor and, indirectly, for the preacher. These volumes have been written in full view of the great Christological discussion of recent years, and of the attacks on the authority of the Evangelical narratives. Their value is simply inestimable, both on apologetic, critical, and doctrinal grounds. They vindicate for the gospels their right to the authority which the Church of Christ has always claimed for them, and not less effectually prove

the validity of the orthodox Evangelical faith. The translation, editing, and general get-up of the volumes are all that can be desired. No Biblical library can be considered complete without Meyer.

CLARK'S FOREIGN THEOLOGICAL LIBRARY. *A History of Christian Doctrines.* By the late Dr. K. R. Hagenbach. Translated from the fifth and last German edition, with additions from other sources. With an Introduction by E. H. Plumptre, D.D. Vol. I. *Commentary on St. Paul's Epistle to the Romans.* By F. Godet, D.D. Translated from the French by Rev. A. Cusin, M.A. Vol. I. Edinburgh: T. & T. Clark, 38, George Street. 1880.

THESE two volumes are the first issue in the new series of the "Foreign Theological Library," and are well entitled to the place of honour which has been accorded to them. Hagenbach's work has passed through five German editions, and as formerly translated by Mr. Buch has had a wide circulation in England and America. The present translation is in every view a great advance on its predecessors, and is practically a new work. We fully agree with Dr. Plumptre, who supplies an admirable Introduction, that the importance of such a work, especially in view of the intellectual difficulties of our age, can hardly be overrated. It is a work which not only enumerates all the theories which have at different times been propounded on the great themes of the Christian faith, but shows how they originated, and under what conditions they gained their power. With the aid of so learned and skilful a guide we can easily see how accretions gathered around the primitive doctrine, until in

many cases it was entirely obscured, even as on the other hand we can often discern a substantial unity under the widest and most perplexing diversities of form. Dr. Hagenbach writes for students with a fulness and accuracy of detail which cannot be surpassed. His method is essentially inductive, his research is thorough; he threads his way to the innermost recesses of his subject, and suffers not a fact or a phrase of importance to escape his notice. His judgment is fearlessly candid; and, although he does not here exhibit the graces of style, he imparts to his readers a breadth of information and a clearness of view which can be gained from no other work of the same class.

Dr. Godet has gained for himself a European reputation, especially as a commentator. His expositions of the third and fourth gospels are among the most valuable we possess, and his latest work, on "The Epistle to the Romans," is sure to receive a wide and cordial welcome. We have looked through it with great care, and have been charmed not less by the clearness and fervour of its Evangelical principles than by the carefulness of its exegesis, its fine touches of spiritual intuition, and its appositeness of historical illustration. Godet has reverently studied every detail in this "cathedral of the Christian faith," pointed out to us new beauties in its architecture, and increased our sense of its unrivalled majesty and greatness. Scholarly investigation, critical acumen, and rare powers of exposition have been aided by a true sympathy with the innermost spirit of the epistle. The study of such a commentary can scarcely fail to give to the great truths of the epistle a new hold on a generation which sorely needs them.

THE FAMILY PRAYER AND SERMON BOOK, designed for general use, and specially adapted for those prevented from attending public worship. By the Very Rev. C. J. Vaughan, Dean of Llandaff, Master of the Temple, &c. Vol. I.—January to June. Vol. II.—July to December. London: Strahan & Co. (Limited), 34, Paternoster Row.

FOR the idea of this excellent work we are probably indebted to Mr. Strahan more even than to Dr. Vaughan. The title is an attractive one, and answers to a need which has been felt in many a Christian household. No institution in domestic life is more important in itself or more influential for good than family worship. The reading of the Holy Scriptures should always be a prominent feature of that worship, and the reading should be accompanied with prayer. Many parents are, to our knowledge, deterred from undertaking the duty by their conscious inability to discharge it aright. They can do it neither to their own satisfaction nor, as they think, to the profit of others. In such cases there is nothing to forbid, but everything to sanction, their use of a fitting form of prayer. Homes in which such forms are used have derived great advantage from the practice; and many who do not feel at liberty to adopt it unreservedly are, nevertheless, thankful for the guidance they obtain from the devout words of a strong and spiritually minded man. Dr. Vaughan's prayers are no empty forms. They are the fruit of close self-scrutiny, of keen observation of the needs and sorrows, the struggles and conquests, of the human heart, and above all of hallowed communion with God. Simple, direct, and unpretending, they express the great universal needs of man—the plaint of the penitent, the aspiration of

the Christian, the heroism of the warrior, the moan of the sorrowful, and the longing of the wrestler with death. Both the general and special needs of our nature find appropriate place.

The sermons are in number 156, there being three for every week in the year. The bulk of them have already appeared in print; but their re-issue in this form is a decided gain. A nobler collection of sermons does not exist in our language. They reveal all the characteristics of an earnest and effective ministry. To say that Dr. Vaughan is a vigorous thinker, a man of sound and well-balanced judgment, and of fine discrimination is to say comparatively little. His whole being has been penetrated by the spirit of the Gospel. He bows with reverence before the righteousness, he is thrilled by the love, of God. He is fearless in rebuke, wise in counsel, and tender in his desire to heal. His message is the full-orbed truth; and, in contact with him, we feel our nature searched, our weaknesses and sins exposed, the one true remedy pointed out, the path of duty in all its many-sided aspects set plainly before us, and our latent capacities for goodness and strength called into play. They who intelligently read these sermons will not have to complain that the Gospel is vague, unreal, or obsolete. We are brought consciously into contact with the power of God.

The volumes are most handsomely printed and bound, and ought to be among Christian people the most popular gift-book of the season. If it were in our power we would see that a copy of the work were placed in every household in the kingdom. There is not a single home, whether among the rich or the poor, the learned or the ignorant, where it should not be welcomed.

HISTORY OF THE RISE OF THE HUGUENOTS. By Henry M. Baird, Professor in the University of the City of New York. In two volumes. London: Hodder & Stoughton, 27, Paternoster Row. 1880.

MESSRS. HODDER & STOUGHTON have conferred a great boon on English students by the issue of these elaborate and scholarly volumes. No chapter of modern history is more fascinating and instructive than that which narrates the heroic struggles of the Huguenots, the terrible persecutions to which they were subjected, and, above all, the diabolical massacre by which Catharine de Medici, the Duke of Guise, the Duke d'Aumale, and their miserable accomplices sought to "stamp out" the Protestantism of France. There are few intelligent men who have not felt the charm which is wrapped up in the name Huguenot; but the feeling does not, unfortunately, prove the existence of a minute or accurate knowledge of the rise and progress of the party to whom the name is applied. It has been said, doubtless with some exaggeration, that the bulk of Englishmen know more of the Huguenots from Lord Macaulay's stirring lay, "Ivry," than from any other source. The great Admiral's military genius and splendid statesmanship have won for him universal fame; but the fact which is best known about him is that to which Macaulay refers in the line—

"And good Coligni's hoary hair all dabbled with his blood."

Mr. Walter Besant recently published as one of "The New Plutarch" series a life of Coligny; but, while it is carefully written and full of valuable information, it does not cover the whole ground of

the Huguenot struggle, nor enter into a discussion of the most momentous problems which were involved in it. For such a work as Professor Baird's there was ample room, and it is a matter for congratulation that it has fallen into the hands of one whose qualifications for the task are not merely intellectual and literary, but who is an ardent devotee of the principles of civil and religious liberty, and has a profound sympathy for the spiritual side of the great movement which he has undertaken to portray.

As a history of the rise of the Huguenots—*i.e.*, from the beginning of the French Reformation to the death of Charles IX., two years after the massacre of St. Bartholomew—Professor Baird's work is by a long way the most complete with which we are acquainted. During the greater part of this period the history of these heroic Protestants is the history of France. Their leaders were among the greatest men which France has at any time produced. The information embodied in these pages is the result of independent and protracted researches. It is derived from sources to which, until recently, historians had no access. The archives of all the European capitals have been explored. Contemporary correspondence has been brought to light. The "Collection de Documents inédits sur l'Histoire de France," in course of publication by the Ministry of Public Instruction, contains, *inter alia*, the portfolios of leading statesmen and the letters of monarchs, and has proved a mine of inestimable wealth. The narratives and opinions of ambassadors and envoys are now known; and from the "Calendars of State Papers (Foreign Series)," published in London under the direction of the Master of the Rolls, and containing the

letters of Threkmorton, materials have been gathered which on many points bring the controversy to an end.

To give an outline of this work is no part of our present purpose. We must content ourselves with saying that it is a painstaking and (as we believe) impartial record of the determined efforts made by the Huguenots to achieve their civil and religious liberty, of the bloody legislation of four French monarchs, of the sanguinary wars into which the Protestants were thus plunged, and of the terrible culmination of the evil in the diabolical massacre to which we have before referred. The characters of Francis I., Henry II., Francis II., Charles IX., Catherine de Medici, the Dukes of Guise and d'Aumale on the one hand, of Conde, Coligny, Beza, &c., on the other, are graphically sketched. The various measures adopted in hostility to the Huguenots, the negotiations which ostensibly sought peace, the assembly of notables at Fontainebleau, the colloquy of Poissy, the civil wars, the hollow peace of St.-Germain and its fatal sequel, are set forth with a vivid realism which enables the dullest mind to grasp the issues at stake. Professor Baird has thrown his heart into his work, and has therefore made a valuable contribution to our historical literature. And valuable as it is on historical grounds, it will be of still higher service in the religious sphere. The volumes are a splendid vindication of our Evangelical Protestantism, and in the same degree a conclusive exposure of the mischievous spirit and deadly arts of Popery.

TOM'S HEATHEN. By Josephine R. Baker. London: Hodder & Stoughton, 27, Paternoster Row.

THIS is, to our mind, one of the most

vigorous stories we have received from America since the days when "Uncle Tom's Cabin" created so great a *furor* amongst English readers, and we are not surprised at Mrs. Harriet Beecher Stowe's high commendation when she says of it, "Its great merit is originality of conception, and the freshness and individuality of thought shown in every detail. I do not often read stories to the end, but, reading this in manuscript, my attention was enchained from first to last." The narrator is a New England physician, who finds among his patients a wealthy banker with an incurable bodily malady and a conscience even more grievously afflicted by the memory of a wrong done to one of his clients. The injured man sinks into social degradation and disappears. Nothing can appease the tortured mind of the millionaire but the discovery of his victim and restitution. The process of search for the missing man is vigorously described, and is as exciting as the adventures of a detective police-officer. The subordinate characters are well described, and the contingent incidents of the story are in keeping with its main issues. There is a great deal of religious truth conveyed in the story, but it is happily free from the mawkish sentimentalism which too much pervades American religious romance.

THE STUDENT'S COMMENTARY ON THE HOLY BIBLE. Founded on the "Speaker's Commentary." Abridged and Edited by J. M. Fuller, M.A. In six volumes. Vol. III. London: John Murray, Albemarle Street. 1880.

THIS third volume of the "Student's Commentary" traverses a section of Scripture which is not less interesting to the literary student than it is to

those who seek only for spiritual nutriment and strength—viz., the poetical books from Job to Solomon's Song. Canon Cook's introductory essay and notes on Job are valuable both to scholars and general readers. His thorough acquaintance with the Hebrew language and literature, his knowledge of Oriental laws and customs, his careful criticism of the text, and his analysis of the argument demand special acknowledgment, while the notes on the Psalms (in which he has been aided by Dean Johnson and the Rev. C. J. Elliott) are models of brief, pithy criticism and comment. The notes on the Proverbs are from the pen of Professor Plumtre, and display all the sound judgment, accurate thought, and terse suggestiveness by which his writings are distinguished. Mr. Kingsbury's notes on the Song of Solomon are also good, and will be of service even to those who do not altogether accept his interpretation of the book. Mr. Fuller has, as in previous cases, performed his part of the task with singular conscientiousness and skill. He retains in his abridgment all that is of essential or primary importance in the original work, and has laid students whose time and means are limited under great obligations.

THE CENTENARY OF SUNDAY SCHOOLS.

Robert Raikes and his Scholars. By Mrs. H. B. Paull. Cloth, One Shilling. *Hymns for Centenary Gatherings, with Tunes.* Sixpence. *An Address to Scholars.* By Ansient Simeon. One Penny. *Stepping Stones: an Address to Teachers.* By Benjamin Clarke. One Penny. *Centenary Service of Song.* Threepence. *Robert Raikes: a Musical Memoir.* Fourpence. *Hymns for Gatherings of Scholars.*

One Shilling and Sixpence per hundred. *Hymns for Gatherings of Teachers.* Three Shillings per hundred. *Centenary Medal.* Threepence. London: Sunday School Union, 56, Old Bailey, E.C.

We are glad to furnish the conductors of Sunday-schools with this goodly array of material provided by the Sunday School Union for the centenary celebrations of the present year. The effectiveness of the commemoration will be greatly determined by the extensiveness and the cordiality with which it is observed. We sincerely hope, therefore, that the pastors and officers of our churches will heartily co-operate in the movement, and will make it an occasion for stimulating the zeal of the Christian community in the support of Sunday-schools.

THE FOLLY OF ATHEISM. By George Sexton, M.A., LL.D., &c. London: Smart & Allen, London House Yard, Paternoster Row. Price One Shilling.

THE lecture which Dr. Sexton has here published was originally delivered in Plymouth under the auspices of the "Christian Evidence Society," and is issued in response to numerous and urgent requests for its publication. The theme is one on which the author, by his previous training and experience, is well qualified to speak. He gives expression to arguments which have converted him from scepticism, and presents them in a clear, telling, and irresistible form. Competent knowledge of the subject, familiarity with sceptical objections, sound logical reasoning, and intense earnestness of spirit are manifest on every page.

HYMNS FOR THE USE OF CHRISTIAN ASSOCIATIONS. New and Enlarged Edition. London: Hodder & Stoughton. Fourpence; Cloth, Eightpence.

THIS is a valuable collection consisting of nearly seven hundred hymns, abundantly various in subject, so as to suit all diversities of Christian experience and occasions for praise. The book is as notable for its cheapness as for its other advantages.

ALL FOR CHRIST, CHRIST FOR ALL: MEMOIR OF W. M. BAILEY. By F. W. Bourne. London: Bible Christian Book Room, 26, Paternoster Row.

MR. BAILEY'S biography comes appropriately as a part of the "Billy Bray" series, for he was a red-hot Cornish Bible Christian, with a good deal of wit and still more devotedness. All soul-winners will find much to learn from Mr. Bourne's little book.

News of the Churches.

NEW CHAPELS.

Harlington, Middlesex, April 13th.
New Shirland, Notts, May 12th.

INVITATIONS ACCEPTED.

Balmford, Rev. E. (Oldham), Minehead.
Bell, Rev. W. (Regent's Park College), Ingham, Norfolk.
Greening, Rev. E. A. (Ogden), Hunslet, Leeds.
Pickles, Rev. A. (Rochdale), Towcester.
Pugh, Rev. J. (Wood Green, London), Stratford-on-Avon.
Wilson, Rev. R. (Haslingden), Odiham, Hants.

RECOGNITION SERVICES.

Cottenham, Rev. A. Emlyn Jones, April 11th.
Godstone, Rev. G. Webb, April 27th.
Oldham, Rev. F. Overend, May 6th.
Shrewsbury, Rev. L. Llewellyn, May 17th.

DEATHS.

Harcourt, Rev. W. S., Sutton, St. James, near Wisbech, April 21st, aged 66.
Johnstone, Rev. F., Edinburgh, May 7th, aged 69.

THE
BAPTIST MAGAZINE.

JULY, 1880.

Alexander Duff.*



THE study of a biography is, when wisely conducted, one of the most profitable in which we can engage. The lives of good and great men appeal to all that is noblest in ourselves, awaken us from our indolence and sloth, and bring to naught the dreams of our self-complacency. It is generally by contact with that which is higher than ourselves that we are roused to a noble discontent, and taught to aspire after an excellence and a power more worthy of our manhood and of the possibilities created for us by Christ. An external influence of this kind is, as a rule, the occasion of our endeavours to

“rise on stepping stones
Of our dead selves to higher things.”

Illustrations of this fact crowd upon us from the pages of secular history, from the lives of poets and painters, of discoverers and inventors, of warriors and of statesmen. The hagiology of the Romish Church, legendary as it is, has exercised an influence on successive generations of men which can scarcely be measured, and proves beyond dispute that the most effective method of promoting the ends of religion is not by delivering eloquent and learned disquisitions on its excellence, but by familiarising the mind with actual examples of its power.

* “The Life of Alexander Duff, D.D., LL.D.” By George Smith, C.I.E., LL.D. In 2 vols. London: Hodder & Stoughton.

Our Protestant Churches have no formal or authorised hagiology, but their history is rendered illustrious by men who have been rewarded with a higher honour than ecclesiastical canonisation, and whose memory the world will not willingly let die. Every branch of the Church has—if not its patron saints—its roll of worthies, its leaders and heroes, its faithful who were not famous, and their influence is more potent to-day than it was when they toiled and struggled on earth. If we wish to awaken the young men of our own day to moral and spiritual heroism, we can adopt no plan more likely to be effective than that of urging them to study the lives of men who, in obedience to their conscience and in loyalty to God, resisted the attractions of the world, protested against the errors and corruptions of the professed Church, and laboured for the complete subjugation of the world to *Christ*. What names are more distinguished than those of Luther and Calvin, Wycliffe, Ridley, and Hooper, Taylor and Ken, Baxter and Bunyan, Doddridge and Watts, Carey, Marshman, and Ward, Fuller and Pearce, Chalmers and McCheyne? Nor has the list been completed by past generations. It is still receiving additions, and our own day has furnished not a few who will shed new glory on the annals of the Christian Church, and whose names will shine as stars in the firmament of heaven.

The nineteenth century has produced no more heroic man than Alexander Duff—the first missionary of the Scotch Church to India. He stands in the same rank as “the immortal three of Serampore.” He will be remembered to the latest generations as a compeer of such men as Robert Moffat, David Livingstone, John Coleridge Patteson, and other leaders in this grandest of all the enterprises to which the energy of Christendom has been directed. His character combined in a singular degree the elements of simplicity and of greatness. His intense individuality was under the control of broad and generous sympathies; his keen intellect was balanced by a warm and loving heart. His Evangelicalism was of the purest and most fervid type; but it was allied with a clearness of insight, a power of wise forecast, and a genius for administration which would have placed him in the front rank of our statesmen. The success he achieved by his single-handed efforts, and often in the face of strenuous opposition, was indeed remarkable, and has constrained the admiration and called forth the eulogies of men who look with little favour on the supreme design he had in view. No man ever awakened towards himself

feelings of more intense and fervent affection. The mention of his name—not only in Scotland, from whence he went forth, and in India, where he laboured, but throughout Great Britain and America—was received with bursts of passionate enthusiasm. In his successive appeals to the liberality and devotion of the churches, he had a brilliant progress. Everywhere he exercised the power which Mr. Gladstone has happily characterised as the supreme influence of the speaker—the power “of receiving from his audience in a vapour what he pours back on them in a flood.” His impassioned oratory, aided by his heroic life, touched the springs of generosity and nobleness in innumerable hearts, and incited them to deeds of holy daring. A career so wonderful as his, ought to be universally known—not, indeed, to foster the spirit of hero-worship, but to raise us to higher levels of thought and activity than those in which we ordinarily move.

The Life of Dr. Duff has recently been written by his friend, Dr. George Smith, and the task could not have fallen into better hands. In addition to his keen sympathy with the missionary enterprise, his fine mental culture, and his ready self-effacement, Dr. Smith possesses a knowledge of the religious, the social, and the political condition of India altogether exceptional. He writes with an ease and a force which are evidently the result of long familiarity with his subject. He has not only a complete mastery of all the facts; his own life has been bound up with them. They have been the objects of his daily observation, and he has arranged and illustrated them with rare skill. Those who are best acquainted with our Indian Empire will accept most readily his judgment upon its legislative and religious progress, as affected by the labours of Duff and other missionaries. View the work in whatever light we may, whether as the biography of an illustrious missionary, as a chapter of church history, or as a contribution to our knowledge of Indian life, it is impossible to overrate its worth. It is one of the few books which have at once won for themselves a place in our permanent literature, and which cannot be superseded. Its influence will be as profound as it will be extensive, and through its pages Dr. Duff, being dead, will yet speak. One thing only we should like to suggest. For readers of “learned leisure” these volumes will not contain a superfluous page. We would not, for ourselves, be without a single paragraph in them. But so impressed are we with the unselfishness and grandeur

of Duff's career that we should rejoice exceedingly if Dr. Smith could be induced to prepare an abridged edition of this masterly work, and so adapt it for general readers. It ought, and we think would, in such a form circulate by thousands, and its circulation would be to all our churches, to England and to India, an inestimable boon.

Duff was born at Pitlochrie in 1806. His spiritual ancestry is traced to Charles Simeon, "the prince of the Evangelicals," through whose instrumentality his father's minister in the parish of Moulin was brought to the knowledge of Christ. How much he owed to the prayers, the counsels, and the example of his godly parents it was impossible for him to tell. Dr. Smith succinctly sketches his course at the parish-school of Moulin, and the grammar-schools of Kirk-michael and Perth. From Perth, Duff proceeded to the University of St. Andrews, where he came in contact with what was, humanly speaking, the most important influence he had yet known—the teaching of Dr. Chalmers. He has himself given us in the "Memoirs of Chalmers" a graphic outline of his curriculum at St. Andrews, and of the marvellous transformation effected by the greatest and most illustrious of modern Scotchmen. The Student's Missionary Society was one among many agencies which Chalmers established, and from the first Duff was one of its most active members. Of the 300 students who passed through his classes during the five years of his professorship at St. Andrews, Chalmers had the satisfaction of seeing not less than six enter the foreign mission field—viz., Nesbit, Adam, Duff, Urquhart, Mackay, and Ewart, men who were all of them worthy of their revered teacher.

Duff was ordained to his work in 1829, the charge—of which unfortunately we have no report—being delivered to him by Dr. Chalmers. With his young wife he set sail in the *Lady Holland* on October 14th. During the voyage, which extended over seven months, they were twice shipwrecked, lost most of their property, nearly the whole of a valuable library, and narrowly escaped with their lives.

They reached Calcutta on May 27th, 1830, and at once the intrepid missionary set to work to carry out his designs. The peculiarity of his plan was Christianisation by means of European education—education saturated with the Bible. He saw that the main hopes of success arose from the possibility of training the young, and he resolved to impart every variety of useful knowledge—first in ele-

mentary forms and afterwards in the higher branches. He aimed at laying "the foundation of a system of education which might ultimately embrace all the branches ordinarily taught in the higher schools and colleges of Christian Europe, but in inseparable combination with the Christian faith and its doctrines, its precepts and evidences, with a view to the practical regulation of life and conduct." Greatly as he valued education for its own sake, he prized it chiefly as a means to another and more important end. He believed that only by this method could the inveterate prejudices of the Hindoos be uprooted, and their minds be prepared for the reception of Christian truth, as on the other hand he saw that such an education as he proposed must of necessity shake their faith in their ancestral religion, and so render it possible for the missionary to lead them to Christ. He had to encounter strong opposition both from the native population and from Indian statesmen. The missionaries, too, who were on the ground before him, condemned his system as too secular, and as sinking the usual evangelistic agencies into a subordinate place. To the missionaries who discouraged Duff's design there was, however, one exception, and he the man of all others whose approval was most gratifying. Our readers will be pleased with the narration of the incident which follows:—

"He had left to the last the aged Carey, then within three years of the close of the brightest of missionary careers up to that time, in order that he might lay his whole case before the man whose apostolic successor he was to be, even as Carey had carried on the continuity from Schwartz, and the first Protestant convert in 1707. Landing at the College ghaut one sweltering July day, the still ruddy Highlander strode up to the flight of steps that leads to the finest modern building in Asia. Turning to the left he sought the study of Carey, in the house 'built for angels,' said one, so simple is it—where the greatest of missionary scholars was still working for India. There he beheld what seemed to be a little yellow old man in a white jacket, who tottered up to the visitor of whom he had already often heard, and with outstretched hands solemnly blessed him. A contemporary soon after wrote thus of the childlike saint:—

'Thou'rt in our hearts, with tresses thin and gray,
And eye that knew the Book of Life so well,
And brow serene, as thou wert wont to stray
Amidst thy flowers, like Adam ere he fell.'

The result of the conference was a double blessing, for Carey could speak with the influence at once of a scholar who had created the best college at that time in the country, and of a vernacularist who had preached to the people for half a century. The young Scotsman left his presence with the approval of the one authority whose opinion was best worth having. The meeting, as Duff himself once described it to us, was the beginning of an era in the Church of India which the poet and the painter might well symbolise."

Duff's College, in the formation of which he received valuable assistance from the Rajah Rammohun Roy, was, notwithstanding the serious obstacles it had to encounter, more immediately successful than he anticipated. After a time the natives, who saw shrewdly enough the tendencies of such an institution, raised the cry of Hindooism in danger. Their triumph, however, was short-lived. Duff had succeeded in breaking down a hitherto invincible prejudice—his school could not now be overthrown; he had created an insatiable thirst for knowledge, and for a European education, and, more gratifying than all, he had gained converts to Christianity whose rank and intelligence would be of the utmost service.

On the education in the Government colleges Duff exerted a perceptible influence. His views were adopted by Lord William Bentinck, Sir Charles Trevelyan, and Macaulay. The opposition from the vernacularists was determined and persistent, but on February 2nd, 1835, Macaulay submitted to the Governor-General a minute which practically decided the controversy. The great historian contended that "we ought to employ our funds in teaching what is best worth knowing; that English is better worth knowing than Sanscrit or Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanscrit or Arabic; that neither as the languages of law nor as the languages of religion have the Sanscrit and Arabic any peculiar claim to our encouragement; that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed." Caste also was to be disregarded. "All classes should be treated alike, and should be suffered to intermingle freely."

Medical science in India was not less indebted to Duff's educational labours. But for him, the Hindoo students would have stood entirely aloof from practical anatomy, and have declined to take the dissecting-knife into their hands.

During his first four years in Calcutta, Duff taught, lectured, preached, laboured among the soldiers, established the *Christian Observer*, and almost literally toiled night and day for the Christianisation of the people. At length his exhausted frame gave way. Tropical disease assailed and incapacitated him. He passed through this agony, and well-nigh succumbed to the prostration of dysentery. Against his will, he was carried on board the *John McLellan*, bound for Greenock, and thus closed his first term of service.

On his return home he was not idle. Disregarding the advice of his physicians and friends, he at once set to work to arouse a spirit of missionary enthusiasm throughout the length and breadth of the land, visiting the churches in each of the presbyteries, speaking night after night, meeting ministers, elders, and committees, forming auxiliaries, and in many ways broadening the foundations of the great work he had at heart. His Exeter Hall speech, delivered in May, 1837, was perhaps the most eloquent of all his utterances—the pleading of a man “terribly in earnest,” and condemning with scornful rebuke the lethargy and selfishness of the professed Church. More heart-searching strains of prophetic indignation against lukewarmness and hypocrisy we have never read. Scarcely less valuable was his “Vindication of the Church of Scotland’s India Missions.” The effect of his appeals was remarkable. The rich and the poor alike brought their gifts. Men well qualified by their character and talents to be associated with Duff offered themselves for the service, and the illustrious pioneer was henceforth to be cheered by the presence of congenial comrades. Previous to his return to India in 1839, Dr. Chalmers again delivered to him the farewell charge, in which he paid to Duff the highest compliment in his power, when he said, “You were the first, I believe, to set the example of passing from parish to parish, and from presbytery to presbytery, in behalf of your own cause, and it needs only to be so carried in behalf of other causes as to fill the whole length and breadth of the land in order to reap a tenfold more abundant harvest from the liberalities of the people than has ever yet been realised.” There can be little doubt that Duff’s missionary campaigns suggested the corresponding tours made by Chalmers, Candlish, Buchanan, and Guthrie in aid of the Sustentation and Manse Funds, after the Disruption in 1843.

To enumerate Duff’s labours after his second arrival in Calcutta is beyond our power. We should have to note his erection of the

college buildings, fitted up with every requisite convenience for educational and scientific purposes; his re-organisation of the course of instruction on a scale worthy of a European university; his efforts to remove the social oppression and legal disabilities of Hindoo widows; his planting mission stations at Culna, Ghospora, and other places, and his training of the converts for labours similar to his own. His success increased year after year, and even the painful severance forced on him by the Disruption did not seriously interfere with it. He and his brethren joyfully threw in their lot with the Free Church, and, in consequence, had to surrender the whole of the property they had acquired, to the Established Church. The action of the Established Church at this crisis was grossly unfair, but Duff found in the hearty sympathy and generous help of friends an ample compensation, and with as little delay as possible new buildings were erected. The Disruption was as great a blessing to India as it undoubtedly was to Scotland. It gave to Duff and his comrades incalculably greater power, and in no indirect manner demonstrated to the Hindoos the unexampled strength and grandeur of true Christian principle.

The second period of Duff's labours in India closed in 1850, and it was not only longer, but more brilliant than the first. We need only refer to his opposition to the secularising of education by the Government, his magnificent vindication of the rights of conscience, his defence of Christianity against the attacks of the Anti-Christian League, his labours in connection with rural stations, the part he took in founding the Medical College Hospital, in the establishment and maintenance of the *Calcutta Review*, the liberality he evoked for the relief of the Highland Famine, and his tour through Southern India.

Once again driven home by the state of his health, he was, in 1851, elected Moderator of the General Assembly of the Free Church. His second campaign in Scotland was equally remarkable with his first. His evidence before the House of Lords India Committee in 1853 was of almost unique value, and proves him to have been possessed of the highest qualifications of statesmanship. His tours in America and Canada in the interests of missions were a series of magnificent ovations. Amid all his triumphs, however, he longed to be at work in his beloved India, and by the close of 1855 he was once more at his post. The dreadful Mutiny followed shortly after, and never was Duff's heroism more visible than in those dark and trying days. He laboured on steadily until 1863, multiplying the educational, the

philanthropic, and the evangelistic institutions to which he was attached, honoured and beloved by natives and Anglo-Indians, by Christians and Hindoos alike, the highest Government officials being now his warmest eulogists, and acknowledging the genius and the high principle of the man against whom some of their predecessors had blindly fought.

For the closing years of his life—his mission secretariat ; his appointment for the second time to the Moderatorship of the General Assembly ; his successful pleadings for a Missionary Professorship in the Free Church Colleges, and his own appointment to the chair ; and for the part he took in the formation of the African missions of his Church—we must refer to Dr. Smith's volumes. Rarely have we read a book which has interested us so deeply. To contemplate the career of a man so single-minded, so utterly unselfish, so intensely devoted to Christ, so unwearied in his efforts for the amelioration of men, is one of the healthiest and most stimulating exercises we can imagine. *O si sic omnes !*

Dr. Duff's relations with the Serampore missionaries, with the venerated Dr. Yates, the most accomplished of our Oriental scholars, with Mr. John Clark Marshman, and various others of our own noble band, were most cordial. Very pleasant also are the glimpses we here obtain of Lord W. Bentinck, Sir Henry and Lord Lawrence, Sir James Outram, and Henry Durand. May India always have among her statesmen and soldiers men of their stamp ! Our Government will then be cemented by the affections of a loyal population, and the labours of our missionaries will be advanced, and not hindered, as they too often have been by those in authority.

The Corner-stone of Islám.



T is quite evident that stone-worship, so common among the ancients, formed an important ingredient in the system of religion observed by those who constructed the Ka'ba (the chief Temple of the Islámic faith in the city of Mecca).

What may have been the exact origin of this peculiar form of fetichism—viz., the worship of shapeless lumps of stone—is a point which now baffles investigation ; it is found impossible, through want

of trustworthy *data*, to decide whether the homage paid to stones all over Arabia arose in the first instance from the worship of the celebrated Black Stone of the Ka'ba, or *vice versâ*—whether the worship of this Stone was not rather the outcome of the national tendency to stone-worship in general. The whole subject is so closely connected with one of the most formidable barriers to the progress of the Gospel that the following account will, as we venture to hope, prove interesting to our readers who take an intelligent interest in missionary enterprise.

There are several stones in and around the Temple of Mecca that are, for a variety of reasons, objects of profound veneration throughout the world of Mohammedans—the said world consisting of about a hundred and seventy-five millions of our contemporaries. We propose, on the present occasion, to limit our attention to one only of these—viz., “the Black Stone,” called in Arabic *Hajaru-l-aswad*, or *Hajari-aswad* (or, briefly, *Hajar-aswad*, or, more briefly still, *Hajar*, the Stone *par excellence*), and in Persian *Sang-i-aswad*, or, more purely, *Sang-i-siyáh*. All these expressions signify “the Black Stone;” but it is likewise called *Hajar-asad*, “the Blessed Stone.”

In the ninth year of the Hegira, immediately after the siege and capture of Mecca by the Muslim host, Mohammed issued a proclamation that none but faithful Muslims should in future gain access to the Ka'ba and to the rites and ceremonies connected with it. In keeping with this law, all the roads leading into the city are to this day carefully guarded at distances varying from three to ten miles in the different directions from the city, so that it is impossible that any one not an adherent of one or other of the four so-called orthodox divisions of the Sunni sect of Mohammedans should, excepting by some cleverly planned contravention of Islámic law, gain access to the sacred spot. We find, in consequence, that the accounts given by different writers as to the nature and appearance of the Black Stone have some considerable variations. In the first place, *as to its nature*: one visitor tells us that it is undoubtedly a large aërolite—an opinion which scarcely harmonises with its reputed quality of floating in water, since aërolites usually contain a large per-centage of heavy metallic matter. Another traveller reports that it looks like a piece of lava containing small extraneous particles of some white-and-yellowish substance. Still another high authority affirms that it is a fragment of volcanic basalt, sprinkled throughout its surface with

small, pointed, coloured crystals, and varied with felspar upon a dark ground like coal—excepting one of its protuberances, which happens to be a little reddish. Others, again, claiming an equal title to exact knowledge, give it as their opinion that it is nothing else than an ordinary stone from one of the quarries in which the Meccan territory abounds. These last-mentioned travellers, however, appear to overlook the circumstance that this opinion of theirs does not take due cognizance of those qualities of the Stone to which we have just made reference, and also the circumstance that the only kind of stone yielded by the Meccan quarries is a sort of gray granite. In the midst of so much conflicting opinion, given by men who have themselves seen and examined the relic, and each of whom claims to be a decisive authority, it obviously is very difficult for any one to determine, with at least any degree of comfortable certainty, what is the real quality of the Stone.

Not so difficult is it to form an opinion as to its size and present appearance, though even here, too, the authorities differ among themselves. In form it is an irregular oval, the inequality of its two longer sides giving it a somewhat semi-circular appearance; and it measures about six inches in height and eight in breadth, the diameter on its lower and wider side being eight inches and a-half. The surface is protuberant and undulating, and has the appearance of being composed of a number of smaller stones of different sizes and shapes, securely fitted together with cement, and perfectly smooth. It looks as if the original stone had been broken to pieces by a violent blow, and then repaired. This would, in fact, appear to be the real explanation, for it is recorded as among the vicissitudes of the relic that, in the 413th year of the Hegira, an emissary of a certain Egyptian ruler, Hákim by name, shattered it to pieces by a stroke of a club, after which the pieces, and even the dust, were carefully restored, and the fragments cemented together. In order, however, to render the smashing theory at all credible, we are compelled to fall back upon conjecture: either this rude onslaught was effected during some war of the Egyptians with the Meccans, or the conditions of access to the Ka'ba must have been much less stringent in the earlier centuries of the Muslim period than they are now. The protuberances referred to number twelve or fifteen, and are such as to impart to the surface of the Stone a muscular or pebbly appearance. Near the middle there is a hollow which reaches to

about as much as two inches below the outer edge, and suggests to the visitor the surmise that one of the protuberances may have been removed. The colour of its surface is now a deep reddish brown, approaching to black, or, as some have described it, a metallic black; and, notwithstanding the polished appearance imparted to it by the constant touching of countless myriads of devotees, it yet bears on its undulating surface what appear to be evident marks of volcanic origin. These muscular protuberances, however, are attributed by the Muslim authorities to the continual osculations and rubbings of "the faithful." The smoothness may, perhaps, be attributable to this cause, but the obviously fractured and pebbly appearance is not accounted for in this way.

Thus much for the Stone itself; the next point is *its position in the Temple*. The measures that have evidently been adopted from time to time by successive "guardians" of the Ka'ba with the view of preserving the sacred relic appear to throw some light on a question for which we are not yet prepared—the question of its history. It is surrounded on all sides by a border composed of a substance which looks like a close cement of pitch and gravel, of a colour similar to that of the Stone itself, though not quite the same. This border is two or three inches in breadth, and, rising at the outer edge a little above the surface of the Stone, gradually slopes down in the direction of the middle of it. The only explanation of the presence of this border which commends itself to our judgment is that it is nothing more nor less than the outer surface of that body of cement in which the broken pieces were imbedded on the occurrence of the disaster above alluded to, and the slight elevation in its position in relation to the surface of the Stone would seem to have been intended to support and keep together the obviously broken pieces. The relic has, however, the appearance of being set in a massive silver arch, the border just described being encircled by a silver band or zone, about a foot broad, but broader below than above and on the two remaining sides; it has also a considerable swelling below, as if there were a part of the Stone hidden under it. The lower part of this band is studded with silver nails. From the outer edge of this ring also there is a gradual sloping down to the middle of the surface of the Stone, the centre of the Stone having the appearance of being sunk about two inches below the metal by which it is surrounded. Burton says that the parts that are here described as of silver were, on the occasion of

his visit, either of gold or gilded. These surroundings serve the purpose of protection as well as of ornament. On comparing the borders of the Stone which are covered and secured by the silver with the uncovered part which is exposed to the touches of "the faithful," the exposed part is found to have lost nearly twelve lines of its thickness. From this it has been inferred by some travellers that, if the stone was smooth and even at the time it was placed there by Mohammed on the occasion of the re-construction of the Ka'ba by the Qoraish in A.D. 605, it has lost nearly one-twelfth of an inch during each succeeding century. The conjecture is, however, open to considerable criticism on different accounts. In the first place, it is almost certain that the surface of the Stone was not level at the time referred to, for it had been rubbed by unnumbered millions of the ancient Arabian idolaters during an unknown number of centuries before Mohammed's time; in the next place, so recently as four hundred years subsequently to his time it was, as we have seen, broken to atoms and pieced together. The remarkable irregularity of the surface would seem to be best explained by supposing a deficiency of artistic skill and care in placing the fragments into the cement after the disaster referred to. The entire relic, as thus described, is carefully built into the wall on the outside of the Ka'ba in the north-easterly angle which points in the direction of Bosra at the head of the Persian Gulf; Burton, however, says that it is in the south-easterly angle. The term "corner-stone," sometimes applied to it, can only be applied in a modified (or perhaps, rather, in a theological) sense; it is not part of the actual building in the sense in which a corner-stone properly is. It is so inserted as to fall along the line of the sharp angle of the edifice, and projects a little, so as to admit of being readily touched and kissed. Travellers differ in their statements as to the distance of the stone from the ground; one of them (Ali Bey) states that it is placed at a height of forty-two inches from the level; another (Burton), who tells us that he carefully examined the relic, says that he measured, and found that its height from the ground was four feet nine inches; others, however, state the matter roughly, and say that its position is at a height of four or five feet.

We now come to the question of *its history*. Notwithstanding the unique sacredness attaching to the Stone, the great reverence which Muslims (and especially the Muslims of Arabia) have ever entertained for it, the jealous care with which they have guarded it, and

the unbroken continuity of the practice of visiting it, this curious relic has experienced some considerable vicissitudes of fortune—a circumstance which, remarkably enough, is attributable rather to the iconoclastic principle of Mohammedanism itself than to any other single cause. These vicissitudes commenced long prior to the time of Mohammed, as the following tradition will show. On the occasion of the expulsion of Muzád, the last king of the Jurhumite dynasty, in A.D. 206, the Bani Irijád proceeded to contend with the other descendants of Ma'dd for the charge of the Ka'ba, now vacated by the Jurhumites, the custody of that building being the symbol of religious and political ascendancy in Arabia. They were, however, defeated in this struggle for supremacy, and afterwards emigrated towards Iráq, where they took part in establishing the kingdom of Híra. Resolved, as they quitted the territory of Mecca, to do all the mischief they could, they removed the Black Stone from its place in the wall of the Ka'ba, and secreted it in the earth. The only person who witnessed where it was buried was a female of the Bani Khozáa. On this point turns the question as to which tribe of the descendants of Ma'dd should hold supremacy in Mecca; the only condition on which the Khozáites would consent to the restoration of the Stone to its place was that the Ka'ba itself should be made over to their charge—in other words, that their tribe should accede to the sovereignty of Mecca. With the question of the historical truth of the legend we are not now concerned; in all probability it owes its origin to an attempt on the part of the vanquished Meccans to account for the ascendancy of the Khozáites in order to palliate the disgrace of their own vanquishment and subjugation. Our object is rather to point out in this tradition of the vicissitudes of the Black Stone that the worship carried on at the Ka'ba must have been of ancient standing even at that early date. Reference has already been made to the violence which at one time reduced the Stone to fragments. About a century prior to the infliction of that disaster, this sacred object underwent little better treatment at the hands of the Karmatians. These were a sect of very degenerate and heterodox Muslims, whose opinions were subversive of the fundamental points of the Islámic faith. They resided in the country of Hajar, in Eastern Arabia, and the sect sprang into existence in the last quarter of the third century of the Hegira. In course of time they attained great influence, and in A.H. 317 they dethroned the Khalífas and

captured the city of Mecca in the reign of their leader Záhár. Under this man these iconoclasts committed great outrages and disorders in the city of Mecca, and, among other things, proceeded to offer various indignities even to the Ka'ba itself. Among the desecrations which they committed was the removing of the Black Stone from its place, and the transference of it to their own distant country. These Karmatians obliged the Khalífas to pay them tribute in order that permission might be granted for the continued performance of the rites of pilgrimage; and so complete was their conquest of the orthodox party, and so profound their aversion to what they conceived to be the superstitions of the system carried on at Mecca, that during the whole course of two-and-twenty years they could not be prevailed upon to restore it to the dismayed Meccans, though the latter made them the handsome offer of five thousand pieces of gold for it. At length, however, when they saw that by retaining the Stone they were unable to extinguish the devotion of "the faithful" or to prevent the influx of pilgrims to Mecca, the Karmatians, in the 339th year of the Hegira, gave back the precious relic of their own accord. It is related that in doing so they sought to banter the Muslim devotees by telling them that it was not the same stone. This, however, the Muslims disproved by putting to the test its property of floating on water—a corroboration, as would seem, of the somewhat unpoetical theory that it is nothing else than a piece of pumice, or, perhaps, a kind of lava.

Mohammedans, however, are not so easily put out of conceit of the chief corner-stone of their faith as to admit for it so commonplace an origin. They hold this Stone in the highest veneration, and designate it "the Right Hand of God on Earth." They contend that it is one of the precious gems of the celestial Paradise; and many are the legends of wonder current among them by way of accounting for its presence in this lower world. Some of their theologians are of opinion that it fell down to earth from the seventh or highest heaven on the occasion of the expulsion thence of our first parents—their Paradise having been (according to Muslim theology) not a terrestrial region at all; others, again, maintain that, on the occasion of the building of the Ka'ba by Adam and the angels, this gem was brought down from heaven by the angel Gabriel and handed by him to Adam to be built into the wall of the Ka'ba, where it now is, for the purpose of indicating to him and to all "the faithful" the exact

starting-point from which it was the will of the Great Supreme that the sevenfold circumambulation of the Ka'ba should be commenced. They are also of opinion that it remained on earth till the time of the Deluge, when, too holy to be a sharer of the common fate which had resulted from human sinfulness, it was taken up to heaven. There is, however, one legend that states that, at the time of the visitation referred to, it was removed from its place in the wall of the Ka'ba by the hand of Gabriel, and concealed by him in a deep cavern in one of the mountains which abound in the Meccan territory. The manner of its re-introduction into the world after the Deluge is also differently related; the legend which says that it was taken up to heaven before that great calamity states that it was then brought back again by the same celestial messenger, and entrusted by him to Abraham when the great patriarch needed it in rebuilding the Ka'ba after the original model. Another legend relates that, on the occasion on which Abraham and Ishmael rebuilt the Ka'ba, Ishmael went about in search of a stone that might suitably serve as a corner-stone from which circumambulation of the sacred edifice might be commenced, and that, in the course of his wanderings, he met the angel Gabriel, who presented to him this Stone to be used for the purpose required.

Such are some specimens of the history of this interesting object accredited in the writings of Mohammedan divines; equally far removed from the commonplace is the account they give of its nature and its colour. They maintain that at first the Black Stone was of a refulgent bright colour, and "whiter than milk"—a form of expression which, in the lips of an inhabitant of the burning desert, must be taken as equivalent to our expression "whiter than snow." In allusion to that period the Stone is not called *Hajaru-l-aswad*, "the *Black* Stone," but *Hajaru-l-abyáz*, "the *White* (or *Dazzling*) Stone." When, after its concealment for some centuries in the cleft of the mountain, it was given to Ishmael by Gabriel, it was still, as of old, of a refulgent bright colour, so as even to dazzle the eyes at a distance of four days' journey! When we come to inquire as to the means by which the Stone so completely became bereft of its ancient colour we are met, as usual, by very different replies. Some of the Mohammedan authorities attribute its change of colour to the circumstance of its having repeatedly suffered from fire, both before the introduction of Islám and subsequently to it,—a statement

which, refreshing as it is when we contrast it with the weird credulity which generally pervades the adherents of the Islámic faith in relation to such matters, unfortunately lacks historical support. Others explain that it owed its present colour to the mere accident of its having been, at some period which the authorities are not able to specify, touched by a woman while in a state of ceremonial impurity. Whether the touch deprived the Stone of its sanctity and virtue, as well as of its colour, the legends do not explain. Yet a third theory by which most of the Muslim authorities account for the strange phenomenon is this, that the change of colour is owing to the transference to the Stone, in some mysterious way which transcends human comprehension, of the sins of all those members of the human race who have ever embraced the Mohammedan creed; it wept so long and so profusely on account of the sins of mankind that it became at length opaque and at last absolutely black. If such be indeed the occasion of its blackness—the absorption of ceremonial defilement and moral guilt—it surely is passing strange that it should be regarded as still retaining its character for sacredness and virtue; if it be indeed the case that the immeasurable and countless impurities of so many millions of human beings are absorbed into so small a compass as six inches by eight, the least that reason would infer would appear to be that the Stone had become *unholy* in no small degree. When we recall the circumstance that the followers of Mohammed not only kiss the Stone with the greatest fervour, but also touch and caress it with their hands and also press and rub their faces and breasts against it, it seems not unreasonable to suppose that, whatever its original colour may have been, its present colour is owing to this process to which for so many ages it has continually been subjected. Such an explanation derives support from the circumstance that it is the surface only that is of this dark colour, while the inside still remains white,—the colour of the inside of pumice-stone. It is doubtful, however, whether any Mohammedan indulges sufficiently in broad religious speculation to hit upon such a view of the matter, or even to attach due weight to such an earth-born consideration in the event of its being presented to his understanding. Notwithstanding the circumstance that the continued moral impurity of the Stone is thus admitted and maintained by the adherents of Islám, yet men are found who every year throng in many scores of thousands from all parts of the world to which the Muslim faith has

penetrated, at untold inconvenience, discomfort, expense, and hazard to health and life, to perform reverential and lowly homage to it; and they profess to find it one of the chief joys of their life on earth, and base on the performance of the visit their belief in their spiritual security and their hope of acceptance hereafter. At the Day of Judgment (Qiyámat) this Stone will, it seems, be endowed with sight and speech, and this for the express purpose of bearing witness in favour of all those who may at any time have touched it with a sincere belief in Islám and its founder.

We may add that the sacred Temple of Mecca, notwithstanding all its attractions, has no object which, in the estimation of the pious Muslim, equals in attractiveness the Black Stone. The most fervent and prevalent desire in the heart of the faithful follower of Mohammed is that he may enjoy the divine privilege of visiting the Ka'ba once at least in his lifetime, and of making his entrance into Paradise secure by transferring to this Heaven-appointed absorbent the moral turpitude of the transgressions of heart and life. How it happens that the "Prophet of Arabia" did not exercise his unprecedented power of working miracles by purifying this "gem of Paradise" and restoring to it its original colour, the divines do not explain; yet, if the object of miracles be to justify the credence of mankind, one might suppose that such an exercise as this of the gift with which the adherents of Mohammed contend that he was endowed, would have tended as much as anything to establish and strengthen their faith.

J. D. BATE.

Scenes from Church History.

XVI.

WESSEL AS A STUDENT AND THEOLOGIAN.



THE sketch we gave of Wessel's life in a recent issue will enable our readers to understand the grounds on which we described him as the herald of the Protestant Reformation. His contemporaries and successors regarded him with feelings of profound veneration; while the heroes of the great movement for which he so ably prepared the way rendered to him a higher and more enthusiastic tribute than they paid to any

other of their predecessors. Erasmus, Luther, Melancthon, and Zwingle cheerfully acknowledged his intellectual and spiritual greatness. Luther speaks of him as having been truly taught of God; and to how large an extent he was indebted to Wessel, as a theologian, probably he himself did not know. Melancthon asserts that on "most of the main articles of the Evangelical creed Wessel's views had been the same as are now taught after the purification of the Church; and if at present particular points, by God's help, are more fully inculcated, the cause is that the sentiments of different parties are enlivened and developed in their contact with each other—an advantage of which Wessel, in his isolated position, was destitute." *

Wessel was a man of vigorous and independent spirit. Greatly as he was indebted to the venerable Thomas à Kempis, he would not blindly follow him; and even from his ecclesiastical superiors at Zwoll he ventured occasionally to dissent. This self-reliance, this assertion of the right of private judgment, not unnaturally exposed him to the censures of his more timid friends. Thus, Dr. Hoeck, of Naldwick—a theologian of repute—after acknowledging his distinguished powers, says to him, "There is but one thing I must except as unbecoming a really great character. You seem to be obstinate, and, in all your statements, to strive after a certain singularity, so that it is generally believed you were called the master of contradiction; and, be assured, even singularity in a man of so great learning gives offence to many." Wessel calmly weighed his censor's words, and thanked him for his faithfulness, but added, "I entreat and adjure you, by the mutual love that binds us together, not to take my peculiarity for pride, or to suppose that, in the sentiments I express, my only wish is to start novelties. Could you look for a moment into my soul and heart, assuredly you would see there, not pride, but humility and contrition, with which I often call upon God in prayer, of His mercy, not to suffer me to fall into damnable errors as the penalty of my obstinacy, whereof I sometimes even suspect myself. Believe me, if I do go astray, it is less from the seduction of passion than from infirmity, for I have the

* Ullman, in his valuable work on "Reformers before the Reformation," has given a full and elaborate account of Wessel's theology as gathered from his various writings. We are under great obligations to this masterly exposition for the materials of our present article. As a discussion of the theological teaching of Wessel it is thorough and conclusive. Ullman has embodied in his pages the results of profound and independent research. No single point has been taken on trust, and the whole *critique* glows with the fire of genius.

pleasing consciousness within me of having always sought, and of now seeking, the truth of the faith with such solicitude that, when I believe myself to have found it, I am always willing to be set right, not only by men of learning and experience like you, but by any one, however humble, yea, even by myself, and to confess when I am so." "Truth," he elsewhere writes, "has been the object of my pursuit since the days of my childhood, and is more so now than ever, because through truth alone lies the way to life." These are certainly not the words of an "obstinate" man.

Wessel never regarded the knowledge, even of Divine things, as an end to itself, but only as a means of leading men to righteousness and God. He strongly insists on the principle that *spiritual things are spiritually discerned*, and that the merely sensuous man cannot, therefore, apprehend them. The Kingdom of God can be revealed only to those who have a deep and peculiar sense of Divine things. To think otherwise "is as if you were to consult a swineherd about the splendour of a Court; or as if, respecting the songs of nightingales and larks, you were to ask and receive the judgment of the frogs of the marsh, who know and love no other melody but their own croak. However high the eagle, with its free wing and bright eye, may soar towards heaven, the night-ravens and bats think it no particular praise. In like manner, in sensual men who only sow for the flesh, all the senses of the true—that is, the inner—man are dead. They do not feel or perceive the things that are of God, and the consequence is that they judge of the true blessings as if they did not exist, according to a propensity innate in all to regard as non-existent that which is only non-apparent."

In a letter to Gertrude Reyners, Wessel nobly expresses his views as to the true method of attaining the knowledge of God. He was, be it remembered, a scholar, and knew the value both of linguistic and philosophical studies. Logic, he sees to be for some minds indispensable, but he adds, "I believe that your best logic lies in prayer, for the promise is not vain, 'Ask and ye shall receive.' Long before learning that science, you will have obtained from the Master of Truth, by means of believing prayer, those communications of truth that are suited to your wants. It is not good for the simple, dove-like eye to let itself be perplexed by a variety of objects. They are slowest in reaching the goal who too curiously contemplate the objects that surround the way. By prayer, acquire for yourself love, and by

it you will have gained all the fruit of logic, which is knowledge and truth. . . . No one lives who does not love; for lukewarm indifference is like a sleep of death. He only wholly lives who wholly loves; and he only is blessed who, possessed of the object of his passion, loves in a worthy manner."

Although Wessel dispensed with the use of a prayer-book, he made it his endeavour to be praying always. Few men have shown a deeper and more uniform sense of dependence upon God. "All I have is from God. . . . What shall I render to Him for His gifts to whom I can render nothing which is not already His own, nothing which I have not obtained from Him, and obtained as a boon? . . . With immeasurable obligations on the one hand, and total penury on the other, all that is left for me is to acknowledge, and confess, and refer all to Him—to admire, love, glorify Him, and sweetly enjoy His bounties."

As a theologian, Wessel was neither a scholastic nor a mystic. He had been trained under the influence of scholasticism, and had acquired a thorough mastery of its methods. But he early saw its limitations and errors. He had little sympathy with its cold formality, its rigid inexorable rules, and its endless logomachies. He could not subordinate theology to philosophy, or regard system as more momentous than life. On the other hand, Wessel was profoundly influenced by the best elements of mysticism. He saw that the centre of his spiritual life was in himself; that religion, while resting on external and objective truths, was an inward subjective principle; that man can only perfect himself by the force of a pure and devout feeling within, to whose sway he must unreservedly resign himself. By contemplation and prayer he must become one with God. These opposite tendencies of the scholastic and mystical schools Wessel sought to harmonise; and the peculiarity of his position arose from the fact that he placed the Bible above all systems, and found in it a full supply to the most opposite of his needs. A Biblical theology contained everything that was true and good in scholasticism, without any of its artificiality, and no less fostered the contemplative habits of mysticism without running into the excesses of a one-sided and unreasoning subjectivity. Wessel was a harbinger of the light which was shortly to shine in full splendour on the world. His teaching contained the rudiments of a new epoch. He restored the Bible to its true place.

Like all honest students of Scripture, Wessel became deeply sensible of his sin. "The man who in reading his Bible," he somewhere remarks, "does not daily learn to think less of himself, and does not grow in self-dislike and self-humiliation, reads it not only in vain, but even not without danger." In his view, as love to God was the basis of all good, so the want of that love is the source of all evil. Sin consists in selfishness, which of course develops itself in forms innumerable. The aim of our being is similarity to God, but we have not attained it. We are farther from our perfection than heaven is from earth; yea, than the east is distant from the west. "Self-will is the root from which all our barrenness and penury, all our wretchedness and debasement, spring, and on account of which we are subject to the wrath of God. It alienates us from Him and makes us His enemies."

Hence, also, the need of redemption. In the knowledge of our poverty is the beginning of our wealth. The worst of all evils is to be conscious of none. Man, however, can find his salvation, not through himself, but only through Christ, in whom the Divine and the human natures were perfectly united, who was the Word made flesh. Christ is our Redeemer, partly by the manifestation of the Divine life, but still more by His acting as Mediator between God and man, and between the Divine justice and mercy. Christ fulfilled the whole law, redressed all the wrongs of which men had been guilty, and did more than a whole race of innocent and finite beings could have done to eternity. "Hence we may form some faint conjecture with how glorious a priesthood, how full a sacrifice, how lofty a ministry, He mediated between God and man, seeing that He encountered a justice so strict, so rightfully inflamed and armed against us, and encountered it with such success as to vanquish, appease, and satisfy it. Verily all the treasures of the wisdom, the knowledge, and the power of God were in Him. Verily to Him the Spirit was not given in measure. Verily God was in Christ, and reconciled the world unto Himself." "No one will ever be saved by his own merits, no one by his righteousness. There is only the one sacrifice of the great High Priest, and, in so far as we participate in it, just in so far are we sanctified, and in so far of pure heart, but no farther."

To the sacrifice of Christ His sufferings and death were indispensable, but the worth of His sufferings Wessel estimates not exten-

sively, or quantitatively, according to the measure of His pain, but according to the strength of the love which animated Him.

In respect to the principle of justification by faith, Wessel speaks with as great clearness as Luther. He proclaimed the death of Christ as the sole ground of salvation, and faith as the only means of its appropriation. "He who believes that he shall be justified by his works knows not what righteousness is. To be righteous is to give to every one his own; but what man has ever succeeded in comporting himself towards God as it was his duty to do, or in being to every man what it was his duty to be? Such a person knows not the extent of his obligation, nor the magnitude of the blessings which the future unfolds, and to which no works can ever be equivalent. Nor is it merely by ignorance he errs, but he commits sacrilege by ascribing the praise of justification, not to God, but to himself. On the other hand, whosoever, on hearing the Gospel, believes, and longs, and hopes, and with confidence embraces it as a joyful message, and loves the Justifier and Saviour whom it proclaims, and, in order to win Him, does and suffers all things, extols thereby, not his own works, nor himself as the doer of them, but by his longing and devotion for Him whom he loves, on whom his faith, desire, hope, confidence are placed, and by whom he is justified, ascribes nothing to himself, well knowing that he has nothing of himself. He knows, therefore, that, as he possesses nothing which he has not received, he has no ground to boast of his own things, as if he had not received them, but ought to boast only of Him by whom they were conferred."

Wessel held that the law has now its main function in exciting desires which the Gospel alone can satisfy. We can be justified only by virtue of the life, sufferings, and death of Christ. He, as the God-man, possesses infinite power to save, to abolish sin and death, to impart righteousness and life. But the experience of this power is limited to those who believe. Faith, however, is not a barren intellectual assent to doctrinal statements or historical narratives, but the lifting up of the whole mind to God as revealed in Christ, a living, ever-active principle, which worketh by love.

Wessel's ecclesiastical principles are not less enlightened than his theological. The Church was, in his view, the communion of saints — of believers in Christ, who were undergoing the process of sanctification, or who had been already perfected. Its unity was inward

and spiritual, centered in Christ, the chief Corner-stone, not in Peter or his successors. The Church is founded on the Gospel, not the Gospel on the Church. In opposition to the well-known words of Augustine, "I would not believe in the Gospel unless the authority of the Catholic Church induced me to do so," Wessel declared, "It is for God's sake that we believe the Gospel, and for the Gospel's sake that we believe the Church and the Pope; we do not believe the Gospel for the Church's sake." From this it necessarily followed that neither Councils, Pope, nor clergy were invested with supreme or arbitrary authority. They had no power to claim unconditional obedience. The Gospel is the ultimate rule of Christian faith and practice.

The idea of the universal priesthood of believers had for centuries been lost sight of. Wessel boldly brought it forth from its obscurity. He refused to allow to the clergy a special rank as mediators between God and man, or to recognise their possession of judicial powers. Authoritatively to pronounce absolution, or to impart grace and salvation, was no part of their office. Against the ecclesiastical ordinance of confession, which had led to such manifold and gross abuses, he speaks in terms of firm decision.

"They derogate much from the spontaneous bounty of the giver, and heavily burden the shoulders of the sinner who, antecedently to the sacrament of grace, require righteousness from the participant, for I designate contrition as righteousness. He who is contrite is already righteous, and is not quickened by the sacrament; but is only thereby exonerated from the duty of confession in the face of the Church." The priest has no claim to sit in judgment upon the sinner, nor is confession necessary to obtain forgiveness. At the most, it is a guarantee of true repentance; but when true repentance is in the heart, the sins are forgiven even before they are confessed. "To such a soul God is already present by His grace. In such a soul the God, who is Life, already dwells; for, by His indwelling, He has already quickened it. If, however, God dwells in it, it has become a temple of the Holy Ghost, enlightened and purged from the darkness of its sins. Inasmuch then as, even before confession, we are justified by grace, and have become children of light, it is manifest that, by mere contrition of heart and without confession of the mouth, sin is forgiven."

Against the system of indulgences Wessel uses even stronger

language than Luther, declaiming, not simply against the abuses of the system, but against its validity under any circumstances whatsoever. Purgatory he did believe in, but only as being a lower stage of blessedness, while the purifying fire is of an inward and spiritual kind—God Himself, and the Gospel of His grace. Ardent love to God burns the man, and cleanses him until he is at length perfected in holiness. Over such a purgatory as this Popes and prelates have no control.

Our sketch is sadly imperfect, as we have been compelled to omit much on which we had hoped to dwell. But it will perhaps direct more general attention to the noblest of the theologians who preceded the Reformation, and re-enforce some truths to which the controversies of our age have given special importance.

The Lord's Prayer.

THE THIRD PETITION—THY WILL BE DONE.

BY THE REV. RICHARD GLOVER, BRISTOL.

“Our Father . . . THY WILL BE DONE, IN EARTH, AS IT IS IN HEAVEN.”—
MATTHEW vi. 9, 10.

N these words we have one of the most blessed, but one of the least understood of all the petitions of this prayer. It springs, however, naturally out of those preceding it. And if we but approach it by the gradations suggested by the prayer itself, as the angel who, wrestling like an enemy, left the blessing of a Divine friend; so this petition will lose all that is hard and painful in its aspect, and become a fount of strength and consolation.

It is easy to see how it gets its place in this prayer. Calling God “Father,” we at once felt our need of fuller light upon the meaning of that great name. Getting that light, we used it in the second petition, and in it yielded the control of our will and our heart to Him whose worthiness to rule us had been thus revealed to us.

When the heart has thus been yielded to His command, there rises within us the feeling that something else besides the control of our action might with advantage be yielded to Him. That nowhere would our interests be so safe as in His hand. That to none could we commit so wisely the entire choice of all our circumstances. And so, instinctively, we extend the scope of the previous petition, and say, not only rule us, but all pertaining to us; in all our experience, in all our circumstances, in our every path, for time, for eternity, Thy will be done with us. We cannot offer this petition until we have seen and known the Fatherliness of God; but when we feel that He is truly "our Father" we cannot help presenting it, and we at once begin to marvel that any mournful meaning should ever have become associated with this petition.

It is far from being a prayer of mere resignation as a favourite, but enervating hymn might suggest. It is not the natural cry of the grieved heart alone, when it seeks by submission to gain peace. It is no stoic utterance accepting the inevitable. It is not the mournful wail of those who in it surrender bright hopes and favourite plans. It is something altogether different. It is a joyous prayer of a trusting child. The desire of one who knows his Father will choose a better lot and bestow a richer experience than he can ever hope in his own strength to find. There is no thought in it of discipline to be accepted, or penalty to be endured. The thought of the petition is of Heaven, where God's will is absolutely done; of a place which differs from earth essentially in the one point;—that here poorly, there perfectly, God's plans are realised. There is the perception that all the rich, varied, endless bliss of Heaven, springs simply from God's will being there always realised. And that just in the degree in which God's will is done on earth, will sorrow be ended, and joy enlarged, and the well-being of all increased. And so, as a prayer not of sorrow but of faith, a prayer for fulness of joy, the soul that hallows God's name, and has tasted the bliss of subjection to His control, sends Heavenward this cry, "Father, Thy will be done."

In considering this petition there are three directions in which with advantage our thoughts may move:—

The exact meaning of the petition.

The consolation suggested by it.

And the wisdom of adopting it. All claim our earnest contemplation, and will repay it.

We begin, therefore, with—

I. *The exact meaning of our Petition.*

Its general force has been already indicated, but something must be added to confirm and further elucidate what has been advanced. For should the sense indicated be attached to the words, there is a difficulty at once produced in many minds. "Is the will of God not always done?" Can we—especially on our knees—assume that God's will fails sometimes of accomplishment? Who can thwart His power, or prevent the accomplishment of His plans? "Who hath resisted His will?"

These questions rise naturally, and tend to drive us back to the idea that all this prayer can be is an utterance of submission to those purposes of God which, with or without our prayer, will certainly find their accomplishment.

It is to be regretted that a desire to simplify the complexities of life, and to arrange all things after a logical and easily conceivable system, has led the Church of Christ sometimes to acquiesce in a doctrine of God's plans and purposes which has more in common with the Positive philosophy than with Evangelical religion, and which represents all human history as unfolding in a rigid chain of sequences, such as would give no scope for human freedom or for answer to prayer—a chain so rigid that everything is predestinated and fixed. It is easy to perceive the strong reasons which exist for cherishing some such thought; repugnance to the idea of chance especially, and the difficulty of conceiving how God's great plans could find their realisation, and yet permit any play of human freedom or any variation in its own subordinate designs.

But we may venture reverently to ask—Is it the doctrine of Scripture that all God's desires and purposes invariably obtain fulfilment? I think not. On the contrary. It would probably be easy to quote a text contradicting this doctrine for every text that seems to confirm it.

The truth seems to be that *some* plan of God's is always and invariably realised, but that He has many alternative plans, less, more, and most good; that the best of these is "*the will*" of God here treated of; and that whether *the will* of God—*i.e.*, the very best—be done, or *a will* of God—the best possible in unyielding circumstances—depends on us.

Resist Him as we will, we and all our actions will yet be include

in the sweep of some Divine plan, and everything we do, even our evil, be made contributive to some gracious results.

But if instead of resisting Him we fall in with His desires—become workers together with Him—then the Fatherly plan, fullest of mercy and of love, is realised. If we be plastic to His touch, He moulds us into vessels of honour; if crude and unyielding, it is still He that is the potter, and we are still moulded on His wheel, but He can only fashion us into some vessel of less honourable use. If we will make “a wall,” He will build over us a palace of silver; if we will only make a door, He will “enclose us in boards of cedar.” Always a plan of God will be realised, but not always the plan His love desires to realise.

Accordingly we find Him often lamenting the failure of His gracious purposes. “O that thou hadst hearkened unto My commandments, then had thy peace been as a river, and thy righteousness like the waves of the sea.” In these words it is suggested that some other action on Israel’s part would have permitted the realisation of a more gracious plan on His.

“O that My people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries.” Here also a will of God was evidently done—and one as full of mercy as the circumstances would allow—but not *the will* of God with its choicest benediction.

It was the will of Christ to have gathered the children of Jerusalem, as a hen doth gather her chickens under her wings, but that gracious will was not done. Nor is that will of God which is that all men should come to the knowledge of the truth always realised. The will of God is our sanctification, but that will is not always fully realised. With the greatest oath, which before Calvary it was possible for Him to use, He swears, “As I live I have no pleasure in the death of the wicked, but that he turn from his wickedness and live.” Yet while *the will* of God seeks to save men from death, *a will* of God inflicts the very death from which His higher plan endeavoured to secure them. And it is important that we should recognise this distinction. It is recognised through all Scripture as the most solemn fact of human condition that the gracious will of God depends for its accomplishment on our concurrence and co-operation. With this, a purpose infinitely tender in its fatherliness will be realised: without this some lesser will of God, the best possible in the

circumstance, but only the second or third best will be accomplished. Do not let us, because a truth mars the exactitude of our philosophy, neglect it. The Church has suffered much by forgetting that we must become not schoolmen, but "little children," if we would enter into the mysteries of the Kingdom of Heaven.

Let us then have courage to take Christ's words in their simple meaning, especially, I may add, when we know by experience that God's will is not always done. For who is there who has not had it borne in on his soul again and again that God desired him to take such and such steps, and attain such and such joys, and yet this, that we know to be the will of God, has failed in its accomplishment?

Such, then, being the case, in this prayer we recognise that fatherly will which consults for our perfect well-being, which would make the most of all our powers, which foresees all dangers, and would prevent their working mischief, which would make our joy perfect and our usefulness complete. We recognise, further, that that "will" may, through our dulness or waywardness, fail of its accomplishment, and so, for ourselves, our friends, and for mankind at large, we pray, "Thy will be done on earth, as it is in heaven."

If such is the force of this petition, let us consider, secondly—

II. *The consolation suggested by it.*

Even before we offer it, and before our lives are enriched by the answers that come to it, this word brings soothing and quenching to our hearts. For, perplexed with the entanglements and burdened with the responsibilities of life, this word comes to us with the sustaining thought that, while we are unable to plan it aright, God has planned it for us; that in the Divine mind there is an ideal plan which embraces every object at which we should aim, the perfecting of our being, our daily protection, the averting of all injury to our essential being, our present and our eternal joy. Did we even know what to prepare for, we could not make the suitable arrangement, and would be perhaps more embarrassed by such knowledge than we now are by our ignorance. In these circumstances what a solace to think that God has a plan for each of our lives infinitely tender and fatherly, taking into account every peculiarity of our nature or our circumstances; that He will supply all the guidance and all the help needed for its accomplishment, and that all we need to do in order to secure its accomplishment is to fall in with God's way and co-operate with Him!

If we are about to travel in some country hitherto unknown to us, we feel it a great relief if some friend who knows it and us will plan our journey for us; if, knowing exactly our physical powers, our mental tastes, our inclinations and necessities on the one hand, and the distances, scenery, resting-places, facilities of travel of the intended land of our sojourn on the other, such an one will plan our route and fix our resting-places, and indicate what we have to do, what a relief lies in his assistance! How eagerly we should avail ourselves of his guidance and help, and how much rest of mind would his plan permit us to enjoy! And, if so, there is a consolation, surely, of the very grandest sort to be found in the fact that God has made a plan for each of our lives, and that He not merely exacts service, but renders it; that He charges Himself with planning out the line of our greatest security, progress, usefulness, and joy, especially as the plan for such a life carries with it the purpose to supply all the help of Providence and grace which may be needed to carry it out, and the readiness to impart all the guidance requisite for its fulfilment. Such a fact is sufficient to abate materially one, at least, of the greatest burdens of life—the perplexity of choosing our path. When we can get a pillar of cloud by day and of fire by night to guide us; when One who knows us better than we know ourselves is willing to guide us, and to make of our life one consecutive success and joy, it becomes possible for us to rest and to breathe freely, even while we recognise most fully the responsibilities of existence and the gravity of a mistake.

Be of good cheer! we are of such importance to God that He has a gracious plan of our life and of each day of that life, and will reveal it to us and enable us to embody it, so that no mistake need be made, nor failure risked, nor regret awakened in all our life. To the thoughtless this consolation may seem slight, but to the thoughtful it will appear supreme. Such being the exact force of this petition and the consolation of its teaching, consider, thirdly—

III. *The wisdom of adopting this petition as our own.*

This must be obvious to all our hearts. One of the earliest of our discoveries is that “it is not in man that walketh to direct his steps,” and once made, the discovery is being perpetually made afresh. So that all who can realise that God will take the trouble to plan our life for us, will at once admit that the wisest course we can adopt is to pray and labour that His plan may be carried out. And the more

we think of it the more we see the wisdom of praying it may be so. For first, we have not in ourselves either the knowledge or experience which would permit us even to plan with wisdom our outward and earthly lot. We never know what would be best for us, even in the commonest matters of daily experience. We are constantly desiring what, attained, would do us harm, and dreading what, when it has come and gone, we admit to have been our choicest mercy. Joseph cried with anguish of soul over being sold into captivity, though it proved the path to a throne, and to influence so great that it permitted him to secure protection to his family and his people for generations. Rachel asks for a child, and dies in bearing it. The plains of Sodom, which Lot seemed to choose with such shrewdness, involved him in the loss of wife, and fortune, and friends, and of something more precious still. The mission to Egypt, from which Moses shrank so persistently, was that which gave him immortal fame, and permitted him to render a service to his people and mankind which is not exhausted yet.

And we are not wiser than our fathers. We still judge of experiences as of men, by "the outward appearances" instead of looking into the heart of things.

Would any of us think our neighbour wise, if, reversing the Saviour's prayer, he said, "Not Thy will but mine be done"? And should we be wise in doing the same?

Oh, what a calamity it would be for us if our plan of our life were to be fulfilled! That plan which combines the maximum of outward comforts with the minimum of difficulty, trial, or service. The rich man with his full barns, had probably had his plan of life realised; and, for his epitaph, God said "thou fool," as in a moment all his fortune fell from him, and he stood beggared and naked in the other world.

Our will done, there would be none of the difficulties that develop strength, none of the trials that refine the heart, none of the demands on our sympathy or service that enlarge the heart.

If there were even no other world, but this were alone the object of our solicitude, every wise man would go to God and say, "Father, Thy will be done." But the wisdom of offering this prayer becomes more obvious when we remember that little as we can guess what would be best for us here, still less can we guess what course and what experiences of life would most secure our well-being in the life to come. That life is *the* life, all we call life here being but the

apprenticeship for the life to come; and our experience is good or evil only as it tends to fit or to disable us for its engagements. Now "our will" generally overlooks that world, some little thing at hand hiding the vast beyond; and in shaping our desires we give but little place to the question how far their fulfilment would increase our capacity for the bliss, or our fitness for the duties of the other world. For a mess of pottage we are apt to sell the distant birthright. But God sees the issues of all things—of the prosperity we desire and of the trials which we dread; of the high calling which by its difficulties develops immortal faculties; of the "ease in Zion" which by stagnation enfeebles all our powers. When that other world has such nearness, importance, permanence; when character is the only capital with which we can enter on the life there, is it wise to follow any plan in which its interests are subordinate or perhaps imperilled altogether? When we wake to the sense of our immortality and are moved by the gracious solicitude which it awakens, the first and last action of instinctive wisdom is to commit the whole ordering of our life to God, and to say, "Thy will be done." And if to secure our best advantage here and hereafter we shall pray this prayer, there is another great reason still why we should adopt it. Offering it we find a peace that passes understanding, while neglecting it there is to the soul nothing but solicitude and unrest.

I have shown that there is consolation in the very fact that God is interested in us sufficiently to plan our life. That consolation grows into perfect peace when we submit to His plan and ask that it be realised.

When we go over to God's side, God comes over to ours. And when we enthrone our God, and give up to Him the disposal of all pertaining to us, then restlessness leaves the spirit, faith brings the gleam of peace over a future which was dark with stern solicitude. When God is left free to effect His gracious plan He comes near with His blessed presence. When we are willing to walk in the paths which God chooses for us He comes nigh and is Himself our living guide. In weariness there is the shadow of His wings, in grief the solace of His sympathy. Working on our own lines, a sense of the Divine disapproval makes us afraid; working on God's, we walk in the light, as He is in the light. His hand upholds and His voice continually cheers us. And life is like the shining light—shining more and more unto the perfect day.

If such things are so we have, I think, reason to repent of our neglect of this petition, and to repair that neglect. And some confession is due from us of our fault in offering it sometimes in such a tone and with such a meaning as accused the kindness of God.

Let us say, Our Father; let us gaze on the heaven whose bliss is but the fulfilment of His will, and then, with the faith in which lowly submission and joyous trust blend perfectly, let us offer for ourselves, our dear ones, and for mankind at large, the wisest of all petitions—

“THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.”

Charles Wesley.



HIS “Bard of Methodism” was the youngest son of the Rev. Samuel Wesley, of Epworth. No hymn-writer has arisen in the Methodist churches equal to him, and it is not too much to say that, with the exception of Isaac Watts, no Christian poet in England has ever surpassed him in this art. Notwithstanding all that has been written respecting the hymns of these two sweet singers in our Israel, it is difficult to say which of the two is the greater.

In point of time, Watts preceded Wesley. According to the judgment of Montgomery “he was almost the inventor of hymns in our language, so greatly did he improve upon his few almost forgotten predecessors in the composition of sacred song.” Many of Watts’s stanzas were in circulation more than twenty years before the great Evangelical movement of the eighteenth century began, or, at any rate, before it became very manifest. The influence which Watts’s hymns had upon the religious thought and life of England from 1704 to 1728—ten years before Charles Wesley began his work—has been too much lost sight of by those who have written upon this subject.

Notwithstanding the light which Mr. Lecky has thrown upon the social, literary, and moral life, and Dr. Stoughton upon the Congregational churches, and the Revs. Abbey and Overton upon the Episcopalian churches, we yet need light whereby distinctly to

trace the influence which the soul-stirring strains of Watts had upon the slumbering churches of the land during the first quarter of the last century. It is well known that Charles Wesley had a very high opinion of many of the hymns of Watts, and when the Wesleys published their first hymn-book they inserted several of his productions in that collection.

Watts was twenty years of age when he began to be conspicuous by his hymns. Wesley was thirty when he set his hand to this work. Watts wrote 700 and Wesley 7,000. In his "Life of Charles Wesley" the Rev. Thomas Jackson says:—"His hymns were not the production of a lively imagination gazing upon external objects, nor were they the fruits of hard mental toil. They were the irrepressible effusions of his heart burning with love to God, reposing with absolute and joyous confidence in the Divine truth and mercy, yearning with affection for the souls of redeemed men, and anticipating the visions of future glory." Montgomery tells us he used to compose "very slowly," and only by fits, and that he had "to rouse his indolent powers into exertion;" but Wesley was never under the necessity of rousing his indolent powers. As Jackson says elsewhere, Wesley's "thoughts flowed in numbers, and his deep feelings of joy, and confidence, and zeal could find no adequate expression but in poetry." He, in company with two other fellow-workers, had taken refuge from a violent mob in a small building upon the outskirts of a common. Near the building was a spring, of which he and his companions freely drank, and afterwards cleansed their hands and faces. While quietly waiting in their hiding-place, Charles Wesley is said to have written the outline of his "Jesu, Lover of my soul," in the course of which he speaks of a "storm," "tempest," "refuge," "fountain," and "healing streams;" indeed, a cursory glance at the four verses of this hymn shows that the distressing circumstances in which they were found as the shades of that dreary night in 1740 fell upon them furnished him with its framework.

We have another instance of his readiness to avail himself of a familiar sight and turn it to good practical account in his well-known hymn, "See how great a flame aspires." The "Bard of Methodism," soon after his conversion to God, paid a visit to the North, where he heard and saw much to encourage him. He had been preceded by his brother John, or some other like-minded evangelist. In the course of a very short time a society, or

church, consisting of 500 members, was formed; and churches were soon established in the neighbouring towns and villages. While musing upon the rapid spread of the work of the Lord, he saw the furnace fires blazing forth from the hill sides of the Newcastle collieries, in the darkness of the night, making the valley and hills luminous with their ruddy glow, and this sight suggested the rise of Christianity, or the beginning of the great Evangelical revival of the last century. He sings:—

“ See how great a flame aspires,
 Kindled by a spark of grace !
 Jesu’s love the nations fires,
 Sets the kingdoms on a blaze ;
 To bring fire on earth He came,
 Kindled in some hearts it is,
 O ! that all might catch the blaze,
 All partake the glorious bliss.”

The next verse follows in the same strain, according to the key-note of the first verse, “ The Word doth swiftly run ; ” “ It wins its widening way ; ” “ More and more it spreads and grows.” Indeed, it is clear that what Charles Wesley saw from amid the darkness of those Northern dales shaped the mould into which this hymn is cast.

These are but two instances out of scores which might be given in illustration of our point.

We may also notice the fact that Wesley had a poetic force which seemed as vigorous at eighty as at forty years of age. His poetic nature seemed ever new and ever young. What Mr. Arnold has recently affirmed of Wordsworth cannot be said of Wesley. The limits of his true inspiration were not confined to a single decade, nor, like Watts, did he allow nearly twenty of the ripest years—being the closing years of his life—to pass away without producing abundant fruit—fruit which remains to the praise of God and the profit of the churches of Christendom. There is one hymn which, though not written by his own hand, was actually dictated on the day of his death:—

“ In age and feebleness extreme
 Who shall a helpless worm redeem ?
 Jesus, my only hope Thou art,
 Strength of my failing flesh and heart,
 O, could I catch a smile from Thee,
 And drop into eternity.”

Having pointed out the fact that the hymns of Wesley were the spontaneous effusions of his own heart rather than the result of

suggestions awakened by the varied scenes of nature, it will be helpful to those who desire to make his hymns a study to trace more fully the subjectivity or personal introspection of a great proportion of them.

In order to understand them they must be read in the light of his experience as reflected in his letters and journals. These show that, though his mother had watched over him with the tenderest love and care through childhood and youth, he was unable to say what Isaac Watts could say in his fourteenth year, viz., that he had "Learned to trust in Christ." He was nearly thirty years of age before he could, with confidence, speak of his faith in Christ. For ten long years he had been an earnest, penitent seeker of salvation.

Weary and heavy-laden with the burden of his sin, he at times longed for death. During the last of these ten years to which we have alluded he embodied his experience in a few lines, entitled, "A Midnight Hymn, for One under the Law," in which he utters the sorrow of his soul :—

"Fain would I leave the world below,
Of pain and sin the dark abode,
Where shadowy joy or solid woe
Allures or tears me from my God ;
Doubtful and insecure of bliss,
Since death alone confirms me His."

There are five more verses in the hymn, and each of them bespeaks the state of one groping in the dark, and longing for the light and liberty of a child of God. Into this liberty he entered in the year 1738. He has in his journal given an account of this moral victory. For many days he had been diligently seeking the rest which comes through faith. On May 6th he wrote :—" God still kept up the little spark of desire which He Himself had kindled in me, and I seemed determined to speak of, and wish for, nothing but faith in Christ." On May 12th he wrote :—" I waked in the same blessed temper, hungry and thirsty after God." We find many such expressions in his diary from April 28th to May 21st ; but henceforth we discern a great change in the entries made in his journals. Two days after his conversion, while musing upon the love of God, the fire glowed, and, lost in astonishment, he began to write a hymn setting forth the glory of the redeeming and sovereign grace of God. It is not known whether the hymn which he composed on that occasion was the one

beginning, "Where shall my wondering soul begin," or "Can it be that I should gain." It is certain, however, that both were written within a few days after this great change had taken place in his experience. In the former of these hymns he speaks of himself as "a slave redeemed from death and hell," and in the latter he affirms:—

"Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray;
I woke, the dungeon flamed with light;
My chains fell off, my heart was free;
I rose, went forth, and followed Thee."

Again, if we turn to his journals with a view to ascertain whether this new-found joy was as "the morning cloud" and "the early dew," abiding but a very brief period, we find it was permanent. June 3rd he says:—"We were all full of delight. Before we parted I prayed with Mr. Brown and praised God, to the great confirmation of my faith." Some weeks afterwards:—"I walked with Metcalf in great joy, wishing for a place to sing in, when a blacksmith stopped us. We turned into his house, sang a hymn, and went on our way rejoicing." The same emotion which impelled the gentle Doddridge to write and sing,

"O happy day, that fixed my choice,
On Thee my Saviour and my God," &c.,

constrained the "Bard of Methodism" to sing,

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace,"

in May, 1739, entitling the hymn, "For the Anniversary Day of One's Conversion;" his heart was so full of praise that he could not cease until he had penned eighteen verses. In it the power of Jesu's name is set forth in all its fullness. What can be more complete salvation than that stated in the second verse, "His blood can make the foulest clean"? Mr. Gladstone, in a very able article in the *British Quarterly*, a few months since, said:—"The Evangelical movement of the eighteenth century" was characterised mainly by the fact that the "Evangelicals preached Christ largely and fervently where, as a rule, He was but little and coldly preached before." Not until the light of eternity falls upon the records of time will it be fully known

to how many Christ was preached by the hymns of Charles Wesley; nor is it now easy to ascertain to what extent the dark and desolating currents of Deism, Arianism, and Infidelity of the last century were restrained in this country through the influence of the Evangelical truth which his hymns contained. Christ crucified was the theme of at least 1,000 of his 7,000 hymns, and although many of them were not published, yet the best were widely circulated. The soul-stirring stanzas of the hymn—

“Jesus, the name high over all,
In hell, or earth, or sky,
Angels and men before it fall,
And devils fear and fly”—

did more to demolish the stronghold of Arianism and Deism than either the logic or rhetoric of many who then undertook to contend for the faith delivered to the saints. There is a history connected with this hymn of special interest, which may be told in a few words. In the month of August, 1744, Wesley went on an evangelistic tour into the South of England, and in due course found his way to Laneast, Cornwall. He took for his text the words, “Repent and be converted.” In the course of the sermon, a member of the congregation, offended at the plain and forcible words of the preacher, rose up and began to contradict and blaspheme, whereupon the poet-preacher, ever ready to meet an adversary, asked, “Who is this that pleads for the devil?” and took an opportunity of dealing yet more faithfully with the “devil’s advocate,” using his own words. Unable to stand longer beneath the blaze of Wesley’s eloquence, that son of Belial rushed from the church in fear. In the course of that memorable service in the Laneast church he stated that, through what he calls “harmless diversions,” he was kept “dead to God and asleep in the devil’s arms, secure in a state of damnation, eighteen years.” The statement produced a sensation in that sacred edifice, for of the three clergymen present the first, Mr. Meriton, declared he had been kept there by them twenty-five years; “And I,” cried Mr. Thompson, “for thirty-five;” “And I,” said Mr. Bennet, “for above seventy.” That quaternion of clergymen, who for so many years had been prisoners, but who were prisoners no longer, are amongst those to whom Wesley refers in another of his hymns. A time of great spiritual quickening for Conformist and Nonconformist churches in England were the years 1744–47. Watts was yet alive,

but he was invalided, and therefore could not take a prominent part in public. Indifferent he could not be; hence in 1747 he published the fourteenth edition of his Psalter. Robert Seagrave, and the less-known Baptist hymn-writer, Daniel Turner, were ready with a few hymns of more than ordinary merit to increase the supply of hymns, but it was not much that they could do to enrich the Church's psalmody. Notwithstanding all that had been done more was needed. The Wesleys felt this need. They looked around for men to do the work, but saw none, for Doddridge, Anne Steele, Beddome, Toplady, Hart, and Cowper were yet in the shade as hymnists, and Watts was upon the verge of eternity, and could no longer add fuel to the ardour of the Church's zeal; hence, to supply this lack of service, the "Bard of Methodism" laboured more diligently. Accordingly, in addition to "Hymns for Trouble," we have 18 for the Nativity of our Lord; 16 Funeral Hymns; 166 for the Supper of our Lord; 24 Hymns to the Trinity; 31 Hymns of Petition and Thanksgiving; 52 for those that seek and those that have redemption in the blood of Jesus Christ; and a large number of a miscellaneous character, not a few of which have an interesting history and hallowed associations clustering around them.

The Watch-night Hymns, 11 in number, give expression to those feelings of religious excitement for which the midnight worshippers near Bristol were so distinguished. The custom of watch-night services is no longer confined to Methodists, but it may be unknown to some that the custom originated with the Kingswood colliers. John Wesley, hearing that much good was being done through the instrumentality of these services, suggested them to be kept once a month, afterwards once a quarter, and when the moon was at the full. Charles Wesley composed a number of hymns suited to such occasions; some of these have found their way into Baptist and Independent hymnals.

Of the hymns for "Times of Trouble," perhaps there is none more widely known than "Head of the Church triumphant!" At the time it appeared England was being threatened by a French invasion for the purpose of placing an exiled representative of the House of Stuart upon the throne in the place of George II. It was well known that the Wesleys were in full sympathy with the reigning monarch, but their enemies found it convenient to circulate the report that they were receiving large sums of money from the

Pretender in order that they might make all possible preparations for his return.

The people dreaded the rule of the House of Stuart, and the report, which multitudes were ready to believe, was the occasion of feverish anxiety in many quarters. Oftentimes their lives, and especially that of Charles Wesley, were threatened, and the infant churches were likewise imperilled. Wishing to teach them the lesson of loving trust in God, he published, in 1744-45, hymns in harmony with the key-note struck in "Head of the Church triumphant!"

It will be interesting to some to know that, while our hymnist prepared hymns for experienced Christians, he, like Watts, wrote many for the use of children, and when Robert Raikes, of Gloucester, founded his Sunday-school he, amongst other good works, taught the children the verses of Watts and Wesley.

H. S.

Divine Compassion.



H, Saviour dear, how tender—
 How matchless was the love,
 That led Thee to surrender
 Thy glorious home above !
 To stoop in Thy compassion,
 And take the sinner's place ;
 That free and full salvation
 Might bless our fallen race !

Thy heart with sorrow bleeding ;
 Thy head in death laid low ;
 Now raised, and interceding
 To save a world from woe.
 The heavenly city gloweth
 With Thy pure, radiant light ;
 No mortal vision knoweth
 The grandeur of that sight.

How ought my prayers to heaven
With grateful fervour rise,
As countless sins forgiven
Are blotted from Thine eyes !
While robes of dazzling whiteness
For me Thou hast prepared,
And palace-home, all brightness,
In heaven for me hast reared.

What gratitude I owe Thee,
For love so vast as Thine !
Though sorrows lie before me,
How can I e'er repine ;
Or at the darkness murmur,
If clouds obscure Thy rays ?
Lord, let my faith grow firmer,
And fill my mouth with praise.

O light ! that kindly shineth
On man's sin-darkened way ;
O love ! whose heart inclineth
To wipe all tears away ;
O Christ ! the Star whose dawning
Brightens my darkest night,
Shine on, till heaven's fair morning,
Break on my raptured sight !

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Missionary News from all the World.

CHURCH MISSIONARY SOCIETY.



THE following vivid account of missionary work in China was given by the Rev. J. R. Wolfe, of Fuh-chow, in the province of Fuh-Kien, at the Society's recent annual meeting :—" I remember going, about twelve or thirteen years ago, into a large town, which contained about 10,000 inhabitants. It was night-time when we came to the place, and it was very dark and wet. We wanted a lodging, but we could not find one. The people were afraid of the foreigner. My catechist and servant said, ' We cannot get a lodging here to night.' I said, ' We must have a lodging ; it is raining very hard, and we cannot stand out in the cold.' A man then came

forward and said, 'Foreign man, I will give you my house to-night; I will give you a room in my place.' Well, we got into this room. It was a sort of loft over a shop, and we made ourselves as comfortable as we could. As we were sitting quietly, my native catechist came to me and said, 'You cannot stop here to-night. The man is an opium-dealer. If you remain here to-night you cannot preach to-morrow, for the people will not listen to you, because they hate the opium.' I said, 'Oh, very well, if that is so, certainly we must go into the streets.' So we packed up our bag and baggage and walked into the street. A man said, 'Why, here is the foreign ghost in the street again! How is this?' Said another, 'I heard him say that for all the world he would not stop there to-night, because So-and-so is an opium-dealer.' Thereupon twenty voices together cried out, 'I will give you my house!' Of course, we could not accept the twenty houses, but we accepted one of them, and the owner said, 'You are to have this place as long as you remain here, and you can do just what you please.' We went into the house and occupied it, and commenced at once to preach the blessed Gospel, for it is the practice of every Church Missionary Society missionary all over the world to carry Christ with him everywhere. We began to preach about the blessed message of peace which had brought us all the way from England. We preached for over an hour and a-half, and then I fell down on a chair and went fast to sleep. A man caught me by the collar and said, 'Foreign man, rise up and tell us more about that. We do not hear a foreign man every night.' I said, 'No; I am very tired, and must go to bed.' The man then said, 'Let him go to bed. The foreign man can speak reason; let him go to bed.' I then retired to my room, and they went to my servant and said, 'What does the foreign man, your master, eat?' I mention this in order to show that wherever we go, all over the province of Fuh-kien, the people receive us with kindness, and give us everything we want. I say that the Chinese want the Gospel, and that it is only from the literary class and the Government authorities that we receive opposition. Well, the question was asked as to what I was accustomed to eat. My servant's reply was, 'Beef at breakfast, beef at dinner, and beef at supper—beef all the day long.' The people thought this was very remarkable. My servant added, 'He has fresh eggs, too, for breakfast, for he will not eat rotten eggs.' Rotten eggs, I may remark, are eaten with great relish by the Chinese themselves. My servant said, 'He has fresh meat for breakfast, and so forth; but he has the meat in his basket, and therefore you need not trouble about it.' Next morning I found on my breakfast-table fresh eggs, and also a basin of milk. The Chinese never drink milk themselves, but my host went overnight to a

farmer and said to him, 'You must keep the calves from the cows to-night, and bring down the milk to my house in the morning, in order that the foreign man may have it for breakfast.' The Chinese themselves never eat beef, but they went that night and killed a cow, in order that I might have beef for breakfast, for dinner, and for supper. As long as I remained in that place I was fed like a prince. I stayed a week there, preaching and talking about Jesus. What has been the result? I was the first missionary ever seen in that village. Now, after fourteen years' labour, there are 3,000 or 4,000 Christians in the place and in the country round about. All these Christians do not, however, belong to the Church Missionary Society. I was the first missionary to go there, but our dear, zealous Methodist brethren from America came there too, and opened churches and chapels, and God blessed them wonderfully. Are we to be jealous because they were blessed of God? God forbid! We rejoice, yea, and we will rejoice, that the blessed Gospel has been preached by the Methodists, and that God has blessed it in the salvation of thousands of souls. The Christians have provided their own churches, chapels, and teachers, without any help whatever from the Church Missionary Society. Then there is the great city of Tu Tieng. Fourteen years ago no missionary of Christ had ever been there. A poor man came to me and said, 'I am an opium-smoker, and all my family smoke opium. What am I to do?' I replied, 'You must break off that habit before you can become a Christian.' He then for three or four months placed himself under instruction, but he could not give up the opium. Again I informed him that he never could be admitted into the church until he gave up the opium. He attempted to give it up, and I never can forget the struggle of that poor man. When the time for smoking the opium came round he said, 'I must have the opium!' and it was given to him. Then he said, 'When the time comes round again tie me to the leg of the bed so that I cannot get the opium.' They did so, and he thus overcame that inveterate habit. He was received into the Church of Christ, and died a few months ago, an earnest and a triumphant Christian. There is a growing desire on the part of the people of Fuh-kien for the Gospel of Jesus Christ and the blessed message of salvation. About three months before I left China last year a man knocked at my study door. I said to him, 'What do you want?' He replied, 'I have come from such and such a place, and I want you to send a catechist to my village to teach us about the Gospel of the Lord Jesus Christ.' I said that in consequence of pecuniary and other difficulties we were unable to do so. Again he begged me to send a catechist, but we sent him back with this answer, 'No.' In the course of

a fortnight he returned, with three other men, and repeated the request. I consulted my colleagues, and we came to the conclusion that we could not send a catechist. At the end of three weeks the man came back, with four or five others, and again asked for a catechist, but the answer was the same—‘We cannot send you a catechist, but we advise you to go home and pray together.’ Three days after that they came back, and the next news was that the man had committed suicide because we could not send him a catechist to teach him about Jesus. No one but a missionary who looks into the dark abyss can fully understand the scene that this sad incident brings before him. Let us determine that there shall be no more suicides among the Chinese because we will not send them the news of the Lord Jesus Christ.”

LONDON MISSIONARY SOCIETY.

At the annual meeting of this Society, the following important statistics were quoted by Dr. Allon from Dr. Christlieb’s work on Missions:—“Eighty-six years ago there were in existence seven Protestant missionary societies, three of which had been working for nearly a century, two of these three being the Society for the Propagation of the Gospel and the Moravian Missionary Society. At the present moment there are 70 Protestant missionary societies; 27 of these belong to England, 18 belong to America, 9 belong to Germany, 9 belong to Holland, and 5 to Scandinavia. There are also missionary societies in our colonies, Australia, the Cape, the South Seas, and elsewhere, which are working in hearty co-operation with the Protestant missionary societies of Europe and America. Eighty-six years ago 170 male missionaries were employed in connection with these Protestant missions, 100 of whom belonged to the Moravian Missionary Society; to-day there are 2,400 ordained European and American missionaries, besides hundreds of native preachers—1,600 in India alone, and 1,600 in the South Seas. There are 23,000 native catechists, and many thousands of Sunday-school teachers. Eighty-six years ago 50,000 heathen Protestant converts were reckoned; at the present time 1,650,000 converts from heathenism are computed to be in connection with our Christian missions. In the year 1878 alone, 60,000 were added—more than the gross total at the end of last century. Eighty-six years ago £50,000 were contributed for Protestant missions; at the present moment £1,250,000 are contributed—five times as much as the entire amount contributed by the Roman Propaganda. Of this sum England contributes £700,000, and America £300,000; and Germany and Switzerland from £100,000 to £150,000. Eighty-six years ago about 70 missionary schools were in existence. At the present time there are

12,000 with 400,000 scholars, many of them high schools—grammar schools—in some of which hundreds of theological students receive instruction. In India alone there are 2,500 missionary schools. In Madagascar our own Society alone has 784 day-schools with 44,794 scholars. Eighty-six years ago there were 50 translations of the Holy Scriptures, and about 5,000,000 of copies had been circulated; at the present moment there are 226 translations of the Holy Scriptures into various languages and dialects, and 148,000,000 copies of the Scriptures have been distributed. Why, scarcely forty years ago—that is, in 1843—all the English and American missionaries in China assembled in Hongkong, and they numbered 12. In Hongkong they had 6 converts. At the present moment, there are in China 240 Protestant male missionaries, 90 principal missionary stations, 500 out-stations, and some 12,000 or 14,000 Chinese communicants. In India alone there are 600 European missionaries, and 430 central stations. In 1852 the converts in India were 128,000; at the present moment they are 460,000. The increase from 1851 to 1861 was 53 per cent.; the increase from 1861 to 1871 was 61 per cent.; and during the last ten years the ratio of increase has been greater still. The last two years especially have witnessed an increase almost unparalleled, partly through the benevolent services that were rendered by Christians in connection with the famine. At this rate of progress alone, supposing it be maintained, by the close of this century there will be 1,000,000 of Protestant converts in India. Now, it is impossible to estimate the accumulation of moral forces that these figures represent, the multiplication of power every day; for it is far more than a process of simple addition. Familiar Christian ideas are being diffused through all lands, and the strengthening of religious habit is giving multiplied power to those who are doing missionary work. Now, there are many causes for this vast progress, which I think is about the greatest romance connected with our Mission. If you try to understand what these figures represent, I think you will see abundant cause for abounding thanksgiving."

WESLEYAN MISSIONS.

The following are the statistics of the missions under the direction of the British Conference in Europe, India, China, South and West Africa, and the West Indies :—

Central or Principal Stations, called Circuits	429
Chapels and other Preaching Places in connection with the above-mentioned Central or Principal Stations	2,599
Missionaries and Assistant Missionaries, including Supernumeraries	445

Other paid Agents, as Catechists, Interpreters, D.S. Teachers, &c.	1,924
Unpaid Agents, as Sabbath-school Teachers, &c.	7,806
Full and accredited Church Members	86,753
On trial for Church Membership	11,079
Scholars, deducting those who attend both the Day and Sabbath-schools	98,208
Printing Establishments	3

Reviews.

THE LIFE OF DAVID, as Reflected in his Psalms. By Alexander Mac-laren, D.D. Edinburgh: Macniven & Wallace. 1880.

THE "Household Library of Exposition," of which this volume is the first instalment, could not have made a more favourable beginning. Of the multitudes who listen to Dr. Maclaren's preaching, and feel the spell of his power, comparatively few are aware of the patient, persistent study of the Scriptures on which his sermons are based. No one can be insensible to his broad, subtle grasp of the truth, the incisiveness of his thought, the glow of his imagination, the force of his illustrations, and the absorbing earnestness of his spirit; but it is only when we calmly ponder his words as they appear on the printed page that we see how much of his power is due to a thorough and painstaking familiarity with the Bible. With whatever other literature he is conversant, this is evidently the book to the mastery of which he has devoted his life. In the present volume he weaves together the history and the Psalms of David in a manner which throws light on both, and invests them with new and deeper interest. He

has in this respect rendered a service to Biblical students similar to that which, on a larger scale, Dean Stanley has rendered in relation to the historical and prophetic books of the Old Testament, and Conybeare and Howson in relation to the Acts of the Apostles and the Epistles of Paul. Few writers have had a deeper insight into the hidden springs of David's life, portrayed his character more graphically, or enforced with greater power the various lessons of his marvellous but chequered career.

CONGREGATIONAL HISTORY, 1850-80.

Vol. V., completing the work. By John Waddington, D.D. London: Longmans, Green, & Co. 1880.

THE events narrated in Dr. Waddington's latest volume are such as have for the most part occurred within our own memory, although in many cases their origin lies farther back, so that the year 1850 as a starting-point is only approximately accurate. The ecclesiastical and missionary movements whose commencement and progress are here depicted, and the men whose labours are narrated, must ever be regarded with eager sympathy and delight. To

the form of Dr. Waddington's history critics have occasionally taken exception, as a medley consisting of letters, minutes from church-books, resolutions of societies, extracts from speeches, pamphlets, and sermons. Be it so. Are not these the most reliable materials for such a structure as he has sought to rear—the most valuable elements of history? Dr. Waddington gives us a broader insight than it has hitherto been possible to obtain into the inner life and working of Congregationalism in its churches, its societies, its associations, and its Union. He has set before us full-length portraits of such men as Dr. Pye-Smith, Dr. Leifchild, Dr. Raffles, Dr. Vaughan, John Angell James, George Smith, Thomas Binney, Richard Knill, David Livingstone, and many others. The "Rivulet" controversy is fairly and impartially described, as is the agitation in connection with Dr. Davidson's rationalistic teaching in the Lancashire College. The Leicester Conference also receives its full share of attention, as does every other event of note. The labour involved in these researches must have been enormous. The author could have been sustained in it only by the power of a steady and persistent enthusiasm. But he will have his reward. The picture he has given us of the intellectual, the moral, and the spiritual life of Congregationalism is as accurate as it is noble. Of such a race of heroes any community might be proud. For such deeds as theirs it would be a sin not to be thankful. We cannot but believe that this history will do much to preserve the continuity of the faith in the Congregational churches, and to maintain adherence to the old paths as the safest and the best. Happy are the churches which possess such a heritage as Dr. Waddington portrays.

MEMOIR OF THE REV. JOHN GRAHAM.

By his brother, Charles Graham.
London: John F. Shaw, 48, Paternoster Row.

By the bulk of our readers the successor of Dr. Leifchild in the pastorate at Craven Chapel was well known and deeply beloved. His memory is tenderly and reverently cherished, and this brief record of his zealous and useful career will be heartily welcomed. Never had a brother a more pleasant and honourable task to perform than has here fallen to the lot of Mr. Charles Graham; and never have we seen a more beautiful and touching tribute of brotherly affection. The older has in this case been called upon to write the life of the younger, but it has been in the calm submissive faith that on earth the work of that younger was done. And what a noble work it was! Noble in its proportions and in its visible results; nobler still when viewed in relation to its motives and its animating spirit, as they are here revealed to us. Mr. Graham's ministerial labours in Ireland, in London, in Australia, and in Brighton are simply and vividly narrated, and the man himself is made to stand out in the purity, the fervour, and the Christian magnanimity of his character. To read this memoir without receiving an impulse to greater spirituality of life and more complete consecration to Christ is impossible. May its influence be felt in all the pulpits and churches of our land!

SERMONS, Doctrinal and Practical. By Morgan Dix, S.T.D., Rector of Trinity Church, New York.
London: R. D. Dickinson. 1880.
We have not before met with Mr. Morgan Dix as an author, but we hope often to meet with him again. There is a delightful freshness in his sermons.

They come to us as a breeze of the keen and bracing air of the mountains, and awaken us to life and activity. His creed is decidedly evangelical, and his polity savours more than is altogether agreeable to us of Episcopacy and Churchism; but he has a strong dash of independence, looks at every subject in a bold and fearless light, and bravely speaks out the thing that is in him. The sermons

on Balaam, on repentance, on the place of pain, on the Cross the measure of the world, on the Crown, and on unseen teachers, are particularly suggestive. Mr. Dickinson has placed English readers under great obligations by the issue of this able volume, which is sure to be generally regarded as one of the best series of American sermons he has yet published.

Intelligence.

AT the annual meeting of the General Life Assurance Company, held on June 3, Dr. Joseph Angus, Principal of Regent's Park College, was elected a director in the place of Dr. Steane, resigned.

News of the Churches.

NEW CHAPEL OPENED.

Haverfordwest, May 26th.

INVITATIONS ACCEPTED.

Charlesworth, Rev. E. (Wincanton), Bedale.

Ellis, Rev. J. J. (Gosberton, Lincolnshire), Bedminster.

Sidey, Rev. W. (Regent's Park College), Cupar Fife.

Steward, Rev. F. J. (Metropolitan Tabernacle College), Calne.

Whetnall, Rev. M. H. (Ulverstone), Blackburn.

RECOGNITION SERVICES.

Forres, N.B., Rev. D. Bruce, May 9th.

Milford Haven, Rev. D. Hussey, May 16th.

Roche Castle, Pembroke, Rev. J. Williams, May 30th.

Warwick, Rev. D. Jennings, May 16th.

RESIGNATION.

Rev. W. Barnes, Trowbridge, Wilts.

DEATHS.

Domoney, Rev. J., Loughborough, May 17th.

Phillips, Rev. J., Astwood Bank, aged 70.

THE
BAPTIST MAGAZINE.

AUGUST, 1880.

Glimpses of Old English Life.

PURITAN AND ACTOR.



DURING the many years of comparative tranquillity which followed the accession of Henry VII. there was a constant growth of national wealth. As the number of rich or well-to-do citizens increased there was a demand for amusements which had been unknown in less settled times. The simple sports which had satisfied their ancestors did not content men whose tastes were cultivated, and whose hours of leisure were numerous. The mystery and morality were succeeded by the interlude, the interlude by the play. The many translations which were made from the classics during the early years of Elizabeth's reign gave a new impulse to English genius. For a time the regular drama seems to have been the amusement of the cultured classes alone. The writer of our first comedy was the head-master of Eton; our first tragedy was the work of Sackville, who occupied a high position in the Court. The gentlemen of the Inner Temple distinguished themselves as actors, whilst the Queen and the aristocracy saw their performances with delight.

The great popularity which the stage attained at that period can hardly be considered surprising. In the present day the man who shuns the theatre sacrifices comparatively little. He may read every play which deserves notice, and even if he ignores dramatic literature the highest efforts of imaginative writers are put forth on behalf of the novel-reader rather than the play-goer. During the closing years

of the sixteenth century, the man who refused to enter the "Curtain" or the "Globe" practically excluded himself from all knowledge of the light literature of his day. The novel as we have it now had no existence. The actors did what lay in their power to prevent the publication of successful works; and, when a drama was published, it was often imperfect, always costly. The number of readers was so small that the most popular poets sought remuneration from the patron rather than from the public. So it happened that young men of genius, on leaving the university frequently devoted themselves to the theatre, for only by serving it could they secure direct payment for congenial work.

As the craving for amusement grew, a struggle commenced which is still carried on with undiminished ardour. The Puritan in the church sternly denounced as evil whatever was not positively good; his opponents were disposed to accept as good whatever was not unquestionably evil. The one held fast the truth, "whoever is not for us is against us;" the second clung with equal tenacity to the counter truth, "whoever is not against us is for us." "Let us preserve ourselves from the contaminating influence of the worldly," cried the Puritans; "Let us permeate society with the spirit of the church," exclaimed his opponent. "Let us avoid association with the wicked," said the Puritan, "for they may draw us from the faith;" "Let us seek sympathy with those about us," retorted his opponent, "for we may win them to our cause." Those who took a profoundly serious view of life were sufficiently numerous and enthusiastic to exercise very considerable influence. At the time of which we are writing, they did not succeed in silencing the actor, but in London, at least, they drove him beyond the City bounds. In the struggle the Common Council, representing the great middle class, was on the one side, and the Queen and the aristocracy were on the other.

The first formal attack on the stage was made by the Rev. John Northbrooke, in a "Treatise wherein Diceing, Dauncing, vaine Plays or Enterludes with Idle pastimes, &c., commonly used on the Sabbath day are reprov'd by the authoritie of the Worde of God and ancient writers. Made Dialogue wise." The pamphlet is a very curious one, and accurately represents the feelings of the more moderate Puritans.

The dialogue is maintained by Youth and Age. Youth is one of those admirable characters peculiar to controversial works, theological and political. He never advances an argument in support of his

position which cannot be instantly refuted ; he generously overlooks all flaws in his antagonist's logic and all unwarrantable assumptions in his statements of fact. So far he pretty closely resembles many would-be controversialists, but the candour with which he owns himself defeated and the ardour with which he accepts his new creed are all his own.

In his introduction Northbrooke dwells mournfully on the deterioration of public morals. He says, "If a gentleman have in him any humble behaviour, then the roysters call such one by the name of loute, or one that knoweth no fashions. If a man talk godly and wisely, the worldlings deride it, and say the young fox preacheth, beware your geese, and of a young saint groweth an old devil ; if a man will not dice or play, then he is a nigard and a miser, and no good fellow ; if he be no dauncer he is a fool and blockhead." On the other hand, "If a man be a royster, and knoweth how to fight his fight, then he is called by the name of honesty ; if he can kill a man and dare rob upon the highway, he is called a tall man, and a valiant man of his hands ; if he can dice play, and daunce, he is named a proper and fine nimble man ; if he will loyter and live idely upon other men's labours, and sit all day and night at cards and dice, he is named a good companion, a sharp fellow ; if he can sware and stare they say he hath stout courage." Northbrooke fancied that many young men were fascinated by the ideal of life here set forth, and combated it very perseveringly.

Youth, who has passed the Saturday night in play, oversleeps himself on the Sunday, and encounters Age as the latter is returning from church. At first his mood appears somewhat flippant, and he advances arguments which we are surprised to find seriously answered. Thus he excuses his absence from church on the ground that sleep is necessary to man, and some pages are devoted to an examination of this proposition. Again he says, "The church is no wylde cat, it will stand still ; and as for sermons, they are not daintie, but very plentie, and therefore no such great neede or haste to runne to hear sermons." Age treats this assertion with a respect it certainly does not merit, and at a length which would as certainly have excited the indignation of the man who made it. Gradually we approach Northbrooke's central position. He declares that he is not one of those who denounce all amusement, his belief being that some little recreation increases a man's ability to discharge the serious

duties of life. Yet he shows no sympathy with the man who seeks pleasure for its own sake. He feels it necessary to defend his position from the attacks of those who hold that every hour brings its appointed duty, and that to spend time in seeking personal gratification whilst others are in need is sinful. Obviously he neither felt nor appreciated that craving for the beautiful to which the poet appeals. His work stamps him as a prosaic but sincere man, perfectly satisfied by the simple round of duties in which he was engaged. Apparently he was disturbed by no keen perception of the discords which the dramatists attempted to harmonise. So it happens that his treatment of his subject is somewhat superficial. Possibly, however, this mattered little, as he wrote before the English stage boasted any great work.

His direct objections to theatrical performances occupy little space, and prove that his theory of life, not his knowledge of their doings, led him to condemn the actors. He affirms that to spend money on plays is to waste that which should be given to the poor. This argument is obviously of little value whilst Christian men and women spend large sums on mere luxuries. He dwells at great length on the evil results which follow the assembling of crowds, especially when those crowds comprise persons of both sexes. However, instead of showing the effects of such meetings in his own day, he insists on the fact that the Sabine women were watching the public games when the Romans carried them away. That venerable tradition was hardly likely to influence the action of a sixteenth-century beauty. Against plays based upon Bible stories our author is specially bitter. Perhaps professional feeling was piqued, for he writes, "Many shame not to say, and affirm openly, that playes are as good as sermons, and that they learne as much or more at a play than they do at God's worde preached." In answer to a question from Youth, Age exclaims, "Chrysostome sayth the devill found oute stage-plays first," and declares roundly that in plays you shall hear "all things that appertayne to craft, mischief, deceytes, and filthiness."

In 1579, Stephen Gosson, who had written several plays, published the "School of Abuse," in which he attacked his former calling. His work displays some ability, but is very disappointing inasmuch as it tells us comparatively little of the actual state of the theatre. Indeed, Gosson obviously considered his classical lore a more valuable

controversial weapon than his knowledge of the theatre. For his fellow-dramatists he felt a profound contempt. Thus he writes,—“We have infinit poets, and pipers, and such peevishe cattil among us in England, that live by menie begging, mainteyned by alms and privily encroach upon every man’s purse.” But though Gosson forsook and denounced the stage, he did not lose all affection for his own plays. Speaking of them and one or two dramas by other authors, he says, “These playes are good playes and sweet playes, and of all playes the best playes.” Gosson added no argument of any weight to those which Northbrooke had previously advanced.

Gosson was specially anxious that the women of London should avoid the theatres. At the end of his work is a letter addressed to them, in which he offers them advice, which many of them would undoubtedly reject. A brief passage may illustrate the tone he assumed, and the peculiarly affected style in which he wrote. “You must keepe your sweete faces from scorching in the sun, chapping in the wind, and warping in the weather, which is best performed by staying within ; and if you perceive yourselves in any danger at your owne doores, either allured by courtesie in the day, or assaulted with musike in the night, close up your eyes, stoppe your ears, tye up your tongue.” The conviction that woman was safe only while she remained at home was very generally held when the passage was penned. Those ladies who ventured to visit the theatres heard many of the weaknesses of their sex dilated on with great severity. The pride and extravagance of the City dames were favourite subjects with the poets, who not unnaturally espoused the cause of the Court.

Unfortunately for their personal comfort, play writers and actors had enemies more powerful than the authors of pamphlets. The Common Council of London enacted in 1575 that a licence should be obtained from the Lord Mayor for every exhibition, and that the players should devote half their profits to some charitable purpose. The regulation accomplished little, as the authority of the Council was restricted to a very small area. Theatres were built in the outskirts of the City, and were crowded by eager sightseers.

The spirit in which dramatists and actors accepted these attacks is somewhat remarkable. The plays of the period display no anti-religious bias ; do not even abound in denunciations of hypocrisy. The priests and clergymen introduced on the stage were in the great majority of cases so drawn as to win the admiration of the audience,

Ben Jonson caricatured the extreme Puritans, but even such a course was exceptional. Lodge, who answered Gosson, preserved a very temperate tone, despite some coarse allusions to himself in his opponent's works. Heywood, who wrote "An Apology for Actors" in 1612, is by no means so bitter as we should have expected. On the other hand he is very tedious. He divides his work into three parts—on the antiquity of the actor's profession, the dignity it had possessed in ancient times, and the true use of the quality. The latter part of the work is interesting as showing that the dramatists understood the didactic value of their productions.

We must confess that these first attacks on the stage appear to us to have been premature. When Jeremy Collier made his famous onslaught about a century later, the sympathy of every right-minded man was with him. Every charge he brought forward he maintained by quotations from popular plays. Dryden and his contemporaries had no case, and they knew it. Both Northbrooke and Gosson were vague in their charges, and their objections to plays in which vice was treated (though it was presented as an object of contempt and hatred) would sweep away history and biography. No amount of moralising can touch the fact that man is interesting to his fellow-men. Whoever learns anything of human nature, whether from observation, conversation, history, or fiction, must know that vice abounds. Northbrooke and those who felt as he did, declared that the constant representation of evil destroyed all strong aversion to it, and finally led to an imitation of it. Heywood and those who argued with him maintained that the portrayal of heroic characters excited emulation, whilst the faithful delineation of profligates begot contempt. Each party stated a truth, but an imperfect one. Undeniably the contemplation of a noble character is elevating, and to have one's attention directed to the repulsive aspect of villany is beneficial. Not less certainly, however, does familiarity with any vice tend to destroy all strong feeling in relation to it, and thus holds true even when that familiarity is gained in the world of fiction.

The Puritan party made a mistake in their treatment of poetry, akin to that into which they fell when dealing with music and painting. They attacked the arts themselves, instead of confining their strictures to the abuse of them. They overlooked the fact that a true poem or a great picture appeals to the Divinely implanted instincts of man's nature. So their efforts were unsuccessful.

Shakespeare and his contemporaries were enthusiasts, thoroughly absorbed in their work, and, though they were not indifferent to the charges brought against them, they wisely refrained from answering them. The dramatists held their own so long as their work was honest. Gradually, however, the heroic tone which distinguished the productions of the earlier writers was lost. Men of moral worth turned from the theatre; in their absence the demand for impure plays grew, and writers appeared who were as willing as they were able to satisfy it.

In his treatise Northbrooke called on the magistrates to suppress the play-houses. He and the members of the party to which he belonged advocated an intensely paternal form of government. They would have had the magistrates regulate the morals of the people to the minutest detail. The principle they advocated had its triumph under the Commonwealth, and with sufficiently disastrous result. Yet the fascinating conception of regeneration by legislation lives, and is likely to live. Preacher and moralist effect their purpose so slowly that the idea of the sudden overthrow of some giant evil possesses an almost irresistible attraction. Probably some time must yet elapse before men will learn that even members of Parliament cannot "gather grapes of thorns, or figs of thistles."

Scenes from Church History.

XVII.

JOHN WYCLIFFE, THE FIRST ENGLISH REFORMER.



HE pre-Reformation scenes which we have sketched in our previous articles have been taken entirely from the ecclesiastical developments of the Continent. John Tauler, Thomas à Kempis, and John Wessel were the leaders of a movement which had its centre in Germany, and the influence of which did not, for a considerable time at least, extend to our own land. They were, moreover, theological rather than practical reformers, men of thought rather than men of action. Their strength lay in their power of fresh and vigorous contemplation, in the fearless courage with which they set aside the traditions which

fettered the growth of religious life, and went direct to the fountains of truth and righteousness as found in the Word of God. Their great aim was to become familiar with the teaching of Holy Scripture, to have it inwrought into the very texture of their being, to bring their character and lives under its direct and continuous control. What they thus learned for themselves they further aimed to enforce on others, and presented it in forms admirably suited to the needs of their age. By their teaching, their preaching, and their writings, they awakened the minds of men to a sense of their sin, and of the utter inefficiency of a merely formal or ritual religion. They broke the power of many current prejudices, and showed that righteousness could not be gained by adherence to ecclesiastical ceremonials, that it was in the power neither of priesthoods nor of sacraments to renew and perfect the soul, or to ensure for it the possession of a satisfying peace. There must be a direct and immediate approach by each man for himself to the presence of God, for He alone can pardon, sanctify, and save. Of the three men we have named, Wessel was, in our estimation, the greatest. He doubtless profited from the labours of his predecessors, and owed much both to Tauler and à Kempis; but his own writings display a more thorough and comprehensive acquaintance with the doctrines of Scripture, a nearer approach to the central position of the Protestant Reformation, and a more determined opposition to the corruptions of the Romish Church.

It will be well for us, however, to turn our attention to events which were taking place in England, if not during the lifetime of Tauler, yet immediately after it, and which had exerted a profound influence both here and on the Continent before Wessel was born. The English Reformation was not in all respects so satisfactory as either the Scotch or the German. The conditions of the Church in its relations with the State were widely different, and a compromise between opposing parties was inevitable. But few nobler men have lived than those who took the lead in this movement, especially in its earlier and more trying stages. England was indeed in a dark state, both from a civil and an ecclesiastical point of view, in the latter half of the fourteenth century, when John Wycliffe, the first and perhaps the greatest of English Reformers, exposed the tyranny and corruptions of the Papal Church, became the champion of liberty, and placed in the hands of the people the sure means of their enfranchisement.

Wycliffe was one of the two or three most prominent figures of his age; and the events which occurred towards the close of his life are accurately and minutely known. But of his earlier years the records are singularly scanty, and the facts with regard to which there is absolute certainty few. His very name is spelt in several ways, nor can we positively affirm which of these ways is correct. Thus we find *Wiclif*, *Wyclif*, *Whyteclyve*, *Wicklif*, *Wycliffe*, &c., this last form being now most widely adopted. He was born, in all probability, in the year 1324 at a village, now extinct, named *Spresswell*, in the parish of *Wycliffe*, near *Richmond*, *Yorkshire*. His parents were in good circumstances, able to secure him in early life the advantages of a liberal education. The accounts of his childhood and youth which have descended to us are of too late a date to be received as authentic, and for many of them there is not a tittle of evidence. It is, for example, stated that *Wycliffe* entered *Queen's College*, *Oxford*, in the year of its foundation (1340), but the statement has no valid support. He was indisputably a student at *Oxford*, and about 1361 was appointed *Master* of *Balliol College*. His fame as a scholar must, therefore, have been firmly established. He appears, indeed, to have been ignorant of the *Hebrew* and the *Greek* languages, and to have known their unrivalled literature, whether *Biblical* or *classical*, only through the medium of *Latin* translations. But in the study of *philosophy* and *theology*—subjects which at that time were held in the highest repute—he had few equals. He was the foremost *English* schoolman of his day, loved intensely by his friends, and respected even by his enemies. Those who most persistently opposed him in his ecclesiastical reforms, acknowledged his superiority as a theologian and a scholastic, declaring him to be, in these respects, “incomparable.”

The teachers to whom *Wycliffe* was especially indebted were *Bradwardine*, his predecessor at *Oxford*, and *William Occam*. From the former of these he acquired his love of scholastic speculation and his stern uncompromising *Augustinianism*. From the latter he inherited those principles which led him to oppose the pretensions of the *Papacy*, and to exalt the *Scriptures* to a higher rank of authority than the *Church*. *Wycliffe* appears also to have been a skilled mathematician, well versed in *natural science*, and an accomplished ecclesiastical lawyer.

According to several authorities—*Dr. Vaughan* and *Neander* among

the rest—Wycliffe was in 1365 made Warden of the newly erected Canterbury Hall, at the instance of Archbishop Islop, its founder and patron, from which post he is further said to have been removed after he had held it a year and a day. This step was taken in consequence of Archbishop Islop's death and the appointment in his place of Simon Langham, a zealous and narrow-minded monk. Wycliffe had already by his bold utterances incurred the hostility of the monastic rulers, and on this ground the new Archbishop deposed him. Against this unwarranted act he appealed to the Pope, who, however, dismissed the appeal and confirmed the action of his minions. The evidence on which the entire story rests is, however, so inadequate that we might have passed it over in silence had not the Papists endeavoured to find in Wycliffe's chagrin at his deposition the explanation of his subsequent life. They assert that he became a Reformer, not from deep religious conviction, but from a spirit of animosity and revenge, as awakened by this rebuff. The fact is that the whole story of Wycliffe's connection with Canterbury Hall is exceedingly doubtful. Professor Shirley, whose authority is of the highest order, has made it appear exceedingly probable that there were two Wycliffes, and that the Warden of Canterbury Hall was not the great Reformer. In 1365, the Warden in his deed of appointment is called Master of Arts, and in 1368 Bachelor of Divinity, whereas the Reformer had been at that time several years a Doctor. The deed of appointment to the Wardenship is dated from Mayfield, of which parish a John Wycliffe was vicar; but there is no proof that the Reformer ever held this living.

In the course of 1361 he had been presented by his college to the rectory of Fylingham, in Lincolnshire. Sometimes he resided there himself, and discharged his parochial duties, but at other times he left the parish in the charge of a curate, while he returned to Oxford to lecture. Previous to 1367 he had received an appointment as one of the Royal chaplains to Edward III.; in November, 1368, he resigned the rectory of Fylingham, in consequence of his having been presented by Sir John Pavely to that of Lugdershall, in Buckinghamshire. In 1374 he received from the King his appointment to the rectory with which his name is most intimately associated, and in which he continued to labour until his death—the rectory of Lutterworth, in Leicestershire.

The question which first brought Wycliffe into special political

prominence was the demand of Pope Urban V., in 1365, for the payment of a thousand marks as quit-rent, according to the pledge given by John Lackland to Pope Innocent III. in 1213. This payment had been neglected for thirty-three years, and the arrears had therefore reached a large amount. The Parliament stoutly protested against the renewal of the imposition, declared that King John had violated his oath and exceeded his powers in consenting to such an arrangement, as it virtually placed the country under the sway of a foreign Sovereign. The Popes had, as was notorious, carried on a brisk traffic in English benefices, appointed in the most arbitrary manner their courtiers and dependents to prebends, canonries, deaneries, and bishoprics, and carried on a system which can only be described as systematic plunder. The most important places were held by men who neither knew nor cared to know the people, and who, as a rule, never set foot on English soil. The taxes levied by the Pope amounted to five times the amount of those levied by the King. According to the protest of the Parliament, "the brokers of the sinful city of Rome promote, for money, unlearned and unworthy caitiffs to benefices of the value of a thousand marks, while the poor and learned hardly obtain one of twenty. So decays sound learning. They present aliens, who neither see nor care to see their parishioners, despise God's services, convey away the treasure of the realm, and are worse than Jews or Saracens. The Pope's revenue from England alone is larger than that of any prince in Christendom. God gave His sheep to be pastured, not to be shaven and shorn."

In the controversy which ensued on this subject, Wycliffe wrote a powerful defence of the course pursued by Parliament, and denied the right of the Pope, not only to collect money, but also to interfere with the action of the civil courts when they deprived the clergy of excessive or unlawfully obtained wealth.

The Pope saw that he had no choice but to acquiesce in this decision of the Parliament, but he still appointed to English benefices his Italian partisans, who were utterly unfit to occupy them. In 1375 Wycliffe was deputed by the Government, along with the Earl of Salisbury, Sudbury, Bishop of London, and John of Gaunt, Duke of Lancaster, to meet the Papal Nuncios at Bruges, to endeavour to effect the removal of these grievances. The negotiations, which lasted close upon two years, were practically fruitless, only a suspension of hostilities being agreed to. But the embassy was, nevertheless,

in another way, of great moment to Wycliffe. It gave him an insight into the corruptious and abuses of the Roman law which he could not have acquired at home, led him to examine more minutely the foundation of the Papal claims, and secured for him the friendship of John of Gaunt, whose patronage materially aided his subsequent movements.

So powerful an opponent as Wycliffe could not expect to escape the censures of the Pope. Bulls were issued against him, and he was summoned to appear first before a Convocation and afterwards before a Prelatical Commission, as "a person holding and promulgating many erroneous and heretical opinions." On February 19th, 1377, the ecclesiastical dignitaries, headed by Courtney, the recently appointed Bishop of London, assembled in great state in St. Paul's. Wycliffe appeared before them prepared to defend himself from the accusation. But this was, for the time, unnecessary. He was accompanied by two powerful friends, the Duke of Lancaster and Earl Percy, Chief Marshal of England, whose presence baffled the designs of the ecclesiastics, and broke up the court in confusion. Its indignant prelates appealed to Rome. Five new bulls were speedily issued against Wycliffe, addressed to the Archbishop of Canterbury, the Bishop of London, King Edward III., and the University of Oxford. Early in 1378 Wycliffe again, therefore, presented himself before his ecclesiastical superiors in the chapel at Lambeth, but, in consequence of the opposition of the King's mother, who sent an embassy forbidding the commissioners to pass judgment, and the determined attitude of the citizens, Wycliffe was dismissed with an admonition.

The struggle in which the Reformer was engaged, and the incessant anxiety to which it subjected him, proved injurious to his health. He was of a thin, spare frame, and never had great physical strength. In the year following his trial by the prelates he was stricken with a dangerous sickness, which some of his opponents regarded as a judgment, and others hoped would have the effect of rescuing him from his "heresies" and bringing him once more into subjection to mother Church. Among the latter were the members of the deputation who waited on him from Oxford to wish him restoration to health. Four of them were theological doctors of the mendicant friars, and four, senators of the city. They called to his mind the severe things he had written against the mendicants,

took for granted that he would now acknowledge them to be false, and, in prospect of death, retract them. But little did they know of the man with whom they had to deal. Weak, prostrate, and exhausted as Wycliffe was, his senses were as acute, his spirit as courageous as ever. Asking his servant to raise him in his bed, and putting forth the whole of his remaining strength, he uttered words of almost prophetic insight, "I shall not die, but live, and will cease not to expose the bad practices of the begging monks." The hopes of the deputation were thus doomed to grievous disappointment, and they left the sick-room, embittered and enraged. How nobly Wycliffe fulfilled his magnanimous purpose we shall see in subsequent articles.

The Lord's Prayer.

THE FOURTH PETITION—GIVE US THIS DAY OUR
DAILY BREAD.

BY THE REV. RICHARD GLOVER, BRISTOL.

"Our Father . . . GIVE US THIS DAY OUR DAILY BREAD."—MATTHEW vi. 9—11.



HE first three petitions are prayers that rise from the greatness of human nature. The second three are the petitions of its littleness, its weakness and its need. On this latter half, which embraces these, we now enter.

The opening petition of this second half of the prayer is strangely situated. Peace has no higher cry than "Thy will be done;" Penitence no deeper groan than "Forgive us our debts." And yet between these two petitions, that of the heights and that of the depths, comes this petition of the shop, of the cupboard; a prayer for business and for bread. Jesus knows our frame, and remembers we are dust. He does not care to

"Wind our souls too high
For mortal men beneath the sky."

But requiring us to utter the best part of ourselves first, when we come into His presence, He permits us to bring the feebler and poorer

part as well. Nay, He constrains us to do so. He knows that a prayer solely occupied with spiritual things would soon become formal or affected. On the other hand, He knows that a prayer solely occupied with worldly benefits would become very speedily as unreal as it was selfish. Therefore, having united soul and body together in Life, He links matters of the body and matters of the soul together in Devotion. The petition for bread keeps the whole prayer *real* and honest. The prayer for God's Light and God's Kingdom keeps the whole prayer trustful and devout.

And this petition in the very heart of the prayer makes us come with the simplicity of little children to our heavenly Father. In studying this, consider:—

I. THE FORCE OF THIS PETITION; and II. THE WISDOM OF OFFERING IT.

We begin with,

I.—THE FORCE OF THIS PETITION.

Happily it is the simplest of all petitions. "Bread" standing naturally for all the necessaries of life, this petition brings all our earthly necessities to God, and charges Him with their supply. It does this, however, in a most singular way, making of what might seemed a sordid prayer one of the most beautiful and spiritual of all requests.

He that has experience in offering this prayer, gradually discovers that it reacts upon his spirit; and that in its few simple words it contains a striking set of correctives on the one hand, and inspirations on the other.

Looking at the chief of these, he finds this prayer requires him

- (1) To forego all bread but what God gives;
- (2) To put away greed, ambition, and anxiety;
- (3) To remember in prayer and action the needs of others besides his own.

(4) While coming thus, to recognise God as a rich giver of all we need.

Look at these.

1. *The prayer constrains us to forego all bread save that which God gives.*

Our Pagan forefathers had a livelier sense of congruity in the matter of prayer than we sometimes have. Their more honourable prayers were addressed to some honourable deity. Sometimes, however, they

wanted dishonourable gain—success in theft, or overreaching; the bread, not of toil, but of deception. They prayed for that; but they offered their prayer to Mercury, who amidst other distinctions had this—that he was the God of Thieves.

Like them, we can get bread from one or other of two deities. The god of this world will give it us; or our Father in Heaven. The great God will give it us only on stringent conditions, viz., that we work for it, and in some measure merit it. The god of this world will give it, or at least promises to give it, on what seem much easier terms, viz., the practice of a little fraud, of a little keenness, of a little dishonour.

When we say "Our Father in Heaven, give us daily bread," we turn our back on the other giver of bread, on all evil ways of making a living or augmenting our fortune, and ask only such comforts of God's providence as can come to us in an honourable way, thus deprecating all sinful gains or dishonourable comforts.

2. *This petition requires us, next, to put away all greed, ambition, and anxiety.*

For it asks only "bread"—nay, only "to-day's bread." Enough to sustain—not enough to pamper us. Enough for comfort—not enough for display. Enough to free us from needless care—not enough to free us from wholesome dependence upon God.

It would be a mistake, of course, to take the word "bread" in its barest meaning. "God giveth to all men liberally." And we are to interpret the prayer by the abundant breadth of God's provision. And the word undoubtedly was meant to cover all necessaries of life. These vary: that being the luxury of the strong man which is the necessary of the weak—civilisation and an artificial mode of life having necessities that a simple life of bodily toil in the open air never feels. So that the one word "bread" carries a variety of meaning in the mouths of worshippers, and in the ear of God; meaning more or less according to the circumstances of each.

But the word bread never covers any excess; and, if we adopt it, we carry to the throne of grace only our necessities. Greed has no voice supplied it in this prayer. The desire to be rich finds no sanction here. We cannot, keeping to the spirit of the prayer, ask for wealth, distinction, the means of indulgence, or display. It limits our expression to our modest and essential wants, and it limits us to current wants.

It is possible, perhaps, to press this too far. Some laying up for the morrow is a course we feel God would smile upon. We must lay up enough in the six working days of each week to support us on the seventh. And it is only an extension of the same principle to lay up, in the six working decades of life, enough to support us in the seventh. It is Bible doctrine that the fathers should lay up for the children; and it is the instinct of the Divine law of love, written on the heart, to make provision for the independence and comfort of those dear to us.

Still, there is such an awful tendency for the lean kine of to-morrow's possibilities to eat up the fat kine of to-day's peace that the Saviour limits our prayer to this day's bread. If we save, it must not be out of what we should give away, but out of what we feel at liberty to spend. And there must be no excessive provision. We do not ask enough to hoard largely, and so be independent of God. Merely enough, and enough for each want as it rises, is what we in prayer and labour alike have to aim at.

Thus, neither greed for more than enough, nor ambition that seeks wealth as an instrument of power, nor unbelieving anxiety about the future, find any expression in this prayer. We have to bring our wants to God, but only our real and present wants that would press on a contented mind.

How much of mercy and of consolation lies in the very limitation of this prayer!

And asking only for the supply of real and present wants, the petition further requires us to

3. *Remember in our prayers, and in our action, the needs of others besides ourselves.*

The words "our" in "our bread" and "us" in "give us" are not meaningless. We are prone to think too exclusively of ourselves—to pray in the singular, "Give *me* my bread"; and when we pray in the singular number we are apt to act in a selfish mood. For if on our knees we forget others, we are not likely, on our feet, to remember them. In all this prayer the plural number is prescribed. We have to come, always thinking of others, and naming their wants with our own. Jesus "would that we should remember the poor" and all those less happily circumstanced than ourselves, and present their claims level with our own.

There is nothing so much purifies devotion as love. Nothing lifts

the desire up to the throne of God with such acceptance as this loving interest in others. "He that prays for another is heard for himself," says the Jewish proverb. The Saviour, to secure this unselfishness, makes us pray for others' necessities as well as for our own. But while honour, contentment, and kindness are secured, the petition lastly requires us to

4. *Recognise that God is a great giver of all good.*

The great Father "lays up for the children;" He opens His hands and all things are full of good. Just below the surface and behind the appearance of things, God is at work, and all good that comes to us comes from Him.

Here we recognise that strength to win our daily bread comes from God; that guidance in worldly matters is given by Him; that trade is ordered by His providence; that at numberless points He touches our experience, and in numberless ways moulds it according to His will.

And thus able to give us all we need, the prayer recognises that He is willing to give as well. He is not Father only in name; He gives to all things the desire of their hearts. There is no indifference with Him, no neglect, no slowness to put all His powers at our disposal.

And so when the petition limits our prayer in some directions it inspires it in others, leading us to come to God freely, as a little child to a parent, feeling that all our troubles—the less as well as the larger—command our interest, and that He is able and willing to give us all we need.

Oh, what comfort is there in such a petition! If the limits it imposes in some degree fret our more selfish mood, they make us more able to come with faith. The desire that is made by them more pure is made by them more hopeful as well.

Unselfish, our wish rises and finds the heart of God, and we know it is according to His will, and we rest in His love, and rise from prayer knowing that "our bread will be given us, and our water will be sure."

This petition is too rarely offered in its simple fulness of meaning. We make haste to be rich, and fall in doing so into many snares. We aim at too much, and lose the power to enjoy the enough we have. We think only of ourselves, and lose the quickening consolation of believing God cares for us and for all. Man's brotherhood denied,

God's fatherhood is obscured. Nothing would tend more powerfully to hallow, to enrich, to secure our lives, than simply the habitual use of this prayer, "Give us this day our daily bread." Let me, accordingly, in the second place, urge

II.—SOME REASONS FOR OFFERING THIS PETITION.

1. *The adoption of this prayer will give us peace.*

Not, indeed, all peace; but peace from all worldly anxiety and from innumerable disturbances of the heart.

Unless this prayer is offered there is solicitude of many kinds. How to get, how to keep, how to enjoy the good things of earth. And the man who takes on his own shoulders the entire burden of these things will find that in the care they involve he has to pay a high price for any satisfaction the comforts bring him. There is a dream of a sort of peace being reached by gaining enough at once to give us bread for all our life and thus being independent altogether of God.

But care dwells with the rich just as regularly as with the poor. But offer this prayer, and you are at peace. For it casts out all the things that mar our peace on our heavenly Father's care.

It is not narrowness of means that troubles men, so much as largeness of ideas. And this prayer helps peace by reducing the desires within moderate compass. To-day's care kills only its units, to-morrow's care kills its thousands. And when anxiety, instead of being left to roam at large in all the possible necessities of the future, is restricted to the necessities of the day, it never becomes undue solicitude.

It is a subtle cure for care, to add the care of others to our own, but it is the Divine cure. Let love think of others, and our care becomes at once genial instead of fretful, hopeful instead of anxious.

You cannot while thinking only of yourself feel any assurance of God's love and care. The selfish eye is blind and cannot see the unselfishness of God. But when you gather others' cares with your own, and come to Him, He smiles on your kindly, humble desires, and in His smile you have peace.

This peace is not a light thing, but something richer than any fortune. A sufficiency where wealth is absent, and where wealth is present an influence which permits it to be at once grandly used and richly enjoyed.

It would be a Balm of Gilead to many a careworn soul simply to adopt this blessed prayer in its lowly, loving contentment and faith.

2. The adoption of this petition would hallow all our life.

In the words "He that is faithful in that which is least, is faithful in much," the context shows it was of Religion in the employment of our money that the Saviour was speaking; and it is not too much to say that he who is religious in the matter of daily bread is religious in everything. For the largest part of the work of all men is directed to the getting of the means of living; and if in the pursuit of our trade this gracious prayer moderates all selfishness and greed and brightens with the smile of God all our activities, it would be found that the whole of life was somehow affected graciously by the one petition.

There is no mistake more serious than that of divorcing business from religion. Under the notion that their rules and objects are altogether separate, many professedly religious keep their religion entirely out of their trade. Perhaps allowing that morality has something to do with business, they yet deliberately keep it from being touched, refined, and ennobled by the higher regard for the will of God.

Such action tends invariably to destroy religious life altogether. For spirituality only permitted to breathe on Sundays, and limited to a narrow range of private activities, decays and dies.

But if no shilling comes into our hands but what has been purely asked from God, and is gratefully accepted as from His hands; if in pursuing our calling we are aiming only at daily bread and are not grasping for any more; if having prayed for others the force of the sincere prayer constrains us to share with others whatever is beyond our needs; then religion has room to breathe—a field for her finest activity—a constant service and a perpetual means of growth. Then every transaction is a link to God, deepening truth, honour, and love, and quickening faith in God in matters of eternal interest. Then the workshop or the counting-house becomes a temple, often filled with a cloud of glory, and the entire life becomes imbued with the Spirit of God.

"If thou wouldst be perfect," pray daily, "Give Thou us, our Father in heaven, our daily bread."

It is, I know, only an extension of this line of remark to add,

3. *The use of this prayer will vastly enlarge our knowledge of God.*

There are grave errors into which the Church never would have fallen if she had given this petition the prominence it deserves.

For instance, it is hardly conceivable that the worship of saints could ever arise where men regularly and thoughtfully used this petition. If God be a being whose greatness alienates Him from us, and who cannot be expected to take any interest in our common life, I am driven in the exigency of care to seek to some lesser being, whose littleness will permit the feelings of sympathy and pity to operate. But if we felt that God is thoughtful of all our common wants, and takes care of our basket and our store—is a real Father, who thinks of His children's food, we take refuge from all our cares with Him.

There would again be very little Ritualism if this prayer were regularly used. That error also springs from the thought that God is only a King, keeping a regal distance, whose priests are masters of ceremony who know the precise etiquette of approach. As soon as men learn the homeliness of God and the meekness and lowliness of the Lord God Almighty, and talk to Him of the difficulties of making ends meet, of the children's clothes and schooling, the heart loses all that bad soil of superstitious fear in which Ritualism takes such easy root.

And so I might go over many doctrines which defraud God of glory and man of comfort, and in every case it would be found that this petition would lead to such light on the engaging qualities of God that the simple offering of it would enable the Spirit to grow out of all its delusions.

Am I right in these views? If I am, let us give to this petition a holier and more thoughtful usage than has been our wont. Let us not rudely overlook its delicate restraints and suggestions, but, graciously accepting its genial inspiration of contentment and brotherliness and faith, let us like little children go to God and say—

OUR FATHER, GIVE US THIS DAY OUR DAILY BREAD.

Child-Marriage in India.



IN advocating the abolition of child-marriage in India we think we may assume that our readers need no argument to prove that the marriage of Hindoos at so early a period of life is an unmitigated evil; that over and above physical considerations, it is a sure hindrance to social improvement, a fatal barrier to intellectual advancement, and an insuperable impediment to political progress. The acquaintance, moreover, which our readers already possess with Indian subjects releases us from the necessity of proving that this practice is a source of manifold injustice to about one half of the entire community—viz., the female portion of it—being a standing temptation to female infanticide, a chief cause of the continuance of the non-marriage of widows (and consequently of the immoral practices that result from this barbarous prohibition), and the occasion of their deprivation of the natural and civil rights of womanhood. Evidence of all this will be at once supplied in abundance in the information already possessed by every man whose opinion or influence in regard to our great eastern Dependency can be of any real value. The difficulty chiefly felt in view of dealing with the matter arises mainly from a reasonable hesitancy to interfere with the established customs of the people, especially when those customs are believed by the people to carry with them the sanction of religion. Now, we have yet to learn that the custom of marrying girls at some period prior to the seventh year is indeed required by either of the *bonâ fide* Shâstras of the Hindoos. It is well known that prior to the Mohammedan invasion not only were Hindoo girls allowed to remain unmarried till they had reached years of discretion, but also that the incarceration of women within the walls of the harem was a thing that in India was practically unknown, and that women were even allowed to choose their own husbands. The Hindoo priest is an interested party, and his mere *dictum* as to what the Shâstras enjoin in regard to the practice cannot be accepted as final. Let him point to the passage, and we will guarantee for it an impartial interpretation. Meanwhile, we are faced by the fact that there are men in India to-day who hold the religious authority of the Shâstras and yet revolt against the practice of child-marriage, and who show the sincerity of their revulsion by not submitting to the

practice in regard to their own daughters, and by the marriage of widows. Of course the priests cry out against this innovation ; and well they may, for a very considerable portion of their gains arises from the marriages, so that it is for their interest to secure that every girl that is born shall be married without any undue delay.

But granting that the practice is required by the Shāstras, how long and to what extent is a civilised nation like our own to allow its action to be fettered by oracles the authority of which we do not admit ? Let it but be shown that any practice of a people who are our fellow-subjects is an unmixed evil in the people's national life, and that looked at in any aspect whatever it fails to present a single redeeming feature, and then it is impossible to escape from the conclusion that its continuance is a dishonour not so much to the people as to ourselves. If we were discussing a matter of a purely religious nature, affecting in no way the material relation of the people to us, we might then fairly take our stand on purely national ground and leave them to pursue their own course.

Whether the Hindoo believes in the religious efficacy of a baptism in the Ganges, or the Mohammedan in the duty of praying with his face towards Mecca, may be an affair which they must each settle with his own religious instinct or persuasion ; but whether some two hundred millions of people may be allowed by a highly civilised Power holding paramount authority over them to continue practices for whose political value not a single good word can be said, is surely a matter which concerns, not the religious condition of the people, but the character of their rulers. This clearly was the feeling entertained by a former Governor-General of India, the Marquis Wellesley, who at the beginning of this century penned a Minute in which occurred the following terms :—“ That it is one of the fundamental maxims of the British Government to consult the opinions, customs, and prejudices of the natives ; but only when they are consistent with the principles of humanity, morality, and reason.” The words were written in response to an application for the authoritative suppression of widow-burning ; they have never been recalled or even modified, so far as we know ; so that the wise and humane policy they embody is still, virtually, if not practically, the policy of our Government towards the people of India. Any disavowal of these official utterances by the present rulers of India, any departure from the principle they embody, must obviously be of the nature of retrogression, for though we may improve

upon the principle we cannot abandon it without standing convicted of deterioration from their standard. But we are not prepared to admit that the real heart of England has in the meantime backslidden as to its bearing towards our fellow-subjects in India; and though the times have indeed changed since those words were written, just three-quarters of a century ago, we find it hard to believe that the England of these days will either repudiate or willingly ignore a policy so just, so magnanimous, and so enlightened. Though the absurd and cruel custom to which the Minute had reference continued in vogue for some thirty years afterwards, yet in the reign of Lord William Bentinck it was constituted a capital offence; and thus was the policy which the Marquis merely embodied in words put into actual practice by one of the greatest of his successors on the viceregal throne. That other rulers since the time of Bentinck have been in sympathy with the same policy is evident from the circumstance that the diabolical swinging-festival, female infanticide, the offering of human sacrifices, and the revolting practice of Thuggee have one by one been effectually put out of the way by the strong arm of the law.

Now, the point which it is to our purpose to mark is that all these practices—the humanity of which no sane man could defend—were bound up with the religious beliefs and traditional habits of our fellow-subjects, and were (with, of course, the single exception of Thuggee) allied in the closest way with their dearest prejudices. They could even quote in support of them those authoritative writings for whose sacredness they cherish the same feelings that we cherish for the Scriptures. And yet, notwithstanding the express guarantee given them by our Government of immunity in the exercise of their various religions, that very Government has by formal legislation so far contravened the cold terms of its own engagement as to have completely altered the external aspects of the religious usages of the people. There can, we should think, be no doubt that the sentiment under the inspiration of which the Minute referred to was written, must ever be inseparably connected with the governance of an uncivilised race by a civilised one; and though reasonable men must regret that the successors of the Marquis Wellesley have not all of them been as great and true as he was, yet the general effect of our ascendancy in India has been to bring about such and so many changes for the better in the direction of the

abolition and disuse of barbarous customs that if the people who knew India in the opening years of the present century could open their eyes on the India of to-day they would look around in vain for what they were wont to regard as some of the most established religious and national usages of their time.

Enough has been said to show that, even if the Shástras of the Hindoos could be quoted in favour of the marriage of girls at seven years of age, our Government has on repeated occasions ignored the authority which in the estimation of the people those writings are believed to possess, and that they have done so because the interests of "humanity, morality, and reason" required it. We are not forgetting that an essential difference exists between child-marriage on the one hand, and the foolish and brutal customs already named on the other,—that in their case Government has stepped in to prevent the act of murder; but surely the question is after all only a matter of degree, for if the interests of "humanity, morality, and reason" are outraged by female infanticide, it is also true that those interests are outraged by the ignorant and inhuman custom of marrying small children at a period of life when they can have no knowledge of the nature of the step into which they are inveigled and to the taking of which they are, as a matter of fact, no parties. The duty of Government in regard to the subject seems plain enough; let some such principle be applied to the entire population as is already applied by the missionaries in the various communities of Christian natives in all parts of the country. We do not care to specify any limit of age; that is a mere question of detail which can easily be settled by competent persons after the main principle is agreed upon.

We are the more encouraged in bringing this matter forward now that the Government has changed hands, for under such a *régime* as that from which India is just now emerging we should have looked upon the proposal of any remedial measure of this nature as a mere beating of the air. If in our administration of affairs among a people like the Hindoos, who mildly accept any measure of reform we introduce among them, we will have naught to do with any matter that touches the morals of the people, and yet make lofty pretensions of paternal sentiment towards them, we practically abdicate our claim to sincerity and ignore our position in the scale of civilised humanity. A government, moreover, which declines to exercise its prerogative for the abolition of a practice which so obviously militates

against public decency, impedes the freedom and play of its own administration, for the better the morals of a people the more easily and the more cheaply are they governed. Such a government, therefore, acts in opposition to its own interests as well as those of the people it wrongs, for in a well-ordered community it is easy to get the people to consent to measures which contribute to public security and to the welfare and progress of the nation. We trust that the present Liberal Government will mark its term of office by the simple legislation which the case requires, for as long as the foolish custom exists it is a standing proof of our incompetence or unwillingness to grapple with an evil which all reasonable and decent persons acknowledge and deplore.

J. D. BATE.

Agnosticism and Women.



PAPER has appeared in the thirty-ninth number of the *Nineteenth Century*, by Miss J. H. Clapperton, in reply to an article in the previous number by Mrs. Lathbury whose aim was to show that Christianity is essential to the true life and usefulness of women in the world.

We notice, however, in the first place, that Miss Clapperton concedes the whole position at the beginning, for she says at p. 840, "If she [that is, Mrs. Lathbury] assumes Christianity to be a supernatural religion with a certain prospect of immortality, she may reasonably disparage the compensations Agnosticism has to offer." But after begging her premiss that "Christianity is human in its origin, like Buddhism and Mohammedanism," she goes on to offer certain arguments for Agnosticism which, as casual readers of the *Nineteenth Century*, it is as well that we should notice and attempt to reply to. While nothing that we could write would be admitted into a periodical whose pages are open only to the *literati*, yet numbers of us indulge in refutations of thought though our words may not appear on the page of the philosophic.

It is admitted by the first writer that "Agnosticism is gaining ground among men;" and Miss Clapperton attempts to show why it should be accepted amongst women also. She says that "they are

living in an age when Christianity is undergoing critical examination and crucial test." But does the present age differ in this respect from any that has preceded it? In the last century Christianity was challenged on historical grounds, but that standpoint of assault has been abandoned, and, its authenticity being admitted, it is now sought to be proved that, notwithstanding the good effects on all who have really received it, "it is a natural religion human in its origin." At the outset we may allow that mystery surrounds the doctrines as well as some of the facts revealed by Christianity. If we rightly understand what an Agnostic is—it is *one who does not know*; or as the author describes the sect when at p. 841 she says, "The fact we have to deal with is that many men nowadays regard the fundamental doctrines of Christianity as superstition, and so occupy themselves wholly with phenomena, believing that humanity has no faculty by which to transcend it and unveil what may lie beyond." But surely this is nothing new, and those who profess such a negation need not shelter themselves under a fine name. Those who read these words, and yet take the Scriptures as their only rule of faith and practice, will at once call to mind that most of the objections of this nature have been answered for us in the earliest ages of Christianity. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned" (1 Cor. ii. 14.)

No one can be responsible for "the utter confusion of ideas involved in their early and much cherished beliefs" (p. 841). That may be the fault of their bad training, but we congratulate women on the statement which precedes the lines above quoted, namely, that "Love of truth and earnest desire to follow it have led many of the sex to cultivate their minds," and that there has been "growth of logical faculty," for we are sure if this be so, the adherents of Christianity will increase just in proportion to their making the Christian religion the subject of their earnest study.

We never read a more far-fetched reason for women becoming Agnostics (assuming, as Miss Clapperton does, that their husbands are so) than the assumption that it would promote family union, and the virtue of their offspring. The passage is too long for quotation (p. 842), but this is the meaning of it in brief:—As a matter of fact, the parent with the strongest convictions gives the tone to the child's conscience and morals. It is generally supposed to be the mother's province, and

she has undoubted advantages in this respect. We never feel ashamed of our "grandmother Lois and our mother Eunice."

Yet it has never come within the range of our personal experience that an "Agnostic father" has ever attempted to teach his child his own belief. There is nothing in it that can be brought down to a child's comprehension or excite his interest. Children always ask questions concerning the origin of things, and what can satisfy them but the simple records of Scripture? What can Agnostics teach? We are curious to see their elementary books for children. We could wish that such subjects as are mentioned in the passage to which we have referred were the theme of home conversation more than they are. But of this we are persuaded: that fathers, whatever their concealed opinions, will never disparage the ethical teaching of the Scriptures in the presence of their children, and are too anxious that their sons on "leaving school" should at least live up to the letter of some of the ten commandments, to speak lightly of the two tables of stone "written with the finger of God." Trust the mother with any knowledge of human nature for doing it! She knows better. In this sense she can never be an Agnostic.

Miss Clapperton deprecates children "throwing off all authoritative restraint," and yet objects "that morals are taught on the basis of Christianity." From what other source could she possibly get family ethics than the Scriptures? whether it be, "Honour thy father and mother" in the Old Testament, or "Children, obey your parents" in the New Testament?

In our reading we have met with the statement that the negative position was adopted with John Stuart Mill, and that by his own father. It was attempted to exclude all religious questions from the domain of his thoughts, and yet the reading of Wordsworth's "Intimations of Immortality" gave, in the end, a new impulse to his life. It will not be disputed that he had the "logical faculty" and a "masculine intellect," and yet he came at last to the conclusion that "Christ was no human creation."

In answer to Mrs. Lathbury, who affirms that "prayer in one form or other makes up the life of every living nature," Miss Clapperton shows that her own notion of prayer must be of the vaguest kind. She describes it as "a waste of energy appalling." As if there were no desire and aspiration in the best efforts of our minds and hands! Does she think that prayer implies being always in the act of

worship or on the knees—in short, in excluding one's self from society? The "picture" of true prayer can best be seen in the Book which commands its practice and explains its nature. "What profit should we have if we pray unto Him?" is a very old question, and, before Miss Clapperton dogmatizes on the subject of prayer, she should study the "Life of our Lord" and the "History of St. Paul."

At p. 843 she is fain to wish that "women of the present day would bravely adopt the negative standpoint," or, in other words, cease to inculcate the precepts of Christianity (if we understand her aright), and so "the next generation [she tells us] would be spared much suffering," &c., &c.

We will, however, adopt the *positive* standpoint, and we fearlessly say that women will never cease to recollect that He "in whom there was no sin" was "born of a woman," and thus by the honour done to them will continue to teach Him till the last generation shall be born.

After all, if she ignores immortality, she seems to allow of an eternity, for, though she limits it to humanity, she speaks of "generation after generation, through countless ages," and of "progress with a steady step towards an ideal perfection scarcely now conceived of." Yet we maintain that Christianity embraces all that she can predict as to the ultimate perfection of the human race, and more forcible words are employed in Revelation than any that can be used outside it. We are naturally jealous of any sect which arrogates to itself this idea of ultimate perfection as if it were original with them, when it has been proclaimed to us from the very beginning. Even the old prophets taught that a perfect day should dawn when "the wolf should dwell with the lamb," but in addition to this there is an infinity beyond, which cannot be brought even within the sphere of our imagination, much less of our understanding, for "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

It does not appear to us that the fable of the Bull and the Frog (p. 844) has any natural application to the aspiration after a higher state of existence. Without boasting of our logic, and yet "observing phenomena," we should have thought the story was intended to rebuke the vanity of attempting to assume proportions for which we were not qualified by nature. But the aspirations of the human heart to attain to "immortality" and "eternal life" have been found to be

compatible with the most humble and withal the most purified spirit. Which is the most ennobling thought—to have the hope of eternal life, or to die “like the beasts that perish”? If, however, as Miss Clapperton asserts, “there is already a considerable band of female Agnostics in this country” (p. 844), we dare affirm that they live and move somewhat outside the ordinary circles of life, and have but little to do with the sorrows of the world, and either see but little of, or shut their eyes to, its sins.

She says “they are not aggressive.” We ask,—Why not? If they believe in the practical value of their “negative standpoint,” and “that the next generation will be spared much suffering which they themselves have passed through,” their professed love of the human race demands that they should preach it from the “house-tops.” But the more they proclaim it the sooner will the bulk of women more openly confess that Christianity for them is the only possible belief.

J. EASTY.

*Curiosities concerning Charitable Bequests.**



FROM the valuable work of Mr. C. S. Kenny, the Law Lecturer of Downing College, Cambridge, we extract the following eccentricities of posthumous charity. The learned gentleman will, we trust, forgive us for picking so many plums from his pudding for the benefit of non-professional readers:—

St. Bartholomew's Hospital enjoys an estate in Essex which was devised to it to discharge the expense of providing dinners of veal for those convalescent patients who have been upon a milk diet; but the governors of the present day humanely misappropriate their trust, and decline to undo the cures that their surgeons have effected.

A Herefordshire man once declared that the greatest benefactor to Herefordshire would be the man who should cut down all its apple-trees, and carry away all its endowments; for the former brutalised the population, and the latter pauperised them.

* *The True Principles of Legislation with regard to Property given for Charitable or other Public Uses: The Yorke Prize of the University of Cambridge, 1880.* By Courtney Stanhope Kenny, LL.M. London: Reeves & Turner, Chaucery Lane.

The Schools Inquiry Commission reported, in 1868, that Thame Grammar School had two masters and one boy; while Sutton Colefield, endowed with £467 a year, Mancetter £288 a year, and Little Walsingham £110 a year, were sometimes without any boys at all. At Bath an income of £461 appeared to hinder rather than promote the education of the citizens, and did nothing for the neighbourhood. A foundation at Market Bosworth, then £792, was reported as being useless.

Of the "Mill and Meadow Money," at Bewdley, an Inspector reported that "no person who applies in time is refused. Many tradesmen receive it; some paying £100 a year rent have it."

At West Moulsey, loaves and a barrel of beer were (and probably are now) distributed annually on November 13th. "The distribution takes place at day-break. The baker's cart drives across a field within the manor, and the loaves are thrown out and scrambled for by seventy or eighty people. . . . The beer is not given so indiscriminately. About thirty or forty persons connected with the place form a string, and, as they pass by the barrel, hand the drinking-horn from one to the other till the cask is empty."

The penny dole at Walsall allotted a penny to every person in every house in that parish, and the adjoining parish of Rushall, on New Year's-day. In the parish of Hampstead a halfpenny loaf of wheaten bread was bequeathed to every person, young and old, rich and poor, great and small, on Good Friday. At Bulkeley, in Cheshire, the overseer had the annual dole changed into pence and half-pence and placed in a peck measure, when all the poor were permitted to take a handful each. Those who came last, of course, got none. At Princes Risborough on Christmas morning, a bull, a boar, a sack of wheat, and a sack of malt were given to the poor. The poor are said to have paraded the town all the preceding night with an incessant clamour. On the following morning they marched in crowds to Mr. Grubb's house, and rushed to the feast with so little decorum that often in their zeal for priority they inflicted wounds on one another with their knives.

In Spitalfields the charitable endowments created a population born in charity, nursed in charity, fed in charity, its life long doctored in charity, and after a wretched life buried in charity. Bedford, Lichfield, and Canterbury obtained an unenviable notoriety for the evil working of doles. At Bedford a charity founded

in the reign of Edward VI., and endowed with £40 a year, in 1853 had risen to £12,000 a year. In 1868 this town had a population of 15,000, while out of its charity income no less a sum than £3,035 was spent on marriage-portions, apprentice fees, almshouses, and doles. At Lichfield £800 was distributed annually in doles. The Inspector reported that the charities had turned half the inhabitants of that cathedral city into beggars.

Canterbury, with a population of 18,000, had a dole income of £2,000 and a total charity income of £9,100. The Inspector reported that the candidates for the doles amounted to about 1,000. They were almost all women. The gift was as much as ten shillings. A wine-merchant said that on the day of distribution of the gifts he received seventy half-sovereigns over the counter. It is pleasant to find at the time of our writing that the ecclesiastical metropolis of England is about to be favoured with the new foundation of a large Middle Class School. We hope that the converted doles have contributed to its establishment.

Hansard clxix. 182, says—"There is a parish in London in which every year £200 is given away in shillings and eighteenpences, and on the days when the distribution is made the gin-palaces in the neighbourhood hire additional waiters to sell the gin which is called for by the recipients."

Richard Watts's Charity in Rochester, created by his will in 1579, and immortalised by Charles Dickens, provides "six several rooms with chimneys and six good mattresses or flock beds and other sufficient furniture to lodge poor travellers or wayfaring men being no common rogues or proctors." Much mirth has been caused in the city of Rochester by the exclusion of proctors from Watts's charity. Mr. Kenny says in a foot-note, "'Proctors' were persons sent out to solicit alms on behalf of others. By an Act 39 Eliz. they were enacted to be rogues and vagabonds." One Martin Luther of Wittenburg, who wrote in 1529 on Vagabonds and Beggars, says nothing of these proctors. We understand the learned lecturer of Downing to say that they were not officers of the ecclesiastical courts, but he admits that they were *solicitors*.

Thomas Seckford in 1578 endowed his almshouses at Woodbridge with land in Clerkenwell worth £112 a year; the lands have become worth £4,454 a year. Jones's charity at Monmouth was endowed in 1714 with 320 acres at Deptford; the Monmouth School in 1868

had a net rental of £2,147 yearly, a surplus of £1,470 yearly, and a prospect of augmentation when the leases fall in. James Ravenscroft devised thirteen roods of land at Bethnal Green to repair his tomb in Barnet Church, and the residue to be spent in the repairs of the church; the rentals now amount to £1,400 a year.

There is in Yorkshire an almshouse for six old people, with a gratuitous boarding school for twelve boys, and all the eighteen beneficiaries are to wear for ever an R. embroidered on one shoulder to commemorate the fact that the founder's name was Read.

The Report of the Education Commission contains an account of a charity at Sandwich, which allotted the beneficiaries £40 a year and a house. This patronage was, until the Municipal Reform Act, in the hands of the Mayor. The consequence was that the mayoralty was sought for the purpose of making family provisions by means of the foundation. One Mayor presented his wife to an almshouse and pension, which she enjoyed for forty years afterwards.

The Mill Yard Charity for Seventh Day Baptists, in Goodman's Fields, London, has a gross income, by endowment, of £636.

Bequests to the Public Treasury are by no means unprecedented. Sir Joseph Jekyll left £20,000 to the sinking fund. "He might as well," said Lord Mansfield, "have tried to stop the middle arch of Blackfriars Bridge with his full-bottomed wig."

Present Day Subjects.

THE AUTUMNAL MEETING OF THE BAPTIST UNION.



WE are writing in the closing days of July, and no announcement has yet been made of the place of meeting for the Autumnal Session of the Baptist Union. In addition to private hints which are almost certain to have been given, an editorial in the *Freeman* has specified different localities which it would be pleasant to visit, and has suggested ingenious combinations of the hospitable forces which might be made available to meet the difficulty. The coyness of the country churches has not, however, hitherto yielded to the gentle persuasiveness which has been employed, and it is, we believe, on the *tapis* that the President, Vice-President, Committee, and Delegates of the Union, instead of going to see how our brethren do in any one of the provincial seats of the denomination, should undertake

their autumnal deliberations in the metropolis. This is a consummation devoutly to be undesired—not on account of any incapacity or reluctance on the part of the London congregations to entertain the seven, eight, or even more hundreds of visitors included in the convention, but because of the loss of the zest and freshness which have characterised the gatherings of the last sixteen years.

Wherever the Autumnal Session may be held, we trust the agenda will include a thorough report on the condition of the Irish Mission. We have some inkling of a prevailing opinion that the time has come for an entirely new course of procedure in relation to this department of denominational action. The Secretary's visit to Ireland will have given him the opportunity of becoming practically acquainted with the work carried on there, and will also, we hope, prepare the way for some vigorous proposals in reference to its future. One alternative seems to us to press for an early decision—either the relinquishment of denominational action in the sister island as a failure, or its prosecution with an ardour which is far from characteristic of its present history.

THE CENTENARY OF SUNDAY SCHOOLS.

This commemoration has been made with considerable enthusiasm in the metropolis and in the larger provincial towns. Between four and five hundred delegates from America, the British colonies, and several of the European countries have taken part in important conferences upon practical details of the work. Public meetings have been held, musical entertainments given, and even athletic sports have had a share in the memorial observances. The statue of Robert Raikes on the Thames Embankment and some school buildings in Gloucester will be the structural monuments of the joy and gratitude awakened by this observance; and the modest sum of £25,000 is asked for by the Sunday School Union that supplementary aid may be given to Continental schools and other means adopted for the extension of the work. A contribution of a penny and a-half each, from the 500,369 teachers and 4,615,453 scholars in the United Kingdom would more than furnish the amount. In the United States of America there are 853,100 teachers and six millions and a-half of scholars, and the total for the world is 1,425,233 teachers and 12,107,312 scholars. It is gratifying to learn that Sunday-schools are rapidly increasing in number in the Continental countries. In relation to the future of the work, increased adaptation will certainly be demanded on the part of the teachers. Activity of mind is everywhere the characteristic of the present age. The educational enactments of our Legislature have begun to tell upon our juvenile population, and we must be careful that we do not hear

the Psalmist offensively quoted in our schools, when he says: "I have more understanding than all my teachers." The diffusion of opinions which claim to be exclusively scientific, and on that ground opposed to revealed truth, is bold and determined. The atmosphere is full of scepticism; and, in order to counteract its influence over the coming generation the teacher will need clearness of judgment, depth of conviction, and capacious knowledge, and that which is indispensable, together with these endowments, and incalculably superior to them all, the irresistible argument of elevated character and holy life. Increased spiritual power is another requirement, to give greater efficiency to this and all the Church's agencies. In order to the attainment of this there is but one resource—spiritual and sustained communion with God. Coming out of His presence, we shall carry into all the engagements of Christian labour an unction which will make us irresistible in the face of opposition, and infallible in the majestic employment of doing good. Let us fix our resolves on that one object, for it is there, and there alone, that all our strength resides.

NONCONFORMISTS AT THE UNIVERSITIES.

To the Editor of the 'Baptist Magazine.'

"SIR,—The autumn is approaching, bringing with it the commencement of another academical year, and the entry of a fresh generation of undergraduates at Oxford and Cambridge. As many of these will certainly be Nonconformists, and some of them will probably be among your readers, a word of caution may well be given in your Magazine upon that all-important subject, *the choice of a college*.

"Too often, a Nonconformist puts his trust in the abstract fact that the Tests Act has, on paper, given him a theoretical protection in all the colleges of Oxford and Cambridge, and consequently allows the most trivial circumstances to direct him in choosing the college at which to enter himself. Too often, the result is that he finds himself thenceforward exposed to inconveniences or annoyances which he would have escaped had he entered one of those colleges which have accepted the policy of the Tests Act with perfect loyalty. Here in Cambridge there are, I think, only two colleges which refuse to admit Nonconformists as undergraduates. But, nevertheless, it is only in a decided minority of even the remaining colleges that a Nonconformist will find his position a thoroughly comfortable one. Great care, therefore, should be taken by him in obtaining the most recent information from his friends in the university before he commits himself to any particular college. I lay the more stress on this caution because there is every likelihood of an increase in the number of men who will enter themselves at Cambridge as students for the Nonconformist ministry.

For of the two great disadvantages under which such students formerly lay here, one, the want of sufficient opportunities of practice in the duties of the preacher, has recently been removed by the establishment of 'The Ministerial Students' Society' for supplying pulpits in the neighbouring towns (Mr. D. W. Samways, of St. John's College, is its secretary), and the other disadvantage, the expensiveness of a university course, has been greatly reduced by the non-collegiate system. These changes will probably bring about a steady increase in the number of intending Nonconformist ministers who will seek a university education whether as a substitute for, or as a supplement to, the training of their ordinary theological colleges. It is needless to say that to such men the warning which it is the object of this letter to impress upon all Nonconformists who intend to enter here, is one of peculiar urgency.

"C. S. KENNY,

"Fellow of Downing College."

Extracts.

THE SORROWFUL LITTLE CHILD-WIDOWS.



HERE are thousands of these in India. Infants are betrothed to men, and are married at twelve or thirteen; and if left widows their life is one of isolation and sadness. Their heads are shaved, they are only permitted to take one meal a day, and they are prohibited mingling with the family in social intercourse, and are forced to observe strict seclusion; and as by the Hindoo religion widows can never re-marry, the wretched existence of young girls thus left can be better imagined than described. Owing, possibly, to these requirements of the Hindoo shasters, "suttee," or the burning of the wives of a Hindoo on his funeral pyre, originated; and many women have been known to prefer death to life after the departure of their husbands, and to wish that the British Government had not interposed its authoritative enactments to prevent their self-immolation.

Widows are also subject to many other social disabilities and discomforts, and many are driven to suicide in consequence.—*Punrooty*. London: Morgan & Scott.

HINDOO AND MOHAMMEDAN WOMEN.

In the treatment of women, as in most other respects, the Hindoos and Mohammedans differ greatly. Among the lower classes of Hindoos, women are expected to be the burden-bearers in every way. They draw the water, carry the bricks, work in the fields, walk long distances to cut grass for horses and bullocks, and bear heavy loads on their heads. When a man and wife are going on a journey, the man walks in front; the woman follows at some paces distant, carrying whatever loads are required. Insufficiently clothed and bareheaded, their degraded appearance is most painful.

The poorest Mohammedan woman is never seen in any way working outside her house. Completely clothed, and covered also by a long white veil from head to foot, however poor, they are always respectable in appearance. Among the upper classes of Hindoos, even among the Brahmins, the seclusion is never so complete as in the case of Mohammedans. I have no experience of the customs of large towns, where probably it is very different; but in our retired neighbourhood, Brahmin ladies might be seen outside their doors, but in the case of the upper classes of Mohammedan women, the "Goshah," or "hidden women," this is unknown. They are seen by none but their own female relations; and if a journey is necessary it would be taken in a closely covered carriage. Even in the humbler classes, they would not generally be allowed out by daylight, but carefully escorted after dark.

Frequent mention has been made of the child-marriages among the Hindoos; and it should be stated that after marriage the child-wife, perhaps only six or seven years of age, is taken away from her own home and her mother's care and placed under the care of her mother-in-law; and, while the mother-in-law lives, she is completely under her command. Even when old enough to be a mother herself, she has little power over her own children; but in after-life her power over her sons is great. The tears and entreaties of a mother have kept back many a son from being baptized.

The secrets of a Mussulman house are so well kept that it is never known how many women may be living within, or how many may be murdered and buried within its enclosure.—*Punrooty.*

THE PROPHET OF THE BROKEN HEART.

The "Weeping Prophet" is the title often given to Jeremiah. He is not a popular prophet. Unhappy men are not commonly popular men. Yet this one had ample reason for the depression under which he lived, and the minor key which runs through the strain of his writings. He was very far from being a morose man. He did not mourn over disappointed ambitions of his youth. He was not soured at the world's injustice. He wasted no melodrama over the "cold, cold world." He was the last man living to be a misanthrope.

It may help us to appreciate two of the most affecting and sublime books of the Bible to inquire, What was it that made this very able and godly man so miserable? Why should he, more than other men, be given over to life-long sorrow? Why should he, more than other men, leave us a book of "Lamentations" as the most significant record of his life? Why should his name have coined a word, "jeremiad," expressive of the lugubrious and dismal in literature?

The answer is this. He had a most delicately sensitive nature, a most profound attachment to the cause of God, an intense patriotic love of his native land; yet it was his lot to live at an age when the people of God had fallen into most fearful apostasy, and the most terrific judgments were impending over them. It was given to him to see those judgments hurrying on apace. He heard angels of retribution on the wings of the wind. He saw their sabres flashing in the sun.

Moreover, it was his mission to tell the people of their sins, to rebuke the nobles for their oppression, the humbler orders for their vileness, the priesthood for their

falseness, even his fellow-prophets for their infidelity to the living God. The whole nation, from prince to beggar, had reached the very bottom of national depravity; and this lone man was sent to tell them of it, and to forewarn them of the frightful doom that was impending. He was the prophet of unwelcome truth. He had to face the facts of an age of retribution. He had to tear away the illusions with which people were deceiving themselves. They were bragging of the recovery of the Bible, which Josiah had found in the rubbish of their desecrated temple. They claimed that that sacred treasure was going to make all things right with them. They treated it much as an African savage regards the fetich which he worships, or the amulet which he wears around his neck. The possession of the sacred Book, they thought, would save them. This young prophet knew better, and he had to tell them so.

The recovered Bible had come too late to save them, just as Christianity now comes to some savage tribes too late to save them from extermination. The people did not want to hear his story. He was a croaker. They wanted to hear somebody who would give them a pleasanter discourse. People who are living in sin, and who know it, are sometimes very fond of "beautiful sermons." They will bear anything better than the simple truth. Beauty is more popular than truth.

Besides, this unpopular preacher stood alone. Not another one of the prophetic order stood by him. The only friend he had was one Baruch, an obscure scribe; and even he got sadly frightened at the plain talk of his outspoken friend. The priests, too, hated him as a renegade. All classes—some for one reason, and some for another—agreed in their spite against this solitary truth-teller. Like Bunyan and many another unpalatable preacher, he got himself into prison for his fidelity. For forty years it was his business to deliver his warnings and rebukes and threatenings, word for word, as God bade him, to nobles and priests and people who were bent on destruction, and determined not to be saved by God or man.

To him belongs the distinction of first suffering the burning of the Word of God by the enraged king who would not listen to his reproofs. Many times after his day faithful preachers and reformers saw the Bible burned in the market-place by royal and papal decree. But the first in the long line of such honoured men was this despondent prophet of Judæa. On him Satan first wreaked that form of impotent revenge. As if a truth could be burned with a flaming scroll!

A singular fact also is it, that this solitary preacher, the butt of a nation's ridicule, does not seem to have been made for such work. Usually God fits the man to his life's work. If he is to have stern work to do, he is made of stern stuff. Luther, with much that was lovable in his nature, was, on the whole, a rough, stout man. That square face and thick neck, and those compact lips of his, indicate a man of will, who could bear rougher handling than other men. He was to contend with devils; and God gave him a nature which devils feared. Nobody ever called Luther the "weeping prophet." If he shed tears, it was on his knees before God only. He shed no tears before the Diet of Worms. He was in no lachrymose mood when he had the Pope's bull to deal with, outside the Elster Gate of Wittenberg.

The mourning prophet of Judæa does not seem to have been of that stern make. He had a delicate and retiring nature. Gentle and unselfish was he, like a loving woman. When the sombre truth first dawns upon his early manhood, and he sees the work he has to do, he breaks out with the despairing cry, "Ah, Lord ! I cannot speak ! I am but a child !" So overwhelmed is he by the sight of his country's shame, and the foresight of her doom, that he exclaims, "Oh, that my head were waters, that I might weep day and night for the daughter of my people !" His writings show, by their chosen imagery, that he longs for solitude. He hungers to get away from the sins and sorrows of his time. Cowper's refrain, "Oh for a lodge in some vast wilderness !" would have expressed the habit of his mind. He "sits alone, and keeps silence, crouching under his burden." We seem to hear him crying out in the bitterness of his spirit—

"The time is out of joint. Oh, cursed spite,
That ever I was born to set it right !"

It is very significant of the despair of his soul that he lives a celibate life. It is not for such a man as he to seek the dear delights of family and companionships of home. His great life's work is too sad, too heart-breaking. He will not venture to lay the half of it on the heart of any woman. At times, when the solitude of it, and the blackness of it, and the funeral dirge of it become intolerable, he heaps curses on the day of his birth. True to his Oriental instincts, he curses the very messenger who bore the glad news to his father that a boy was born to bear his name. Yes ; he is the Prophet of the Broken Heart. The sins of his people are a life-long grief to him. His own work, as their spiritual teacher, overwhelms him. The mystery of his life is, why he, of all men living, should have been called to such a mission, among such a people, on the eve of their destruction, too late to do them any good ; when all that he can do is to proclaim to them the judgments with which they are soon to be overtaken.

When the late Rev. Charles Kingsley was in his last sickness, and very near his end, though he did not know it, but was waiting in anguish for the daily expected death of his wife, he said one day, as his biographer tells us, "It must be right ; for it is so *strange* and yet so painful." The very mysteriousness of inexplicable trial is a token of the Divine wisdom from which it comes. No other mind could contrive trial so profound. It must come from God, and "must be right." Such was the forlorn consolation of the stricken prophet when overwhelmed, as he often was, by the lot which it had pleased God to send him. Even God's veracity he questions : "O Lord, Thou hast deceived me, and I was deceived." Imprecations flow from his lips like household words.

To his own times and people he was the prophet of doom. So far as they were concerned, his work ended there. Not so in the forereaching design of God. Jeremiah "builded better than he knew." He did an unconscious work for coming ages. Imperfect man as he was, he was the forerunner of the *spiritual* disclosures of the new dispensation. The old dispensation was near its end. Its sun was going down in blood-red clouds. But the spiritual meaning of the ancient forms and rites was coming slowly to the light. To no other prophet of the olden time, unless it be Isaiah, do we turn for glimpses of it as we do to this

despairing one. The very burden of his soul pressed it out of him. He was driven to fall back upon the spiritual truths and consolations which his own soul needed. His very sins made them a necessity to him. Nothing else could save him from mania or suicide. God thus *used* him, his sorrows, his self-conflicts, his errors, his sins.—*Old Testament a Living Book*, by Dr. A. PHELPS.

UNCONSCIOUS GREATNESS.

The highest greatness is that which is unconscious of itself. The very forth-putting of an effort to be great in any direction indicates that we lack that greatness. How true this is in art, for example, every one who has had an artist among his friends can tell. The greatest achievements made by the sculptor or the painter have been those in which he has been least conscious of their greatness. I do not mean, of course, that the noblest artists have not been the most indefatigable workers. On the contrary, they have laboured with persevering effort so long that at last they can produce, almost without the consciousness of exertion, something that will never be forgotten. The subject has come upon them almost as if by inspiration, and without thinking of themselves at all they have embodied it in the marble or on the canvas. So, too, every one who has had to address large audiences knows that when he is consciously making his greatest efforts he makes his biggest failures, and that he never really achieves the success of carrying his hearers with him to conviction until he has lost all thought either of effort or excellence, and become absorbed in his subject. In the same way, no musician ever thrills his hearers until he has lost all idea of making a great attempt, and is, as it were, carried away out of himself by the grandeur or sublimity, the pathos or the gladness, of that which he is singing. And never was science so truly ennobled as in the person of him who compared himself to a little child on the shore picking up here and there a shining pebble, while the great ocean of knowledge lay all unexplored before him. Similarly in the Christian life, which is the grandest of all the arts, we have not yet attained, so long as we are conscious of exertion. If I make an effort to be humble, then very clearly I have not yet reached the perfect humility, for if I had, that grace would sit upon me as unconsciously as do my garments.

You will not imagine, of course, that I speak in this way to discourage you from making such exertions. On the contrary, it is only through continuing to make them that we can reach this culmination of character of which I speak. So long as we are conscious of an effort to be something, we are not fully that something; therefore we ought to redouble our exertions. When a venerable minister was called upon once unexpectedly to preach, he delivered extempore a sermon of great power. It seemed to come perfectly natural to him. There was no appearance of effort, and one hearer, amazed at the character of the discourse, asked, "How long did it take you to make that sermon?" "Forty years," was the reply. And there was deep philosophy in the answer, for had "the old man eloquent" not given these forty years to diligent study and laborious effort he could not then have preached so easily. Now, in the same way, our conscious endeavours after the Christian life will, if faithfully prosecuted, lead up to a time when, in some emergency, we shall meet it with the most perfect ease, and be hardly aware of any exertion.—*Limitations of Life*, by Dr. W. M. TAYLOR.

THE BENEFIT OF ADVERSITY.

It is no true blessing, therefore, for a man to have unbroken prosperity. It fosters a false security ; it generates pride ; it is apt to make the individual feel that he is independent even of God. He is prone to say, "To-morrow shall be as this day," and so to take no thought of any sort for the future and the unseen. Hence the Psalmist has said, "Because they have no changes, therefore they fear not God." He is the really unfortunate man, therefore, who has never known adversity ; and he is to be truly congratulated who by reason of his afflictions has found out the glorious truth that life—real, solid, serious, and immortal life—begins and consists in the knowledge of the only true God and Jesus Christ, whom He has sent. Perhaps there may be in this audience some one who is even at the present moment passing through this disturbing and dislodging process. God is "stirring up his nest." The things which used to delight him have now no attraction for him ; the wealth he prized has passed from his grasp ; the business on which he was wont to pride himself has fallen into decay ; or the house which was once so joyous with the ring of the laughter of happy children is desolate and his heart depressed. Let such an one learn that all this is but the way God takes to sweep the house, in order that he may find the lost jewel of his priceless soul. All this is but the setting of him out to face for himself those dreadful questions which can find their only satisfactory solution in his conversion.—*Limitations of Life*, by Dr. W. M. TAYLOR.

Missionary News from all the World.

CHURCH MISSIONARY SOCIETY.



THE *Church Missionary Society's Intelligencer* announces the contribution of £1,000 by the Rev. E. H. Bickersteth for the commencement of a new mission to the Bheels, an aboriginal race inhabiting the hills in the north of the Bombay Presidency and in Rajputana.

The black Cæsar, King Mtesa, seems to give endless trouble to the labourers in the Nyanza Mission. "Letters, dated January 9th, show us for the first time the Mission face to face, not with the rivalry of Romish priests, not with the fanatical jealousy of Mohammedan Arab traders, but with the old heathen superstitions of the Waganda themselves. The great demon-god of the Victoria Nyanza, personified in a woman, has at last come forward to give battle for his kingdom, and, for the time, has gained a signal victory over the intruders. It will be seen that, notwithstanding the vigorous opposition of Mr. Mackay, the representative of the god was received at the palace with all honour, and Mtesa and his chiefs resolved in solemn conclave to reject both Islam and Christianity, and cling to the superstition of their fathers."

One of the missionaries, Mr. Litchfield, "thinks Mtesa decided in favour of the old superstition reluctantly, and against his convictions, but was unable to resist the strong and unanimous feelings of the chiefs. He further explains that, if the people now came to them to learn as before, it would be at the risk of their lives. 'I assure you,' he says, 'that life is held very cheap here. One may walk about any day of the week and see men and women being led along with a rope round the neck by the executioner, like oxen going to the shambles.' Finally, he mentions that 'the Jesuit band have experienced the same fate, and are not admitted to the court;' and that the boy Mufta, who has from the first been so useful as an interpreter, and who openly identified himself with the Mission on the day of the crisis, also found the palace closed against him."

The occurrence of this *pronuniamiento* at the very time that Mtesa's envoys, the Waganda chiefs, were being fêted in England, and receiving gifts for their sable master from the Queen, is, we fear, an omen of impending evil.

LONDON MISSIONARY SOCIETY.

The *Chronicle of the London Missionary Society* contains a brief *résumé* of the history of the Mission at Tahiti, and reports of the work at Amoy and in Madagascar. By a new *projet de loi*, the position of the Society's agents in Tahiti has been improved, and liberty of action acquired such as has not been enjoyed since the establishment of the French Protectorate nearly forty years ago.

The following description of the Chinese converts is from the pen of Mr. Sadler:—"As a rule we cannot expect from Chinese converts such rich experiences of Divine grace and power as delight the hearts of our brethren at home. Our inquirers are catechumens. All the 'inquiring' has to be done by us, and usually with a view to instruction; still, as they advance to membership, and the more select become office-bearers, our hearts are sometimes melted by the clear indications of the Holy Spirit's working. At one time, some who have been under severe discipline come to us, giving evidences that there has been a sifting and a winnowing amongst them, leaving the faithful few (to use their own words) 'clinging to the Lord's feet.' At another, misdemeanours in the conduct of a preacher cause his fellow-preachers to gather round him in tearful supplication that he may be brought to a better mind. Proofs are given that the coming of the missionary is looked forward to as a good time for obtaining refreshing from the presence of the Lord. Deep sorrow is evinced over those who bring shame on the brotherhood, and corresponding joy when any are made alive unto God. A father will go a long way, as men did of old, to seek Jesus, and ask for prayer for his son afflicted with

sore mental disorder. Great tenderness for each other's distresses is sometimes produced by the Gospel, not only for fellow-Christians, but for those outside the fold. The national clannishness of the people is being sanctified, and, where one did not expect it, mutual love is evoked. Out of their deep poverty many support the ordinances of religion. Without a bed-covering for themselves, they will try to provide one for their preacher. And, though their meals may be plain, they will sometimes make a feast for him. And all in the midst of the hideous state and circumstances of China; debts and dunning, undying quarrels, innumerable diseases, cruel wrongs practised on children, women crushed, those willing to escape from gambling frequently enthralled, the Sabbath opposed by all the institutions of the country, family life a terror; social life all hard, mendacious, selfish; and a paternal (?) Government built upon might against right. Let the self-denying friends of China missions know that the word they send of *rest* to the weary and heavy-laden is not less sweet here than when first uttered by the Lord."

The report of the work in Madagascar contains deeply interesting, varied, and suggestive statements.

The *Chronicle* also contains an announcement of the death of the Rev. Charles Hardie, formerly of Samoa, and also of Rev. R. Toy, of Madagascar.

WESLEYAN MISSIONS.

The *Wesleyan Missionary Notices* include Mr. Milum's Journal from the Niger, Mr. Hill's letter from Northern China, Mr. Burgess's account of Hyderabad, and Mr. Brewer's letter from Hankow, all of them communications full of encouraging accounts of progress in spheres of labour but recently occupied.

CHINA INLAND MISSION.

China's Millions for July and August gives a report of the present position of the Inland Mission. The report shows that the provinces which were without Protestant missionaries have all been visited, and extensive missionary journeys taken in each of them again and again. In seven of them stations have been opened for settled labour, at which missionaries are now residing. In four other provinces the Mission is also carrying on work. In other words, the work of the Mission is being carried on in eleven provinces; seventy stations and out-stations have been opened; about a thousand have, it is believed, been brought to the knowledge of the truth—many of these have passed away in the faith of the Gospel; and to many thousands "the words of this life" have been spoken, and the preliminary arrangement made for access to millions more.

GERMAN BAPTIST MISSION.

The *Quarterly Reporter* of the German Baptist Mission announces the alacrity with which its agents have availed themselves of the new decree of liberty of worship for the Baptists. The church at St. Petersburg has sixty members, whose pecuniary contributions for the last year averaged between £3 and £4 per member. There are five churches in Poland with nearly two thousand members. The Lutheran Church in Germany is suffering from a deficiency of candidates for the ministry. In Hanover, it is said one-eighth part of the pastorates are unoccupied, while respecting Bavaria the report is as follows:—"Many of the clergy of the Lutheran State Church of Bavaria formerly served for ten or fifteen years as private tutors, curates, &c., before they could obtain a 'living.' Now, instead of there being a superabundance, there is a remarkable scarcity. Curacies and pastorates remain unoccupied. Aged and infirm pastors find it increasingly difficult to procure substitutes. At Frankfort-on-the-Maine, village pastors have every Sunday to be called into requisition, while in Oldenburg, in the newspapers, pastorates with fair salaries and free lodgings may be said to go a-begging through the public press."

JAPAN EVANGELICAL ALLIANCE.

From the Annual Report of the Evangelical Alliance of Japan we learn that there are 117 Protestant missionaries in that country, with 2,701 converts, and 64 organised churches.

PARIS CITY MISSION.

A City Mission for Paris has been commenced on the basis of the London City Mission. Three missionaries have been appointed to the good work under the auspices of a committee composed of members of the French, American, and British Protestant churches.

 Reviews.

REST AWHILE. Addresses to Toilers in the Ministry. By C. J. Vaughan, D.D., Dean of Llandaff and Master of the Temple. London: Macmillan & Co. 1880.

WE do not wonder that those who have enjoyed the privilege of preparing themselves for the Christian ministry

under the supervision of Dr. Vaughan should appreciate the opportunity of a cheerful and friendly re-union, and of listening again to the wise and helpful words of their revered teacher. There is not a more sympathetic and judicious counsellor, either in the English Church or out of it. His ideal of ministerial

work is a reflex of that which is presented to us in the New Testament, his estimate of its duties and responsibilities is marked by a sober gravity, and he evidently looks upon it as the highest and grandest of all human callings. In these addresses he faithfully warns his friends of the manifold and subtle dangers by which they are on every hand beset, and points them to the one unfailing source of fidelity and courage. A more manly, frank, and invigorating book it has rarely been our privilege to read. There is not a trace of sacerdotalism and sectarianism in it. It is the outspoken utterance of an earnest, generous, brotherly heart. Dr. Vaughan has had a long and varied experience of ministerial labour, and he everywhere speaks of that which he *knows*. The addresses on "In the Flock, not over it," "We must not be Castaways," "The Christian Ascetic," "The Two Deposits," and the "Two Lives of the Minister" are profoundly impressive. But there is not a line in the book, from beginning to end, which we could afford to ignore. The Greek Testament readings are also full of wise suggestions. Neither Episcopalian nor Nonconformist ministers should be without this admirable volume.

EPHAPHATHA ; OR, THE AMELIORATION OF THE WORLD. Sermons Preached at Westminster Abbey. By F. W. Farrar, D.D., Canon of Westminster. London : Macmillan & Co. 1880.

DR. FARRAR tells us that he has published these sermons partly in obedience to the requests of many who heard them. These requests were wisely urged, and have been no less wisely yielded to. The volume has not so deep a controversial interest as its pre-

decessor entitled "Eternal Hope," but it will, we believe, be immeasurably more useful. The writer has made an honest and courageous attempt to grapple with the various forms of evil by which the life of England is disgraced and endangered. He has exhibited them in all their appalling magnitude, and pressed home upon us a sense of our guilt in indolently or selfishly suffering them to continue. The book is thoroughly practical in its character, showing us how we may all do something to lessen these evils, if we have, indeed, the sincerity of heart without which no real and abiding good can be effected. It appeals to statesmen and philanthropists not less than to Christian evangelists. Every word is clothed with power. We admire the vast stores of the Canon's information, the brilliancy of his rhetoric, and the fertility of his imagination, but we are impressed far more deeply by the loftiness of his aim and his generous enthusiasm of humanity. The supplementary sermons preached in St. Margaret's at the opening of Parliament ought to be in the hands of all our representatives. We are thankful for the Canon's vigorous condemnation of the iniquitous opium traffic and other evils too long sanctioned by the British Government. He urges the duties of statesmanship on grounds far above the spirit of party, and shows how closely Christianity is concerned with the manner in which those duties are discharged.

THE CHRISTIAN PREACHER. Yale Lectures for 1879-80. By Howard Crosby. London : R. D. Dickinson Farrington Street.

THE position of a Yale lecturer on preaching is not altogether an enviable

one. It cannot be an easy task to prepare lectures on a theme which has been so exhaustively discussed, and on which we have already so many excellent volumes. Of Mr. Crosby's predecessors at Yale, Mr. Beecher has issued three series of lectures, while Dr. Hall, Dr. W. M. Taylor, Phillips Brooks, and our own R. W. Dale have each issued one. Mr. Crosby has not, therefore, the opportunity of taking us over new and untrodden fields. The ground is thoroughly familiar, and we must not expect to come across much that is novel. The author so far strikes out a path of his own that he speaks of the preacher rather than of his preaching, of the man rather than of his work, and we are thus enabled to look at the old and familiar, from a new standpoint. These lectures will compare favourably with any of the preceding volumes of the series. They are the expression of a vigorous, manly mind; of a devout, cultured heart; and show us how necessary it is that on every point the Christian minister should make it his first aim to take heed to himself. Having read the volume with care, we would not willingly be without it, and urge our ministerial readers and students to procure and, in the best sense, make it their own.

THE HOMILETIC QUARTERLY. No. XV.
July, 1880. London: R. D.
Dickinson.

A CAPITAL number of this excellent serial. The section on Biblical Exposition is, as usual, very good. Dr. Alexander Roberts expounds 1 Cor. xiii. 4-6; Dr. Pope, Phil. i. 21-27; and Dr. Gloag, Jas. iv. 8. Mr. Fausset's "Commentary on the Book of Judges" is likely to prove *the* English

work on this part of the Old Testament, and the two biographies of Gideon written by Mr. Elder and Mr. Douglas (of Waterford) are full of wise suggestiveness. The sermonic outlines are decidedly above the average, and are of a kind to prove universally helpful and invigorating. No work of this class deserves so hearty a support as the *Homiletic Quarterly*.

THE EXEGETIC AND HOMILETIC
MONTHLY. July, 1880. London:
R. D. Dickinson.

PROFESSOR BASCOM'S paper on "The Influence of the Pulpit and the Methods of its Increase" should be read by every minister and student in the kingdom. There is also a capital paper by the late Professor Hackett on "The Last Days of Christ" (Mark xv.), and many other essays and sermons of great merit. A cheaper sixpenny-worth has never been issued. A work like this must succeed.

IMMORTALITY; WHENCE? AND FOR
WHOM? An Essay for the Unlearned.
By the Rev. William Ker, M.A.
London: Elliot Stock. 1880. Price
One Shilling.

MR. KER is an advocate of the theory of Conditional Immortality or "Life in Christ." His aim in this essay is to present a simple, concise, and popular view of the arguments on which the theory is based. So far, and, we must add, so far only, he has succeeded. He is evidently fully convinced of the validity of his position, and labours earnestly to bring others to adopt it. His style is clear and pithy, but he does scant justice to the upholders of the older and, as we contend, the more Scriptural view.

ONE HUNDRED AND FIFTY YEARS OF BAPTIST HISTORY AT WALTHAM ABBEY. Compiled chiefly from the records of the Church at Paradise Row. By W. Jackson, Pastor. London: Elliot Stock, 62, Paternoster Row.

THIS is a valuable contribution to our denominational history. Mr. Jackson has not named the price upon the cover, but, as it is published in pamphlet form, it will probably be attainable for a few pence.

THE BIBLICAL MUSEUM: OLD TESTAMENT. Vol. VIII. *The Book of Isaiah*. London: Elliot Stock, 62, Paternoster Row.

MR. COMPER GRAY relaxes his industrious application not a whit, and his stock of illustrations seems as inexhaustible as his patience. It is sufficient commendation of this volume to say that it is a worthy companion of its numerous predecessors.

OLD TESTAMENT PROPHECY: its Witness as a Record of Divine Foreknowledge. The Warburton Lectures for 1876-1880. With Notes on the Genuineness of Book of Daniel, &c. By the Rev. Stanley Leathes, D.D. London: Hodder & Stoughton, 27, Paternoster Row. 1880.

RECENT dissertations on Old Testament prophecy have been largely determined by Kuenen's "Religion of Israel" and "The Prophets and Prophecy in Israel," two works of immense erudition, but vitiated from first to last by a most unfair and irrational bias against the supernatural. Kuenen allows the literary beauty, the ethical force, and the religious earnestness of

the prophets, but denies *in toto* that they were in any sense the depositaries of supernatural truth, or that they had any power of *bond fide* prediction. His argument would, if established, be utterly subversive of the authority of Scripture, and land us in the purest naturalism. Professor Leathes, while not examining Kuenen's works in detail, has tested his theory at all its crucial points. Of the antiquity of the promise to Abraham, for instance, there can be no doubt; its influence on all subsequent developments of Jewish history, religion, and literature is too patent to be overlooked, and of its fulfilment in Christ, the New Testament and the Christian Church are a standing proof. So, too, with respect to other predictions—the tabernacle of David (Amos ix. 11), the sure mercies of David, the heir of David's throne, the threatened captivity, the promised return, &c., &c. We may, if we will, regard them simply as literary phenomena, but we cannot account for their origin, their living power in the progress of the nation, or their ultimate accomplishment in the Gospel narratives, without admitting the supernaturalism which Kuenen would *at all costs* exclude. The great rationalistic critic is proved to have undertaken a task which cannot be accomplished. The section on the Genuineness of the Book of Daniel is especially valuable, and is a complete answer, not only to Kuenen, but to Dean Stanley (Lectures on Jewish Church, Vol. III.), and other English writers of the same school. Dr. Leathes' "Old Testament Prophecy" is, in respect to its substance, scholarly and conclusive; in respect to its style, clear, forceful, and direct; and, in respect to its spirit, eminently candid and generous.

THE GLOUCESTER MARTYR: A SKETCH OF THE LIFE, TIMES, AND MARTYRDOM OF JOHN HOOPER. By William Higgs. London: Sunday School Union.

A VERY timely publication, carefully written and wisely condensed. We should like to see similar memoirs of Ridley, Cranmer, Tyndale, Taylor, and others of the more eminent English martyrs in the hands of the young people of to-day.

THE DAY, THE BOOK, AND THE TEACHER: a Centenary Memorial. By Edwin Paxton Hood. London: Sunday School Union, 56, Old Bailey.

MR. HOOD is always an amusing writer, and eminently so when he has a congenial theme—as is the case when he becomes the historian of the Sunday-school work in England—but he wields too free a lance in his pen ever to attain distinction in the toilsome and nicely defined requirements of the historic style. “The Day, the Book, and the Teacher” contains abundance of anecdote, and certainly lacks no power of amusing on this score; but much of its contents is sadly wanting in apposite bearing on the theme in hand. We think, too, that the description given of honoured labourers in the work are far too sketchy, and the progressive advances made by it are too indistinctly indicated. The history of religious education in England remains yet to be written. We do, however, most heartily recommend Mr. Hood’s book as pleasant reading. The publishing committee of the Union will no doubt see to it that the name of our old friend Henry Althaus is correctly given in future editions.

THE SEA! THE SEA! A Sermon to Seamen. By C. H. Spurgeon. London: Passmore & Alabaster. Price One Penny.

OUR readers who are contemplating a visit to the seaside cannot do better than furnish themselves with a good supply of this forcible and beautiful homily, and scatter it far and wide. We wish that every ship that sails were well supplied with it, and do not doubt it will be a great favourite both fore and aft.

THE NEW TESTAMENT COMMENTARY FOR ENGLISH READERS. Parts II., III., IV. **THE LIFE OF CHRIST.** By F. W. Farrar, D.D. Parts II.—VII. London: Cassell, Petter, & Galpin.

WE apprised our readers some months ago of the issue of these invaluable works in a cheap serial form. It would therefore be superfluous at present to descant upon their great and universally acknowledged merits. We simply call renewed attention to their issue in this form, and express our hope that our readers have determined to procure them and aid their circulation.

HANDBOOKS FOR BIBLE CLASSES: THE BOOKS OF CHRONICLES. By Rev. Dr. Murphy, Belfast. Edinburgh: T. & T. Clark. Price One Shilling and Sixpence.

FAR beyond anything indicated by the small price of this work is its exceeding great value for thoroughness of verbal exposition, exegetical criticism, and homiletic suggestiveness. The Messrs. Clark have not, to our minds, surpassed this excellent series of handbooks for Bible-classes in any of their voluminous publications.

THE OXFORD BIBLE FOR TEACHERS.

Printed expressly for the Sunday School Centenary Celebration, 1880. London: Oxford University Press Warehouse, 7, Paternoster Row.

THIS is a really marvellous edition of the sacred Scriptures. It is issued in seven different sizes. The copy before us is 16mo, pearl, and contains not only all the books of both Old and New Testament, but a collection of helps to the study of the Bible, which include a Concordance, notes on the books of both Testaments, dictionaries of proper names, natural history and geographical notes, maps, &c.; and all in the compass of a small book for an ordinary pocket. The series in question is published at various prices, according to the binding, from three shillings, in boards, to twelve shillings, in morocco with flap edges.

The Helps, &c., comprising all the additional matter, is issued during the

present year at the small cost of a shilling.

PUNROOY; OR, THE GOSPEL WINNING ITS WAY AMONG THE WOMEN OF INDIA. By Clara M. S. Lowe. London: Morgan & Scott, 12, Paternoster Buildings.

PUNROOY is a town in the Madras presidency, in which a Christian mission has been conducted during the last five years by two English ladies, Miss Reade and Miss Lowe, the latter of whom is the writer of this little volume, which records the blessing which has rested on their disinterested work. The history affords remarkable evidence of the amount of good that can be accomplished by individual Christian workers in India, and thoroughly sustains the expectations that are founded on female Christian labour.

News of the Churches.

NEW CHAPEL OPENED.

Newbridge-on-Wye, July 6.

INVITATIONS ACCEPTED.

Gardner, Rev. J. W. (Witney), Stratton, Wilts.

Golding, Rev. W. R., Leeds.

Markham, Rev. J. (St. Albans), Shefford, Beds.

RECOGNITION SERVICES.

Bury, Lancashire, Rev. H. D. Brown, July 6.

Oakham, Rev. C. B. Williams, July 6.

South Shields, Rev. G. West, June 18.

RESIGNATION.

Rev. G. H. Davies, Abingdon.

DEATH.

Russell, Rev. John, Bradford, York, July 7.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1880.

Scenes from Church History.

XVIII.

WYCLIFFE'S WORK AS A REFORMER.



HE friars who endeavoured to persuade Wycliffe to retract the charges he had advanced against their order, knew little of the man with whom they had to deal. His hostility was in no sense arbitrary or capricious. It was not, as they professed to imagine, a mere personal pique, the result of wounded vanity, or baffled ambition. It had in it no feeling of vindictiveness or revenge, but was the outgrowth of a profound and enlightened conviction, and was bound up with the reformer's very conception of fidelity to conscience and to God. The times in which he lived were critical. The Papal emissaries were making desperate efforts to extend their influence, and to reduce the civil not less than the ecclesiastical authorities of Europe to a state of complete vassalage. In England, the contest between the civil and ecclesiastical powers was severe and continuous, and the Pope well understood how to take advantage of every political complication. He dexterously made both kings and nobles the tools of his ambitious designs, siding now with one, and now with another, as his own interests could best be served, but never for a moment losing sight of the end he had in view—the absolute subjugation of our country, and its conversion into a mere appanage of the Papal throne. The issues at stake were almost as momentous on political as they were on religious grounds, and to Wycliffe the hour was regal. As a Christian, he objected to yield to the Pope a homage which Christ had

forbidden His followers to receive. As a patriot, he would not acknowledge his temporal lordship, or attribute to him a sovereignty which was fatal to national independence and valour. And being thus opposed to the policy of the Pope, he was bound to counteract the efforts of those who were aiming so insidiously to carry it out.

The clergy were, as a rule, far from being ensamples to their flock. Many of them were corrupt and licentious, and guilty of the grossest misdemeanours. They had little respect for the laws either of God or of man, nor was there any safeguard of social and domestic life which they did not continually violate. But, however notorious and aggravated their offences, they were not to be held amenable to the civil courts! The Church claimed the right to protect her sons. Neither thefts, robberies, nor murders, when committed by the clergy, could be punished by the secular government. Edward II. made an effort to bring certain transgressors to justice, and Pope Clement complained to the Archbishop of Canterbury "that clerks, invested with the sacerdotal character, and shining with the splendour of pontifical dignity, were tried by laymen, condemned, and hanged when found guilty of robbery or murder, *to the great provocation of the Supreme King, who hath forbidden the secular power to touch His anointed.*"

The clergy would not have been thus "sacredly" protected had they not been willing instruments of the Pope's ambition. His Holiness had, in fact, by this time established an almost complete control over the English benefices, and had become the farmer-general of the English Church. He sold the highest offices, or rather all the lucrative offices, to the highest bidder, and many of them thus fell in the hands of the Italians, who secured for themselves revenues, on which they lived in magnificence at Rome. They in their turn farmed out the livings to men of inferior means, who in character, however, resembled themselves. Well might Wycliffe declaim against "the proud worldly priest of Rome," "the most cursed of clippers and purse kervers." "And certainly," he says, "though our realm had a huge hill of gold, and no man took therefrom but this proud worldly priest's collector, in process of time the hill would be spent; for he is ever taking money out of our land, and sends nothing back but God's curse for his simony, and some accursed clerk of Antichrist to rob the land still more for wrongful privileges, or else leave to do God's will, that men should do without his leave, and buying and selling," &c.

The clergy, not content with deriving rich gains from their spiritual

functions, had monopolised many of the great secular offices as well. They had no idea of the real sacredness of their calling, or of the demands its duties made upon them. Hence the eagerness with which they grasped other means of power. Before any of his contemporaries Wycliffe saw the evils which resulted from this unlawful alliance, and protested against it. "Neither prelates nor doctors, priests nor deacons, should hold secular offices; that is, those of chancery, treasury, privy seal, and other such secular offices in the exchequer—more especially while secular men are sufficient to do such offices." Again he laments that "prelates and great religious possessioners are so occupied in heart about worldly lordships and plans of business, that no habit of devotion, of praying, of thoughtfulness on heavenly things, on the sins of their own heart, or on those of other men, may be preserved; neither are they found studying and preaching the Gospel, nor visiting and comforting of poor men."

The idea of the clerical office expressed in the last sentence—that of preaching and visiting the poor—was one on which Wycliffe laid frequent stress. The ministers of Christ ought, as their name imports, to be the servants of all men for Christ's sake. They were pledged to follow Christ in holiness, self-denial, and renunciation of the world. Thus he writes, "If thou art a priest, and by name a curate, live thou a holy life. Pass other men in holy prayer, holy desire, and holy speaking, in counselling and teaching the truth. Ever keep the commandments of God, and let His Gospel and His praises be ever in thy mouth. Let thy open life be thus a true book, in which the layman and the soldier may learn how to serve God and keep His commandments. For the example of a good life, if it be open and continued, striketh rude men much more than open preaching with the word alone."

Wycliffe was opposed, on principle, to all ecclesiastical endowments, and regarded the system of tithes as unlawful. Christ and His apostles, he says, took no tithes, as men do now, neither paid them, nor even spoke of them either in the Gospel or the Epistles, which are the perfect law of freedom and grace. Tithes were due to priests in the old law, but it is not so now in the law of grace. The offerings received by Christian priests should be the alms of the people, given of their own good-will and devotion, without asking or constraining. How widely this position differed from the general practice of the time we need not say. Wycliffe was here in advance,

not only of his contemporaries, but of the majority of ecclesiastics even in our own day.

On another point he was still more heterodox. He not only proclaimed the liability of priests to secular judgment, but their liability to spiritual judgment, even (if necessary) at the hands of laymen. "When the Church falls into corruption, the secular lords have the right to deprive her of the temporal goods which she has abused." "Every prelate, and also the Pope, when he is wrong, may be accused, judged, and imprisoned by his subjects, even by laymen."

But, though he thus boldly proclaimed the essential equality of priest and people in regard to their obligation to keep the law of God, he was far from encouraging a spirit of irreverence and supercilious independence. He was not afraid within proper limits to magnify his office, or to insist on receiving due respect. "Thy second father is thy spiritual father, who has special care of thy soul, and thus thou shalt revere him. Thou shalt love him especially before other men, and obey his teaching as far as he teaches God's will. And thou shalt help according to thy power, that he may have a reasonable sustenance when he doth well his office."

The qualification, "*as far as he teaches God's will,*" seemed to Wycliffe indispensable, and his words plainly constitute every man his own judge of God's will. He declines to allow to the clergy authority to impose articles of faith and rules of conduct, or to invest them with the power of infallible guides. The reason and conscience of a layman were, in his view, as sacred as those of a priest. From the circumstances of the age he was necessarily led to expose the unjust pretensions of the priesthood, and to counteract the effect of their mischievous usurpations. But he was equally averse to injustice and arrogance in the laity, nor would he sanction in them a spirit of ungenerous self-assertion and self-exaltation. A lack of charity in regard to the sins of their spiritual guides was deeply to be deplored. Such sins were not to be unnecessarily or unmercifully laid open to the common gaze, or to be contemplated without deep distress. Christ's rule was to be followed here as in every other department of Christian morals. "If thy spiritual father fail in his office, by giving evil example and in ceasing to teach God's law, thou art bound to have great sorrow on that account, and to tell, meekly and charitably, his fault to him between thee and him alone." Those are not the words of an inveterate enemy of the clergy, or of one

who took delight in destroying their just and honourable influence. Such counsels evince a spirit of Christian magnanimity and forbearance which cannot be too heartily commended or too sedulously inculcated. In fact, Wycliffe's teachings and exhortations on the relations of "priests and people" have an application which far exceeds his original design, and might be studied with great advantage by the ministers and churches of our own day. More effective "charges" have probably never been delivered.

The regular clergy were not, however, the only subordinates and allies on whom the Pope relied, nor were they at this juncture the most vigorous and efficient. There was another fraternity by whom they were in no limited measure restrained and eclipsed. The Mendicant Friars owed their origin to the genius and devotion of St. Francis, and had already, by the extent and variety of their services, proved how deep and far-sighted was the wisdom of their founder. England offered a tempting field for their activity. They traversed it from one end to the other. There was not a town, a village, or a hamlet in which they were not busily at work. Every high road, every country lane, every by-path was familiar to them. They were to be seen in the most unlikely and unfrequented spots, clad in their coarse russet frocks and rope girdles, their heads closely shaven, their feet bare, and their whole aspect indicating that they had taken upon themselves the vows of that great leader who had elected poverty as his spouse. St. Francis had sought to oppose the worldliness, the pomp, and the luxurious indulgence of the older clergy by the humility and self-denial, the zeal and benevolence, of his followers. He endeavoured to infuse into them his own spirit, to convert them into an army of evangelists, to send them into all neglected and destitute places, that the poorest and lowest classes might be gladdened by the blessings of the Gospel. They were to employ as their main instrument the preaching of the Gospel in the vulgar tongue, and, by means of a language "which could be understood of the people," gain control of the popular mind. Their services were to be rendered gratuitously. No recompense was to be accepted, save such as was given by the free-will and gratitude of the faithful.

For a time, the work of the Mendicants was purely beneficent, and seemed to be the beginning of a new and happier era in the history of the Church. The common people heard them gladly, and hailed their advent as the dawn of their deliverance from a thralldom which had

been intolerably oppressive. The barefooted friar was surely a friend of the poor! His offer of pardons, indulgences, and release from purgatory, "without money and without price," was welcomed as a veritable message from heaven. His manners, too, were so winning, his aim so simple and unselfish, his devotion to the Church and the poor so conspicuous, that it was impossible to discountenance him! But it soon became evident that his office could be no less grossly abused than that of the regular clergy. His exemption from all responsibility, except to the Pope himself, was a direct encouragement to a licentious use of his commission. The easy terms on which he granted absolution tended to the increase of crime of every sort. "One bishop complained that he had in his diocese some ten thousand malefactors, of whom not fourteen had received absolution from the parish priests, who yet defied punishment and claimed their right to the sacraments on the pretence of having been absolved by the friars." There was no rank of society and no class of minds over which they did not obtain an influence. Their wealth and power increased with alarming rapidity. The Pope found in them his most unscrupulous and effective allies. They did more than all his other agents to debase the people and confirm them in their deadly superstitions, and never had the ingenuity of man devised a more subtle and powerful instrument for the maintenance of the Papacy than the Order of St. Francis.

It is no matter for surprise that Wycliffe should warn the people against the pestilence which thus rested on the land. The whole scheme of salvation which these men proclaimed was unscriptural and unsafe, and he did not hesitate to declare it such. "Many think if they give a penny to a pardoner they shall be forgiven the breaking of all the commandments of God, and therefore they take no heed how they keep them. But I say to thee, for certain, though thou have priests and friars to sing for thee, and though thou each day hear many masses, and found chauntries and colleges, and go on pilgrimages all thy life, and give all thy goods to pardoners, all this shall not bring thy soul to heaven. While, if the commandments of God are revered to the end, though neither penny nor halfpenny be possessed, there shall be everlasting pardon and the bliss of heaven."

No man was more alive than Wycliffe to the necessity of a contemplative life, but he regarded action as the end of contemplation. It was, in his view, "a cursed spirit of falsehood" which induced the priests to enclose themselves within stone walls when Christ had

commanded them to preach the Gospel. Further than this, he seized on the idea which underlay the foundation of the Mendicant Orders, and sought to rescue it from abuse.

He instituted an Order of travelling preachers or evangelists, whose mission it was to carry the Gospel to places which could not be reached by the ordinary ministries of the Church, for, as he contended, "The Gospel relates how Jesus Christ went about in the places of the country, both great and small, as in cities and castles or small towns, and this to teach us to profit generally unto men, and not to forbear to teach to a people because they are few and our name may not in consequence be great."

On other aspects of his work, we hope to dwell in a subsequent article.

The Opium Traffic.



THE point in connection with this business that renders it so peculiarly odious is that Government is the trader. The contention that Government merely receives a royalty upon it, is nothing less than a cowardly attempt to shirk the responsibility by having recourse to a euphemism ; it is a philological fiction that owes its origin to the same fatal ingenuity which attributes the admission of the drug into China, not to British bayonets, but to the people's love for it,—a piece of casuistry which has its genesis in British self-righteousness. It is the more important that the fact should be kept before the country from the circumstance that we all, from the Sovereign down to her humblest subject who has a voice in the regulation of our national affairs, are consequently implicated in the crime. The East India Company was avowedly a body of mere traders, and they worked the opium business (just as they did everything else) purely as a money speculation. To suppose them to have been influenced, not by this motive, but by a desire to do good to the people of India, would be simply to misread the entire chapter of their connection with the country. When the British Government took over the affairs of the empire from that company, they took over this business among other things ; not, however, as might have been anticipated in the case of a

benevolent and magnanimous Government, with a view of abolishing the iniquity, or even of mitigating it, but with the view of still carrying it on for the same purpose for which the merchant-traders had created and established it. And it may now be safely affirmed that, if it were not for the pecuniary advantage which Government reaps from the traffic, our political parties would both of them gladly cleanse their hands of it, and would not admit the validity of a single argument which they now urge in its defence. When, as a people, we boast of our superiority among civilised nations, it is evident that, in the face of the wrongs we have so long inflicted upon the helpless peoples of India and China, we ought not too readily to put forth our hands and take to ourselves the flattering unction that our national exaltation is the Divine token of any particular righteousness that has marked our dealings with them. From first to last our right to invade the independence of those countries has been the right of brute force, pure and simple. To affirm, as it is the fashion to do, that Providence gave us India, is but a piece of Pecksniffian Phariseism, —the fitting characteristic of a nation which finds the palliation of all its deeds of crime and bloodshed, and the salve of all its misgivings, in the “Book of Common Prayer.” To drag in thus the name of the pure and holy God for the purpose of obtaining high sanction for our wrong-doing is just as much “to take that name in vain” as it would be if one were to attribute the existence of all the badness in the world to the active agency of the same silent Witness of human wickedness. It is humiliating to find that some persons, not distinguishing sufficiently the difference between the authors of the origin of the traffic and the authors of its continuance, place the moral responsibility of the whole business solely at the door of the defunct company—on the principle, it would seem, of Swift’s parody—

“*De mortuis nil nisi bonum,*”

“When rascals die heap scandal on ‘em !”

Under any circumstances this would be undignified and cowardly, but it is particularly so when it is remembered that the British Government has of its own accord from the first availed itself of this traffic as a means of extorting revenue out of nations who find it impossible any longer to “kick against the pricks,” and that it has never as much as attempted manfully to grapple with the question as a piece of national disgrace no longer to be tolerated.

Did space permit we could quote documents which show that our

legislators on both sides of the House are equally capable of urging arguments based upon selfish interests in defence of the traffic, and of throwing over it the ægis of that Christian power which they represent. The tactics of both parties have been to abuse this thing when at the Speaker's left, and to defend it when at his right.

Under circumstances of less embarrassment than those inherited by the present Administration from their unscrupulous predecessors, we might have expected that men of the moral calibre which belongs to the heads of the present Government would have inaugurated their official career with a measure intended to remove this disgrace from the British name. We are quite sure that the detested opium iniquity has not more decided enemies in England, India, or China than the Right Hon. W. E. Gladstone and the Right Hon. John Bright. A more honest *non possumus* was probably never given than that with which the members of the Government met the appeal of those who sought their aid in this matter. But the season of relieve must be brief. This is a burning question on the consciences of Christians in this country, and the substitution of the Administration of Mr. Gladstone for that of Lord Beaconsfield has inspired Christian men with the hope that such terrible anomalies in the British *raj* will speedily disappear. As soon, therefore, as the course of legislation can be cleared of the almost inextricable *débris* of the Tory misrule, and as soon as the petulant shilly-shallying obstructiveness of such gentlemen as Lord Randolph Churchill, Mr. Gorst, and Co., will allow anything useful to survive the tortured forms of perverted Parliamentary procedure, we may hope that the doom of this diabolical traffic will be sounded from the Council Chamber of the Queen.

But it is said that there is no other way, excepting that of this wicked business, for raising the required revenue. This is the argument invariably put forward by men who claim for us political honesty and national righteousness. That is to say, we have no other means of holding our Eastern empire than this rope of sand! The argument is either an indication of indifference to the whole matter, or it is a confession of incapacity to find a solution. On this account we venture to put forward two suggestions which, to make them practicable, require nothing more than a spirit of earnest willingness.

Our first suggestion applies to India itself. Every girl in India is married. The priest-class see to that, for it is by such means in part

that they fatten. The girls are not allowed any option or choice in the matter, for an Indian marriage is not the result of courtship or love, or even of acquaintance. The people stand in such terror of the priests that some Hindoos will expend upon the marriage of their little daughters more than they could earn in a whole twelvemonth. Multitudes of them consequently involve themselves in life-long and hopeless bondage to their creditors for the sake of meeting the requirements of the occasion. All India is thus at the feet of a licentious, avaricious, and heartless set of villains who are dignified by an ecclesiastical title, and whose villanies are palliated by the euphemism, "priests." Now, every one who has not abdicated his claim to decency and reason must see that such an abominable practice as child-marriage must be fatal to all schemes for the permanent uplifting of the people, and that until it is abolished our fellow-subjects in India can, at the best, lay claim to no condition above that of semi-barbarism. But this is not a thing that could be effected suddenly. Any measure of reform that affects the people so generally, which touches the long-established temporalities of any considerable section of the community, and which comes home so pointedly to every individual throughout the nation, must obviously be introduced gradually and with some reasonable circumspection. It is very noticeable how those who are responsible for the good government of India seek to cover their disinclination to reform the abuses under which the people groan by muttering ominous apprehensions regarding the priests. But even when the time arrives when the marriage of small children shall be superseded by a more humane custom, the priest will have but little ground of complaint, for he will still get his share of the spoil at whatever period of the girl's life the marriage may take place. Our suggestion, then, is that Government should levy upon these marriages a moderate tax. An impost so light that it would not hurt a hair of anybody's head would more than meet the requirements of the case, and would be about the least objectionable of all modes of raising in India the equivalent of the revenue derived from the growth and preparation of opium. As long as this can be done we have the remedy at hand by which to rid ourselves of the iniquity.

Considerable caution and knowledge of the people would, of course, be necessary in fixing the rate of the tax. The true principle seems to be to regulate it in proportion to the ascertainable amount spent

upon the marriage. Clearly there must not be a uniform sum for the marriage-stamp among the rich and the poor, for this would be to repeat the blunder of the present iniquitous salt-tax, compelling both poor and rich to pay the same excessive charge for a commodity which is equally indispensable to them both. To call the man who invented such a monstrosity as the Indian Salt Tax a financier or a statesman would be to tax the very words of our mother-tongue beyond their power of endurance. There must be a proportion. The Hindoo who causes the world to know through the public newspapers that he spent on the marriage of his daughter the sum of two lacs of rupees (£20,000) should be taxed by Government a reasonable per-centage on that amount; and the poor labouring man, whose daughter's marriage cost him less than a half of a two-thousandth part of that sum, should be taxed in some proportion within the bounds of reason and modesty. Instead of charging rich and poor an equal and unvarying sum for the stamp, the charge might be three per cent. on the ascertained expenditure. In the case of the poor, a most important inducement to economy would thus be secured; and in the case of the wealthy, the matter would, of course, be one that need not trouble anybody but themselves, and the more they expended the greater would be the advantage to Government. It might very properly be questioned whether any ruling power has a right to dictate how much money a man may spend, yet it clearly is within its right to tax a man according to his expenditure. If this principle were in some way applied to the marriage expenses of the Indian people, nothing but good would come of it, the opium traffic might be eased off and before long superseded, and the tendency in other respects would be all in the right direction. Under such a regulation we should find in course of time that those to whom the marriage expenses are a real and grievous burden would gradually diminish the outlay they now so foolishly lavish, while heavy expenditure would fall on the shoulders of such only as could bear it. The evil of extravagant expenditure on marriages under which the people have so long lain crushed would soon work its own cure if the ruling power were only to exhibit some desire to institute beneficent reform. We feel assured that, if some such measure as this were applied throughout British India, Government would have more than sufficient to supply all the revenue it needs, and might within an incredibly short space of time wash its hands of that baneful traffic which successive

Cabinets and successive Indian governors, living and dead, have for more than forty years past repeatedly acknowledged and deplored.

Our second suggestion applies to England. The method we have specified appears to us a feasible one of solving the difficulty which our political predecessors have transmitted to us. We mention the plan, however, merely because of the helplessness to which our rulers seem obliged to confess in face of the problem. It is not the method of solution which we ourselves would advocate, for we hold that any mode whatever of dealing with the question which would make either the Indian or the Chinese people pay the equivalent would be unrighteous, and consequently irrational. If, as most good people believe, it would be unjust to avail ourselves of the fact of our political supremacy in India to compel the people of that country to pay the ruinous cost of the Afghan war—an imbroglio which owed its origin purely to the military instinct of a party in the late Government—much more would it be unjust to expect them to meet the deficiency that would be occasioned in the Indian exchequer by the abolition of a traffic which has from the first been to the Chinese an occasion of unmitigated and incalculable evil, and in the creation and continuance of which the people of India have had neither part nor profit. The duty of devising means for the extinction of the traffic clearly lies with those who are responsible for its existence, and upon them alone can properly devolve the burden of providing the cost. The business was not created by the Indian people, but by the English; nor was it designed for the good of the Indian people, but to meet the exigencies occasioned by the extravagance and empiricism of a purely selfish *régime*. Nothing, therefore, could be more unjust than to require the Indian people, whom the British Government have all along so deeply wronged by means of this traffic, to bear the expense involved in the abolition of it. Yet it is quite evident in all the utterances of our rulers regarding the subject that, whether through deficiency of invention or of sense of justice to the voiceless hosts of India and China, they actually contemplate those wretched people as the only persons who can fitly be made to bear the cost, and are unable to see how else the thing is to be done. We want another Knibb to frighten our rulers into decency by arousing the Christian conscience of the nation, and thus settling at the tribunal of the public judgment an affair which they have neither the strength nor the resource to settle within their own conclave. When the

British Parliament voted the amount necessary for the abolition of slavery within our dominions it did the very least it could do in acknowledgment of our national sin. The opium traffic is a parallel case ; and when the English nation, which is alone responsible for the existence and continuance of it, seeks to wipe out the disgrace by assuming the entire cost of its removal, it will do nothing more than it is bound to do. Every farthing of the expense must be borne by ourselves. It is not a matter of generosity, it is a matter of simple justice. We are continually reminded that the expense will be heavy ; but if it be grievous for us to bear, how much more grievous would it be for the wretched clod-hoppers to do so who form the generality of our Indian fellow-subjects !

The lesson that arises out of the case is obvious. The English people should be more careful to whom they entrust the administration of their affairs. The question as to what manner of men we send to govern India is one which does not appear to awaken any genuine solicitude among us beyond the ordinary flutter of party jealousy. Our national sense of obligation towards our Eastern Dependency seems incapable of raising us above the poor conception that India is to be cajoled by the appointment of clever men, or men with titles. What India needs is to be ruled by men of sense, of character, and of godliness ; and if such men are not to be found to represent us there, our meridian is past, and our glory is departing. What but financial ruin and national dishonour could possibly have resulted from the appointment to posts of high responsibility there of such men as those whom Lord Ripon and his staff have happily superseded ? The truth is that all the evidence goes to show that we do not even understand the nature of the situation in India, and are quite unequal to the task of governing it aright. We can, indeed, hold it with our swords ; and this is about the only point in which we reveal any capacity. But our entire administration is destitute of those elements which could possibly win their confidence or their love. They are not such a pack of fools as to be cajoled into a condition of patriotism by the glittering devices of a sensuous imperialism. They are crushed under the relentless incidence of grinding taxation, and groan till we release them ; they are disheartened and alienated from us by the absence of humanity in the men whom we send to represent us among them. From all that appears, our claim to continue in the country rests on no higher consideration than the sword. We are not aware that this

fact is seriously questioned by any one whose opinion in the matter is of any real value. As a nation, therefore, we have yet everything to learn as to the discharge in India of the functions of a civilised Power. There is simply nothing in our government of the people that is worthy of a great nation. We have, indeed, great schemes of taxation, great devices for the acquisition of territory, great incomes for sinecures and useless posts, great places for small men; but the Indian people are nothing the better for all this. The panic occasioned by the appointment of the present Viceroy is pure irony when we recall the tacit consent of the British nation to the appointment of his ineffable predecessor, and the cool indifference with which they have permitted him to drag their honour in the dust in the presence of semi-savage races. If every office in the Government of India were filled by a Catholic it would be impossible for them to damage the reputation of England more effectually than has been done by the coterie whom the nation has permitted to work their own sweet will in India for the past four years, or to wring more bitter sorrow from the helpless races who look to us for protection. When a man makes the discovery that he has been guilty of doing wrong, his discontinuance of wrong-doing is the first and proper sign of sincere repentance. Such a course may be humiliating, but it is the only right one; and as to the humiliation, it is but the natural penalty of evil. What is true of the individual is in this instance no less true of the nation in regard to this miserable traffic in opium, with this difference, that the iniquity of the thing has been all along known and acknowledged among us. And now the "humble-pie" has to be eaten, and eaten by ourselves as a nation. Sooner or later we must eat it, and the longer we leave it the harder it will be. We cannot lift up our faces as righteous and God-fearing men till we have cleansed our hands of this iniquity, and, by assuming the entire cost of our own misrule, "bring forth fruit meet for repentance."

Thanks to our Constitution, her Majesty's Ministers are not the masters of the nation. They are its servants; and they hold office at the will of the nation, not even at the will of the Sovereign. It is perfectly certain that the course they have pronounced for of late is contrary to the will of the best people of the nation; and as it is only charitable to suppose that they imagine that in this matter they are in fact representing public opinion, it remains for their supporters to undeceive them. The most reasonable and constitutional way of

doing this is to pour in upon them a shower of memorials from all the towns and cities and counties of the land. Let every minister of Christ, every church-officer, or other man of influence, see to it that in his particular locality or church the public mind shall be rightly informed regarding the details of the opium traffic, and regarding its history, and that a sound and earnest public opinion is created with a view to its abolition. And let petitions to Government not "lie in the vestry" for signature, but be taken from house to house the whole country over by men and women who know that they are their brothers' keepers, and who are equal to the self-denial and magnanimity of a labour of love. The Christian conscience of the nation must be awakened to take the matter up and to compel our rulers to see the question in its true light. If we hand down India to our posterity with such plague-spots as the opium traffic and child-marriage, it will be a heritage that may well make them blush for our decency and humble them at our want of intelligence, capacity, and character.

J. D. BATE.

"The Burial of Sir John Moore."



WHEN passing, in St. Paul's Cathedral, the monument to the memory of Sir John Moore, and thinking of the celebrated lines written in commemoration of his burial, the question perchance may have arisen, Who was the author of that elegy? Few, however, remember the name, or, if they did, fewer would recollect anything about the circumstances and history of the writer. Yet the young composer deserves not to be forgotten; and, both for literary genius and sincere piety, is worthy of being warmly commended to appreciative regard.

Charles Wolfe, B.A., was the writer of the poem beginning:—

“Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried,
Not a soldier discharged his farewell shot,
O'er the grave where our hero we buried.”

He was the youngest son of Theobald Wolfe, Esq., of Blackhall, County Kildare, and was born in Dublin, 14th December, 1791. Educated at Winchester, and the University of Dublin, for the Irish

Church, he became, at the termination of his connection with his *Alma Mater*, curate at Ballyclog, in the North of Ireland, and afterwards at Castle Caulfield, the principal village of the parish of Donoughmore.

The ode by which he will be remembered was written during his college life, about 1814, and had its origin in these circumstances:—Mr. Samuel O'Sullivan, a friend of the author's, was one summer day sitting in his rooms and reading in the "Edinburgh Annual Register" a striking and beautiful account given of the burial of Sir John Moore. Wolfe came in, and his friend, much impressed himself, made him listen as he read to him the passage. He heard it with deep and sensible emotion. Both were loud and ardent in commendation, and, after some little time, a proposal was accepted to take a walk into the country. During their stroll, Wolfe was unusually meditative and silent, and his companion was a little provoked by meeting with no response or sympathy to his frequent bursts of admiration about the country and scenery in which, on other occasions, he used so cordially to join. But he atoned for his apparent dulness and insensibility upon his return, when he repeated the first and last verses of his beautiful ode, in the preparation of which he had been absorbed. A rapturous approbation was expressed, with which he seemed greatly pleased, and, stimulated by the remarks of his friend, as he afterwards said, his mind worked upon the subject, and he added the other verses by which it was completed. It was long before it was generally known who was the author. The writer's retiring modesty kept him from at all setting himself prominently forward. Unscrupulous spoliators sought, as they often do in such circumstances, to pass it off as their own. Amongst others, an anecdote is told to this effect:—While Mr. W. was residing in Exeter for the benefit of his health, a copy of verses was put into the hands of his sister, with a whisper that they were the production of a clergyman of the place, who was unwilling that his name should be mentioned in connection with them. On opening the paper, to her surprise she found her brother's poem. Various other attempts to claim it were made. But its genuineness, as the production of Wolfe, has been abundantly proved, and the tenderness of poetic sensibility it displays, coupled with chasteness and beauty of expression, has made it a favourite with any who have discernment to perceive, and taste to appreciate, true poetry. Perhaps the highest

literary commendation passed on it was that of Lord Byron, whose enthusiastic admiration of the then nameless and unpatronised effusion is authenticated in "Medwin's Conversations of Byron." At a dinner, at which Byron was one of the guests, the conversation turned on the lyrical poetry of the day, and a question arose as to which was the most perfect ode that had been produced. Shelley contended for Coleridge's on Switzerland, beginning "Ye clouds," &c. Others named some of Moore's Irish Melodies, and Campbell's "Hohenlinden." Had Lord Byron not been present, his own "Invocation in Manfred," or the "Ode to Napoleon," or on "Prometheus" might have been cited. "Like Gray," said Byron, "Campbell smells too much of the oil. He is never satisfied with what he does. His finest things have been spoiled by over polish. Like paintings, poems may be too highly finished. The great art is effect, no matter how produced. I will show you an ode you have never seen, that I consider little inferior to the best which the present prolific age has brought forth." With this he left the table, almost before the cloth was removed, and returned with a magazine, from which he read the lines on Sir John Moore's burial. "The feeling with which he recited these admirable stanzas I shall never," says the writer, "forget." After he had come to an end, he repeated the third, and said it was perfect, particularly the lines:—

"But he lay like a warrior taking his rest,
With his martial cloak around him."

"I should have taken the whole," said Shelley, "for a rough sketch of Campbell's." "No," replied Byron; "Campbell would have claimed it if it had been his." It is interesting to think of these clever men and eminent poets thus discussing and commending, without knowing it, the work of a youthful student for the ministry. It is pleasing also to mark the generous spirit in which they were willing to acknowledge talent. Captain Medwin at first conjectured the poem to have been written by Lord Byron himself, but in the second edition of his work avowed that his supposition was erroneous, and "that it appeared to be the production of the late Rev. C. Wolfe."

In the literary remains which are given by the hand of loving friendship several other pieces, striking in various respects, are given from the same cultured mind. There is one on "Jugurtha," another on the "Battle of Busaco," another on "Patriotism," and smaller productions. But nothing else is so distinguished by merit, or possesses

such attractive characteristics, as this ode. The author, indeed, absorbed in his greater work, repressed his poetic power, and gave himself, heart and soul, through his brief life, to the ministry which, for too short a time, he was permitted to exercise. When once, at a friend's house, he found the secret of the authorship was discovered, with a blush and modest confusion which hastened to disclaim all praise, or rather, says his biographer, "deprecate blame for wasted words," he said, "Well, I believe every one at some time or other in his life is guilty of rhyming, but those days are past with me," "and so," adds his friend, "was every thought which might not directly redound to the glory of God and the happiness of man in the extension of the Redeemer's Kingdom on earth." "I must bid," he says in a letter, "a long farewell to literature and all the pleasures and associations which it carries along with it. Do not think, however, that I repine, least of all at my duty as a Christian and a clergyman; but here is a parish, large beyond all proportion, in which the curate, who here does everything, will be unavoidably called on every moment. But my hand is to the plough, and I must not look back."

He entered on his curacy in 1817, with ardour and resolve to spend and be spent, as he was, in his Master's service. No half-heartedness marked him. Throughout the few years in which he was permitted to labour zealous consecration appears to have inspired him. It is, perhaps, not surprising that he should find at first his Christian experience hardly to possess the fulness, strength, and adaptation which his work required. Like many who have commenced to preach after the more general studies of the curriculum, he found he needed confirmation on various points of Christian evidences, and a deeper and closer fellowship with God. From childhood he had been impressed with religious feelings, and his college life had been distinguished by nothing but what was pure and noble. He felt himself, however, very imperfect, and so a season of careful heart-searching preceded his devotion to his engagement. This seems to have been eminently blessed, and he came forth with established convictions and enlightened views, to be used, we cannot doubt, as a polished shaft with Divine effect in the spheres where it was appointed him to be for a little while an ornament and a power.

As a preacher he enjoyed a good share of the well-known eloquence of his country. He did not go to his pulpit, however, without that diligent preparation which no preacher who feels his work and re-

spects himself and his audience will neglect. He seldom, it is said, had his sermons fully written out and prepared for delivery; yet this arose not from any dearth of mental resources, much less from confidence or neglect. The solicitude he felt as to the choice of his subject, the topics best suited to his purpose, the most lively and practical manner in which they might be presented, were the real cause which usually delayed his preparation. He was never satisfied with *first* thoughts, but revolved them over and over, with the hope that others more suitable and striking might present themselves. Thus he had seldom more than half the sermon committed to paper when the time arrived for delivery. However, his mind was so fully impregnated with his subject, and his command of language so prompt, that he never was at a loss to complete in the pulpit what he had left unfinished at his desk. We do not wonder that many were attached to his ministry, especially as he possessed the art of making clear to the dull and unintelligent what also it delighted the cultured to hear.

His spirit as a pastor seemed everything that was kind and winning. Great affectionateness of disposition always marked him. On one occasion, when one of his friends at Castle Caulfield was stricken down by apoplexy, he ran ten miles “like a madman,” and was only in time to see his dead body. He was peculiarly happy, it is said, especially with the lower classes of the people, who were much attracted by the cordiality and simple earnestness of his deportment towards them. In his conversations with the plain farmer or humble labourer he usually laid his hands upon their shoulders or caught them by the arm, and, while he was insinuating his arguments or enforcing his appeals with all the variety of simple illustrations which a prolific fancy could supply, he fastened an anxious eye upon the countenance of the person he was addressing, as if eagerly awaiting some gleam of intelligence to show that he was understood and felt.

His course, unhappily, was soon to be run. During a year of typhus fever, in which he devoted himself to the duty of visiting the sick, he exposed himself to frequent cold and confirmed and hastened the symptoms of the consumptive malady that finally issued in his death. He bore his testimony nobly to the end. The physician who attended him said, “Your mind, sir, seems to be so raised above the world that I need not fear to communicate to you my candid opinion of your state.” “Yes, sir,” replied he, “I trust I have been learning to live

above the world," and he added some impressive observations on the ground of his own hopes. He afterwards took opportunity to recur to the same subject. The physician on retiring to the adjoining room threw himself on the sofa in tears, exclaiming, "There's something superhuman about that man." He passed away in prayer and blessing his friends in 1823 at the age of thirty-two. So, after a short five years' ministry, entered into his rest one whose talents, whose piety, and excellences of disposition rendered him beloved by all who knew him; and the record of his life, with its unselfishness, not a few hardships, comparative obscurity and isolation, yet fervent zeal, contains many a lesson that may well be learned beyond the circle of his immediate friendship and ecclesiastical associations. We will close with a few extracts from fragmentary papers and sermons, fifteen of which are included in Archdeacon Russell's memoir. Here is a gem; "Christ is 'God manifest.' He is the Word—God heard; the Light—God seen; the Life—God felt." Here is another, suggesting hints for reflection, "Shall the word of a physician alter our regimen? Shall a few hundreds added to or subtracted from our fortune alter our style of living? And yet shall a visit from God produce no change? Shall Heaven have descended upon earth and earth remain what it was? Shall the Spirit of God have communed with me and shall my soul return unpurified from the conversation?"

The following proposal for a sermon is given—"Preach a sermon in which every *false* sentiment is supposed to be uttered on the death-bed; a sermon in which we suppose the sensations of a sinner looking back upon those whom he may have misled or neglected to instruct—a father upon his children, &c.—a pastor upon his flock—when each shall say, 'I pray thee send some one unto my Father's house.' Give also the retrospect from heaven upon those whom, through the grace of God, we may have assisted." On the words, "My yoke is easy, My burden is light," after comparing the character of Christ's yoke with the religious yokes and burdens of heathendom, we find the following striking passage with which we will end our notice:—

"Such is *our* yoke and *our* burden! Let him who has thought it too hard and too heavy to bear be prepared to state it boldly when he shall appear side by side with the poor and mistaken Indian before the throne of God at the day of judgment. The poor heathen may come forward with his wounded limbs and weltering body saying, 'I thought Thee an austere Master, delighting in the miseries of Thy

creatures, and I have accordingly brought Thee the torn remnants of a body which I have tortured in Thy service.’ And the Christian will come forward and say, ‘ I knew that Thou didst die to save me from such sufferings and torments, and that Thou only commandedst me to keep my body in temperance, soberness, and chastity, and I thought it too hard for me, and I have accordingly brought Thee the refuse and sweepings of a body that has been corrupted and brutalised in the service of profligacy and drunkenness—even the body which Thou didst declare should be the temple of Thy Holy Spirit.’ The poor Indian will, perhaps, show his hands, reeking with the blood of his children, saying, ‘ I thought this was the sacrifice with which God was well pleased ; ’ and you, *the Christian*, will come forward with blood upon your hands also, ‘ I knew that Thou gavest Thy Son for my sacrifice and commandedst me to lead my offspring in the way of everlasting life ; but the command was too hard for me to teach them Thy statutes and to set them my humble example ; I have let them go the broad way to destruction, and their blood is upon my hand and my heart and my head.’ The Indian will come forward and say, ‘ Behold, I am come from the wood, the desert, and the wilderness, where I fled from the cheerful society of my fellow-mortals, because I thought it was pleasing in Thy sight.’ And the Christian will come forward and say, ‘ Behold, I come from my comfortable home and the communion of my brethren which Thou hast graciously permitted me to enjoy ; but I thought it too hard to give them a share of those blessings which Thou hast bestowed upon me ; I thought it too hard to give them a portion of my time, my trouble, my fortune, or my interest ; I thought it too hard to keep my tongue from cursing and reviling, my heart from hatred, and my hand from violence and revenge.’ What will be the answer of the Judge to the poor Indian none can presume to say. That he was sadly mistaken in the means of salvation, and that what he had done could never purchase him everlasting life, is beyond a doubt ; but yet the Judge may say, ‘ Come unto Me, thou heavy-laden, and I will give thee the rest which thou couldst not purchase for thyself.’ But to the Christian, ‘ Thou who hadst My easy yoke and My light burden, thou for whom all was already purchased——’ Thank God it is not yet pronounced—begone ! and fly for thy life ! ”

The Lord's Prayer.

THE FIFTH PETITION—FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.

BY THE REV. RICHARD GLOVER, BRISTOL.

“Our Father . . . FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.”—
MATTHEW vi. 9—12.



IVE us bread and forgive us our debts:—So Christ links together the great need of the body and the great need of the soul. What Christ has joined together none should put asunder; we should neither in greed ask only bread, nor in remorse and despair ask only pardon. But we should ask both together, and gather from the union of the petitions the lesson that forgiveness is a prime necessity of life—essential to the soul as bread is to the body. Fools mock at sin, deeming it trivial in its nature and its consequences. Our Saviour treats it as the great calamity of life, and bids us seek to get rid of it by pardon. His view of things was free of all distortion. In the light in which He beheld all things, nothing was exaggerated and nothing obscured. Their real magnitude, their exact form, revealed themselves to His eye, and it is wise of us to use His vision to correct our own, to accept His estimates, and then to follow His guidance in our prayer.

In this petition there are two things specially brought before us:—

I. THE REQUEST; and II. THE CLAUSE WHICH IS ADDED TO THE REQUEST.

We begin with,

I.—THE REQUEST. OUR FATHER, FORGIVE US OUR DEBTS.

How solemn! How consoling is this word!

Nothing is more awful than its assumption that we are in debt to the Lord God Almighty. Nothing is more sweet than its suggestion that God is in the habit of pardoning men, and that we have only to ask in order to obtain His forgiveness. Thus, before the petition has wrought anything directly for us, it acts as a two-edged sword, destroying at once our delusions and our despair. Look at each side

of its teaching as bringing before us the great reasons why we should offer its request.

1. Observe *we are in debt to God.*

We have only to listen to the voice of conscience to admit this at once. For, amongst the deepest of all our instincts, is the sense of responsibility—a feeling that some things are *due* from us. We are no sooner conscious of freedom to choose our acts, than we become sensible of certain claims constraining our choice; and the whole realm of duty rises on the soul. Before we discover a personal God, and any specific relationship to Him, every form of goodness which seems possible to us appears as binding on us as well.

Somehow, all the good of which we are capable puts in a claim on us, requiring to be wrought. With every need of our fellow-men which we might meet; with every example of goodness which we might with advantage copy; with every precept of good, there arises a sense that the course which these suggest is duty, and that we are responsible for doing it. And when we have seen God, and have felt our relationship to Him, then all this sense of duty grows in force and delicacy.

Our creation, and our preservation by Him, augment our self-respect, and with it our sense of duty to Him. The example of all His virtues, of His thought for others, His purity, His service of constant love, give a sanction to all the similar virtues of which we are capable.

When we perceive ourselves to be the objects of infinite care, and of redeeming activities, the reception of God's mercies deepens within us a sense of the duty of rendering a similar service to others in the degree in which it is possible. The fairness of the life of Jesus, His continual service, His character unsullied with a stain of self-seeking, complete our sense of what is grandly possible to us.

And thus, gradually there rises before us a "Pattern on the Mount," according to which we feel our life must be fashioned. And duty comes to us as the pillar of cloud and fire to guide us on our way, in the path by which greatness and peace alike are reached. We may turn our back on this ideal of life, but it is there. We may damage the senses by which it is perceived, and the powers by which it is obeyed, but it is there—a law traced for us by the finger of God. However we becloud, we cannot utterly destroy our sense of responsi-

bility. And we destroy our own dignity as men in the same degree in which we succeed in obscuring it. Bliss, growth, purity, flow from the hearty and obedient recognition of it; all forms of evil spring from its denial.

We owe our God all the good of which we are capable.

And, owing Him this, we fail to meet our responsibilities to Him. We leave undone the things we ought to do, and do those things we ought not to do. When we begin to reckon up our shortcomings they are more than can be numbered. Our own hearts, corrupted and partial as they are, condemn us, and we feel that He who knows all things must see much ground of blame that we have altogether overlooked. The more we awake and see things in a Divine light, the more faults, gross and inexcusable, lie obvious in our life. Only the ignorant feel innocent. The holier we are the deeper is the sense of the wickedness of the current selfishness of our lives. The chief of saints felt himself to be the chief of sinners. And whenever the eye is exercised to see the beauty of the Saviour's character, its perception produces simultaneously self-respect and deep repentance.

And when we add to the actual wrongs we have done the great neglects of which we have been guilty, our sense of sinfulness increases, for while sins of commission slay their thousands, sins of omission slay their tens of thousands. The sin of the priest and Levite in the parable was only neglect. "Inasmuch as ye did it not" is the opening phrase of the verdict, "Depart from Me, ye cursed."

Only not to trust a Saviour, only not to love Him and our brethren of mankind—what a perdition is implied in these negations! And our life is full of these deplorable neglects, which combine the maximum of harm with the minimum of consciousness of wrong. When we begin to add up these wrongs and these neglects calmly and fairly, and admit into our reckoning all aggravations accruing from the possession of light and the enjoyment of mercy, we cannot fail to understand, in some degree at least, how contrition has been the seal upon the brow of all God's saints in every age, and how Christ should speak of "our debts" to God.

If there are such debts to our God, obligations thus unmet, and faults contracted, let us see that we make not light of such a state of matters. Sin is the great evil, in comparison with which all other evils are insignificant. We should beware of throwing dust in

our own eyes and healing slightly the hurt of our own hearts. We have debts, with nothing to pay; and, bankrupt before God, our wisdom is to take our debts to our Father in heaven, saying, "Father, forgive them."

For the Saviour's word, assuming the guilt of sin, proclaims at the same time the possibility of its pardon.

How sweet is the assumption of this word—that forgiveness is granted to those who seek it!

For forgiveness is a great word. It means forth-giving—that is, the absolute dismissal and sending away of that which we acknowledge. And, carrying this large significance, it reproduces exactly the force of the word which the Saviour uses.

There is no philosophy of atonement embodied in the prayer. It was not necessary. In what way God would achieve His purpose of at once enhancing the obligation of duty while pardoning the breaches of it, it was not necessary to unfold. How much the forgiveness freely bestowed on us would cost our Saviour He does not here announce, but simply presents the result of His atoning work before us, and bids us ask and expect the free, absolute, complete forgiveness of our sins. O! what a gospel is there in this word! There is, perhaps, a gleam of hope derivable from philosophy on such matters. The way in which Nature makes the best of all things—gathering up fragments that nothing may be lost, and turning all corruption into a source of life—suggests a glimmer of hope that perchance our failings may be wrought into some plan for the development of our better natures. But it is only a glimmer. And when our memory declines to forget our faults, when painful experiences keep up the recollection of them, when the law—"What a man soweth, that shall he also reap"—proclaims itself to our souls, then these debts "cleave to us," "take hold upon us," so that we cannot lift our head, and everywhere something of the tone of the "Dies Irae" marks the utterance of the awakened heart.

"What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?"

are the questions insoluble and desponding which rise to the lips of all but the frivolous and worldly. But the Saviour meets all this despair by this simple word—when ye pray, say, "Father, forgive us our debts." For this precept teaches us that, "without money and

without price," this most-needed and richest of all gifts is to be obtained. That God "abundantly pardons," "delighteth to forgive;" that "far as the east is from the west, so far He removes our transgressions from us;" that He "blots them out as a cloud," that He "buries them in the depth of the sea," that "our sins and iniquities He remembers no more for ever."

So that the burden may be lifted from our hearts! And the cup of woe, which we have filled, need not be drunk. A Divine pardon may intervene between the fault and the penalty of it. While we cannot forget our fault, we may have, what is far better than forgetfulness, God's forgiveness—so rich that we feel at liberty to forgive.

"I believe in the forgiveness of sins" is one of the most marvellous and characteristic of all the articles of the Christian Creed. When Luther realised the force of this word, it changed for him "the shadow of death into morning," and led him to that peace and hope which he proclaimed with such power as to produce the Reformation. And when, obedient to our Saviour, we offer this prayer, the forgiveness of God comes to us and, with its peace that passeth all understanding, fills the soul. Reconciliation with God makes the great calm, permits all the noblest blessings of God, to descend upon our spirits. And memory is free to linger over its innumerable experiences of mercy and anticipation to exult in the vastness and tenderness of God's gracious promises.

Neither coarsen nor endanger your heart by carrying needlessly the burden of unrepented and unforgiven sin, but pray for and get the forgiveness which your Father in the skies longs to impart to you.

If the consideration of the petition thus solemnises and comforts us and guides us to the great necessity of life, consider secondly—

II.—THE CLAUSE WHICH IS ADDED TO THE PETITION.

For we act wisely only when we offer the petition in its completeness. And when we do so we find that the clause which was perhaps at first a terror to the heart soon sweetens into a thing of gracious meaning.

Look at this word: FORGIVE US . . . AS WE FORGIVE OUR DEBTORS.

The Saviour does not take away with one hand what He gives with the other, and the addition of this clause does not proceed from any desire to limit the outflow of pardoning grace. He wants, on the

contrary, to get the hearts of all who offer this petition into the mood which shall be most receptive of God's infinite gift.

A little consideration will make this clear.

For observe :

1. *A certain fitness to use and profit by God's blessings is uniformly a condition of their bestowment.* Common mercies may be bestowed irrespective of spiritual character. But for His higher gifts some congruity between the character and the gift is requisite. He does not lift the light of His countenance on those that are going astray. To do so would be to encourage them in their evil. He does not impart the secrets of His love to those consumed by greed and absorbed by the poorest form of selfishness.

He does not give rapturous hope to the worldly, nor guidance to those who would only resent His gracious leading. But all His higher gifts are bestowed where they would be welcomed, enjoyed, improved, where they would be productive of some Divine result.

“The dew that never wets the cold, flinty mountain
Falls in the valley free.”

And mercies come, into earthen vessels indeed, but only into vessels hallowed for their reception.

Observe, 2. *Penitence is the condition of heart in which alone God can impart forgiveness.* However He might wish to do so, God cannot pardon the impenitent. For His pardon would not be a blessing to them ; it would only fearfully injure them. We have just to endeavour to conceive the awful calamity of receiving forgiveness without repentance to feel at once how impossible it would be for a God of love to grant it. Pardon thus given would corrupt the soul in every part. It would enfeeble conscience, destroying its constraint and sovereignty. It would develop an ignoble and base contentment with our faulty and sinful character that would degrade us in the scale of being. It would at once abate all aspiration after improvement. It would make us despise our very God Himself. If the unforgiving could by any laxity of God's rules receive forgiveness, how revenge would be cherished and gratified ! What a “cage of every unclean and hurtful bird” the heart would become ! What a prolific source of mutual hatred, injury, and woe would be found simply in the permission of revenge involved in the non-requirement of repentance ! God does

not lend Himself to such mistakes. His work is perfect. When He pardons He does it in such a way as to make it, not a curse, but the highest of all blessings, purifying the heart, and invigorating the conscience, and deepening every finer affection. And the state of soul which is competent to gather all this good from His gift is simply Contrition.

The broken and the contrite heart loves much when forgiven much ; labours to avoid grieving afresh the gracious Saviour ; finds in the removal of its burden of guilt, power, purity to aim higher, and power to pursue the higher aim. Penitence thus turns all it touches into gold, and thrives on the pardoning mercy of its God.

Accordingly, not from any arbitrary reason, or because He grudges His gifts, but because God is Love, He only forgives where there is the penitence that would make forgiveness a blessing.

It is an awful thought, but a true one, that, while we are impenitent, punishment is *the only mercy of relationship* God can give us. He accompanies it with the beseechments of His spirit and gracious warnings in the hope that as a hedge of thorns it may turn us back into a right way. But while He delights to pardon, He cannot forgive us until we have at least begun to repent.

Lastly observe, *That wherever there is repentance, it is easy to forgive our debtors.*

Pride cannot forgive ; it is too ignorant of its faults, has too exaggerated a sense of its own claims, it is too little and poor to have the generous wealth of feeling which can forgive an injury. Selfishness cannot forgive ; it is greedy of its uttermost farthing, and has eyes so full of beams as groundlessly to assume the existence of many notes which are absent, and to magnify every little fault that happens to exist.

And considering how much there is of pride and selfishness in all our hearts, it is not surprising that even when amiability is present in its finest equity and generosity and in its richest energy there should yet be a difficulty in forgiving those who have injured us.

But when the Spirit of all grace has touched us and revealed all the glory and all the mercy of the Lord—when our soul has become tenderly sensitive to the greatness of its Saviour, regardful of the claims of man and obedient to the promptings of its own higher life—*then* humility beholds no fault equal to its own ; and the heart, purged of its selfishness by its contrition, pities those who

have injured it; and the sense of boundless wealth enriching it makes it wishful to enrich others; and so penitence easily pardons every fault by which it has been injured.

The contrite spirit dreads the thought of revenge, and in its sense of unprofitableness longs, by pardoning its enemies, to do something to soften the sternnesses and enlarge the bliss of life.

Now, combine these considerations and it will at once appear how merciful the Saviour was in making this addition to the prayer. God requires a mood congruous with the mercy He imparts; prudence alone can profit by forgiveness; it can always easily forgive:—Is it not well that, embodied in the petition, there should be a word which informs us at once whether the petition can be answered, and develops receptivity within us? This word comes between no one and pardon. For if he is in a pardonable state of mind, he can say, “As we forgive” without one quiver of dismay. While if he is not, this word whispers that he is himself more faulty than he thought, that his sorrow for his own sin is inadequate; it sets him to measure his own faults instead of brooding on the faults of others. And, somehow, when he is looking in a Father’s face and thinking of forgiveness, it is easier to be brotherly and to forgive. The insertion of this clause may make it that it takes a long time to offer this petition—perhaps an hour—perhaps a week—perhaps still longer. But when, at length in hope and in humility, he can say, “Father, forgive us, as we forgive,” then pardon has her perfect work, and the soul, relieved of its despair and purged of its unbrotherliness, walks in “the glorious liberty of the children of God.”

How many delusions would have been prevented had this petition in its gracious gravity been thoughtfully used! How many hypocrisies unmasked to the hearts that cherished them! How much of unbrotherliness, with its backsliding, its ever-widening gulf of separation from God, its darkness and despair, would have been destroyed!

Let us endeavour to offer it; let us seek repenting grace until it reaches us in sufficient force to let us calmly, simply use it; and then God’s face will beam on us “a morning without clouds,” and, at peace with God and man, the beginning of the eternal joy will hallow and fill and overflow our contrite and thankful hearts.

Present Day Subjects.

THE DANUBE.



T is by no means easy from the scanty information which distils through the telegrams to arrive at any clear notion about the condition of the Danubian States. Probably it is safe to say that society generally knows nothing of the relations of our rulers with the Governments that are more interested in the States upon the Ister. A Liberal Government may be well credited with the view that we have no interests at all there, and to our mind the view is nearly correct. But if we are unconcerned in these matters, to other States the question is one of deepest importance. Nothing in the Black Sea except the entrance to it can matter much to us as yet, but the Euxine coast is immensely valuable to Russia; it is the only sea-coast open to Roumania, and, according to treaty, the only sea touched by the New Bulgaria. The various trades that traverse these waters render access to them essential to the States of South-eastern Europe, and one of the chief and cheapest routes thereto lies along the River Danube.

It will be remembered that the southern part of Bessarabia touching the Danube mouth, which Russia ceded in 1856, was restored to Russia at the end of the last Turkish war. This arrangement brings the Muscovites into the list of people concerned. Roumania holding the Dobrudscha controls the southern side of the delta. Bulgaria has a long reach of the river in possession, and occupies numerous important towns upon its southern bank. The Servian principality is bounded by the next reach of the river on the northern side, after which the stream of the river is possessed by Austro-Hungary. Thus five States have greater or smaller interests concerned in the free navigation of this river. The common possession of valuable property has an invariable tendency to beget mistrust among the co-partners, and it is not astonishing to find some suspicions arising in this part of the Eastern world. Consequently, we hear of sundry strange movements in Bulgaria, which, apparently connected with a desire to unite with the Roumelian province, would in the event of a quarrel direct their energies to this subject. We hear of Russian officers going in numbers to serve among the militia of these principalities; and though this is a stock rumour as regularly reported as the gooseberry or the sea-serpent, in this case it is an undoubted fact. We hear of Russian armies mobilising by the Pruth, and much jealousy excited among the authorities who watch these corps from beyond the Carpathians. And

last of all we read that the Bucharest Government is fortifying the Dobrudscha—that is, the nearest route for Russia to the south.

These vaguely reported and short revelations only enable us to form very obscure judgments upon the Danube question, but one or two points appear to be fairly evident. It seems clear that the disputes likely to arise among the Eastern Powers will leave Turkey so unembarrassed as to be able for some time to obstruct the progress of Greece, unless England and France support her claims, for Russia will be otherwise occupied. It appears that since Austria will not be able to coerce the Danubian States, nor dare to prevent their growth, she will have to seek her eastern outlet upon the Ægean and not trust to influence upon the river. It seems probable that interest will therefore prevent Russia and Austria from promoting the advancement of Greece, if they indeed do not oppose it. It is manifest that Russia will not obtain as compliant allies these principalities, of whom we were told that they would be mere catspaws of the great Russ empire, but, on the contrary, will have to make her way southward in opposition to them. And above all it is very clear that we are well out of it. Our previous Administration would probably have intermeddled.

AFGHANISTAN.

The marches have begun of the columns destined to avenge the defeat of General Burrows. The two divisions under Generals Phayre and Sir F. Roberts advance from the south-east and north-east respectively by roads converging upon Kandahar. But the conditions of advance are far different. General Phayre is likely to be unopposed. General Roberts has to march through a country of fickle tribesmen, having in his rear a capital city of uncertain fidelity. The southern force has a distance to travel only one-third of that to be covered by the northern army. It is idle to suppose that General Phayre alone could not give a good account of Ayoub Khan. We are informed that Roberts has already passed Ghuzni, while we are as yet unaware of any movement of General Phayre. Only one explanation appears to our unmilitary minds at all reasonable. It is not considered enough to defeat Ayoub Khan. It is insufficient to disperse his army. Our object is not to relieve Kandahar. Ayoub Khan is to suppose the British forces paralysed and unable to act in inferior numbers. He is to be lulled to security where he is; his army is to concentrate in its camp all the hostility of Herat and the west; every hill chief of turbulent spirit is to be allowed to join this victorious force in order that the two British

armies may attack at once from all sides and annihilate rather than defeat the accumulated energies of rebellion or patriotism. This will explain why no more prompt advance is made from the nearest army to the relief of Kandahar. If this view is correct then our authorities desire not merely the revenge for a defeat, but to take the opportunity of a hostile army being assembled to inflict that decisive blow which may creditably finish the miserable war. This theory will explain why a British force equal to that which won the victory of Plassey permits itself without an effort to be blockaded by an Afghan army.

The march of Roberts from Cabul is for the relief of that city as well as for the relief of Kandahar. It is to test how far the new ally will be able to maintain his authority. Consequently, through Roberts' strange method of evacuation by advancing farther into a hostile country, his army is moving without a base of operations. As a test of Abdurrahman's loyalty nothing could be more decisive. If he has any treachery in him, a moving column six or eight miles long, unsupported from behind, moving through his mountain passes with rear exposed, the fairest mark possible for guerilla assault, would surely tempt an attack from all the chivalry of Cabul. If he does not molest this force his integrity may be taken as proved; but to an Afghan the temptation must be very strong. If the British forces are unmolested, and reach Kandahar, we shall soon hear no more of Ayoub Khan. If the British armies are co-operating, and can time their movements so as to arrive on both sides of Ayoub at once, then we may expect such a victory as will satisfy the most rapacious shriekers for prestige. After the victory, if our theory be correct, it will be interesting to hear how the generals communicated so as to work together, and a most attractive chapter of military history will be thus supplied. And after this victory, which it is essential to secure, we trust that our Indian army will retire with all expedition to its own garrisons, and never again be employed in so chimerical, so unjust, so disgraceful an undertaking as this last invasion of Afghanistan.

IRELAND.

The condition of a landowner who can get no rent for his land is not particularly enviable. A proprietor who helplessly sees his crops cut down and removed by those to whom they do not belong cannot be looked upon as a perfectly happy man. There are many such who are not just now in a specially joyful mood. To what effect is a good harvest for them when

it only embitters the sense of loss and injury? To what benefit is it to be a proud proprietor of many acres whose possession brings none of the pleasures of proprietorship? What has caused this unhappiness? We may mention an immediate and a remote cause, without pretending to have exhausted the infinite series of evils which have culminated in a national misery.

The Irish people, like other excitable races, have always been peculiarly susceptible to the influence of vigorous and sympathetic oratory. Now, since the power of fluent and impressive speech is one of the commonest and most easily acquired gifts that human nature can boast, it follows that the Irish are peculiarly susceptible to the influence of men who can cultivate only the meanest merit of a public character. A crafty and designing politician of this stamp, without aptitude for public business, without patriotism that deserves the name, without scruple for the welfare of others, can easily (for the talent is common) insinuate into the minds of an ignorant mob sentiments which deserve the execration of the world. Without exposing himself to anything more than the well-deserved brand of coward, he can safely instil into unlettered men of strong passions, but weak minds, doctrines couched in language literally innocent, but which even their capacity is able to interpret to the speaker's will. A third-rate orator of this description is able, while apparently promoting a trades union, to urge in unmistakable terms a whole population into a seditious enlistment. Many a man has, in days gone by, gone to the block for language less treasonous than that now reported in the papers every day.

It is unfortunate that mischievous men can find an apt text in the state of the country. The land agitation is a splendid stock-in-trade for the demagogue, native or American. He finds a grievance all can understand, and his ability is such as to associate it with political schemes which may unjustly augment his importance. We have not yet realised that land production is now under the severe conditions of trade competition. We cannot expect land to produce sufficient for more than one or two sets of people maintained upon it. The actual labourer, the farmer, and the owner have to seek their subsistence, and naturally the number of incomes required is a strain upon the fecundity of the soil. Such a system can only be tolerable when administered under the most favourable conditions. In England, the residence of the owner brings him into intimate association with those immediately beneath him. The necessary self-denials are promptly recognised, and mutual self-sacrifice occasionally assented to.

The value of such conditions of mutual forbearance is seen in the lamentable misery resulting from a different state of things in Ireland. The existence of large seignors is incompatible with the existence of a population of free labourers. Under kind influences, as in this country, it may live long and die peacefully ; under less gentle government, as in Ireland, the death-throes are convulsive. Perhaps it is as well that the House of Peers rejected the Compensation Bill, which, as applied to the Irish tenure, seemed like galvanising a dying man. The remedy will have to be more severe to make the cure a certain one.

THE LATE DR. WENGER.

Forty-one years ago it was our privilege to witness at Denmark Place Chapel, Camberwell, the baptism of twelve persons by our venerated friend Dr. Steane, one of whom was this eminent servant of Christ, who, during forty years, has been conspicuous amongst the learned and godly men who have laboured for the Lord and Master in British India. Mr. Wenger was a native of Switzerland, and was educated in the University of Berne with a view to pursuing the ministry in the Established Church of his own country. The time was approaching for his ordination when he began to entertain doubts upon infant baptism and its correlated subject, a National Church. The result of his studies was the surrender of both as unscriptural and not only wanting in authority, but opposed to New Testament teaching, and perilous to the souls of men. The price of his convictions was the surrender of his life-plan and exile from his country and kin. After a residence of four or five years in Greece as a private tutor, Mr. Wenger repaired to London, and found in the ministers of our own denomination the friends whose counsel and sympathy he had long needed. Mr. W. H. Pearce was at that time eagerly recruiting for the Bengal Mission, and Mr. Wenger offered, and was accepted by the Committee of the Missionary Society. The position he has ever since held in the estimation of all the friends and supporters of the Missionary Society was deservedly one of the highest respect and the deepest affection, but scarcely inferior to that conceded by all Anglo-Indian Christians. He is the Tyndale of the Bengali Bible, having perfected its rendering to the satisfaction of Christians of all denominations who use his version. The worthy successor of Carey and Yates in the work of translation, he was as happy in the associated labours of C. B. Lewis and Rouse as they were in those of Marshman and Ward. The unobtrusive meekness and gentleness of Wenger's character were

grandly blended with the lofty spirituality and massive learning by which he was distinguished. May such men never be found wanting to stand and serve before the Lord in our loved portion of the Church, and may the ages to come fitly respond to the high examples they will inherit from such men of heroic consecration, pure faith, and sanctified learning.

HARVEST HOME!

After the usual alternations of fear and hope which have been more than usually active during the agricultural year now drawing to its close, there is a prospect of a far more abundant yield than appeared to be even possible a few weeks since. Under favouring atmospherical conditions, the wheat has revived as only wheat can revive among vegetable products, and an east wind, merciful as that which wafted William of Orange to Torbay, has dried the ears, hardened the kernels, strengthened the straw, and brought about a season exceptionally advantageous for the weeks of ingathering. In the critical circumstances of the British tenant-farmer, it is impossible to over-estimate the importance of an average, or—as we believe the production of 1880 will prove to be—a more than an average harvest. It is true that rumours of similar abundance in other lands will trouble the agricultural mind respecting prices—a topic on which it is more remarkably sensitive than any other class of mind; but all the eloquence of all the market dinner tables in the world would not convince ordinary men that a good harvest is not better than a deficient one. Better for the poor, better for the mercantile prospects of the country, better for all, and an occasion making a demand on people of every class for heart-felt joy and gratitude to the Giver of all good. The slow processes of agricultural industry seem to be almost incongruous with this fast age. The trader, who is *de facto* only the agent or carrier of other men's industries, lives in perpetual harvests. The tiller of the soil is only realising money once in a year. He may well be pardoned when his proverbial patience is tried by unfavouring conditions and overwhelming burdens. It is cause for joy that there will be more smiles and congratulations in the comfortable farm-houses of the land, and fewer complainings among the masses of the people, than twelve months since.

Extracts.

A FARMER OF THE OLDEN TIMES.



HE winding paths traced by a hare in spring as he roams over an arable field show that he must cover a mile within a furlong. From a gateway one morning I watched a hare busy in this way, restlessly passing to and fro over the "lands." Every motion was visible, because, although the green wheat was rising in an adjacent field, no crop had yet appeared here. Now the hare came direct towards me, running down a furrow; then he turned short and followed a course like the letter V; next he crossed the angle of the field and came back along the shore of the ditch, under the hedge; then away to the centre of the field, where he stayed some time exploring up one furrow and down another, his ears and the hump of his back only seen above the clods.

But suddenly he caught a scent of something that alarmed him, and away he went full speed: when on the open ground the peculiar way in which the hind limbs are thrown forward right under the body, thus giving an immense "stride," was clearly displayed. I had been so interested in the hare that I had not observed Hilary coming along on the other side of the low fence, looking at his wheat. The hare, busy as he was and seeming to see nothing, had crossed his "wind." Hilary came to me, and we walked together along the waggon-track, repassing the wheat. He was full about it: he was always grieving over the decadence of the wheat crop.

There was nothing, he went on, so pleasant to watch as it came up, nothing that required so much care and skill, nothing so thoroughly associated with the traditions of English farming as wheat, and yet nothing so disappointing. Foreign importations had destroyed this the very mainstay. Now, that crop which he had just left had "tillered out" well; but what profit should he get from the many stalks that had tillered or sprung from each single grain, thus promising a fifty-fold return? It had been well got in, and, as the old saw had it, "Well sown, half grown;" it had been in the ground the proper time ("Long in the bed, big in the head"); but likely enough the price next autumn would not much more than pay the expenses of preparation.

The thunderstorm before Christmas was not perhaps a favourable omen, since

Winter's thunder and summer's flood
Bode old England no good.

Last year showed that "summer's flood" was as destructive as in the olden time. But then there would have been a rise of prices, according to the saying,—

When the vale shall feed the hill,
Every man shall eat his fill.
But when the hill shall feed the vale,
The penny loaf shall be but small.

Now, last season, so far as our home harvests were concerned, the "hill" did feed

the "vale," but the penny loaves were as large and as plentiful as usual, owing to foreign grain. In those old days, seventy or eighty years since, the whole population of the kingdom watched the weather with anxiety; and it was then that the signs and tokens of birds and plants and the set of the wind at particular times were regarded as veritable oracles to be inquired into not without fear and trembling.

Hilary heard all about it when he was a lad from old Jonathan, who had a corn farm up on the hills, and where he used to go to plough. Hilary never stated the exact degree, but there was some relationship between them—two branches, I fancy, of the same family. He seemed to have a very bitter memory of the old man (now dead), who had been a hard master to him in his youth; besides which, some family jar had arisen over money matters; still, he was fond of quoting Jonathan in reference to wheat and the heyday of corn-farming. Jonathan remembered when a load of wheat fetched £55—a load being five quarters or ten sacks—or £11 a quarter. The present average of wheat was about £2 6s. per quarter. At the same time bread was at 3s. a gallon; it is now about 1s. 6d. The wages of an agricultural labourer were 6s. a week. It was gambling, positive gambling, in the staff of life.

No farmer was held in any esteem if he did not keep his wheat ricks till harvest came again before threshing them out; men grew rich suddenly and knew not what to do with their money. Farmers who had been brought up "hard," living like labourers, working like labourers, and with little more amusement than labourers, all at once found their pockets full of coin. The wheat they had been selling at £5 a load ran up to £50. With their purses thus crammed full, what were they to do? There was nothing but drink, and they did drink.

In those days the farmer in his isolated homestead was more cut off from the world than the settler at the present time in the backwoods or on the prairies. The telegraph wires span the continent of America, and are carried across the dry deserts of Australia. Wherever the settler may be, he is never very far from the wires or the railway; the railway meets the ocean steamer; and we can form no conception of the utter lack of communication in the old world of our immediate forefathers. The farmer, being away from the main road and the track of the mail coaches, knew no one but his neighbours, saw no one, and heard but little. Amusements there were none, other than could be had at the alehouse or by riding into the market town to the inn there. So that when this great flush of prosperity came upon them, old Jonathan and his friends had nothing to do but drink.

Up at The Idovers, as his place was called, a lonely homestead on a plain between the Downs, they used to assemble, and at once put up the shutters, whether it was dark or not, not wishing to know whether it was day or night. Sometimes the head carter would venture in for instructions, and be gruffly told to take his team and do so and so. "Eez zur," he would reply, "uz did thuck job isterday." His master had ordered him to do it the day before, but was oblivious that twenty-four hours had passed. The middle-aged men stood this continuous drinking without much harm, their constitutions having become hardened and "set," but it killed off numbers of the younger men.

They drank ale principally—strong ale, for at that time in lonely farmhouses they were guiltless of wines and spirits. But the enormous price of £50 per load suggested luxuries, and it was old Jonathan at The Idovers who introduced gin. Till then no gin even—nothing but ale—had been consumed in that far-away spot; but Jonathan brought in the gin, which speedily became popular. He called it “spoon-drink” (a spoon being used with the sugar) as a distinguishing name, and as spoon-drink accordingly it was known. When any one desired to reduce the strength of his glass, they did indeed pour him out some more water from the kettle; but having previously filled the kettle with the spirit, his last state became worse than the first.

While thus they revelled the labourers worked with the flails in the barn threshing out the truly golden grain. The farmers used to take pains to slip round upon them unexpectedly, or meet them as they were going home from work in order to check the pilfering of the wheat. The labourer was not paid wholly in cash; he had a bushel of the “tail,” or second flour, from the mill in lieu of money, settling once a month. Their life was hard indeed. But the great prosperity which had come upon the farmers did them no good. In too many cases it melted away in drink. The habit of drinking became settled in a family. Bad habits endured after the prosperity had departed; and in some cases those who had once owned their farms as well as occupied them had to quit the homes of their forefathers. Here and there one, however, laid the foundation of a fortune, as fortunes are understood in the country; and shrewd old Jonathan was one of these.

Even down to very recent days a spell of drinking—simple drinking—was the staple amusement of many an otherwise respectable farmer. Not many years since it was not unusual for some well-to-do farmer of the old school to ride off on his nag, and not be heard of for a week, till he was discovered at a distant roadside inn, where he had spent the interval in straightforward drinking. These habits are now happily extinct. It was in those old times that wheat was bought and hoarded with the express object of raising the price to famine pitch—a thing then sometimes practicable, though not always successful. Thus in 1801 the price of wheat in March was £55 per load, while in October it had fallen to £15. Men forgot the misery of the poor in their eagerness for guineas.

Hilary, with all his old prejudices, was not so foolish as to desire a return of times like that. He had undergone privation himself in youth, for farmers' sons were but a little better off than plough-lads even in his early days, and he did not wish to make money by another man's suffering. Still he was always grieving about the wheat crop, and how it had fallen in estimation. It was a sight to see the gusto with which he would run his hand into a sack of wheat to sample it. “Here, feel this,” he would say to me, “you can slip your hand in up to your elbow; and now hold up your palm—see, the grains are as plump as cherry-stones.”

After hearing Hilary talk so much of old Jonathan I thought I should like to see the place where he had lived, and later in the season walked up on the hills for that purpose. The stunted fir-trees on the Down gave so little shadow that I was glad to find a hawthorn under whose branches I could rest on the sward.

The prevalent winds of winter sweeping without check along the open slope had bent the hawthorn before them, and the heat of the sultry summer day appeared the greater on that exposed height. On either hand hills succeeded to hills, and behind I knew they extended farther than the eye could reach. Immediately beneath in front there was a plain, at its extreme boundary a wood, and beyond that the horizon was lost in a summer haze. Wheat, barley, and oats—barley and wheat and beans completely occupied the plain. It was one vast expanse of cereals, without a sign of human life; for the reaper had not yet commenced, and the bailiffs' cottages were hidden among the ricks. There was an utter silence at noonday; nothing but yellowing wheat beneath, the ramparts of the hills around, and the sun above.

But, though out of sight, there was a farm-house behind a small copse and dump of elms full of rooks' nests, a short way from the foot of the Down. This was The Idovers, once the residence of old Jonathan; it was the last farm before reaching the hill district proper, and from the slope here all the fields of which it consisted were visible. The house was small, for in those days farmers did not look to live in villas, and till within the last few years even the parlour floor was of stone flags. Rushes used to be strewn in the halls of palaces in ancient times, and seventy years ago old Jonathan grew his own carpets.

The softest and best of the bean straw grown on the farm was selected and scattered on the floor of the sitting-rooms as warm and dry to the feet, and that was all the carpet in the house. Just before sheep-shearing time, too, Jonathan used to have the nettles cut that flourished round the back of the sheds, and strewn on the floor of the barn. The nettles shrivelled up dry, and the wool did not stick to them, but could be gathered easily.

With his own hands he would carry out a quart of beans to the pigs—just a quart at a time and no more, that they might eat every one and that none might be wasted. So, too, he would carry them a few acorns in his coat-pocket, and watch the relish with which the swine devoured their favoured food. He saved every bit of crooked wood that was found about the place; for at that date iron was expensive, and wood that had grown crooked, and was therefore strong as well as curved, was useful for a hundred purposes. Fastened to a wall, for instance, it did for a hook upon which to hang things. If an apple-tree died in the orchard it was cut out to form part of a plough and saved till wanted.

Jonathan's hard head withstood even the whirl of the days when corn was at famine prices. But these careful economies, this continual saving, put more money in his purse than all that sudden flush of prosperity. Every groat thus saved was as a nail driven into an oak, fixed and stable, becoming firmer as time went on. How strangely different the farmers of to-day, with a score of machines and appliances, with expensive feeding-stuffs, with well-furnished villas! Each one of Jonathan's beans in his quart mug, each one of the acorns in his pocket, became a guinea.

Jonathan's hat was made to measure on his own special block by the hatter in Overboro' town, and it was so hard and stout that he could sit upon it without injury. His top-boots always hung near the fireplace, that they might not get mouldy; and he rode into market upon his "short-tail horse," as he called his

crop-tail nag. A farmer was nothing thought of unless he wore top-boots, which seemed a distinguishing mark, as it were, of the equestrian order of agriculture.

But his shoes were made straight; not as now one to each foot—a right and left—but each exactly alike; and he changed his shoes every morning, wearing one on one foot one day and on the other the next, that they might not get worn to either foot in particular. Shoes lasted a great length of time in those days, the leather being all tanned with oak bark only, and thoroughly seasoned before it was cut up. There is even a story of a farmer who wore his best shoes every Sunday for seven years in Sundays—fifty years—and when he died had them buried with him, still far from worn out.

A traveller once returned from America—in those days a very far-off land—and was recounting the wonders he had seen, and among them how the folk there used sleighs, not only for driving in but for the removal of heavy goods. But Jonathan did not think it strange, since when he was young wheeled vehicles were not so common. He had himself seen loads of hay drawn home on “sleds” from English meadows, and could tell where a “sled” had last been used. There were aged men living about the hamlet in his day—if that could be called a hamlet in which there were barely a score of people, all told—who could recollect when the first waggon came to The Idovers. At all events, they pointed out a large field, called the Conigers, where it was taken to turn it round; for it was constructed in so primitive a style that the forewheels would not pass under the body, and thus required a whole field to turn in.

At that date folk had no banking accounts, but kept their coin in a strong chest under the bed, sometimes hiding it in strange places. Jonathan was once visiting a friend, and after they had hobnobbed a while the old fellow took him, with many precautions that they should not be observed, into the pig-sty and showed him fifty guineas hid in the thatch. That was by no means all his property, but the old fellow said, with a wink, that he liked to have a little hoard of his own that his wife knew nothing about.

Some land being put up for sale, after biddings by the well-to-do residents, an old dealer in a very small way, as was supposed, bid above them all. The company looked upon him with contempt, and his offer was regarded as mere folly; but he produced a nail-bag from under his coat and counted out the money. A nail-bag is made of the coarsest of all kinds of sacking. In this manner the former generation, eschewing outward show, collected their money coin by coin, till at last they became substantial men and owners of real estate. So few were the conveniences of life that men had often to leave the road and cross several fields out of their way to light their pipes at a burning couch-heap or lime-kiln.

They prided themselves then in that hill district that they had neither a cow nor a poor married man in the parish. There was no cow, because it was entirely a corn-growing place. The whole resident population was not much over a score, and of the labourers they boasted not one was married. For in those old times each parish kept its own poor, and consequently disliked an increase of the population. The farmers met in vestry from time to time to arrange for the support of the surplus labour; the appearance of a fresh family would have meant a fresh tax upon them. They regarded additional human beings as an incumbrance.

The millers sent their flour round the country then on packhorses ; waggons and carts were not so common as now, while the ways, when you once quitted the main road, were scarcely passable. Even the main roads were often in such a state that foot-passengers could not get along, but left the road and followed a footpath just inside the hedge. Such footpaths ran beside the roads for miles ; here and there in country places a short section of such tracks may still be found. 'Pack-roads,' too, may be occasionally met with, retaining their designation to this day. It was the time of the great wars with the First Napoleon ; and the poor people, as the wheat went up to famine prices, were often in a strait for bread. When the miller's packhorse appeared the cottagers crowded round and demanded the price : if it had risen a penny, the infuriated mob of women would sometimes pull the miller's boy off the horse and duck him in the village pond.

The memory of those old times is still vivid in farmhouses, and at Hilary's I have myself handled old Jonathan's walking-staff, which he and his father before him used in traversing on foot those perilous roads. It was about five feet long, perhaps more, an inch and a-half in diameter, and shod with an iron ferrule and stout spike. With this he could prod the sloughs and ascertain their depth, or use it as a leaping-pole ; and if threatened by sturdy rogues whirl it about their heads as a quarter-staff.

Wars and famines were then terrible realities—men's minds were full of them, and superstition flourished. The foggers and shepherds saw signs in the sky and read the stars. Down at Luckett's Place one winter's night, when folk almost fancied they could hear the roar of Napoleon's cannon, the old fogger came rushing in with the news that the armies could be seen fighting in the heavens. It was an aurora, the streamers shooting up towards the zenith, and great red spots among the stars, the ghastly stains of the wounded. The old fogger declared that as he went out with his lantern to attend to the cows calving he could see the blood dripping on the back of his hand as it fell down from the battling hosts above.

To us the ignorance even of such comparatively recent times is almost incredible. As Hilary was telling me of such things as we sat in his house one evening, there grew upon our ears a peculiar sound, a humming deep bass, somewhat resembling the low notes of a piano with a pressure on the pedal. It increased and became louder, coming from the road which passed the house ; it was caused by a very large flock of sheep driven slowly. The individual 'baa' of each lamb was so mixed, as it were, with the bleat of its fellow that the swelling sound took a strange, mysterious tone ; a voice that seemed to speak of trouble, and perplexity, and anxiety for rest. Hilary, as a farmer, must of course go out to see whose they were, and I went with him ; but before he reached the garden gate he turned back remarking, 'It's Johnson's flock ; I know the tang of his tankards.' The flat-shaped bells hung on a sheep's neck are called tankards ; and Hilary could distinguish one flock from another by the varying notes of their bells.

Reclining on the sweet short sward under the hawthorn on the Down I looked over the Idover plain, and thought of the olden times. As I gazed I presently observed, far away beside some ricks, the short black funnel of an engine, and

made it out to be a steam-plough waiting till the corn should be garnered to tear up the stubble. How much meaning there lay in the presence of that black funnel! There were the same broad open fields, the same beautiful crops of golden wheat, the same green hills, and the same sun ripening the grain. But how strangely changed all human affairs since old Jonathan, in his straight-made shoes, with his pike-staff, and the acorns in his pocket, trudged along the footpaths! —*Round about a Great Estate*, by RICHARD JEFFERIES (Smith, Elder, & Co.).

Missionary News from all the World.

LONDON MISSIONARY SOCIETY.



THE intelligence which has been received by telegram of the decease of the Rev. M. A. Sherring, of Benares, is a severe blow, not only to the London Mission, but to all the friends of evangelical missions in India. Mr. Sherring was one of the most eminent of the many distinguished men who have laboured in connection with this honoured Society, and his removal at the early age of fifty-four, occurring so soon after that of his friend and colleague, Dr. Mullens, is a providential dispensation which will heavily afflict the conductors of the mission. In addition to the true devotedness of a missionary, Mr. Sherring possessed a highly cultured mind and great knowledge not only of Oriental literature but of Oriental character. His many qualifications and rare excellences make the loss sustained by the Church great "as when a standard-bearer falleth."

The Society's *Chronicle* reports the opening of the Chapel Royal in the presence of the Queen of Madagascar. The dedication services extended over a fortnight. "There were two services on the day of opening, in which some of the missionaries, the native pastors, and some of the old Christians who suffered for Christ in the time of persecution took part. Andriambelo, the pastor of the Palace Church, and I [Rev. B. Briggs] preached in the morning; Rainimanga, pastor of the Ambohipotsy Church, and Mr. Pickersgill preached in the afternoon. In addition to the two sermons in the morning, the Prime Minister, at the request of the church, read a most interesting paper containing a history of the Palace Church from its commencement in 1868. Mr. Pool presided at the organ, and the singing was excellent. Mr. G. Cousins and Mr. Pearse preached on the first Sunday after the opening, and Mr. W. E. Cousins and Mr. Clark preached last Sunday. Services have also been held in the church every day since the opening, the city churches, with their numerous village

stations, taking a day in turn. Large numbers of the people have thus had an opportunity of seeing the church and of joining in worship with their Sovereign, who, with the Prime Minister, has been present at every service. Some days the church has been filled eight times, and eight short services have been held." Perhaps the most interesting feature of the proceedings was the reading, by the Prime Minister, of a narrative of the "origin of the praying" and of the Queen's conversion; not, as he himself said, in his official capacity, but as "a simple member of the Palace Church." "It was not through any human instrumentality," said the speaker, "that the Queen first became a Christian, but through the influence of the Word of God, blessed by the Holy Spirit; and I will show you the very Bible by which she was led to believe." He then took from a table in front of the Queen a not very clean copy of the Bible, printed by the British and Foreign Bible Society in 1865, and, holding it up, proceeded to narrate how its perusal had been blessed by the Spirit of God to her Majesty's conversion to Christianity.

CHURCH MISSIONARY SOCIETY.

The friends of the Church Missionary Society have also been called to suffer a severe loss by the unexpected death from drowning of the Rev. Henry Wright, M.A., the Honorary Secretary of the Society. Mr. Wright was spending his holiday with his family at Coniston, and met with his end while bathing.

The *Church Missionary Society's Intelligencer* contains an interesting account of the exploration of the River Binue, or Tshadda, one of the tributaries of the Niger. The writer, Mr. Ashcroft, is a lay agent of the Society in command of the mission steamer, *Henry Venn*. "This interesting journal conveys its own moral, and a single sentence will suffice to point it. We see numerous tribes as yet wholly unreached by the Gospel, but ready to receive its messengers in a friendly spirit; we see a noble river, easily navigable for hundreds of miles, waiting to be a highway for our God; and we see another foreign religion, Mohammedanism, exerting an unmistakably evil influence wherever its sway reaches."

Sir Richard Temple, speaking at Birmingham of the progress made by the Church Missionary Society in India, said:—"We hear occasionally complaints of the slow rate of progress with which Christianity advances in India. It has been sometimes stated in public prints, which speak with authority, that this progress has been arrested. Now is this really the case? Remember that missionary work in India began in the year 1813, or sixty-seven years ago. There are in the present year not less than 350,000 native Christians, besides 150,000 scholars, who, though not all Christians, are receiving Christian instruction—that is, 500,000 people, or

half a million, brought under the influence of Christianity. The annual rate of increase in the number of native Christians has progressed with advancing years. At first it was reckoned by hundreds yearly, then by thousands, and further on by tens of thousands. Compare this with the probable rate of the progress of Christianity at the beginning of the Christian era. If it had been possible to take the statistics of the Christian churches in Asia Minor, in Greece, and in the countries bordering on the Mediterranean sixty-seven years after the first promulgation of Christianity, would the numbers have been greater than 500,000? I apprehend not. And we must reverently remember that the Gospel was then preached with more than human eloquence, with more than mortal wisdom, by men of whom some drew their inspiration from our Lord Himself, and others from His apostles, and all of whom were endowed with superhuman advantages compared with which all the advantages of our modern culture, learning, and civilisation are utterly insignificant. Therefore, instead of lamenting the apparently slow progress of Christianity in India, you should rather render fervent thanks for the progress you have lived to see."

THE EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS,

Under the direction of Mr. and Mrs. H. Grattan-Guinness, in the *Regions Beyond*, its admirably edited and illustrated periodical, reports the sum of £8,600 as received during the year ending 31st March, 1880, for the general purposes of the Mission, which include a Congo Mission at Stanley Pool, and other agencies sometimes supplementary and sometimes independent of the different Evangelical Societies. From Port Said, a most important post for mission work, Mr. Whytock writes:—"I boarded an Australian liner last night, with over 500 souls on board, and to-day a Russian transport, with about 900 convicts. Two hundred and four ships passed through the canal during the month of January, of which 163 were English, and eleven vessels of war. People asked me, 'How do you like the place?' I replied that, save as a field for sowing the good seed, there is nothing attractive about it to me, but this bit of barren sand belongs to the Lord just as much as the fairer scenes of earth. I thank Him that He has given me so to love and be occupied with His blessed work that I have not time to regret the absence of lovely scenery, though it was once all my delight. Trees or hills there are, of course, none here; it is one dead level of barren sand. Away to the south stretches the shallow lake of Menzali for twenty or thirty miles, skirting which is the canal, discernible from a long distance by the procession of steamers traversing it. On the north we have the beautiful blue waters of the great sea

rolling themselves upon its yellow sands. It is interesting to remember that not far from this they lave the shores of the Land of Promise, which I hope by-and-by to visit, but I am now in this dark land of Egypt, and my earnest prayer is that I may be enabled to point to the great Deliverer.

“Much immorality prevails here, drinking, gambling, and kindred vices ; and the fashionable places of resort are two casinos, provided with billiard tables and bands of instrumental music, the performers being French and Italian girls. Beautifully do they play, for I can hear one now as I write. It makes me wish we had a little harmonium for our meetings ; sometimes I have great difficulty in leading the singing. If some kind friend at home would give us an instrument, any captain passing this way would, I am sure, carry it to us free of charge. If we had some illuminated gospel texts for the walls of the meeting-room, it would be much improved.”

GENERAL BAPTIST MISSIONS.

The Sixty-Third Annual Report of the General Baptist Missionary Society gives the following statistics :—In India—European missionaries, male and female, 16 ; native preachers, 20 ; chapels, 12 ; church members, 994. In Rome there are two missionaries, but no details of church membership are published in the report. The income for 1879-80 was £8,727 13s. 10d., of which £3,735 12s. 2d. was contributed in India.

The report closes with an appeal for missionaries for Orissa :—“ Eight millions ! Words that can be soon uttered by the lips but the import of which it is most difficult for the mind to grasp or the heart to realise. Applied to England they mean the entire population of the counties of Norfolk, Cambridge, Lincoln, Northampton, Warwick, Stafford, Cheshire, Leicester, Nottingham, Derby, and York, with more than the population of Wales in addition. And yet this is the field in which your brethren labour ; these are the myriads by whom they are surrounded. Seeing these ‘ multitudes, scattered abroad,’ over the hills and plains of Orissa, weary and worn, diseased and dying, ‘ as sheep having no shepherd,’ well may the hearts of your brethren be ‘ moved with compassion,’ as they exclaim, ‘ The harvest truly is plenteous, but the labourers are few.’ And, feeling their utter inadequacy to minister to the wants and woes of these spiritually destitute millions they appeal to their brethren and sisters in England for help. Although made from year to year this appeal has hitherto been made comparatively in vain, and at the present time scarcely one of the twenty-four thousand General Baptists of England says, ‘ Here I am, send me !’ *Twenty-four thousand* in England, and only *twelve* individuals in Orissa ! Surely this cannot be considered a fair division of labour, or a fair sample of the compassion, the enthusiasm, or loyalty to Christ, of

the denomination. In the light of eternity let our young men especially ask themselves where their services are most needed and where best they can serve the Master and their fellow-men. 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteous-as the stars for ever and ever.'

Recent Death.

MR. J. D. TREHERNE.

"So He bringeth them unto their desired haven."

After a long and very painful illness, J. D. Treherne, late of Ledbury, died in Gloucester, whither he had but recently removed, on May 20th, 1880, at the age of seventy-two. For more than forty years he was an active deacon and liberal supporter of the Baptist church at Ledbury, besides being superintendent of the Sabbath-school for nearly the same length of time. He was an earnest worker in the Temperance cause. With indefatigable zeal, and in the midst of numerous difficulties, he laboured to promote the best interests of his fellow-men, and to advance the Kingdom of Christ. His Christian consistency, catholic spirit, and practical sympathy with every good work gained for him the affection of many, and the respect of all who knew him. For him "to live was Christ," and "to die was gain."

Reviews.

THE HULSEAN LECTURES FOR 1845 AND 1846. By Richard Chenevix Trench, D.D., Archbishop of Dublin, &c. Fifth Edition, Revised. London: Macmillan & Co. 1880.

A GENERATION has passed since these lectures first appeared, and yet they retain their place among the foremost theological works of our day. Some of us are old enough to remember the delight with which they were received, and the extent to which they immediately influenced the minds of thoughtful men. Their very titles have passed into our current language—"The Fitness of Holy Scripture for Unfolding the Spiritual Life of Men" and "The Unconscious Prophecies of

Heathendom." The lectures throughout are true to the promise of their titles. Every page is packed with fresh and suggestive thought, conveyed in a style which, for chaste and simple beauty, is unrivalled. No finer or more conclusive vindication of the Divine inspiration and authority of the Scriptures could be desired, nor could Dr. Colenso and the writers of the "Essays and Reviews" receive a more effective answer than Dr. Trench here supplies. In the second series of lectures he shows in a most admirable manner how deeply seated in man's nature is the need for Christ's advent and work; how before He came men yearned for what He alone can give,

and how apart from Him no perfection has been or can be attained. We sincerely trust that in their new and improved form these able and scholarly dissertations will exercise a still wider influence. No Christian student—we had almost said no intelligent man—can afford to be without them.

THE AGE OF THE GREAT PATRIARCHS
FROM ADAM TO JACOB. Vol. I. By
Robert Tuck, B.A. London: Sunday
School Union.

THIS is a book of considerable research. On a topic such as this there is little for the modern writer to do but to summarise and methodise the results attained by preceding workers. Of course we do not mean that the work is devoid of originality, but we point out that originality is not the merit to be looked for in such a volume. We find here that the best authorities have been laid under contribution, their conclusions sifted, and the most essential thereof preserved and compared. We find no useless argumentation reproduced upon difficult questions when it is possible to place before the reader the most approved decisions already attained. By the exclusion of many useless processes, valuable results in great quantity are able to find space in a small book. Consequently, for one item we find in this book a very large number of useful notes upon the difficult chapters which open the Book of Genesis.

But, important as is this system of commentary, it is the least valuable portion of this book. Students of the Bible will remember with thankfulness the magnificent series of learned essays by which Kitto first taught the public to understand the vast difficulties of the Mosaic narrative. That scholar's

inimitable grace and ingenuity have been the admiration of all appreciative students. His erudition, by a process of his own, adapted itself to the less-gifted abilities of numbers of not less earnest readers. He gave to the old story a life-like force which has earned the gratitude of many to whom it had otherwise been a Dryasdust chronicle.

It is not the first opportunity we have had of mentioning Kitto's merits in these pages, and our esteem for him will explain our chief admiration for Mr. Tuck's volume. In a number of carefully written and very exhaustive chapters he endeavours to elucidate the true meaning and explain the chief difficulties attaching to the great records of the patriarchal age. He has for this purpose ransacked most, if not all, of modern theological speculation upon these subjects, so that his chapters place before the reader the principal results of recent investigation, both exegetical and scientific. Our readers will recognise the value of such labour, and students of Kitto will readily perceive the reason of our reference to their loved teacher. We value Mr. Tuck's book highly and recommend it strongly, and even where we cannot agree with him we are constrained to admire the industry which has collected his material and the tact which has guided his selection of authorities. We approve his work to the attention of all lovers of the Word of God.

NOTES ON GOSPEL HISTORY: for
Sunday School Teachers. Part I.
By S. G. Green, D.D. London:
Sunday School Union.

THIS is the first instalment of a work which will give, in an accessible form, machinery for studying and teaching the Gospel history as a continuous

whole. The book is professedly for teachers, but will not be out of place in the hands of all who like to understand when they read the Gospel. And one of its characteristics peculiarly justifies this remark. In the explanations given there is a fulness and minuteness of annotation which singularly qualify the work for the use of the lay student ; while, from this minuteness, the Sunday-school teacher is hardly likely to omit any important detail in preparation of a lesson. As to the style of the notes given, we may mention that they aim rather at realising vividly the meaning of the history than at any unnecessary display of erudition. Dr. Green has done much useful work for our Sunday-schools, and we are glad to see thus much of his former labours brought out in a convenient and accessible form.

JOHN PLOUGHMAN'S PICTURES ; or, More of his Plain Talk for Plain People. By C. H. Spurgeon. London : Passmore & Alabaster, Paternoster Buildings. Price One Shilling. ABOUT forty proverbial extracts from the folk-lore of our country are the pegs on which our worthy friend hangs his salient reproofs of intemperance and unthrift and their prolific progeny of evils. The engraver gives point to these home-thrust homilies in a style worthy of the late George Cruikshank ; while the author, in his use of similitudes, is depicted in the garb appropriate to the language he employs. Mr. Spurgeon in a gabardine is still Mr. Spurgeon, and in any attitude and all attire woos his fellow-men from ceasing to do evil into learning to do well.

News of the Churches.

NEW CHAPEL OPENED.

Flint, N. Wales, August 1.

INVITATIONS ACCEPTED.

Crofts, Rev. H. E. (Rawdon College), Kelso, N.B.

Hooper, Rev. G. D. (Gunnersbury), Hendon, Middlesex.

Knox, Rev. J. (Glasgow), Lochgilphead.

Rootham, Rev. J. N. (Stourbridge), Barnstaple.

Sexton, Rev. W. (Metropolitan Tabernacle College), Boston.

RECOGNITION SERVICES.

Blackburn, Rev. M. H. Whetnall, August 10.

Boscombe, Bournemouth, Rev. J. Harrington, July 28.

Calne, Rev. T. J. Steward, July 27.

Stratford-on-Avon, Rev. J. Pugh, July 28.

RESIGNATIONS.

Hodges, Rev. E., Stow-on-the-Wold.

Hooper, Rev. W. H., Walthamstow.

Nuttall, Rev. L., Southport.

Wilkins, Rev. J., Maidenhead.

Winsor, Rev. H., Beeston Hill, Leeds.

THE
BAPTIST MAGAZINE.

OCTOBER, 1880.

Scenes from Church History.

XIX.

WYCLIFFE'S TRANSLATION OF THE BIBLE.



Other points besides those we have already enumerated, Wycliffe was an uncompromising opponent of the Papal pretensions. He had no belief in the temporal sovereignty of the Pope, nor in his unlimited right to appoint "whomsoever he would" to the offices of the Church. He fearlessly exposed the excesses both of the regular clergy and of the mendicant friars, and warned men against trusting to their indulgences and pardons. The doctrine of transubstantiation, with the crop of errors which so prolifically flowed from it, he vigorously refuted, and, on this ground more perhaps than on any other, rendered himself obnoxious to his ecclesiastical superiors. Early in the year 1381, he challenged the University of Oxford to a public disputation on the subject, but the challenge was indignantly rejected. The vices, the ambition, the lawlessness of the clergy, might be attacked without great risk, but the Church's doctrine of the Eucharist could not be called in question with impunity. Berton, the Chancellor of the University, summoned a council of twelve doctors, and secured a decree to the effect that Wycliffe's theses were heretical, and that "if any person, of whatever degree, state, or condition, shall in future teach such doctrine in the university, or shall listen to one so teaching, he shall be suspended from all scholastic

exercises, shall be liable to the greater excommunication, and shall be committed to prison."

This decree was read to Wycliffe while he was seated in his classroom discussing the forbidden theme. Against this harsh and ungenerous proceeding he manfully protested, spoke of the tyranny of attempting to put down, by force, opinions which could not be overthrown by argument, and declared his intention of appealing direct to the King for protection.

Until the issue of his appeal was made known, Wycliffe was of course compelled, in obedience to the Chancellor's authority, to discontinue his lectures at Oxford. He therefore retired to his rectory at Lutterworth, and, as no reversal of the Chancellor's decree ever reached him, he remained there to the close of his life in 1384. Oxford—not for the only time in her history—rejected her most illustrious son, with the idea that his influence would thereby be suppressed. But never did any expectation prove more unfounded. Keenly as Wycliffe lamented his separation from his professorial chair, he did not give himself up to useless regrets, or spend his days in indolence. There was work to be done, and if it could not be done in one way it must in another. In this last stage of his life, he devoted himself more earnestly, not only to preaching, but to writing. There are still existing in manuscript some three hundred of his sermons, a considerable number of which belong to this period. Now, also, he began his writings in English for the people. He anticipated the idea of our modern tracts, and composed a series of short treatises mainly on the duties, the dangers, and privileges of a religious life. Their aim was to bring the soul of every man into direct contact with God, to set forth the freeness and fulness of the blessings of the Gospel, the infinite joy of communion with Christ, and the duty of following Him in all things. They are written in a clear and incisive style, and are saturated by the spirit of the Gospel. They appealed with power to the popular heart, and had a wonderful influence in moulding the character of the people. Wycliffe did not, indeed, reach the full measure of the truth afterwards established by the Reformation. His views on the relation of faith and works were not so Scriptural and comprehensive as Luther's, but he was far in advance of his contemporaries, and approached very nigh to the position which his successors, largely by his aid, attained.

In these tracts, moreover, Wycliffe distinctly anticipated the

principle which was afterwards formulated by Chillingworth in the familiar words, "The Bible, and the Bible only, the religion of Protestants." He had throughout his career shown a profound reverence for the authority of Scripture. *The text of Holy Writ* was with him the final court of appeal. He complains that "Scripture has many impugnors, who extol the power of the Pope above it so much as to warrant the inference that he may take away one of its books and add a new one." In all his writings—early and later—he quoted freely from "the law and the testimony," and gave briefly comments on its sayings. His use of these Scripture quotations suggested to him a larger purpose. He saw that his labours would necessarily be broken and imperfect unless the people could be put in possession of the Book whose glory he desired to unfold, and so enabled to read and judge of it for themselves. He thus conceived the idea of translating into the vulgar tongue the whole Bible. The sacred Scriptures he declared to be the property of the people, and one which no party should be allowed to wrest from them. "As the faith of the Church is contained in the Scriptures, the more these are known in their true meaning the better; and inasmuch as secular men should assuredly understand the faith they profess, that faith should be taught them in whatever language may be best known to them. Forasmuch, also, as the doctrines of our faith are more clearly expressed in the Scriptures than they may probably be by priests—seeing, if I may so speak, that many prelates are but too ignorant of Holy Scripture, while others conceal many parts of it, and as the verbal instructions of priests have many other defects, the conclusion is abundantly manifest that believers should ascertain for themselves what are the true matters of their faith by having the Scriptures in a language which they fully understand. For the laws made by prelates are not to be received as matters of faith, nor are we to confide in their public instructions, nor in any of their words, but as they are founded on Holy Writ—since the Scriptures contain the whole truth. And this translation of them into English should, at least, do this good—viz., placing bishops and priests above suspicion as to the parts of it which they profess to explain. Other means, such as the friars, prelates, and the Pope, may all prove defective; and to provide against this, Christ and His apostles evangelised the greater portion of the world by making known the Scriptures to the people in their own language. To this end, indeed,

did the Holy Spirit endow them with the knowledge of tongues. Why, then, should not the living disciples of Christ do in this respect as they did?"

The idea of translating the Bible into the vernacular was extremely repulsive to the authorities of the Church, and Wycliffe was put on his defence. He held that "honest men are bound to declare the doctrine which they hold, not only in Latin, but in the vulgar tongue, that the truth may be more plainly and more fully known." "When so many versions of the Bible have been made since the beginning of the faith, for the advantage of the Latins, it might surely be allowed to one poor creature of God to convert it into English for the benefit of Englishmen." The Bible had, moreover, been translated into French, Bohemian, and other languages. "I cannot see why Englishmen should not have the same in their language, unless it be through the unfaithfulness and negligence of the clergy, or because our people are not worthy of so great a blessing and gift of God, in punishment of their ancient sins." To censure such a translation as heretical was absurd. The men who did it "would condemn the Holy Ghost, who first gave the Scriptures in tongues to the apostles of Christ, to speak that Word in all languages that were ordained of God under heaven."

We may measure the opposition Wycliffe had to encounter by the language of Knyghton, a learned ecclesiastical writer of the time. "The Gospel which Christ committed to the clergy and doctors of the Church—that they might sweetly dispense it to the laity according to the exigency of the times and the wants of men—this Master John Wycliffe hath translated into the Anglican (not Angelic) tongue, and hath thus laid it more open to the laity, and to women who can read, than it formerly was to the most learned of the clergy, even to those of them that had the best understanding. And in this way the gospel pearl is cast forth and trodden under foot of swine; that which was before precious both to clergy and laity is rendered, as it were, the common jest of both. The jewel of the Church is turned into the common sport of the people, and what was hitherto the principal gift of the clergy and divines is made for ever common to the laity."

Wycliffe undertook this work with a deep sense of his responsibility. He felt that it was incumbent on him to give the true sense of Scripture, to present it in its pure and naked light without any attempt to

colour it in any form. Every sentence, every word, must be studied and mastered in reliance on the Holy Spirit, without whose illumination all would be in vain. His disciple Purvey imbibed his spirit, and in his prologue to a revised Bible, issued shortly after Wycliffe's death, he writes:—"Therefore a translatur hath greet nede to studie wel the sentence, both before and aftir, and loke that equiuok wordis acorde with the sentence, and he hath nede lyue a clene lif, and be ful deuout in preiers, and haue not his wit occupied about worldli thingis, that the Holi Spiryt, autour of wisdom and kunnyng and truthe dresse him in his werk, and suffre him not to erre. . . . God graunte to us alle grace to kunne wel and kepe wel holy write, and suffre ioiefulli sum peyne for it at the last."

It has, indeed, been disputed whether Wycliffe was the first to form the idea of translating the Bible into the vernacular, and there can be no doubt that parts of it had been so translated by much earlier writers. Aldhelm, Bishop of Sherborne in the seventh century, rendered the Psalms into Anglo-Saxon; Bede, the Gospel of John; King Alfred, four chapters of Exodus (xx.-xxiii.); and later on other sections of Scripture were in like manner brought within the reach of a few, at least, who had no knowledge of Latin. But Wycliffe was unquestionably the first who undertook the translation of *the whole Bible*, and intended it for *general circulation*. He was bent on placing the entire Scriptures in the hands of everybody in the land.

The greater part of the New Testament version was Wycliffe's own work. The Old Testament, from Genesis to Baruch iii. 20 was the work of Nicholas de Hereford. The whole translation, both of the Old and New Testaments, was revised by Purvey some two or three years after its publication.

It was necessarily based on the Vulgate. A knowledge of the Hebrew and Greek languages was at that time by no means common, even among the foremost scholars. The translation of a translation could scarcely be accurate, or become a work of permanent value. It could retain its place only for a time, and was bound to disappear with the progress of learning. But the service it rendered can scarcely be over estimated, and, apart altogether from its merits and demerits, it established the right of the common people to have in their own tongue a record of the wonderful works of God. Wycliffe

did much to foster—to some extent he created—the feeling that the Bible is greater than the Church.

His version was plain and homely in its style, intended for the people, not for the aristocracy or for scholars. He uses simple and picturesque words, such as were in every-day use and universally understood. Many of these have since become obsolete, although others are still familiar, and with altered spelling many parts of his Bible could be easily understood by ourselves. We are indebted to him for such proverbial expressions as “the straight gate” and “the narrow way,” and “the mote and the beam,” &c. Dr. Eadie has collected a number of Wycliffe’s words which still survive in Scotland, such as attercop, a spider; baili, a magistrate; big, to build; birr, force or rush; brunstone, brimstone; gowling, howling; hyne, a labourer; stithie, anvil; tollbooth, prison; sour doug, leaven; toun, farm buildings; &c.

So, again, many of his words are still used, with slight modifications, in England—abaished, abashed: aish, ashes; abregge, abridge; axe, ask; brid, bird; bottler, butler; gree, degree; carkeis, carcass; suget, subject; snybbe, snub; spitle, hospital; weilen, wail.

Tyndale’s Bible is doubtless the basis of our present Authorised Version, and no subsequent revisions will obliterate from it the traces of his work. But our indebtedness to Wycliffe is in many respects greater even than it is to Tyndale, and the first English Reformer will surely be held in everlasting remembrance.

Minor Differences.



HERE are many occasions on which Christian people of all denominations meet together in a more or less public way for the furtherance of some object regarding which they hold certain sentiments in common, and it is quite usual for speakers on these occasions to tell us of their having, for the time at least, “sunk their minor differences.” It is not considered to be at all in bad form for reference to be made on such occasions to the fact of differences existing; indeed, such allusions rather tend to create a prejudice in favour of the person who makes

them—prepossessing the audience in regard to him, and to the conclusion to which he wishes to pledge them.

We do not say that such language is used on all occasions on which men who represent different bodies of Christians meet for a common object, for there are many occasions of this nature on which such language would be felt on all hands to be quite inappropriate. Thus, when Cardinal Manning unites with Protestants for the suppression of intemperance, and makes no reference to the points that separate himself from them, it is not understood that he regards those points as “minor” ones. These points are, in fact, merely held in abeyance for the sake of more effective co-operation on what is believed by all parties concerned to be itself a subordinate question—a piece of neutral ground where co-operation is possible without loss of self-respect, or sacrifice of distinctive opinion on either side. In like manner, among many other instances, the “platform” of the Liberation Society may be regarded as the neutral ground of all classes of Catholic Dissenters, Protestant Dissenters, and disbelievers in Christian revelation, whether they be infidels or Jews—they being bound together by a tacit agreement to observe silence regarding matters on account of which each may believe the other to be in fatal error. And they do so in order that they may the more effectively combine to secure the removal of a common grievance. There are many occasions on which union may thus be seen for a time to exist between otherwise discordant elements, but on which no one sees any necessity for making allusion to “minor differences” or any advantage that is to accrue from such allusion.

All this is as it should be. Our doubt arises in reference to a very different class of cases. The occasions on which the language we have quoted is resorted to are very numerous. For the present purpose we need name no more than two classes, viz., Missionary meetings and meetings of the British and Foreign Bible Society. Everything in the conduct of Christ's redeemed ones that has the faintest suspicion of insincerity or untruthfulness, or for which no useful or satisfactory purpose can be pleaded, is an impropriety. We do not speak of playfulness or punning, for there is enough of that in Scripture to show that the exercise of this pleasing element of our nature is innocent in itself, and is only sinful when we allow it to become so. Far more dangerous than this is the practice to which we are objecting—when persons who differ as widely as they well can in

regard to many points of doctrine and practice tell us in public assemblies that they have "sunk their minor differences," and then proceed to lather one another almost to the point of suffocation with compliments and soft talk which deceive nobody, and which all persons not beside themselves must pity and deplore. We object to this as unmanly and untruthful; it suppresses the true and suggests the false; it does not tend to edification, or to the furtherance of truth. That sacred cause requires frankness and simplicity. If I love my brother, the best proof of my loyalty will appear in my solicitude that he may be right in regard to the matters in which I hold him to be in error. This is especially important in reference to the observances that separate Baptists from their fellow-believers, viz., the mode and the subjects of Christian baptism—important because, unlike all other matters on which Christians differ, this affects the practical expression of the soul's loyalty to its Redeemer. A person who is a Baptist from conviction believes that pædobaptists of whatever communion are essentially astray regarding one at least of the requirements of the Church's Head. We say *one at least*, for we fear there is but too great reason to apprehend that the making light of this requirement of His does sometimes lead to a making light of the other also. Turning, as the difference between them and us does, upon a question of Divine authority, we feel it impossible that the aversion they have to being immersed in water "into the name of the Lord" should arise from grounds of conscience. An intelligent believer in Jesus who has conscientious objections to being thus immersed is a person who does not exist; for the same reason an intelligent follower of Christ, who conscientiously has his children baptized in any form, is a person nowhere to be found. Any one who conforms to this latter observance, or who refuses to conform to the other, and who yet claims to be acting conscientiously, shows merely that he has misread the Scriptures, and that he needs instruction. A pædobaptist who really has studied the question of Christian baptism in the light of the Bible alone, and has decided not to be immersed, does so purely on grounds of convenience or predilection—as the Dean of Westminster lately taught with a fidelity and a moral courage worthy of a better cause than that with which he is content to be identified. We do not know that any truly converted person possessed of an intelligent acquaintance with sacred Scripture could find any rational objection to this view of the matter. The

only remaining ground, therefore, on which absolute refusal to be immersed could be persisted in is, it seems to us, a disbelief in the authority of the Scriptures as we have them; in other words, a disbelief in the authenticity of the documents. To urge, as is sometimes done, that there are commandments of the Saviour which even Baptists do not observe is clearly a mere subterfuge, unless it can be shown that these commandments are observed by other bodies of Christians though ignored by us. So that, though it may be safe enough for a pædobaptist to speak of diversity of view on the subject of baptism as a "minor difference," this language is wholly out of place in the lips of a Baptist who really wishes to be true to principle. What may be the exact measure of turpitude in the case of each of these men in the event of their using such language is a point which we are not at present concerned to weigh. It is more to our purpose to observe that we have sometimes seen reason to fear that the interment of "minor differences" is not on all occasions as deep as might be, and that in some instances the differences have been buried with their heads above ground. In other words, it is on some of these very occasions all but impossible to lose sight of the fact that differences of a more or less important nature do exist. The men are obviously more or less ill at ease; and we suspect that the reason is a lurking consciousness of a deficiency in the matter of consistent loyalty to what the speakers respectively hold to be truth, if not also a deficiency in moral courage.

Our purpose on the present occasion is to put our readers in possession of such information as shall enable them to judge for themselves as to whether the matters on which Baptists differ from persons of other communions can be safely spoken of as "minor" or not. We are the more desirous of doing so because we have reason to apprehend that the young people of our churches and families are in danger of forming the opinion that the special convictions of Baptists are mere moonshine, and that our ecclesiastical forefathers were mere crotchet-mongers; and that consequently they may, without prejudice to the question of their fidelity to the Sovereign of the Church, adopt with equal safety the distinctive practices and dogmas of any Christian body whatsoever, provided only that it be a Protestant body. What this laxity in connection with the greatest of all matters (the subject of religion) is apt to lead to is known only too well by many painful examples. He who begins by seeing no difference between the

sentiments of one body of Protestants and another, sometimes ends in seeing no reason why the Papist should not be as right as the Protestant, or why the Positivist should not be as right as either. How deplorable such cases are ought to be manifest when we remember the mental history in each instance. A person bred and educated a Papist or a Positivist is such because he in all probability knows no better; but what are we to say of one whose training has been in the very bosom of Protestantism consenting to abdicate his right to the exercise of private judgment on a matter so distinctly personal as that of his soul's salvation? It is to such results that persons are sometimes led on who begin with the charitable assumption that the matter upon which Baptists differ from their fellow-Christians is merely "minor," and, therefore, not of real or essential importance. Baptism is, to say the least of it, as essential in a Christian as circumcision was in a Jew.

We confess to not liking to hear the differences on which Christian men feel called upon to separate spoken of so lightly, for it is apt to suggest the idea that the differences are, after all, mere trifles, and nothing more. If they be so, then how great must be the guilt of God's children in allowing mere trifles to separate them so widely and so shamefully as we see they do. It is not complimentary, either to the heads or the hearts of Christian men, that the matter should be viewed thus, and, as Baptists, we must disclaim all fondness for the pleasing delusion. If to other bodies of believers such things are mere trifles, at least they are not so to us. It was not a trifle that sent Bunyan to prison and Baxter to the pillory; and, as long as that same organisation exists which could so evilly entreat the brethren of Christ, we protest that the differences that separate us from that organisation are not trifles. It is, of course, impossible to prevent people from speaking of the differences of Protestants as "minor." All the followers of Christ, however, do not allow the gentle insinuation, and are prevented, in conscience, from agreeing to this definition of the matters on which they differ. If we may judge from the tenacity with which they hold to their respective views, the outlay they sustain in the perpetuation of them, and the cruelties to which in various ways they are ready, when opportunity offers, to have recourse for their enforcement, it is clear enough that there are some points of difference which are held even by Protestants among themselves to be of major, and not minor, importance.

The differences of Christians do not all of them arise from the same cause, and they are not all of them founded on the New Testament, or even on the Old. Some of them arise from conscientious scruple, while many of them owe their origin to mere considerations of judgment and taste. Differences on matters of doctrine are generally founded on Scripture; differences on points of polity, discipline, and order are for the most part matters of mere personal predilection. In the former case the differences may conceivably be matters of conscience; in the other, it is not easy to see that they arise from anything else than prudence, convenience, or individual judgment. We say *generally*, for it happens that the points of doctrine on which the Papist differs from the Protestant arise, not from a difference in the interpretation of Scripture, but from departure from Scripture. The true Protestant accepts the Bible as his only guide in all matters of doctrine; the Papist in these matters relinquishes the leading of that infallible authority for the leading of another who is not infallible. It is worthy of note that the only point regarding which difference exists between Baptists and the sister body of Congregationalists is a point in which the latter body have adopted one of those practices of the Church of Rome in reference to which that body has departed from the authority of Holy Scripture. Now, it happens that the matters, regarding which the Papal sect accepts other authority than that of Scripture, are in nearly every instance matters which are essential to the main issue, so much so that the Papist considers that if the Protestant is at last saved, it can only be through his abandonment of all belief in such doctrines as the New Testament makes to be essential to the soul's salvation—unless, indeed, it be through an extension of the Divine clemency at last on the special ground of ignorance.

What, under these circumstances, it behoves Christians to do seems evident enough. Our union, for some common object, is a blessed necessity of the character we bear as our "brothers' keepers," and it is well, for many reasons, that occasions for the public recognition of that character should arise with all possible frequency. Our very assembling together, as we do, indicates that there are some points of general interest upon which we are at any rate agreed. This alone is highly satisfactory, and is very reasonable ground for congratulation. What need can there be for even making allusion in any way to the fact of the existence of points of difference, seeing

that it is not these which we have met to consider? Enough for us that, for the purpose which has drawn us together, we are united. Any departure from the etiquette which believers in Jesus ever owe to one another is, under these circumstances, bad form. It reveals either want of due consideration, or a direct intention to annoy. And Baptists have, by common consent of enlightened men, so much the advantage in the matter that separates them from all bodies of Evangelical Christians, that they can well afford to be silent on such occasions without fear of suspicion of being ill-at-ease. To reveal a solicitude on such occasions, to show that we have the best of the argument, is just as superfluous as the occupation of crushing dead flies. That pædobaptist must be a courageous man indeed who can, without some feeling of apprehension, see a Baptist brother rise in such a meeting as we have been thinking of, lest he should make allusion to a subject regarding which every man, excepting the Baptist, is, in truth, *hors de combat*. To twit and rile the vanquished is not good form; it is cruel and repellent. Under such circumstances, the part of magnanimity and brotherly love is commiseration and help. Those who possess most of Evangelical truth might well be expected to exhibit most its sanctifying effect upon heart and life. We do not know any communion of believers who come so near as Baptists do to the New Testament conception of the Christian disciple. Yet how often do we allow our good to be evil spoken of. "There are many who say—Who will show us any good?" Baptists, of all persons, ought to be the first to respond, and, by a consistent exhibition of "the meekness and gentleness of Christ," meet the world's demand. By such an exhibition of graces which Heaven alone can produce in the characters of unworthy and sinful creatures like ourselves, "the secrets of men's hearts will become manifest to them; and thus, falling down upon their faces, they will worship God, and report that God is in us of a truth." By such an exhibition of the transforming influence of that loyalty to our Sovereign which is expressed in those Divine things which we distinctively hold, our denominational influence will best be felt, and men will be won by that exhibition to say, "We will go with you, for we perceive that God is with you!"

J. D. BATE.

The Transfiguration.



AN undying interest has gathered around some of the scenes of our Lord's earthly course. A heavenly radiance seems to hover over them; they are marked out as holy ground. Bethlehem, with its manger-cradle; the lowly home of Nazareth, where Jesus grew in wisdom and stature, and in favour with God and man; the Mount of Olives, fragrant with the Saviour's prayers; Gethsemane, the scene of His conflict and bloody sweat; Calvary, where He laid down His life for our redemption, are hallowed spots. Amongst these places, dear to the memory and heart of the Christian, the mount of Transfiguration occupies no mean position. For spiritual purposes, it is of little moment that the exact locality cannot be ascertained—whether it was snowy Hermon or one of the hills of Galilee.

After the toils of the day were ended, the Saviour, accompanied by His three favoured disciples, Peter, James, and John, retired to the mountain to spend the night in prayer.

“ Cold mountains and the midnight air
Witnessed the fervour of His prayer.”

This is one of the impressive night scenes of Scripture. As when the shepherds were keeping watch over their flocks on the star-lit plains of Bethlehem, when the angel of the Lord appeared to them and the glory of the Lord shone round about them, and they received the welcome news of the Saviour's birth, so the Transfiguration took place in the stillness of the night. The sun has sunk behind the western sky; the darkness has spread over mountain and valley, river and lake, city and village. Only a few bright stars are shining in the heavens. The three apostles are wrapt in the profound slumber of midnight. The Saviour, on bended knees, is pouring out His soul before His Father, when suddenly His face shines with a supernatural glory brighter than the sun, and His raiment is white and glistening, and two heavenly visitants, Moses and Elijah, appear with Him in glory. The disciples awake from their slumbers, and gaze with wondering awe upon the vision before their eyes. If in faith and with reverent spirit we climb the mountain side, to stand or kneel with the three chosen disciples, we may learn some of the lessons which the Transfiguration is intended to teach us.

I.—*Christ is the central and prominent figure in the scene.*

What was the meaning of the Transfiguration to the Saviour Himself? He was strengthened and prepared by it for the conflict and sufferings which ended with the Cross. His ministry was drawing to a close; He saw before Him the end of His course. Only a few days before, He had begun to tell His disciples of His approaching sufferings and death, saying, "The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised up the third day." He saw before Him with undimmed eye His betrayal by one of His own disciples, His condemnation before the judgment-seat, the crown of thorns, the mockery and derision of men. The shadow of the Cross lay upon His spirit. And this Transfiguration took place, this Divine glory streamed from Him and rested upon Him, and Moses and Elijah appeared with Him in glory, in order to strengthen Him to endure the Cross and despise the shame. Whilst we must never forget the Divine glory of our Saviour as the Son of God, we must ever remember His humanity. He was one with us, touched with the feeling of our infirmities. If, on the one side, He suffered hunger, thirst, and weariness, so, on the other, He was tempted in all points even as we are. If we overlook this truth, we shall miss many lessons taught us in the gospels, and lose much strength and consolation we may derive from the assurance of the Saviour's tender sympathy with us. He who was sustained after His temptation in the wilderness by the ministration of angels, and who found some relief in His conflict in Gethsemane in the presence of His disciples, was strengthened by this vision of Divine glory, and by the communion of Moses and Elijah, for His suffering and crucifixion.

There was no earthly friend who could place the cup of consolation in His hand. The minds of the disciples were so dazzled with visions of earthly power and dominion that they were blinded to the suffering and shame that must be the stepping-stones to the glory. Instead of being a source of strength to Him in this hour of darkness, they were a stumbling-block to Him. When the Saviour spoke of the Cross, Peter took Him aside and began to rebuke Him, saying, "Be it far from Thee; this shall not be unto Thee." The Lord rebuked Peter, "Get thee behind Me, Satan; thou art an offence—a stumbling-block—unto Me; for thou savourest not the things which be of God, but those which be of men." Peter plied his Master with

the same temptation with which Satan had assailed Him in the desert when, taking Him to an exceeding high mountain, he showed Him the kingdoms of this world and the glory of them, and said, "All these things will I give Thee, if Thou wilt fall down and worship me." And, since there was no earthly comforter who could minister to Him, these two eminent servants of God in their glorified state, freed from the infirmities of the flesh, appeared to commune with Him. As, when He ascended from the waters of the Jordan at His baptism, the Holy Spirit descended upon Him like a dove, and a voice from heaven was heard, "This is My beloved Son, in whom I am well pleased," to strengthen Him for the forty days' conflict in the wilderness and for the trials of His public ministry, so, now that He is going to the Cross, He is transfigured, and Moses and Elijah appear with Him, that He may be enabled to drink the bitter cup to the dregs for our redemption.

II.—*The Saviour's companions in glory.*

There was, no doubt, a fitness, in the Divine wisdom, in the choice of these two who should appear on the mount with the Saviour. They were eminent servants of God, and had been called to perform great and arduous tasks in the Divine Kingdom, and had been favoured with nearness of communion with God. There are no two names in the Old Testament history that stand out more prominently, and shine with a brighter lustre, than those of Moses and Elijah. Of the first it is said: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. The Lord spoke to Moses face to face, as a man speaketh to his friend." In fact, Moses himself had, in a certain way, been transfigured. When he came down from Mount Sinai, the "skin of his face shone."

But these two servants of God suffered the "reproach of Christ" before they were companions in glory. In this, perhaps, consists their eminent fitness to be with Him on the mount as He was drawing near to the Cross. The power of sympathy is gained by personal experience of suffering, so that it is said of Christ, "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted." The life of Moses, in its suffering, seems to have foreshadowed that of Christ. When Moses was three months old, he was placed in an ark of reeds on the river, cast upon the Providence of God; and the Infant Jesus was laid in the manger, because there was

no room for Him in the inn. Moses was concealed with great care by his parents, because of the cruel edict of Pharaoh against the life of every Hebrew male child; and Joseph and Mary fled with Jesus into Egypt from the wrath of Herod, who sought the young child's life. Moses, when he grew to man's estate, had set before him the crown and throne of the Pharaohs, the riches and treasures of Egypt, but he chose to suffer affliction with the people of God; so Jesus, at thirty years of age, had presented before Him the kingdoms of this world and the glory of them, but He repelled the tempter, and chose to enter upon the path of suffering, which should end with the Cross. Moses went to his own people as their deliverer, but they rejected him, saying, "Who made thee a judge or a ruler over us?" He was compelled to leave Egypt, and to live as an exile for forty years in Midian. So Jesus "came to His own, but His own received Him not." From His fellow-citizens of Nazareth He escaped, when they would have cast Him down headlong from the brow of the hill; and from Judæa He hasted to Perea, because the Jews sought to stone Him. During his forty years' leadership of the Israelites, Moses suffered constantly from their murmurings and rebellion; and Jesus, in His public ministry, endured the opposition and persecution of priest, scribe, and ruler. There was a fitness, then, in Moses being one of those chosen to be with the Saviour on the mount.

The same may be said of Elijah. For more than three years, during the long drought, he was living concealed from the wrath of Ahab and Jezebel, now by the mountain torrent of Cherith and now in the cottage of the Sidonian widow. When the great trial by fire had taken place on Carmel, and the prophets of Baal and Asherah had been slain, Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." Then the prophet arose, and went for his life; and, after a day's journey in the wilderness, he sat down under a juniper-tree, and requested for himself that he might die. Remembering always the great difference between the sufferings of the most eminent servants of God and those of our Lord and Saviour, we cannot but see a likeness between this incident in Elijah's life and that in Gethsemane, when the Saviour's "soul was exceeding sorrowful, even unto death," and He prayed, "O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." When Elijah slept, an angel touched

him, and said, "Arise, and eat;" and there was a cake baked on the coals, and a cruse of water. So, after our Lord's conflict in Gethsemane, an angel came, and strengthened Him. These two servants of God had passed along the pathway of sorrow before they became companions in glory with the Saviour on the mount.

Besides, Moses and Elijah were the fit representatives of the law and the prophets. "The law was our schoolmaster to lead us to Christ." "The testimony of Jesus is the spirit of prophecy." Christ came to fulfil the law and the prophets. So, after His resurrection, He made known this truth to the wondering disciples: "Beginning at Moses and all the prophets, He expounded to them in all the scriptures the things concerning Himself." "God having in many portions and in divers manners spoken to the fathers by the prophets, at the end of these days spoke unto us in His Son." In the night of Divine revelation, the moon and stars shone with a grateful light: but, when the day dawned, their light grew pale, and was superseded by the superior brightness of the "Sun of righteousness." When Moses and Elijah had passed away from the vision, Jesus was found alone, and a voice was heard from heaven, "This is My beloved Son; hear Him."

III.—*The converse on the mount.*

"They spoke of His *exodus* or departure." This points directly to the death of the Cross, but it includes more. As, when the Saviour spoke of being "lifted up," He meant not only the being nailed to the Cross, but the exaltation to the right hand of God; so, here, the *exodus* includes His ascension to the throne of glory. As Bengel has it: "Res magna: vocabulum valde grave, quo continetur Passio, Crux, Mors, Resurrectio, Adscensio." It is tantamount in meaning to the expression of Peter, when giving the substance of prophecy: "The sufferings of Christ and the glories after these." This great, comprehensive theme, to which the mind of the Christian instinctively turns, the study of angels and the burden of the song of the redeemed in heaven, was the theme of the hallowed communion on the mount of Transfiguration.

IV.—*The spectators and witnesses of the glory on the mount.*

The twelve apostles do not appear to have been exactly on the same footing; there was an inner circle, consisting of Peter, James, and John. These were witnesses of Christ's power, as the Resurrection and the Life, in the house of Jairus, and of His conflict in the garden.

They were taken to the mountain-top that their faith might be strengthened, and that they might be prepared for the approaching days of trial. They were dazzled with the prospect of an earthly kingdom, and with visions of earthly glory; and the Cross and the shame were a stumbling-block to them. Their hearts would soon be full of sorrow, and they would need something to which their thoughts might recur, and on which their hearts might rest, assuring them that after the Cross would come the crown and the glory. And such is the compassion of Christ towards us, that, if He sets before us the cross, He points us also to the crown; if He tells us of dark days through which we must pass, He tells us of the glory within the veil; if He speaks to us of sorrow, He speaks of the sorrow turned into joy—the affliction transmuted into heavenly blessedness. And, as Jesus took His three apostles to the mountain-top that they might see His glory, so now He gives to His disciples ever and anon a glimpse of His glory that their faith may be strengthened to pursue the Christian course without flagging. Sometimes in quiet meditation by the way-side, sometimes in secret communion with God, sometimes in the house of prayer, sometimes at the table of the Lord, we have a glimpse of the Saviour's glory, our hearts are made glad, and we say with Peter, "Lord, it is good for us to be here."

But the request of Peter, "Let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah," was not granted. On the morrow He went down from the mount to engage in the conflict with sin and unbelief. There was work for Him to do; there was suffering for Him to endure. So it is with us. Now we must work and strive.

"On earth we wrestle with the foe;
In heaven our conflicts cease."

V.—This scene of the Transfiguration is a type and foreshadowing of the glory into which the redeemed will enter at the Saviour's coming. It is evidently so regarded by the Apostle Peter:—"For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty; for He received from God the Father honour and glory, when a voice was borne to Him of such a kind by the sublime glory, This is My beloved Son, in whom I am well pleased. And this voice we heard borne from heaven, being with Him in the holy mount" (2 Pet. i. 16—18). To the apostle this

vision of glory was a proof of the reality and a foreshadowing of the future glory of Christ and His redeemed. The transfigured Saviour, and Moses and Elijah in glory with Him, represent to us the future, of which the Apostle Paul writes :—"Ye have died, and your life is hid with Christ in God ; that when Christ, who is our life, shall appear, then shall we also appear with Him in glory." It is significant that the word (*μεταμορφόσμαι*) which the evangelists Matthew and Mark use to denote the change which took place in the Saviour on the mount is the same word which is employed by the apostle in 2 Cor. iii. 18, to represent the change into the spiritual image of Christ by progressive sanctification :—"We all, with unveiled face, beholding in a mirror the glory of the Lord, *are changed* into the same image, from glory to glory, as by the Lord the Spirit." A kindred word (*μετασχηματίζω*) is used in Phil. iii. 21 to denote the change in the resurrection-body :—"Our country is in the heavens : from whence we wait for a Saviour, the Lord Jesus Christ, who *shall transform* the body of our humiliation, that it may be conformed to the body of His glory." These two changes or transformations, into the *spiritual* and *bodily* image of Christ, will be the great preparation for the life of communion on the heavenly mount. In our conceptions of a future life, we are liable to fall into one of two extremes. Men often think of the future state as the mere continuation of the present. It is said to have been a common practice with the ancient Gauls, to contract debts with a stipulation that they should be paid in the next stage of existence ; and to bury armour, horses, and dogs with the chieftain of the tribe, that he might resume his treasures in the other sphere. The Sadducees do not seem to have been able to conceive of another life, except as the exact repetition of the life that now is. But in endeavouring to escape Scylla, we may fall into Charybdis. We may think of another state as so spiritual that it may be altogether shadowy and unsubstantial, and we may lose all sense of its reality. It is one of the marks of the Divine origin of the Gospel that it keeps the golden mean. "It doth not yet appear what we shall be,"—"They who shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal to the angels, and are the children of God, being the children of the resurrection." The Transfiguration on the mount teaches us the transcendent glory of the life to come, and its Divine and blessed reality.

B.

Extracts.

STUDYING THE APPROACHES TO CHILD-SOUL.



MUCH is said among Sunday-school workers—and not too much—of the importance of knowing, first, the spiritual life; second, the Bible; fourth, the right methods of teaching; but too little attention is usually given to the third essential, studying *human nature*.

“A good teacher studieth his scholars' natures as carefully as their books; and while he learns much from his masters, and more from his companions, learns most of all from his scholars.”

He studies man as well as the Bible, his class as well as his lesson, each scholar as well as each verse.

The importance of studying human nature, especially in its *individuality*, with a view to right adaptations, is well brought out in an almost unnoticed parable of Isa. xxviii. 24-29, which I will paraphrase in order to bring out its full meaning: “Does the farmer spend *all his time* in *one* department of his labours? Does he occupy himself always in *preparatory* work? Doth the ploughman plough continually? Is he for ever getting ready to sow? Doth he perpetually furrow and harrow his land? Is it not thus? When he has levelled and prepared the surface of the ground by plough and harrow, he begins his sowing, treating each kind of seed and soil differently from every other, according to its *individual* qualities; scattering broadcast the black poppy seed, strewing more carefully the cummin, putting the wheat slowly in rows in the principal soil, the barley in the land especially appropriate for it, and the rye as the natural border or hedge between the wheat and barley. For God hath instructed him by that universal illumination called ‘common-sense,’ and taught him how to act rightly.

“And in the harvest the individuality of the various kinds of grain is again remembered, and they are not harvested as if they were all alike. The black poppy is not put beneath the rough threshing sledge, which would destroy its delicate seeds, nor is the threshing cart-wheel rolled over the tender cummin; but black poppy seed is gently knocked out with a stick, and cummin still more gently with a staff.

“Is the bread-corn crushed? No. He does not go on threshing it for ever and driving the wheel of his cart and his horses over it; he does not crush it. This also goeth forth from Jehovah of hosts; He gives wonderful intelligence, high understanding.”

The inspired prophet uses this parable to show God's Israel of every age that the variety in human afflictions and fortunes, the diversity in God's providential dealings with men, arises, not from partiality in God, but from *individuality* in men. As the wise farmer treats no two kinds of soil alike, so an all-knowing God can treat no two souls exactly alike, as each soul is unlike every other in some

aspect of inner or outer circumstances, and therefore requires a different line of education and development, a different method of sowing and reaping.

The story of the earthly ministry of the Son of God affords many and striking illustrations of the fact that God deals with men individually, and not in masses or multitudes.

We talk about "saving the masses." Christ shows us how to do it *by saving the ones.*

In the gospel of John alone we have seventeen personal interviews of Christ, conversations with single individuals, which occupy half the entire gospel—far more than all His public addresses. If you will read them through one by one at your homes, you will doubtless find them, as I have done, the greatest help to the realisation of the wonderful fact that Jesus Christ deals with each of us as an individual. In this especially He is "the model Teacher."

The Sunday-school teacher is a successor to Christ as "a sower sent forth to sow." A mixed mass of words, even from the Bible, brought to a class as seed, and scattered without adaptation in hearts that are thoughtful and others that are thoughtless, in souls that are serious and others that are sceptical, will not bear the hundredfold harvest. The teacher needs, not only faithful study of the seed in the Bible and lesson-helps, but also a careful study of the soil in each scholar's mind and heart.

As a physician also, the teacher should, in some degree like the Great Physician, "know what is in man," and "discern how they reason among themselves," watching for symptoms of seriousness and anxiety, and adapting the truth to the moods and feelings of the scholars. A physician would be as likely to save a village from the ravages of a dozen diseases by going from house to house throwing pills about promiscuously, as a teacher to save a class by the use of the Bible without adaptation to the ages and characteristics of the scholars.

The medicine-chest of an abandoned Arctic whaler was broken open by some of the native Esquimaux, who, thinking they had found a collection of choice viands, proceeded to swallow the contents of all the bottles. The survivors describe the results as startling. Several of the partakers died, and others wanted to but could not. The parallel in spiritual malpractice is not hard to find. How many children have been so dosed with unexplained answers in the Catechism and unexplained passages of Scripture, without any right adaptation of them to their lives and feelings and circumstances, that even the Divine medicine has been a savour of death unto death in rousing a settled dislike to religion itself.

Let it also be noted that a good spiritual physician will not receive every quack remedy offered for his use, but will "prove all things."

The child's heart is also a fortress, and the teacher is to lay siege to it as the fortress of Child-Soul.

The little band of Leonidas withstood the million soldiers of Xerxes, until the latter discovered a secret path over the mountain by which they could enter Greece behind the brave three hundred. So the most eloquent preaching, the most able arguments, and the most learned teaching are often defeated by a child's

will, until, by sympathy and a study of human nature and individuality, the teacher discovers some secret path of entrance to the child's soul.

The sharpest railroad newsboys are good illustrations of what can be done in the study of human nature. As they pass along through the cars, they look at one man's face and dress, and leave in his seat a literary magazine; they glance at another, and leave "The Comic Monthly." One man is offered a religious book and another an impure one. One of these newsboys in Connecticut, who was following up his newspapers with a basket of refreshments, came through the cars, shouting, "Pop corn, only five cents." An old man answered him gruffly, "Don't want any of your pop corn; haven't got any teeth." The newsboy answered, promptly, "*Gum drops, five cents.*" We want as sharp and close study of our classes as the newsboys of their cars.

Even teachers of adults cannot study the living material of humanity on which they are at work better than by looking at it in the freshness and simplicity of childhood. Science tells us, "If you wish to study the laws of nature—in plants, for instance—you must study the simple, the wild plants, commonly called weeds, in preference to cultivated ones with all their complications."

The best text-book for the study of man is the living child-book—childhood. To parents and teachers of children the study is especially important.

How, then, shall we study childhood?

First, by looking into memory. Dr. Peck, of the American Methodist Church, who has a young heart although his head is gray, once said to a little boy, "I was once a little child like you." The little one looked up wonderingly at his silver hair, and said, "Why, *that must have been more than a year ago.*" Our memories of childhood should be so warm and vivid that it *shall not seem to us more than a year ago.*

We are commanded to "*put away childish things, but to keep childlike things!*" In the former respect we are to "be no more children," but in the latter, the perpetual command is, "Be ye children." Sometimes there is too much "putting away of childish things," putting them even *out of memory*, on the part of parents and teachers. A father, calling on his little son to take a dose of medicine, said, "Here, my child, sit up now and take this medicine like a man." "But *I can't take it like a man*, father, because, you know, I'm only a little boy."

We are apt to expect a child to take, not only medicine, but also knowledge and religion, "like a man."

It is possible to keep up a sympathy with childhood that shall help us to understand it, and be a child for ever, passing from the childhood of earth to a diviner childhood, our adoption as the sons and daughters of God, children of the Most High.

Dr. Holland, in the story of "Arthur Bonnicastle," tells of a society that worshipped at first in a little chapel; but God so greatly prospered them that at length they were able to build a large and beautiful church. The chapel, however, had become so dear to them that, instead of tearing it down, they built the new church over it, and still used it as their holiest of holies, for their most sacred services. A girl and boy are parting, not to meet again until they are grown to manhood and womanhood; and they agree to keep their childhood within them as they grow older, as the chapel stands within the church.

This chapel of childhood's memories the teacher of children should sacredly cherish.

"One mark of genius," says Coleridge, "is the carrying on of the freshness and feeling of childhood into the powers of manhood." And Ruskin says, in the same line, "The whole difference between a man of genius and other men—it has been said a thousand times, and most truly—is, that the first remains in great part a child, seeing with the large eyes of children, in perpetual wonder, not conscious of much knowledge—conscious, rather, of infinite ignorance, and yet of infinite power."

Many incidents show this sympathy with childhood, and this childlike freshness of feeling, in the lives of men whom the world has delighted to honour. Jeremiah, when called *in his manhood* to be a prophet, cried out, "I cannot speak; for I am *a child*." But that childlike quality of his life made him the better fitted to speak for God (Jer. i. 6). The "man after God's own heart," whose penitential psalms have been the prayers of ages, and whose songs will ever echo round the world, felt this perpetual childlikeness, and said, "Neither do I exercise myself in great matters, or in things too high for me. *My soul is even as a child*." Solomon, in his young manhood, with a crown upon his head, and at the very age when pride is strongest, exclaimed, "*I am but a little child*" (1 Kings iii. 7).

"Michael Angelo was one day strolling through the streets of his beloved Florence, when a little boy accosted him. The man, who combined in one soul the varied powers of a painter, a sculptor, an architect, and a poet, was then in the zenith of his glory. Popes had pleaded with him for the fruits of his genius; kings had offered him vast sums for a single work of art; but when that little child held out to him a paper and begged him for a picture, the great master smilingly sat down upon a bench beside the street, and drew a sketch such as no other hand on earth could have produced.

"When Dr. Guthrie died, the little ones lost a lover. No face was more familiar than his to the outcast lads and lasses of that wretched quarter in Edinburgh known as 'Cowgate.' He visited them often in their whisky-cursed homes, and established for them the first 'ragged-school' ever planted in Scotland. In his advancing years he said, 'They say I am growing old, because my hair is silvered and there are crows'-feet upon my forehead, and my step is not so firm and elastic as yore. But they are mistaken. That is not me. The brow is wrinkled; but the brow is not me. This is the house in which I live; but I am young, younger now than ever I was before.' When he came to die there were no songs that in his last hours pleased him so well as the simple hymns of the Sunday-school. Towards the last, when asked what should be sung for him, his quick reply was, 'Give me a bairn's hymn.' 'Jesus, tender Shepherd, hear me,' and 'There is a happy land,' made his dying moments sweet. The great soul had become so thoroughly a little child, before entering into the kingdom of heaven, that it was borne upwards best on the simple, tender cadences of 'a bairn's hymn.'

Tyndale, whose translation of the Bible has made his name glorious, once said, amid his persecutions, "Banish me to the poorest corner of the world if you please, but let me teach little children and preach the Gospel."

Longfellow's poem on the "Children's Hour" is but a picture of the after-supper hour in his own home, when his children were small.

"They almost devour me with kisses,
Their arms about me entwine,
Till I think of the Bishop of Bingen,
In his mouse tower on the Rhine."

Moody, also, has the same hour as a "Children's Hour;" and no heart in the household is then younger or merrier than his.

Rev. Dr. Kirk, of Boston, said in his old age, "My Father is taking down timber after timber of this old body; but my soul is still young."

Jonathan Edwards wrote, "I very often think with sweetness, and longings and pantings of soul, of being a *little child*, taking hold of Christ, to be led by Him through the wilderness of this world."

The Duke of Wellington was one day taking his usual country walk, when he heard a cry of distress. He walked to the spot, and found a chubby, rosy-faced boy lying on the ground and bending his head over a tame toad, and crying as if his little heart would break.

"What's the matter, my lad?" said the Duke.

"Oh, sir, please, sir, my poor toad! I bring it something to eat every morning. But they are going to send me off ever so far to school; nobody will bring it anything to eat when I am gone, and I am afraid it will die."

"Never mind, don't cry, lad. I'll see that the toad is well fed, and you shall hear all about it when you are at school."

The boy thanked the gentleman heartily, dried up his tears, and went home. During the time he was at school he received five letters similar to the following:—

"STRATHFIELDSAYE, July 27th, 1837.

"Field Marshal the Duke of Wellington is happy to inform William Harries that his toad is alive and well."

When he returned for his Christmas holidays the toad was, as the Duke said, "alive and well;" but, in accordance with the usual habits of these animals, he was in his winter's sleep, in which he remained until spring and genial weather brought him from his well-guarded hole in the ground.

Among the eminent men who were honoured by securing the warm friendships of children was Washington Irving. Said a little boy who, after his death, was almost inconsolable, "I have lost two of my best friends—my little brother and Washington Irving."

A lad of ten years once contrived to get into the State House of Massachusetts when Agassiz was urging the incontrovertible arguments for his "Museum." A gentleman happened to jostle against the lad as he was leaving the hall, and asked him, laughingly, his opinion of the performance. "Well," he said, "I've been to many lectures, and have been tired to death, but Agassiz comes right up to my notion of the circus!" When Agassiz was told of this queer compliment he was much pleased. He wanted to see the boy who had been so *unconsciously* appreciative of the spirit of his speech. He knew that he had magnetised grave and elderly men, and that what he asked for would be cheerfully granted; but

he desired to shake hands with the lad who thought he was as good as "a circus," and sent out from his deep lungs great roars of laughter in welcoming the testimony of his juvenile admirer and eulogist.

Add to these the remark of Hawthorne, "If I value myself upon anything, it is in having a smile that children love."—*Rescue of Child-Soul*, by Rev. W. F. CRAFTS. (London: Sunday-school Union.)

The Lord's Prayer.

THE SIXTH PETITION—LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL.

BY THE REV. RICHARD GLOVER, BRISTOL.

"When ye pray, say, Our Father . . . LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL."—LUKE xi. 2—4.



Now reach the last petition of this great prayer; and as the version in St. Luke gives it, not the last petition only, but the last words of the prayer. The fine doxology, "For Thine is the kingdom, the power and the glory," omitted by Luke, does not occur in any of the most ancient manuscripts of Matthew's gospel; and where it does so appear, appears in so many different forms as to indicate the absence of any original authority. It has the authority belonging to a very beautiful and ancient liturgical response with which the congregations closed and crowned the prayer when used in public worship. But, unquestionably, the Saviour did not teach us to close the prayer with any phrase of this kind.

He left the form of prayer with an open end—with a space vacant for God to say Amen. Knowing we were too apt to finish off our prayers formally and think them done when they were only uttered, He, by a sacred unfinishedness in the prayer, seeks to keep us like the men of Galilee, looking up after our ascended cries. He perpetuates the praying mood; makes us watch till God accepts the petitions we send Him, and prepares their answer.

The last word. This is the greatest petition of all; the hardest in the uttering, the grandest in the answering. It springs naturally out

of what has gone before. Receiving the pardon of sins, a hypocrite might be satisfied, and finish his petitions with the cry which wins it. But the penitent looks before as well as behind him. Sorrow for the past becomes solicitude about the future. He is more solicitous about cleansing from the power of sin than in his deepest alarm he was anxious about deliverance from its guilt. He has a keen sense of the likelihood of his falling into sin; dreads it as the evil of existence, and, moved by many deep desires—love of Christ, love of man, self-respect, regard for his immortal well-being—he cries to God to save him from everything that might lead to his falling into sin. Every petition, as we have seen, involves surrender and sacrifice—in none is the prayer for the baptism with the Holy Ghost and with fire more prominent.

The position which the prayer thus occupies will enable us to appreciate at once—

I. ITS FORCE; and II. THE REASONS FOR OUR OFFERING IT.

On these two points let us now fix our attention. We begin with,

I.—THE FORCE OF THIS PETITION.

Lead us not into temptation; but deliver us from evil. In some such form the enlightened spirit ever frames its prayer for sanctity. Two sets of things hurt and impede our better life. Things without, that operate adversely to our continuance in well-doing. Things within, which answer too readily to every external obstacle and seduction thus assailing us. Accordingly, we are always driven to some such double cry as this in our longings after purity—from everything without us which might lead to sin; from everything within us which prompts to sin; O God, deliver us!

The Scriptural use of the word "temptation" makes it the exact and comprehensive word for all outward occasions of sin. For, while including the seduction of the devil, the word is continually applied to all circumstances that put a strain on goodness, to everything that "tries" us in any way. It includes all afflictions, all over-plenty or over-want, all circumstances prejudicial to the soul's prosperity, all valleys of the shadow of death, all stretches of "enchanted ground." Whatever proves a "trial" to the heart is included in this word.

And, accordingly, when we say, "Lead us not into temptation," we deprecate, without periphrase or attached condition, everything whose

natural tendency is to enfeeble the good within us, however much our flesh and blood might desire it.

The word is directed to God. For of all circumstances He is the Disposer; and over all seductions of the enemy He exerts supreme control. It is our great consolation that He leads us, and that only when He permits are we led into temptation. Sometimes, to punish presumption, He leads into temptation. Sometimes to teach us our own weakness and produce watchfulness of spirit, He permits fierce temptations to play upon the spirit. Sometimes, to make us keep close to Himself, He permits the "roaring lion" to come out against us.

Temptation has, indeed, a great part to play in the development of character. We rise above evil only by resisting it. It is the conflict with temptation in all its forms of active seduction or the influence of circumstances which develops an energetic preference for good and the vigour to pursue and to achieve it.

So that temptation is really, as it were, the string of the kite, something operating as a downward force, but something without which the kite could not rise. Accordingly, Christ and all His followers are led by the Spirit into the wilderness to be tempted of the devil.

And no temptation ever assails us save that which God allows. But recognising the fact that, for His own Divine ends, God leads us into temptation, and that without it no strong spiritual manhood could be reached, none the less should we fear it and pray against it. "It must needs be" that temptations come; but we do not pray as philosophers, but as penitents, feeling weakness, dreading falling. We do not tie God's hands by offering this prayer, for we have said, "Thy will be done," and that larger petition governs this lesser one, and supplies its necessary limitations. While in that petition we accept, if need be, the warfare with "principalities and powers in heavenly places," in this we, like children, deprecate every strain upon our too weak goodness. That is the prayer of courage and confidence; this of humility and self-diffidence. We prefer to be exposed to no peril, and so offer this petition—But if God sees best, we accept all peril, saying only, "Thy will be done." And we expect that, in the event of the letter of this petition being denied, the spirit of it will still be granted: that we shall be supported and delivered when tempted, and come out of it strengthened, should God see fit to lead us into it.

In this way the first half of the petition takes its simple form. The Lord reigneth. Our circumstances are His ordering ; nothing assails us without His control. We recognise the possible good of temptation, and so say, "Thy will be done." We recognise the probable evil, and so say, "Lead us not into temptation"—leaving to God to embody in His answer the reconciliation of our perhaps divergent prayers. And as the prayer thus rises from the sense of weakness, and the desire to avoid further falling into sin, it is a very comprehensive petition. It asks exemption from trials, whose tendency would be to beget weakness or despair. It prays to be denied wealth, if riches would prove slippery places to the soul. It asks to be kept from companionship that would lead astray : from every position in which the spirit would be prone to gather worldliness. It prays to be spared those assaults of the enemy which always pain even if they do not prevail ; from all darkness that would obscure faith ; from all allurements that would enkindle passion ; from all seduction that would turn the soul aside from the right path, or make it settle down in indolent contentment with its poor and meagre goodness. If we have prayed heartily the previous petitions, we shall not fail to offer this as well.

And, asking to be kept from temptation, we complete the prayer for sanctity by adding, "and deliver us from evil."

The temptation outside of us would be powerless without the evil within us ; and what we want is the destruction of the latter still more than relief from the former. The Saviour did not contemplate His disciples ever finding their hearts void of evil. He expected them to feel its presence and its pressure more and more, according as their holiness increased. Not the earliest petition, but the latest of the prayer—last to be reached and hardest to be offered—is this cry for deliverance from evil. They who do their utmost to cast out evil from their spirits are those that feel the help of God must be imparted to make that effort of theirs succeed. They recognise, as those who strive not cannot, the dead weight of earthiness within them—the force of tendencies to go astray—the awful mass and sovereignty of selfishness within them. And so, remembering that we are not creatures of circumstances, that over and above every outward seduction there is the inward bias to what is wrong, they cry, "Deliver us from evil."

What a sublime petition ! Offering the right hand to be cut off,

the right eye to be plucked out ! A prayer that cannot be answered without some agony ! A prayer that elects "the refiner's fire," that yearns for purity at whatever cost it must be reached.

It is a prayer for a more tender conscience which will restrain our "pleasant vices," for the destruction of self-will, for the lifting of our hearts to higher objects and pursuits, for the occupation of our hearts with those higher purposes in the pursuit of which alone they are ennobled.

And so tremblingly we offer it—like the prophet who prayed, "Correct me, but with judgment, not in Thy wrath, lest Thou bring me to naught." If God were not our Father, who would venture to offer such a prayer? But when there is in Him infinite mercy and the graciousness which answers all such prayers with infinite tenderness, we venture to raise our thoughts even as high as this, and, surrendering the heart to the altar fire, say, "Lead us not into temptation ; but deliver us from evil." Rarely do we offer this prayer ; too constantly we shrink from it. Let us consider, accordingly,

II.—THE REASONS FOR OUR OFFERING IT.

These are not always recognised, or the prayer would not be so lightly used or utterly neglected as it is. Slow as true growth must be, the devotion of Christian men would not show such a pervading mediocrity, such poverty of sentiment, such absence of enthusiasm, such meagreness of spiritual and kindly purpose as it does, if this prayer purged our lips like a coal from off God's altar. We do not use it except in the most matter-of-course way. How few are they who wrestle with God for deliverance from evil !

If we do not offer this prayer, it is, of course, because we fail to see sufficient reasons for adopting it. It is not, therefore, unimportant, but supremely necessary, that we should mark the cogent arguments which commend this prayer to our use.

Let me name some of them.

1. *The dangers arising from temptation without, and evil within us are greater than any of us deem them.*

We are arrogant in our conceit of strength, and never know how slender is our power, how great the power of our adversary. In our folly we overlook the new form which temptation may assume. The subtle likeness to duty which it may present ; the force of its sur-

prises ; the chance of a concurrence of influences besetting us with a vehemence which would leave us powerless.

We perpetually underrate both our good and evil, but especially our evil. All of us have something of Laodicean conceit within us. And even those not quite blind enough to deem themselves perfect are apt to underrate the force of selfishness in its various forms in the heart. It is well that we should observe that the holiest have feared temptation most, and have most painfully recognised the greatness of the struggle with evil. Paul felt he wrestled not with flesh and blood, but with enemies whose conquest called for "the whole armour of God." Paul groaned beneath his evil—"who shall deliver me from the body of this death?"

Men have generally fallen in the matter on which they felt strongest. Abraham—the faithful—lied through unbelief. Moses—the man of meekness—through anger ; David—most spiritual of the Church's psalmists—through carnality ; Peter—bravest of the disciples, and clearest in vision—through mental confusion and fear.

You stand ? take heed lest you fall. Principle is still limp with the strongest. One hour of indifference, or of despondency, might let you fall before a temptation that would darken all your life.

That which we have already attained, inadequate and unworthy as it is, is something which it would be terrible to lose.

What horror of thick darkness comes with backsliding ! What bitterness of spirit ! What despair ! How hard to regain what through unwatchfulness we lose ! If wise, we should prefer any loss to that of character. "Watch and pray, that ye enter not into temptation," for the peril is greater than any deem it ; and the loss involved in falling is vaster than any can calculate.

Cry "deliver us from evil" : for the moment deliverance begins to halt declension begins to set in. Growing in grace is the only way of preventing that decline which, like a "consumption," so often enfeebles, even to the verge of extinction, all spiritual vitality.

Had some prayed this prayer, they would not have been "scattered in a cloudy and dark day." What years of melancholy barrenness and joyless, purposeless existence the adoption of this prayer would have saved them !

Offer this prayer, because the danger arising from temptation without and evil within is vastly greater than you think.

2. *The bliss brought by the answer to this prayer is far beyond our thoughts.*

Our true bliss is being, not having. What we are is everything; what we have, comparatively unimportant. To be victors over temptation, and purged from evil, is the supremest well-being.

Moral strength is the highest kind of health; and inward purity the richest fountain of peace and joy. Regrets, fears, discontent, shame, sense of weakness, solicitude about the future—you can name no troubles which compare with these. But in the degree in which the heart has been delivered from its evil, every thought is restful, every feeling genial; God is seen in the graciousness of His providence, in the tenderness of His redemption; duty is bright as the heaven-lit way that leads to God; memories all sweet with the consciousness of God's favour and forgiveness; hope strong and elate with the expectations of the skies. Above all, love reigns, its every prompting and movement freighted with a bliss like that of God's.

Deliverance from evil is exactly and merely heaven. Its purity of heart sees God—yea, holds Him as its guest, and enjoys Him with intimate communion. Without holiness, men are blind and cannot see God; with it, life is an Apocalypse—heaven is open, and we see angels ascending and descending on the Son of Man.

The bliss of being is perfected in the degree this prayer is answered.

How important should this seem in view of our immortality! What we have we leave; but what we are we carry with us. We do not know the condition of that other life—how it moves or by what process life is perfected. But surely it were better to enter on its career of duties somewhat fit for them, with souls full of life, ready for the engagements and delights of heaven, than to land on the other side poor meagre ghosts, with feeble potency, shrivelled, timid, incompetent.

Character is an eternal thing. We breed within it the worms that die not, or grow within it the trees of life which we shall for ever eat. Is it not wise to seek its perfecting and strength?

Especially as all usefulness comes with the victory over temptation and the deliverance from evil. It is not fussy work so much as stately goodness that blesses our fellow-men; the tongue of the learned which speaks a word in season to the weary, the skill to wipe away the tear, the unction that knoweth all things; the

anointing to heal the broken-hearted, come through our deliverance from evil, and exist in exact and constant ratio to it.

Do we aspire to be useful?—wish to leave the world better? Pray, “Lead us not into temptation, but deliver us from evil,” and usefulness will “spring up, we know not how.”

And lastly I would urge:—

3. *Pray this, for the prayer will be answered.*

There is no hard wayside soil, no rocky ground, no thorny ground in the heart of God. When we sow it with seeds of prayer they take root and bear fruit in a degree but faintly represented by the hundred-fold which the good soil of human hearts may yield.

God will answer this prayer when we offer it. Not always as we expect, perhaps.

Sometimes

“ He makes us feel
The hidden evils of our heart ;
And bids the angry powers of hell
Assault our soul in every part.”

Sometimes, dreaming only of a baptism of the Holy Ghost, we get in answer to this prayer a baptism of fire.

But when honestly prayed it is always answered.

Very marvellous is the degree in which some lives reach deliverance from evil. So beautiful are they in self-forgetfulness, so strong in the passion of mercy and philanthropy. But even when the answer comes less obviously, it does come. The Eternal God takes His time, and does well whatever He deems worth doing—*grows His saints where impatient man wants Him to manufacture them.* First the blade, then the ear, then the full corn in the ear—such 'is God's way, seeming slow, proving omnipotent.

Whatever power temptation seems to possess, whatever strength and headway evil seems to have, . . . Let us pray this prayer, and gradually nature will become grace, and grace nature, so we shall loose ourselves from the bands of our neck, and shake ourselves from the dust, and put on our beautiful garments. The image of God in all its beauty will re-appear in our lives, until at last the complete answer of our deepest yearning will be given, and we shall be like Him because we shall see Him as He is.

Spiritual Sensitiveness.



THE lesson that on the face of the words is most obvious in many passages of Scripture is that religious life will show itself, not only in avoidance of evil, but in the further practice of righteousness. It is not merely putting off old things; it is putting on new. It is not simply giving up walking with Satan; it is friendship with Christ. A tree may have a number of dead branches cut away, and still fail to be fruitful. Mere negation of evil is not Scriptural piety. The attainment of holiness is the desired sign of life. But there is something which, though of the same nature, in such passages is yet richer, deeper, and fuller as a matter of thought. It is thus with the words, "Abhor that which is evil; cleave to that which is good." Viewed as distinguishing the Christian, the topic of spiritual sensitiveness is embedded. The apostle is reflecting his own feeling, and seems to suggest a characteristic of spiritual life which we should acknowledge and seek to cultivate. This is no mere outside, but an interior and central quality—a possession that, as the product of the Holy Spirit, will be the root and fountal source of spiritual excellence. It will be something, morally, towards evil like what the sensitive plant is, physically, shrinking from the touch. It will be something in the heart towards righteousness like what the mariner's compass is to the seaman, ever pointing to the north. Tenderness of feeling will warn, and holy promptings will be inspired, that will help in the grasp of, and adherence to, what is good. It is desirable to understand the nature of this, which may be done with the help of a few illustrations.

There is a certain natural or trained condition of eye, or ear, or judgment which, in different men, expresses itself involuntarily in regard to anything they have as a matter of interest or make a study. Others may not have it in relation to the same thing, but these are acutely sensible of its possession. The architect who is accustomed to prepare plans, and overlook the construction of edifices, will often see by a glance of the eye anything that is disproportionate or out of harmony with the general style. An artist will see faults in perspective or colour that will not be noticed by a common eye. A

musician will detect want of correctness or unison in what others would lightly pass over. A literary man will perceive infelicities of expression or figure an ordinary reader would fail to observe. In all these cases there is sensitiveness at work, natural or acquired, of a self-asserting kind. "A practical astronomer," it is said, "will see a star in the sky where others see only the field of blue. An Icelander will see a white fox where others see nothing but snow. A sailor will discern a ship where a landsman will only behold a waste of waters." Keen and subtle powers of observation will distinguish where others fail. It is thus in spiritual sensitiveness. A Christian man will detect the sinfulness of many things where others might either doubt or deny. He will be able to discern where a boundary is overstepped. His heart, like the photographer's sensitive plate, will take an impression that would ordinarily leave no mark on another.

There is an instrument of recent invention called the sonograph that will tell with the minutest delicacy the difference, say, between two coins fresh from the mint. Silence point is exact equilibrium; but let one be only slightly rubbed by the finger, this instrument detects and declares it. The Christian heart instinctively perceives that in which an evil element exists, and is warned that he may be saved from its blight, rescued from its contamination, and delivered from its snare. So also in regard to approval of what is right and holy in the sight of God. Spiritual feeling includes capability of being attracted as well as repelled. As the needle is drawn to the magnet and cleaves to that, so there is a spiritual affinity in the believer's heart that leads him to turn towards righteousness as the health and excellency of the soul.

In the ranks of high society there is the saying, "*Noblesse oblige.*" The position held impels to do nothing unworthy or mean, but, on the other hand, that which is praiseworthy, high principled, and generous. The "heirs of God," "kings and priests," from the royal rank that belongs to them, are pledged to holiness and drawn to the fellowship of righteousness and light. Active men have felt a pursuit or enterprise to be of such importance that they have been led to devote themselves to its advancement with ardour that has carried them to success. So with the impulses that take their rise in Christian sensitiveness. Something the believer knows of will glorify God, strengthen religious feeling, prove and develop the life of godliness. Let me do this, will be the prompting within. It is

my choice, ambition, gratification. I am moved by indebtedness; I shall be cheered by His smile. Such is spiritual sensitiveness. It is purity and tenderness of conscience and feeling under the truth brought about by renewal in the spirit of the mind—the result and witness of the great change.

How eminently this existed in the Apostle Paul! As we refresh our knowledge of his life and work in the glowing pages of Dr. Farrar, what a shrinking from every form of evil we notice marked his nature! What motive power did he experience to all that was right and true! With wonderful gentleness he dealt with the erring men and churches he had to do with; but what strength of sentiment he evidently possessed as to many evil things that were found among them! what an ardent longing for the establishment of many things which they lacked! Truly he might well urge the lesson upon others who so strikingly exemplified it himself. And how possession in the highest degree of this must have been, on the one hand, a source of suffering to Christ, and, on the other, a power urging and prompting to all that was given Him to do! To His holy eye and heart how bitter and painful the scenes and associations of sin He continually met with in this stricken world! How it must have grieved Him to see humanity so fallen and corrupted! With what steadfastness, also, He set Himself to do His Father's will! Nothing could daunt or turn Him back. The Cross, the agony, the shame, formed no deterrents. With triumph at last He could exclaim, "I have finished the work which Thou gavest Me to do."

But it may now be useful to point out the range and scope in which this quality will show and exercise itself. The whole of a Christian's life will be affected and influenced. It will be a perpetual presence with Him. In the accounts we have of Socrates we read of what is represented to have been a mysterious, voiceless, unseen, sign-giving "daimōn" which had the power of suggesting, judging, foretelling. Whatever that may have been—and, of course, critics are much divided—something analagous, though we mean nothing mystic, is with the Christian in the possession of spiritual sensitiveness. There will be power of counsel, guidance, restraint. He needs and will prove it in the *business* of life. Under direction of this, he will maintain the high principles of rectitude and integrity that should distinguish, and shrink away from all that is wrong or questionable. Let others pursue dishonourable practices as they may; he is a Christian,

he cannot. Discrimination will be given in the pleasures and amusements of life. Nothing is more difficult than to judge for another in regard to these. The expedient or inexpedient, the doubtful and harmless differ so much in separate cases, no absolute rule can be laid down. But every one with spiritual sensitiveness has an inner monitor to consult. Is it felt that anything will dull religious feeling, cause a cloud to come between the heart and God, take away relish for religious duties, cause coldness or indifference in spiritual exercises—there is enough warning then? If that be not heeded, none else will be of use. Social and every-day life will find advantage from this quality.

Some men have said they made conscience of their very thoughts—a difficult practice, yet, if possible, very desirable. We may at least, however, judge of those that ought to be cherished, and expel, by turning to some nobler subject, such as would leave an evil deposit, while we allow such as tend to elevate, refine, and strengthen, and permit them, not only lodging-place, but home. How desirable, also, by means of this quality, to check rash and hasty utterances, or the light and frivolous, to which many are so prone! What a salutary reflection in connection with this sensitiveness to remember, “By thy words thou shalt be justified, and by thy words thou shalt be condemned”!

Then, in the choice of companionship, what an umpire authority will be exerted, what prohibition or approval will be realised—fellowship forbidden whose influence would mar, association commended where there would be help and inspiration! In personal duties, again, that have relation to growth in grace, what reproof will be felt in times of fitfulness or coldness! How we shall be charged with neglecting our chief good, acting unbecomingly with our profession, and grieving Christ! What a sense of undutifulness would accuse! When waiting upon God is meagre, brief, and hurried; when meeting with His people is infrequent from worldly or trifling causes; when there is the lack of high example which we feel so wanting in the present day; how there might sound a remonstrance from the spiritual mindedness within, “Is this thy kindness to thy friend?” A stimulus will urge to better things. “I must pray,” a man will say. “I must hold fellowship with God and walk ‘in Christ.’ Satan will take advantage of me without this. My religious life will sink into feebleness or disease.”

How surely, also, will it be proved that Scripture truth will only become unveiled to mind and heart thus characterised! Mr. Ruskin has somewhere urged that high moral qualities must be cherished by those who would gain success in art. No doubt, to a large extent, he is right; but it is indispensable in every respect that a man must be pure to know the inner secrets of truth. These pearls are not thrown before swine. These holy places are not thrown open to profane feet. There are some things in the Word of God men will never know till they are holier, truer, and purer. "The secret of the Lord is with them that fear Him, and He will show them His covenant." The maintenance and promotion of spiritual sensitiveness should engage our earnest inquiry. Isaac Taylor has observed that "virtue requires to be guarded at a greater distance than where she wrestles hand to hand with opposite vices." Spiritual sensitiveness will secure this. For this we should live near to Christ, so that love to Him may pervade our hearts. This will bring us into sympathy with His work; and can we think of His dying as a sacrifice without the heart protesting against the sin that required it, and rising up to denounce and resist it in all its varied spells and Protean shapes? This will bring us into fellowship with Christ personally; and shall we not be found asking how under these circumstances or those, Christ would think, feel, or act? Should we not take instructive guidance from Him who has "left us an example that we should follow His steps"? Live near to Christ, and, as demons fled from Him and angels came to minister, so corresponding privileges shall not be without experience in His people. Let study of best examples among men follow the study of the Master. Take John in the spirituality that breathes through his epistles, and Peter and James in the aspects of character which are similar. Heavenly and uplifting influences will be found here. How profitable, too, familiar intercourse with the lives and writings of godly men with whom the Church has been blessed, and who lead the way to deeper communion with God! Can we read of Baxter, Doddridge, Chalmers, or McCheyne, or peruse their writings, without feeling "apprehended" by a holy power? You cannot be in company with some men without feeling that such times are precious for your spiritual education. Thanks to the great Head of the Church, such as those we have referred to are always available for our benefit. Above all, the heart must be opened for the admission and indwelling of the Holy Spirit, the source of all

light and life. Seek His inner presence; grieve Him not. Desire and plead for His return, if there is consciousness of His withdrawal, and then, walking in the light, there will be evidence and proof of meetness for the Divine inheritance.

A man's vital Christianity, then, is to be measured by the amount he has of spiritual sensitiveness. The spiritual force of any one will thus be determined, for "as a man is, so is his strength." As he holds the truth, and the truth holds him, a spiritual momentum will be felt that will be mighty for conviction, a claim for regard, and an element to prove the truth that the "Kingdom of God is not in word, but in power." A man with this property prized and cherished will be prepared for anything—for life, with its temptations, and death, with its solemnities; for earth, with its duties and responsibilities, and for heaven, with its "solemn troops and sweet societies;" for service, with its cares, anxieties, and toils, and for rest and retirement, with their precious evening calm. The secret of true happiness is here, and a passport to the universe lighted up by the Divine smile. Spiritual sensitiveness may well feel its interest in the promise, for the realisation of its enjoyment is heaven begun.

Present Day Subjects.

WHAT NEXT?



PERHAPS no one in England knows all about the tonnage, weight of metal, number of crew, &c., of the various ships now nominally commanded by Admiral Seymour. There is a fleet in the Adriatic waters the like of which would have surprised the seamen of the *Victorious* or the *Rivoli*. Some dozen iron monsters, any one of them a match for the fleet of Nelson or Brueys, have assembled in order to demonstrate to the Turk the need of yielding—the only sort of demonstration which is at all clear to the Ottoman intellect. The forces are contributed by Powers who are only partly unanimous. They are all agreed that Turkey must concede somewhat to Montenegro; but most are also agreed that Turkey must abandon some territory to Greece. But it is not clear that all are prepared to employ compulsion. A threat of force has been very popular with the last Government, and Sepoys and ironclads were moved about in a most brilliant manner, and the world smiled at the empty menaces. Can it be that we are to see the same thing again? If

there is one thing we dread more than the outbreak of an actual war, it is the wicked, unmeaning threat of employing that terrible coercive.

If, however, this fleet is more than a threat, what is it to do? It has two courses open to it: either to operate upon the spot, and aid (by moral pressure, we suppose) the advance of Prince Nikita to Dulcigno, or the march of the Hellenes to Volo and Larissa; or it may boldly try the more audacious plan of menacing the Turk capital. The prospect of meeting a Turkish fleet is rather too remote, or that, doubtless, would be the result desired by the nautical authorities.

Rumour, of course, appears rampant in our special correspondent's telegrams, for the reason that the special correspondent has probably little else to communicate. He can say that the French squadron is late, but he can only surmise that the French have orders not to fire. There is an "antecedent incredibility" about this widely stated piece of intelligence. A vessel of war, with another squadron which is engaged, is likely to get fired on, and would seem to be compelled to defend itself. Perhaps not, however. On a similar occasion, at Navarino, we believe the British fleet did most of the work. Another rumour reports the intended blockade of the Dardanelles and the Bosphorus. Blockades are awkward in the presence of torpedoes, and, besides, such a manœuvre must bring on a fight at Constantinople, in which success would cause such an Eastern complication among the allies that it would seem as disastrous as defeat. But, look where we will, difficulty is entrenched in the whole affair. No state of matters could be more unsatisfactory than the present, except a universal war for the ownership of the Golden Horn. Never did a Government more need all its resolution and uprightness than now. We are sure these political virtues are possessed by our present Ministers, and we sincerely hope that their undoubted prudence may not be misinterpreted by the country as vacillation. Our admiral has been recognised as senior in command of the squadron, and this recognition, due to our undoubted superiority on the sea, will enable our authorities to maintain a cordial intent, even, if needful, by graceful concession to smaller vanities.

AUTUMNAL SESSION OF THE BAPTIST UNION.

We are glad to find that the invitation addressed to the country churches by the London Baptist Association is meeting with a response worthy of the cordiality with which that invitation was given. The number of delegates attending the session bids fair to equal, and probably exceed, that of any previous autumnal gathering; and we are quite sure that the arrangements made by the secretary of the Union for the conduct of the business and the hospitable reception which awaits our guests in the

various family-circles in which they are expected will leave nothing to be desired in either the public or the private *menu* that could be supplied by counsel or by kindness. In the August number of the *MAGAZINE* we expressed a misgiving lest the gatherings in London should be wanting in the elements of "zest and freshness" which have characterised the country meetings. We are sorry that a want of explicitness in our statement did not place it beyond the possibility of misconstruction. The direction of our fears was not in the *animus* of the London churches, as one at least of our readers seems to have inferred, but in causes that are connected with the conditions of the atmosphere and the places of our assembly. The scanty share of sun-light and the minute allotment of oxygen or ozone which falls to the habitual denizens of the metropolis render London life sufficiently lugubrious without the additional infliction of protracted meetings in ill-lighted and unventilated *auditoria*. We should be glad to be informed of any conference-chamber in London that is too cheerful for a mausoleum, and of any public hall that is accessible, commodious, and permitting egress without peril to life or limb. Some one of these conditions may be found, it is true, in existing places of assembly, but all of them in none. The Metropolitan Tabernacle is too large for many of our meetings, and too remote from many of our dwellings. Exeter Hall is a reproach to the Home Secretary and a miracle of the Divine mercy in the preservation of the myriads who have assembled there in safety. The Memorial Hall is perched on the top of staircases, which give approach to it and departure from it all the virtues of a penance. A well-lighted hall on the ground-floor of the Embankment, with capacious windows instead of sky-lights, is one of the great *desiderata* of London. Superior to all such considerations, and independent of all conditions of locality and structure, is that benign and all-sufficient grace of the Sacred Spirit which is being sought by many suppliants. In answer to our prayers, may "times of refreshing come from the presence of the Lord" !

THE BUSHEY OUTRAGE.

The horror of the country was great when the people heard of the attempt to blow up an express on the London and North-Western Railway. Of course, the contrivers of the plot had been careful not to put facilities in the way of the detectives ; and, as long as those gentry are baulked, society directs its suspicion in the same lines as its prejudice. The Nihilists and the Fenians enjoyed quite an access of reputation, but their glory was ephemeral, and others have now the credit of the evil deed. The favourite theory now is that the mischief was attempted by some dismissed servants of the company. This theory appears to be held mainly in default of a

better rather than from any evidence of a tangible nature. The presumption is that such a deed must originate from a spiteful design to injure the company, and such malevolence can be imagined of no other than some discarded servants. No doubt the spiteful perpetrators, if disappointed in the failure of the experiment, are gratified to witness the horror of the public. They may imagine that by rendering people apprehensive of a recurrence of the crime they can drive much of the usual traffic away to competing lines from the company on which they seek to get revenge ; and to this extent, with a few more undetected similar attempts, they may attain.

The questions that arise from such a crime are of much interest to the public, and pregnant with alarm. If the authors of the panic are undiscovered, their impunity will tempt them to repeated atrocities. Many of such attempts will not succeed—perhaps none ; but, nevertheless, the whole country will be only too ready to take alarm, and be ready to indulge in any amount of terror. We do not believe that much real mischief will be caused, for in all criminal exploits of a complicated nature there is always an incalculable factor resulting from the nature of the criminal intellect, and which is the cause of failure to so many well-laid plans of diabolic intent. But the public fear will be none the less. Severe punishment will be invoked if the ruffians are discovered, and strong language will be applied to the company's officers and the police system if the guilty are not forthcoming. The fact is that the minds of people become disturbed by the sudden revelation that it is in the power of villany to render all our travelling unsafe. We are hardly likely to be frightened out of our expresses into our ancestral stage-coaches, but the anxious note of danger is sounded, and all recognise a new peril. It is essential to find the guilty parties, and to punish them, or general confidence will be shaken. We who grudge the pence now for our insurance tickets will longingly wish that such outlay would hold out some cold consolation, and deplore that these talismans do not apply in such cases.

But apart from public terror there is another necessity for the punishment of this deed. It appears to be an absolute certainty that strange and novel crimes find immediate and numerous imitators. The experience of past years shows that one such act of wickedness produces a plentiful crop of those who will repeat an enormity they have no power to initiate. The mania is as infectious as typhus, and we may expect many such attempts to be made soon. Let us hope they will fail as this one, or rather that the detection and punishment of those who have done this may deter their would-be plagiarists.

Missionary News from all the World.

RELIGIOUS TRACT SOCIETY.



FROM the Society's Record we learn that there are now in Japan "forty-eight daily newspapers; twelve published on alternate days, three twice a week, two ten times a month, six six times a month, thirty-one weekly, fifteen three times a month, sixteen fortnightly, fifty monthly, one once every two months, one three times a year, &c.—in all, 207." During the past year there were published by Japanese, in their own language, 5,317 new books.

The newspapers are of various sorts—mathematical, medical, agricultural, sporting, theatrical; some are comic, the majority are political, and a few are Buddhist. Perhaps there are not many of them that do not, in their own special way, gird at Christianity. Only two are Christian, which may be in part accounted for by the fact that no British subject is at liberty to publish any periodical in the Japanese language. In all, we have only eighty-three books, tracts, and papers of a Christian character published in this language.

In commemoration of the Centenary of Sunday-schools, the Religious Tract Society's Committee have resolved to grant £5 worth of books at half-price to individual Sunday-school teachers, for one year, from September, 1880. For Lists of Books, and Forms of Application, address, The Secretaries, 56, Paternoster Row.

CHURCH MISSIONARY SOCIETY.

The *Intelligencer* for September contains an affecting *In Memoriam* of the Rev. Henry Wright, and an excellent sermon preached by the lamented secretary, in St. Paul's Cathedral, on the occasion of the ordination of twenty-two missionaries by the Bishop of London. The sermon is one that would have been acceptable to any audience composed of Evangelical Christians.

The Rev. E. H. Bickersteth gives an interesting account of the Bheels of Rajpootana, the hardy and aboriginal mountaineers for whose benefit Mr. Bickersteth has been at the cost of founding a mission. The following account of this tribe is from M. Rousselet's "India and its Native Princes":—

"The Bheels are generally of the middle height, and, though wanting the elegant form of the Hindoo, are much more robust. Their strength and agility are sometimes surprising. Their features are coarse; the nose often flat, and the cheek-bones prominent; their black hair hangs down

round their heads uncared for, a simple twist bound round the temples serving them for a turban. They go almost completely naked, wearing in general only a langouti, two or three fingers in breadth. The women are of a superior type, not so dark, and of an elegant figure, their carriage always bearing the impress of a certain pride. Their costume consists of a piece of cloth which encircles the loins, and, being drawn over the shoulder, leaves one of the breasts bare, and they wear on their arms and legs such a number of bangles that they reach from the wrist to the shoulder, and from the ankle to the knee.

“The bangle is made of a material very similar to English sealing-wax, and is painted in many patterns. The Bheel never goes out without his bows and arrows. The bow is very ingeniously constructed of two pieces of bamboo, the thinnest forming the string; the arrows are two feet long, and made of a very light reed, feathered, and armed with a point of forged iron, from four to nine inches long. They are very adroit in the management of this weapon, and hit their mark with great precision at twenty-five yards distance. They use them even in tiger-hunting. Hunting and fishing are their favourite occupations. They join us in great numbers to make their battues, and have a way of poisoning the water-courses by means of the milk of the cactus, and thus catching the fish they contain.

“The Bheel wives exercise great influence over their husbands, and it is said they are very humane towards the prisoners. In spite of their intestine strifes, the tribes always unite together in a case of common danger. As soon as the *kisri*, or war-cry, composed of several acute syllables, resounds in the valley, it is transmitted from pâl to pâl, and in a short time hundreds of warriors are assembled at one point. They also imitate very readily the cries of jackals, hyenas, and birds of the night, and can thus communicate signals to one another. Notwithstanding their faults, the Bheels have two qualities which are often wanting in the Hindoos—that is to say, a profound gratefulness towards their benefactors, and a great respect for their pledged faith. They have given a striking proof of the first in the revolt of 1857, in protecting the English menaced by their Sepoys, and in enrolling themselves to go and fight the insurgents. They owe indeed very much to the English, who have done everything to draw them from their barbarism, and who have already succeeded in putting a stop to the raids which the Rajpoots used annually to make into the country, in order to burn the pâl and the crops of the unhappy savages. As to the point of honour, they carry it so far that they would allow to pass, in perfect safety, and even protect, a rich caravan which had obtained the promise of a safe conduct, even from one of their children. The Bheel tribes still people the whole Bâgur, a part of the chain of the Arvalis, and nearly all the Vindhyas. We may, therefore, estimate their

number between one or two millions of souls, which shows that they still constitute one of the most important of the races of India, worthy, according to all accounts, of a careful study. The intermixture of the Bheels and Rajpoots has given birth to the caste of the Bhilâlas, who are very numerous in the valleys of the Meywar, but do not possess any of the good qualities of either race."

The *Intelligencer* also reports the death of the Rev. John Bilderbeck, who for nearly forty years had laboured as a faithful and devoted missionary in Madras; and of the Rev. C. F. Schlenker, who laboured for several years in West Africa, and has been for some years past employed in preparing works in the Timmé language.

LONDON MISSIONARY SOCIETY.

A ten days' trip in the Hupeh province by the Rev. Griffith John, of Hankow, affords gratifying proof of the progress of the Gospel, together with sketches of men and manners that reveal a master-hand. We are indebted to the Rev. W. W. Gill, of Rarotonga, for the following sketch of a native pastor (a *quondam* cannibal) in the Hervey Islands:—

"On Sabbath morning, January 25th, passed away to his rest and reward Maretu, the senior native pastor of this group. He had publicly expressed the wish that the Lord's-day might be the time of his dismissal. The church was formed in May, 1833. Maretu was admitted in the following August. In November of the same year he preached his first sermon. He was trained by the Rev. C. Pitman, whose assistant he became. In 1839 he was appointed to Mangaia, and did excellent service there. Not a few were savingly converted to God through his preaching.

"In 1852 Maretu performed a similar good work on the low coral islands of Manihiki and Rakaanga. He was sent by the brethren here to form a Christian church, to watch over its infant growth, and to establish social order on a Christian basis.

"In 1854, upon the retirement of the Rev. Charles Pitman, Maretu was appointed his successor, and continued to labour on to the end with much acceptance. Twice or thrice during his long illness (six months) he was borne by the deacons to church on a couch, and in this way was enabled to plead with the people about eternal things, as in sight of the judgment-seat he besought them to give their hearts to Christ.

"At the time of his death, Maretu must have been about seventy-eight years of age. He was distinguished by power of intellect, combined with true humility and utter guilelessness. He was of quick perception and ready sympathy. He had a beautiful expression of countenance; he gave me an impression of saintliness beyond any other native. He was eminently a man of prayer and faith. He truly adorned the doctrine of

God our Saviour in all things. His removal is mourned by all. During his sickness, I often visited him, and never left him without being impressed by his piety and good sense. On one occasion he remarked to me with great emphasis, 'I want to live on until each member of our tribe has given his (or her) heart to Jesus; *then* I can go in peace.' His last words were, 'May God dwell in your midst!' He passed away without a sigh or a struggle to that land the inhabitants of which say not they are sick.

"In early life Maretu was a cannibal. Not long since he gave me an account of his share in a cannibal feast, just before the landing of the first teachers. On that occasion he greatly offended his senior relatives by hiding away the head of a victim as a secret morsel. It was difficult to believe that the cannibal-thief was the gentle, worthy preacher sitting before me. What cannot God's grace accomplish?"

WESLEYAN MISSIONARY SOCIETY.

The September number of the Society's *Notices* affords pleasing information concerning the co-operation and friendly counsel existing between the agents of the Methodist Society and those of the Baptist Missions and the China Inland Mission. In the High School at Bangalore there are now 420 names on the register. Mr. Scarborough announces, with evident and pardonable triumph, the arrival of the first Methodist herald of salvation in the west of China, and gives an interesting narrative of his visit to Chungking, the Hankow of the west. Mr. Kilner's visit to Southern Africa is already bearing fruit, and we anticipate a bright future for the churches of that land. Mr. Milum continues the record of his visit to the Yoruba country; and Mr. Booth reports his return from the Limba country, the manner in which he overcame the prejudices and silenced the objections of the people, and the promising opening for missionary enterprise which is presented.

CHINA INLAND MISSION.

China's Millions for September contains extracts from the itineraries of its agents, both male and female, which afford indubitable evidence of the fortitude and perseverance with which they pursue their errand of mercy, even to the remote provinces of the vast empire.

Mr. Hudson Taylor writes asking that special prayer may be made that at least twelve men may soon be raised up and sent out to enable the work to be carried on more efficiently at various points where help is needed. The increased openings among the women, too, suggest the desirability of more labourers of their own sex giving themselves to this most interesting and hopeful work. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

MISCELLANEOUS.

In *The Regions Beyond* Mrs. Guinness reports the death of Mr. Petersen at Banza Montiko, the most inland station of the Livingstone mission on the Congo. The Jesuit missionaries have arrived at Borna, a station of the same mission sixty miles nearer the coast than Banza, and are reported as "perfectly polite and affable."

The jubilee meeting of the Free Church Institution, founded by Dr. Duff on the 13th of July, 1830, was held in the hall of the institution in Nimitollah Street, Calcutta, on the 13th of July last. A very large and appreciative audience of native gentlemen, numbering some two thousand, assembled together to celebrate the occasion, and there was, besides, a good number of European ladies and gentlemen.

At the recent Wesleyan Methodist Conference a decrease in the membership of 934 for the year was reported. The United Methodist Free Churches report a decrease of 265, and the Primitive Methodists a decrease of 186.

 Reviews.

GRAMMAIRE DES GRAMMAIRES. By Dr. V. de Fivas. London: Crosby Lockwood & Co., Stationers' Hall Court. Edinburgh: Oliver & Boyd.

WE have just received the forty-fourth edition of this valuable educational work. The number of French Grammars is legion, and each of them has its admirers. It is unnecessary to praise a work which has already earned its reputation, but we may point out that this Grammar is strong where many are weak—in the more abstruse points of French Syntax and the various refinements of accurate composition. The exercises are copiously supplied with examples that abundantly illustrate the rules laid down, and the entire work appears admirably fitted to minimise the labour of the teacher and facilitate the studies of the pupil. It is pleasant to be able to praise a book whose success renders it almost independent of criticism.

YOUNG'S ANALYTICAL CONCORDANCE. Appendix I.—*For Sabbath-School Teachers, &c.* Appendix II.—*For Divinity Students, &c.* Edinburgh: George Adam Young & Co., 18, Nicolson Street.

A YEAR of practical use involving very frequent reference to Dr. Young's Concordance has more than confirmed the favourable opinion of that volume which we formed when it first came under our notice. We have now to invite the attention of our readers, and in terms equally commendatory, to the additional publication, which completes Dr. Young's scheme, and renders his Concordance a companion to Biblical study, altogether unprecedented for its copiousness, and a museum of Biblical philology, which leaves the student nothing to desire in his researches.

The first portion of this supplement consists of an analytical survey of the books of the Bible, in which we find

every separate topic classified in the order of its occurrence in the sacred writings. In the New Testament portion of this analysis, we have an admirable harmony of the gospels for Bible-classes. The second prominent feature of this work is an analytical survey of the facts of the Bible, in which, under forty-two headings, ranging from "Agriculture" to "Water," in their alphabetical order, all the references are supplied with an exactness of arrangement and a minuteness of sub-division which disclose marvellous industry. Next follow, under the title Analytical Survey of the Idioms of the Bible, 178 rules of criticism in eight chapters, relating to the several parts of speech, Outlines of the Evidences of Christianity, Themes for Sunday-School Teachers and Bible-Classes, General Principles of Criticism, Questions for Sunday-School Teachers, Canonicity of New Testament from Lardner, A Conspectus of Rationalism in its latest Development, and Notes and Queries for Bible-Classes. Thus far we have as briefly as possible indicated the portion of the work which the learned author, together with sixteen coloured maps and plans of Bible lands and places, contributes to the direction, development, and strengthening of Sunday-school instruction.

A Hebrew and English lexicon to the Old Testament, containing 6,257 words, with the number of times each occurs in its several meanings, except in the case of some of the particles and a few of the more commonly occurring words. The conjugations of the verbs are noted, also the moods, participles, and tenses, when found singly and alone in a conjugation; also the feminine gender of the nouns. A valuable dissertation on the Idiomatic Use of the Hebrew and

Greek Tenses follows the Old Testament lexicon.

In the Greek and English lexicon, the words are divided so as to show their component parts—Hebrew, Chaldee, and Latin words in the New Testament are indicated, the middle and passive of the verbs are given, and other valuable addenda, and the numbers of times of the occurrence of each word in its specified meanings are supplied from the laborious work of W. E. Bullinger. The English renderings in both lexicons are those of the common version.

A number of views of Scripture scenery, and thirty-five admirably executed facsimiles of ancient MSS., make up the portion of the volume specially intended for Divinity students.

We have given this lengthened summary of the contents of this appendix, because its acquisition is almost indispensable to the possessors of the Concordance, among whom we know many of our readers are found. We congratulate Dr. Young upon having been enabled to render such invaluable aid to the Bible student, and thankfully acknowledge the skill of his typographical coadjutors in the accuracy and beauty of their portion of the work.

A POPULAR COMMENTARY ON THE NEW TESTAMENT. By Dr. Whedon, of the American Episcopal Methodist Church. Vol. V.—*Titus: Revelation*. London: Hodder & Stoughton, 27, Paternoster Row. Price Five Shillings.

THIS is the concluding volume of Dr. Whedon's Commentary on the New Testament, a work which has placed the Bible student under great obligations on account of its comprehension within its scope of the latest recensions of textual criticism, much illustrative

and explanatory matter, and considerable originality of exposition. Dr. Whedon's bias is very decidedly in the direction of an Arminian basis of interpretation, and, as we indicated in our notice of the volume on the Epistle to the Romans, sometimes vehemently so; but his scholarship is unquestionable, and his Commentary will always repay the student for careful consultation.

the whole of Scripture in chronological order, so that the relations of its several parts to each other may be more easily realised, and thus help the intelligent and devout perusal of the sacred writings. It does not aspire to the position of a commentary, while it is not so bare as a mere index. Helpful hints are given to complete the *catena* of Bible knowledge and foster the practice of systematic reading.

HOW TO READ THE BIBLE; OR, BIBLE READINGS ARRANGED IN CHRONOLOGICAL ORDER. By J. T. Briscoe. London: The Baptist Tract and Book Society, Castle Street, Holborn.

LITTLE BLUE JACKET AND OTHER STORIES. By M. A. Paull. National Temperance Publication Depot, 337, Strand.

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News of the Churches.

NEW CHAPEL OPENED.

Dumfries, August 22nd.

INVITATIONS ACCEPTED.

Cox, Rev. G. D. (Sittingbourne), Melton Mowbray.

Hirst, Rev. G. (Rawdon College), King Sutton.

Irving, Rev. J. (Swadlincote, Derby), Maidenhead.

Maden, Rev. J. (Macclesfield), Sheffield.

Matthews, Rev. J., New Barnet.

Stone, Rev. H. (Arthur Street, London), Nottingham.

Webster, Rev. H. (Manchester), Oswaldtwistle.

RECOGNITION SERVICES.

Cupar-Fife, Rev. W. Sidey, August 22nd.

Dundee, Rev. C. McAlpine, September 5th.

Leeds, Rev. W. R. Golding, August 31st.

South Stockton, Rev. T. Williams, August 30th.

RESIGNATIONS.

Brown, Rev. H. S., Liverpool.

Lees, Rev. W., Walsall.

Sole, Rev. R. T., Chalk Farm, London.

Watts, Rev. T., St. Albans.

DEATHS.

Bailey, Rev. W. (late of Orissa), Leicester, September 8th, aged 57.

Davis, Rev. B., Beech Hill, Berks, September 4th.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1880.

Deacons : their Character and Work.



Deacons we recognise two permanent offices in the Christian Church ; and we have New Testament example for doing so. Bishops and deacons are named again and again as an exhaustive division of the officers of the early churches.

To be sure there were apostles and evangelists in the first churches ; but the former were temporary, and have no successors, while the latter were rather " the messengers of the churches " to the world than officers in the churches themselves, and answer to our missionaries at home and abroad.

On the authority of the New Testament we recognise the pastoral office. Pastors are sometimes called bishops, and sometimes elders ; but a careful examination of the texts convinces us that these are but two different names for the same officers. We never read of there being bishops and elders in the same church ; but we do read that bishops and elders were interchangeable titles. The Apostle Paul " sent to Ephesus, and called the elders of the church ; " and when they came to him he called them bishops (Acts xx. 17, 28). According to the Church of Rome, Peter was a bishop of bishops ; according to Peter himself, he was " an elder " (1 Pet. v. 1). The New Testament knows nothing of the Episcopal order according to which one who has a number of pastors under him is called a bishop. The Bishop of Constantinople was the first to claim this supremacy ; but when we ask, Where is the authority for such a claim ? the Bible

replies, It is not in me! Every good minister of Jesus Christ who is called to take the oversight of a church is, in reality, and according to the highest authority, a bishop; and we should speak more according to the Book if, instead of calling him the Rev. So-and-So, we were to call him Bishop So-and-So.

It is not, however, with the pastoral, but with the diaconal, office we have now to do. In apostolic times it is more than likely—indeed, it is almost certain—there were deaconesses. At any rate Phœbe, recommended by Paul to the communion and confidence of the church at Rome, is expressly styled a deaconess. And we can easily understand how important such servants of the Church would be then, as, indeed, they would be now. We regard Acts vi. 1—6 as a record of the first election of deacons. Then there were seven men chosen; but the number chosen in connection with any Christian community should depend on the size and circumstances of the community. For, while seven might be too many for a very small church, which indeed could not furnish such a number of reasonably qualified men, they might be too few for a very large church. Deacons are the chosen of the church, and are to be the choice men of the church. In the earliest notice of the office, the members of the church were directed to look out the required men from their own number. This is a church act on which much of the peace and prosperity of the people depend, and which, therefore, should be gone about intelligently and with much prayer to God for guidance.

THE FIRST IMPORTANCE ATTACHES TO THE CHARACTER OF THE MEN. Character is greater than office. What they are is of more consequence than where they are. Hence the minute account given in one of the Epistles (1 Tim. iii. 8—13) of their required qualifications for office—an account that may well beget the question, Who is sufficient to answer to such a description? Look at the leading features of the apostolic sketch.

They are to be men of eminent piety. According to the Apostle Paul, they are to hold “the mystery of the faith in a pure conscience;” and according to the author of the Acts, they are to be “full of the Holy Ghost.” So holding the faith, so filled with the Spirit, so keeping a pure conscience, they are to be men of eminent, nay, of pre-eminent, piety.

They are to be men of marked sobriety. “Grave, and not given to much wine,” is the Apostle’s graphic description of this feature in

their character. Sober in their judgment, sober in their temper, sober in their speech, sober in their habits, must they be whom Paul himself, were he on earth, would choose, approve, and own as true deacons. Levity, hastiness, intemperance, disqualify any man for this high calling.

They are to be men of sound intelligence. "Full of wisdom" is the expression of the sacred writer, meaning, of course, "the wisdom which cometh from above," that applied knowledge which we call Christian intelligence; and unless they have enlightened common-sense they are not fitted to represent their people and their God. Some very good men are sadly lacking in judgment; but deacons, at all events, should have their hearts at their right hand.

They are to be men of good reputation. Hence the Church was directed to "look out men of honest report;" and the Apostle says they were to be tried men—tried and "found blameless." And unless they have a good report for their piety, their sobriety, their prudence, their uprightness, their public and domestic character, they can have but little influence for good in the Church. By-ends and Facing-both-ways are utterly out of place in the diaconal brotherhood.

If to these qualifications they can add consecrated leisure, it will be an addition of vast importance. For, if they have not time, they must make it, to fulfil the duties to which they are called. We gladly recognise the fact that very busy men contrive, by the inventiveness of love, to be very efficient deacons; but it would be a grand thing if some Christian men who could retire from business would do so, and give themselves wholly to the office and work of deacons.

There used to be an impression abroad that a deacon must be a married man. This impression grew out of the Apostle's statement, "let the deacons be the husbands of one wife." We agree now that he said this, not because it would have been wrong to have no wife, but because it would have been wrong to have more than one wife. It would have been a strange thing for Paul to make marriage a condition of deaconship, when he himself filled the apostolic office, and yet was unmarried. The question is not whether a man is married or single, whether he is rich or poor, but whether he has the social, mental, moral, and spiritual qualities that mark him out as fitted to represent his people and his God.

IT IS EASIER TO DESCRIBE THE CHARACTER OF DEACONS THAN IT IS TO

DEFINE THE SPECIAL DUTIES PERTAINING TO THEIR OFFICE. The word deacon means a servant, and does not, in itself, describe the kind of work to be done. Indeed, the apostles were deacons as well as those who were specially called by that name. The former were deacons or servants of the Word; the latter were deacons or servants of tables. Some forget the very nature of their office; they act as if called to rule rather than to serve, to wield authority rather than to serve a table. There have been lord-deacons, who have reigned over the people, and the pastor too—ignorant, blustering, purse-proud men who loved pre-eminence, and held that their money gave them a right to have it. There have been such deacons; but the writer gladly acknowledges that it has never been his lot to be officially connected with such characters, and that he could not now single out one such among all his acquaintances.

We cannot read the apostolic description of a good deacon's character without having the conviction forced upon us that the office is elastic, and has to do with spiritual as well as with secular services. So far as character and qualifications are concerned, the bishop and the deacon are wonderfully alike: the one grand difference being this, the bishop must be "apt to teach," whereas this aptitude is not essential in the deacon. That some of the first deacons ministered the Word, and ministered with surpassing earnestness and effect, is evident from the case of Stephen, who was a deacon, and yet, with angel-like bearing, witnessed for Christ; and the case of Philip, who did the work of an evangelist, and so did it that there was great joy in a city of Samaria by reason of his ministrations. Would that more of our deacons were of the order of St. Stephen or St. Philip! They were deacons and something more; and we need neither multiply offices nor misapply titles in our churches if we make the old offices and titles as comprehensive as they may legitimately be made. If a man can fully discharge his diaconal duties, and yet preach occasionally, he is more than justified in doing so; but if he cannot become an itinerant preacher without being a neglectful deacon, he is bound to remain at his post and give himself wholly to deaconising. Some of the most efficient deacons are men who cannot say much, but can do a great deal.

LOOK AT DEACONS IN THEIR RELATION TO THE MINISTER. They are his right-hand men, men on whom he can always rely for help, counsel, sympathy, and practical friendship. They are his cabinet

ministers. They make it their business to relieve him of anxieties and services that would hinder him from giving himself wholly and heartily to his special work. They strengthen his hands in God, and cheer his heart with the light of their countenance. Well does the writer remember the first English deacon he knew when, as a very young man, he became a settled minister; and never can he forget some hearty words addressed by that deacon to the church at the ordination service. "My friends," he said, "every one of us is either an encourager of our pastor or a discourager, and I have made up my mind to be an encourager by loving him, praying for him, and working with him." Dear old man! He kept his word, and to the day of his death was "an encourager." Deacons have unusual opportunities to be such encouragers; and how often has practical sympathy from them been to a discouraged minister like the touch of an angel, raising him up and setting him on his feet again with a brave heart beating in his bosom!

It is the part, not to say the privilege, of the deacons to relieve the pastor as fully as may be of financial worries. If money is plentiful, this will be easily done; if funds come in slowly, they will as seldom as possible obtrude the fact upon his notice, but adopt business-like measures to remedy the evil. He is, on such points, a sensitive creature; and many a good minister has been unsettled by hearing too much of the ebbings and flowings, especially of the ebbings, of Christian giving. The deacons never more fully show their mettle than when they have to devise ways and means in trying times.

It has just been said that deacons are the pastor's cabinet ministers. They take counsel together on all matters pertaining to the interests of the church, and they will find it a good principle of action never to introduce any business to the church about which they are not agreed among themselves. All may not quite see eye to eye on some points; but if the body are heartily agreed with an exception or two, the dissentients should pledge themselves not to oppose, except in cases where they think principle is at stake. If there be a split in the cabinet, there will be a division in the house, and no bone of contention should be thrown among the people by their leaders.

It is a happy and most hallowing thing when the minister and such of the deacons as are not at posts of duty spend a few minutes in prayer together before the service. The key of devotion struck

in the vestry may make music in the minister's soul, and rule his utterances in public prayer. Five minutes so spent may throw their influence over the entire day. The more ministers and deacons can carry on and close their work with united prayer, the more will they be helpers of each other's faith and joy. And the less a vestry on the Lord's-day is like "a house of merchandise," the freer it is from the bustle of business that *might* be done during the week, the better it will be for the calm and enjoyment of all concerned.

LOOK NOW AT THE DEACONS IN THEIR RELATION TO THE CHURCH. They are the chosen leaders of the church; and therefore they are to be foremost in everything that is lovely and of good report. Leaders who do not lead are bad enough anywhere; they are worst in a church. If their work is to be done well, it must be done systematically. There must be a division of labour; each one should be the appointed head of some department, and responsible for seeing the work of that department carried out with all possible efficiency.

The deacons have to do with the finances of the church. The church looks to them to raise the necessary income; and never is sanctified business talent better employed than in adopting the best methods to develop the giving power of the people. Liberal deacons make a liberal church. There are congregational, county, and denominational purposes for which funds must be raised. Over each of these departments there should be a diaconal chief, with a staff of helpers under him to do some of the necessary collecting. From time to time it will be well to report progress, and every year a full statement of results should be made to the church and congregation. In the political world it is remarked that one set of Ministers burden the nation with taxes and yet leave the nation in debt, while another set impose fewer taxes and yet leave a full exchequer. There is a principle underlying this phenomenon worthy of the careful consideration of the ministers of finance in the religious world. The distribution of the church's bounty among the poor saints is a sacred part of diaconal duty, and one which gives an opportunity of ministering something that neither silver nor gold can buy; but it is only a small part of their work as the financiers of the church.

Courteous attention to strangers is a duty to which good deacons will give themselves. This is a Christian act that might be expected of every member of the congregation; but what is everybody's duty is frequently nobody's care, and therefore the deacons must not

be "forgetful to entertain strangers." How many have been repelled from a place by being allowed to come and go without a look of recognition or a word of welcome! And how many have been bound to a place by the friendly interest taken in their presence and for their comfort! Ten minutes before each service some of the deacons should be in readiness to welcome strangers, conduct them to a seat, and supply them with books, and so make them to feel at home. Few strangers in some cases may put in an appearance. There is all the more reason why kindly attention should be ministered to the few. The deacons who addict themselves to this honourable kind of door-keeping will be careful to speak in low tones, and not to let snatches of their conversation outside be loud enough to be heard by those who are at their devotions within.

Seat-letting is a delicate and very difficult diaconal duty; and this department of service should be entrusted to brethren distinguished for their tact, energy, gentleness, and patience. Even saintly people may have whims somewhat trying to the temper; but, strong in the armour of a good intent and Christian gentleness, the seat-letting deacons must suffer long, and be kind. They will, of course, let it be known where they may be consulted, and when, and make it a point of conscience to be in the appointed place at the appointed time.

Some chapels are unclean, badly ventilated, ill-ordered as to lighting, and wear a look that seems to say, No watchful eye looks after our interest, no master-hand controls our condition. When this is the case, it is a serious reflection on the deacons. Why, say some, surely that is the work of the chapel-keeper! Perhaps so. But chapel-keepers, as a rule, are not overstocked with common-sense, and the deacons must give all necessary directions and exercise all possible superintendence. Two at least of their number should be appointed chapel-stewards, and before each service see that the house of prayer is in the best possible condition. Bad air spoils many a good sermon; dusty book-boards disturb many a fair worshipper; ill-regulated lights annoy many a Christian congregation. For these evils there is an easy remedy, and good deacons will see that it is applied.

LOOK, FINALLY, AT THE DEACONS IN THEIR RELATION TO EACH OTHER. They are, presumably, a band of men whose hearts God has touched, and therefore they should be banded, bound together by their common interest in a common cause. Every one should have his place, every one should know his place, every one should keep

his place; and yet every one should help his neighbour, and say to his brother, Be of good courage. "In honour preferring one another" is a good motto for the deacons' vestry; and if they love as brethren, and are more eager to give than to get appreciative notice of self-denying services, very hallowed and helpful will be their intercourse with each other.

Let this one thing be noted: deacons should be true to one another—as true as steel. Talking scandal will be carefully excluded from their conferences; but, in the interest of peace and purity, there will of necessity, at times, be free speech about persons and circumstances. It should be understood that the free speech there is in the strictest confidence, and that each one is on his honour not to repeat it even to his bosom friend. A man who cannot keep a secret is not fit to be a deacon. The man who hears a remark made in confidence and then goes and repeats it is a mischief-maker. Deacons should be self-contained men, able to hear a great deal and say very little.

The writer has used great plainness of speech. But he has written as a brother to brethren, and as a minister who can honestly avow that all through his Christian course deacons have been his warmest friends and helpers. The church and the ministry owe more to the self-denying labours of deacons than is generally acknowledged or adequately understood.

R. P. MACMASTER.

Scenes from Church History.

XX.

THE TIMES AFTER WYCLIFFE.



HE harsh and contemptuous words of Knyghton, which we quoted in our last article, with reference to the translation of the Bible into the vulgar tongue, will give some idea of the difficulties with which Wycliffe had to contend. He was charged with casting abroad the Gospel pearl to be trodden under foot of swine, with converting the precious into the vile, and making the jewel of the Church common sport. Considering

the indignation and alarm excited by his writings, and the persecution which overtook many of his followers, it is marvellous that he himself escaped martyrdom. He seems to have lived in constant expectation of it; but, perilous as his position was, he was allowed to continue his work unmolested. The strain to which he had subjected himself was, however, so severe that his strength naturally gave way, and as he was officiating in his church at Lutterworth, on the 29th of December, 1384, he was struck with palsy, and died after an illness of two days.

His death was regarded by his enemies as a direct judgment of God upon his heresies and sins. Capgrave pronounced it a "rightful doom of God," and noted with special emphasis that the paralysis fell on him on the day of St. Thomas à Becket, while his death occurred on the day of St. Sylvester, both of which saints he had treated with scorn. Walsingham relates that "in the ninth yere of this kyng [Richard II.] John Wiclif, the orgon of the devel, the enemy of the Cherch, the confusion of men, the ydol of heresie, the meroure of ypocrosie, the norischer of scisme, be the rithful dome of God, was smet with a horibil paralisie threwoute his body."

But strongly as he and his work were opposed by the ecclesiastics of the day, his influence rapidly spread. His writings formed an epoch in English literature not less than in English history. Their style, as one authority assures us, may be "coarse and slovenly"—although the judgment seems to us in every way too severe—but in the absence of grace and refinement there are qualities of a far higher order. Mr. Green, in his admirable "History of the English People," recognises in Wycliffe's tracts the wonderful genius of the man. "If Chaucer," he says, "is the father of our later English poetry, Wycliffe is the father of our later English prose. The rough, clear, homely English of his tracts, the speech of the ploughman and the trader of the day, though coloured with the picturesque phraseology of the Bible, is, in its literary use, as distinctly a creation of his own as the style in which he embodied it—the terse, vehement sentences, the stinging sarcasms, the hard antitheses, which roused the dullest mind like a whip." The comparison instituted between Chaucer and Wycliffe is not in the least exaggerated; indeed, it may not unfairly be contended that the Reformer did more for the progress of the English language than the Poet. Chaucer was the representative of the higher culture. His poetry breathed the spirit of the Renaissance,

and was therefore adapted to the more educated rather than to the unlearned orders of society. Wycliffe did not ignore the higher orders, but his appeal was directed to all classes alike. He pierced to a lower depth than all surface distinctions—to the universal heart—and in doing so fixed the language of the people.

Wycliffe's poor preachers or "simple priests," whose russet gowns and coarse sermons moved the laughter of the learned, gained for his doctrines a wide and rapid circulation. Their opponents were panic-stricken, and complained that every second man you met was a Lollard. Among Wycliffe's followers were "knights and soldiers, with dukes and earls." The supporters and defenders of the new sect were to be found everywhere and in all classes, "among the baronage, in the cities, among the peasantry of the country side, even in the monastic cell itself." Knyghton compared the movement to "suckers growing out of the root of a tree, which filled every place within the compass of the land," so that it gained over to it "the greater part of the people."

Wycliffe's translation of the Scriptures was eagerly sought after. Of the revised edition, completed shortly after his death, a hundred and fifty copies are said still to exist. Many of them are handsome and costly in their appearance, and must have belonged to the wealthier classes. Plainer and less expensive copies are also found, for then, as now, the common people formed the majority of every movement in the direction of reform. Copyists must have been kept busily at work to supply so great a demand. The poor preachers became colporteurs as well as evangelists, carrying with them Bibles and fragments of Bibles for the use of the poorest in the various towns and villages. It is difficult for us to imagine the joy which these heroic men must have diffused around their path. Their visits would awaken expectation and excite gratitude. They would themselves read from the Scriptures and open up to the people the treasures of what had too long been a sealed book. Copies would probably be handed round the group of eager listeners, and those who were fortunate enough to possess the means would purchase them; others who had the skill might copy fragments for themselves, and in this way "the river of the water of life" flowed freely through the nation.

The ecclesiastical authorities were from the outset prepared to stamp out the "heresy" which they so much dreaded, and in the political unsettledness of the times, especially in the terror created by the

peasant war, they found much to aid their malicious designs. It was not, however, until after the deposition of Richard II. and the accession of Henry IV. in 1399, that they found in the monarch a willing and effective ally. Henry was the son of John of Gaunt, Wycliffe's former friend and patron, and it was hoped by the Lollards that he would at least protect them from persecution. But his title to the throne was insecure; he was dependent on the support of the clergy, and this could only be obtained by the sacrifice of the cause of the Reformers. To a convocation held at St. Paul's a week after his accession, Henry announced that he would ask no money from the clergy except under the most urgent need. He had sent (he said) to "beg the prayers of the Church for himself and his kingdom, to promise that he would protect the clergy in all their liberties and immunities, and assist them with all his power in exterminating heretics." This promise, alas! was too faithfully kept.

Of the action of the clergy, the following are fair specimens:—In 1387 Hereford and Ashton were forbidden to preach in his diocese by the Bishop of Worcester. The whole of Wycliffe's writings and Hereford's were commanded to be seized and burned. In 1391 an attempt was made to pass a Bill through Parliament forbidding the circulation of the Scriptures, but the attempt was foiled, largely through the opposition of the Duke of Lancaster, who claimed for the English people that which had been accorded to other nations.

No ecclesiastic was more able or vindictive than Archbishop Arundel. To him Henry IV. owed his crown. We may judge of his spirit from the fact that he presented to the Pope a list of 267 errors and heresies from the writings of Wycliffe, and requested him to give an order that the body of the Reformer should be taken out of the consecrated ground in which it lay, and be buried in a dung-hill, a request which, to his credit, the Pope declined to grant.

In 1401 an Act was passed "at the request of the prelates and clergy," and probably without the regular assent of Parliament, threatening with death the holders of the new opinions. It was directed against "divers false and perverse people of a new sect: they make unlawful conventicles, they hold and exercise schools, and make and write books." The bishops were invested with power to fine and imprison all heretics and possessors of heretical books, to hand over to the sheriff all obstinate and lapsed heretics, to be burned at once "in a high place before the people, that they might take salu-

tary warning." The civil law was once again subordinated to the ecclesiastical; the bishops were made supreme; their power became arbitrary, and they, and they alone, were responsible for this foul blot on the history of English legislation. In July, 1408, a convocation met at Oxford, of which Arundel was the moving spirit, and in which severe laws were passed against the heretics. The Seventh Constitution reads thus: "We therefore decree and ordain that no man shall, hereafter, by his own authority, translate any text of the Scripture into English, or any other tongue, by way of a book, libel, or treatise, now lately set forth in the time of John Wycliffe, or since, or hereafter to be set forth, in part or in whole, privily or apertly, upon pain of greater excommunication, until the said translation be allowed by the ordinary of the place, or, if the case so require, by the Council provincial." It was a part of the same statute "that no schoolmaster should hereafter mix religious instruction with the teaching of youth, nor permit discussion about the sacraments, nor the reading of the Scriptures in English; that books of this sort written by John Wycliffe and others of his time should be banished from schools, halls, and all places whatsoever; that no man should translate any part of Scripture into English on his own authority, and that all persons convicted of making or using such translation should be punished as favourers of error and heresy." Later still—in 1417—the right of sanctuary, which could be claimed by the lowest criminals, even by highway robbers and murderers, was denied to men whose sole offence lay in their reading the Scriptures.

Fines, imprisonments, and deaths multiplied apace. Some had to do penance in the market-places for their supposed connection with the heretics. The first martyr under these infamous Acts was William Sawtree, Rector of St. Osyth, London, who was burned alive in Smithfield because he did not believe that the bread and the wine of the sacrament were by consecration changed into the body and blood of Christ. Thomas Bradby, an uneducated tailor, but a saintly and a great man; John Claydon, a farrier; Thorpe, a clergyman; and between twenty and thirty others met with a similar fate. We cannot follow in detail the history of those distressing times, or refer to all those who triumphantly bore the palm of martyrdom. Of these the most illustrious was Sir John Oldcastle, Lord Cobham, a man of whom Horace Walpole said that "his virtue made him a reformer and his valour made him a martyr." He was unjustly and

absurdly suspected of political intrigues—charged with aiding a plot to take away the life of the King and with abetting the worst forms of heresy. The touching story of his imprisonment is too long to be here narrated. After his release he acquitted himself with noble and heroic consistency. In 1418, he was again taken by treachery, was pronounced by Arundel and his provincial synod an incorrigible heretic, and was hung in chains over a slow fire till he was roasted to death.

The famous Council of Constance, held in 1414-15, was in many respects a triumph of the Protestant principle, and by its deposition of the three rival Popes and its election of Martin V. did something to disabuse men's minds of the idea that the occupant of the Papal chair possessed infallible insight and irresponsible power. But there are several blots on its fame which no ingenuity can wipe out—the condemnation to death of John Huss and Jerome of Prague; the decree which for the first time forbade the cup to the laity in the sacrament of communion; and the censure of Wycliffe, who at that time had been dead thirty years, as a heretic, the decree that his books should be burned, and that his body should be dug up and cast far from consecrated ground. The command was for twelve years disregarded, but in 1427 it was, at the instance of the Pope, ruthlessly carried out. Richard Flemmyng, Bishop of Lincoln, who in his earlier days had been a strong Wycliffite, received the mandate of his Holiness, and quickly executed it. After the remains of the great Reformer had lain for more than forty-three years under the choir of his beloved church at Lutterworth, they were solemnly “ungraved” and the greatest indignity done to his memory. But not thus could the progress of his work be stayed. In the familiar and oft-quoted words of Thomas Fuller, “They took what was left of his bones and burned them to ashes and cast them into the Swift, a neighbouring brook, running hard by. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over.”

Christless Prayer.



T is impossible to avoid noticing that a change has of late years come over the religious sentiments of many of the ministers and people of Nonconforming churches. The wider the area over which our observation extends the more convincing is the effect. So deeply has this change affected them that the utmost diversity of opinion exists as to whether it is salutary or otherwise, and as to whither it tends. The evil to which we allude is the growing tendency to place the Saviour in a position less important than that which He claims for Himself; and it is the more alarming from the circumstance that it is associated with an avowed desire to render deserved honour to the First Person in the ever-blessed Trinity. What plea could be more commendable or more unanswerable than this?

It is in this insidious form that the spiritual vitality and vigour of Nonconforming churches are now in various influential directions being assailed. It has arisen, we believe, partly from a revulsion from certain crude and extreme views, and partly from the absence of active persecution. The limits of the present paper will not admit of a full discussion of the various points involved in this important subject, for such a discussion would require a prolonged investigation of a series of very momentous questions which for years past have exercised the minds of most of the earnest men of our times. As a sample of the kind of thing to which we refer, we may instance the practice of some of the ministers of Nonconforming bodies of closing their prayers without recognition of the mediatorship of Jesus.

We are expressly taught in that Book which is the only authorised guide in matters of such moment, that access to the great throne can only be obtained through the personal agency of Jesus, and in His name. "Whatsoever ye shall ask the Father in My name, that will I do, that the Father may be glorified in the Son." This arrangement should commend itself alike to our understanding and to our moral sense, inasmuch as God owes us nothing—not even to listen to us. Now, if He has indeed made it plain that prayer is to be offered in the name of Christ, and for His sake, our ignoring of this

merciful arrangement is both irreverent and rebellious — it is “asking amiss.” We ought clearly to be quite sure of our ground in an affair so seriously affecting our relation to our Maker as this does. Our Lord has Himself taken pains to impress upon us, in a variety of ways, that He is the only “way” to God, and that “no man hath access [or *entrée*] to the Father but by Him,” so that if we deliberately ignore His statements on this head we are guilty of the folly of despising our own mercies, and of the impiety of not crediting our Redeemer with the virtue of common truthfulness. That He might “bring us to God” was, indeed, the very purpose of His incarnation.

There is the utmost difference between introducing a mere novelty and removing an ancient landmark ; especially is this so in the case of a matter so momentous as that of our approaches to our Maker. We do not feel so sure as some appear to feel that it has been left by the Almighty to some persons in the last quarter of the nineteenth century of the Christian dispensation to make certain discoveries connected with our salvation that were unknown to the Heaven-directed men who wrote the New Testament. If we could bring ourselves to think that, we should be disposed to regard the whole subject of revelation as a very shaky business indeed, and, instead of finding ourselves on a rock grounded and settled, we should be in perpetual unrest and hourly jeopardy. We are, therefore, not so much concerned to show the excellency of the “old path,” already so well tried, as to interrogate the patrons of this new one. We want to know its authority and claims ; and we want to know whither it leads, for we do not like moving in the dark.

The person who prays either expects to be answered for the sake of Christ, or he does not. If he does, on what ground does he habitually refrain from acknowledging the fact in his prayers ? and if he does not, then on what ground does he expect it ? The ignoring of our dependence on Christ’s mediation in connection with our prayers implies that we consider His mediation either unnecessary or inadequate. But what ground does the Bible afford us that, if we set aside Christ’s mediation, God will deign even to hearken to us ? In the absence of any such ground we clearly are venturing in unbidden ; and our supplication, however beautifully and modestly worded, is (to say the best of it) nothing better than sounding brass or a tinkling cymbal : it may be well for us if God does not regard it in a much

less flattering light. If we imagine that a prayer which contains indications of clear thinking, of tender feeling, of good aspiration, is sure of acceptance, are we not placing its acceptability on the ground of its own excellence? As if that Being to whom there can be nothing new should be surprised and fascinated by the indications of our advancement in moral education, or charmed into compliance with our wishes by the literary quality of our performance! But is it quite clear that, in order to the Divine approval and acceptance, men who have sinned need no better certificate than good education? If, again, we may expect to be answered on the ground of the sincerity of our aspirations, are we not basing the matter on the ground of being heard for our own sakes? and are we not guilty of the folly of forgetting what God has assured us as to the deceptiveness and the desperate wickedness of our hearts? and are we not thus taking the matter out of the hands of Him who must understand the nature and exigencies of our case better than we can ever understand them ourselves? Is it too much to suppose that the hearts of even the best of us may be deceiving them in the notion they prompt them to form regarding their own sincerity? And yet, if in our approaches to the Holy One we set aside due consideration of Him who in infinite grace has been given us as an encouragement to draw nigh and an assurance that we shall be listened to, there appears no escape from the conclusion that we are expecting to be heard and answered on account of some merit of our own—such, for example, as our sincerity of desire, our sense of misery, our brokenness of spirit, or what not.

It will be urged that the omission of a mere formula must not be taken to imply the omission of that which the formula embodies; that "the letter killeth; it is the spirit that giveth life;" and that it is surely vain to suppose that the Omniscient One is to be cajoled into acquiescence by the trick of a mere incantation. Can we not mean the real thing without a set form of mere childish monosyllables? With all this, and a great deal more of the same sort, we have the strongest sympathy; still, in view of the fact that the practice for which we now plead has been expressly prescribed by high Heaven, we regard it as sheer trifling if intended as a defence; for, if we may leave God to take for granted our dependence on the mediation of His Son, why may we not also leave Him to take for granted our prayers themselves, and forthwith discontinue the prac-

tice of "making known" our requests to our heavenly Father on the ground that He "knoweth what things we have need of before we ask Him"? What earthly monarch would allow to approach his throne *in formâ pauperis* rebel subjects who should deliberately and of set purpose drop the terms which form the very basis of intercourse between parties so peculiarly circumstanced and so widely distanced—the terms being those expressly prescribed for the very purpose of mercy by the monarch himself in the free exercise of his undoubted prerogative of undeserved clemency? Would intercourse be even *possible* under such conditions? And surely the mortal who thinks thus to obtain the ear of Heaven had better think again, for what if it should turn out at last that the good Father whose arrangement we have chosen to ignore has been dealing with us "according to our work," and not heeding our prayers at all? Is this too much to believe? If so, how can it be shown to be so? The omission we complain of implies, therefore, serious misconception of fact as to the authorised conditions of the approach of sinful men to their merciful Proprietor and unerring Judge—if not a misconception of fact, then a fatal oversight or neglect of fact and of the importance of it. It implies also a tendency to undervalue the functions of the Redeemer, and our need of His work in all its length and breadth of meaning and fitness.

It is urged, however, that the "boldness" in prayer of which orthodox—that is, commonplace or weak-minded—believers are wont to boast savours of irreverence; and this monopoly of solicitude for the honour of God is complacently appropriated by the man who ventures into communion with the Most High after dismissing, with mature thought and of set purpose, the idea of the necessity of Christ's mediation from his heart. To what a depth of irreverence must that man have sunk! Does he indeed expect that the Almighty will receive his application? If so, on what ground does he expect it? There are, undoubtedly, multitudes of persons who use the Heaven-prescribed formula with astonishing flippancy at the close of prayer, and who appear little to think of its significance, while they use it, we fear, for no more intelligent reason than that it is the custom. Notoriously is this the case with some of the men who so mechanically recite the prayers in the service of the Episcopal communion. Men of refined sentiment will instinctively recoil at such profanation in whatever quarter they may see it, and will

assuredly be right in the opinion that such persons "ask and do not receive, because they *ask amiss*." But would any man in his senses relinquish the practice of eating because, forsooth, some people eat like swine? None but sincere believers in Jesus can, with any regard to the fitness of things, adopt the formula; and, though it does seem to be often on the lips of the uncultured and of the irreverent, and is thus apt to be deprived of its proper weight, yet in the lips of true men it is not of necessity to be regarded as a pandering to a mere popular superstition. Alas! the wilful and studied omission of it is, we apprehend, a pandering to something less commendable than the faith of the simple-minded believer.

We fear, however, that those of the Nonconforming ministers who have caught at this recent foible are not all of them so innocent or so ingenuous as the men of cultured feeling just alluded to, nor so able to give a good and simple account of themselves. Indeed, we have the best of reasons for being quite certain that some ministers of good position have adopted the practice from a mere cantankerous dislike of what they term "orthodoxy"—by which they mean the religious opinions and practices of persons whom they consider destitute of genius. In defence of this species of monomania they are able, as it unfortunately happens, to quote the habit of some well-known precedents, such as James Martineau, Dr. Parker, and Mark Wilks. Any eccentricity of these peculiar men they are ready to snatch up, as if it were a new revelation designed to supersede the epistles of Paul and the words of the Master. But the practices of such men as these do not sit well on persons of ordinary proportions. If it were possible for these three gentlemen to impart to the Christian public an explanation of their practice—taking care, of course, so to word it that it should be intelligible to their fellow-creatures of the common sort—they would but be discharging what is clearly a duty which they owe to the Author of the Bible. It is not in reason to suppose that such men as these should have abandoned the usual practice without having first satisfied themselves; and it behoves them, in the absence of a public statement of the reasons for their new departure, at least to remember that the edged tool which a grown man might handle with impunity may be fatal in the hands of a weak and untutored child. In the meantime, it may be well to ponder the question as to the probable influence of the practice upon the young in our congregations, whom we shall soon find omitting in their prayers all allusion

to the Saviour's mediatorial character for no more intelligent reason than that their ministers do the same, and without any knowledge of that process of reasoning which has led their ministers to adopt the practice. If ministers of Christ's Gospel offer Christless prayer, what wonder if common persons come to do so too? And thus does it happen that the laws of Heaven are set at naught in the very face of Heaven itself, and love divine is wounded in the house of its friends.

The practice arises, we fear, from a thought of dispensing with the services of Christ as much as we can. That this fear is not without foundation will be better appreciated if it be borne in mind that the men who have taken to this new foible are, almost without exception, men who have become noted for some religious idiosyncrasy, and who are drifting away from certain truths which are distinctive of the Gospel taught by Jesus—such, for example, as His Deity, the truth that the shedding of His blood is essential to human salvation, and that, apart from the operation of the Third Person in the ever-blessed Trinity, no substantial spiritual blessing can come to us. It is a badge of Unitarianism—an “ism” of which, for any real good it has done for mankind, none of us have need to be enamoured. To one of the greatest Christian metaphysicians in any age—Robert Hall—that “ism” was a synonym for hopeless vacuity, and the signal for revulsion and gloom. It was not, in his case, affectation either, for that system takes the heart to an orbit too far from the genial warmth of the central love, and that great man had been pierced by the cold of that remote region. It is a novel practice, which has only come into use among Nonconformists since the time when they took to flirting with the religion of negation. It is lamentable to see that men, otherwise intelligent, have not yet outgrown the blunder of misapplying that unfortunate *dictum* of Tennyson's—a *dictum* which has done more than any other one thing to turn “doubting” into a religion. Dear as his reputation as a poet must be to him, we doubt whether he would have allowed those ill-fated words to pass into print if he could have foreseen what an absurd use would have been made of them by persons of spiritual character and mental quality immeasurably inferior to his own. Weak and small men have long been wont to screen themselves with the ægis of that great man's authority, and to contend that there may “live more faith in the omission of Christ's name in prayer than in the use of it.” “Why found our practices

and opinions on mere texts?" say they. "Let us, rather, leave first principles and go on to perfection, like men, in Christ Jesus. Let us repudiate bondage to the mere letter, and let us ascend the heights of philosophical generalisation and take the broad and enlightened platform. Let us break their bands asunder, and cast away their cords from us!" Thus, while the angels before His throne proclaim Him "worthy," it has been left to *us* to discover that the angels are mistaken. If the formula can indeed be shown to be the hard-and-fast line of a mere human hierarchy, planned to bind the consciences of the weak and credulous to subjection to priestly pretension, let us by all means assert our liberty, and treat it as all the unauthoritative *dicta* of council, convocation, and synod deserve to be treated when they presume to step in between the soul and Him to whom it owes allegiance.

There is so much that is beautiful in the character and teachings of Christ that we do not wonder that men should yield intelligent assent to His claims on their adhesion. More especially is His attractiveness felt by young persons of culture, as He stands out amidst all the characters of history as the "chief among ten thousand, and the altogether lovely." Not to perceive this has come to be recognised as an indication of a coarse nature and a defective education. What wonder if, under such circumstances, many of our young men should become possessed of a desire to spend their lives in the study of Christian truth, and in the promulgation of it! Many men have, under such impulses, entered the Christian ministry from the sincerest motives; but, when they have become absorbed in historical and metaphysical inquiry, they have in due time become top-heavy, and have been capsized in a storm of theological embarrassment which they have not been possessed of ballast enough to enable them to meet on equal terms. Among other indications of such a catastrophe, we find them denying the necessity of the experience which the Bible teaches us to regard as "conversion," and pronouncing it to be nothing more than an abnormal condition of the brain, such as ought to render the subject of it a case for medical treatment, or for commiseration, the obvious fact being that the person who has had the misfortune to form such an opinion is not himself a converted person, and can therefore no more estimate the case than a blind man can be expected to judge of colours. A person who persistently declines to give to Christ the

position assigned Him in the New Testament, and to "honour the Son even as he honours the Father," is not a believer in Christ nor a converted person; and it clearly follows that he is not fit to be a leader of converted persons. However attractive he may be as a Sunday lecturer, he is not in his right place in the pulpit of any Evangelical body—unless it is agreed on all hands that the function of the pulpit is altered from what it was in former days, that the world does not now stand in need of a Saviour from sin, and that the pulpit is dwindled down into a mere pedestal for the display of intellectual athletics.

It is not without a deep conviction of the evils which now infect the spiritual life of the Evangelical sections of Nonconforming bodies that we have responded to the call of duty in noting the foible upon which we have been dwelling. We warn our churches, by all the jealousy they feel for the honour of the Saviour, that they permit no presumptuous hand to touch that perfect work with which God has pronounced Himself "well pleased." No real good can come of it; nothing can result from it but the gradual paralysis of every grace that is born of the Spirit. The decadence of the consciousness of the necessity of prayer, deafness to the urgent call for the spread of the Gospel among them that perish, comparative indifference to the claims of non-Christian peoples upon our service, a vague surmise that by-and-by all will come right with the heathen even though we ignore our duty to send them the glad tidings of God's love—these and other signs of decay come along in the train of this one sad significant omission. We are no advocates of merely fossilised opinions, nor devotees of dogmas and practices which have nothing better than age to recommend them; but there are certain defined lines of religious truth which no man claiming to be a believer in Jesus can afford to give up; and the time is coming—if it is not already come—when those who know and love the Saviour will need to cleanse their sanctuaries, beginning at the inside of the pulpit. Let all men be on their guard who feel that they have any interest in the continuity of Gospel teaching.

J. D. BATE.

Humility.



THE question, "Wherewithal shall we be clothed?" is very common, and probably allowed every day to trouble too many. With anxiety on this score perhaps few or none are unfamiliar. How well it would be if, putting aside the inferior personal consideration to which it refers, we were to receive and submit to the answer, "Be clothed with humility." Let the lowliness, the meekness, the submissiveness which that disposition implies be the habitual characteristic of life both with regard to God and man. "Put on humbleness of mind."

We do not mean *mock* humility. There is a spurious counterfeit that we sometimes meet with, that simulates the manner, and seeks in its pretences to pass itself off as the real quality. It would deceive by its appearances even the discerning, were it not that the stage garment assumed is blown back now and then, and the reality of pride underneath is betrayed.

We do not mean the humility which, though real, is self-conscious and secretly desires itself to be noticed; wishes its condescension to be observed, and likes to do what it does under a sense of glancing eyes. There is sometimes a tinge of impurity even in the best things. We mean the humility that springs from the heart and diffuses a moral lustre over the life; the humility that wishes to hide even its appearance in the earnest reality that belongs to it; a humility unfeigned, not assumed, that can bear any test that may be used, that has its root in the soul, and its witness with God.

The *appropriateness* of this disposition strikes us. With beings such as we are, limited, dependent, erring, nothing would seem more consonant to our position and character. What room is there for pride? In any of those matters in which we may have seen self-exaltation, how little reason for this would appear! Do men pride themselves on talent? It is often over-estimated; others, frequently with less pretension, surpass them in the same direction; even themselves have sometimes to admit failure where they hoped to succeed, while accident may deprive and time will impair. Do men plume themselves upon knowledge? They have acquired little compared

with what is possible to be known. What realms they have never explored ; what secrets they have never discovered ! How superficial is much ; how unready we are in its use, and forgetful of what we have acquired. Do men pride themselves on rank ? It is purely a conventional thing, often little connected with true nobility, separable, and surely to be separated at last from every one.

“ Kind hearts are more than coronets,
And simple faith than Norman blood.”

Do men glory in their wealth ? Some of the vilest of mankind have had much more than they. Often it has been dissociated from any of the qualities that indicate inward riches of the soul ; and while often it has been stripped from men, like leaves from the trees by autumn winds, it must inevitably be left behind when the spirit takes her final flight. Do men pride themselves on moral worth ? Yet, were they correctly to see themselves, they would find how many infirmities mar the best characters ; while if others knew as much of us as we might know of ourselves, it would soon be declared we had been weighed in the balances and found wanting. Do any vaunt of spiritual grace ? Yet what have they that has not been received through the Sovereign mercy of God ? Are any self-sufficient concerning good works ? Yet how mixed have been the motives of these—how feeble and imperfect the doing ; while who can acquit himself of the charge that he has not done all that he might ? Take the whole round of circumstances and character in life ; comparisons made for the disparagement of others and approbation of self are frequently sadly mistaken. Self-tests are often only other names for self-excuses, and what we conceive deserved commendation nothing but delusive flattery. The word of God speaks strongly concerning all this : “ Talk no more exceeding proudly ; let not arrogance come out of your mouth.”

Especially what reason for anything but deep abasement before God ? Within the glance of that eye that detects all the faults of our life, all self-complacency withers, as a leaf in the flames. Before that judgment that weighs the actions of life, how palpable are the defects of even our best deeds. In that presence where there is no respect of persons, what another hue all fancied righteousness receives ! Probably not only in ceremonial exactness, but in moral excellence, the Apostle Paul had been, before his conversion, most unblameable

and upright. Yet when the law was revealed in its inner spirit, how he had to confess himself undone. While the great principle, "Not by works of righteousness but according to His mercy we are saved," strikes away boasting from every lip. One has told us how, when John Knox lay dying, his friends found him one morning pale and exhausted. During the night he had not slept but wrestled. He had contended with suggestions which the enemy of souls had pressed. Did he not deserve well, he who had stood valiantly in battle in the cause of civil and religious rights—he who had preached, without bating a word, with a Papist's carbine levelled at his head—he to whom the whole of Scotland would owe a deep debt of gratitude? Like Jacob he wrestled, yet not with an angel, until break of day. The conflict had been stern, but humility had conquered. What had he that God had not given? In what had he succeeded and God not prospered him? He was able to bring, as we should ever do, the honour and glory, and lay all at the Divine feet.

The *attractiveness* of Humility interests. It occasions no offence. It wins approval, disarms opposition, conciliates prejudice, engages sympathy. Pride is morbidly sensitive, quickly hurt. Humility is calm and forbearing, ready to make allowances, anticipating explanations. Pride is eager to set itself forth and monopolise applause for anything done. Humility entertains a sincere appreciation of the work and character of others, and is willing to hear their praises rather than its own. Pride is often connected with very unfavourable dispositions. Humility is kindly and gentle, exhibiting a grace of demeanour that springs genuinely from the heart. Pride is hasty, Humility long-suffering. Pride glories in what it has done, Humility wishes it had done better. Pride is for show, but Humility is retiring, yet, like Una, "making sunshine in a shady place." Humility shows how great principles can be brought to bear in the performance of little duties, and in meekness of execution wins honour from the discerning. She is not turned aside because something has to be done that will not gain conspicuousness, but quietly applies herself to the task to be accomplished, and is satisfied with the consciousness of having done her duty. Like Charity, "She doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Pride is Nebuchadnezzar, clothed in regal robes, looking upon the city which under his commands had become one of the wonders of the world, and exclaiming, "Is not this Great

Babylon which I have built?" Humility is David, after his life of service, going in and sitting before the Lord, and saying, "Who am I, O Lord God? and what is my house that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord God?" Pride is Herod on his birthday, clothed in glittering robes, and, as he made an oration, and the sun flashed back from his gilded attire, they cried, and he approved it, "It is the voice of a god, not of a man." Humility is Paul, before Agrippa, wishing that all his audience were even as he was, "except those bonds," yet confessing how his former life had been a mistake and he owed everything to the interposition of Divine grace. Pride is Nicodemus as he came at first to question Christ with all a Rabbi's self-sufficiency. Humility is Mary at the Master's feet, drinking in His sacred teachings, wondering at the mystery of love, and purposing how by the "alabaster box of ointment" she may show at least some small sign of her gratitude. Beautiful is true Humility, like some fragrant flower exhibiting, the more closely it is examined, the traces and finish of the Divine hand.

The *greatness* of humility should also impress.

The infidel Hume, and such as he, have despised the quality we commend. It has been tabooed as low and abject. Yet we may discern in it a superiority to which such have been blind.

There is a greatness in the self-control which it shows. The self-mastery of humility can hold in check impetuous impulses of our nature, to which pride would readily give vent. For instance—forgiveness. Humility will not cherish resentment, nor allow a spirit of retaliation, but will be prompt to grant a pardon in the spirit of the prayer, "Forgive us our trespasses as we forgive them that trespass against us." Sir Eardley Wilmot, when once asked if it would not be manly to resent a certain offence, replied, "Yes; but it would be God-like to forgive it." Does not that man show more of power who represses, than he who gives rein to angry inclinations? Are we not reminded of Him who, though so insulted by our sin, held back the lightnings of His throne, and devised a way by which it would be possible to forgive? There is greatness in the self-denials of which humility is capable. Self-pleasing is the spirit of pride. It needs no careful inward regulation to allow this. But to curb self; to refuse it ascendancy; to take a lower place than that deserved.

while not having an undue regard to our own interests, showing willingness to advance the interests of another; not through want of spirit, but from a desire for peace, withdrawing claims that she might press; here we see the mild majesty of humility. Especially there is greatness in service rendered. Whose thoughts in this connection do not rise to the Highest? Who does not think of the great humility of Him who, as the children were partakers of flesh and blood, likewise took part of the same? Who does not remember His homeless life, endless benevolence, and exhausting toils in the achievement of our redemption? Who does not remember His words, "The Son of man came not to be ministered unto but to minister"? Who does not picture the scene when "He took a towel and girded Himself, and washed the feet of His disciples"? Who does not gauge the stupendous descent suggested by the words, "Though He was in the form of God, and thought it not robbery to be equal with God, He yet made himself of no reputation, took upon Himself the form of a servant, and became obedient even to the death of the cross"? The greatness of humility is that it is Christ-like, and in all its pure illustrations of helpfulness, devotedness, and zeal, deriving its motives from the cross, it possesses and exhibits the spirit of Heaven.

The *acceptableness* of humility before God will close our brief review. "God resisteth the proud but giveth grace unto the humble." It is on humility that the blessings of heaven have ever been conferred. What eloquent instances speak from the past! Behold Nineveh in mourning, lamenting her sin! She has heard the cry of the stranger prophet, and all ranks of the people are deeply moved. The feasts of nobility are abandoned, the pageantry of royalty is laid aside. Sackcloth, ashes, and fasting are the outward signs of deep spiritual prostration. Even the beast of the field was in some sort to be joined in the penitence of man. Evil ways were to be renounced, and prayer—

"A breath that fleets beyond this iron world
And touches Him that made it"—

to be mightily urged. There was success; Nineveh was spared.

Behold Manasseh in prison, the sad vision of his past sin haunting his loneliness and piercing him with remorse! "He humbled himself greatly before the God of his fathers, and besought Him." There were terrible sins of which to repent. But his humility is regarded,

his prayer heard, and he is able amid the blessings of restoration to prove the sincerity of his contrition.

Behold Peter going out and weeping bitterly; and then afterwards, in the memorable interview when he was restored to the Apostleship, standing, with humility in his heart, to receive the tokens and commissions of infinite gentleness and mercy, while in succeeding years he wrote, "Be ye clothed with humility"!

Humility is the penitent that weeps over sin. Humility the believer that looks to Christ and clings to Him. Humility the disciple that walks with Jesus, is owned by Him, and at last, exalted by His right hand, shall share His throne and enter into His joy.

Augustine says, "That which first overcame man is the last thing he overcomes." We must give diligence, then, to the abasement of pride and cultivation of humility, for only thus can we enjoy hope of success. It has been well remarked: Thou art not required to be ignorant of that good which really is so indeed; but beware of imagining *that* to be good which is not; yea, rather let something that is truly good pass thy view, and see it within, rather than beyond, its true size; and then, whatsoever it be, see it not as thine own but God's. Look at the good of others and the evil in thyself. Is not the day at hand when men shall be taken off all false heights and set on their own feet, and that shall be first which God accounts first, neither more nor less? Pray for humility; there is safety there. Learn from the Great Example, who was "meek and lowly in heart." So shall be experienced the blessing pronounced when it was said, "Whosoever shall humble himself as this little child, that same shall be great in the Kingdom of Heaven."

Missionary News from all the World.

CHURCH MISSIONARY SOCIETY.



FROM the *Intelligencer* of the Church Missionary Society we gather the following particulars concerning the Rev. George Maxwell Gordon, who fell in the engagement at Candahar, on the 16th of August:—

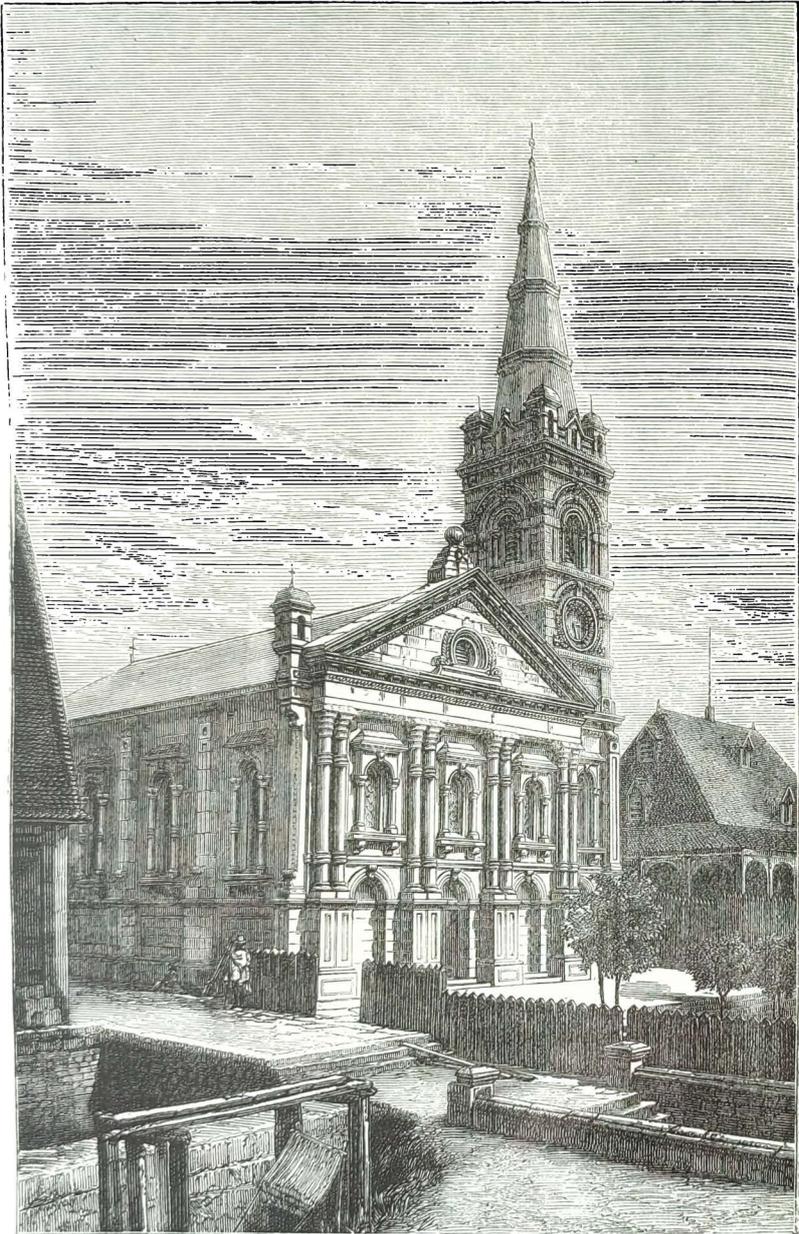
Mr. Gordon was a missionary at his own charges, his private means not only maintaining his mission work without cost to the Church

Missionary Society, but being ever liberally bestowed on useful objects conducive to the temporal or spiritual well-being of people whom he could help. Such a man, with felt capacity for a certain line of action, with opportunities presented to him of which he perceives the value, is guided by an impulse which is true for him, however differently others might be affected by it. He was urged, as his letters at the time quietly but unmistakably showed, by a pressure which he felt was not to be resisted. He at once accepted the leading which was indicated to his willing mind, not without something of that adventurous spirit which animates every man who is in earnest, which has stirred the heart and quickened the steps of many a noble missionary in days past and present, and will in all time to come. It was the same spirit, with the same views, which took him back from England to India on the last occasion through Persia, and which enabled him there, with his wonted devotion, to be the means of so great usefulness, in co-operation with another active missionary of the Church Missionary Society, at a time of grievous famine and distress.

He was the son of a naval officer belonging to a northern Scottish family. Educated at Trinity College, Cambridge, he took his Bachelor's degree in 1861, and M.A. three years later. After holding curacies at Beddington, near Croydon, and at St. Thomas's, Portman Square, and after paying a visit of much interest to Palestine, he turned his steps towards India. Taking duty at first in the Southern Presidency, his field of mission labour has for some years past been in the Punjab. He went to the northern frontier province on the invitation of his friend, the Rev. T. Valpy French, now Bishop of Lahore.

After having been for some time attached to the Divinity School at Lahore, Mr. Gordon went out as an itinerant missionary into a central part of the Punjab, which had not before been systematically visited in this way, and which was not included within the limits of any of the established local Missions.

Although one of the very greatest labourers for Christ, his life was indeed a quiet one—one, we always felt sure, "hid with Christ in God." He always set the Lord before him; and this was the secret of his unwearying labour for Christ. I believe I do not exaggerate in saying, that for almost six years in which he served Christ's Church as an evangelist he never knew what rest was, save when he lay down at night. And here I do not speak of his work in Madras. He could not rest with the burning thought ever before him that there were souls for whom Christ died all around, who had never heard the message of God's love. The words we extract from a letter he wrote from Candahar at the beginning of this year express the great fact ever before him, "Life is so short, and the



THE PALACE CHURCH, MADAGASCAR. (*From a Photograph.*)

field so vast, that if we don't preach, the precious seed is unsown ;" therefore he felt bound "to extend the preaching of the Lord as far as possible." One could not know him for a week without feeling his sympathy with St. Paul's expression, "Necessity is laid upon me ; yea, woe is unto me if I preach not the Gospel."

He laboured as an evangelist for six years in the Punjab and Afghanistan. We mention the latter place, because there may be some who imagine that his entry into that country was only for the purpose of ministering to his fellow-countrymen in the army. But, in truth, the idea still uppermost in his mind throughout his two visits to Candahar was to carry the Gospel to the Natives.

LONDON MISSIONARY SOCIETY.

The *Chronicle of the London Missionary Society* contains an engraving of the new church recently opened in the Palace precincts at Antananarivo, which through the kindness of the Secretary we are enabled to transfer to our own pages. The following address read by the Prime Minister of Madagascar is a remarkable and valuable excerpt from the annals of this community of believers which has inherited such large blessings from the fidelity of its martyr members :—

"I have been requested by the members of this church to give some account of the origin of the 'praying' here in the palace, and of the erection of this house of prayer, which we are this day dedicating to the worship of God. And though I at first declined, thinking it would be better for some one else to undertake the duty, yet, being still urged to do so, I afterwards consented. My heart is now truly rejoiced, because, by the blessing of God, the purpose which has been long entertained is now fulfilled, and the Queen and all of us are now met together to unite in opening this house, which has been erected for a house of prayer to God and for the praise of His name through Jesus Christ our Lord. Thanks be to God who has blessed us and caused to come to pass this day of joy and gladness. Man proposes, but the accomplishment is of God, and God has fulfilled to the Queen and to all of us our purpose. Blessed, therefore, be Jehovah, the Lord God Almighty, who is both Lord of all, and also merciful and gracious through Jesus Christ His Son.

"And because of this, my heart inclines me in accordance with your request to put in order a few words showing the history of the origin of the 'praying' here in the palace, and the way in which God has inclined the heart of the Queen to build this house here in the midst of her palaces for the worship of God. If we consider what led the Queen to pray, it can be truly said she was not influenced by man, but that it was God alone

who disposed her heart towards the 'praying.' There is one thing, however, which I think it well you should be made acquainted with.

"During the reign of Queen Rasoherina, there was a Bible (this which I now show to you) which I placed in the house where she dwelt, and which was regarded as common property, for it was freely handled by every one who was able to read, and this Bible was always lying about as a thing of no importance. On the 3rd of April, 1868, when Queen Ranavalona came to the throne, this Bible was still there, and was still freely handled by the people as before. During the days of mourning for Rasoherina, the Queen often read in this Bible to pass away the time, and even the officers about the Court and the 'twelve youths' [under-secretaries in the palace] took it up when they were at leisure. And I believe that the reading of this Bible by the Queen was the means by which God disposed her heart to pray to Him, and that it did not come from man. On Sunday morning, the 25th of October, 1868, the Queen, myself, and a few of the Queen's personal attendants met for prayer in the centre room of the palace called Mahatsara, and, when the service was ended and we came away, the Queen sent for Rainingory, sixteen honours, and Rainibesa, fifteen honours, and Rainilambo, fifteen honours [senior officers in constant attendance on the Queen], and said to them: 'I inform you, my fathers and mothers, that I shall pray to God; and my reason for doing so is this: I look to the heavens, and they did not come of themselves, for some one made them; and I consider the earth and it did not come of itself, for some one made it. It is God who made these things, and therefore I shall pray to God; and I inform you because you are as my fathers and mothers.' And when they heard that they said, 'That is good, your Majesty, and we thank you.' But, although they said this, their countenances seemed to show that they were sorry. And in the evening we met again for worship as we had done in the morning. And on the following Sunday, the 1st of November, 1868, Rainingory, Rainibesa, and Rainilambo met together with us for worship; and from that Sunday the Sunday markets were gradually put a stop to.

"We see from this the power of the Bible, for though the reading of it had been regarded as a thing of no importance, and done simply to pass away the time, yet its effect was not lost and it was not read in vain, for it was as good seed sown which only waited for the proper time to spring up, and that time was the day on which the Queen met for Christian worship for the first time in the palace, and also this day, which is one of great joy. How great is the power of the Word of God! Let us therefore not think lightly of the reading and of the hearing of that Word, for it has indeed power to change the hearts of men according to that which is written in

Isa. lv. 11, saying : ' My word that goeth forth out of My mouth 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.'

"On the Wednesday evening, the day previous to the coronation, the Queen said to me : ' My kingdom I will rest upon God ; send therefore for Andriambelo and Ratsilainga and Andrianaivoravelona and Rainimanga and Rainitavy [pastors of the city churches], that they may ask God's blessing on me and my subjects, for God only has made me what I am.' These five men were accordingly sent for at once, and they read portions of Scripture and offered prayers that night, and at cock-crowing next morning they prayed and read the Scriptures again. And when the time drew near for the ceremonies of the coronation, and the Queen was about to appear in the presence of her subjects, these pastors were again sent for that they might join together once more in seeking the Divine blessing on the events of the day.

"A little before the coronation I and my friend Mr. James Cameron talked together, saying : ' Let us put some words of Holy Scripture round the canopy over the Queen's seat.' This was mentioned to her Majesty, and she consented, and the words in Luke ii. 14 were agreed upon, viz., ' Glory to God in the highest, and on earth peace, good-will toward men.' A Bible was also placed on a table by the side of the Queen.

"After we had held service in the palace for a short time the Queen and myself asked to be baptized, and after having been taught three months by Andriambelo and Rainimanga, according to the previous custom of the churches, we were baptized by Andriambelo in the room where we had been accustomed to meet for worship, and after four months' further instruction we were received as communicants at the Lord's Supper. On the 25th of December, ten months after the baptism of the Queen, Rainigory and Rainibesa and Rainilambo were also baptized.

"The number of those who were united with us in Christian fellowship from October 25th, 1868, to October 1st, 1870, was twenty-seven, of whom nine were adults, viz., the Queen and myself, Rainigory and Rainibesa and Rainilambo, Ralairivony and Ranjavao, and Rafaralahy and Ravelondrano ; the remaining eighteen being young people and their attendants. But though the communicants were at that time so few, yet we expected that, by God's blessing, the number would increase, and the Queen took into consideration the erection of a stone house of prayer within the palace enclosure. She then communicated her intention to the people, and God fulfilled to her her desire, in that on the 20th of July, 1869, she was enabled to commence the erection of this house. The chief motive, however, which led to the building of this house was the

Queen's desire that her subjects should know the true God and the Lord Jesus Christ, and that the 'praying' should never depart from her kingdom.

"A little less than two months after this house of prayer had been commenced, an event took place which could scarcely have been expected by any one. On the 8th of September, 1869, the keepers of the idol called Ikelimalaza came up to the palace to inform the Queen of their intention to change horns (*hanova tandroka*) [an idolatrous ceremony formerly performed whenever a new sovereign came to the throne]. When this message was given to the Queen, she unexpectedly sent out word, saying, 'I will burn all the idols belonging to my ancestors; but as to yours, that is your business.' And according to these words the Queen sent immediately to all the towns where the idols of her ancestors were kept, and had all the idols burned.

"These two events took place here at that time, viz., the commencement of this house within the palace enclosure for the worship of God, and the burning of the idols of the Queen's ancestors. And my reason for calling these *great* events is that one—viz., the erection of a house of prayer within the courtyard of the palace—was an event which it was intended should never take place, and the other was the bringing to naught of the idols which had been trusted in and served, and which it was believed could never be taken away. And it can be truly said that no one led the Queen to do these things except the Spirit of God alone. Thanks be to God for the gift of His Holy Spirit, and for thus disposing the heart of the Queen who has given us liberty to pray in peace and in joy as we do at present.

"According to the custom of the ancestors, every sovereign in Madagascar has at the beginning of his or her reign either built a new house within the palace enclosure, or altered and improved one already in existence; but when Queen Ranavalona came to the throne the words of Christ in Matt. vi. 33 entered into her heart:—'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.' And this stone house of prayer to God is the first building the Queen has erected within the precincts of the palace.

"From the 21st of February, 1871, to the 16th of July, 1873, thirty-eight children were baptized, nine adults (poor people) received pecuniary support from the church, and Rabodosoa from Ambatonakanga was the first to join us from another church. On the 27th of July, 1873, Ramatoa Rasoaray also joined us with thirteen others; and from that time until now many others have associated themselves with the church in the palace, and have been our fellow-workers in spreading the Gospel of Jesus Christ.

“Such then is the history of the Palace Church, and of the erection of this house of prayer; and though the members of the church have not been many, but comparatively few, yet I think we have ample cause for thankfulness to God. The money collected by the church since its commencement for the extension of the Kingdom of God is £6,238 11s. 6d. With regard to the work of the evangelists and school teachers sent out by the church, whether those at a distance or those near at hand, and in respect also to the raising of funds for the support of teachers sent out immediately after the burning of the idols, the Palace Church has done what it could, and we sincerely rejoice in the work which has been accomplished. But even though I should not mention these things, the fruits that have been realised are, I think, known to all of us.

“Taking into consideration the things which have now been mentioned, it becomes us to join together in giving thanks to God. Oh! that our thankfulness to God for all He has done for us may be like the joy we feel in thus setting apart this house of prayer! Amen. Oh! that God may ever dwell with us in this house! for the times when God visits us are the most joyful seasons of our life. Amen.

“I have now to inform you at the request of the church, of the great kindness of our friend Mr. W. Pool, shown in the erection of this house. He has been indefatigable in his efforts to make it the success which we now see it to be, and it is proper that we should thank him. [Then looking towards Mr. Pool the Prime Minister said:] We thank you, Mr. Pool. May you live and be blessed of God, for your work in the building of this house is successful. It is done well, and you have not spared yourself in the doing of it.

“I have also to mention the work done by the labourers and the people generally, for they have worked with joy and with diligence; and though the Queen has thanked them personally, and has given them clothing and money and food, yet, as the house is finished, it is well that we should thank them here in the presence of the multitude. May God prosper them!”

WESLEYAN MISSIONARY SOCIETY.

The Wesleyan Missionary Society *Notices* for October contains intelligence of varied interest. India and China are represented by Messrs. Roberts, Macdonald, and Scarborough, and Mr. Picot writes a valuable letter respecting Hayti and Cuba. The following, from the Rev. W. T. Pullen, at Bathurst, on the Gambia, furnishes remarkable evidence of the liberality of the Society's converts on the West African Coast:—

“I must tell you of a very interesting meeting held the other night in

connection with our work. Our roof and ceiling were finished and the galleries entered upon, when I found that funds were getting low. I issued handbills on Saturday evening, calling a special meeting for Monday night, not stating for what it was called. Nobody knew about it, and curiosity was excited. The large school-room was filled with people, and after opening the meeting I at once told them that, if they wanted me to go on with the work, I must have more money. I should say that we had already collected over £200. The people were anxious that the work should go on, of which they there and then gave practical proof. One man got up and said he would give two guineas; another, who had given me seven guineas before, gave £20; another, who before had given £6 6s., gave twenty-three guineas. This sent some of the people almost off their heads; but when the uproar had ceased, promises came thick and fast. Six, five, four, three guineas, and sums ranging from sixpence, soon brought up a grand total promised (and some paid) in that meeting of over £120. We were all constrained to praise God for His mercy. The meeting reminded me of the last I attended in my native town before leaving England (it was a meeting in connection with the 'Thanksgiving Fund'); and as I heard one after another get up and give of their substance a thankoffering to God for godly parents, early religious training, loved ones in heaven, salvation through faith in Jesus Christ, &c., &c., I was led to adore the wondrous love of God that had won some of these dear Africans to itself, and greatly encouraged to 'labour on at His command,' having glorious proof that the Gospel of Christ is the power of God unto salvation to all who believe. Most of the sums promised have been paid in, together with others since promised by persons not present, who heard of it through their friends. Our people have given altogether about £420, which for us is very good, we think."

MORAVIAN MISSIONS.

The Church of the "United Brethren" (commonly called Moravians) was formed, *under its present name*, in 1457, out of the wreck of the Bohemian Church, after the martyrdom of John Huss, and about sixty years before the Reformation. The Bohemian Church had received the doctrine of the primitive Church about the middle of the *ninth* century, having obtained it from one of the Slavonic Churches, where it existed from a very early period of the Christian era. Those members of the Bohemian Church who entertained the same views of Divine truths as John Huss were, soon after his martyrdom, driven by persecution to the mountains of Moravia and Silesia, where, under the name "United Brethren," they resolved (in 1467) to perpetuate the Protestant doctrine

and episcopal constitution of the Church of their forefathers—and such was their missionary zeal, in the face of the greatest oppression and persecution, that at the beginning of the sixteenth century they had churches in almost every town and village in Moravia and Bohemia.

The last remnant of the Church in Moravia that survived the horrible persecutions of the seventeenth century fled for refuge to Saxony in 1722; and in ten years, though but a small company (scarcely 600), and destitute of pecuniary means, they set the first example to the churches of Christ, of preaching the Gospel to the nations, by establishing *their missions to the heathen*.

The first missionaries, with but a few shillings in their pockets, travelled on foot to Copenhagen in 1732 and 1733, and embarked thence for the West Indies and Greenland. In the first *nine* years they had commenced *eight* missions to heathen tribes, and, *fifteen* years after, their missions were *sixteen* in number—taking the glad tidings of Salvation to the Negroes, Hottentots, Esquimaux, Greenlanders, and American Indians—and not only does their work expand in these missions, but new fields are from time to time entered upon as God gives them opportunity.

The missions at present consist of 96 stations; 293 European missionaries; 34 native ministers; 1,504 native assistants; 300 schoolmasters and schoolmistresses; 73,170 members of the Church gathered from the heathen,* about half being British subjects; 23,483 communicants; 16,461 children in day-schools; and 11,492 in Sunday-schools; besides schools at stations from which there are no returns.

The entire mission funds do not exceed £18,000 per annum, and above £7,000 is required for the support of retired missionaries, widows, and orphans. The parent church numbers only about one-third of the converts she has gathered from the heathen, and is dependent upon Christians of other communions for the greater part of the funds required to support and extend these missions.

* The numbers were thus distributed about the end of 1879:—

	Stations.	In Congre- gations.		Stations.	In Congre- gations.
Greenland.....	6	1,506	Mosquito Coast	6	1,003
North America and La- brador	10	1,551	South Africa	15	10,819
British West Indies	33	29,434	Australia	2	125
Danish West Indies	8	4,216	N.W. India (for Tibet) ..	2	84
South America—in Suri- nam	14	21,636		96	73,170

Present-Day Subjects.



SOUTH AFRICA.

OUR colonists have again got into hot water. A spirit of suspicious interference has led them to insult a friendly people in the Cape Colony, and they attempted to disarm the Basuto tribe. These Basutos did not swerve in their fidelity to us when the Zulu pressed us hard, and it seems that our Cape Government has behaved with much arrogance in attempting to inflict a slight upon some of our loyal subjects. They have been visited with an appropriate punishment. Two detachments of the local army are beleaguered by Basuto armies, and some anxiety is felt as to their rescue.

We may expect the usual consequence. Probably the aid of the mother country will be called in, and it cannot be refused. What credit is obtainable in fighting against such enemies will be gained once more by our soldiers. Perhaps more severe measures of coercion than a mere disarmament will terrify the Basuto into submission, and teach him for the future that he must obey unquestioning any command, however unreasonable and unjust, of the white men who have stolen his fatherland from him. The question of abstract justice it is idle and perhaps mischievous to plead in the present state of public opinion; but a criticism based upon our self-interest has a better chance of being heard. It was not pleasing to receive rumours how in the Zulu War large profits were made by sharp colonists in selling necessaries to the army sent for their help. It is not nice to think that a war there which calls Imperial troops to help the local levies means an increased liveliness in the trade of the colony. It is hardly less satisfactory to find that a foolish Government at the South of Africa can practise absurd tyrannies, and then insist on our support being given to the wickedness which it is too late to undo. We cannot bear to think that our armies can be disgraced by an enforced employment of their valour upon the side of folly and arrogance.

Can any remedy be found? Only one seems at all practicable, and perhaps that is not so practicable as it appears. This is to make the entire cost of such expeditions fall upon the Colony itself. Public opinion would in such case soon dispense with those *quasi*-statesmen who like playing at the game of "Imperial policy." The colonists who have to pay are much more sober-minded than the irresponsible authorities who can hope to have their Utopian schemes maintained by a Power which for their petty purposes is really infinite. Make these people pay for their luxuries, and they will perforce learn to content themselves with a simple

mode of living. Yet it may be urged, this mode of treatment will urge them to rebel, and we should either lose a colony or incur the odium of subjecting it by force. It is quite certain that, when a colony is strong enough to be independent, there will arise, with more or less celerity, influences tending to separation from its mother country; and, this tendency being irresistible, it is useless to employ it in an argument against reasonable treatment of a colony. If the colony can revolt from us, it must needs be able to protect itself; if it can do that, it has no right to claim the assistance of our army. And if its government is carried on upon principles which are more allied to mental tyranny than to enlightened statesmanship, the less we are associated with its discredit the better. If the Cape improves not its government, and is able and willing to be sundered from us in a local federation, let it be so sundered and ourselves be unspotted with its disgraces. We could not bear to be the responsible masters of the Portuguese African colonies and to tolerate their methods of subjugation.

THE HELLENIC CLAIMS.

Turkey is rumoured to have surrendered Dulcigno, and the Montenegrin appetite in that case may be thought appeased. The other claimant under the Berlin Treaty has as good a right to be heard and more extensive demands to be attended to. If the Montenegrins demand a port, the Hellenes may well demand authority over co-religionists adjacent to but sundered from their existing frontier. It mattered little to any one whether or not Montenegro was enlarged, but additions to Greece are of deep importance to Austria and Italy. If Montenegro were wanted to form part of a South-Slavic kingdom, whether under Austrian government or under an independent prince, it could be annexed to any State hereafter formed able to resist the Pan-Slavic influence of Russia. But if Greece become powerful enough to rise with a continuous northward movement, then good-bye to all Austrian southern extensions, or to any of Italy's dreams of again ruling the Mediterranean unrivalled. Nothing, by-the-way, shows more the influence of the past history of heroic Hellas, than the power which it has had over the public sentiment, so as to induce Europe to maintain the claims of a land which makes not roads, develops not its commerce, provides not internal security; which has in time past been unable to maintain its own institutions, and is now unable to enforce its wishes.

We should like Hellas to be extended, although perhaps inured to the desire by sentiment rather than by considerations of political economy. Yet any government is better than that of the Turk, and we would rather

Greece should rule than that the Turk should misrule. We care not that the Hellenes have not the faculty of ruling, that they are a heterogeneous mixture of Hellenic and Slavic elements, that they are rather distinguished for cunning than for wisdom; still they are better than the Osmanli. The Greeks have hardly redeemed their bad character, inherited from ancient history, for a want of cohesion among themselves—their nature was to sacrifice national to commercial life—and such a people is unfit for sovereignty. But affliction is a good teacher, and a modern enlarged Hellas may develop faculties for ruling extended realms with prudence and vigour. At any rate, their attempt to do so, even if accompanied by failure, is better than Turkish neglect of all government.

Such claims, if maintained at all, will have to be maintained by England, France, and Germany. Russia will be singularly tolerant if she approves of the rival religious sect acquiring extended authority. She must naturally deplore the advance of Greeks into what might ultimately become Slavonic territory. She has developed so much magnanimity lately that she may support her puny rival, but it must be remembered that naturally she would oppose it. Austria, too, how can she with equanimity view a southern State indefinitely influenced by England moving onwards to her Saloniki, that city coveted of Hapsburg as perchance a stepping-stone to Byzantium? How can she like to see a new claimant for coast on the Adriatic—the poor naval inheritance of the inland empire? What agony to view, impeding southward progress, a new and increasing State entrenching itself at Scutari or in the Vale of Tempe! And Italy, whose efforts in the naval department have enabled her to share with the great Powers in a naval demonstration, is she to see unmoved this new rival for the headship of the Great Lake? It would seem, indeed, from the nature of the case, that nothing could reconcile Italy to the aggrandisement of Hellas except Austrian hostility to the same.

In spite of all obstacles we believe that our Premier will espouse and enforce the demands of Hellas, and we wish him success in the effort, because we believe that Grecian rule, however imperfect, will be superior to the misgovernment of the Pasha.

Extracts.

REV. R. HAWKER, OF MORWENSTOW.



IN 1847 I went on a visit to a very remarkable man, who had a great effect upon me in many ways. He was the Rev. Robert Hawker, of Morwenstow, in the extreme north of Cornwall.

This friend was a poet and a High Churchman, from whom I learned many practical lessons. He was a man who prayed and expected an answer; he had a wonderful perception for realising unseen things, and took Scripture literally with startling effect. He certainly was most eccentric in many of his ways; but there was a reality and straightforwardness about him which charmed me very much; and I was the more drawn to him from the interest he took in me and my work.

He knew many legends of holy men of old, and said that the patron saints of West Cornwall were in the calendar of the Eastern Church, and those in the north of Cornwall belonged to the Western. His own patron saint, Morwenna, was a Saxon, and his church a Saxon fane. He talked of these saints as if he knew all about them, and wrote of them in a volume of poems thus:—

“ They had their lodges in the wilderness,
And built them cells along the shadowy sea;
And there they dwelt with angels like a dream,
And filled the field of the evangelists
With thoughts as sweet as flowers.”

He used to give most thrilling and grand descriptions of the storms of the Atlantic, which broke upon the rocky coast with gigantic force, and tell thrilling stories of shipwrecks; how he saved the lives of some of the sailors, and how he recovered the bodies of others he could not save. Then in the churchyard he would show you—there, a broken boat turned over the resting-place of some; here, two oars set up crosswise over several others; and in another part the figure-head of a ship, to mark the spot where the body of a captain was buried.

The vicarage house was as original as himself. Over the door was inscribed—

“ A house, a glebe, a pound a day;
A pleasant place to watch and pray.
Be true to Church, be kind to poor,
O minister, for evermore ! ”

The interior was furnished with old-fashioned heavy furniture, and the outside was conspicuous for its remarkable chimneys, which were finished off as models of the towers of churches where he had served. The kitchen chimney, which was oblong, perplexed him very much, till (as he said) “ I bethought me of my mother's tomb; and there it is, in its exact shape and dimensions ! ”

He had daily service in his church, generally by himself, when he prayed for the people. “ I did not want them there,” he said. “ God hears me; and they know when I am praying for them, for I ring the bell.”

He had much influence in his parish, chiefly amongst the poor, and declared

that his people did whatever he told them. They used to bring a bunch of flowers or evergreens every Sunday morning, and set them up in their pew ends, where a proper place was made to hold them. The whole church was seated with carved oak benches, which he had bought from time to time from other churches, when they were re-pewed with "deal boxes !"

On the Sunday, I was asked to help him in the service, and for this purpose was arrayed in an alb, plain, which was just like a cassock in white linen. As I walked about in this garb, I asked a friend, "How do you like it?" In an instant I was pounced upon, and grasped sternly on the arm by the Vicar. "'Like' has nothing to do with it; is it right?" He himself wore over his alb a chasuble, which was amber on one side and green on the other, and was turned to suit the church seasons; also a pair of crimson-coloured gloves, which, he contended, were the proper sacrificial colour for a priest.

I had very little to do in the service but to witness his proceedings, which I observed with great attention, and even admiration. His preaching struck me very much; he used to select the subject of his sermon from the gospel of the day all through the year. This happened to be "Good Samaritan Sunday," so we had a discourse upon the "certain man who went down from Jerusalem to Jericho," in which he told us that "the poor wounded man was Adam's race; the priest who went by was the patriarchal dispensation; the Levite, the Mosaic; and the good Samaritan represented Christ; the inn was the Church, and the twopence the Sacraments."

He held up his manuscript before his face, and read it out boldly, because he "hated," as he said, "those fellows who read their sermons, and all the time pretended to preach them;" and he especially abhorred those who secreted notes in their Bibles: "Either have a book, sir, or none!"

He had a great aversion to Low Church clergymen, and told me that his stag Robin, who ranged on the lawn, had the same; and that once he pinned one of them to the ground between his horns. The poor man cried out in great fear; so he told Robin to let him go, which he did, but stood and looked at the obnoxious individual as if he would like to have him down again and frighten him, though he would not hurt him—"Robin was kind-hearted."

"This Evangelical," he continued, "had a tail-coat; he was dressed like an undertaker, sir. Once upon a time there was one like him travelling in Egypt with a similar coat and a tall hat, and the Arabs pursued him, calling him the 'father of saucepans with a slit tail.'" This part of his speech was evidently meant for me, for I wore a hat and coat of this description, finding it more convenient for the saddle, and for dining out when I alighted.

He persuaded me to wear a priestly garb like his, and gave me one of his old cassocks for a pattern; this I succeeded in getting made to my satisfaction, after considerable difficulty.

I came back to my work full of new thoughts and plans, determined to do what was "right;" and this in spite of all fears, whether my own or those of others.

I now began to think more of the reality of prayer, and of the meaning of the services of the Church; I emphasised my words, and insisted upon proper

teaching. I also paid more attention to my sermons, having hitherto disregarded them ; for, as I said, "the Druids never preached ; they only worshipped."

I held up my manuscript and read my sermon, like Mr. Hawker ; and I wore a square cap and cassock, instead of the "saucepan" and the "tails." This costume I continued to wear for several years, though I was frequently laughed at, and often pursued by boys, which was not agreeable to flesh and blood ; but it helped to separate me from the world, and to make me feel that I was set apart as a priest to offer sacrifice for the people.

In course of time I began to make preparations for my permanent church. I drew the designs for it, passed them, and obtained money enough to begin to build. There was a grand ceremony at the stone-laying, and a long procession. We had banners, chanting, and a number of surpliced clergy, besides a large congregation.

The Earl of Falmouth, who laid the stone, contributed a thousand pounds towards the edifice ; his mother gave three hundred pounds for a peal of bells ; and others of the gentry who were present contributed, so that upwards of eighteen hundred pounds was promised that day. Just twelve months after, July 20, 1848, the same company, with many others, and the Bishop of Exeter (Phillpotts), came to consecrate the "beautiful church."

In the meantime, between the stone-laying and the consecration, the parsonage house had been built, and, more than that, it was even papered, furnished, and inhabited ! Besides all this, there was a garden made, and a doorway, after an ecclesiastical mode, leading into the churchyard, with this inscription over it :—

"Be true to Church,
Be kind to poor,
O minister, for evermore."

In this church there were super-altar, candles, triptych, and also a painted window, organ, choir, and six bells ; so that for those days it was considered a very complete thing. "The priest of Baldhu," with his cassock and square cap, was quite a character in his small way. He preached in a surplice, of course, and propounded Church tactics, firmly contending for Church teaching. The Wesleyans and others had their distinctive tenets, the Church must have hers : they had their members enrolled, the Church must have hers : therefore he would have a "guild," with the view of keeping his people together. Outwardly there was an *esprit de corps*, and the parishioners came to church, and took an interest in the proceedings ; but it was easy to see that their hearts were elsewhere. Still I went on, hoping against hope, "building from the top" without any foundation, teaching people to live before they were born !—*From Death into Life*, by Rev. W. HASLAM. (Morgan & Scott.)

Reviews.

THE EVANGELICAL REVIVAL, AND OTHER SERMONS. By R. W. Dale, Birmingham. London: Hodder & Stoughton, 27, Paternoster Row. 1880.

MR. DALE'S new volume has grown out of a sermon on the Evangelical revival of the last century—preached to his own congregation during the session of the Wesleyan Methodist Conference in Birmingham in 1879. This is, in many respects, the ablest and most striking section of the book, but the other sermons are of a kindred character with it, and illustrate at considerable length points which it merely raises.

The occasion of which Mr. Dale availed himself was in every way timely for the discussion of such a subject, but it has more than a passing interest, and brings us into contact with questions of the utmost moment to the life and progress of our churches. The work inaugurated by the Wesleys, Whitefield, and their coadjutors has furnished us with many of the brightest pages of modern English history, and effected a revolution in the morals of the nation which it is impossible to over-estimate. The Evangelical faith still retains its power. Its substance is still held by the majority of our churches, but the forms in which it has been enshrined are not so generally regarded with the old reverence, and, in many cases, they are entirely abandoned. To be blind to the theological restlessness of the age is impossible; to ignore or depreciate its dangers is suicidal.

Mr. Dale has reviewed the history of the Evangelical revival with equal courage and candour. He has emphasised the magnificent services which

it rendered to all British churches, and especially to the Nonconformist. Its most serious defects lie, as he considers, in the direction of its *ethical* teachings. While, in seeking to rescue men from eternal perdition, it necessarily insisted on their repentance and faith, it did not give us a nobler and more Christian ideal of practical life than had hitherto prevailed, or bring into adequate prominence the moral demands of our Lord Jesus Christ. It appealed to the conscience, but did not effectively provide for the education of the conscience. This defect has been frequently pointed out; nowhere, perhaps, with greater force than in Robert Hall's review of Gisborne's Sermons. The ground of the defect lies on the surface. Extremes naturally lead to each other, and, as Mr. Hall shows, the peculiar doctrines of the Gospel had been so long and grossly neglected, and the consequences of that neglect were so pernicious, that the first attempts to correct the evil were accompanied with a tendency to the contrary extreme. The rubbish was removed, the foundations were laid, but the superstructure was not carried very high. The time has come when we not only may, but *must*, complete the work so nobly begun; when we must fearlessly confront the questions which the very life of our churches will not allow us to set aside. We believe that any solid advance must very largely be made on the lines here laid down by Mr. Dale. We are ourselves more strongly Calvinistic than he is, and do not see any inconsistency between our Calvinism and such an accurate and comprehensive Christian ethics as Mr. Dale rightly insists on—in fact, the

union has often been exemplified, conspicuously in the writings of Dr. Chalmers, who, as it seems to us, did fully as much for the restoration of a lofty ethical ideal as an essential element of Christian faith as he did for more purely theological dogmas. But this by the way. We are thankful that Mr. Dale has so courageously directed attention to the subject, and strongly commend his book to the attention of our ministers and churches.

The sermons on the Forgiveness of sins, on the Gospel for the Church, and on Love for Christ bring out aspects of truth which theologians of the "advanced" school are eager to suppress, and in which we gladly recognise the Gospel which has descended to us from the beginning. There are truths, especially such as relate to human sinfulness and the atonement of Christ, which need to be continually re-asserted, and whose prominence is, indeed, essential to the maintenance of a high morality.

We have rarely read a book of Mr. Dale's with greater pleasure than we have derived from this. His robust intellectual power, his vigorous logic, his large stores of knowledge, his manly honesty, and his enthusiastic love for our Lord Jesus Christ are everywhere manifest. Here, as always, he writes in a flowing and graceful style, and the work has altogether a special adaptation to the needs of the day. It will provoke discussion, but the discussion will be opportune, and issue in a more healthy Christian life.

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THE ATONEMENT, AND OTHER DISCOURSES. Being a Second Series of "Plain Pulpit Talk." By Thomas Cooper, Author of "The Purgatory of Suicides," &c., &c. London :

Hodder & Stoughton, 27, Paternoster Row. 1880.

It is a rare pleasure to come in contact with a mind so fresh, so acute, and so active as Thomas Cooper's. He is, we believe, one of the most sincere, honest, and earnest men of our generation. His career has for us a charm deeper than that of any romance. For many years past we have watched it with eager interest. His discourses are fully equal in intellectual power to his lectures, though their form is less controversial. There is in them the same clear insight, keen logic, racy humour, and forcible pithy style. Mr. Cooper's faith is profoundly Evangelical. Such manly outspokenness on behalf of the old Gospel is delightfully refreshing—all the more so because Mr. Cooper's faith is the result of a prolonged struggle. We had the pleasure of hearing several of these discourses, and are heartily glad to see them in print. Those on the "Atonement," on "All have Sinned," on "Christ at the Door of the Heart," and on "Taking up the Cross" are particularly impressive. We trust the volume will be even more successful than its predecessors. It ought to command a wide circulation, especially among intelligent working-men.

—

THE CUP OF CONSOLATION ; OR, BRIGHT MESSAGES FROM THE SICK-BED. From the Two Great Volumes of Nature and Revelation. With an Introduction by J. R. Macduff, D.D. London : Hodder & Stoughton. 1880.

THE origin of this little book gives it a peculiar interest. It consists of a series of Scripture texts for every day in the year, with short extracts from favourite authors in prose and verse, written out by an invalid for the comfort of a sister

invalid at a distance. The quotations are selected from writers of every class, and are invariably judicious and helpful. We find here some of the choicest paragraphs and stanzas in our language — gems of thought and expression which will everywhere meet with a cordial welcome, and especially in the sick-room.

—
 THE BROTHERS WIFFEN: MEMOIRS AND MISCELLANIES. Edited by S. R. Pattison. London: Hodder & Stoughton.

PROBABLY the Brothers Wiffen are unknown to the great majority of our readers. We have so many poets that a few years suffice to banish recollection of all save the greatest. A well-written Life, even of an obscure man, possesses considerable interest; but, unfortunately, the sketches in the volume before us are somewhat too brief to produce a very vivid impression. However, as we read these biographies, we do gain some knowledge of two very estimable men, and some glimpses of a healthy domestic life, preserved from narrowness by devotion to poetry. Such men as the Wiffens do honour to the Society of Friends, to which they belonged; and their lives, if studied by our apostles of culture, might dispel certain prejudices. Jeremiah Holmes Wiffen, the elder of the brothers, was born in 1792, and died in 1836; his reputation, we believe, is based rather on a translation of Tasso than on the original poems now re-published. Perhaps the most interesting episode in his life was a tour through the Lake district, in the course of which he met both Southey and Wordsworth. The conversation of the poets as reported by their visitor is eminently characteristic. Southey's interest in all human things,

his wide sympathy, and extensive—if somewhat superficial—knowledge led him to discourse on many prosaic themes. Wordsworth, on the other hand, displayed the egoism which characterised him, explained his theory of poetry, and foretold the success of his works.

The life of the younger brother, Benjamin Barron Wiffen, will be most attractive to those who possess some knowledge of Spanish literature and history. Associating himself with Don Luis, B. B. Wiffen endeavoured to recover and to publish the works of the early Spanish Reformers. To discover copies of books suppressed by the Inquisition was no easy task, especially as the lapse of time had done much to complete the work commenced by bigots. However, the enthusiasm with which the friends laboured rendered their undertaking comparatively successful. Of the poems produced by the Wiffens we speak with some hesitation; they are so unpretentious, and so healthy in tone, that we would gladly bestow on them higher commendation than we feel justified in doing. The brothers were men of cultivated taste, endowed with keen appreciation of physical and moral beauty, and with considerable ability as verse writers. Many of their shorter poems possess sufficient merit to make them interesting to those who esteem the writers; but they have neither the beauty nor intensity which secures the attention of a wide circle. The longest poem in the volume, "The Quaker Squire," is the production of the younger brother. It is one of those many works which are called poems, mainly, if not only, because they are written in verse. The reflections in which the poet indulges from time to time remind his reader of

Cowper; whilst not a few of the descriptive passages conjure up memories of Crabbe. Perhaps the very placidity of the verses will render them attractive to a large class of readers. If the volume does not afford the strongest mental stimulus, its moral influence must be wholly good.

THE HEAVENLY WORLD. Views of the Future: Life, by Eminent Writers. Compiled by G. H. Pike. London: Hodder & Stoughton.

MR. PIKE has confined himself strictly to the task of compilation. He has not even written a preface, a fact we regret, as he might therein have met certain misgivings which his work has excited in our mind. Whilst fully appreciating the beauty and the value of many of the passages which he has brought together, we are not sure that the publication of them in a single volume is an unmixed good. To dwell too continuously on the joys of the future is as certain to enervate, as to ignore them is to depress. However, assuming that the reader uses the book judiciously, it may be very valuable. When we say that men so able and so dissimilar as Thomas à Kempis, John Bunyan, Dr. Johnson, Edward Irving, and Dr. Maclaren, are amongst the "eminent writers" from whose works Mr. Pike has gleaned something, we need add no comment. The first fifty pages of the volume are devoted to selections from the sermons of Mr. Spurgeon, a fact which may further commend it to many.

A POPULAR GUIDE TO BAPTISM. By John Alcorn. Fourth Edition. London: Baptist Tract and Book Society, Castle Street, Holborn.

THIS is a most useful little treatise to

place in the hands of those who are desiring clear discernment and settled conviction in relation to the solemn ordinance of baptism. Mr. Alcorn has very faithfully expounded the teaching of the New Testament and, as concisely as possible, refuted the arguments of pædobaptists.

THE RESCUE OF CHILD-SOUL: a Study of the Possibilities of Childhood. By Rev. W. F. Crafts, A.M. London: Sunday-School Union.

WE have no liking for the affectation with which Mr. Crafts constructs compound appellative words, as in the title of this book. If he means the rescue of children's souls, why does he not say so, instead of setting a bad example to the parents, pastors, and teachers of childhood, for whom he writes? There are some other exceptional things in the volume, as the preposterous proposal to commence *Kindergarten* lessons at the age of two months; but there is, notwithstanding, so much that is excellent and practically useful that we have given an extract in last month's issue of the *MAGAZINE*, and commend the book to the notice of teachers.

MESSIANIC PROPHECIES. Lectures by Franz Delitzsch, Professor of Theology, Leipsig. Translated from the Manuscript by Samuel Ives Curtiss. Edinburgh: T. & T. Clark, 38, George Street. 1880.

DELITZSCH is the foremost of German commentators on the Old Testament, and in these lectures he has addressed himself to a task for which he is specially qualified. The subject has acquired peculiar interest from the rationalistic controversies on the Old Testament, and the determination to eliminate, at all costs, every element of

the supernatural. The Messianic predictions must always present an insuperable difficulty to writers such as Ewald, Kuenen, &c. Delitzsch does not directly controvert their position, but, by the aid of a sober exegesis and an honest criticism, he shows that these predictions cannot have had the bald and unnatural meaning which they attribute to them. The lectures are reported from notes, and are somewhat fragmentary, but they are full of wise

and powerful suggestiveness. To ministers, and students of the Hebrew Scriptures, they will prove invaluable.

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News of the Churches.

NEW CHAPEL OPENED.

Sandhurst, Berks, September 29th.

INVITATIONS ACCEPTED.

Charter, Rev. J. (Brough), Middleton-in-Teesdale.

Herries, Rev. R. (Consett), North Shields.

Javan, Rev. R. P. (Warkworth), New Basford.

Jermine, Rev. T. (Evenjobb), Tredegar.

Kemp, Rev. G. H. (Metropolitan Tabernacle College), Alford, Lincolnshire.

Lane, Rev. J. T. (East Dereham), Waterfoot, Lancashire.

Lewis, Rev. W. (Whitland), Briton Ferry.

RECOGNITION SERVICES.

Berkley Road, London, Rev. J. H. Moore, September 26th.

Bramley, Rev. M. G. Coker, September 15th.

Brixton, Wynne Road, Rev. J. C. Brown, September 28th.

Minehead, Rev. E. Balmford, September 16th.

Salford, Rev. J. Seager, September 13th.

Ulverstone, Rev. J. G. Raws, October 1st.

RESIGNATIONS.

Ewens, Rev. W., Uley, Gloucestershire.

Osborne, Rev. J. H., Poole.

Voice, Rev. J., Holyhead.

Wallace, Rev. W., Sunderland.

Winser, Rev. H., Leeds.

DEATHS.

Hill, Rev. C., of Galashiels, N.B., September 12th.

Lewis, Rev. W. M., President of Pontypool College, October 19, aged 40.

THE
BAPTIST MAGAZINE.

DECEMBER, 1880.

To Our Readers.

A NEW EDITOR.



SEVENTY years form a long editorial life, and, having been permitted for that space of time to superintend the literary preparation of this Magazine, it will not, I think be deemed unreasonable that I now seek relief from the incessant labour which that superintendence involves. I cannot resign my Editorship without expressing the deep feelings of thankfulness which I have to those friends who have rendered me the assistance of their valuable contributions, and to others also whose generous sympathy and cheering words of encouragement have often held up the hands that were beginning to hang down. On the many thousands of pages that I have written and published, I am not aware that there is a single line which causes me regret, or that even a single sentiment of ill-will has been called forth in the minds of my readers by any of the contents of the Magazine during the time it has been under my charge. A more important consideration is that, in times of wavering opinion and feeble conviction, there has been no relaxation of steadfast adherence to "the things which are most surely believed among us." To God alone be all the glory.

The assurances which I have received from many of the most honoured of my brethren in the ministry of their approbation of my

work will be a cherished compensation for the efforts I have made in this department of service for our denomination. In a remarkable degree I have been supported by the good opinion of the publishers of the metropolis, and I beg of those gentlemen to accept my thanks for the appreciation they have shown of the integrity and care with which the important work of reviewing books has been performed.

I now introduce as my successor my friend the Rev. J. P. BARNETT, of Oxford, entreating for him the generous confidence and hearty co-operation of the whole denomination.

If not so frequent a visitor henceforth in the loved families connected with our churches, I crave a place still in their memories, their affections, and their prayers.

W. G. LEWIS.

I AM greatly obliged to the retiring Editor of this Magazine for his kindness in introducing me to his readers as his successor, and for his good wishes on my behalf. I enter upon my work with a mixture of diffidence and hope. Though not without some natural apprehension that I may not be found to possess the literary qualifications and the denominational influence requisite for its efficient discharge, I do not forget that the gentlemen on whom the responsibility of the appointment has devolved must be supposed to have as clear and correct an idea as any persons can have of what the Magazine should be; and I have felt that, if they could, without misgiving, entrust its management to my hands, I might venture to allow myself to be guided by their judgment. Their call has conferred upon me an honour for which I thank them, and I shall spare no effort to show that their generous confidence in me has not been misplaced.

As I shall avail myself of a little more space in the January issue for expressing my purposes and hopes, I will only say further at present that, whilst I wish for Mr. LEWIS great comfort and usefulness in his future work for our common Lord, I also wish for the readers of this Magazine "A Merry Christmas and a Happy New Year."

J. P. BARNETT.

Scenes from Church History.

XXI.

SIR JOHN OLDCASTLE.



HE influence of the first English Reformer was felt not less profoundly on the Continent than it was in England. His writings were introduced at an early date to Bohemia, where they were destined to lead to momentous results. They were diligently read by the King and Queen, discussed by the professors and students in the University of Prague, and freely circulated among the people. In Bohemia, as in England, the reading of Wycliffe's bold and startling words created the desire for an acquaintance with the Scriptures, and the desire was fulfilled by a vernacular translation of the same character as Wycliffe's own. The most illustrious of his Continental disciples was John Huss, a man of high mental power, massive scholarship, and fervent piety. Huss did not adopt the whole of Wycliffe's opinions, nor did he reject so many of the Papal errors as, from his condemnation, we might have supposed. But the whole tendency of his teaching was in favour of a return to the simplicity of the apostolic age, and his sentiments spread so widely and rapidly that the Romish ecclesiastics dreaded the complete subversion of their power. In common with his learned and zealous friend, Jerome of Prague, he was solemnly excommunicated by the Council of Constance, subjected to great tortures, and committed to the stake. The members of the Council rightly recognised the source of this "pestilential heresy" in the works of the English Reformer, and on this ground disgraced itself by the decree to which we before alluded—that his remains should be dug from their grave and treated with the utmost obloquy.

We cannot, however, within the limits of our present article—the last of the series—trace the course of events on the Continent, but must restrict ourselves to those which took place in England.

The origin of the name Lollard, which was popularly given to the followers of Wycliffe, is somewhat uncertain. Some derive it from Walter Lollard, "a heretic," burned at Cologne in the fourteenth

century. Others derive it from *lollen* or *lullen*, to sing with a low, soft voice. It had, in fact, been previously applied to a religious brotherhood in Antwerp and the Netherlands, founded in the early part of the fourteenth century, in a time of plague, to visit the sick and bury the dying. It was the custom of these brethren, as they carried the dead to their graves, to sing in subdued tones hymns of Christian consolation. They were, while not doctrinally in advance of the monastic and clerical orders, greatly their superiors in practical piety, and were especially distinguished by their self-sacrifice. Their earnestness exposed them to the hatred of the cold-hearted and immoral clergy, and the term Lollard was applied to them in contempt. From them the word, it is contended, was easily transferred to the followers of Wycliffe. A third derivation is, however, equally probable, that, namely, which connects it with *lollium* (tares) as distinct from wheat. Both by Knyghton and others Wycliffe was charged with having mingled tares with the wheat, and causing them to spring up so as to destroy the wheat. This may not, therefore, improbably be the origin of the name.

The Loliards were many of them poor and unlettered, but members of the wealthier classes were also found among them. This is conclusively proved by the costly character and handsome appearance of many of the copies of Wycliffe's Bible which are still in existence. It is pleasant to reflect that, not only by the peasantry, but in a marked degree by the leaders of social life, were the glad tidings of salvation by faith cordially welcomed; knights and peers of the realm were among Wycliffe's steadfast friends and followers.

Sir John Oldcastle (who became by his marriage Lord Cobham, and by that title sat in the House of Peers) has been described as the mirror of chivalry, and was popularly known as Good Lord Cobham. The year of his birth is uncertain, but it was probably in the latter part of the reign of Edward III. He was converted to Christ by the instrumentality of the preaching and writings of Wycliffe. There was created in his heart a profound dissatisfaction with himself, a sense of his exceeding sinfulness before God, and a longing for such help as no ordinary ecclesiasticism could give him. He found in the Scriptures the counsel which he especially needed, and committed himself directly to the care of Christ. Convinced of the path of duty, he boldly trod it. He diligently attended the preaching of the Wycliffites, and defended them against all opposition. He openly

identified himself with the party whose tenets he accepted, and, alike on patriotic and religious grounds, he sought their promulgation. His house was a refuge for such as were persecuted by the hierarchy, and Oldcastle even went so far as to send forth a number of travelling preachers without asking episcopal sanction.

In 1394 he presented from the Lollards a petition to Parliament in favour of ecclesiastical reform. They had previously denounced the unlawful power, the excessive wealth, and the immoral lives of the clergy. They now protested against the doctrine of transubstantiation—the doctrine upon which, more than upon any other, the supremacy of the Church rested, inasmuch as it invested the meanest and most unlettered priest with a power which no king could rival, and made him the worker of an awful and stupendous miracle. He could either grant or deny to men the real presence of Christ. The petitioners further denounced pilgrimages, the worship of images, auricular confession, and prayers for the dead. They declared the right of the King to control the revenues of the Church and to appropriate them to more worthy uses. These revenues were so unjustly filled that it was asserted that the King might maintain from them fifteen earls, fifteen hundred knights, and six thousand squires; that he might also from the same source provide adequate endowments for fifteen thousand parishes, and still leave a clear balance of £20,000 for the purposes of the Crown. This statement may seem on the face of it exaggerated, but it was never seriously questioned. It was, on the contrary, repeated more than once in Parliament and its accuracy practically acknowledged. In view of the enormous wealth subsequently acquired by the dissolution of the monasteries, we can have no difficulty in receiving it as within the bounds.

It must have required great courage in a nobleman to present such a petition as this. But there was, on the part of the Crown, not less than on the part of the barons, considerable jealousy as to the usurpations of the Church. It was impossible for the bishops to injure Oldcastle at the time. But he became more than ever a marked man, and one on whom the wrath of the incensed prelates was sure to fall.

For many years after this event he stood high in the favour of the Court. He was an accomplished scholar, a wise counsellor, and a brave soldier. Henry IV. well understood his worth, and so late as 1411 entrusted him with an important military commission. He

was placed at the head of the forces sent to assist the Duke of Burgundy in raising the siege of Paris, and there acquitted himself in a loyal and chivalrous manner.

This Court favour protected Oldcastle for many years from the persecution of the bishops. They were always on the alert to injure him, but dare not do it openly. They first aimed a blow at his chaplain, who, like himself, was a fervent Wycliffite. This man had ventured to preach in several villages of Kent, principally on his master's estates, without the permission of the Bishop of Rochester. He was therefore summoned to appear before Arundel, the Primate, and anathematised, while the churches in which he had preached were placed under an interdict.

After the death of Henry IV., Arundel's power increased, and he persistently sought Oldcastle's destruction. Serious charges, from the ecclesiastics' point, were laid against him by the Convocation, and a trial was moved for. But Arundel counselled that they should first lay the matter before the King. Henry consequently entreated Oldcastle not to persist in his heresies, but to no purpose. The brave man would not disavow his convictions, even at the bidding of his King. Henry sharply reproved him for his obduracy, and commanded Arundel to take such steps as the law allowed.

A summons was at once sent to Oldcastle, who had repaired to his house in Kent, to appear before the Convocation. But of this summons he took no notice. A second summons was treated similarly, although in a short time Oldcastle voluntarily surrendered himself to the hands of the King. He was then cast into the Tower, and on September 23rd, 1413, was taken to the Chapter House of St. Paul's to answer before the Primate and his court. Arundel was anxious to win so influential a noble to his side, and offered him full absolution, if he would retract. This, of course, he refused to do, and, after a manly defence, Oldcastle was again committed to the Tower.

In his second trial Arundel pursued the same policy, and urged Oldcastle to sue for forgiveness. "Nay," replied he, "that I will never do. I have never sinned against you, and therefore will not seek forgiveness from you." After saying which we are told that he knelt down on the floor, lifted his hands towards heaven, and prayed: "I confess to Thee, Thou ever living God, that I have in my weak youth sinned grievously against Thee, through pride, anger, wantonness, and unbridled passion. To many persons have I in

my wrath done harm, and have committed many other grievous sins. Good Lord, I pray Thee have mercy." Then he rose in tears, and cried aloud to the bystanders, "Look ye, good people, look ye; for a transgression of God's law and His chief commandments they have never yet accused me, but for the sake of their own laws and traditions they treat me and others most shamefully; therefore they and their laws shall, according to God's promise, be destroyed utterly!"

Arundel continued the examination further, with a view of entangling Oldcastle in more decided opposition. There was no need to persist. The knight would not retract, but stoutly maintained his antagonism to the errors of Rome. At one time he called out to the spectators, "Those who judge and condemn me will mislead you and drag you with themselves down to hell. Beware of them!" The court pronounced upon him the following sentence:—"Sir John Oldcastle, Lord Cobham, is hereby excommunicated as a pernicious heretic, along with all his comrades and associates in belief, and is handed over to the civil law."

A respite of six weeks was granted Oldcastle by the King, and towards the end of this period he succeeded in making his escape from the Tower. He remained safely in his home in Smithfield for three months. The story which ascribes to the Lollards a scheme to waylay the King, his brother, and a number of peers is without a particle of evidence in its favour. Meetings were held to petition for the repeal or mitigation of certain penal laws, and at the so-called insurrection at St. Giles's in January, 1414, only eighty men were present, and thirty-nine of them were put to death. Oldcastle did not lead them, nor was he among them. But a royal proclamation was issued against him, and there was now no hope of his reprieve.

He was not discovered until 1417, when he was found in Wales, and, after a brave defence, captured and taken to London. He was tried before the House of Lords on December 14, and summarily condemned. The heroic spirit of the man never deserted him. To his judges he said, "With me it is a very small thing that I should be judged of you or of man's judgment." He was sentenced to be hanged as a traitor, and burned as a heretic. The sentence was carried out with every mark of ignominy and rigour. Oldcastle was laid on a cart, and his hands tied behind him. From the Tower he was dragged to St. Giles's Field. There, in his last moments, amid

terrible cruelties, he displayed the spirit of the Christian hero and saint. Like the first martyr of the Church, he imitated the example of our Lord in praying for the forgiveness of his calumniators and enemies. He exhorted the people to be faithful to the teachings of Scripture, and to fear God rather than man. He was then suspended from the gallows, and a fire lighted under him burned him slowly to death. During the last trying moments his faith never faltered. He felt God to be very near, and was able to praise Him for His great goodness even in the agonies of death.

And thus passed away the most illustrious of the Lollards—a man of whom the Reformed Churches may well be proud, and with the contemplation of whose valour we may fittingly close our “Scenes from Church History.”

Decay and Renewal.

BY THE REV. T. M. MORRIS, IPSWICH.

“For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day.”—2 COR. iv. 16.



IN the previous chapter the Apostle has been bringing under our notice some of the great fundamental principles and distinguishing features of the Christian ministry—a ministry which appears all the more glorious when contrasted with that of the Old Dispensation, which was then passing away. In this chapter he declares how he has used all sincerity and faithful diligence in the discharge of this ministry. He magnifies his office, but he does not unduly exalt himself; indeed, whenever, as here, he speaks of his work, he carefully abstains even from the appearance of doing this. He feels, and he is ever ready to acknowledge, that all honour belongs unto God.

He has here been commending the Gospel of Salvation, which it is the business of his life to proclaim—it is the glorious Gospel of Christ, who is the image of the invisible God. He has been telling these Corinthians that in his and their conversion he has witnessed the exercise of that same Divine and Almighty power which was so

illustriously displayed by God when at the first He caused the light to shine forth from darkness. But while, having his Master's honour in view, he thus sets forth the exceeding glory of the Gospel of Christ, he takes no credit unto himself; he feels that he is but the humble instrument employed by God in the conveyance of the knowledge of this salvation to others. He regards himself as one who is entrusted with heavenly treasure, as one who is commissioned to preach, to herald forth this glorious Gospel; but he adds, "we have this treasure in earthen vessels, that the excellency of the power may be known to be of God and not of us." And then, as he not infrequently does, he refers to the hardships, sufferings, and privations which he has had to endure as a minister of the Gospel and an apostle of Christ. Yet does he not refer to these things in a complaining spirit, knowing that he is thus but "bearing about in his body the dying of the Lord Jesus, that the life also of Jesus might be manifest" therein; knowing also that the sufferings he endured contributed to the prosperity of the Church, to the service of which he had without reserve consecrated himself. And, besides all this, he knows that this "light affliction which is but for a moment" is working out for him "a far more exceeding and eternal weight of glory," and that all shall be set right at last when "He who raised up the Lord Jesus shall raise up him also by Jesus."

For which cause the Apostle exclaims—"Taking into account all these considerations, we faint not; for though our outward man perish, yet the inward man is renewed day by day."

It would be interesting, and not unprofitable, to show how all referred to in this chapter found actual and living expression in the life and experience of the Apostle Paul. It may be, however, more profitable to consider how the great principles of which the Apostle here speaks do, or should, find as real, if less illustrious, expression in our experience, and in the experience of all believers in Jesus. There is no Christian who should not be able to re-echo, in some degree, the sentiment of the Apostle, and say—"For which cause we faint not; for though our outward man perish, yet the inward man is renewed day by day."

We have here several points of great interest suggested which claim our attention.

I. *The view which the Apostle takes of Christianised human nature, as consisting of an outward and an inward man.* These words do,

within certain limits and in a certain sense, describe human nature *as such*. All the members of the race to which we belong are constituted in such a way that they may be spoken of as having an outward and an inward man. There is the body—the house we live in, the earthly tabernacle, the outward, physical man—built up from the dust, and destined to return to the dust again. We have all reason to bless God that He has so wisely, so beneficently, fashioned the outward man. We are indeed “fearfully and wonderfully made.” The human body is one of the most marvellous of all God’s handiworks. But there is, besides this, a spirit, a soul—the inward man—a living, conscious, intelligent inhabitant, who dwells in this house of clay, who employs this wonderful organisation as his instrument for all the uses and offices of life. Man’s own consciousness, the voice of science, the utterances of God’s Word, concur in declaring that we have two natures—a body and a soul, an outward man and an inward man. We feel that our body is not ourself—it is the house we inhabit, the clothing we wear, the machine which we order, the instrument of manifold uses which we employ.

“This frame, compacted with transcendent skill,
Of moving joints obedient to my will ;
Nursed from the fruitful glebe, like yonder tree,
Waxes and wastes—I call it mine, not me.
New matter still the mould’ring mass sustains ;
The mansion chang’d—the tenant still remains ;
And, from the fleeting stream repair’d by food,
Distinct, as is the swimmer from the flood.”

But the Apostle here is speaking, not of human nature *as such*, but of *Christianised* human nature ; and by the *inward man*, as will be obvious to all who have any familiarity with New Testament phraseology, the Apostle would have us understand, not merely the indwelling soul, but that soul renewed, purified, regenerated by the grace and Spirit of God. The Apostle Paul here refers to that which is elsewhere spoken of as *the new man*. He is here thinking of man’s spiritual nature as changed, transfigured, by the gracious and renewing influences of the Divine Spirit. That this is what is here intended by the expression the inward man we may conclude from what is here said of these two parts of man’s nature—that while the one is decaying the other is being renewed ; for we know that wherever the conserving and renewing grace of God is not at work upon

and in the soul of man, instead of the single process of decay here described, there is a double process going on—the outward man is perishing, and the inward man is perishing also. The body, subject to the law of mortality, is hastening to the grave, while within the soul are the ever-expanding principles of spiritual disease, which, left to work unchecked, must result at last in all the horror and misery of the second death.

II. This leads us to remark upon the view which *the Apostle takes of these two parts of man's nature—the outward and inward man—the one as subject to the process of decay, and the other of renewal.* The Apostle sees not the one principle of decay working with equal force upon both parts of man's nature; he sees two principles at work side by side—that of decay, and that of renewal. He sees the bodily nature, the outward man, perishing; he sees the regenerated soul, man's spiritual nature, the inward man, renewed day by day. Now this twofold process of decay and renewal, affecting respectively the outward and inward man, which the Apostle witnessed and experienced in himself, is going on in us also, if we are Christians. There is the body decaying, perishing, returning, however slowly, yet most surely, to its native dust; and there is the soul renewed, growing, developing, attaining to a higher, a nobler form of life day by day.

Our outward, physical man is decaying, perishing. The process of decay, deterioration, may be so slow, so imperceptible, as not to engage our attention or awaken in us any very serious concern; but it is going on all the same. What we call death is ordinarily but the consummation of a long-continued process of decay; there is a sense in which we begin to die as soon as we begin to live. Our outward man is perishing, wearing out, becoming weaker and weaker. Let us take all the care we can of it, guard it as sedulously as we can against all injurious influences, and yet every day brings nearer the period of its dissolution. Sometimes by disease or accident this wonderful bodily organisation is worn down, or broken down, with startling rapidity; but ordinarily we see change succeed change so regularly, and so slowly, that man's passage towards the "house appointed for all living" is scarcely noticed till the very close of the journey is reached.

The Apostle is here specially referring to the wear and tear of his public life; not naturally a robust man, he felt that his abundant labours were breaking down his bodily nature, his outward man, in

what would seem to many premature decay. What was true of him is true of us ; whether worn out in the active service of God or not, our outward man is perishing. In this respect we are brethren of a common lot ; we all have perishable, decaying bodies, bodies which are subject to the same great law of mortality, which are returning to the earth from which they came.

Now, while this is true of all men without exception, there are many who share in the other part of the Apostle's experience, and can say, "I know that, though my body, my outward man, is perishing, my soul, my inward man, is being renewed day by day." What a blessed fact is this which distinguishes all Christian experience in some degree, that the lapse of time, the wear and tear of our earthly life, which issues in the decay of the body, is associated with another process which declares itself in the increase and renewal of the soul's strength ; and in proportion as the body decays should the soul increase in health and vigour.

For there to be this daily renewal, this spiritual growth, there must be *life*—the soul in which spiritual death reigns perishes ; but if there be the life of God, the life of grace, there is growth. Life is the condition of growth ; if there be the life of God, there will be the growth of grace. Life and growth, life and renewal, are inseparably associated. Where growth ceases, death begins his reign.

That there may be this renewal, this growth of soul, there must be nutriment suitable to the requirements of this Divine and spiritual life. Growth—renewal—means the appropriation and assimilation of suitable food. This God has provided. The manna we require God causes to fall in sufficient abundance within our reach. The ordinary bread, the bread which perisheth, will not meet the requirements of your spiritual natures. We must have spiritual food—that Divine bread which cometh down from heaven, of which if any eat he shall neither hunger nor die.

All things do or should contribute to this spiritual renewal, and few things contribute to this result more directly, more remarkably, than what we call the painful experiences of life. These dark, afflictive seasons are not infrequently the great seasons of growth. "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope ; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

And not only are these processes of decay and renewal contemporaneous, but the decay contributes to the renewal. How often is this seen! How often does sickness, weakness, pain, approaching death, seem in a wonderful and wonderfully rapid way to ripen Christian character! In a few months, in a few weeks, you see a man grow more than he had grown perhaps in long years previously, which had been years of uninterrupted health and prosperity.

And in the case of us all, how much need is there for this daily renewal. There is very much happening to us and around us calculated to depress life, to lower the tone of our spiritual vitality. Where should we be, what would become of us, if we were not renewed day by day? Happy they who can exclaim with the Apostle, "For which cause we faint not: for though our outward man perish, yet the inward man is renewed day by day."

III. Let us now consider *the ground, the foundation, of the Apostle's happy confidence as he witnesses this twofold process—the decay of the outward, the renewal of the inward, man.* There are those who think they could rejoice in the renewal of the inward man, and yet not avoid mourning over the decay of the outward man. There is something in decay of any kind which awakens a sense of regret—a sense of regret which becomes more deep in proportion as that which is the subject of decay stands in close relationship to ourselves; and there is nothing which more powerfully and painfully impresses us than the decay of the human body considered in and by itself. But so the Apostle does not consider it, but only in its connection with the renewal and increase of the inward man.

And the expression "for which cause" indicates more than this, referring us to the context. The renewal of the inward man would be a thing inconsiderable or vexatious, if its existence were limited to the present sphere of being. But the Apostle is looking on to glory, honour, immortality, to the perfection of being in another world, to the perfecting of man's entire nature, to the period of the resurrection—the time of the redemption of man's body. Why, then, mourn because of the decay of this fleshy tenement? because this outward man perishes? for it even does not perish in any true sense; it only appears to perish. The day is coming when it is to be raised, glorious and incorruptible. Taking all these things into account, the Apostle exclaims, "for which cause we faint not; for though our outward man perish, yet the inward man is renewed day by day."

These same considerations should cheer and sustain us under the infirmities which are incident to our outward man ; our chief concern should be that our soul prosper and be in health ; it matters little though the outward man perish, if the inward man be renewed. Resting in those same truths which were the ground of the Apostle's confidence, we may calmly watch the twofold process of decay and renewal of which he here speaks, and calmly wait for that great final change to pass over us which we call death—which to those who are truly prepared is a change to be welcomed rather than dreaded—being

“Only a step into the open air,
Out of a tent already luminous
With Light that shines through its transparent walls.”

The Epistle of Paul the Apostle, to Philemon.



NOTWITHSTANDING all the helps that we get in these days to throw light on our Bible-reading, yet we have an opinion that it would be better for us, after having consulted the best authorities, to draw our own inferences, and learn the lessons which are most obvious to ourselves. To different minds the Scriptures have as many varied lights as the sidereal heavens, and the same epistle will have its natural effect according to the mental and moral constitution of its readers. It is with a view to the encouragement of independent thought, and to set forth the advantage of a perusal of some of the neglected parts of the Bible, that we venture a few hints upon this matter.

After a long attendance at public worship we can remember but on one occasion to have heard this epistle read, and that was in church, when it came in order as one of the proper lessons for the day. Neither can we recollect that, in our hearing at least, it has ever been taken as the theme of a discourse. A passing reference to St. Paul's connection with Onesimus is, as a rule, all that is heard of it in the ordinary sermon. Possibly it may be considered that the epistle tells its own tale with sufficient beauty and simplicity to need

special handling; but the ethical nature and importance of it will bear examination and make its impressions as long as the Church shall last. It is thought that letters of friendship are more rare than formerly. There was, perhaps, a time when ministers were more frequent correspondents with their old associates. It may be pleaded that want of time is the reason, or that the condition of things is altered, and that St. Paul had many amanuenses! Yet we believe there is even now no more permanent bond than regular, or even occasional, correspondence.

No doubt the most famous preachers keep their best sentiments for their sermons, as authors do for their books; but it has always seemed to us a weakness that a minister should cease to hold communication with those willing to have correspondence with him because of his removal to a church elsewhere: as if his regard for them ceased when his official connection came to an end. So was it not with our Apostle: as witness that rarely publicly read chapter (at least amongst Nonconformists), the sixteenth of the Epistle to the Romans. Yet it adds nothing to our power of conception or force of expression to know that our utterances are to be public, or our written words intended for the press. Let us take, for instance, the letters of Cowper, which certainly he never anticipated would see the light, and yet they are not only models of composition, but a real history of his time.

These New Testament Epistles begin with a dignity worthy of State papers, and, with the exception of that addressed to the Hebrews and those of St. John, carry the name of the writer on the forefront. So that, where the writing was not familiar to the receiver, there was no need to turn to the signature, as in these latter days, to discover by whom the letter was sent; while in this case, as in the others, the very superscription would carry weight and command attention. And as to the philosophy of address, is it not a good example to begin with the remembrance of the household, instead of ending our letters with that curt and general phrase "my love to all," or "all send their love"? St. Paul knew better than that, and so in view of the important suit he sought to gain he at once salutes "Philemon our dearly beloved, and fellowlabourer," our "beloved Apphia," and "Archippus our fellowsoldier" (ver. 1, 2). Such terms in our letters in these days might, perhaps, be deemed effeminate, but they would still be words of truth; and many more

would be our personal attachments if we had the grace and generosity to give credit to our brethren individually or to the Church at large.

How much more frequent, too, would be the reconcilements of an "unprofitable" one to his Master if men of influence would take such matters in hand! With the historical bearings of this epistle we will not deal further than to remark that it should be read in connection with the Epistle to the Colossians in order to find out the church to which Philemon belonged. Our old though, we fear, neglected friend, Paley, fully sets forth this matter in "*Horæ Paulinæ.*"

See in this connection how the Apostle could keep private friendship intact; and while addressing him as his "fellowsoldier" in the Epistle to Philemon, could, as with the word of command in the Colossians (iv. 17), say to Archippus, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Yet how apt we are to let the slightest word of personal exhortation in the church separate us in feeling. It is not so at the Bar or in Parliament, where even words of invective are soon forgotten; but oh, if the least word is said in the church, how offended we are!

That Philemon was under the spiritual authority of St. Paul is enough for our present purpose, and is abundantly proved by the whole tenor of this epistle. The superiority of this letter to one of the younger Pliny's, written to a friend under similar circumstances, is a point continually insisted upon, and found in all the commentators. We have never conceived the possibility of its being otherwise, taking into account the Christian influences at work on the side of St. Paul, to say nothing of his equal scholarship.

Of all difficult tasks of the kind (though urged by an intimate friend), the greatest is to persuade a master to take back a servant who has robbed him. How much more delicate must have been the attempt, in that age, to reconcile the master to him who was runaway slave and thief combined! Yet, with what pleasantry of antithesis the Apostle plays upon his name, "which, in time past, was to thee unprofitable, but now profitable to thee and to me" (ver. 11), not that this was a well-turned compliment, but a literal truth; for the fact that Onesimus was employed to write this epistle proves that he was no ignoramus.

It is refreshing to reflect upon the mutual confidence existing between St. Paul and Philemon. We dare hardly think what would be the reply in these modern days to the same request and action

under similar circumstances. "Whom I have sent again: thou therefore receive him, that is, mine own bowels" (ver. 12). We fear that in some cases a brief reply might be the only response, such as, "Really, my dear sir, I must request you not to interfere with my affairs," even if it were not the ruder retort, "Pray mind your own business."

To say nothing of the perfect equality in which St. Paul places him in relation to his master, "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel" (ver. 13). Have we not in these verses a lesson which might be valuable to us in our church life, if we may use analogies? Happy would it be if some "runaways" were sent back, by the apostle whom they seek out, to the spiritual homes they have left and even wronged.

St. Paul boldly commits himself to refund the amount of which Onesimus might have robbed Philemon. "If he hath wronged thee, or oweth thee ought, put that on mine account" (ver. 18): yet what courage in the intimation: what consummate address in restoring the balance of obligation: "albeit I do not say to thee how thou owest unto me even thine own self besides" (ver. 19). This might be said with equal truth to-day by some ministers of sundry persons who have come under their teaching and influence. The foundation of many a fortune has been laid from the pulpit; but, when the edifice has been raised, that "same poor 'wise' man" is not always *remembered*, to say nothing of being "counted a partner" (ver. 17). And what preacher dare remind the man who has forgotten him of his obligations to him, whether carnal or spiritual? But what a mingling of authority with appreciation! "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say" (ver. 21).

Let us not be afraid to speak to our friends as we really feel. Where there is mutual love there will be no idea of flattery. How spiritual influence predominates! The man may command who has instructed and done us good; not he who has only amused us. Hence is it not a fact that no friendships are more permanent than those formed in the Church. It is only when one is on the strictest terms of confidence that he can "invite himself," as we say, to our homes, especially to our domestic privacy. "But withal prepare me also a lodging" (ver. 22).

This presupposes an intimate knowledge of Apphia and her ready

willingness to give him "the best room." Knowing both her and her husband, he felt sure of a welcome. In such matters the two must "be of one accord." All hospitality is at an end if the wife is not agreeable to it. Yet alone (even when so minded) she is powerless:—

"My master is of churlish disposition,
And little recks to find the way to heaven
By doing deeds of hospitality."

But where there is "one heart and one mind" it is possible for a woman so to entertain the "successors of the apostles" as to gain their good opinion of the whole Church, as represented in her person.

What a lesson of courtesy may be learned from this epistle! In comparing the former times with these, what shall we say on the score of politeness when about one hundred delegates, who (with the other six hundred) accepted the proffered and "prepared lodging" in connexion with the last meeting of the Baptist Union, neither came nor sent a reason for their absence, and kept some of the would-be hosts up till midnight in expectation of their guests?

Who would not like to have seen a reply to this epistle from the persons to whom it was addressed? For our own part, we have sometimes felt a little jealous that inspiration should have been confined to the apostles in relation to "God's Word written" in Christian times. We have often wished that an answer from the churches could have been found in the Canon of Scripture. Of this, however, we may be sure, that if it had been necessary it would have been there. So we must be content, and, if we are to "mark them which walk so as we have St. Paul for an ensample," let us also take care to write by "the same rule"!

JOHN EASTY.

Henry Smith, the Puritan Preacher.



LEICESTERSHIRE has given birth to men who have deeply and widely influenced the religious life of England during the last three centuries. Hugh Latimer, whose homely but weighty sermons contributed so largely among all classes to the furtherance of the Reformation, and whose noble death at eighty years of age as a Christian martyr at Oxford, encouraging his fellow-confessor Ridley with the ever-memorable words, "Play the man, Master Ridley, we shall this day light such a candle by God's grace in England as I trust shall never be put out," enkindled a holy enthusiasm in the Reformers, was born at Thurcaston, in the Northern division of the county. George Fox, the founder of the Society of Friends, who have exerted a powerful influence far beyond the limits of the denomination in the promotion of the passive virtues of the Christian life—peace, gentleness, forbearance, and the forgiveness of injuries—was a native of Fenny Drayton, in South Leicestershire. John Howe, the prince of the Puritan divines, and one of the most saintly men of modern times, was a native of Loughborough. Robert Hall, the greatest preacher of the century, who was as much distinguished by his humility and devout spirit as by his marvellous gifts of genius and eloquence, was born at Arnsby, eight miles from Leicester.

Amongst the stars of lesser magnitude Henry Smith, the Puritan preacher, must be reckoned. He was born in the little village of Withcote, near the border of Rutlandshire, which contains now only sixty inhabitants, and which lays claim to a distinction of another kind—that of having produced the first Stilton cheese. He appears to have been born in 1560, and to have died in 1591, at the early age of thirty-one, his whole life being included within the reign of Elizabeth. He was of gentle extraction, his great-grandfather having been Lord of Withcote. He was a diligent student in the University of Oxford, and devoted himself to the work of the Christian ministry. According to Thomas Fuller, "A grave scruple troubled him, as unsatisfied in the point of subscription and the lawfulness

of some ceremonies. He was loath to make a rent either in his own conscience or in the Church, wherefore he resolved on this expedient, not to undertake a pastoral charge, but contented himself with a lecturer's place at St. Clement Danes, without Temple Bar."

He may be truly regarded as one of the early Nonconformists in the Church of England. He was chosen to the lectureship by the minister and people of the parish, and was supported by the voluntary contributions of the congregation. He shared the fate of many Nonconformists. He was suspended by the Bishop of London on three grounds: that he was chosen by the minister and congregation without his lordship's licence, that he had preached against the Book of Common Prayer, and had not yielded subscription to certain articles which his lordship required of him. The second of these charges, that of preaching against the Prayer Book, he denied. He was allowed to continue his lectureship until the death of the incumbent of the parish; but after this event, notwithstanding an earnest petition to the Lord Treasurer Burghley, signed by the churchwardens and many of his hearers, asserting that "his preaching, living, and sound doctrine had done more good among them than any other that had gone before," he was not permitted to retain the office. Queen Elizabeth was not friendly to the Puritans; she wished the Reformation to proceed very much on the lines laid down by her father, Henry the Eighth, viz., with little change in the Catholic doctrines and ancient ceremonies, to cast off the supremacy of the Pope, and ignore the claims of the Court of Rome. The haughty Tudor could ill brook the interference of a superior power either in ecclesiastical or civil affairs. A Sovereign who made religion subservient to politics, who attended the Mass service to please the Catholics and forbade the elevation of the host to please the Protestants, who discouraged preaching and preferred that the clergy should simply read the Homilies, who wished to bind the whole nation together in the iron bond of religious uniformity, was not likely to be favourable to the Puritans, who desired to follow the teaching of the Divine Word, even if it should lead them to the stake. Henry Smith, disappointed at being deprived of his lectureship, appears to have retired into Leicestershire, where he shortly afterwards died, probably of consumption.

Of his character as a preacher, Fuller says: "He was commonly called the *Silver-Tongued Preacher*, and that was but one metal below

St. Chrysostom (Golden-Mouth) himself. His church was so crowded with auditors, that persons of good quality brought their own pews with them—I mean their legs—to stand thereupon in the alleys. Their ears did so attend to his lips, their hearts to their ears, that he held the rudder of their affections in his hands, so that he could steer them whither he was pleased; and he was pleased to steer them only to God's glory and their own good." The London apprentices, whose apprenticeship at that time extended over the long term of nine years, and who were a powerful body in that reign and during the period of the Stuarts, flocked to his lectures at St. Clement Danes.

Some of his sermons were published during his lifetime, and were read at family worship in many a devout household. His style is free from the affectations and euphuism which disfigure much of the writing of the Elizabethan age. Many of his sentences might have been written in the latter part of the nineteenth instead of that of the sixteenth century. Here is an example:—"Where are they which founded this goodly city, which possessed these fair houses, and walked these pleasant fields, which erected these stately temples, which kneeled in these seats, which preached out of this place but thirty years ago? Is not earth turned to earth? and shall not our sun set like theirs when the night comes? Yet we cannot believe that death will find out us as he hath found out them; though all men die, yet every man dreams 'I shall escape,' or, at the least, 'I shall live till I be old!' . . . While we play our pageants upon this stage of short continuance, every man hath a part, some longer and some shorter; and while the actors are at it, suddenly Death steps upon the stage, like a hawk which separates one of the doves from the flight; he shoots his dart; where it lights, there falls one of the actors dead before them, and makes all the rest aghast. They muse, and mourn, and bury him, and then to the sport again! While they sing, play, and dance, Death comes again and strikes another; there he lies; they mourn for him, and bury him as they did the former, and play again."

The following counsel in the art of hearing might still be followed with advantage. Many thoughtful and instructive sermons are to a great extent lost upon the hearer for want of mentally recalling them and by earnest thinking assimilating the truth. "Now, if thou wouldest remember these a year hence as fresh as now, this is the best policy that ever thou shalt learn, to put them presently in prac-

tice; that is, to send them abroad to all the parts of thy soul and members of thy body, and reform thyself semblably to them, and thou shalt never forget them, for thy practice remembereth them. But before this you must use another help, that is, record every note in thy mind, as the preacher goeth; and after, before thou dost eat, or drink, or talk, or do anything else, repeat all to thyself. I do know some in the university, which did never hear good sermon, but as soon as they were gone they rehearsed it thus, and learned more by this (as they said) than by their reading and study; for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching than they could learn in books. The like profit I remember I gained, when I was a scholar, by the like practice. . . . The only cause why you forget so fast as you hear, and of all the sermons which you have heard, have scarce the substance of one in your heart to comfort or counsel you when you have need, is because you went from sermon to dinner, and never thought any more of the matter; as though it were enough to hear, like sieves which hold water no longer than they are in a river."

In a sermon preached at the beginning of a new year, there is the following appeal to the young:—"Art thou young, and dost begin to flourish like the young palm-tree? O consider that the only way to retain the blossoms of thy beauty, and to keep thy flower from withering, and thy life from fading away, it is to seek early unto God, and to apply thy mind to understanding, to prevent the morning watches, and to give thy body to be moistened of the morning dew. For beside the good hours, that are well employed in some good study and holy exercise, early rising bringeth health to thy body, and increaseth the number of thy days."

With great earnestness the preacher urges upon his hearers the privilege of prayer. "O that I could engrave the love of it in your hearts as with a diamond, and so instil your minds; that my words might be pricks to your consciences, and thereby give you occasion to pray often. It is a wonderful matter to be able to persuade men; but, if prayer be able to persuade the living God, O how great is the force thereof; it goeth through the clouds, and ceaseth not till it come near, and will not depart until the Most High have respect thereunto. O that you would therefore pray often, and learn of Christ (the most absolute pattern of our life) to pray continually. He prayed in His

baptism, in the wilderness, in preaching, in working of miracles, in His Passion on the Mount, in the Garden, in His Last Supper, in commending His Spirit to God at all times and in all places, that He might leave unto us an example of the same."

On the question of baptism, the preacher is nearly orthodox. "The word baptism, according to the true meaning of the Greek word *baptisma*, doth not signify only a dipping, but such a dipping in the water as doth cleanse the party dipped; and for that the Primitive Church did use to put the party baptized quite under the water, therefore Paul, writing both to the Romans and Colossians, useth the words, 'We are buried, then, with Him in baptism unto His death; that like as Christ was raised up from the dead by the glory of the Father, so, also, we should walk in newness of life,' in which words the Apostle sheweth what resemblance their baptism hath with Christ, His death and resurrection."

The path of sin, down which, as on an inclined plane, men go with ever-increasing rapidity, is described with much force. "Sin is not long in coming, nor quickly gone unless God stop us, as He met Balaam in his way, and stay us, as He stayed the woman's son when he was a-bearing to his grave. We run over reason, and tread upon conscience, and fling by counsel, and go by the word, and post to death, as though we ran for a kingdom. Like a lark, that falls to the ground sooner than she mounted up; at first she retires as it were by steps, but when she cometh nearer the ground, she falls down with a jump. So we decline at first, and waver lower and lower, till we be almost at the worst, and then we run headlong, as though we were sent post to hell; from hot to lukewarm, from lukewarm to key-cold, from key-cold to stark dead. So the languishing soul bleeds to death, and seeth not his life go till he be at the very last gasp."

Pregnant, suggestive, and pithy sentences are scattered through the sermons. A few examples may suffice. "The well of God's secrets is so deep that no bucket of man can sound it"—"That was a dark night [the night of Christ's betrayal] when men went about to put out the sun which brought them light"—"Many times Christ cometh into the temple, and there is scarce a Simeon to embrace Him. The babe is here, but where is Simeon?"—"Wonder at this, ye that wonder at nothing, that the Lord would come to bring salvation, to redeem our lost souls, even, as it were, against our wills; so that now we would not be as we were for a thousand worlds."—"Like as the

cherubim, though severed in sunder, yet looked one towards another, and both upon the Mercy-seat ; so the Old Testament and the New look one towards another, and yet point at one and the same thing."

In the sermons of this Puritan preacher we get glimpses of the times in which he lived. The age of Elizabeth was a period of transition from Romanism to Protestantism. Many felt themselves being loosed from the moorings of their hereditary beliefs, and drifting they knew not whither. Some departed a few steps from Rome ; others were more advanced in their Protestantism. The following is, no doubt, a true picture of the period :—"The world is come to that frame, that every man has got him a strange kind of belief. Some believe not the law, but the prophets ; some be persuaded in the supremacy, but not in the sacrament ; some in free-will, but not in merit ; some in invocation of saints, but not in purgatory ; some in pilgrimages and pardons, but not in images ; some like the doctrine well enough, but not the preachers ; the most believe little, yet many believe somewhat, few believe all ; therefore to deal plainly, because plain dealing is best, you must not believe by the half ; I mean you must not repose some trust in God, and some in saints, but all in the Lord." In a sermon preached in 1588, the year of the Spanish Armada, there is a recognition of the finger of God in the discomfiture of that proud fleet that sailed up the Channel to invade our shores. "I think you are worse than infidels, Turks, or Pagans, that in this wonderful year of wonderful mercies are not thankful, believe not in God, trust not in Him, glorify not His name ; but, like Pharaoh's sorcerers, who, seeing the great works of God which Moses wrought passing their skill, confessed, saying, 'Surely this is the finger of God ;' for you confess it is the great work of God, as you must needs, but where are the fruits it hath brought forth in you ? The captain saith, I have done nothing ; the soldier saith, I stirred not ; but the Lord sent out a mighty tempest upon them, and after that they escaped our hands ; the Lord stretched out His mighty arm against them, and Pharaoh is drowned in the sea ; so that he never attained the land of promise which he gaped for, and made full account to possess. Further, herein we may note that extremity is God's opportunity ; for when the wind had almost overturned all, and the waters had almost drowned all, and destruction had almost devoured all, then, and not afore, was God's opportunity to set forth His glory."

In the last sermon that Henry Smith preached at St. Clement Danes, he seems to have had a presentiment that his course was nearly run. Richard Baxter, in the next century, anticipating from his bodily infirmities a speedy departure, used to spend the evening twilight, before he lighted his lamp for his night studies, in meditating upon the heavenly home. These thoughts he jotted down, and they were afterwards expanded into his celebrated work, "The Saints' Everlasting Rest." So Henry Smith seems to be looking with a wistful eye to the better country. He says :—"As Peter went up the mount to see Christ's glory, and Moses went up the mount to see the land of promise, so let us ascend from these earthly things to the contemplation of heavenly. This should be our journey till we come up to Heaven itself, to climb the hill ; for we are men of low stature, like Zacchæus, who cannot see Christ before we be lifted from the earth : so that if we will ever possess Heaven, we must pluck our hearts from the earth, and then shall we see God nearer than we can possibly if we keep our mind upon earthly matters."

The public ministry of this Puritan preacher appears to have been of the same length as that of the Baptist in the wilderness, but faithfully and earnestly he served his generation by the will of God. In his time, he was probably the most popular preacher in London ; but he did not resort to any sensational methods to win the people. The preacher sought to find out acceptable words, but they were always words of truth and soberness. His great aim was to lead men to Christ as their Saviour, and to a life imbued with the Spirit of Christ. The spirit that he breathed is expressed in some Latin sapphics that he wrote :—

"Thou
That didst suffer for my sin,
Assist and stay me evermore,
Thou—Thou that here so oft before
In my breast a guest hast been.
Glad to live, to live to Thee,
And yet desire to be dissolved,
When my due date shall be revolved,
As more happy far for me."

Present-Day Subjects.

THE REFRACTORY RITUALISTS.



MOR contumacious resistance of ecclesiastical law the Rev. Mr. Dale, Incumbent of St. Vedast, Foster Lane, in the city of London, is suffering imprisonment in Holloway Gaol. The Rev. Mr. Enraght, of Bordesley, near Birmingham, and the Rev. Mr. Green, of Miles Platting, near Manchester, have achieved the same inglorious distinction, and before these lines reach our readers they also will, in all probability, be sheltered in some of the numerous substantial residences provided in the name of her Majesty for her *mauvais sujets*. Happily for the bishops of the respective dioceses of London, Worcester, and Manchester, they are not encumbered with the personal charge of these recalcitrant priests, as some of their predecessors would have been in the Middle Ages; and equally happy, also, for the culprits is the fact that the judge has, in a most courteous manner, informed them they will regain their liberty upon the promise of obedience, and be restored to their ministrations when they consent to conduct them according to law. It is all in vain that in meetings of the Church Union these clerical captives are called "prisoners for conscience' sake" and "martyrs for the truth." Lord Penzance exposes the hollowness and emptiness of all such pretensions when he righteously says, "A clergyman, like all others of her Majesty's subjects, is free to practise what form of worship he pleases; but, so long as he retains a place in the ministry of the Established Church, he is bound to conform to its laws and ordinances." Mr. Bright says:—"If the blood of the martyrs is the seed of the Church, the sufferings of Mr. Dale may help many Churchmen to a clearer view of their illogical position—wishing at once to be inside the Church, and to have the privilege of those who are outside." We cannot quite acquit the Right Hon. Chancellor of the Duchy of Lancaster of falling under the strong temptation of indulging his wit upon poor Mr. Dale, but the opportunity was irresistible. If all the High Church recusants should aspire to prison honours, where are they to be lodged? Was it for this that the Home Secretary resolved upon ridding the gaols of juvenile offenders, that he might make room for their pastors? Could the Lord Warden of the Cinque Ports accommodate a few of them in his castle at Walmer? How long will they hold out? A Merry Christmas to them all! One good

thing they are doing—viz., precipitating the disunion between the Church and the State. May their slumbers be sweet and their captivity short !

IRELAND.

Repeated Cabinet Councils are the sure intimation of the difficulties which beset the present Administration in the case of the sister island. Difficulties which are not diminished by the fierceness of party difference at home, and are aggravated by ages of misrule and inequity—difficulties which have been alternately silenced by threat and by compromise, and which have their foundations deep laid in race and in religion—now press for a solution that shall satisfy the conscience of the civilised world, leave no pretext for national discontent, and cut up by the root the canker of professional agitation. We have no hope that the conscientiousness and the practical wisdom of Mr. Gladstone and his colleagues can make a Fools' Paradise of Ireland ; but we have a firm conviction that in the high moral character and disinterestedness of the present Government there are prospects of such a settlement as shall promote the best interests of the sister isle and of the comity of nations in which she is an integral part. Liberty and law, as Lord Selborne wisely told the world at the Guildhall, are inseparable factors in the attainment of human welfare. Deluded by too many false promises and postponements in the past, we would fain hope that, on the one hand, the readiness of the Gladstone Government to address themselves to a full consideration of Irish claims might arrest the spirit of rebellion and factious turbulence ; and, on the other hand, that the judgment on seditious and treasonable utterances should be suspended until the remedial measures of the Administration have been propounded. Ireland peaceful and happy would be a greater boon than even the extinction of Turkey from the map of Europe.

CHAPEL CLOCKS.

Now that our summer holidays are over we can look back upon our sea-side experiences as memories whose presence with us is to refresh our winter evenings. We shall recall the sports, uncouth to us, in which we joined contrary to our nature ; we shall remember the unwonted prolongation of slumber and the embarrassment of leisure. Woodland path and sea-shore ramble now remain in memory only of all our experiences—only as things of the past, whose recollection may cheer us, but whose fruition is bygone. One congratulation recurs to us all at such times—we have, at any rate, got our own minister again. Our preachers at the sea-side towns

are not hereby discredited—for we prefer our own pastor, whatever his merits or demerits, to the most brilliant light of the denomination; but it is undeniable that during our stay in the country we have developed a habit of casting an occasional glance at the chapel clock.

If it were not for the assistance which that useful indicator affords to the pastor in enabling him to contract his peroration we should say, Abolish the time measurer altogether. But no preacher likes to be dependent upon his watch to know the time, and the ticking monitor must remain to mete out the length of sermon—not for the advantage of the audience, but for that of the speaker. This is certainly its true function; otherwise, it had better be abolished. The trivial and giddy look at the time incessantly, and such turnings of heads and consequent rustling of garments disturb a preacher more than the average lay mind can understand. Surely this disadvantage outweighs the benefit accruing to the pulpit? Surely some device can be placed under the reading desk to give the pastor the time, and ye, O deacons, can relegate your clock to a more useful position outside, on some conspicuous steeple or obtrusive tower?

No. To our disgrace it is not so. At the sea-side we have learned that the clock is a real necessity, as an open, shame-inducing reminder to the preacher whose want of tact induces him to prolong the service beyond its usual limits. If it were not a notorious fact, we should hesitate to publish the accusation of such impertinence on the part of a mere human orator. But our experience compels us to the statement that there are speakers who will of malice aforethought, or in momentary carelessness, allow their words to outrun their allotted time, and delay a congregation five, ten, or even fifteen minutes beyond the moment fixed for closing. No person is more autocratic than a preacher. He has a number of people who hear him with profit, and who come on the understanding that they are to hear for so long, and no longer. Then the tacitly understood conditions are, without warning, broken, and no remedy is at hand. A preacher, from the nature of the case, knows nothing whatever of the bitterness with which the minutest unpunctuality is regarded by his hearers. Many a time is seed cast into good ground, or hopeful ground, before twelve o'clock, and, if the speaker goes on five minutes longer, evil and hard thoughts of him and his presumption are the agencies employed by the Evil One to choke or banish the seed from our hearts. Many a man's heart is softened in half-an-hour, and re-solidified in forty minutes. This carelessness of punctuality, which is not so much known in the larger towns, or only known there when a stranger officiates, is, to our mind, a matter quite deserving of remedy, and we assure our ministers, who are mostly unaware of the feeling, that a church is as injuriously affected by a preacher's unpunctu-

ality as by his incompetence. Laymen, as a rule, do not attribute the irregularity to its real cause—negligence; they assume that the parson is conceited, and presumes upon the helplessness of his audience. The length of the sermon is immaterial, but, if the discourse is to be prolonged, some other part of the service must be curtailed, so that we may not be tempted to bring disrespectful habits to the house of God, and turn too frequently to the chapel clock.

Missionary News from all the World.

CHURCH MISSIONARY SOCIETY.



THE Rev. F. E. Wigram, Incumbent of Highfield, Southampton, has accepted the honorary secretaryship, vacant by the death of the Rev. Henry Wright. The Rev. G. F. Gordon, who fell at Kandahar, has left one half of his property, about £6,000, for the support of the Church Missionary Society's work on the

Indian frontier.

The Rev. E. H. Bickersteth, of Hampstead, has gone on a visit to India and the Holy Land.

Thirty-four missionaries in all have departed for foreign labour during the present year in connection with this society, eighteen of whom are new men, viz., eleven from Islington, five from the universities, and two unordained.

Concerning the Nyanza Mission, we read in the *Intelligencer* that the mission has met with strange vicissitudes and serious trials, and much uncertainty must needs be felt regarding its issues in the immediate future. "Still, the fact remains, that despite every difficulty and disappointment the mission exists; and no present discouragements must lead us to forget the good work that has been done. In the letters now before us, there is surely much to thank God for. Plainly, the minds and hearts of numbers of the people have been prepared for the Gospel; and the progress made with the language, and the beginning effected in the preparation of Scripture translations, &c., are a token for good which the least sanguine cannot fail to note."

LONDON MISSIONARY SOCIETY.

The Rev. Wardlaw Thompson, of Norwood Chapel, Liverpool, has accepted the invitation of the Board of Directors to fill the vacancy in the

foreign secretariat caused by the lamented death of Dr. Mullens. The *Chronicle* contains a gratifying letter from the Rev. Jonathan Lees, of Tientsin, narrating his itinerating labours in North China. It gives also the report of the last annual meeting of the superintending English missionary to the group of islands north-west of Samoa. The advance indicated by the contrast of their present position with the aspect which they presented eight years since is an occasion for surprise and gratitude. In the island of Nanumaga, out of a population of 234, the church members are seventy-seven. In Nanunea there are 118 church members in a population of 442. The members comprising these churches are, with their pastors, but babes in knowledge and experience, and dependant upon their English brethren for their advice and guidance. The *Chronicle* also furnishes further particulars from Dr. Southon of the murder of Captain Carter and Mr. Cadenhead of the Belgian expedition at Upimbwe.

WESLEYAN MISSIONARY SOCIETY.

The *Notices* this month furnish varied and interesting information concerning the progress of missionary work in Spain, India, Southern Africa, Western Africa, and the West Indies:—

“In Spain, Protestant preaching is still opposed by the emissaries of Rome, and its preachers have to encounter the perils of persecution. Mr. Fryar’s letter shows how railways are becoming helpful to missionary enterprise in India, as well as to civilisation and commerce. Mr. Wilkin’s notes from South Africa illustrate the many-sided work of a Methodist missionary, and express the hope, which we earnestly share, that the colonial churches will assist more largely in the maintenance of the native work in that and other lands. We have further intelligence of chapel-building in Western Africa, and encouraging proof of the willingness of the people to help themselves. What is wanted everywhere is the soul-converting power. We continue to receive most affecting details of the havoc wrought by the recent cyclone in Jamaica. As yet we have met with no adequate response to our appeal for help in this dire calamity. Surely when the need is known substantial aid will be forthcoming!”

CHINA INLAND MISSION.

China’s Millions contains interesting extracts from Mr. Pigott’s “Diary of an Eight Months’ Tour in Manchuria.” Mr. Riley’s account of the Lolo people is an important contribution to ethnological knowledge. These mountaineers, who are, of course, much less civilised than the Chinese, and for the most part live in inaccessible fastnesses of their own,

beyond the reach of the Chinese authorities, are not confined to South-western China, but, under the designation of Laos and various other names, are to be found through the extensive regions of Annam, Siam, and Burmah. Some of them live among the Chinese, and Messrs. Riley and Clarke, of Chung-k'ing, have recently paid a visit to several Lolo villages in southern Si-Ch'uen. Starting from Chung-k'ing on March 8th, our brethren followed the course of the great river in a south-westerly direction, travelling by boat or by road as was most suitable, until in twelve days they arrived at a prefectural city called Su-chau, but commonly known in Si-ch'uen as Suf-fu. All the way our friends had opportunities of preaching, and selling books and Gospels; but, as this part of the road has been traversed before by our missionaries, it does not call for special comment. After staying more than a week at Sui-fu, and having some interesting times amongst the students up for their B.A. examination, our friends still proceeded in a south-westerly direction, preaching and selling books and tracts, as occasion offered, until on April 1st they reached Ping-shan Hien. Captain Blackiston and his exploring party reached this point, as will be remembered by those who have read his interesting work.

Miss Kidd and Mrs. Wm. McCarthy, write of doors opened for the Gospel in Kwei-yang Fu, the capital of the Kwei-chau province, in the very South-west of this vast empire, where they not only meet with no violence or insolence, but even with good-will. Surely it was with truth that one of our brethren wrote from Western China the other day, "I believe there are open doors for lady missionaries in every province of this country. They need but enter in and possess."

GERMAN BAPTIST MISSION.

A letter from Kasanlik, signed "Grigor B. Duminkoff," states that "the Bulgarian church at Kasanlik has accepted the Evangelical doctrine for four years past, inasmuch as they have acknowledged and accepted the baptism of believers, according to the teaching of the Word of God. They have, therefore, rejected infant baptism, because it can nowhere be proved from the New Testament."

The writer then goes on to say that they had during all this time sent letters to their German brethren in Rustchuk, Tultscha, and Catalui. They had received answers both before the war and since to the effect that they would see what could be done, but still no one of similar opinions to their own had come amongst them. After reciting the peculiar difficulties of their position, and referring with some warmth to the fact that they

have already waited four years, he urges that some one should be sent, and appends the names of twenty-two who have determined to fight against all difficulties, and that the Church should be founded only on the basis of Mark xvi. 16. He concludes with the very interesting additional intelligence, "And also in Macedonia there are some believing ones who are waiting an opportunity to be baptized."

POPERY IN PORTUGAL.

Though Romanism is the established religion of the country, its subjection to the State is so complete that the effect is evident. It has no control in the department of public education. It has been shorn of its immense wealth and facilities for absorbing the wealth of others. It is deprived of the prestige and ability which always accompany great means and powerful position. In the civil wars that followed upon the usurpation of Dom Miguel, about a generation ago, the priests espoused the cause that was crushed by Dom Pedro. This was the crisis that enabled the Government to pare the claws of the wild beast it could not kill. It is no wonder that priests of all ranks fight in America, Germany, and France for their position in the schools and government when they learn the consequence of losing this by their experience in Portugal and Italy. Half a century ago the visitor at Lisbon remarked upon the superstitious habits of the people and the supremacy of every form of priestcraft. In a single generation of liberal government and ecclesiastical restriction the religious aspect is wonderfully changed. In the streets and other public places there is little or nothing to remind the stranger that this is a Roman Catholic country.—*Rev. Wendell Prime.*

Reviews.

PUBLICATIONS.

RELIGIOUS TRACT SOCIETY.

DR. GREEN'S PICTURES FROM THE GERMAN FATHERLAND, imperial 8vo, gilt edges, 8s., worthily heads the list of this Society's books for the season. It is a charming collection of scenery culled from all portions of the empire, and accompanied by descriptions from

the learned editor, which are quite as gratifying as the artistic treasures which they accompany and explain. We are not acquainted with any book which can compete with this and its companion volumes of Illustrated Books of Travel, for elegance, cheapness, and utility, as a present.—In VIGNETTES OF THE GREAT REVIVAL OF THE

EIGHTEENTH CENTURY, 4s., Mr. Paxton Hood, in his racy style, sketches the times of the Wesleys and Whitefield. The reader who has already perused these papers in the *Sunday at Home* will be pleased with their publication in a separate form; while those to whom they come for the first time in their present attractive garb will find rare entertainment in their abundance of story and vivacious descriptiveness.—AUNT MILLY'S CHILDHOOD, by the author of "Lea's Playground," with illustrations, 3s., is a book in which both boys and girls will find plenty of natural incident and consecrated common-sense, without a single dull page.—AWAY ON THE WATERS, illustrated, 2s. 6d., as its title indicates, is a story of the sea, and carries its youthful readers from Jamaica to Japan, with such nautical incidents as are certain to enlist their attention, while the religious truth enforced is appropriate and forcible.—GLIMPSES INTO THE SECRETS OF NATURE, by Mary E. Beck, illustrated, 1s. 6d., will gladden the hearts of infant naturalists. Its chapters are on Coal, Grass, Footprints, Clouds, Mushrooms, Sea Wonders, Sponges, Animalculæ, Water, Light, and Air. The God of Nature is not concealed by His works, in this vigorous little book.—THE OLD ENDEAVOUR, by Crona Temple, 1s. 6d., is a book for boys. We may as well tell the boys that this is not a tiresome account of some ancient exertion in the paths of industry or virtue, or anywhere else, but a stirring story about an old ship named the "Endeavour," only the accomplished authoress unfortunately omitted the inverted commas from her title-page.—THE LOSS OF THE "KENT" EAST INDIAMAN, by Major-General Sir Duncan MacGregor, 1s. More than fifty years ago we first read this thrilling narrative, and none of the manifold stories of the sea we have since perused have in the least degree weakened the deep impressions it made upon our infant mind. Not the smallest of the marvels which this edition contains is the autograph of the brave old general, its author, at ninety-four years of age.—DAYBREAK IN BRITAIN, by A. L. O. E., 1s. Originally prepared for Eastern readers, the authoress—whose initials are a passport for that which is good and useful in religious instruction—has published it here for the advantage of the multitude who require elementary teaching in Divine truth.—NORTHCLIFFE BOYS, 9d., is a bright little book for little fellows.—CHRISTMAS CAROLS, second series, 1d., contains fifteen compositions, words and music, the latter in the staff notation, and both words and music are selected from sources old and new.—THE COLOURED CARDS, published by the Society, comprise THE CIRCLING YEAR, four quarto coloured cards illustrative of the seasons, by Messrs. Dupuy, of Paris, 2s. 6d. HOPEFUL WORDS FOR MORNING HOURS, and PEACEFUL THOUGHTS FOR EVENTIDE, four cards in each packet, 1s. per packet. BIBLE TRUTHS, GOSPEL INVITATIONS, CHRISTMAS JOY, ENCOURAGEMENTS FOR THE NEW YEAR, SONGS OF THE KINGDOM, BIRTHDAY GREETINGS, CHRISTMAS CHEER, and NEW YEAR BLESSINGS, are each of them 1s. packets; the two last are exquisite specimens of Christmas and New Year cards.—A packet of twenty-four halfpenny books with pictures and covers, sixteen pages each, is worthy the attention of those who delight to bless the children.—THE CHILD'S COMPANION for 1880, 2s. 6d., elegantly bound, is a very gem

for the nursery.—THE COTTAGER for 1880, 1s. 6d., is full of bold engravings and Gospel truth; and last, but not least, our dear old friend, THE TRACT MAGAZINE, 1s. 6d., pursues its unostentatious career, ever blessing and ever blessed.

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SUNDAY SCHOOL UNION.

YOUNG ENGLAND, for 1880, is second to none of the serials now prepared for the young with so much consideration of their moral improvement and intellectual culture.—THE EXCELSIOR ANNUAL, price 3s. 6d., is worthy the attention of thoughtful young men and women, and both in respect of the high character and varied kinds of its contents will infallibly please them.—THE BOY WHO SAILED WITH BLAKE, price 3s. 6d., is one of the latest and one of the best stories of the late Mr. Kingston—whose death has been sincerely mourned by all British boydom.—CAUGHT IN THE TOILS, price 2s. 6d., is a story of a convent school, by Miss Leslie, in which the perils of such establishments are faithfully set forth.—THE AGE OF THE GREAT PATRIARCHS, vol. ii., by Rev. Robert Tuck, price 2s. 6d., will be found of the greatest value to the conductors of Bible-classes on account of the really solid critical and illustrative matter which it furnishes.—The NEW YEAR'S ADDRESSES, MOTTO CARDS, POCKET BOOKS, and other publications of the Union connected with school work are admirable in their adaptation, and evince still increasing care in their preparation.

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MESSRS. HODDER & STOUGHTON'S
WORKS.

MEN WORTH REMEMBERING is the title of a new series of popular biographies,

of which two volumes have already made their appearance—*William Wilberforce*, by Dr. Stoughton, and *Henry Martyn*, by Dr. Bell, the Rector of Cheltenham; the price of each volume is 2s. 6d. Dr. Stoughton's memoir of Wilberforce is an admirable condensation of the bulky *Life* of the philanthropist by his bishop-son. The materials for Henry Martyn's *Life* at Dr. Bell's disposal seem to have been very scanty, and the editor does not appear to have been aware of the fact that the Baptist Mission House contains much that would have enriched his volume. Henry Martyn was the pet of the Serampore heroes, and their correspondence abounds in frequent references to him.—THE TWA MISS DAWSONS, price 5s., is Miss Robertson's new story. All who remember "Christie Redfern's Troubles"—and who does not?—will do well to secure possession of this charming story. All the intelligent *paters* who have intelligent girls had better make note of this.—TALKING TO THE CHILDREN, by Dr. Alexander McLeod, eighth edition. THE GENTLE HEART, a second series of "Talking to the Children." 3s. 6d. each. No pastor, who wishes the welfare of the lambs, can do better than sit at Dr. McLeod's feet. His winsome way of imparting Divine truth to them is unapproachable in its lovely living aptitude.

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"HOW READEST THOU?" A Series of Practical Expositions and Thoughts. By the Rev. F. B. Proctor, M.A. London: Hodder & Stoughton, 27, Paternoster Row. 1880.

EXPOSITORY essays of the class here given are admirably adapted to extend an intelligent knowledge of the Scriptures, and to confirm men in the funda-

mental doctrines of the Christian faith. They are based on a close and conscientious study of the sacred text, and embody the results rather than exhibit the processes of criticism. They are simple, suggestive, and forcible—the work of a thoughtful, devout, and cultured mind. Many among us do not agree with all the author's views—such, for instance, as his premillenarianism. But he is never unduly dogmatic, and in most cases all Evangelical Christians will heartily endorse his positions. The exposition of Luke xxiv. 13—15, entitled “Art Thou a Stranger?” is a gem. The whole work is well calculated to stimulate Christian thought, to strengthen our attachment to Christ, and to impart comfort to those who suffer. Such truths as are here enforced are our best preparation for the coming of our Lord.

A POPULAR COMMENTARY ON THE GOSPEL OF ST. JOHN AND ON THE ACTS OF THE APOSTLES. With Illustrations and Maps. *The Gospel of St. John*. By Prof. William Milligan, D.D., University of Aberdeen, and Prof. William Moulton, D.D. *The Acts of the Apostles*. By the Very Rev. J. S. Howson, D.D., Dean of Chester, and the Rev. Canon Spence, Rector of St. Pancras, London. Edinburgh: T. & T. Clark, 38, George Street. 1880.

THE second volume of Messrs. Clark's “Popular Commentary” will do more than maintain the favourable impression created by the first. It possesses all the excellences of its predecessor, and has many others peculiarly its own. The annotations in both sections are more minute and extended. More attention seems to have been bestowed upon textual criticism, and, in the

division on the Gospel according to St. John, we have at the head of the notes a full and revised translation—a feature which in the case of this gospel is of great importance. Professors Milligan and Moulton are well known as able and scholarly critics. Their position on the New Testament Revision Company must, in the preparation of such a work as this, have been of considerable advantage; and it is evident that they have spared no pains to secure it a place in the front rank of popular commentaries. With the entire literature, both hostile and friendly, which the Fourth Gospel has called into existence they are thoroughly acquainted, and, in view of it, discuss every important question as to authorship and interpretation. They have made a reverent and resolute endeavour to ascertain in every instance the authority of every reading and the meaning of every sentence. With what success, their comments on chaps. iii., vi., ix., and xvii. will show. Their annotations strike us as more complete than most others of a similar class, and no reader can fail to see in them the presence of fine discrimination, vigorous practical sense, and devout loyalty to the truth.

Of Dean Howson's work (especially in the Acts of the Apostles), it would be superfluous to speak. His studies in connection with “The Life and Epistles of St. Paul” have here been turned to good account. The greater part of the notes and dissertations have been supplied by Canon Spence, who, though not so widely known as his coadjutor, is a Biblical scholar of considerable breadth and vigour. He is a man of devout spirit, calm and impartial in his judgments, and liberal in tone, while firmly adhering to all the

fundamental articles of the Christian faith. His remarks on the baptismal passages of the Acts are less satisfactory than we had hoped they would be, and he is not borne out in them by any of the most recent commentators—*e.g.*, Meyer, Plumptre, and Gloag. But the volume as a whole is invaluable. The maps and engravings are finely executed, and add greatly to the interest of the work.

MODERN SCEPTICISM. A Course of Lectures delivered at the Request of the Christian Evidence Society. With an Explanatory Paper by the Right Rev. C. J. Ellicott, D.D. London: Hodder & Stoughton, 27, Paternoster Row; Christian Evidence Society, 13, Buckingham Street, Strand. 1880.

WE are glad that the Committee of the Christian Evidence Society are issuing these able and scholarly lectures in a cheap form. That they are well adapted to meet the agnosticism, the positivism, the pantheism, and the indifference of the day has already been abundantly proved. The present issue is indeed a great boon. Each volume in the series ought to be circulated by thousands.

NOTES ON GENESIS; or, Christ and His Church among the Patriarchs. By the Rev. Nathaniel Keymer, M.A., Vicar of Headen. With a Preliminary Note by the Bishop of Lincoln. Edinburgh: T. & T. Clark.

THESE NOTES were originally written as outline lessons for the teachers in the author's Sunday-school to assist them in preparing their classes for a series of catechisings. They have been drawn up with great care, and are the fruit of extensive research. Some of the inter-

pretations are excessively "mystical," and throughout the author is prone to this extreme; but the tendency of our day is towards the opposite and more dangerous extreme, and it is well that we should be reminded that there are truths in Scripture which do not lie on the surface. The manner in which Mr. Keymer has divided the subjects of each chapter is exceedingly ingenious, and his illustrations are admirable. The notes are peculiarly suggestive, and, notwithstanding their high Anglican flavour, will gain general popularity.

GESENIUS' HEBREW GRAMMAR. Translated from Roediger's Edition by Benj. Davies, LL.D. Thoroughly Revised and Enlarged, with the help of Prof. F. Kautzsch's German Edition and other Recent Authorities, by Edward C. Mitchell, D.D. With Full Subject, Scripture, and Hebrew Indexes. Fourth Copyright Edition. London: Asher & Co., 13, Bedford Street, Covent Garden, W.C. 1880.

THIS is a greatly improved edition of a very old and familiar friend. What student of Hebrew is ignorant of Dr. Davies' Roediger's Gesenius? In its present form the work is in many respects a new one. Various sections—such as those on the accents, the *methegh*, the *dagesh* euphonic, and the noun—have been entirely re-written by Dr. Kautzsch, whose competence for such a revision is well known to all scholars. Notes have also been added by Dr. Mitchell from Ewald, Stade, and Delitzsch. The indexes which Dr. Mitchell has prepared are of great value, and will be appreciated by students of every grade. This is *par excellence* the edition of Gesenius, and

should be used by all who wish thoroughly to master the original language of the Old Testament.

—
SERMONS. Selected from the Papers of the Late Rev. Clement Bailhache.

Edited by the Rev. J. P. Barnett.
 London: Elliot Stock. 1880.

A SERIES of more beautiful sermons than these it has rarely been our pleasure to read. They are, from first to last, well and carefully thought out. The thought is fresh and unconventional, often subtle and penetrating, while the forms in which it is presented are singularly graceful. If the volume had been published anonymously, its exceptional worth would have been speedily recognised, but, as a memorial of a man greatly beloved, it is especially welcome. Mr. Bailhache's sermons were the expression of his deepest life; and that life was intensely pure, loving, and devout. A diligent and conscientious student of Scripture, he invariably displayed that sincerity of heart, that true humility, on which he here so strongly insists. The consecration to which he urged others he exemplified himself. Christianity controlled his daily life. Christ was his trusted Saviour, the Friend with whom he walked in closest fellowship. The great doctrines of our Evangelical faith he received with hearty and unreserved loyalty. The Word of God was his supreme authority, and its statements he regarded as decisive. Few men have more clearly discerned the rich and many-sided truths of the Gospel, or shown more forcibly their harmony with the needs and aspirations of mankind. Loving and patient thought, aided by a fine spiritual intuition and earnest prayer, made him a workman that needed not to be ashamed. He was throughout his

ministry an able and faithful exponent of the mind of the Spirit, and his hearers were invariably charmed by his freshness, variety, and power. Unflinching fidelity was in his case blended with sweetness and light, and his sermons are therefore productions of no ordinary worth. We are glad to know that a further selection may yet be given to the world.

Mr. Barnett, who edits the volume, has fulfilled his task in a singularly graceful and efficient manner. His brief introduction is sympathetic, judicious, and discriminative. It displays a fine appreciation of Mr. Bailhache's character and work, is free from every trace of exaggeration, and contains not a single sentence which could be wisely omitted. The editor is a man of kindred mind with his author, so that the task could not have been placed in more fitting hands.

—
THE LAST FIRST: Sketches of Some of the Less Noted Characters of Scripture History. By A. M. Symington, B.A. London: The Religious Tract Society.

THANKS to the author for bringing into a strong light some of the less known, but not least worthy, of the heroes and heroines of the Bible. Many a Sunday evening sermon will be suggested by this thoughtful little book.

—
THE BAPTIST HYMNAL: a Collection of Hymns and Spiritual Songs. London: E. Marlborough & Co., 51, Old Bailey.

WE suppose it is no secret that this book has been compiled specially for the use of the General Baptist section of our denomination, and perhaps it would have been more satisfactory

this fact had been noted on the title-page. The book, however, has to be estimated according to its merits, and these are sufficiently high to claim for it an honourable place amongst our collections of hymns for "the Service of Song in the House of the Lord." Whether it is sufficiently in advance of "The New Selection" and "Psalms and Hymns," already in use in our Baptist congregations, to be likely to supersede them, we will not venture to express an opinion. Of course we miss some favourite compositions, as indeed we do in all the extant collections; whilst there are others which have not appeared in any of them, but which might have been advantageously inserted in this. But tastes differ, and we need say no more than that in the present instance the compilers have displayed considerable research and discrimination, and have produced a Hymnal worthy of public confidence. We have it before us in three different but simultaneous editions, the most expensive of which is moderate enough in price to be within the means of the greater number of those who may be inclined to purchase.

STUDIES IN GENESIS. By the Rev. Stanley Leathes, D.D., Rector of Cliffe, Prebendary of St. Paul's, Professor of Hebrew in King's College, London. London: Elliot Stock, 62, Paternoster Row.

DR. LEATHES, who is well known and deservedly esteemed as an able defender, in his own way, of "the faith once delivered to the saints," has, in this little volume, given to us, in a compact and readable form, the results of a careful and intelligent study of the principal events recorded in the Book of

Genesis. The study is by no means a new one. Many superior minds have been engaged upon it, to the enlightenment and edification of many readers. The little book before us is the production of one of the most painstaking and trustworthy of these. It does not profess to be exhaustive, but it is suggestive and instructive in a very high degree. There are, as all thoughtful readers are aware, not a few difficulties in the course of the narrative contained in this first of our Sacred Books. These difficulties are clearly recognised and frankly admitted by our author. He has not evaded them. Whether he has succeeded in removing them may, at any rate in some instances, be open to doubt. It is reassuring, however, to see them honestly grappled with by a master-thinker, who does not sacrifice reverence and faith to an unshrinking thoroughness. There is no attempt to answer the peddling criticism of the Colenso school, and of the more unscrupulous of the rationalistic writers of Germany. The author has evidently, and rightly, felt that he had nobler work to do, and he has done it well. We have twelve short chapters in about 190 pages, which comprise the Creation of the World and Man, the Order of the Creation, Paradise and the Fall, the Effects of Man's First Sin, the Deluge, the Dispersion and the Tower of Babel, the Call of Abraham, the Trial of Abraham, Jacob and Esau, the Discipline and Conflict of Jacob, the Affliction of Joseph, and Joseph's Glory and Greatness. We cannot close this brief notice, which is intended to be highly commendatory, without referring to a short passage on p. 157, which has occasioned to us a mixture of perplexity and amusement. The

writer is dealing with the account of Jacob "wrestling with the angel," and he says—very oddly, whether naïvely or not—"Those of our readers who are unacquainted with the magnificent poem of Charles Wesley on this subject are strongly advised to read it, as they may easily do in Lord Selborne's 'Book of Praise.' It begins—

'Come, O Thou Traveller unknown.'

Why Dr. Leathes' readers should be directed to Lord Selborne's "Book of Praise" for this "magnificent poem" does not readily appear. The most natural reference would have been to Wesley's Hymn-book. Dr. Leathes can hardly have wished in a quiet way to advertise the book he names, for it is one of the most popular collections of religious poetry in our language. Are we uncharitable in suspecting that there is, in the passage we have quoted, an unconscious peeping out of the egotism which is too frequently observable in the spirit of Churchism?

WHAT DO I BELIEVE? OR, OUTLINES OF PRACTICAL THEOLOGY ACCORDING TO THE SCRIPTURES. By Dr. S. G. Green. London: Religious Tract Society.

IN these days of prevailing scepticism it is well that the moorings should be well laid, securely fastened, and plainly indicated. Thanks to Dr. Green for a handbook which should be in the possession of all young Christians.

THEISTIC PROBLEMS: being Essays on the Existence of God, and His Relationship to Man. By George Sexton, M.A., LL.D. London: Hodder & Stoughton, 27, Paternoster Row. 1880.

DR. SEXTON is competent in many ways

to meet, so far as it can be met by sound argument, the unbelief which is so lamentably prevalent in our day. Undoubtedly a large part of this unbelief springs from causes which are moral rather than intellectual; and, in so far as it does so, intellectual refutations, taken by themselves, must prove to be insufficient. It is, in many instances, the heart that is so seriously in the wrong, and it is the heart that in such instances leads the head astray. Let the conscience be awakened and the affections rectified, and men will soon learn to think more accurately about God and the great salvation which is to be obtained through Jesus Christ. But unbelief assumes intellectual forms, and endeavours to sustain itself by intellectual props, and therefore it is needful that these forms should be exploded and these props smitten to the ground. Dr. Sexton can perform good service of this kind, and the little book before us helps to deprive the rejectors of Christianity of all possible excuse. He was formerly one of them. He knows their ways—is familiar with their tactics—can seize their weapons, and either break them in pieces or use them effectively in the war of aggression and of defence. He has read widely and acquired much knowledge, and his resources are well under control. He writes, however, not so much for the learned few as for the un instructed many, who, with a very little education and a fair amount of common-sense, can easily understand him, and who will do wisely to ponder what he says. His present work discusses the following topics:—"The Folly of Atheism," "Agnosticism: the Unknown God," "The Divinity that Shapes our Ends," "Worship and its Modern Substitutes," and the "One

God and one Mediator between God and Man." We have not noticed any novelty in the presentation of the argument for Christianity; but the usual reasonings are logically arranged and forcibly expressed, and ought to carry conviction to every earnest mind which has been more or less seriously affected by the blighting influence of doubt in relation to matters pertaining to religion.

A POPULAR HANDBOOK OF CHRISTIAN EVIDENCES. By John Kennedy, M.A., D.D., Author of "The Gospels: their Age and Authorship." Part First: "Theism and Related Subjects." London: Sunday School Union, 56, Old Bailey.

HERE we have another an most admirable defence of that fundamental portion of Christian truth which comprises the existence of God and the natural and supernatural revelations of His character, mind, and will, with which man has been favoured. We know of no writer who has thought more soundly on these momentous subjects than Dr. Kennedy; and few, we venture to say, have investigated them more patiently and comprehensively. He brings to bear upon any work he takes in hand a clear intellect, wide information, and a facile pen. All these elements of power are conspicuous in this treatise. After laying down with precision the principles which are fundamental to the proposed inquiry, and by which alone it can be satisfactorily guided, and then developing the various forms assumed by the one spirit of unbelief, our author proceeds to adduce the facts by which men is proved to possess a nature of which "religiousness" is one of the

most prominent characteristics, implying, as it unquestionably does, a Divine person as its "objective counterpart." At this point Dr. Kennedy avails himself of the opportunity of comparing the more primitive and influential religions of the world, and reaches a conclusion diametrically opposite to that which many writers have adopted—viz., that original man was "without God," in fact, an Atheist; that from Atheism he advanced to Fetichism, or the worship of material objects; that from Fetichism he rose by degrees to Polytheism, the proper idea of which is that there are unseen deities, of which material objects, whether natural or the work of art, are only symbols; that from Polytheism man advanced to Pantheism and Monotheism, or to Monotheism and Pantheism. "This order of progression," contends Dr. Kennedy, "has no foundation in known facts. History is altogether against it. Not one instance can be found in which a tribe or race has advanced, as by spontaneous generation, from Atheism or from Fetichism to the worship of one living God," and Professor Max Müller and Dr. Dawson of Montreal are triumphantly quoted in proof. In the two following chapters we have an able exposition of the manifestation of God in the material world and through the medium of man's moral nature; and, in this department of the work, leading writers on opposite sides are passed in review. The transition is then made from nature to the supernatural, and a powerful argument is constructed in proof of the necessity and probability of a supernatural revelation. The book is published under the auspices of the Sunday School Union, and every Sunday-school teacher in the kingdom

would be greatly the wiser and better equipped for Sunday-school work by a thorough mastering of its contents.

THE BOOK OF JOB. A Metrical Translation, with Introduction and Notes. By H. J. Clarke, A.K.C. London: Hodder & Stoughton.

IN his preface the author writes, "In proposing to myself to translate the Book of Job, my design was to render a hitherto much-neglected portion of Scripture as generally interesting and edifying as I believed it might become, if only it could be made thoroughly intelligible to readers unacquainted with the language of the original, and unversed in Biblical lore." Mr. Clarke's ambition was as laudable, as the task he set himself was thankless. The translator may fail conspicuously, he cannot succeed perfectly. If to translate any work is a difficult task, to translate a book of the Bible is incomparably more difficult. Whatever its faults, the Authorised Version is endeared to us by a thousand associations, and we turn to any rival translation with reluctance. Whilst appreciating the scholarship and the labour Mr. Clarke has bestowed upon his translation, we must confess that we do not think it will render the Book of Job more generally interesting than it has been in the past. To those who appreciate the wonderful profundity and beauty of the poem, Mr. Clarke's work may be valuable; but those who have found little meaning in the old version, will find as little in the new. We quote a single verse taken almost at random in support of our opinion: "Didst Thou not pour me out as milk, then cause me to coagulate like curd?" is Mr. Clarke's rendering of words thus

translated in the Authorised Version: "Hast Thou not poured me out as milk, and curdled me like cheese?"

WHY DO I BELIEVE? By Mrs. J. B. Patterson. London: Religious Tract Society.

A WORTHY companion of the preceding volume by Dr. Green, dealing with the evidences in a familiar, but cogent and consecutive, method.

LIFE THROUGH THE LIVING ONE. By Dr. Brookes, of St. Louis, U.S.A. London: Hodder & Stoughton, 27, Paternoster Row.

A SHILLING book, in which the way of salvation is clearly laid down. A considerable portion of its contents is occupied in removing the stumbling-blocks which present themselves in the path of the undecided, and this is done in a manner most encouraging to the inquirer and faithful to Scripture teaching.

THE PULPIT COMMENTARY. Edited by the Rev. Canon Spence and the Rev. Joseph S. Exell. 1 *Samuel* (1 vol.); *Ezra, Nehemiah, Esther* (1 vol.). London: C. Kegan Paul & Co., 1, Paternoster Square.

WITH the aid of an efficient band of helpers, eminent for theological knowledge and pulpit ability, the learned editors have produced a commentary invaluable for its exegetical acumen and expository tact. We are not acquainted with any work in the area of homiletics more useful to the preacher for accurate erudition and scholarship. The depth of research which characterises these volumes is admirably sustained by exact analysis and a sublime infusion of Evangelical sentiment.

News of the Churches.

NEW CHAPELS OPENED.

Hutton Cranswick, Yorkshire, October 13th.
 Long Sutton, October 20th.

INVITATIONS ACCEPTED.

Bliss, Rev. W. B. (Leicester), Brierley Hill.
 Cave, Rev. J. (Kingsbridge), Shortwood.
 Cote, Rev. W. G. (Keysoe), Burslem.
 Evans, Rev. D. E. (Wolverhampton), Lodge Road, Birmingham.
 Francis, Rev. E. (Stogumber), Bridport.
 Hirst, Rev. G. (Rawdon College), King's Sutton.
 Rogers, Rev. R. (Chesham), Abingdon.
 Vincent, Rev. S. (Yarmouth), Southport.
 Wylie, Rev. A. (Glasgow), Marshall Street, Edinburgh.

RECOGNITION SERVICES.

Barnet, New, Rev. J. Matthews, November 7th.
 Barnstaple, Rev. J. N. Rootham, October 20th.
 Kensington, Liverpool, Rev. D. Jenkins, October 19th.
 Maesteg, Rev. F. Evans, November 8th.
 Northampton, Rev. T. Cavit Manton, September 30th.
 Ryde, Isle of Wight, Rev. H. Collings, October 17th.
 Swansea, Rev. T. A. Pryce, November 7th.
 Watford, Rev. James Stuart, November 10th.
 Wem, Salop, Rev. H. Hughes, October 24th.

RESIGNATION.

Lewis, Rev. W. G., Westbourne Grove Chapel.

DEATHS.

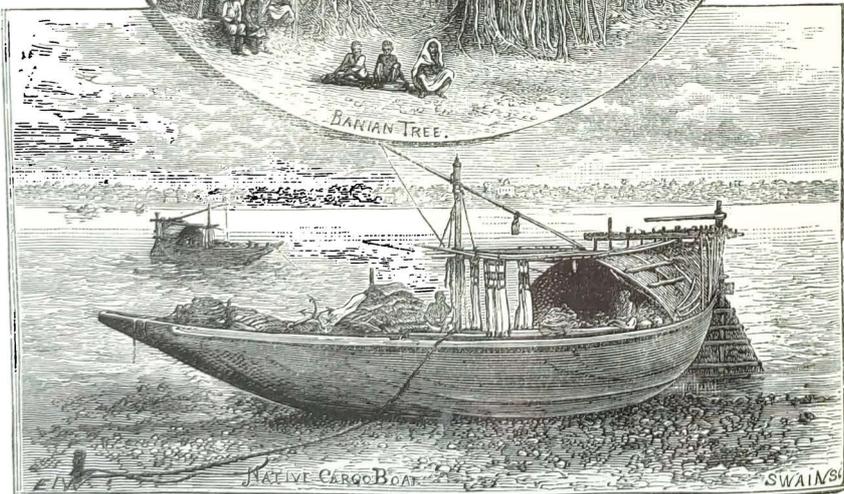
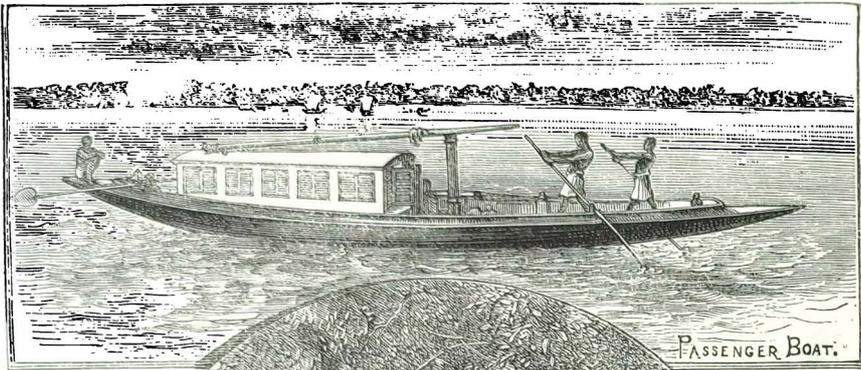
Blackmore, Rev. S., Eardisland, Herefordshire, November 5th, aged 83.
 Davis, Rev. Joseph (late of Romford), at Huntingdon, aged 73.
 James, Rev. Thos., Blakeney, Gloucestershire, October 15th, aged 49.
 Thomas, Rev. G. B. D., Lincoln, aged 59.
 Tuck, Rev. H. L., Adelaide, South Australia, August 26th, aged 59.
 Wootton, Rev. W., Princes Risboro', October 8th, aged 34.

INDEX OF CONTENTS.

ESSAYS, &c.

	PAGE		PAGE
Agnosticism and Women	361	Faith and Culture	19
A Great National Crime.....	170	Glimpses of Old English Life, 49, 193,	337
A Kempis, Thomas.....	145	Henry Smith, the Puritan Preacher	527
A New Song in the Journey of Life	1	Humility	482
An Old and a New Song	97	Keble, John	12
Burial of Sir John Moore	371	Last Moments of Two Science Masters	34
Burial of the Christ.....	176	Leaves from an Old Church Book	164
Carpenter, Mary, Life and Work of	268	Lord's Prayer, The (by Rev. R. Glover)...151, 252, 313, 349, 386, 437	
Child Marriage in India	357	Lull, Raymond.....	25
China to Burmah.....	241	Man, God's Image	46
Christless Prayer	474	Minor Differences	418
Compassion, Divine.....	328	Mohammed, Death of	117
Congregationalism	65	Montgomery, James	69
Corner-stone of Islam	297	Opium Traffic, The	371
Curiosities of Religious Bequests	365	Representation of Christ, The ...	129
Deacons: their Character and Work.....	461	Romance of Golden Lane	157
Decay and Renewal.....	516	Scenes from Church History ... 25, 58,	
Duff, Alexander	289	111, 145, 210, 306, 343, 365, 413,	468, 511
Epistle of Paul the Apostle, The, to Philemon	522		
Extracts from Diaries of W. Ward	228, 274		

	PAGE		PAGE
Sermon Outlines	79, 133, 174	Transfiguration, The	425
Spiritual Sensitiveness	445	Waifs from Quiet Readings	259
Tauler, John.....	111	Waldo, Peter.....	58
Telephone, The	104	Wesley, Charles	321
To Our Readers	509	Wessel, John	210—306
		Wycliffe, John	343, 365
PRESENT DAY SUBJECTS.....	38, 82, 136, 179, 232, 276, 368, 394, 450, 498, 534		
MISSIONARY NEWS FROM ALL THE WORLD.....	42, 84, 139, 184, 235, 279, 329, 376, 406, 454, 487, 537		
EXTRACTS	87, 182, 371, 400, 432, 501		
INTELLIGENCE	333		
REVIEWS.....	46, 90, 141, 188, 237, 282, 333, 379, 410, 458, 504, 540		
NEWS OF THE CHURCHES...	48, 96, 144, 192, 240, 288, 336, 384, 412, 460, 508, 550		



INDIAN PASSENGER BOAT, BANIAN TREE, AND CARGO BOAT.
(From Photographs.)

THE MISSIONARY HERALD.

To Pastors of Churches,
ANNUAL SUBSCRIBERS,
 SUPERINTENDENTS AND SECRETARIES OF SUNDAY SCHOOLS,
 AND
 TREASURERS, COLLECTORS, AND SECRETARIES OF
 JUVENILE ASSOCIATIONS.

WE are anxious to call special attention to the following arrangements with regard to our Missionary Publications for the new year.

FIRST.—The Committee deem it wise that the small eight-page publication entitled the *Quarterly Missionary Herald*, hitherto circulated amongst contributors of one penny a week in our Sunday Schools, shall for the future be discontinued.

SECOND.—With a view to still further interest and educate the young in Missionary work the Committee suggest to the friends who have the management of Sunday Schools and Juvenile Associations that a free copy of the *Juvenile Missionary Herald* be given to each regular contributor every month, the cost of such copies to be deducted from the contributions before they are remitted to the Society in London.

THIRD.—In order to ensure early and punctual delivery of such copies, the Committee have made special arrangements with the printers and publishers of the *Juvenile Missionary Herald* to supply copies direct by post to all parts of the United Kingdom at the following rates—including cost of postage :—

	s.	d.	
25 copies per month	1	0	post-free.
50 " " " " "	1	11½	"
75 " " " " "	2	11½	"
100 " " " " "	3	11	"
125 " " " " "	4	11	"
150 " " " " "	5	10½	"
175 " " " " "	6	10½	"

Orders to be sent direct to Messrs. Yates & Alexander, 21, Castle Street, Holborn, London, E.C., accompanied with remittance.

FOURTH.—With a view to secure the help and co-operation of all the Ministers in the Denomination, a free copy of this number of the MISSIONARY HERALD has been sent by post to all Pastors of Churches, so far as their addresses can be obtained ; and the Committee intend to forward by post every month a free copy of the HERALD during the year to all Pastors of *contributing churches*, and to all *annual subscribers* to the Mission of ten shillings and upwards. Should any such pastor or subscriber fail to receive a copy, a line to this effect, addressed to the General Secretary, Mr. Baynes, at the Mission House, will ensure the matter being put right at once.

FIFTH.—Special efforts will be made during this year to make both the MISSIONARY HERALD and the JUVENILE MISSIONARY HERALD *really Missionary in their character*, and interesting alike to old and young ; and the Committee confidently appeal to the Pastors and Office Bearers of the Churches to do all they can to promote the extended circulation of both these publications, and to create and foster a deeper and more intense Missionary spirit throughout the entire denomination, and so largely increase the efforts and zeal of the Churches for Mission work at *home* as well as *abroad*.

Bhauleah, or Indian Boat.

(See Frontispiece.)

THIS is one of the many different kinds of boats seen on Indian rivers. It is painted green, and is both pretty and comfortable to travel in. A larger sized boat, but similar in build, is called a *budgerow*, and has more accommodation. Before the introduction of railways much of the travelling was done by boat ; and even now, in Backergunge, Jessore, and other districts, mission work is principally carried on in these boats. At Barisal, the missionaries have a small boat, very much like this, for short journeys, and a larger one for more distant tours, when the travelling party is larger. To people who have seen nothing during their life except trees, rivers, rice-fields, &c., these boats are a great novelty. Men and women come in crowds to see and inspect the boat. They wonder more at our small looking-glass than at anything else. Many of the lower classes have never seen one, and therefore they are not a little amused when they see their own faces for the first time in their life. During the cold season it is very pleasant to live in a boat, but in the rains the heat now and then between the showers is very trying. The boats, as a rule, go out for about a fortnight, and then return to the chief mission station, because it is very difficult to keep bread and such things for a longer time

without their becoming bad. Many of the churches in Backergunge cannot be visited even by boat except in the rains. Most of the churches are situated in a large *beel* (or swamp), to which we cannot go either by canal or river. But during the months of July, August, and September the whole of the *beel* is overflowed with water. People sow their rice before the rain comes; unless the water rises suddenly the rice grows with it, always keeping its head above the water. In some places it grows eight or ten feet high. During this time the boat can be taken east, west, north, or south, in any direction we like. In some places one continued field of rice can be seen, not less than thirty miles in circumference. The boat does not injure the rice, for it bends under it and pops up its head again as soon as it is gone. It is a grand sight on a Sunday morning to see a number of small *dingies* (native boats) with a native family in each of them, making their way through the rice-fields to the native chapel.

When the boat reaches some village or market-place, the missionaries land and begin to preach and sell books, and thus the truths of the Gospel are spread in various ways.

W. J.

Barisal.

Banian-Tree.

(See *Frontispiece.*)

AT first sight we might take this to be a picture of a group of trees; but that is not the case, it is only one tree; what seem to be the trunks of a number of young trees are really only branches which have taken root in the earth. There is this peculiarity about the banian, that after it has grown to a moderate size you see a number of string-like appendages hanging from the branches. They continue to grow and droop down until they touch the ground, when they take root and become quite firm like the trunk. From these, again, branches grow, so that in time what is really *one* tree forms a sort of grove. There are two very old and large banian-trees near Calcutta, and as the brushwood is kept cleared away from them you can walk about under their spreading branches, and it is said that 1,000 men could be sheltered under one of them.

Calcutta.

L. M. R.

Native Cargo Boats.

(See *Frontispiece.*)

IN these curious, clumsy-looking boats merchandise of various kinds is conveyed in India. They are often months on the voyage, because they come from great distances, and, as may be well imagined, do not make very rapid progress. Sometimes two are lashed together and then loaded

with straw, presenting a very unwieldy appearance. The oars are very small and insignificant compared with the size of the boat, and are in shape something like a spoon with a long handle. When the tide is against them, the boatmen fasten a number of long ropes to the mast, and then, going on shore, tow their boat along from the bank; this is a tedious way of proceeding. On a moonlight night it is very pleasant to hear the songs of the boatmen; one man sings the verse and then all join the chorus. When there are passengers on board the men often improvise a song in their praise, and, extolling themselves as the most hard-working of boatmen, inform them how welcome a little "buckshish" will be at the end of the journey.

L. M. R.

Calcutta.

Rev. Timothy Richard on the Recent Famine in China.

WE have received the following interesting letter from the Rev. T. Richard, who is now stationed at Tai Yuen Fu in the northern province of Shansi:—

"MY DEAR MR. BAYNES,—About four years ago a drought unparalleled in extent occurred in China, extending over thirteen of the eighteen provinces of the empire. Shantung was the first to suffer three years ago. The following year the drought shifted its centre, and the province of Shansi became the centre of the drought and subsequent famine. It extended to the three adjoining provinces of Shansi, Honan, and Chihli. It commenced in the winter of 1877, was at its height of spring 1878, and is now, I am glad to say, at an end. As the drought in the beginning was unparalleled in extent, so the subsequent famine was unparalleled in severity in the annals of the Chinese nation. In Shansi alone at least three or four millions must have perished, and there must have perished millions too in each of the adjoining provinces. Not only were trees stripped of their bark and clay mixed with chaff or grass that could be gathered anywhere, but the living

preyed on each other, and even the graves were dug open that they might feed on the dead.

"In the end of 1877 I came to this province of Shansi to see how matters were, and reported to the papers. The foreign community at Shanghai formed a committee to raise funds in aid at once. The communities of other ports followed their example with great enthusiasm. Whilst these were doing their utmost in China, Mr. Arnold Foster of the London Mission was busy in England, as you know, and for some time succeeded in sending a thousand pounds each week to Shanghai. The Shanghai committee undertook the division of all relief funds among Roman Catholic and Protestant distributors. The sum raised altogether was above seventy thousand pounds. Out of this one half was distributed by the Protestants in Chihli and the Roman Catholics in other four provinces. The other half was sent for dis-

tribution by Protestant missionaries in Shansi. In the beginning I was alone here, but in the spring of last year I was joined by Mr. Hill of the English Methodist Mission, Mr. Whiting of the American Presbyterian Mission, and Mr. Turner of the China Inland Mission. Before Mr. Whiting was able to commence work he was seized with fever, which carried thousands away daily, and passed to his reward on high after three weeks' illness. In the autumn of last year Mr. Turner was at the very gates of death too by an illness he had contracted whilst going out in the rain. With these exceptions we have been able to go on with relief without interruption, except last autumn, when relief was not needed. During the twenty months we have been engaged here we have personally relieved :

Last year 100,641.

This year 56,962.

"The province of Shansi is about the size of England and Scotland, and is divided into eighty odd hien or counties. We distributed in seven of these counties. Great as the efforts of foreigners were, they were a mere drop in the bucket compared with what the Chinese Government itself did. It gave at least two millions of pounds between the remission of the taxes and the direct relief it gave to Shansi alone.

"Although at first there was some fear of our having some political motives in the relief in aid, and consequently coldness towards us, afterwards the officials greatly appreciated our kindness. Officers were appointed to help us, our names appeared in their official provincial Gazette, proclamations were issued by the officials of the places we distributed relief in to inform the people of our good intentions ; that they were not to wrangle about the

amount given, but were to receive all with thankfulness, &c. In Shanghai, too, one of the native papers had a good article on the noble work which missionaries were doing in the midst of much peril.

"Still, the prejudice of the whole nation, official and domestic, is very strong against us. Although we had been giving relief for more than a twelvemonth in the provincial capital, soon after the arrival of a new magistrate (whose authority extends to everything almost in China, somewhat like a mayor at home) in the place, he believed some disaffected man's story about our orphanage, and issued a proclamation at once, posting one at our door. I was away 200 miles at the time. The proclamation insinuated that we opened our orphanage for some mysterious purposes, and he warned the citizens against being beguiled by any fair appearance. It was almost incredible that he should do so without writing to me first. It took a week before I could hear of it, and another week to get my reply. No sooner was the proclamation out than all sorts of evil reports spread abroad throughout the province with astonishing rapidity, accusing us of running away with children, and this means always to scoop their eyes and cut out their hearts for medicine. Instead of writing to the magistrate, I wrote directly to the Governor to express my regret that intercourse between Chinese and foreigners was yet so imperfect as to easily misunderstand each other—viewing good things as evil, &c. ; and that in view of that I had written to my wife to have all the orphans sent over to the official orphanage within five days.

"When the Governor and provincial treasurer heard this they were extremely sorry at what was done, and caused the magistrate to issue another

proclamation at once to speak of the good services which we had rendered in a style quite the contrary of what he had done in the first instance. The Governor also sent to my wife to say that we were not to send the orphans away on any account. So they are still with us. Well, as it reveals the disposition of the high officials, the incident shows what a combustible material there is around us under even favourable circumstances. But, you will ask, what spiritual result is there of all that has been done?

“In the incident just quoted you will see that one of the objects we aimed at has been to some extent realised. The charge had been made by high officials, and low ones too, over and over again, that *missionaries* and *opium* were doing much harm to the peaceful relations of the Chinese with England. God gave us an opportunity to show that missionaries are what they profess to be, the best supporters of the State; of all who came to help China in the Famine relief there have been none to be compared with them, except those who have a desire to get some official promotion by their action. Offices are offered for sale throughout the empire, and large sums are raised in this way. Outside this and official coercion we have no free-will aid societies on any large scale except at the ports, where foreign emulation played a most important part. Thus it is demonstrated, and the high officials of this province have acknowledged by their late action against the magistrate, that now they do not fear any harm from the missionary. They may even yet object to some of our peculiar doctrines, but that will be a different opposition to what is felt against mischievous people.

“Then we have in some places

tablets put up for us in token of the people's thanksgiving. In one place, on departing, the chief people of the county and city came out in a body to send us away. On the side of the streets they had tables covered with red clothes and laden with refreshments in token of their gratitude. From a third place we distributed in, the magistrate sends a kind letter to inquire after our welfare as to real friends.

“But we cannot say that there are so many hundreds learning our doctrine here as in the province of Shantung. One reason is that we had so much work to do with relief alone as to leave us little time to teach them the way of life. Yet we *never* distributed to any village without a religious address more or less long. The greatest drawback was there had been no preparation beforehand. In Shantung many missionaries had been preaching for years, and, besides, there were native preachers to help. Preachers from another province would, like ourselves, have to feel their way and spend some time in seeking out the worthy. And the devout people themselves in China are very careful as a rule not to commit themselves too soon to be the friends of strangers who may yet have some political motives for all they know. And as there had been no Protestant missionaries living in these places before, the people did not know us, and therefore in the natural course of things we could not expect crowds following us except those who did so for their daily bread. However, the work even here has not been entirely barren even in respect to inquirers after something higher.”

“Before finishing up famine relief entirely it has occurred to us that a paper drawn up in Chinese giving an account of the physical, political, moral, and religious causes of the

famine, with suggestions how best to meet them in the future, may be favourably listened to from us at the present time. We intend to spend a month or two upon the subject with a view of presenting the paper to those in highest authority, in the hope that they will see that our God is God of all and our Saviour the Saviour of the world. If they will not acknowledge that, we hope they will at least be more favourably inclined to mission work. Whilst we are doing this we hope we shall have your prayers on behalf of the officials that they may be disposed to pay due attention to those subjects which concern the salvation of their souls and the eternal life of their much-loved people. We say prayers for *them*, for probably our part of the work will be done by the time you see this.

"I might here add a little more about what we did in a missionary point of view. We not only addressed each village when giving relief, but both last year and this year we wrote out bills urging the people to pray to the true God. These bills were circulated through the villages and pasted up on their walls. I have

seen them on private houses and even in temples a twelvemonth after we issued them, which would not be the case if the people were bitterly opposed to the doctrines taught. In order to call special attention to the matter we wrote some characters on a large white flag. I carried this flag myself through some of the chief cities of the province, notwithstanding the *Palé Mall* on the vagaries of missionaries. Time will perhaps show here as well as in Shantung whether our efforts may not yet spring up in a fine harvest for some one to reap.

"I was glad to see that a student from Rawdon College was accepted, and from the notice in the *Friend of China* I see he has taken up the opium question already by lecturing on it. A man of *ability, education, energy, and devout piety* will, under the blessing of God, know no failure here. The more I live in China the more I see that men able by nature, education, experience, and GRACE, TO LEAD, are *the men for China*. Get these leaders and it is my belief that all the others can be easily secured in China, and, perhaps, better a *great deal than from home!*"

Tidings from the Congo Mission.

AT the close of the last-published letter from Mr. Comber in the HERALD for November, he wrote, under date of "San Salvador, Congo country, August 30th" :—

"To-morrow will be Sunday—just a week since the Master called my dear wife to Himself; and on Monday we (Mr. Hartland and I) start for Makuta."

By the last African mail we received a long letter from Mr. Hartland, dated "San Salvador, September 26th," giving a full account of this journey. Mr. Hartland writes :—

"DEAR MR. BAYNES,—Since sending my last letter, we have made the journey I spoke of into the

Makuta country, and I have now the pleasure of sending you an account of it. After a good deal of diffi-

culty in making arrangements, owing principally to the timidity of the people here, we (Mr. Comber and I) started on Monday, 1st September, with a party of twenty-one carriers and three *capatas*, as well as Epea, Cam, and our Cozinheiro, and four donkeys. Our first day's march was a short one, and, after descending the steep hill on which San Salvador is situated, along a good road; but it proved very trying to our donkeys. The grass here evidently does not possess those strength-giving properties so necessary for building up and sustaining the donkeys in 'muscle,' for, although they only carried their saddles, they seemed quite exhausted at the end of a seven-mile journey, and the young one, 'Brownie,' who did so well coming up from Mussuca, was so weak and had so little spirit that we deemed it advisable to send him back to San Salvador. For the other three, we were at a good deal of trouble to find them a suitable sleeping place where there was plenty of water and fresh green grass; but our care was in vain, for the next morning some one came into the town with the bad news that one of the donkeys had died during the night. On proceeding to the place where we left them the previous night, we found that the dead animal was 'Child's Hill,' better known as 'Lop-ears' on account of the inequality of his organs of hearing. The same morning, and only a few yards from the place where his dead brother lay, 'Sandfield Park' stumbled in crossing a small stream, and fell in; and, as he had neither spirit nor strength to get out, we had to lift him out by main force, and then he lay on the bank such a pitiable object that we decided to send him home, too. I am sorry to have to add that he also died a few days after his arrival at San Salvador. The only donkey now left

was 'Hampstead Heath,' and as she was somewhat unmanageable when unloaded, always preferring the grass or side-paths to the right road, and hardly strong enough either to carry a load or one of us, fearing that she too would break down or meet with some accident, we decided to trust to Providence for the condition of our feet, and send her back also. I am glad to say that on our return we found her in good health, and as lively as you could wish. Why these donkeys should be in such a condition of weakness we cannot understand—unless it be the want of nutritive properties in the grass here—for they have been ranging the plain at their own sweet wills since we have been here, and have therefore had every opportunity of selecting their food—a liberty they have sometimes abused by making raids upon the mandioka and fezão farms, as well as approaching our houses and spoiling our sleep by making the night hideous by their cries. We intend as soon as possible to build them a stable, and try if stalling and careful feeding will bring them up to the mark.

"Having got rid of our donkeys, we proceeded on our journey at a more rapid pace, and Mr. Comber and I, instead of being at the back of our party, soon took the lead, only preceded by our flag, which was borne bravely aloft by Matoka. Before the end of that day's journey we were very glad that we had decided to send our last donkey back, for we had to pass three swamps, which, although they gave us little trouble, would have been great difficulties to the 'patient and much-enduring' animals. One swamp, in particular, would have caused trouble, being both deep and wide. It was crossed by a tumble-down bridge of rough sticks, very rickety and insecure, and ending in

one long thin pole. Over this bridge we scrambled with some difficulty, but perfect safety, but our donkeys could not possibly have crossed it, and would have had to have waded through the deep water and fetid mud of the swamp.

"The timidity of our carriers, which had caused us so much trouble in starting, soon began to show itself on the journey; they seemed very much afraid of treachery from the people. Whenever any one brought anything to sell into which it was possible to put poison, they always made him eat some before they would let us buy it; and if any one made us a present of palm wine, they always demanded that he should drink the first glass. These precautions proved entirely unnecessary in every case, as the people always complied willingly with the request. In one case a woman got quite a good breakfast by proving the mandioka puddings she had brought for sale by eating a small piece of each she had in her basket, some dozen or more. All along the road we were received in a most friendly manner by the people.

"We had a good deal of trouble with our men. They wanted to stop at every little bit of a town we came to, and often absolutely refused for some time to go on; but we had determined to sleep at Kola, and the men found out that we would go on, so gave in at last and went on until we reached that place, thoroughly tired out, but having gained our point. There is a fine tree at Kola, of which Mr. Comber took a photograph. Our difficulties commenced here in real earnest, for the people absolutely refused to go farther, and it afterwards appeared with good reason. But as it was here I was unwell, and as I was left in charge of the camp when Mr. Comber went on to Makuta, and so did

not enter that town at all, I will let Mr. Comber's rough notes speak for me, and the following quotation will show you exactly how matters stand.

"Tuesday, 9th September.—Carriers won't start—stay all day—can't get other carriers, and these won't return, they say they will wait.

"Wednesday, 10th.—Still here (Kola); carriers seem afraid to go on, and take their pay for one day, speaking of returning; but they don't return. Mr. Hartland has fever again (yesterday ague). Soba brings bullets (three square pieces of iron roughly smelted), saying that Susu-Mpemba had sent them to him on our behalf. I say we will wait for Matoka, but try to arrange ambassadors to go to Tungwa, feeling that the people won't like to see us without our first sending ambassadors. Send off Cozinheiro, Cam, and Sabbi (Cam to carry cloth and see it delivered to Susu-Mpemba, as I cannot trust the others). Fear that present sent by first ambassadors did not reach the chiefs. Our fresh ambassadors start at 3.30, and may be able to return to-night, as it is only about five miles. Ambassadors do not return. Latitude (from observation) $5^{\circ} 42' 28''$. (Vega.)

"Thursday, 11th.—Cam returns with Sabbi at 7.30. Says that others were afraid to enter Tungwa, saying that Susu-Mpemba would shoot them. Cam answers, "Never mind; suppose they do. Let us go." They wanted him to give up the present into the hands of a stranger to convey to Susu-Mpemba, but acting upon my instructions Cam refuses. Cozinheiro, afraid to return, they say, has gone to Congo by another road; and Sabbi lays all the blame on his companion (of course!). Cannot understand what the state of affairs really is, but prepare to go myself to Tungwa, and having put a little food together set out at

eight o'clock, accompanied by Cam and Sabbi (under compulsion). Sabbi tries to linger and get out of it, but Cam goes behind, and I in front, and I promise Sabbi a good dash. Hartland left in charge of goods. N., N.N.E., and N.E. for two hours walking, Cam and Sabbi almost off their legs, and at ten o'clock arrive at Tungwa. Town looks larger and prettier than before. The prettiest African town I have ever seen. Cam says "it pass [is better than] all other towns." Half way there we meet Cozinheiro, who after all did not return to Congo, but was hanging about near. He says he has been into the town this morning, and that Susu-Mpemba declares that the cloth we sent to him was delivered as coming from the King of Congo, and not from us.

"Cross the Tungwa River and enter town without opposition, but without welcome. A few uninfluential people meet us and accompany us as we walk to our former camping place. Seat myself on stool outside house, and presently the chief Sengeli (Susu-Mpemba's father) passes at a little distance, waving his hands in perplexity and trouble. Wait half-an-hour and shake hands with a few people, and then eat my breakfast. About eleven Susu-Mpemba and his elder brother Antonio come. The former shakes hands, the latter won't until persuaded by my continuously offered hand with frequent "Simba-geye" (Take, friend!). Both these brothers have whitish hair, and must be about fifty, and Sengeli must be seventy. Susu-Mpemba's son (a lad about sixteen) is an interesting, fine-looking young fellow. Both the brothers seem perplexed and troubled at seeing me, and none of the former state is displayed (hat, umbrella, music, &c.). Follow them to the palaver tree, and about 200 people circle round us. I

tell the chiefs, through Cozinheiro, how I have returned according to promise, that others are with me, that we are living at San Salvador, and that we sent four ambassadors (Sabbi being one) with a present for Susu-Mpemba, and one for Bwaka-Mata (a chief beyond). I have now come to visit him; not to sleep in his town unless he wishes. The truth about our former ambassadors now leaks out. The present we sent to Bwaka-Mata was appropriated in part by the King of Congo and in part by the ambassadors; while that for Susu-Mpemba was delivered in the name of the King of Congo. They all seem disgusted and angry at the petty treachery, and speak wrathfully about Totola, King of Congo; but are most angry with Sabbi, the ambassador (as representing the King of Congo), for his deception, and also because he has brought us to Tungwa again. They shower invective upon him, and the chiefs spit at his face and draw their hands significantly across their throats. One man runs at him with a stick, and another takes up his gun. I protect Sabbi with my arm, and observe that, as he drinks some water from a bottle close by, he is in a profuse perspiration from terror. Cozinheiro explains that they want to kill him, and I rise and plead that it is not altogether his fault; that he acted under other instructions. After more than three hours' palaver, during which they frequently retire for consultation, I am told that, much as they would personally like to see me, our coming before had brought them into so much trouble with neighbouring chiefs, who said Susu-Mpemba was always calling the white man to his town (the said white man wanting to take the country), that we must not come. Also that I must not keep saying all over the country that Susu-Mpemba was my friend, because this

statement was always bringing him into trouble. They say little, however, to me; but threaten strongly Sabbi, and, with much vociferation, put a bullet into his hand to bear to Totola, saying that, if he sends any more ambassadors to Makuta on behalf of white men, their throats will be cut and they thrown into the river.

“As to going farther into the country by the Makuta road, they say we may try Zombo or Kinsuka, but must not come their way because of the opposition of surrounding chiefs. And when I direct Cozinheiro to say that we hope soon to be widely known as benevolent, kind missionaries only, and not as traders, or as coming to take their country; and that, perhaps, then they would like us to come and settle in their town and teach them God’s Word, I understand enough of Fyot to know he does not give my message. He refuses, saying the people wouldn’t like it, but I shout, “Vova! vova!” (Speak), and the people seeing he was keeping something back, shout “Vova” too, and

when he tells them, they smile an incredulous smile, while some appear angry.

“After negating my proposal to bring my white brother the next day to see them, and refusing to take any of the tempting goods I had brought as a present for them, they shake hands and go away. During all this palaver, although they threaten the King of Congo, Sabbi, Cozinheiro, my boy Cam, and all the ambassadors, yet they do not once threaten me; and when speaking I smile in the face of Susu-Mpemba or Antonio. They always smile in a friendly troubled way, and I am sure want us to come, though they cannot allow us. The people, too, seem friendly, although they call after us, “Ki-leka-ko” (You mustn’t sleep here). Nothing more can be done at present; the road this way is clearly shut up, and in weariness and disappointment I return, and reach Kola very tired at 3.30. We decide that the only thing to be done is to try another route.”

From this letter it appears that, at any rate for the present, the plan of occupying Makuta by a native evangelist from Cameroons, and so making it a base for pushing on to Stanley Pool, must be abandoned, and a new effort made to reach the Upper Congo by way of Zombo or Kinsuka.

In the meanwhile good work is being done at San Salvador, and the accounts from the brethren there are most cheering.

Under date of “San Salvador, August 31,” Mr. Bentley writes:—

“You are well informed as to the details of our journey to this place, as also of the sad loss we have sustained. Death has soon visited our little company. To her husband it is a sore stroke, and to us also it is a great loss; for Mrs. Comber was so bright and cheerful that our house-life at San Salvador promised to be exceptionally pleasant. It bids us all ‘work, for the night is coming.’

“We have met with a very kindly reception by the people. They were evidently expecting Mr. Comber, and seemed very pleased to know that he was coming, as he had promised, to stay among them.

“At first the people were cautious and suspicious of us in little things. For instance, we sat up rather late (in Congo estimation) to write letters to send to Musuka by our carriers, who

returned on the day after they and we reached here. In the morning some were curious to know why we were writing letters to so late an hour; they wanted to know if we were writing 'a book of the way.' Of course, we explained the need for our diligence, and, I think, to their satisfaction. But that little suspicion gave us a good friend; one of our questioners was Dom Pedro, son and second secretary of the king. After explaining matters, we dived off into other conversation. In the evening he came again for a chat, and told us his history, and let us into his private troubles. The poor man quite opened his heart to us, and ever since we have had his confidence and friendship. He speaks Portuguese as well as any one here, and we have had many long and interesting conversations with him. He is one of those 'not far from the Kingdom of God,' although needing much instruction.

"There are one or two among those with whom we can converse (and but very few have a practical knowledge of Portuguese) concerning whom we cannot but feel that their hearts have been prepared to receive the seed of the Kingdom. God grant that they may receive the message of His love! It is very encouraging to meet so soon with those concerning whom we may entertain reasonable hopes. I do not know why we should be surprised to find that the Holy Spirit has been influencing these people, not only to receive us, but also our message.

"It has been the earnest prayer of the friends at home that we might receive blessing and help in our journeying; those prayers have been answered far more abundantly than the friends have any idea; and we have promise of the fulfilment of the other part of their petition. I feel the need of speaking carefully on this

matter, especially at so early a period; but I believe I may and ought to say this much.

"We have many and daily instances of the kindliness of the people towards us. Above all, I should mention Matoka; there seems to be nothing that would conduce to our comfort or help but he seems glad to do it. Any information he can supply, or a place to obtain grass, wood, lime, sticks, &c., we have only to speak to receive his help. He has provided us with two houses. The people also help us and show us kindness in many little ways.

"The children were at first a little shy, but now we are great friends. They, and many grown-up children, too, are most anxious for us to commence school. Some half-dozen of them know their letters, and two read very well.

"Sunday is the day when there is the best opportunity, and they make good use of our spare time. If I go over into the tent to read, in five minutes there is quite a swarm of boys round me. 'Senhor, twala livros tanga' (Bring the books, sir, to learn). There is no standing that, so I shut my book, and rake out the Portuguese Testaments, and give them a lesson. One cannot help liking these boys, bright, merry fellows, and really wanting to learn, watching for our spare moments, and taking possession of them as soon as they appear. We have become great friends. When we are out on our daily work they come up to us asking us to teach them. As I was starting last Monday week to go to the river to see after the making of the canoe, Kalendena, one of the boys, came up to me to know if there was school that day the same as yesterday (Sunday), and went away quite disappointed when I told him I must go to the river.

"Last night two boys came to me

to know whether to-day would be Domingo (Sunday), and school.

"It is no use to multiply these instances to show how anxious they are to learn. They also seem really attached to us. They follow us about. If we have to go out of the town we have a string of boys. They will come down to the river for the whole day, and help in any way they can—*anything to be with us*. It is not all curiosity that leads them to do this, for, after all due allowances have been made for that, it does not take much ingenuity to see that many of the children have become really attached to us. If we walk through the town they run up and take our hands. Of the little girls we see scarcely anything; I suppose they go with their mothers to the farms.

"The king has also shown us kindness. Mr. Crudginton and myself had an attack of fever before Mr. Comber's party arrived, and as we lay sick he paid us three visits, and from that time has shown us many kindnesses. He has also given us valuable help in many ways. It is not all a mercenary kindness by any means. He is an African, of course, but he has given good evidence that his heart is kindly disposed towards us.

"He heard of our services in our tent on Sunday, and sent a message that it was not well 'that we should hold our service there; we should come to his courtyard, for he was a Christian [he signs *Rei Catholico*], and wished to join in the service, and his people might also be present.' We gladly promised that the next Sunday it should be as he wished. Accordingly last Sunday week we held our first service. At the appointed time we heard the royal drums calling the people together, and we went to the courtyard. The yard was described by Mr. Comber some time ago. Mats,

rugs, a table, and chairs were arranged at one end, and while we put the harmonium together the drummers were beating a loud call on two old military drums. The king came out, and in a few minutes we commenced the service. It was conducted in Portuguese, and translated by Dom Garcia (first secretary) to the king and people.

"The parable of the prodigal son was the subject, and at the end of the exposition the king made an energetic speech to the people, summing up the whole matter. He then told us, through his interpreter, that he knew that what we had said about the love of God was quite true; but he felt that he could not do those things which are pleasing to God. He wished us to come to him every day to talk to him about these things, and to tell him how a man can pray to God and become fit for heaven. There were about eighty persons present, and we learnt afterwards that the king, of his own accord, had sent a messenger round the town the previous day announcing that the next day would be Sunday, and that no one was to go far away, that so all might be present on Sunday at the service.

"The next Sunday was a day of mourning to us, so that we could not hold the service.

"To-day we have held our second service. Last night we heard the herald shouting all over the town. We did not doubt that it was the king's message about to-day. We heard the royal drums, and repaired to the courtyard, and have had a most interesting service. Mr. Comber conducted, and the translation was performed part by Dom Garcia and part by Misselina, of Victoria, who speaks this language well.

"There were about 200 present, among whom some eighty were women, for Mr. Comber expressed a wish yes-

terday that the women should also be present. The king's wives were looking and listening through the palings of their compound, close beside us, but are not reckoned among the eighty. They all behave in a most decorous manner during service. At prayer time the king kneels at the table, while the people, who are squatting on

the ground, bend down their heads to their knees, and remain in perfect quietness.

"We have paid our dues to the climate in the shape of fevers, but we are all well now; and to-morrow starts the expedition to Makuta and as far beyond as possible."

Surely in this account there is abundant cause to thank God and take courage.

Ayah, and Carpenter, or Mistree.

THE Ayah, who acts as a lady's maid or nurse to children as required, is to be seen in almost every European family in India. Her duties vary according to the position of the family. Many years ago, during the mutiny of the native soldiers, when a great many English people, even



INDIAN AYAH.

CARPENTER, OR MISTREE.

(From Photographs.)

little children, were killed, some Ayahs and other servants hid their mistresses and the children in their own huts, supplying them secretly with food until they could get away, or English soldiers came to rescue them, thus showing that even among the heathen there are some grateful hearts.

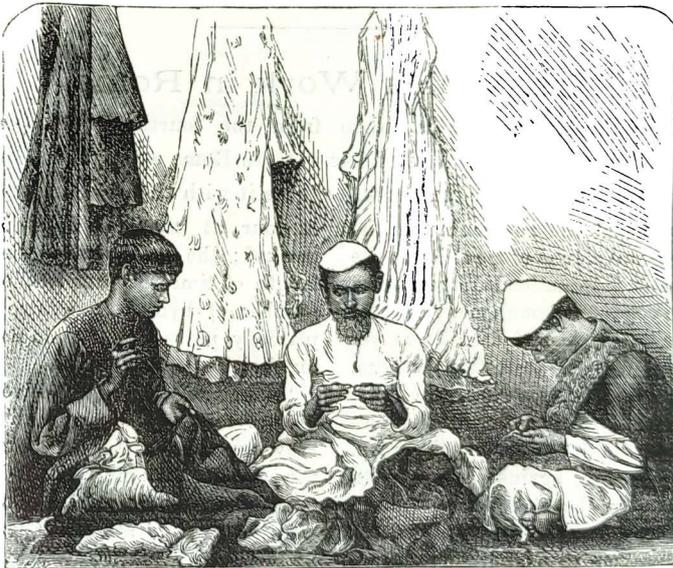
On the other side of this picture is an engraving of a carpenter at work, seated on the floor, as usual, busily engaged in making a box. When the wood on which he works is long, he takes hold of one end with his toes to keep it steady. There is one thing you will think strange about Indian workmen: each trade belongs to a separate caste. If a man is a carpenter, his sons are brought up as carpenters, and his daughters marry carpenters, so that they keep to themselves. These rules are not quite so strictly followed now, as many boys go to school and get a good education, and after they have learnt English they are able to get better situations, and may not always follow their father's trade; but these instances are not common among the humbler classes, and even such boys cannot rise to a higher religious caste, although they may become rich.

Calcutta.

L. M. R.

Dirzees, or Tailors.

OUR readers may be rather surprised to see these three *men* seated on the ground, busily employed in making *ladies'* dresses. All needle-work in India is done by men, even trimming bonnets and hats. You can



DIRZEES, OR TAILORS. (From a Photograph.)

either give your work to a dirzee to take home to his own shop, as you see in the picture, or you can employ him on regular monthly wages, in which case he will come every day to his work, just like the other household servants. Many of them are very skilful in cutting out articles of clothing,

and neat in making them up, but they need to be looked after. Those who can afford it are now buying sewing-machines, and are thus able to undertake more work. Dirzees are Mohammedans by religion, and consequently, if they are orthodox, ought to go to their prayers several times during the day, and I am sorry to say some of the idle ones among them make this an excuse for leaving their work and going away to smoke! But there is one thing about the Mohammedans which might be an example to us: they are never ashamed to pray wherever they are. At sunset, when the proper hour arrives, you will see them leaving their occupation, whatever it is, to say their prayers. The boatman kneels on the top of his boat; the traveller by the roadside; the shopkeeper kneels in his shop; and others spread a mat on the grass and go through what they consider their religious duties. They are ignorant of what real prayer is, and have only been taught to go through wearisome repetitions, but still they are not ashamed that any one should see them doing it. Will not our readers pray that the hearts of these poor Mohammedans may be softened and opened to receive the truth of the Gospel, so that they may learn to pray in "spirit and in truth"?

L. M. R.

Calcutta.

Mrs. Wall's Work in Rome.

THE following extract is taken from the fourth report (not yet published) of Mrs. Wall of her work in Rome amongst the beggars, and we are confident our readers will peruse it with thankful interest:—

"As usual the re-opening of the meeting was a time of great joy to the poor who have attended them from year to year. Although many of them confess to have confided in Jesus yet few come forward to testify for Him. Years of ignorance and sin have wrought sad ruin in them. If, however, they do but little for the truth, they do nothing against it, and when stretched on the straw of the public dormitory or on a bag of leaves in some wretched lodging house and their life is ebbing fast away and their last temptation presents itself in the form of a priest who urges them to confess, they refuse saying: We confess to Jesus.

"The improvement in their be-

haviour at the meetings is very marked; the interest they show, the length of time they remain, and the number of hymns they have learnt perfectly prove that they do not come for the piece of bread only.

"At Christmas they received their annual treat. The room in which they usually meet being too small for the occasion, they mustered in Lucina. Although the very aged and the sick were not able to attend, at least two hundred and fifty were present. After regaling them with bread and cheese and coffee they were shown the magic lantern views on Scriptural subjects, with which they were exceedingly delighted. This being the only feast they get during the year, their mani-

festations of joy are most extraordinary. Their faces become bright and glowing, their voices loud and merry, the weight of their years seems to lighten at their Christmas feast. After explaining to them how our Lord commanded His disciples to bear to others the bread they had received from Him they were asked if they could not teach the verses of Scripture and the hymns they had learned to others too feeble to come to the meetings. Several at once said they were accustomed to do so. One taught them to her grandchildren, another sang them at the public lavatory, and at last a worn old man arose and said: 'I sing them every night in the public dormitory.' Feeling this was almost too much to expect, I asked him several other questions, and was glad to hear his statement corroborated by

several others who pass their nights in that dormitory. When it is known that they come to the Protestant meetings they suffer, but from many of the difficulties our other brethren meet with they are shielded by their very poverty.

"The last meeting of the season was a very solemn one. The mortality in this class is always great in Rome in the summer, and many felt they were at their last meeting. Among many others a pale emaciated man said to me: 'Signora, I shall not be alive when you return. Without a home or a relative, full of disease and scarcely able to beg food, I shall be glad when the Lord takes me and I am ready to go.' Tears came into his eyes as he repeated for the last time the promises of Scripture he had learnt in the meetings."

Work at Bukundu, West Africa.

TIDINGS FROM MESSRS. JOHNSON AND RICHARDSON.

THE following interesting letters have been received from our brethren at Bukundu. Mr. T. L. Johnson, writing under date of Bukundu, Victoria, West Africa, August 22nd, says:—

"MY DEAR MR. BAYNES,—You have no doubt received the letter informing you of the death of my dear wife. It is indeed a great loss to me, but greater gain to her. She is now in that rest she so delighted to talk about. I wrote you about our attempt to go to Bukundu from Victoria, by way of Mungo River, and of our being turned back by the King of Mungo. We were in an open row boat for three nights and four days. When we returned to Victoria, my wife was quite ill. Hearing that Brother Richardson was dead at Bukundu, we were anxious to know the truth at once. We sent men to see about Mr. Richardson. The

messengers returned on Saturday to say he was well. We left Victoria on Monday, February 17th, for Bukundu. When we left my wife was not well. On the way up, the men who carried her hammock ran against a stone in the path, which struck her on the small of her back. From this injury she suffered very much indeed, and felt the effects of it up to her last illness. For several weeks after our arrival here, on February 22nd, I was down with the fever. My dear wife (though not well) was up with me night and day until I got better. She was then stricken with fever; and what with her back and the fever,

she suffered very much indeed. We thought at one time she would not recover, but it pleased God to raise her up again. From this illness, however, until her last attack, she was never well. After I recovered from the fever I became much better than I had been for a long, long time. In March I was laid down again, and have never been very well since. My dear wife, after her illness, often said she should not be with us long. At one time I said to her that I would take her to England; but she said, 'No! I shall not live to get back. I could not endure the voyage.' And the thought of being again carried in a hammock was indeed repulsive. The blessed Bible was her daily consolation. Often, when we talked of what we could or would do when we got into the new house, she would say, 'Yes; if I live to see it;' or, 'That is, if I am here.' Mr. Spurgeon's sermons, sent out to us monthly by Mr. Wigner's Bible-class, she would read and re-read. On Friday morning, July 4th, she was taken with a violent chill and this was followed by severe fever. On the following Tuesday morning, after having been delirious during the night, she said: 'Although my mind leaves me at times, I have not lost sight of the Rest—that Rest. He that the Son makes free, is free indeed.' Just before noon she lost her speech, and never spoke more. On Wednesday evening, the 9th, at eight o'clock, the Master sent for her. So my dear wife was called home from the land of her fathers to live with her blessed Jesus. I was not well during her illness; and since her death I thought at one time I should soon be with her. My heart seemed to be affected in some way; but God has seen fit to raise me up again; and I am now (thank God) much better, although far from well.

"We have now been at Bukundu

six months to-day, and are indeed very much encouraged. God has wonderfully manifested himself to us. The old king, Ta Ta Nambulee, died in June. We have evidence for believing that, before his death, he found our blessed Jesus to be precious to his soul. In my last letter I wrote you about him. His son, who succeeded him, takes a deep interest in our work. He and his head man attend the service every Sabbath, and are very attentive. When we first came here, last February, the people knew nothing of the Lord's-day. They worked on their farms on the Sabbath as on other days. While I was ill Mr. Richardson went to see the king about this, and a law was passed that no one should work on the Sabbath. That the people might know when the Sabbath came, Mr. Richardson would blow his trumpet up and down the street on Friday night, to inform the people that the next day was Saturday, and that they might bring provisions (for Sunday) from their farms. On Sundays he would blow the bugle for service. After a while, the king, or some of his head men, had a man to go up and down the street on Saturday night and cry out, 'To-morrow is the Day of God.' Before the king, Ta Ta Nambulee, died, he charged the women not to work on the Sabbath. We could hardly sleep at night when we first came here, for the beating of drums, and dancing nearly every night and all night; and on Sundays also as on other days. Now Sunday is as quiet as it is in many villages I have been to in England. Only once in a long time have we heard their drums beat on the Sabbath. The people show in every way that they are anxious to be informed. Not long ago, while Mr. Richardson was leading the morning service, telling them of the great plan of salvation, some of these people

wanted to know if their children could tell them the same things he had been telling them out of the Bible, when they could talk English and read. We have service in the morning for the men; in the evening for the women. About a month ago, it was found that many of the women had gone to their farms to work. This was on the Sabbath afternoon. The young king, with his head men, at once made a law that whoever worked on the Sabbath should pay two cows. Some of the leading men objected, and said not two but one. The law was then made known, by the king himself and his headmen going up and down the street, beating drums, &c. If the law-breaker has no cow, his or her house should be pulled down. The people seem to delight in coming to the services. Brother Thomson made a good selection when he decided to build, at Bukundu, a mission station. There is not a week passes in which we do not have strangers, either passing through or stopping for awhile. Many of them come a journey of six and seven days from the north-west of this place. Beyond this, we are told, you meet with cannibals. During these seven days the people pass through six different towns, some of them larger than Bukundu. The people belonging to Upper Bukundu, seven days' journey hence, and the Bukundu people where we are, are all of the same tribe. They

are often here on the Sabbath, when they hear the Gospel preached. Then there are some six or eight towns on the way between here and Victoria; and we have also the traders from the river towns. All, once in a while, hear about the blessed Jesus. I think Bukundu is indeed a very important station. The traders from Balung, who trade with the people of Bukundu, do not want us here. At one time, they all left the town, stopped their trade with the people, and threatened to go to war with the Bukundu people because they had us here. This passed off, and they returned; but they will not bring the people salt or shot for game. But He who said, over 1800 years ago, 'Lo! I am with you,' is with us now. The people are kind to us, and anxious to have us remain with them. I think (D.V.) I shall go down to Victoria soon, to spend a few weeks, as a change of this kind will probably do me good. There is indeed a great work to be done in this part of Africa. Our new house is nearly completed. After the framework was done, the natives put on the mud, so that we have now a nice mud house; but it will be some weeks yet before we can live in it, as it must get dry first.

"May the Lord bless you in your great work! Oh! dear brother, for Jesus' sake, continue, I beseech you, pray, think, speak, work, and write for poor Africa."

Mr. Calvin H. Richardson, the brother-in-law and companion of Mr. Johnson, under the same date, writes:—

"MY DEAR MR. BAYNES,—We have had a sorrowful time, and it is somewhat so now; but we are not without hope. When the cruise of oil gets low, or the pitcher is broken at the cistern; when the golden bowl is broken, and the mourners go about the street, these are times when one's faith is tired, and trial's tears flow oft. My dear

wife is alone now, and very lonely she is, as there is no female she can talk with. Some native women come to see her, but they can only sit and look at each other. We hear of many towns and peoples around us, but have not as yet been able to go and see any of them. The people of Burumbi, a town half a day's travel off, came to see us the

other day, and brought us a goat, and this just at a time when we were out of meat (clearly led by the hand of God). On the day following, the people of our own town (Bukundu) brought us another one, so that we were not at a loss for meat. We often receive visits from the people of the neighbouring towns. They come to see the white people. They are not as wise as Englishmen, and do not know us as identified in any way with them, and so they call us WHITE PEOPLE ! I hope, as, indeed, we all do, that you are well, and still working for dark Africa. We all mourn our dear friend,

Mr. Bailhache. I think I never saw a man of such even temper, such Christian love and patience, and such diligence in business. But he has outrun us, and is now with Jesus. 'To depart and be with Christ, which is far better.' For us to remain awhile longer is the Lord's will; so let us abide in it.

"I expect Mr. Johnson has told you that the old king, Nambile, died, and left us his youngest son to bring up. We have had charge of him for some time, and he is beginning to speak English. He is a most hopeful young man."

Sketch of Anundo Chundra, of Backergunge.

THE following letter and sketch from the Rev. T. Martin speak for themselves:—

"MY DEAR MR. BAYNES,—On Sunday last, I was at Pakhor, where Gour Chand, the father of the young man whose brief memoir I enclose, lives and labours. Some time after the morning service, knowing that he and his wife were in trouble, I sat with them in the verandah of their house, and received from her a full account of her son's sickness and death. She related the story as only a mother can relate it, and as she went on the tears came into my eyes more than once. I asked her if she could give me the narrative in writing as she had related it, and she said she would try. The enclosed is a literal translation of the narrative written in Bengali by one of the sons at the dictation of his mother. But a mother's pathos, a mother's affection and sighs, cannot be transcribed. Words are poor

things to express what comes from the deep-seated sorrow of the heart, but poorer still when they have to be translated. The narrative is a simple one, but it will show you how a so-called low-caste native Christian can live and die. I am persuaded the Gospel was 'the power of God' unto his salvation.

"Before the afternoon service I baptised four men and four women on a profession of their faith in Christ Jesus, and afterwards administered the Lord's Supper to the church in this place.

"Yours affectionately,
"THOMAS MARTIN."

"A BRIEF ACCOUNT OF THE LIFE AND DEATH OF ANUNDO CHUNDR, A NATIVE CHRISTIAN OF BACKER-GUNGE.

"In the year 1852 this young man

was born in the little village of Jola, in the district of Backergunge. His father's name is Gour Chundra, and he is a preacher of the Gospel. Anundo Chundra was very quiet and gentle in his childhood. The quietness and gentleness of his disposition and his beautiful form easily drew the hearts of all towards him. No one who looked at him could help being bound up with him in the bond of love, and he tried much to be an object of esteem with all. He had a deep attachment and reverence for his father and mother. He would never be displeased when he was censured by them for any matter; rather he would bear it without answering again, and without being resentful. Consequently his father and mother loved him more than the other sons and daughters. Towards his brothers and sisters he showed an inexpressible affection and regard. This young man became very courageous in his boyhood. He would become very angry and displeased on hearing scurrilous language from the mouth of any one. If any one used any kind of bad language in his house, he would at once reprove him, and would request him to leave the house. He would say, 'The little boys and girls, hearing these bad words, will acquire the practice, and will use them again and again.'

"Anundo Chundra was well instructed in the Christian religion by the Rev. J. C. Page, and he was a firm believer in Christ Jesus. Of this he gave a clear proof at his death. When he was fourteen years of age he was baptised by the Rev. R. J. Ellis, and was married at the age of nineteen. After his marriage he lived with his father and mother, and endeavoured to help them; and, when at any time he obtained leisure from household

duties, he was accustomed to sit down with his Hindoo neighbours, and converse with them on the Christian religion. When he was living with his father in Talsempore, in the district of Furiédpore, he was attacked with the prevailing fever. The fever, not subsiding under the influence of medicine of any kind, continued gradually to increase; and he suffered intolerable pain for a whole year. Afterwards the Lord delivered him from that sickness for a little while, and his weakness and affliction were in a manner removed. After this the Lord sent him to Gopalgunge to preach the Gospel, but it is to be regretted that he was not able to labour long there. After a little while he was laid up again with the afore-mentioned disease. Consequently he removed from that place to his father's house. When he came there the disease grew so strong, and he became so weak and worn, that in a few days he was confined to his bed. Alas! all his beauty and plumpness at once decayed. Then even the hard heart melted when one looked at him. His father and mother and relatives could not restrain their tears in any way when they looked at him. When others came to comfort them they became altogether impatient; consequently some would turn away, others would be obliged to mourn with them. Whatever his father had he spent it all in seeking the recovery of Anundo Chundra, and he became involved in great straits. He relinquished all for his son's recovery, but, alas! he was disappointed in this. Anundo Chundra became weaker daily, and unable to move about. Then, lying upon his bed, he was wont to sing this hymn again and again, 'Lord deliver me speedily,' &c.; and, after singing various hymns composed by himself, and reading various

portions of Job and the Psalms, he was wont to pray. And for the sake of relieving his weariness, he would often ask the disciples of Christ to pray. At one time he called together a few of the preachers and disciples of Christ, and requested them to pray. But who shall oppose the will of the Lord? On Sundays, when the people were in the chapel or were assembled at the Lord's Supper, he would say, with tears in his eyes, 'O Lord, wilt Thou permit me no more to enter Thy house with the brethren? Ah! Thou hast given me sufficient strength, understanding, and comeliness; but with these I have not been able to serve Thee.'

"Anundo Chundra had two sons and a daughter born to him. His son died at the age of two years. At the time of his death his daughter was five years, and his second son two years old. He was wont at times to take his son and daughter by him, and talk much with them; but, alas! what could these little ones understand? They only listened attentively. The girl, on hearing his words, would sometimes become sorrowful. He used to say to his father and mother: 'I have not been able to do anything for you. It is the Lord's will. I shall go to the Lord. Why should you be distressed? Grieve not for me; rather remember Job. He was comforted at a time of inexpressible sorrow and affliction and intolerable anguish. You also shall thus be comforted.' To his brothers and sisters he would say: 'Be not troubled at my removal. The Lord Jesus is our Elder Brother. He is more loving and merciful than I am. He can love you more than I have loved you. Put your trust in Him.' To his wife he would say: 'Why are you sorrowful on my account? I am going to the Lord.

Console yourself. Be a firm believer in the Lord. You also will go to Him, then we shall meet again. Be not distressed for me; and live along with your father-in-law and mother-in-law. Look after my younger brothers. They will never tell you to go away from them.' By such words he always comforted and consoled them all. When his mother, falling on his pillow, would pray earnestly for his recovery, he would say: 'Mother, why do you pray for what is opposed to the will of the Lord? His wish will certainly be fulfilled. He has surely purposed to take me. Deliver me into His hands, and comfort yourself.'

"Three days before his death he became very restless, and when his relatives, having assembled near him, were praying, he suddenly became unconscious. At this sight they all began to weep and lament. After a little while consciousness returned, and he said: 'Why are you weeping so? I could hear all, but was not able to speak. Why are you so troubled? The Lord will not take me to-day or to-morrow; but the day after I must go to Him.' Having said this, he stopped. The two following days he ceased not to give various kinds of consolation to all. On the morning of the third day he called them all, one by one, and with various consoling words asked them to pray. A little while after he requested his father to be near him, consequently his father sat down on his son's bedside. Anundo Chundra entreated to support himself on his breast, and ordered a little food to be brought him. He finished the eating and drinking, leaning on his father's breast. After this he asked the pardon of all his faults from all, one by one, and took leave of them. He then

asked them to place him on the bed, and for nearly half-an-hour he remained speechless. According to his own word he departed to his Lord at eleven o'clock on Thursday, the 23rd day of May, 1879. How wonderful! The spirit of Anundo Chundra never seemed

weak under so much pain. Shall not the Scripture be fulfilled? 'If God be for us, who can be against us?' Though the disease gave him cruel pain, it could not weaken his spirit or make him relinquish his confidence."

Foreign Notes.

TIDINGS FROM SOUTHERN INDIA.

Our brother the Rev. S. J. Chowryyappah writes:—

"DEAR MR. BAYNES,—It is now some months since I wrote to you; in my last letter I stated that I had had a touch of sun-stroke, but thanks be to God, I am myself again, with hands full of the precious seeds of the Gospel of Peace to scatter broadcast over the length and breadth of India's soil, and may God of His infinite mercy send down His influencing showers of grace on the seed thus cast. In the district of Tirnanialai, round which I have been for the past two months, fever of a very severe kind has been prevalent, scarcely any house having escaped its attack. I have been in and out of the several villages and houses of the poor sufferers, and am also glad to be able to say that Government has very kindly strengthened my hands by sending a subordinate medical assistant with medicines to relieve the poor sufferers, and it so happened that this assistant was none other than one of our members in the little Tamil church at Madras, and, going with him to the relief of the patients in the different surrounding villages of Tirnanialai, I believe much good has been done, both to the bodies and souls

of all those whom I have visited. I know of several cases where permanent and lasting good has been done. May God bless the work for Jesus Christ's sake!

"I will now briefly state just one or two cases worthy of mention. A goldsmith who has often heard me before, and who, I believe, is not far from being a decided follower of Jesus, contrary to all his caste prejudices invited me to his house to see his wife, who was then severely ailing from fever. The medical assistant also accompanied me, and after examining the patient and prescribing the medicine needed, I invited every member of the house to prayer, in order that God's blessing might be asked on the medicine just given, without whose aid all medicine must prove ineffectual. To this call every one in the house most willingly obeyed, and as a mark of profound respect, though contrary to Hindoo custom, all the male members took off their turbans, and sat down to hear the Word of God read, and to hear the earnest appeals go up to the throne of God on behalf of the sick in body, and all those also who are sick in soul.

After repeated visits of a similar kind the patient quite recovered. This man has purchased a large print Bible. Will not you pray, my Brother, that all the members of this goldsmith's family may be healed of their spiritual disease?

"Another very interesting case is that of a Brahman, who also was a sufferer. I went alone to this man's house, and was most respectfully treated by him. He also, in like manner, took the medicines prescribed for him, and is in a very fair way of reading the Word of God; he very willingly accepted little books and tracts that I offered to him. There

are at present scores of similar cases that I can mention of men who are now diligently, though secretly, inquiring the way to Zion.

"I am also glad to say that the fever did not visit our Orphan Home. One little girl died since I last wrote to you, but it was not fever; the disease was famine gout, which, more or less, can be seen in a few other of the children who are now in our Home. All the other children are growing stronger, and wiser too, and it is refreshing to be able to remember that many amongst them are the Lord's blood-bought ones. So His work is prospering and His Kingdom coming."

REV. J. TRAFFORD, M.A., AND SERAMPORE COLLEGE.

At a meeting of the Calcutta Missionary Conference, recently held in the house of the Rev. Dr. Thorburn, *inter alia*, the following minute on the Rev. J. Trafford, M.A., late of Serampore, was read, and unanimously adopted:—

"This Conference, having received with regret the intelligence of the final departure from India, on the 8th March last, of the Rev. J. Trafford, M.A., late Principal of Serampore College, desires to record its high appreciation of his character and usefulness, as well as an expression of its sorrow at the loss which the missionary cause in Bengal sustains in his removal to his native land.

"After a diligent and successful course of study, first at the Bristol Baptist Chapel, and subsequently at the University of Glasgow, Mr. Trafford earnestly desired to devote himself to educational mission work in Bengal. But as at that time no opening presented itself for the realisation of that desire, he became the pastor of the church at Weymouth, where he laboured for about ten years with diligence and with many tokens of the Master's approbation. It was

there that his peculiar talents as an English preacher were called into exercise and developed. His discourses were always remarkable alike for soundness of doctrine, richness of thought, and exquisite chasteness of diction.

"Towards the close of the year 1852 his long-cherished desire to become an educational missionary in Bengal was at length realised. He arrived in this country in time to enter upon his duties at Serampore in January, 1853. For some years he was the junior colleague of the Rev. W. H. Denham, and after his unexpected decease in 1858 was appointed Principal. Without attempting to enter into details regarding the routine of his work, this Conference desires to express its joy and its gratitude to God for the marked influence for good which attended Mr. Trafford's labours among his pupils, whether of European

extraction or natives of the country. Although among the latter very few only have had the courage to make an open profession of Christianity, many of them have become the subjects of strong convictions in favour of the Gospel, which may ultimately induce them to avow themselves disciples of Christ. In the case of a still larger number the standard of moral principles and conduct has been decidedly elevated; whilst all have become deeply impressed with the excellence of Mr. Trafford's personal character as a man of God. He was enabled, whilst his health continued firm, to make Serampore College an efficient institution, in spite of the drawbacks of an unfavourable locality

and a scant supply of pecuniary means. But for some years past his health declined, whilst domestic sorrow impeded recovery; hence, rather than continue at his post with the depressing consciousness that his strength was no longer equal to its requirements, he resolved to retire to his native land. This Conference, while sympathising with him in his disappointment, would still hope and pray that our gracious Master may open before him a sphere of usefulness, and permit him to occupy it for some years longer with comfort to himself and usefulness to others."

Extracted from the minutes of the Calcutta Missionary Conference.

JOHN HECTOR, *Secretary.*

WAIFS AND STRAYS.

Our devoted and venerable brother the Rev. Thomas Morgan, of Howrah, writes:—

"In 1865 a Hindoo lad was on his way home from school; he stopped to listen to Maniram, the native preacher. The lad asked him where he lived. 'I will come to see you.' He did so regularly, and at last said, 'I am a Christian.' Then the old man sent him to his wife at Serampore, and there he remained for about a year, being supported by Maniram and his wife. She was a woman of rare goodness and self-denial. After being thus well trained and tried, he came to Howrah, and I baptised him. Esau, the name of the lad, was a Koolin of the highest class of Brahmins—in fact, a nobleman. The Koolins do not perform religious ceremonies for others; that would be degrading. They have the privilege of marrying as many wives as they get for money, the wife being supported by the father, and lives with the father; it being considered a very great honour to be united to a Koolin.

"Now for the contrast. Soon after baptism, I said to Esau, 'We cannot keep you here idling, you must go to work. What will you do?' He answered, 'I do not know.' To try him, I said, 'Will you be a blacksmith?' He said at once, 'I will.' The same evening a countryman, a master blacksmith on the railway, called in. I mentioned the matter to him. 'Send him to me and I will make a man of him.' In six months his master reported him to be the best workman in the shop. He now handles his hammer like an Englishman, and laughs at the Bengalees.

"He married the daughter of one of our native preachers. Being an expert workman, he was sent to Jamalpare and on to Jubalpare, the end of the line. There a gentleman connected with the Bombay line, seeing him at work, asked him who taught him, and urged him to accept a situation in Bombay on increased salary.

But to a Bengalee there is no place like Bengal, and so he declined the tempting offer."

A DESCENDANT OF KRISHNA PAL.

"Many years ago it came to my knowledge that there were native Christians who kept aloof from the Christian community, commingling with heathen and Mussulmans. We determined to hunt them up.

"In the number we found one whose mother was a Christian by caste, but who had for many years been leading a very bad life. Her son, now a young man, we found to be a great-grandson of Krishna Pal, the first convert at Serampore, and we were much interested in him. We got him to attend the chapel, to marry, and become a decent member of society; and in process of time he and his wife were baptised. Being something of an artisan, I got him work. He had two failings rather common in this country—idling, and cuffing his wife, who is a hard-working woman, a hod woman. Women in Bengal attend upon masons, carrying bricks up high scaffolds. Returning one day from her work, she bought a little fruit with her own money. This caused great umbrage to her husband, and he gave his wife a violent beating. Had she been white, she would have been black and blue. The matter came before the church, and he was excluded. He and others were taught that Christian liberty does not include the right of a man to beat his

wife. When a student at Bristol I found a very old Association letter, and in it the following question, sent by an influential church:—'Is a member justified in beating his wife with rods?' The answer was, 'Let him try every means first.' The Bengalee was cured of this proclivity, and for some years he has been very regular in his attendance and anxious for restoration to the church, which has now been granted; and I think that he is a wiser and better man. Through this description, some old friends will be glad to know that the great-grandson of Krishna Pal is once more in the true fold.

"But he was stationed in a locality where there were no Sunday services. The European foreman and his wife urged him to have his children christened; if not, they neither could go to heaven nor have a Christian burial, he said. But they were firm, and rather than yield they came back to Howrah on reduced wages; but were compensated by having the means of grace and Christian fellowship. We have not much to cheer us here, but very much to discourage; but the case of Esau is a matter of joy. This week I baptised a Hindoostanee woman. She had been more than a year under training and trial. It is of no use to build the church of wood, stone, and stubble, or upon shifting sand; but only of that which will endure faithful unto the end."

NEWS FROM JAPAN.

Our brother the Rev. J. W. White, writing from Tokio, sends us the following cheering news:—

"It is with great joy that I write to tell you of our first baptism. Yesterday I baptised two believers into the name of the Sacred Trinity. Thus we have begun to reap the 'first-fruits' of the harvest. Several more are in-

quiring, and, I hope, by God's grace, will before long embrace the Gospel. The two converts witnessed a good confession of their faith in Christ before their fellow-men. They have several times attended our family

worship, and one, who is a married man, at once commenced to hold family worship, to which several of his neighbours were invited. Now, every evening he has quite a number who come in, to whom he reads the Scriptures, and sometimes one of my sermons. Blessed be God! The seed thus sown has already begun to show signs of the Spirit having watered it, in that two persons more are anxiously inquiring the way to be saved.

“Our two converts, Mr. Bau (my teacher), my wife, and myself have formed ourselves into a church. This is a small number; but I thought it would be good for the young converts to give them something to do. We hope, in a week or two, to open a Sunday-school, the only difficulty being that we cannot have our present room for the purpose; so we are trying to rent a small house, and as soon as we can get a suitable one we shall, by God’s help, begin our Sunday-school. Asiatic cholera is making fearful rav-

ages among this poor people, and especially just round us. Forty-five persons have died in three days, and within about a ‘stone’s throw’ of our house. This dreadful disease has been eating up the people in most of the large towns throughout the country. From its first appearance up to the present no less than one hundred thousand cases have occurred. The natives are just now in a very unsettled state; scarcely a day passes but we hear of some riot taking place. A few days ago quite a serious outbreak occurred at Nigata. The chapel of Dr. Palm, of the Edinburgh Medical Missionary Society, was destroyed. It seems to be the opinion of many that, unless some measures are taken by the Government to remove many of the hardships under which the people are suffering, there will be a serious rising among the people. Their burdens are becoming unbearable. But OUR work, thank God, is most cheering.”

Recent Intelligence.

The following letter tells its own remarkable story:—

“S.S. *El Dorado*, steaming into Plymouth, *December 6th*, 1879.

“MY DEAR BROTHER BAYNES,—When I wrote you on Tuesday afternoon last, just before the pilot left us off the Isle of Wight, everything looked bright and hopeful for our voyage, and so continued till the afternoon of the next day, when, as we were entering the Bay of Biscay, signs of rough weather came on, and all ports were tightly closed, and preparations made for a stormy night. Hour by hour the wind increased in fury, and the waves rose, and the ship laboured tremendously. Some time after midnight a ventilator communicating with the engine-room was carried away, and wave after wave washed over the decks and poured tons of water into the engine-room below, threatening to put out the fires. At about four a.m. on Thursday the gentlemen passengers were called up to assist in baling water out of the stoke-hole, as the native crew had struck work in a panic. By seven a.m. the fires were out, though some hours before that the engines had been stopped, and the steamer lay like a helpless hulk in the sea, rolling fearfully, and being washed the whole length of the deck by waves; and thus she lay till Friday forenoon. The passengers worked in the stoke-hole the whole of Thursday, baling out water, and for more than eighteen hours only prevented the water from rising higher. My

accompanied by words of overpowering kindness, and we were quite overcome. Truly, the Lord has shown us 'marvellous kindness' in this town."

We are confident that from many thankful hearts earnest prayers will go up that He who has so wonderfully preserved our dear missionary friends amid so much peril and danger will still be with them on their renewed voyage, and, in answer to special prayer, so order the winds and the waves that they may have a safe passage to the land of their adoption, and soon be "whither they would go." "For HE commandeth and raiseth the stormy wind which lifteth up the waves;" "HE maketh the storm a calm, so that the waves thereof are still;" and "HE bringeth them unto their desired haven."

A telegram of the 15th of December reports that the "s.s. *El Dorado* passed Cape Carvoeira, all well."

At Bournemouth, on Thursday, November 27th, passed away to his rest and reward one of the choicest and most devoted of the noble band of missionaries who have toiled for Christ in the island of Jamaica.

For more than twenty-eight years the Rev. James Hume was actively engaged in Christian service in that island, and only relinquished work that was always most dear to him in consequence of failing health and almost constant suffering. For many years to come he will live in the warm affection and esteem of all those who were privileged to enjoy his friendship, while his memory in Jamaica will be associated with all that is noble, unselfish, and generous. Most earnestly and affectionately do we commend the sore-stricken widow and sorrowing family to the sympathies and prayers of all our readers.

From Madeira we have cheerful tidings from Mr. and Mrs. Lyall and Miss Saker on their voyage to Cameroons. Mr. Lyall writes:—

"We have encountered one serious gale, and suffered much from the very heavy sea that has prevailed. But we are all well, and in good spirits, and I think the better for the voyage. We are looking forward with bright anticipation to Cameroons, and hope soon to be really at work;" and Miss Saker adds, "The captain of our ship (s.s. *Senegal*) is most kind to us all, and has done all in his power to make our voyage comfortable."

Under date of New York, November 28th, the Rev. R. E. Gammon, on his way to Puerto Plata, San Domingo, writes:—

"On Friday night, November 21st, after having had terribly rough weather all the way from Queenstown—squalls, high seas, and snow-storms—we were startled by a tremendous grinding sort of noise, and then quite suddenly the engines stopped. After a long, anxious time of suspense, we were told that the main shaft of the propeller was broken, and that, in consequence, the good ship *City of Richmond* must depend on sail or some chance steamer to take us in tow. For more than two days and a night we drifted about amid squalls, snow-storms, and hail, and the sails we had in such weather were comparatively useless.

"On Saturday the s.s. *Circassian*, from Glasgow, saw our signals and came up to us, and, after much trouble, took us in tow, and brought us safely into Halifax, Nova Scotia, on November 24th, from whence we came on here New York).

"You will, I am sure, be sorry to hear that there is another revolution in San Domingo, and the steamer from here to Puerto Plata has delayed her sailing in consequence. I earnestly hope it will soon be over, and that we may be permitted once again to resume our loved work in Puerto Plata. The steamer may leave New York for Puerto Plata about the end of next week, I am told."

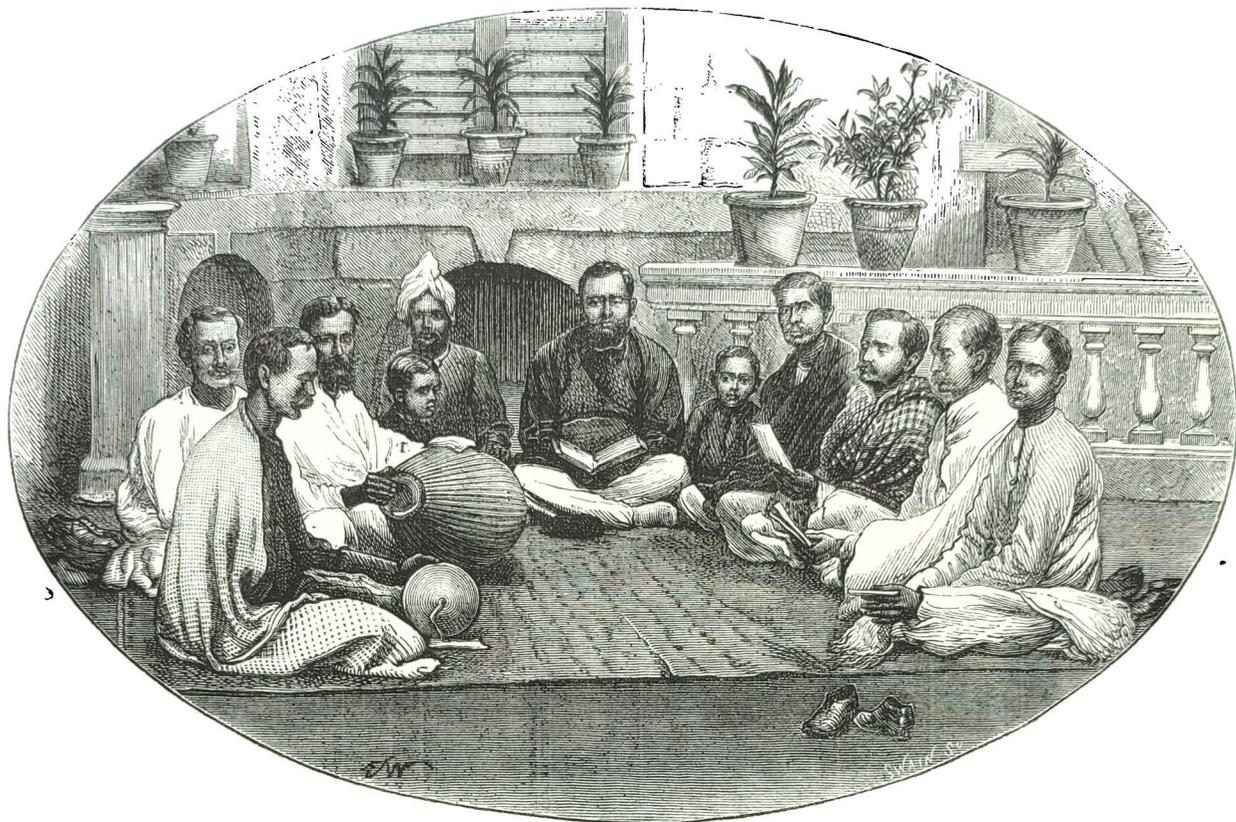
With regard to Mr. J. T. Kitts, whose safe arrival in China was reported in the October HERALD, it has been decided that, at any rate for the present, he should be associated with the Rev. A. G. Jones at Chefoo, Shantung. Mr. Richard and Mr. Jones write:—"No effort shall be wanting on our part to make his missionary life all that circumstances will permit, and we earnestly trust that the priceless unity and good feeling with which our God has blessed us hitherto may rest upon us *all*, even to the end."

Mr. Kitts says, writing from Shanghai:—

"Mr. Muirhead, of the London Missionary Society, has been exceedingly kind to me. He has done very much for me, seeing to my baggage, securing my passage from here to Chefoo, exchanging my money, and many other much-needed matters. Mr. Muirhead read at prayers this morning 'The Spirit of the Lord God is upon me,' and I felt it was indeed true in my case, and a deep thrill of holy joy ran through me when he read, 'He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, *the planting of the Lord, that He might be glorified!*' Oh! it is indeed far more than happiness to know that I am called of God to such a Christ-like work as this. The Lord help me to do it faithfully and well."

In the November number of the HERALD we announced the lamented and sudden decease of Mrs. de St. Dalmas, of Ulwur. In a recent letter received from her brother, Mr. Alick M. Ferguson, of Ceylon, he writes:—

"So little was my dear sister's end expected, that it was only a few days before she was taken that the doctor in attendance told Mr. de St. Dalmas he might telegraph for my mother and brother to come to Ulwur, not because there were any dangerous symptoms, but because it was thought their presence would tend to hasten her progress towards convalescence. It was my brother's intention to have paid them a visit a week or two later on, so it was only anticipating his journey a little, and the fact of my father not being asked to come too (he, of course, being too busy to leave unnecessarily) shows how little it was thought that she was sinking. As you know, my poor broken-hearted mother was too late even to attend the funeral of her only daughter. My sister's indomitable and uncomplainingly cheerful spirit deceived every one, so that when, on Sunday, the 21st, after a sharp attack of pain, she quietly and peacefully sank into the arms of Him whom she has so gloriously served we were all stunned by the suddenness of the shock. Her constitution had been undermined by anxiety, fever, and the harassing scenes of the famine camp, and rapid consumption supervened, and deprived us of one who has been to us, by her talk, letters, and bright example, a striking fulfilment of the command, 'Let your light so shine before men,' &c."



PICTURE OF THE KHOLNA CHRISTIAN SINGING BAND.—(See page 42.)

THE MISSIONARY HERALD.

Our Finances.

AT the quarterly meeting of the Mission Committee on the 14th of last month, Mr. Baynes presented a financial statement with regard to Mission contributions for the nine months ending December last, as compared with the receipts for the same period of the year before, from which it appeared that there was a decrease of more than £700 in the general contributions from the churches for the work of the Mission.

Very earnestly do we desire to call the special attention of our readers to this fact, and to point out also that the last financial year of the Society closed with a balance due to the Treasurer of £3,363 15s. 1d. It is perfectly clear from this, therefore, that, as the expenditure of the Mission for the nine months under review has been considerably larger than it was in 1878, and the receipts more than £700 less, unless the contributions of the ensuing *two months show a large advance on those of* 1879, instead of the heavy debt of £3,363 15s. 1d., brought forward from the 31st of March last, being liquidated or reduced as we had confidently anticipated, it will be doubled by the 31st of March next.

May we entreat the pastors and office-bearers of our churches to take the present grave financial position of the Mission into their prompt prayerful and practical consideration, with a view to devise measures for securing special and enlarged support?

Between this date and the end of March, when the financial year of the Mission will close, there is ample opportunity for bringing before the churches and congregations connected with our denomination the urgent needs of the Mission for immediate help; and the Association Secretary of the Society, the Rev. J. B. Myers, will be thankful to communicate with any pastors or office-bearers of our churches who may feel disposed to hold special meetings of either a public or semi-private character, with a view to set before our friends the present position and needs of the Mission.

During the past nine months new missionaries have been accepted and sent to India, Africa, China, and the West Indies; and the cry for a further extension of Mission agency rises up in all directions. The fields are

indeed white unto the harvest. From east, west, north, and south the call comes for "more labourers." Will not the churches find the funds to send and support them?

Just as we go to press we have received a most cheering letter from Mr. Nutter, of Cambridge, forwarding an extra contribution of £50 "as a little help towards the deficiency of £700 reported at the quarterly meeting of the Committee," and Mr. Nutter adds, "There is so much of a really encouraging nature in the present operations of the Society that I feel we all must do what we can to support it, especially as so many sources of help seem to be failing."

Very earnestly do we hope that many other warm-hearted friends of the Mission will feel impelled to come forward and help the Society in like manner.

Appeal from Missionaries in India, Assembled in Conference in Calcutta, to the Churches at Home.

AT the recent Conference of our missionary brethren in India, held in Calcutta in October last, the following appeal was unanimously agreed upon, and the Committee in England were very earnestly requested to send a copy of it to every pastor whose church supports the operations of the Society, with the urgent request "that each pastor would bring the subject of the appeal very prominently before the people of his charge." The Committee feel that no better plan for carrying out the desire of the brethren in India can be adopted than that of printing the appeal in the *MISSIONARY HERALD*, and earnestly and affectionately commending it to the prayerful and thoughtful consideration of the churches:—

"DEAR BRETHREN,—We who were commissioned by you to preach the Gospel and seek the enlargement of the kingdom of Christ in India ask your earnest and prayerful attention to the appeal we hereby address to you. Owing mainly to the fewness of eligible candidates for missionary work in India during the last few years, the Mission has sunk into a very enfeebled state. In Calcutta,* the great metropolis of India, we have at present but two missionaries; Howrah* is occupied

by a brother who has been forty years in India; Dacca,* the capital of Eastern Bengal, in the centre of populous districts which the missionaries of that station try to reach, has now but two European labourers; Jessore* has no European missionary. In the North-West Provinces and Behar the weakness of the Mission is still more felt. Muttra* is without a missionary; Chitaura,* once a flourishing station, is now unoccupied; at present there is but one missionary in Allahabad.*

In Benares* our aged brother Heinig is almost past work; the brethren at Bankipore* and Dinapore are advanced in years and feeble. Our brother Evans is working vigorously to carry on the different departments of work at Monghyr* and at Jamalpore, but the burden is too great for him. And besides these stations which we thus attempt feebly to occupy, there are all over the country vast districts, containing each a population of one or two millions of people, without a single preacher of the Gospel among them. In some parts a distance of one or two hundred miles of well-populated country separates one Mission station from those nearest to it.

"We look up to God to give success to our work, though we are thus enfeebled, and we know that nothing is too hard for Him, however weak the instruments may be; yet we feel that as far as in us lies we should strive to maintain an adaptation of means to the ends we seek to accomplish. We want the vacant stations filled up, and the staff at all the stations kept up in such a measure of strength and efficiency that the work undertaken, whether evangelistic, pastoral, or scholastic, may be thoroughly done and steadily persisted in. We want reinforcements, too, in view of the advanced intellectual, social, and moral condition of large bodies of the natives. While the masses still continue sunk

in ignorance, influences have been at work which have quickened thought in some classes of the people of the country, and induced an inquiring state of mind highly favourable to the object the Indian evangelist has before him. The state of intellectual culture and the growth of opinion on moral and religious topics, much influenced as it is by European scepticism, render it very desirable that men should be sent out from England well furnished with intellect and knowledge, that they may become conversant with the religious thought of the educated classes in its more recent phases, and confront it with the truths of the Gospel. We greatly need such labourers for our large towns. Less-gifted brethren, too, are needed to labour among the masses, whether belonging to the cities or to rural parts.

"The Mission work in all its branches is dear to us; we long and pray for its prosperity, and we therefore hope that at this time of need there may be a great quickening of interest in the minds of our brethren of the home churches in our Indian Mission; and we would now affectionately urge them to renew their sympathy, liberality, and zeal.

"We would appeal particularly to the young men of the home churches and to ministers who have not long occupied spheres of labour in England.

* It may serve to give some more definite conception of the extent of the need referred to here to supply the actual populations of the districts mentioned as taken from Dr. Hunter's "Statistical Account of Bengal" (vols. i.—xv.) and the 1872 "Indian Census Returns":—

	Population.
Calcutta, South Villages District	2,657,648
Howrah and District	1,488,556
Dacca "	1,862,993
Jessore "	2,075,021
Agra, Muttra, and Chitaura District	1,094,134
Allahabad and District	1,394,245
Benares "	793,699
Bankipore, Dinapore, and Patna District	1,559,638
Monghyr District... ..	1,812,986
Total population of districts mentioned	14,728,970

Dear friends, there is work here for men of various capabilities and attainments, and there is no greater and holier work summoning the servants of Christ to self-denial and consecration to His cause than that we set before you. To those possessed of talents of the highest order we would say, there is ample and glorious scope here for the full exercise of all your powers among these intellectual races, whose ancestors gave their religions to so large a portion of mankind.

"The success which God has been pleased to give to the Missions in Southern India, and to a lesser extent to those of Northern India, encourage us to look for a still wider establishment of the Saviour's Kingdom.

"The state of mind which now characterises the educated classes in-

spires the hope that very many will soon become sincere inquirers after the truth. But that on which we most rely, and should rely, if no such signs of progress were before us, is the sure Word of God, which tells us that the heathen should be Christ's inheritance, and the Kingdom of our Lord completely triumph over the kingdom of Satan upon earth.

"We labour, therefore, in faith and joy as those who know that victory will, beyond all doubt, ultimately result from the work of the Lord in which we are engaged; and we invite you, dear brethren, to consider well whether it does not behove you to come and join us in our holy enterprise, and in our great conflict to come 'to the help of the Lord—to the help of the Lord against the mighty.'"

Picture of the Khoolna Christian Singing Band.

(See *Frontispiece*.)

THE central figure is myself. At my right hand is brother Ram Churu Ghose, with a white turban on his head. He is an active preacher, and is the author of a hymn book written in Mohammedan Bengali. Besides this publication, he has written the memoir of my daughter, Hemangini. Next to him is his brother, Womesh Chunder Ghose, who plays on the *khol* (Bengali musical instrument). Formerly he was a medical practitioner; at present he is engaged as a preacher in connection with our Mission at Khoolna. The little boy between the two brothers is my second son, who occasionally helps us in singing, and can sing fairly. Next to Womesh is Muzdin, who is a voluntary Christian worker and always anxious to assist us in our work. He is a rich farmer among our brethren. He plays on *khortal* (cymbals). Behind Muzdin is our brother Muddun Mohun Sircar, who is a preacher of our Mission and deputed to look after our schools. He is paid by the C.V.E.S. He is also honorary secretary to the Dharmoddipani Sabha (Revival Society). The little boy on my left is my third son, who can sing sweetly, and is an occasional helper. Next to him is our respected brother Anundo Chunder Sircar, who is the author of some of our best hymns. He is a preacher of

long standing, and exercises a great deal of influence upon the people. Towards his left is our brother Beni Mohun Sircar, who has served the Society for upwards of sixteen years. He is the author of a metrical Life of our Saviour and most of the descriptive hymns which we sing. Next to him is our venerable brother Gour Mohun Sircar, pastor of Kuddumdy church. He, at present, does his work without taking any pecuniary help from his congregation, but the money realised for his support is paid to the Dharmoddipani Sabha. Next to him is a promising young man named Russick, who has been brought up in our Sunday-school and is an active member of the Christian Young Men's Association.

Khoolna, Bengal.

GOGON CHUNDER DUTT.

A Bengali Conference in Calcutta.

DURING the first week of the Durga Puja holidays in October last, and simultaneously with the sittings of the Baptist Missionary Conference, our Bengali brethren of all Protestant denominations held a Conference of their own in the different chapels of Calcutta. It was previously arranged that the Baptist Missionary Conference should hold its sittings in the morning, so that any brother or brethren might attend the other conference, the sittings of which were held every afternoon from two to half-past five. The members of the Conference met on the first day in the Intally Baptist Chapel, when the chair was taken by the Rev. G. C. Dass, pastor of that church. There were present from 200 to 250. Two papers were read and followed by discussion, on "The Condition of the Native Church." The second day they met at the Free Church, in Cornwallis Square. Two papers were read and followed by discussion, on "The Duties and Responsibilities of the Native Church." There were present about 300. All who spoke, and they were many, *expressed a wish to become independent of the help of any missionary society.* We were exceedingly glad to hear them speak so. There is a good deal of enthusiasm among the native Christians just now. We hope that it will continue and increase, and tend to develop the independence of the churches. On the third day they met at the Independent church at Bhowanipore. Papers were read and followed by discussion, on the "Wants of the Native Church;" about 300 were present. This church raises about Rs.125 monthly for different objects, and out of that amount the members pay the salary of their pastor. At this meeting a very worthy native brother spoke with great enthusiasm. His name is Rev. M. N. Bose, and

he is a member of the Free Church. This good brother left a very good post in Calcutta some time ago in order to go out into the swampy district in the south of Furreedpore to preach the Gospel to the poor peasants living there. He is supported by a native Christian merchant who lives in Calcutta. On the fourth day, which was Sunday, sermons were preached in all the native churches on the necessity of more brotherly love and union between the brethren of the different branches of the Church of Christ. On the following Monday they met again at Intally. The attendance was very good. The subject under consideration was "The Best Means of promoting a Better Understanding between European Missionaries and Native Christians." The discussion was very warm. It was thought by most speakers that a great gulf exists between the missionaries and the native converts. It was admitted that the habits of both are very different; yet they believed that they ought to, and might, come nearer to each other. The next day they met in the school-room of the Church Mission in Amherst Street. The chair was taken by the well-known scholar, Dr. K. M. Banerjea. Papers were read and discussion followed as during the previous days. The subject was, "Present Missionary Operations." Great stress was laid on the necessity *that every member of the Christian Church should become a missionary to his fellow-countrymen.* There was a great deal of life in all the meetings. Had they set apart a little more time to devotional exercises, I believe the Conference would have turned out a greater success. On the sixth day all the brethren met for the last time at Intally, to partake of the Lord's upper. I was told that they had a very good gathering, and that it was a season of refreshing from the presence of the Lord.

Many singers were invited from the Mofussil (country) by the Calcutta brethren. Rev. G. C. Dutt, with his singing band from Khowlna (see frontispiece) attended; and over fifty singers came from the Baptist churches in the south of Calcutta. It was felt on all hands that singing is destined to supply an important factor in the evangelisation of India. Christians are often invited by Hindoos and Mohammedans to come and sing in their villages, and if this is done, accompanied with preaching, no doubt a great work can be accomplished. Besides making known the Gospel to the heathen around in this Oriental fashion, they also collect large sums of money. After the Conference was over these singing bands, together with a large number of other native Christians, paraded some of the streets of Calcutta, singing hymns. Some of the Hindoos were very much enraged, and they tried their utmost to drown the singing by shouting the name of Hurri Vishnu). But they soon saw that they could not put down the obnoxious

singing. I suppose there never was such a remarkable turn-out of native Christians in Calcutta before. What a change since the time of Carey, Marshman, and Ward! and what an encouragement to us!

Calcutta.

W. R. JAMES (Missionary).

New Year's Day Prayer Meeting.

THE friends of the Mission in the country will be glad to know that the Special Meeting for Prayer on behalf of Foreign Missions held in the library of the Mission House on the morning of New Year's Day was largely attended, and proved a season of hallowed enjoyment to all present.

Not the least pleasant feature of the gathering was its *truly Catholic character*, embracing as it did representatives from the Church, the London, the Wesleyan, the Moravian, the Church Colonial, the Syrian, the South American, and the China Inland Missions; the British and Foreign Bible Society, the Religious Tract Society, the Conference Hall (Mildmay Park), and several other religious institutions.

The Treasurer (Joseph Tritton, Esq.) presided, and introduced the special subjects for thanksgiving and prayer by reading suitable portions of Holy Scripture and brief but most suggestive and impressive remarks.

The subjects were :—

First—Thanksgiving to God for His grace to the various Missionary Societies during the year past. Second—That the Lord of the Harvest would thrust forth more labourers. Third—For a more general manifestation of the Lord Jesus in the power of the Holy Ghost. Fourth—An ascription of triumph to the risen and exalted Lord.

Prayer was offered by the Rev. J. P. Chown, of Bloomsbury Chapel; the Rev. H. Wright, M.A., of the British and Foreign Bible Society; the Rev. J. A. Spurgeon, of Croydon; the Rev. Robert Robinson, of the London Mission; Eugene Stock, Esq., M.A., of the Church Mission; the Rev. Dr. Craig, of the Religious Tract Society; and the Benediction was pronounced by the Rev. C. M. Birrell, of Blackheath.

The following beautiful hymn, composed for the occasion, was sung :—

Head of the Church, and Lord of all,
Hear from Thy throne our suppliant^s call;
We come the promised grace to seek,
Of which aforetime Thou didst^t speak.

“Lo! I am with you”—that sweet word—
 Lord Jesus, meekly be it heard,
 And stamped, with all-inspiring power,
 On our weak souls, this favoured hour!

Without Thy presence, King of Saints,
 Our purpose fails, our spirit faints;
 Thou must our wavering faith renew,
 Ere we can yield Thee service true.

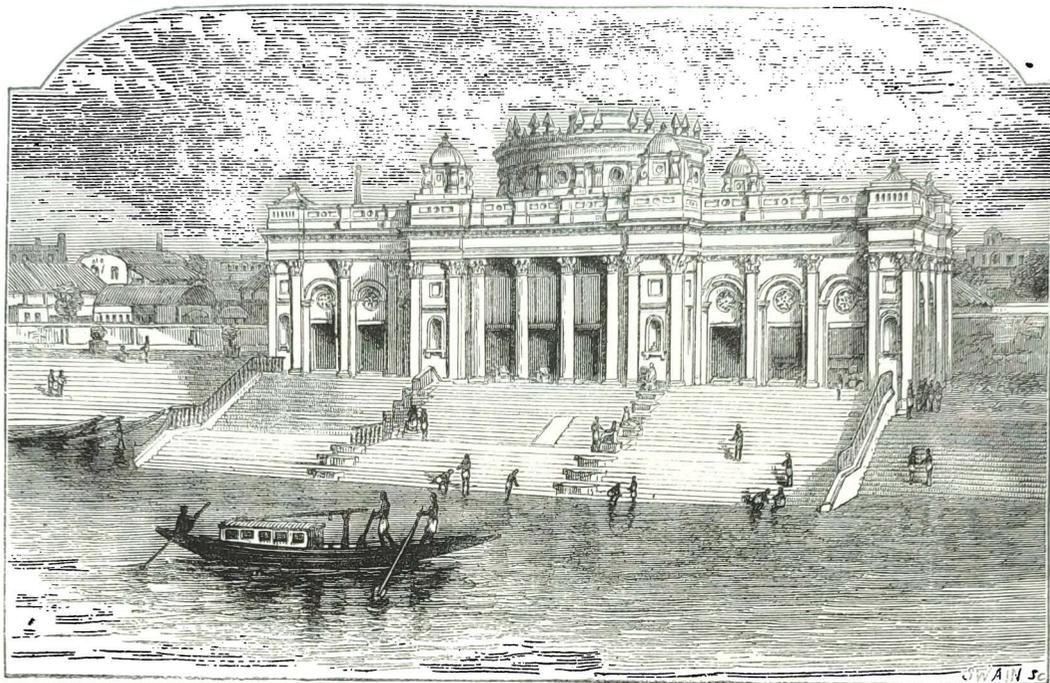
Thy consecrating might we ask,
 Or vain the toil, unblest the task;
 And impotent of fruit will be
 Love's holiest effort, wrought for Thee.

“Lo! I am with you”—even so!
 Thy joy our strength, we fearless go;
 And praise shall crown Thy suppliant's call,
 Head of the Church, and Lord of all!

A Noble Example.

MANY of our readers will doubtless remember that, in the MISSIONARY HERALD for February of last year, under the above heading, we called attention to the striking self-sacrifice and generosity of “*a Gloucestershire working-man,*” who, through the Rev. J. Bloomfield, of Gloucester, handed over to the funds of the Mission a parcel of florins amounting to £27, and for various other denominational objects £50, “the whole of this amount of £77 having been saved, little by little, out of the small and hard-earned weekly wages of this working-man;” and our readers will be further pleased to learn that at the last quarterly meeting of the Committee, on the 14th of January, the Rev. J. Bloomfield handed to the Treasurer a second gift of £10 8s. (all in florins), which, with a sum of £2 12s. given for the poor in Gloucester, represents a saving of five shillings per week during the past year by this same “working-man,” out of his small and hard-earned wages, for the cause of Christ, his only wish being “that other working-men might be led to experience the same enjoyment that he has found in thus striving to help on the extension of the Redeemer's Kingdom.”

Well might Mr. Bloomfield say, when handing this gift of £10 8s. to the chairman, “I do not know I need add more to this simple statement, save to express my thankfulness to God for having given me the pleasure of transmitting this gift, and my earnest hope that many others, touched



GHAT NEAR HOOGLHY BRIDGE, CALCUTTA.
(From a Photograph.)

by this circumstance, may be led to emulate the noble example of this 'Gloucestershire working-man.'"

It need scarcely be added that the Committee passed a resolution of hearty thanks for this generous gift, and requested the Secretary to communicate it in a suitable letter to Mr. Harmer.

Ghat near Hooghly Bridge, Calcutta.

THIS is a very handsome ghat, or flight of steps from the river, with a covered landing-place, which has been recently built near the bridge over the River Hooghly. It is considered by the Hindoos a work of religious merit to build a ghat, because so many people bathe daily in the sacred river, and are taught that thus they gain the pardon of their sins. The covered building at the top is a great accommodation for the bathers in very hot or rainy weather. A small portion of the bridge is seen on the right hand ; it was only lately completed, about four or five years ago.

We see a few persons bathing and on the steps, but the picture must have been taken after the usual hour for bathing. It is very sad to see crowds of the poor Hindoos on the day of some great festival going through their acts of idolatrous worship to the River Ganges, or "*Gunga-ma*," as they call it. They are not taught that it is a great sin to lie, or steal, or cheat, but they would regard it as a sin to omit any of the usual acts of worship or to be touched by a Christian after having washed in the sacred water. So, too, they do not know the good works which God requires from them, but imagine that building a ghat and washing in the river will ensure them an entrance into heaven.

How we long for the day when their eyes will be opened to see the truth, and their hearts to receive it!

L. M. R.

Calcutta.

The Moodee's Shop.

THIS is the most useful and general shop in India. In every native street and by every roadside you will see a Moodee's shop, where the poor can purchase all the articles necessary for daily domestic life. Here they find the staff of life in India, rice ; dahl or pease, onions, ginger, and all the spices and ingredients for making their national dish, curry. This is the daily resort of women when they come out to purchase food for their

household, and is a common meeting-place. Wood for cooking, rope and string, and other useful articles are also to be found in these humble shops. You see there is no trouble needed to ring a bell that the shop door may be opened, for, like all native shops, it is on the roadside, and is always open. This will remind you of what we read in Isaiah lv., where the seller is represented as calling out to the passers-by to come in and buy, but we do not find shop-keepers here any more than at home offering their things for nothing, "without money and without price." We do not get anything in the world from men for nothing, unless some one else has paid the price of it, and let us never forget when the Lord offers us mercy and forgiveness without our paying anything for them it is because the Saviour paid the price for us.

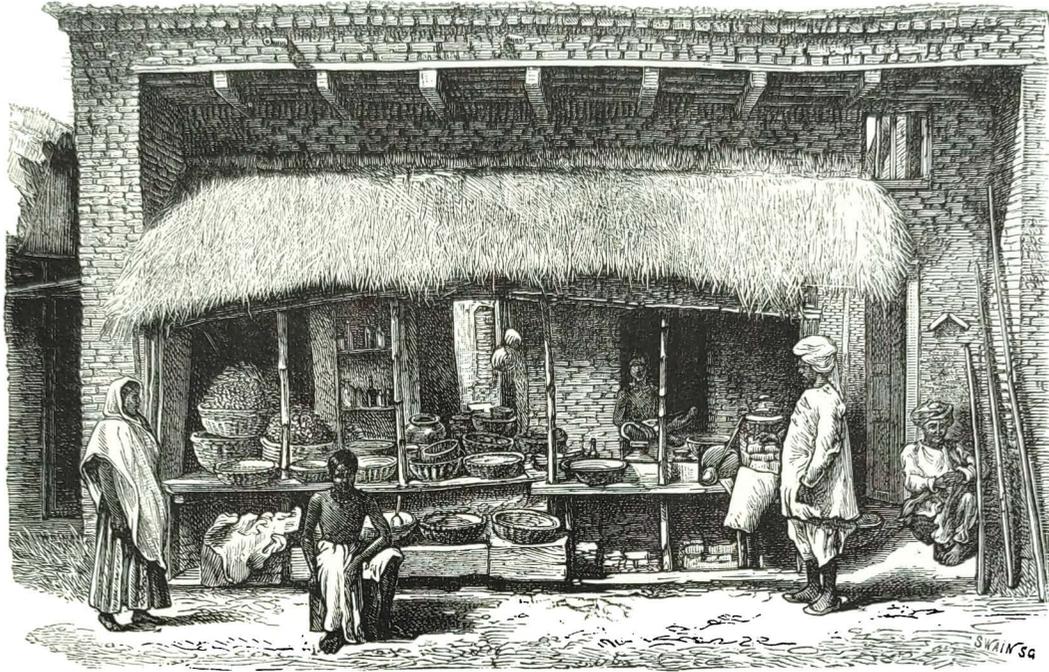
L. M. R.

Calcutta.

A Fair at Benares.

PART SECOND.

WE had only just commenced preaching when a poor man, a father in deep distress, came up and asked my advice. He had lost three children, one boy and two girls. His anxiety for the little girls was very great. He was afraid that some of the evil ones, who live on such evil gains, would sell the little ones for a trifle, for the worst of purposes. Such is often the case. In the midst of such a crowd we were quite helpless, and could only advise his applying at once to the police. Soon after this a "faqir"—religious medicant—came up, and began to talk away in Sanskrit, his mind evidently unhinged. Quite possible that he had spent months and years in the study of Sanskrit, and his mind at length gave way. When at Monghyr, I had, for my pundit, one who was an admirable Sanskrit scholar; but his mind was affected, and night after night he would walk to and fro in his room, repeating Sanskrit. He had worked so hard at it, that his mind could not sustain the strain put upon it. The Hindoos and Mussulmáns are great plodders—I mean those who take to learning. It is a very common thing to see youths seated at night, by a kind of *rushlight*, working away at some book or other. They tax their memory to a great length, and some of them can repeat a whole volume *verbatim*. But all here to-day are not of this class. In the evening, walking around, we come across a crowd of people, in the centre of which are four policemen; they have caught a native in the act of carrying off a basketful of rice. Stand-



THE MOODEE'S SHOP.—(From a Photograph.)

ing by the stall, he watched his time, and the stall keeper's head being turned another way, he bolted with the rice. He had not gone far when he was caught. The first thing done by the police in this instance was to search and see the amount of money he had; this amounted in coppers to about sixpence. Had he possessed five or six shillings it is very probable that he would have got off; as it was, it is likely he got a caning. Bribery is carried on to a fearful extent amongst the natives, and on this account it is difficult to administer justice. Another illustration of native character. Still passing on we came across another group of people. Here is a real "Peep Show" with Parisian views, &c. The showman is calling on those around to make the best of their time in looking at the pictures. What amuses us most is this; the natives have a great liking for jewels, and to meet this, their idea of grandeur, the showman has made small holes round the neck and wrists, and holding the light at the back of the picture, it appears from the side of the looker, as though the lady were decked with jewels. Many friends at home, in the country, and elsewhere, appear to me to have no correct idea of what the people of Hindustan are like. Well, taking them all in all, it is not too much to say that they are a clever race of people. Some of them can be much more stupid than you wish them to be; but if you look at boys in India "spinning tops," and "flying kites," you would be compelled to say that boys in England could not do the like. And we venture to say that, had carpenters or masons, or tailors or cooks, to work with such tools or in such places as do the same classes of workers in India, they would be behindhand in the race. They have but mean capacity for originating, but wonderful power in imitating; can make anything with wonderful accuracy only give them a pattern.

Our work has succeeded beyond our expectation to-day. There have been some interesting scenes. Here are two or three nice-looking boys coming up with their father who is well-to-do; the boys can read, and the father allows them to select a book of each sort. Fathers are so fond of their sons. We have sold quite a number of New Testaments, and Luke and Acts bound in one. Here comes another purchaser seated on an elephant; we are not often privileged with such visitors. He purchases a copy of Luke and Acts bound. The seed, the truth, is thus going into the houses of the rich, and my heart throbs with joy when I remember that the Master has said: "*My word shall not return unto Me void.*" There at my right are the brethren explaining the Word, and here am I scattering the Bible, printed in their own tongue, far and wide over the country. O Lord, care Thou for it. This has been a good day, and we are cheered.

Again the next day we are at our posts. The people have not so much money as usual, owing to scarcity and high prices; the consequence is that we have harder work to sell. Not long ago the people took the books, and paid for them as quickly as the missionary could deal them out, but since then the people have become very much poorer. But our stocks of Scriptures and books have so diminished that we have but few left. "According to thy faith be it unto thee." During the day, several women, accompanied by two or three men, came up to my stand, neatly dressed and clean, but with uncovered faces. They would buy a book, but they wanted to hear some of it read first. We began to read the Parable of the Prodigal Son, but when we came to the word "sooar"—swine, they at once left; they were not going to buy a book in which such a word was to be found. We concluded that they were Mohammedan women, as the Mohammedans have *great aversion to swine*. To-day the poor insane "faqir" came again, and on turning round we saw that his back was dreadfully burnt. A shocking sight to see. He bore it unflinchingly, and had done it himself, or had it done in order to elicit the sympathy of the people. He is said to be a smoker of *gángá*, an intoxicating drug. My pundit at Monghyr was a great opium eater. This practice obtains among the people of India, to a very much greater extent than many are aware. Towards evening we are beginning to feel tired. Voice begins to fail; to stand from morning till evening, with but little respite, day after day, and call at the top of one's voice is not the easiest task imaginable; still it must be done, if we are to sell a large number of books. Our boxes are nearly empty; we have sold 1,000 copies yesterday and to-day, and shall dispose of the remainder to-morrow.

D. JONES (Missionary).

Agra, N.W.P.

(To be continued.)

Mission Work in Italy.

THE following very interesting letter has been received from our devoted brother the Rev. J. Wall, of Rome:—

"DEAR MR. BAYNES,—From the translations of the various evangelists' reports you will be able to gather accurate information respecting the various stations and branches of our Mission in Central Italy.

"The year which is now closing has been one of trial for Italy as for most other countries. Commercial stagnation, partial failure of the crops, increased taxation, and (to say the least) muddling public administration have reduced tens of thousands in these

parts to misery. This state of things is not so favourable to the spread of the Gospel as it is to the work of its adversaries, the priests. These latter during the year have opened schools in all directions, and not only furnished them with elegance and comfort, but also been lavish in giving presents and rewards to the scholars. Soup kitchens also have been established, where a dinner is to be had for twopence, and a work of private visitation commenced, which is systematic and continuous, and, backed as it is by the social influence and resources of the Vatican, is effective in deterring many from coming to the truth. In a city where there are twenty thousand workmen out of employ, and where little provision is made for the indigent poor, such charitable efforts are very praiseworthy. This, however, only meets the wants of needy Catholics. One of our own poor, who availed himself of the opportunity of procuring a cheap dinner, found that, before the soup was poured out, the applicants were required to join in prayer to the Madonna. As this was too much like burning incense to Jupiter our friend could not return. Then the other classes of Roman society are catered for on another principle. Gorgeous religious services are occasionally held. In the beginning of this month, magnificent services were held in the Jesuit church in honour of the immaculate conception, when eighty thousand francs were spent on masses and music and candles. The smoke from the latter crept along the painted ceiling, obscuring the saints in fresco, who, looking down upon the display, seemed to wonder the crowded thousands below should think the heavenly beings so fond of wax. Pio Nono seemed to deliver Rome to the enemy and shut himself up in the Vatican. Leo XIII. has a totally dif-

ferent policy. He institutes schools, soup kitchens, cheap journals, and when the time is considered propitious, the Catholic party hope to have their own party in the Parliament as they now have their agents and friends in the various branches of the administration. Thus they hope to ultimately bring about a Catholic revival in Italy. The fact seems to be recognised that, if Catholicism is crippled in Rome, the effect on the Church in general will be very serious.

“During the present year we have, notwithstanding the opposition of the enemy, been able, not only to maintain our ground, but also to advance. Attacks from without, after the momentary shock, have led us, as a church, to draw nearer to our Master, and thus left us more united. Irregularities within our ranks have been vigorously dealt with, and, although we have many waiting for baptism, we have thought it wise to keep them in the catechumen class.

“I have tried to strengthen the native ministry, and, I think, with encouraging results. Believing, as I do, that the Christian ministry is not a mere professorship on the one hand, nor a non-official assistance on the other, I have sought to develop in our native evangelists a sense of high responsibility and laborious activity. The report which Signor Petocchi gives of his branch of the service in its careful statistics and tabulated results shows at what we are aiming. If I had time to do the others justice, the amount of work done by these native Italians would compare favourably with that of ministers in any country.

“The printed list of services in Lucina which I enclose will show the working of the same principle from another point, and how Christian work is the business of life with our native

evangelists. I consider that missionary success in Italy, except in times of special working of this Holy Spirit, lies in this direction, and this would be facilitated if I had a room fitted up and furnished for the purpose.

"The public preaching has met with encouragement. All through the year two or three times a week the congregations have been good, and often on the Sunday evening the chapel is crowded. Many of our hearers are of the middle classes. Several of these, a lawyer and two medical students belonging to the university, have expressed a desire to unite with us. The weekly prayer-meeting is well sustained by the members; the weekly Bible-class averages from forty to seventy; and the Sunday-morning service for Italy is numerously attended.

"During the year we have lost by death several children from the Sunday-school. An aged and very poor member of our church, being very ill, was taken to the nearest hospital. The friars who have the care of the sick required a declaration of his faith, in the presence of two witnesses. The old man said, 'Bring ten if you like.' Witnesses were brought, the testimony rendered, and after a few hours the witness died. The body was sent to the mortuary chapel of the Protestant cemetery without due notice being given to friends, so that it remained several days unburied. A Government official, who represented a principal part in the taking of Rome, had to defend me from violence six or seven times since in Albano. His saving me was the means of saving his soul. He read the Scriptures, and when, eighteen months since, in shattered health, he returned to Rome, he came to our meetings. After a Sunday-night sermon, I received his *carte de visite*,

together with that of his wife, who was present. Both cards had written on the back their confession of faith in our Lord. Shortly after, the wife was baptized, but the husband's health continued to decline. He remained firm, during a long sickness, in his attachment to Christ, and died in peace. He had desired me to bury him. The funeral was numerously followed through the streets of Rome to the Protestant cemetery. At the grave I spoke to a number of his old friends, who witnessed the burial of a Protestant for the first time. The secretary of the Prefect, who accompanied the widow, came to thank me after the service, and to express his admiration of the way in which the arrangements had been conducted.

"Thus it will be seen that our position in Rome is favourable to aggressive effort. Still, for reasons inherent to Protestantism and the state of the Italians, the work will be long and difficult. Popery has corrupted the people, and Protestant missions, when studied in their entirety, do not appear divinely beautiful, whether viewed from within or from without, to the Italians. The Bible, however, presents an ideal which attracts all who come under its influence; but the work that has to be done before the Scriptures will be practically in the hands of the people is stupendous. During the year we have sent out thousands of New Testaments; but what are these among so many? Then the need of suitable men is increasingly felt, and these, I presume, must be looked for among the natives, not only for reasons of economy, but also for reasons of efficiency, for there are very few foreigners who acquire the language, manners, and modes of thinking of the people sufficiently to preach regularly and acceptably to them; and when

among native evangelists, if unable to lead, they have to follow. All the evangelists I know who are worth anything have had long training, and, unless we have some in reserve, we shall be constrained to supply our stations under the pressure of the moment, and that, in Italy, will expose our work to great disadvantages, which in the course of a few years would seriously affect it. The work we have in hand will take its character from the men who represent it, more than from all beside; hence the greatest care is required at this point, since a few measures adopted without full acquaintance with the situation might compromise positions already gained or which logically belong to

us. It seems to me that the evangelists and deputies from the various churches should be encouraged to come together and deliberate on their own affairs, as well as on the work in general, and that they should be assisted to carry out their own plans of giving the Gospel to their countrymen. Unless this is done, other bodies will practically be more free than our own churches in Italy, and that will place us *hors de combat*.

"In looking back upon this past year, while I feel there is much to humble us before God, I am deeply thankful to Him for great blessing and increasing happiness vouchsafed to us during this period. "JAMES WALL."

Foreign Notes.

TIDINGS FROM THE BAHAMAS.

The following letter is from the Rev. D. Wilshere, of Nassau, Bahamas, and speaks for itself:—

"MY DEAR MR. BAYNES,—In the midst of very great sorrow [in consequence of the severe illness of Mrs. Wilshere] my heart has been cheered and strengthened by the arrival of the English ship with the box of books, &c., from the Mission House.

"First, I feel, my thanks are due to members of my late church at Fakenham and the Sunday-School Union there, for their gift of books for our schools. I am surprised at their number, and deeply touched by the evident heart-feeling shown in the gifts of books prized by their late possessors. Their box was one poem of love.

"Next to them, the dear friends at Cross Street, Islington, have my warm thanks for clothing and toys, with

which—if God strengthens her—my dear wife hopes to prepare a Christmas-tree for our school here; the remainder will go in my yacht to the out-islands.

"Unknown friends will please accept my gratitude for Spurgeon's Sermons, and Miss Walduck for the gift of the 'Peep of Day' and the other books sent from the Mission House. So far as it is possible to do so, these shall be distributed among the churches here and on the out-islands. The *Bands of Hope*, and papers of that class—indeed, all illustrated religious literature—will be hailed with almost frantic delight by our children; while *Leisure Hour*, *Sunday at Home*, and *Missionary Herald* will give the

teachers a fresh zeal in their work, the native pastors being well able to appreciate the *Freeman* and other papers of a like advanced class.

“Permit me to repeat that a continued supply of these gifts, enabling me to give a ‘book sent from England’ to our scholars, will be of the very highest service to me in the work here, more particularly if the book have the *name of the donor in it*. It is a sight to see and hear one of the brethren say, ‘De lady ob de great Massa Spurgem gib me dis book tro’ de Siety;’ and the children will not come behind—‘Little English lady, little massa sent me dis!’ This joy is worth purchasing, for those books are really *prized*; the more so, of course, the farther they go from Nassau.

“I have every hope, soon after this leaves, that our new mission boat, the *A. H. Baynes*, shall be ploughing its way through these beautiful waters to San Salvador. There, amongst our churches, with their 1,000 children, I trust God will enable me to preach Christ—the Christ whose spirit, stirring in the true loving hearts at home, sends the Gospel and their gifts across the waters, binding in one ‘body of service’ the Old World and the New, glorifying the Master in the fulfilment of His word: ‘The isles shall wait for His law.’

“With truest thanks to the friends,
 “I remain, dear Brother,
 “Yours faithfully,
 “DAN. WILSHERE.”

LETTER FROM MR. EDWARDS.

“DEAR MR. BAYNES,—You are aware by this time that we have arrived safely at Calcutta, the end of our journey, after a very pleasant voyage of upwards of five weeks. We had no rough weather, but were favoured with cloudless skies, fair winds, and tranquil seas. We touched at several places on the way. Our first stay was at Malta, where we had just sufficient time to visit the places of interest in Valetta, the capital. Then we halted at Port Said, where we saw a little of Egyptian life. Our next halting-place was Suez, where we saw a vast number of pilgrims awaiting vessels to convey them to Mecca. Sailing down the Red Sea we found rather tame and exhaustive. The heat was excessive; our cabins were like ovens. After passing through the Red Sea we called at Aden. Here, as usual, a great number of Jews came on board, selling ostrich feathers; and black naked divers cried out continually, ‘Have a

dive; yes, sir, yes.’ From Aden we crossed the Arabian Sea to Ceylon, and put in at Colombo, the capital, where we remained nearly a whole day. Here, to our glad surprise, Mr. Ferguson, the friend of missionaries, invited us to his house to spend the day, where we saw Mr. Stevenson, pastor of the English Baptist church, and other Christian workers. We next called at Madras, where we were invited to spend the time our vessel remained there with Mr. Maplesden, the Baptist minister, and other friends. We had the pleasure to stay there for nearly two days, and to attend service on Sunday morning in the Baptist chapel. Loaded with kindness we departed for Calcutta, where, last of all, our steamer anchored on the 27th of November. Here we were met by the Revs. G. H. Rouse, W. R. James, and a few others. On the following Saturday evening our brethren had a meeting at the Press to welcome us to India, and on the

following Monday evening our party departed for their respective spheres of labour. I have to remain in Calcutta for a time, awaiting the arrival of the mission boat to convey me to Barisal. I have just commenced Bengali, and preach occasionally. On Sunday, November 30th, I preached for the first time in a bazaar. It was to me a strange sight; I shall never forget it. There was quite a sea of upturned olive-coloured faces. In the distance there was a vast number of Hindoos holding an opposition service, with much singing and shouting. But the people listened with great attention to all the addresses that were given, and on all occasions manifested great eagerness to receive tracts and copies of the gospels. Nevertheless, like all young men on their first arrival in this country, I feel a certain amount of

depression when I look around me and see idolatry and superstition dominant. But when I think of what God has done in the past, and what He promises to do yet, I feel encouraged afresh, and the words of our beloved brother, the Rev. J. Aldis, are still ringing in my ears: 'Oh, brethren, ours is a vast enterprise, and a sublime mission;' and these revive anew the spirit that prevailed when they were uttered. We were greatly saddened when we heard the bad news you have received from Africa and Italy. In lowly submission and child-like trust we often have to say in this vale of tears, 'Verily, Thou art a God that hidest Thyself.'

"With very kind regards and best wishes, I remain,

"Yours very sincerely,
"T. R. EDWARDS."

NEWS FROM MR. EWEN.

The following letter will be read with much interest; it is dated Pachamba, Sonthalistan:—

"MY DEAR MR. BAYNES,—It was my intention to have written by last mail to say we arrived in Calcutta, on the 27th of November, after a pleasant sail of thirty-eight days. We have to return thanks to Almighty God, who, if we believe the inspired writings, has heard and answered prayer. Gracious are His promises, extensive their provisions, abundant His fulfilment. Those who had gone the journey often, said they had never had such a passage—there were gales before, storms behind; but we escaped them all. On our way we experienced great kindness from those who came off to invite us to partake of their hospitality. On our arrival in Colombo, Mr. Fergusson came off for us—Mr. Edwards, Miss Wells, my wife, and self had breakfast at his house. In

the afternoon, Mr. and Mrs. Stevenson and other friends called to see us. On our way to the ship we called in at the mission school and saw Mrs. Waldock's work, with which all were very pleased.

"On reaching Madras, Mr. Maplesden came off for us. We experienced great kindness from the London Mission brethren, as well as Baptist friends. We were met at Calcutta by Mr. Rouse, who gave us a most hearty reception. I found letters waiting me at Diamond Harbour from my 'old' friends (such they called themselves) at Pachamba, welcoming us to India, and urging us to visit them. I am now with them. To me it has always been a delightful thought that I should be permitted to labour in India; the desire to be gone was almost painful.

I am now where I was permitted to work before, and my heart is cheered by the pressing request of the teachers and boys to stay and work amongst them again. . . .

"Any service for God among the peoples of India is a joy to me. I only hope that by the grace of God I may be able entirely to consecrate myself to the work, and count no exertion too great,

no sacrifice too much, for my obligations. Having entered into the meaning of the words, 'He loved me and gave Himself for me,' no servant of God in past ages has found it difficult to say, 'Here am I, Lord; send me.' With kindest regards,

"I am, my dear Mr. Baynes,

"Yours very sincerely,

"JOHN EWEN."

Recent Intelligence.

From "Off Beechy Head, s.s. *Manora*," the Rev. J. W. Thomas, on his way to Calcutta, writes:—

"We are all well and comfortable, and making good progress. If we have no rougher weather we shall, indeed, have what they call 'a landsman's voyage;'" and later, "We have just passed Portland, and are turning towards the Bay of Biscay. All still well;" and later still from "Malta," under date of "January 17th," still "all well."

Our readers will be grieved to learn that, in consequence of a very violent attack of fever, brought on by her devoted labours, Miss Kemp, of the Zenana Mission, has been compelled by medical orders to leave India for a season of rest and change. We are thankful to report her safe arrival in England, and earnestly trust the change may result in the speedy re-establishment of her health.

Mr. T. L. Johnson, of Bukundu, Victoria, West Africa, in consequence of continued weakness and suffering, has been compelled to return to England. We are glad, however, to report he has considerably benefited in health by the voyage to this country.

Mr. and Mrs. Lyall and Miss Saker, we are thankful to report, have safely reached Cameroons, West Africa, after a somewhat long but very pleasant voyage.

The Rev. W. Norris, of Bedminster Chapel, Bristol, has accepted the invitation of the gentlemen requested by the Circular Road church, in Calcutta, to select a pastor to take the oversight of the church, a post rendered vacant by the removal from Calcutta to Serampore College of the Rev. Albert Williams. Mr. and Mrs. Norris and their two little daughters intend, all being well, to leave London for Calcutta by the ss. *Navarino* early in this month. Very earnestly do we trust that Mr. Norris may be abundantly blessed in this important and deeply interesting sphere of work.

The Rev. C. H. Spurgeon, in accordance with a request from the Lall Bazaar church, Calcutta, that he would select a pastor to take up the work hitherto so successfully carried on by the Rev. A. Blackie (now removed to Bombay), has secured the Rev. G. H. Hook, of Thaxted, Essex, for the post, and we understand Mr. Hook has arranged to leave for Calcutta, in company with Mr. Norris, in the ss. *Navarino*.



BARU KESHUB CHUNDER SEN AND HIS CHIEF FOLLOWERS DRESSED IN NATIVE STYLE." (From a Photograph.)

THE MISSIONARY HERALD.

The Brahma Samaj and Keshub Chunder Sen.

THE Brahma Samaj, or "Theistic Church in India," owes its origin, without doubt, to Raja Ram Mohun Roy, a man of remarkable mind and noble character, who was the first native reformer since the establishment of the British rule in that empire.

He was born in 1774 in the village of Radhanagar, in the district of Burdwan, in the province of Bengal, and died in the city of Bristol, on the 27th of September, 1833, on the eve of embarkation for his native land.

The efforts made by this true patriot, for elevating the moral and intellectual conditions of the peoples of India, cannot be too highly spoken of ; deserving as they do the lasting gratitude of all his countrymen.

The history of the Brahma Samaj is not so much, perhaps, the narrative of any particular sect or religious order, as it is that of a general reformation of the condition of the Hindus in all that relates to their spiritual, social, and moral concerns ; and so the late Dr. Wilson calls it the "history of a reformation, rather than the history of a sect ;" and the late Dr. Duff designates Ram Mohun Roy "the Luther of India.

It has been well said that the history of this reformation may generally be divided into three epochs, viz. :—

First. Its foundation by Ram Mohun Roy.

Second. Its continuation under Devendranath Thakur.

Third. The secession of some of its members under Keshub Chunder Sen. And the lives of all three of these reformers are most intimately associated respectively with the rise, progress, and present condition of this remarkable reformation.

It is, however, impossible within the very limited compass of this article, to do more than give a few particulars of the personal history of the last of these three celebrated men.

Keshub Chunder Sen was born on the 19th of November, 1832, at Kalutola, in Calcutta, of a well-known family of the Vaidya, or medical caste.

He was the second son of Pyari Mohun Sen, dewan or chief, native manager of the Government Mint at Calcutta, who is reported to have been a man of kind and benevolent disposition, and to have died in the prime of life, leaving the infant Keshub to the care of his widow, and of his surviving father, Ram Kumal Sen. His grandfather, Ram Kumal Sen, was a Vaishnava in his religion, and a most bigoted idolator, who took as much interest in thwarting the progress of reformation as his grandson afterwards took in promoting its aim and purposes.

Born in a family of idolators, Keshub was naturally brought up in the midst of the idolatrous practices and ceremonies of his domestic circle, and his youthful mind was deeply instilled with all the superstitions and prejudices inherent to a Hindu.

Of his early education but little is known. At eight years of age he joined the Hindu College in Calcutta, and continued his course of English studies up to the first class of the Presidency College, where he was all along distinguished as one of the most promising students of the institution.

His English education led him to the study of the Bible—a study which he has publicly stated impressed him with the idea of the unity of God, and there is but little doubt he would have renounced idolatry much sooner than he did had he only had someone to guide and direct him. His religious tendencies were kept alive, however, by prayer. He used to write short hymns and prayers in English, and read them out to his friends in private. His companions and fellow-students seeing him thus addicted to prayer thought he had become a Christian, by which title he is still designated by many who do not thoroughly understand the principles of the religion he now professes. For this good custom he suffered much ridicule and persecution.

Soon after leaving College, Keshub instituted an evening religious school at Kolutol, of which he himself was the secretary; and in 1858, in his own house, he started a small club called the "Good-will Fraternity," in the hopes of securing for his fellow-brethren the peace and happiness he had himself obtained by prayer, which was attended by his friends and fellow-students.

This club was inaugurated for the purpose of religious discussion and prayer, and in it Keshub Chunder and his friends used to read portions from the writings of Ram Mohun Roy on divine knowledge, deliver *extempore* sermons in English, discuss recent books, and consult on the best methods of attracting the attention of their countrymen to inquiries after Divine truth and their eternal welfare.

Shortly after this he became personally acquainted with Devendranath Thakur, who frequently visited Keshub's little club, and afforded the best encouragement he could to its enthusiastic members.

At the age of twenty, in the year 1858, Keshub Chunder publicly joined the Samaj, and all his little fraternity, shortly after, followed their leader's example.

(To be continued.)

Mission Life in China.

WE have just received a most interesting letter from Mr. J. Tate Kitts, our new missionary in China, from which we print the following extracts. It is dated "Ta Yin village, near Tsing Cheu Fu, Shantung":—

"MY DEAR MR. BAYNES,—It is just a month since I first walked into this village along with Mr. Jones. We left Tientsin on the 2nd October, in a Chinese boat, leaky and full of cockroaches, and not room enough in it to stand upright, and travelled along the Grand Canal to Ye-chen, which we reached on the 8th. The distance is about 240 miles, and though we hired extra men in order to travel day and night, we went at a slow walking pace, three or four of the men towing the boat by means of a rope attached to the mast head. It was in this boat that I changed my dress (or rather put on over my own) for the Chinese costume. This, though uncomfortable in many respects, was advantageous in others, as I no longer attracted the attention of such immense crowds of wondering and inquisitive Chinamen, and their dogs ceased to bark at me. We stayed at a Chinese inn at Ye-chen till the following day, when we left in Chinese springless carts for Tsi-nan-fu, a distance of about ninety miles. The roads were simply awful; we had not

got outside the city gates before one cart turned over. This journey took us three days; starting at day-break, and staying at an inn for the night—such inns, many of them would hardly be used for stables at home, built of clay, and thatched; a clay bed or 'kang,' with rushes spread upon it, and covered with a straw mat. Travellers always carry their own bedding. A couple of rude rough forms and a table complete the furniture. The windows are covered with paper instead of glass (this is often torn by outsiders in order that they may have a look at the inmates; but they generally come right into the room). The room is lit with a wretched little oil lamp, which only makes darkness visible; perhaps this is as well, for the rooms are fearfully dirty and covered with spiders' webs. Our cart wheels were often up to the axle in mud, and at other times we jolted over rough and hard roads till every bone in our bodies ached. The second and third days it rained heavily, which made matters much worse.

"All the innkeepers tried to 'squeeze'

us. This is universal with every one out here, and when most tired, wet, and weary, they took the opportunity to make us pay much above the right price for our wretched night's lodging. We stayed a day or two at Tsi-nan-fu with some American missionaries, and left for this village—our home—on the 15th October, in Chinese wheel-barrows, which we had great difficulty in securing, as every available cart and barrow was taken by students going to or returning from the triennial examinations. This distance, although only 120 miles, took us seven days to do, and would have taken eight, but we walked the last thirty miles, and arrived a day before our baggage. This was fearfully trying to my patience. The idea of taking seven days to go a distance we could travel in two hours at home!

“We are living in a small village in the midst of hundreds of similar ones, on a plain almost as flat as a table, with a range of hills in the distance.

“These villages are very picturesque; they all have the remains of mud walls and moats, and are surrounded by trees. It is an agricultural district, and the ground is well cultivated; but there is, nevertheless, quite a struggle for existence, the inhabitants being so numerous. There are mounds of earth strewn thickly over the land; sometimes a group of these mounds is enclosed by solemn-looking fir-trees; these are the graves of the dead, and at these mounds we often see the relatives of the deceased offering food, pouring out wine, burning incense, and worshipping.

“Our house consists of four little mud cottages, enclosing a square courtyard. The floors are clay and the roofs thatched, and we have paper instead of glass in our windows.

“The cottage in which Mr. Jones

lives still bears the marks of the bitter persecution he suffered a short time ago. The door frames and windows were smashed, and the thatch ploughed up, by the stones they hurled at his dwelling. There is still the mark on his study floor where the people came up through from the outside, having dug under the wall while he was from home, into his room, in order that they might steal a lot of valuable tools, books, &c., and when he returned they actually came and asked him to his face how much money he would give them to bring them back to him (and this when the county officer actually held the stolen goods in his possession); but to this day they have never been returned to him. Hastily one night he had to divide all the drugs and put half into another room, for they threatened to burn his house down, and he hoped to be able to save at least one half of the drugs, with which he hoped to do them good. This threat, however, they did not carry into execution, although, on his return journey with me, from what he said, I do not think he would have been the least surprised to find a heap of ashes where his house had been. They poisoned his well by throwing abominable matter into it. They built up his door leading into the village street with bricks, refused to allow him to walk out in the village street, and in fact did everything in their power to annoy and persecute him. He is a good man, however, and the right man for this work. He did not threaten or complain at all; but bore it all calmly and quietly, though he said, when sitting in his room alone, away in the middle of Shantung—his missionary neighbours being 120 miles off on the one side (or a week's journey) and 200 miles on the other—it made him think of a ship of war in action, the stones thundered so fearfully

against the walls, doors, and windows, and he expected to awaken in the night and find the thatch in a blaze.

"Since I arrived, thanks be to God, all has been quiet here; the good people saying, 'Ah! there's doctrine in that conduct,' and the bad saying, 'Ah! he's got no authority or power, or he would use it,' and so have left him alone; the leaders having been ill with ague, and obliged to come here for quinine.

"A young Chinaman came to see us from a village a few miles off, and told us of sad and bitter persecution that was going on in his village, the persecutors having, amongst other cruelties, tied the Christians with rope, and threatened to throw them into the river.

"God is bringing, as He has done in the past, great good even out of bitter persecution. It is weeding out the bad and strengthening the good. Our native pastor, 'Jing,' has added 130 members to the church, as the harvest of a year, and these have been receiving instruction during the heat of persecution. This opposition is a grand thing; we could not do without it. We are living in the worst village of one of the worst districts for desperate rogues and thieves. No language is too bad to describe many of our neighbours; to say they are thieves and liars is mild; yet I think, although I greatly pitied, I never really loved the Chinese till this present time. Not

because they are so bad, but because they need so much pity and help; for although they are so vile and wicked, yet against that we can write, 'I came not to call the righteous, but sinners to repentance,' and the very reason that we are here is because they are so bad. But we need great help, guidance, and strength from above; so pray much for us, dear Mr. Baynes, that God may guide us aright in all things. We have had a very large number of ague cases up to the present, I suppose nearly 1,000, and almost, if not all, cured. We have had such a demand for quinine that we had to send to Mr. Murray, at Tsinau-fu, and to Dr. Williamson at Chefoo, to ask them to kindly lend us any preparation of quinine they could, and in the meantime we have tried arsenic.

"I feel very glad, and more and more thankful every day, that I came to China. I am very thankful to God for bringing me so far in health and safety, and giving me such noble colleagues as Mr. Jones and Mr. Richard. Of course we are obliged to live in a style which is very strange and startling to a new comer, without even ordinary comforts; but I am becoming more and more accustomed to it every day, and have already eaten Chinese food three times, with chop sticks, in Chinese style at Chinese houses."

J. TATE KITTS.

The Anticipated Increase in the Debt.

SINCE the publication of the article on "Our Finances," in the last issue of the HERALD, we have received several expressions of practical sympathy and generous help.

Mr. F. E. Smith, of Sheffield, contributes £20, and the venerable Dr.

Acworth sends £10, and says "the intimation in the HERALD of a probable and large deficiency in the year's income compels me to send at once."

A poor widow, out of 8s. per week, sends 4s. for the cause she has loved since she was a child, and for which she prays every day.

The Rev. T. G. Rooke, LL.B., of Rawdon College, sends £10, and adds, "I am thankful to be able to help."

A firm friend of the Society at Taunton is glad to send £10, "in the hope that the work of the mission may not be crippled for means," and £5 more from a like-minded friend.

"A domestic servant sends 10s. from her wages" for the blessed work of missions; a deacon of a Baptist church, £2 2s., as a "thank-offering for mercies in sickness"; Miss Butterworth, £2, as "a little help towards the deficiency"; the Rev. J. A. Brown, of Bermondsey, £1 10s.; Mr. Phillips, of Bath, £1; S. T., £1; Mr. Diplock, Trowbridge, £1 1s.; Mrs. York, 10s.; and two sisters, £10.

Mr. E. Rawlings, of Wimbledon, sends his usual annual subscription of £100, and adds a special gift of £50 "towards the anticipated deficiency"; and Mr. Thos. White, of Evesham, writes:—"I enclose a cheque from my father, an old man over ninety, but always deeply interested in reading the MISSIONARY HERALD, for £25; and a second cheque for £25 from myself. I am sorry to find, from the deeply interesting HERALD, of the low state of the finances.

"It would surely be a pity, now that the different branches seem so interesting, to diminish our labourers, and I most sincerely hope that the churches will be equal to the emergency.

"Could not the churches be induced to devote the Communion collection on the first Sunday in March to the funds of the Mission? It would, I think, produce a large sum, and come from a fund which, in the majority of our churches, is very well sustained, and from which the loss of one collection would not be felt."

A Fair at Benares.

(Conclusion.)

WE were awakened early this morning by some village women singing, as they passed our tent, the praise of the goddess Ganges. The tune was very sweet, as the natives say, and, lying in our tent, we picked up both the words and the tune. Neither of them long. We give the words; were we near enough, we would give the tune also. "Bolo pyárí sakhí

gah, Gangá jí Kí jay, jay," which means, "Speak (or shout), O my beloved companion, the victory of the Blessed Ganges." This was very early in the morning. And, whilst we pray for a devotion equal to theirs in earnestness, we cannot help feeling, that, humanly speaking, there is a great deal in Hinduism, like other false religions, which naturally results in such blind devotion. It presents the devotee with a kind of "*material guarantee*." There is something to be *seen* and *felt*. And Hinduism, like Mohammedanism, is well suited to man's depraved nature, whilst those who profess Christ have to fight self, and "to walk by faith and not by sight." What we need in order to ensure greater devotion is more faith. "Lord, increase our faith."

Often in these melas two or more women may be seen, leaning on each other, and wailing, and in many words expressing their joy at meeting or sorrow at parting. These were probably brought up in the same house or same village, and see each other now but seldom. To-day, however, we saw what we had never seen before—a woman parting with her brother. She stooped low, took hold of his leg below the knee, and putting her head on her hand began her cry, the man meanwhile standing quietly until the matter was over. The people are sensibly diminishing in numbers, and so are the books we brought for sale. They are going away together. By six p.m. we have *sold*, in all, 1,130 portions of God's Word and books of different sizes, all bearing on religion. This has been done during two days and part of a third. Very much more has been done in the same time previously, but the people *now* are many of them scarcely able to get more than one meal a day, and cannot buy, when at other and more prosperous times they gladly would.

To-day we pack up, and in the evening we intend to start. A village man comes up greatly agitated. It appears that a poor man near our tent—a Brahman—had taken off his sacred thread, and was offering it to some natives close by for some of the food they were eating. In fact, he was famishing. But no one gave him anything. I went up to him, and soon a great crowd gathered. Here was a miserable object! I begged some food for him; they gave it; I gave him two pice, and then did for him what those around seemed afraid to do. One man was moved to give a handful of flour, but no one would pass it on, so I took it and gave it. I then took off my hat, and, putting some pice in it, passed it round the crowd asking them to help; several were moved to do so. And then I tried to improve the time by speaking to the people. The evening came, and we set off for our boat. We had not been on the Ganges two hours before we had passed twelve dead human bodies. One, an infant;

the others, as far as we could see, old men—*very old and very thin*. They were close to the river's side, and here the people came, bathed, drank the water, and carried it home for drinking. What a change! The bustle and noise of the mela are over and gone; our boat is gliding along, and all around is so beautifully still. And now the sun sets—a sunset on the River Ganges! Well, we cannot describe it, but we did enjoy it. The peace and quiet, the beautifully varied colours, and the fresh, cool breeze made it very enjoyable. Night coming on, we retire till midnight, and awake to find ourselves at Buxar. We shall stay here a day or two, and then set off to the villages. Brother Heinig returns to Benares, and I am left all alone. I have no tent, but a kind friend who has an old bungalow out in the country has kindly offered me this as a retreat. Here I repair, and in a short time set off for the first village. It is not exactly under our Government, and the people are very independent. But several come together, sit down, and listen most *apathetically*. We preach to them the Word of Life, and at last come away feeling there is a people who know *something* about what we have to say, and do not want to know more.

We set off to another village, where the reception was very different. The people were gathered together, and in this out-of-the-way place, where they did not remember having seen a missionary before, we were warmly received. We were enabled to preach with power. We sang, and spoke at some length, and then, finding the people must go to their fields, we rose to leave. They would have us eat something, but we were not hungry. Then would we take some *fresh milk*? We did—greatly enjoying it, much to their delight. We left them with the prayer that the true light may shine into their hearts. What noble people these will become when they receive the Gospel of Jesus. Another day, and we visit another village. It seemed empty almost as we passed through it. But soon the people came out, and we sat under a tree, and had a large crowd around us, and preached and sang to them the Gospel. Here again, they had never seen a missionary. How can they believe unless they be told? Truly the harvest is great! and the labourers distressingly few. Young men in our colleges and elsewhere, will you not come over and help us? We left this centre, and pushed on by rail to Arrah, a large town containing a great many Mussulmans. Here we preached to large crowds, morning and evening. The attendance each evening was cheering, and the crowds very attentive. We felt very much the need of a companion; but God was with us, and we were enabled to preach with power. We spent four days here, and then returned to Benares. In January of this

year we visited the great mela at Alláhábád. Some 500,000 people were present, to many of whom we preached, and sold the Word. Though hard work, owing to the scarcity prevailing, we sold more than 1,000 copies of gospels, &c. We look up to the Master for the increase. Many encouraging instances are appearing in different places, testifying to the blessed result of the sale of the gospels, which are read in the quiet of the distant village, and are bringing forth fruit to the glory of God. It is not seldom that the missionary finds himself preceded by the Scripture, and the people in a wonderful degree prepared to receive his teaching with intelligence.

We have now left Benares for Agra. Agra is an ancient and celebrated place—in itself large and important as a mission station, and also as a centre of evangelistic work. We hope to give an account of the place, our work and prospects, in an early number of the HERALD. Will our friends kindly remember us in their prayers, that God may bless us in the great work we have before us in Agra and the district ?

DANIEL JONES (Missionary).

Cheering News from Mortonville, Cameroons, West Africa.

THE following letter, just received from the Rev. J. J. Fuller, will be read, we are confident, with interest and thankfulness :—

“MY DEAR MR. BAYNES,—Something of a most interesting character has been going on at this station for the last fortnight, which will tend greatly to the furtherance of the cause, and which fills me with heart-felt gratitude to my heavenly Father. It is a move for the best, that neither this people nor their fathers would have believed to have been possible; but the reign of terror and cruelty, such as has been practised by these people for ages, has come to an end.

“When I wrote you last of the people here giving up two of their prominent superstitions, I verily believed that, as they had given me all their drums, shells, &c., they had entirely

put them away, but lately I found out that one of these evils was still in practice, and that, although they had given me these things, it was only the shell, the real evil was kept a secret to the few who were determined not to give it up. This one was the *Mungi*, held by the half free or children of slaves. They had so long held the people in terror by it, that no one had dared to enter into its mysteries.

“The chief, Green Josh Bell, who is now a Christian, had been watching the people for some time, and had tried to convince me that such evils were carried on; but I could not believe that when they said that the *Mungi* had eaten any

one that they really did the things now brought to light. Green, feeling that his time had come to strike the death-blow to these evils, gathered, first, the other chiefs, and had their sanction; then the slaves and other free men who promised to help him; this they did readily, but never thought he would dare to make public a thing that their fathers before them had always dreaded. Having obtained this, early one morning, after I had spoken to them from 2 Kings xxiii., he ordered the drum to be beaten, and all the head Mungi men tied up. They were immediately seized, and so severely tied that they could not conceal the thing any longer; then it was that all the mysteries were brought to light, and the herbs that were used by them to poison the people, were brought out, to the dismay of all; each secret haunt was disclosed so that basket loads were thrown into the river. One man alone gave the names of twenty-seven persons he had killed by this poison, and among those he named were my two native teachers I had placed at the Rotto station. This, their confession, was not at all expected, and led to the taking of others who they told us were guilty also, so that the whole thing came out. All their groves are now cut down; and the morning I went to see them I took a young man with me, about twenty-five years of age, who said that, although he had been born in the place, and his father before him, yet they had never been allowed within fifty yards of that part of the town. In opening these groves, the bones of those said to be eaten by the Mungi were seen, and the tree on which each man had marked the number he had

killed. Four of the principal men engaged in this dreadful work are now condemned to transportation. Green would have sent them all out of the country, but the voice of the people was against sending away so many. The man who personified the Mungi has told the whole truth, while women, who were never allowed to be near the spot, are now examining all the interior of these places. All over the town is nothing but one cry of 'Why? why? who would have thought it?' while some add that the Gospel is a power in itself; who would have thought it possible that any one would be bold enough to lay his hand on this evil? But God's time had come, and all must fall before Him.

"You will remember that I told you that we were enjoying some special tokens of the Divine presence. It is with gratitude that I tell you that we are still being blessed in our work. For the last month our chapel has been full to overflowing, and a growing spiritual life has been manifested amongst our people. Our last church meeting was cheering indeed, and before this reaches you we hope to have a good addition to our little fellowship. While our Inquirers' Class continues large, our Sabbath School is better than ever, and the day school is good also.

"Since the move in the town the people have been to me, begging me to send some one to Rotto. As I have now a young man ready and prepared, as soon as I have had the place repaired I shall begin the work there again. My new school-house is progressing, and I hope to have it done early in the coming year. "J. J. FULLER."

Medical Mission Work in China.

THE following deeply interesting extract is taken from the *Celestial Empire*, and tells its own story:—

“The wife of the Governor-General of Chihli has recently been the victim of a most severe and dangerous illness, during which she was given up by all the native physicians, who had exhausted all their resources, as well as all the expensive drugs in the Chinese pharmacopœia, to the extent of twenty or thirty, and who could think of nothing better to do than to begin anew and give them all over again! At this point his Excellency wisely invited two foreign physicians, by whose skill Madame Li's life was probably saved—Dr. Mackenzie of the London Mission, and Dr. Irwine. His Excellency also invited Miss Dr. Howard, of the American Medical Mission, Peking, to come to Tientsin, and take charge of Lady Li's case, which Dr. H. consented to do, arriving there early in August. A suite of rooms was prepared for her within the yamên, where she still resides—a situation which has very seldom, if ever before, been attained by foreign ladies in China. Thanks to the judicious treatment of the physicians, Lady Li may be now considered cured, but the consequences of her illness seem likely to be far reaching. The hopes entertained that the exhibition of Western skill, in sharp contrast with the utter helplessness of the native physicians, might lead to the dispersion of many Chinese prejudices in influential quarters have been more than realised. One of the first consequences was the opportunity to operate surgically in the presence of the Governor-General, and at his request, on some cases from the yamên

itself. These cases made a good and rapid recovery, and were themselves more convincing than an octavo volume full of medical diplomas, supplemented by a string of testimonials as long as a parallel of latitude.

“The Governor-General has now opened a dispensary himself, which he has placed under the care of Dr. Mackenzie, of the London Mission upon whom he has conferred a formal commission to practise medicine therein, the same stamped with the yamên seal. It deserves to be added, that it is *with the express understanding that religious preaching and medical service are to be combined*, that this establishment has been opened. The locality is the memorial temple erected to the late Tsêng Kwo-fan, in the enclosure of the Tai Wang Miao, the largest temple in Tientsin. An official tablet is to be set up at the door, and official proclamations issued explaining the nature of the undertaking, and that all treatment is to be gratuitous. Although the dispensary has only been open a few days, it has been crowded, and a large number of patients have been unavoidably turned away, as there is, as yet, no provision for in-patients. An incidental effect of these events has been to open the doors of the highest in rank and the wealthiest among Chinese residents of Tientsin to foreign practice. The expenses of the new dispensary are met by the Governor-General himself, and there is the best reason to suppose that, as the great need of a permanent and commodious hospital is thus demonstrated, his Excellency will

greatly enlarge the scheme, and make it more commensurate with the exigences of the case. These occurrences are such as to give great encouragement to those who believe that Chinese prejudices not only can

be, but will be overcome, and that this result is a gradual process, the reality of which we are sometimes disposed to doubt simply because we are not in a position to gauge its progress."

A Mela in Baraset.

THE Rev. W. R. James, who, as most of our readers will remember, was formerly Pastor of the Baptist Church at Ystrad, in the Rhondda Valley, South Wales, sends us the following report:—

"MY DEAR MR. BAYNES,—Mr. Hobbs and I, and several native brethren from Calcutta, have just returned from a mela which was held at Baraset, a place about sixteen miles from here. The mela began on Monday, and continued for three days. Although it would be considered nothing in the North-West Provinces, yet it was a large mela for Bengal. We had a very good time of it, and I hope that the seed which was sown will fall on good ground, and bring forth abundant fruit to the praise of Him who has commanded us to go into all the world and preach the Gospel to every creature. We did not sell very many books—only about three hundred—for the majority of the people were ignorant and very prejudiced Mohammedans. Three of the native brethren who went with us were not agents of any society, and they came from no other motive than a desire to preach the Gospel, and make known the name of Jesus to their fellow-countrymen. There are many such brethren in Calcutta at present, and my heart has been greatly cheered by the enthusiasm, zeal, and courage which these dear disciples show in the Master's service. While staying at Baraset we came across several Baboos, who said that they

loved the Saviour in their hearts, but had not the courage to confess Him. People at home may call them cowards; but they know but very little of the difficulties they have to contend with in publicly professing Christ. Often I come across persons in the country who have received their education in some missionary college, and who have not had the courage of their convictions. But shall we say that the colleges are doing no good work on that account? Far from it. I believe that the colleges are a mighty force in the regeneration of India. For myself, I have as much faith in the work that is done in the colleges as in any other branch of missionary labour. This much I know for certain, that the best educated and most useful members of the Church of Christ in Bengal are the fruit of missionary labour in the colleges. But I am going astray. I only intended to write a short account of our visit to Baraset.

"In the mela we divided our little army into two parties—one at each end, so as to catch all the people as they were going home. Then we sang a Bengali hymn, the singing of which quickly attracted a large crowd. After the singing, one of us would stand up and preach for about a quarter of an hour, and offer books for sale. An

soon as we found the interest of the people flagging, we began to sing again; and the singing never failed to bring together a large crowd of hearers. The second day we introduced a new mode of working. One of us gave questions out of a Bengali Catechism on Scripture History to a native brother, who answered them. The people listened very attentively to the answers that were given. Some Jannes and Jambres wanted to oppose the truth; but the people would not have it. I believe this is a very good plan. I consider it to be a very effective way of presenting the truth, for I am sure the people go away with a much more definite idea of the meaning of what they hear in this way than they can by listening, it may be only for a few minutes, to a discourse on the plan of redemption. The people go and come, and come and go. We can never get them to stay long. Therefore, it is desirable to give them as much religious knowledge as possible, in plain language and in a short time.

"During our stay at Baraset a farmer from the Moffossil paid a visit to us. We were told that he had been an inquirer for some months. He came to us every evening after we had returned from the mela, and heartily joined us in singing hymns. Evidently he was weary and heavy laden with the burden of sin and the guilt of conscience. He told us that he had been doing sinful work for some time, and for which he used to get a moderate salary; 'but,' he said, 'as it was sinful work I felt compelled to give it up.' It is not often that missionaries meet with persons possessing such deep conviction of sin in this country. Many embrace Christianity from worldly motives; others embrace it from a higher motive—the conviction that it is the one true

religion. But even the latter is, I think, different from the case of those who, like the Philippian gaoler and the converts of the day of Pentecost, accept it from a deep conviction of their own want, need, misery, and sinfulness, and a conviction of the suitability of Gospel grace to meet all their need. This farmer has got a little land on which he lives, and from which he gets about Rs.300 rent yearly. 'I see,' he said, 'that it will be rather difficult for me to live there alone. If any Christian will come to live with me I will build him a house and feed him.' So far as we could judge, he had no worldly motive whatever in his desire to become a Christian. He has not been baptized as yet. The pastor of the small church at Baraset thinks it well to give him a good and fair trial first; but I shall consider myself greatly deceived if he does not embrace Christ and turn out a very good Christian, for he appeared to be a man of a very tender conscience, having an 'honest and good heart.'

"My dear Mr. Baynes, I am right glad to tell you that I am well and happy. Some time ago I had an attack of cholera when I was out visiting one of the southern churches. There was no doctor near, and I had left the cholera mixture, which I always take with me, at a station called Bishtopore, about six miles distant from where I was at the time. When I was in great agony a native brother and preacher offered up a prayer to God on my behalf. Though I was in distressing great pain I could not help crying when I heard him pray, for I never heard any one more importunate. The Lord heard and saved me. 'Bless the Lord, O my soul, and all that is within me, bless His holy name!'

"W. R. JAMES (Missionary)."

Court of a Baboo's House.

IN India the houses of native gentlemen are built with an open court in the centre. On each side of the door, by which you are admitted from the road, are rooms which are used for the reception of visitors, and as soon as you enter you face the part seen in this picture, which is the *Thakoorbari*, or idol-house. This side of the house consists of one story, and usually has a flight of steps. Here, at the time of the great Hindu festivals, the inmates of the house offer their own worship to the gods. The side of the house to the left of the picture is, most probably, the men's apartments, and the side which would fill up the right side as you enter, would be the *Zerana*, or apartments occupied by the women.

In the foreground is a *palki*, in which, very likely, some native lady has been brought to visit the ladies of the family. You will notice the covering, just fastened up on one side. When a lady is being carried in one of these the cloth is kept down all round, and usually a servant runs by the side. The sensations of the lady, while being jolted along without light and air, must be anything but pleasant.

L. M. R.

Calcutta.

News from Allahabad.

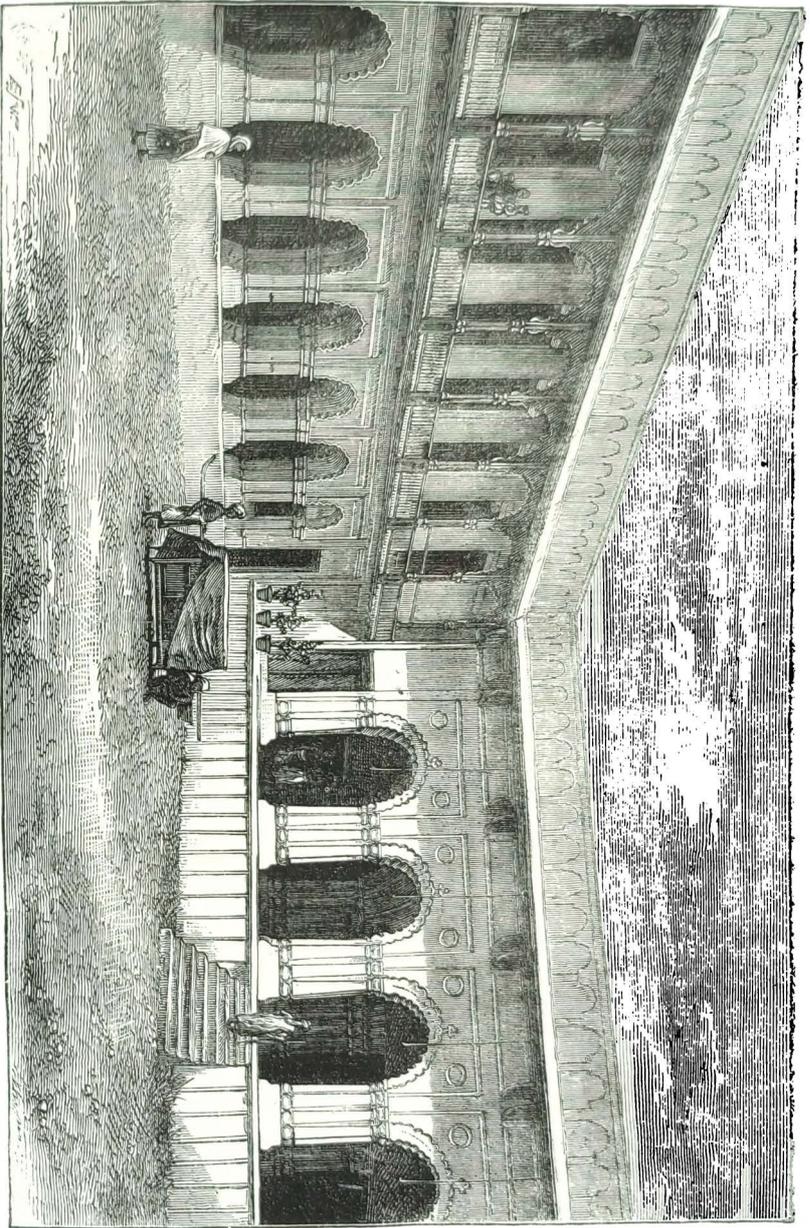
THE Rev. J. H. Anderson writes from Allahabad, North-West Provinces :—

"MY DEAR MR. BAYNES, — Since returning from Simla I have been fully engaged in the work of this station, and you will be glad to know that I have met with much encouragement. As soon as I could I procured rooms in the city, and made *them*—and not my residence, which, like other European houses, is away from the town—the centre of all our work. In two Sundays we had about fifty attendants at the Sunday morning service, about twice the number we had before. I also started a Sunday-school.

"We prayed for helpers, and *I have now five*. There was not one when I came. The Conference sent me Ali Jan, and the contributions for Mr. Bate's

native preacher enabled me partially to support Philip S'abbia, and Chowd is provided for by the Lewisham contribution. Two Christian brethren, not of the Baptist denomination, who have joined us, have joined the preacher's band; their services are rendered gratuitously. Two others have come to be with me for a time—Michael, an ex-student of Dr. Wilson's college in Bombay, now an elderly man; and Romanath Chowdery, lately our missionary in Soory, one of the most eloquent native preachers I have ever heard.

"We meet every week, and every one has his work assigned to him. In addition to the preaching in the main



COURT OF A BARBO'S HOUSE. (*From a Photograph.*)

roads, work is being carried on among the homes of the people. I give one evening a week to the educated baboos. I have established three schools, and the people of the localities in which they are situated have been told that we shall visit the school-houses in order to preach to the adults living round about them. We have commenced doing this weekly.

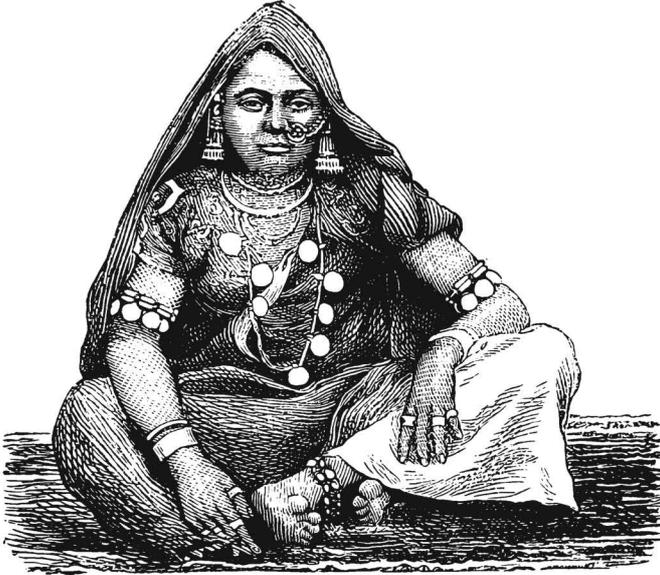
“One of my helpers had a school of his own which he placed under my charge, so we have now four boys’ schools and eighty-six scholars. The premises I have taken in the city have also been made available for a large Zenana Mission school of nearly sixty girls. God has raised up helpers, too, for the Zenana work—four native Christian women have been added to the staff of our workers. One has just joined us. All the workers are hopeful, and some have been very industrious. All are cheered by the improved tone of feeling in the native community. We are often received in the most friendly manner; native converts are being treated with respect; *and the influence of caste is rapidly diminishing.* We have three or four promising inquirers. The work in Allahabad requires all my attention. There are places lying round about, from fifteen to thirty miles away, which I have visited in past years, but I cannot go to them this cold season, though I should greatly

like to do so. One place, however, I must visit—the town of Chunar, about seventy miles away on the rail, where we are establishing a new station. I have a friend there, a Government pensioner, a truly pious man, who has engaged to open a room in the city and preach there daily to the natives. He has been accustomed to hold meetings in his house for soldiers and others, and, mainly through his influence, nine or ten soldiers have been baptized. I recently baptized three soldiers at that place. There are many places lying south of Allahabad to which I should rejoice to be able to send the Gospel—Punnah, a large town, capital of a native State, to which Captain Passingham wished to take me, and the large State of Rewah, containing, I dare say, 10,000 square miles, only forty miles from us, *without a single evangelist, European or native,* to enlighten the gross darkness of the people! What a need there is for enlarged effort on the part of our home churches to add to the number of labourers! We ought to have three missionaries in Allahabad, as well as Brother Bate, who has had a great and unpeakably important work assigned to him by the Conference—the preparation of another version of the Old Testament Scriptures in Hindi, the language of 60,000,000 of people. “J. H. ANDERSON.”

A Nautch-Girl, or Indian Dancing-Girl.

IN most parts of India the only native women who are seen in the streets are dancing-girls and women of the poorer classes. The former are often to be seen, accompanied by the musicians who play for them, gaudily dressed and wearing many jewels. Native gentlemen who can afford to pay for it, do not consider any entertainment complete

without having a dance performed before them, and there are many such women regularly employed at the various Hindu temples. Until a few years ago these were the only native women who learnt to read, and this was one reason why Hindu gentlemen for a long time objected to their wives and daughters learning. It seems surprising, but yet it is true, that some Europeans who would object to visit a theatre or witness ballet-dancing should yet be present at an Indian *nautch*. According to the



NAUTCH-GIRL. (From a Photograph.)

inexorable rules of Hindu society, no woman who has been brought up to this profession has any chance of leaving it, but is condemned always to continue in it. At present nothing has been done to reach these poor women, nor is it easy to see how it can be done, but we trust the day is not far distant when the influence of Christianity shall touch them too, and lift these degraded ones out of their present position, giving to them the hope of a new and better life.

L. M. R.

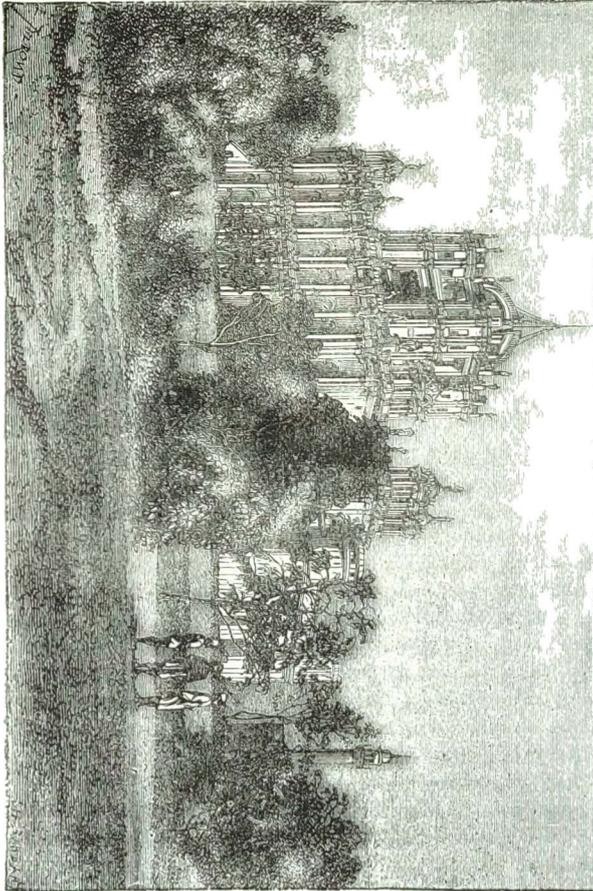
Calcutta.

CORRECTION.

The Rev. J. Bloomfield, of Gloucester, asks us to mention in correction of our statement in last month's HERALD, that the "Gloucestershire Working Man" did not hand to him the £2 12s., but stated that this sum he had devoted to the relief of the poor.

La Martiniere or Constantia, Lucknow.

THIS is an illustration of a palace built a hundred years ago in the suburbs of Lucknow, known as "La Martinière" or "Constantia," by Claude Martin, a Frenchman, born 1732. He deserted from the French into the English service, and attained to the rank of major general. Being a good mathematician, he was employed making a map of the estates of



LA MARTINIÈRE OR CONSTANTIA, LUCKNOW.

the Nawab of Oudh, who was a lover of the European Arts, and thus took Martin under his special patronage. He opened a profitable bank, and acquired immense wealth, which he spent wisely. During his life he built and furnished an observatory—a large museum of natural history—and upon his death (A.D. 1800) he bequeathed his fortune for the erection and endowment of three schools in Lucknow, Calcutta, and his native city, Lyons.

Kensington.

J. C. P.

The Native Church in China.

THE following communication from the Rev. A. G. Jones, with regard to the native Chinese church, will, we are sure, be read with thankfulness and hope :—

“MY DEAR MR. BAYNES,—During my absence there were 130 candidates received into the native church. A good number of these I know personally or by sight, many I don't; but to be short I give you the words in which the native pastor described them to me. He said :—‘Last year's baptized were superior to those baptized the year before, and this year's superior to last year's, and that very much superior.’ Of course the longer the work goes on so much the deeper becomes the Christian consciousness of the church as a whole, and of those who are instructors of others in particular.

“I was glad to hear the result of a year's work summed up in words so unmistakable, because it showed that the arrangements made for their instruction were being effectively carried out. We had always impressed on them the fact that ecclesiastical arrangements were only useful in so far as they became channels for the irrigation of the souls of men—a figure well understood here.

“One other good—more than good—unspeakably precious—feature in the matter was this. The church had for half a year been suffering greatly from persecution. In the fifth moon matters came to a head, and the issue was as to the principles on which persecution was to be met—in fine, whether in a manner such as the Master inculcated from the mountain near the Lake of Galilee, and which would commend them to all who knew them; or after the fashion sanctioned by the Treaty of Tientsin, and which

would make them odious in the eyes of their countrymen for years. Thank God, they willingly bore their cross. The chaff was winnowed from the grain, and in the face of peril and mocking out came the 130 to receive immersion. Many were the onlookers I heard, and there was a great feeling of increased strength—a kind of exhilaration—in the little church at finding itself one hundred and odd stronger.

“Hardly was this in course when the results of a continuously rainy season began to be felt. The rains had been incessant. The rivers were swollen. Large tracts were laid under water. Roads were impassable, and the ground was literally soaked; nay, the mud-houses were, and came tumbling down by the score. With all this came of course ague, just in proportion to the rain, and other help they had none except such as the Christian church in their midst could afford. Quinine and cinchonine soon began to disappear at an unheard-of rate. Ordinarily in former years we treated scores—now it was by the score per day they came, and at last all the stock ran out; but far and wide went the fame, and the impression produced in our favour was something to thank God most devoutly for. It was most marked. The morning after I arrived home a villager came to see me. ‘Ah,’ he said, ‘pastor, they won't persecute you any more, the whole thing is changed, every one sees the efficacy—the virtue—of the doctrine now, and can tell its advantages. Why, nearly every man that persecuted you here has

had ague, and the Christians had none. Evidently [as he put it] God has been chastising them.'

"The church in the village in which I live is rather a weakish church, but they, at any rate, subscribed cash equivalent to five dollars, and sent to Chefoo for quinine, and they themselves dispensed it—a quite unexpected stride in Christian beneficence.

"Altogether about from seven hundred to a thousand cases have been cured. Cinchonine has been found very satisfactory as a substitute for quinine.

"For all this we truly should feel grateful to Him who is able to turn our mourning into joy, and, when He pleases, to put new songs into our mouths. Oh! that we may well show forth these praises, that many may

see these things, and fear and put their trust in the Lord, for then we may call it well.

"I hope this year to send you more satisfactory annual statistics than yet, as I had special forms prepared (in Chinese) to get correct and suggestive information.

"But the task is a vast one, and, amid all our weakness and insufficiency, never cease, I beseech you, to commend us to the hearts and spiritual sympathies of our brethren at home, that by them we may be borne upon their thoughts heavenward, and the increase from above pleaded for on our behalf, that we all may stand worthy of the work."

A. G. JONES, Tai Yin,

Tsing Cheu Fu Shantung.

Foreign Notes.

PEURTO PLATA, SAN DOMINGO.

Rev. R. E. Gammon writes:—

"I am thankful to say that politically San Domingo is now quiet; commercially, however, everything is exceedingly dull. The congregations at our Sunday services are most cheering, and we are not without signs of blessing; of course there is also much to discourage and disappoint, for, as you know, it is no easy task to labour in a country where religion is little more than a burlesque, and true morality a very rare virtue; still, thank God, we have in our midst some striking illustrations of the power of Divine grace over human hearts.

"In order to assist Mr. Gammon specially in connection with his work in Turks Islands, the Committee have recently appointed Mr. Pusey, a native brother from the Calabar College, Kingston, Jamaica, who has just completed his course of study at that institution, as a helper, to be stationed, in all probability, at Grand Cay, and to work under the superintendence of Mr. Gammon.

"It is a cheering fact in connection with this arrangement that the members of the native churches in Turks Islands have promised to contribute nearly half of Mr. Pusey's personal expenses."

TRINIDAD, PORT OF SPAIN.

Our readers will be glad to know that the health of Mr. and Miss Gamble, son and daughter of our devoted brother the Rev. W. H. Gamble, of Port of Spain, Trinidad, has so greatly improved as to admit of their return home, the medical opinion being that they are now fairly well. With Mrs. Gamble they left Southampton by the last West India mail steamer, and they are now, we trust, nearing Trinidad.

From Mr. Gamble, by the last mail, we received very cheering tidings. He writes:—

“We are obliged to have more sittings made for our chapel. Thank God, things are looking very cheery with us, and truth seems blessedly operative in our midst. People here like good, plain Gospel preaching. I believe we shall soon be able fully to support a pastor by our own contributions. If we have a good man to take the church work here, then I can visit ‘the regions beyond.’ I dearly love the work and the mission, and, although I am getting into ‘the sere and yellow leaf,’ yet I am quite willing to cross my horse again in spite of my last severe fall, and ‘go afield.’ You will have heard of the dreadful catastrophe at St. Kitts, doubtless—a waterspout, tapped by the mountain, discharged its huge volume of water, destroyed more than a million of dollars’ worth of property, and 200 of the population. Our people here are thankfully and liberally helping by their contributions.”

JAMAICA.

We learn that the United Churches of Jericho and Mount Hermon, so long and so ably presided over by the Rev. J. Clarke, who recently entered into his rest, have invited the Rev. J. J. Kendon, of the Pastors’ College, to accept the vacant pastorate, and Mr. Kendon has accepted the invitation.

The Rev. C. E. Randall writes giving a very cheerful account of the recent jubilee services at Savanna la Mar, when nearly £60 were contributed for the fund now being raised for building a new mission house, and two country chapels, which are most urgently needed. We are thankful to report Mrs. Randall’s health is somewhat better, the fever having now left her.

The Rev. J. E. and Mrs. Henderson, with two sons of the Rev. J. Kingdon, of Falmouth, Jamaica, left Liverpool for Montego Bay on the 9th of last month, Mr. Henderson’s health having greatly improved during his stay in this country.

The great interest taken in the Congo Mission both in Jamaica and the Bahamas is most striking and encouraging; the Rev. W. Teall, of Annotto Bay, sends a special collection on its behalf, and the Rev. D. Wilshere, of Nassau, has remitted more than £20, the offerings of the native churches.

HAYTI, JACMEL.

We have received a long and painfully interesting letter from our devoted missionary brother, the Rev. A. Papengouth, giving a most sad and terrible account of the political, commercial, and social life of the inhabitants of Jacmel; constantly recurring revolutions, the grossest vice, and the absence of any reign of law and order, appear to have reduced Hayti to very nearly the lowest and most deplorable condition possible, whilst an almost prohibitive import duty of nearly *fifty per cent.*, and the consequent exorbitant

cost of almost every article of commerce and food, renders residence in Jacmel terribly difficult and expensive. Notwithstanding, however, all these distressing and depressing circumstances, Mr. Papengouth writes most cheerfully, and it is clear, not only from his own letters, but from others received from a few of the noble band of faithful Christians who for years past, amid difficulties and persecutions of no ordinary severity, have, with unswerving fidelity and self-sacrificing zeal, worn themselves gray in the cause of Christ, that he has already secured the respect and confidence of many in Jacmel, who at first did all they could to draw him into evil, but, finding all their efforts in this direction unavailing, have now let him alone, and even begin to speak well of him, and call him a REAL MISSIONARY. Under these circumstances it is not surprising that Madame Cajou should write:—

“Thank the dear Lord, and praise His holy name, for brother Papengouth. He is just the man we need—patient, loving, always working, always praying. Would that I were younger to do more for him, and with him, but I am too feeble to travel this season, for I so overdid myself last year, and suffered so much for want of food. But the Lord is our Helpæ, and He has sent us in His good time the right man. How your letters cheered me all the years we were without a missionary. Don't fail to write me; you don't know how a few words lift me up. I wonder if we shall ever meet on earth; if not, thank God, we shall in heaven.”

Of this noble servant of God, Mr. Papengouth writes:—

“Madame Cajou has for years past spent on the mission twice and often thrice as much as her very small allowance, for she sold her private land and property, the papers of which she has shown me, and has suffered a great many very heavy sacrifices. She has now no more property to sell; it has all gone. She is beloved and esteemed by all. A noble old Christian woman, of nearly sixty years of age—very brave and faithful in her work—several times in her tours and journeys over the mountains, along the slippery paths, she has fallen headlong, and her horse died under her, and all this to spread the Gospel. In her work of over forty years she has had fourteen horses killed in this way. I hope that now in her old age (for her age is old for this country), when the mission is in a better financial condition, something more will be done for her.”

Of the work in Jacmel Mr. Papengouth says:—

“Last week, in consequence of the very wet and stormy weather, our Sunday morning service was not quite so well attended. But all mountain travellers know what hardships and perils surround them—the danger of slipping headlong over the great stones and crossing deep waters of swollen streams—and, as we have sixty members of our Jacmel church living in the mountains, you can perhaps easily understand these difficulties, and bear with patience their non-attendance.

“However, whenever the weather allows, many of them travel from twelve to fourteen miles in the mountains, and start before five o'clock in the morning in order to come in and hear the Word of God.

“We had a delightful communion service last Sunday. We have two candidates for baptism.”

Very earnestly do we commend the Hayti Mission and our brother Papengouth to the special prayers and sympathies of the churches.

WEST AFRICA, VICTORIA.

We have cheering news from the Rev. Q. W. Thomson, who writes :—

“ You will be thankful to hear that the school here has considerably grown, until the scholars number over seventy, with an average daily attendance of sixty-eight. When I came here twenty was thought a good attendance. Then there was not a single purely native service; now we have an exclusively native service, and it is more largely attended than any other. We have also two purely native meetings in the week in different parts of the town, and two nights in each week a young men’s class. Recently, and quite of their own accord, two members have commenced a regular meeting for preaching the Gospel at Fish Town, where Charles Steane used to labour, until he was taken ill, and where, since his illness, no regular services have been held.”

SOUTHERN INDIA, MADRAS, AND TREMORLAY.

Rev. S. J. Chowryappa writes :—

“ With great pleasure I have to inform you that I have safely returned from my preaching tour. The annual Tremomalay festival lasted, as usual, about ten days. Upwards of a hundred thousand people came to pay their vows to this sacred shrine, and during the whole of the time I was busily engaged telling the masses in the best way I possibly could about their superstition, and pointing them to the hope set forth in the Gospel by the only Mediator Jesus Christ. I am indeed glad to be able to say that many thousands heard the simple story of Jesus and His salvation. To effect all this I had to get a convenient place just in the heart of the town, where the people flock together for their worship, this being secured by purchase, which cost me Rs.320. I set to work at once and opened a stall, where copies of the Bible can be had at a much more reduced price than anywhere else; also tracts in large quantities were sold, and I also had some very interesting inquiry meetings. The people who wanted to speak during my preaching I asked to come in, and when the outdoor work was over, conversational meetings took place, and I trust these meetings have caused many to renounce their superstitious idol-worship.

“ During these happy services, out of the many cases, there were two somewhat particular ones; these two were men who had come like the others to worship their idols, and, on hearing me preach, they followed to the mission chapel, wishing to hear more of the Saviour, and there, after spending an hour with each one of them, they decided to give up their idol worship, and in token of this they each purchased a copy of the Bible, and promised to read it with care. These are now inquiring the way to Zion, and will soon join the Lord’s people. These are only two out of many similar. May the Lord bless this work.”

CEYLON, RATNAPURA.

The Rev. H. B. Pigott writes :—

“ We have just returned from Rakwana, a very distant part of our district of Ratnapura, where I have been holding special services, which have been very well attended. Our work in this neighbourhood is making fair progress. Markus held ‘ a watch-night service,’ which was very largely attended.”

Recent Intelligence.

We are requested to call the attention of our readers to the good work carried on by the committee and agents of the "Strangers' Home for Asiatics" amongst the foreign sailors at the various London docks by the Thames waterside, and in the Home at Limehouse. From January 1st to September 30th, 1879, the missionary to the Asiatics, besides daily interviews with inmates in the Home, visited the Asiatic crews of 53 large vessels, mostly steamers; 123 visits were paid in all, or about two visits to each ship at an average. Of these visits 93 were to vessels in the Victoria Docks; 17 to vessels in the West India Docks; 10 to vessels in the East India Docks; and 3 to vessels in the London Docks. Visits were also paid on 32 occasions at the Ayahs' Home, and on 7 occasions to Greenwich Hospital. The missionary to the Asiatics is the Rev. G. Small, M.A., formerly of Benares, and the hon. secretary to the Home is Lieut.-Col. R. Marsh Hughes.

The Rev. J. E. Henderson requests the insertion of the following:—

"DEAR MR. BAYNES,—I shall be obliged by your inserting the enclosed list of subscriptions for the Montego Bay Chapel, in next month's HERALD. I hoped that it would have been larger. I have, however, had several promises of help and shall be obliged by your receiving anything that may be sent to you for me. I am deeply thankful to the friends who have so kindly helped, and to you for all your personal kindness and sympathy while I have been in England.

"Believe me, yours very sincerely,

"J. E. HENDERSON."

DONATIONS SPECIALLY FOR NEW CHAPEL, MONTEGO BAY, JAMAICA.

	£	s.	d.		£	s.	d.
Adams, Mr. B.	0	10	0	Howland, Mr.	1	0	0
Burnell, Mrs.	1	0	0	La Trobe, Mr. S. H.	0	10	0
Burnell, Miss	1	0	0	Law, Mr.	0	10	0
Birrell, Rev. C. M.	1	1	0	Middlemore, Mr. W.	1	1	0
Beckingsale	1	0	0	Nicholson, Mrs. S.	0	10	0
Beal, Mr. W.	1	0	0	Nicholson, Mr. T.	0	10	0
Barrett, Mr. D.	0	10	0	Olney, Mr. W.	5	0	0
Babb, Mr.	0	10	6	Pease, Mrs. Charles	2	2	0
Brewin, Mr.	5	0	0	Peto, Sir S. Morton	2	0	0
Clark, Rev. H.	1	0	0	Prance, Dr.	1	0	0
Coomb, Mr.	1	10	0	Ridout, Mr. J.	0	10	0
E. B. E.	5	0	0	Smith, Mr. J.	2	0	0
Foster, Mr. E.	2	2	0	Serpell, Mr.	2	0	0
Groser, Mrs.	0	10	6	Trout, Miss	1	0	0
Greenway, Mr. J.	0	10	6	Watt, Mr.	0	10	0
Greenway, Miss	0	10	0	Four Friends, 5s. each	1	0	0
Harvey, Mr. Thomas	5	0	0	Sums under 10s.	0	17	0
H. M. M.	5	0	0				

From Port Said the Rev. J. W. Thomas writes, under date January 24th :—

“ We have had splendid weather. One night was very rough—the second after leaving Malta. During the evening the wind, which had been most favourable for two days, gradually worked up to the north-east, the same quarter from which it had been blowing, and it blew hard all night; the waves thumped against the sides of the steamer, and dashed over her continually, causing her to quiver over all; but though it was sufficiently alarming to all who were at all nervous, we were at no time in the slightest danger, and have had a very comfortable passage since. Yesterday was a lovely day, and all night the sea has been almost smooth. The days are beginning to be hot, but it is still cool at night.

“ We expect to enter the canal at 11 A.M. to-day, and may hope to be in the Red Sea by to-morrow (Sunday) night.

“ We have much to be thankful for, and would gratefully acknowledge the goodness and loving care of our heavenly Father during the past of our voyage.”

It will be a cause for thankfulness to all our readers to know that the s.s. *Navarino*, with Mr. and Mrs. Norris, their two little girls, and Mr. Hook on board, has been signalled “ all well ” from Malta. As she left London on the 7th of last month she must have experienced the full force of the terrific gale that disabled the mail s.s. *Chimborazo*, and caused such a sad loss of life amongst her passengers. May the gracious Lord still have our friends in His safe keeping, and give them a speedy and prosperous voyage.

Mrs. Kerry writes under date of “ South Colinga, Calcutta, January 28th :—

“ Our passage was safe and free from any unpleasant weather after we left Aden, and we came fairly quickly on to Colombo, where the kind friends made us at home at once, and showed us every object of interest possible to be seen in so short a time. They would have been glad had our stay been longer, but we were glad to be again on our way after a night's stay on shore. I cannot tell you how glad I feel to be once more in India. Our voyage was tedious to us because we longed to be here, where we knew we were wanted so much, and when we arrived and found only Mr. Rouse and Mr. James here, Dr. Wenger away at Cuttack sick, and the pulpits of Circular Road both needing supplies, we could but pray that other workers may be thrust out and sent after us speedily. Our house has been waiting for us two months, and we have made all haste to furnish it so that we may take possession and begin work. The girls' school has been closed for the winter vacation—only eight orphans and the teacher are there now. School re-opens next week. I am told it that has declined in numbers, but will recover its popularity if I take charge. The Jessore orphans have been added to those of Intally, and, as far as I know, there is no other orphanage of our Society in Bengal. I shall hope to make it an asylum for the girls our brethren have thrown upon their care if my kind friends at home will give me the means for their support.

“ I remain, sincerely yours,

“ ANN KERRY.”

MAP OF CHINA PROPER.

Area of the Territory colored black 1,300,000, Sq. M.

Population 360,000,000

Missionaries of Baptist Missionary Society 3.



F. CARTWRIGHT, LITH. 52, CHANCERY LANE W.C.

Area of England sq miles 58,320.

Population of England. 22,712,266.

Baptist ministers 1,783.

[APRIL 1, 1880.

THE MISSIONARY HERALD.

BAPTIST MISSION ANNIVERSARIES, 1880.

TUESDAY EVENING, APRIL 20th.

YOUNG MEN'S MISSIONARY ASSOCIATION.

ANNUAL MEMBERS' MEETING

IN THE LIBRARY OF THE BAPTIST MISSION HOUSE.

The Chair to be taken at Seven o'clock by H. M. BOMPAS, Esq., Q.C.

THURSDAY MORNING, APRIL 22nd.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

THE REV. FRANCIS JOHNSTONE, OF EDINBURGH,

Will preside and deliver an address. Service to commence at Eleven o'clock.

FRIDAY EVENING, APRIL 23rd.

BAPTIST MISSIONARY SOCIETY.

WELSH ANNUAL MEETING

AT THE MISSION HOUSE, to commence at Seven o'clock.

LORD'S DAY, APRIL 25th.

BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows :—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. F. Trestrail, F.R.G.S.	Rev. A. Tilly
Acton	Rev. W. Whale ..	Rev. H. Moore
Addlestone	Rev. E. Cossey ..	Rev. E. Cossey
Alie Street	Rev. P. Dickerson ..	Rev. C. Masterson
Alperton	Rev. C. Jordan Colls.,	2nd May
Arthur Street, Camberwell Gate	Rev. J. P. Campbell	Rev. R. Caven
Arthur Street, King's Cross ..	Rev. G. McMichael, B.A.	Rev. F. Trestrail, F.R.G.S.
Balham	Rev. J. W. Thew ..	Rev. J. J. Brown
Barking, Queen's Road	Rev. W. R. Woolley .	Rev. W. R. Woolley
Barking Road		
Battersea	Rev. A. G. Fuller ..	Rev. J. M. Stephens, B.A.
Battersea, Surrey Lane		
Battersea Park	Rev. G. Howells ..	Rev. W. J. Mayers
Belle Isle	Mr. J. Benson ..	Rev. D. J. East
Belvedere	Rev. W. D. Elliston .	Rev. W. D. Elliston
Bermondsey, Neckinger Road	Rev. J. Blake ..	Rev. W. Doke
Bexley Heath	Rev. G. Smith ..	Rev. A. Sturge
Bloomsbury	Rev. J. P. Chown ..	Rev. J. W. Thew
Bow	Rev. C. Hill ..	Rev. C. Hill
Brentford, Park Chapel	Rev. H. Moore ..	Rev. J. H. Blake
Brixton Hill, New Park Road	Rev. B. P. McMaster	Rev. W. Landels, D.D.
Brixton, Barington Road	Rev. J. T. Swift ..	Rev. J. T. Swift
" Cornwall Road		
" Wynne Road	Rev. J. C. Brown ..	Rev. J. C. Brown
Bromley, Kent	Rev. W. Hanson ..	Rev. W. Hanson
Brompton, Onslow Chapel	Rev. J. M. Stephens, B.A.	Rev. G. Short, B.A.
Brondebury	Rev. G. Gould ..	Rev. S. Vincent
Camberwell, Denmark Place ..	Rev. E. Medley, B.A.	Rev. J. P. Chown
" Cottage Green	Rev. W. Doke ..	Rev. J. Blake
" Wyndham Road		
Camden Road	Rev. R. Glover ..	Rev. J. Stuart
Castle Street (Welsh)	Rev. W. Morris ..	Rev. W. Morris
Chadwell Heath	Rev. D. Taylor ..	Rev. D. Taylor
Chalk Farm, Berkley Road	Rev. J. H. Moore ..	Rev. J. H. Moore
Charles St., Camberwell New Rd.	.. .. Collections,	21st March
Chelsea	Rev. W. H. J. Page	Rev. A. Macdonald
Clapham Common	Rev. T. Hanger ..	Rev. C. Jordan
Clapton, Downs Chapel	Rev. W. S. Chedburn	Rev. B. Bird
Commercial Street	Rev. J. D. Rodway	Rev. C. Stovel
Crayford	Mr. E. M. Le Riche	Mr. E. M. Le Riche
Crouch Hill	Rev. Hugh Davies ..	Rev. Hugh Davies
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon
Dalston Junction	Rev. J. Bloomfield ..	Rev. T. Price, PH.D.
Dartford	Rev. A. Sturge ..	Rev. G. Smith
Deptford, Octavia Street	Rev. G. D. Evans ..	Rev. E. Morley
Drummond Road, Bermondsey	Rev. E. Morley ..	Rev. J. P. Barnett

PLACES.	MORNING.	EVENING.
Dulwich, Lordship Lane ..	Rev. J. A. Soper ..	Rev. J. A. Soper
" Underhill Road ..	Rev. E. Spurrier ..	Rev. J. P. Campbell
Ealing		
East London Tabernacle ..	Rev. A. G. Brown ..	Rev. A. G. Brown
Eldon Street (Welsh)	Rev. A. J. Parry ..	Rev. A. J. Parry
Esher	Rev. S. W. Bowser, B.A.	Rev. S. W. Bowser, B.A.
Finsbury Park		
Forest Hill	Rev. C. W. Skemp ..	Rev. G. M. Michael, B.A.
Greenwich, Lewisham Road ..	Rev. J. S. Wyard ..	Rev. W. E. Winks
" South Street ..		
Grove Road, Victoria Park ..	Rev. W. J. Henderson	Rev. J. Bloomfield
Gunnersbury	Rev. W. A. Blake ..	At later date
Hackney, Mare Street	Rev. J. D. Bate ..	Rev. W. S. Chedburn
" Hampden Ch. ..		
Hammersmith, West End Ch.	Rev. J. W. Ashworth	Rev. J. Douglas, A.M.
" Avenue Road ..	Rev. W. Barker ..	Rev. C. Graham
Hampstead, Heath Street ..	Rev. W. Etherington	Rev. J. Foreman, of
Hanwell .. .. .	.. .. Collections,	9th May [Berbice
Harlington		
Harrow-on-the-Hill	Rev. J. B. Myers ..	Rev. J. B. Myers
Hawley Road		
Hendon .. .. .	.. .. Collections,	in June
Henrietta Street	Rev. W. T. Taylor ..	Rev. J. D. Rodway
Highbury Hill	Rev. J. Culross, D.D.	Rev. W. Barker
Highgate Road	Rev. J. Dann ..	Rev. J. Culross, D.D.
Highgate, Southwood Lane ..	Rev. T. M. Morris ..	Rev. J. Parker
Hornsey Rise	Rev. H. Briggs ..	
" Campsbourne Park ..	Rev. R. Sampson ..	Rev. R. Sampson
Hounslow	Rev. J. H. Blake ..	Rev. J. S. Stanion
Islington, Cross Street	Rev. T. Thomas, D.D.	Rev. H. Briggs
" Salters' Hall	Rev. G. Short, B.A.	Rev. T. G. Tarn
James Street, Old Street	Rev. G. Chandler ..	Rev. G. Chandler
John Street, Bedford Row ..	Rev. A. Macdonald ..	Rev. R. P. Macmaster
John Street, Edgware Road ..		Rev. E. G. Gange
Kilburn	Rev. C. Welton ..	Rev. C. Welton
Kingsgate Street	Rev. R. F. Jeffrey ..	Rev. T. Thomas, D.D.
Kingston-on-Thames .. .. .	.. .. Collections,	14th March
Lee	Rev. W. E. Winks	Rev. F. Johnstone
Leyton, Vicarage Road	Rev. J. Drew ..	Rev. J. Drew
Leytonstone	Rev. J. Bradford ..	Rev. J. Bradford
Little Wild Street	Rev. R. Evans ..	Rev. T. H. Holyoak
Lower Edmonton	Rev. T. Price, PH.D.	Rev. C. W. Skemp
Lower Norwood	Rev. J. Douglas, A.M.	Rev. E. Spurrier
Maze Pond	Rev. W. H. Tetley ..	Rev. J. Owen
Metropolitan Tabernacle ..	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
New Barnet	Rev. C. Joseph ..	Rev. C. Joseph
New Cross, Brockley Road ..	Rev. C. Williams ..	Rev. E. Medley, B.A.
New Malden	Rev. J. E. Cracknell	Rev. J. E. Cracknell
New Southgate	Rev. G. Rogers ..	Rev. G. Rogers
North Finchley	Rev. J. Parker ..	Rev. T. M. Morris
Notting Hill, Cornwall Road	Rev. J. Owen ..	Rev. C. Williams
" W. London Tab.		
Peckham, Park Road	Rev. W. R. Skerry ..	Rev. W. R. Skerry
" Rye Lane	Rev. W. Sampson ..	Rev. W. Sampson
" Hatcham Chapel ..	Rev. T. J. Cole ..	Rev. J. Davey

PLACES.	MORNING.	EVENING.
Penge	Rev. O. Flett ..	Rev. O. Flett
Pinner		
Plumstead, Conduit Road	Rev. Z. T. Down ..	Rev. G. Hawker
Ponder's End	Rev. A. F. Cotton ..	Rev. W. H. McMechan
Poplar, Cotton Street	Rev. T. H. Holyoak	Rev. R. Evans
Putney, Union Ch.	Rev. J. Clifford, LL.B.	Rev. J. D. Bate
" Werter Road	Rev. W. J. Mayers ..	Rev. H. Hardin
Regent's Park	Rev. R. A. Redford, LL.B.	Rev. R. Glover
Regent Street, Lambeth		
Richmond, Park Shot	Rev. S. Vincent ..	Rev. J. Dann
Romford	Rev. Daniel Jones ..	Rev. Daniel Jones
Romney Street, Westminster	Rev. H. Hardin ..	Rev. G. Howells
Rotherhithe, Midway Place	Rev. R. Shindler ..	Rev. R. Shindler
Shoreditch Tabernacle	Rev. W. Cuff ..	Rev. W. Cuff
Shooter's Hill Road	Rev. W. H. Elliott ..	Rev. W. H. Elliott
Spencer Place Ch.	Rev. J. P. Barnett ..	Rev. J. S. Wyard
Stockwell	Rev. J. Stuart	Rev. J. W. Ashworth
Stoke Newington, Bouverie Rd.	Rev. J. H. Osborne	Rev. G. Stevens
" Devonshire Sq. Ch.	Rev. R. Caven, B.A.	Rev. W. Whale
" Wellington Road		
Stratford Grove	Rev. J. Douglas ..	Rev. J. Douglas
Surbiton	" Collections	in March
Sutton	Rev. W. E. Goodman	Rev. W. E. Goodman
Tottenham	Rev. B. Bird ..	Rev. W. J. Henderson
" West Green	Rev. J. R. Chamberlain	Rev. J. R. Chamberlain
Twickenham	Rev. G. W. Humphreys, B.A. ..	Rev. G. W. Humphreys, B.A.
Upper Holloway	Rev. J. R. Wood ..	Rev. J. R. Wood
Upper Norwood	Rev. M. Wilks ..	Rev. M. Wilks
Upper Tooting		
Upton Chapel	Rev. W. Woods ..	Rev. W. Woods
Vernon Chapel		
Victoria Ch., Wandsworth	Rev. T. G. Tarn ..	Rev. G. D. Evans
Victoria Docks, Union Ch.	Collections for London	Mission this year.
Waltham Abbey	" Collections	in April
Walthamstow, Markhouse Common	Rev. T. Breewood ..	Rev. T. Breewood
" Wood Street	Rev. J. W. Lance ..	Rev. J. W. Lance
Walworth Road	Rev. E. G. Gange ..	Rev. W. H. Tetley
Walworth, East Street	Rev. W. Alderson ..	Rev. W. Alderson
Wandsworth, East Hill	Rev. F. G. Marchant	Rev. F. G. Marchant
Westbourne Grove	Rev. W. G. Lewis ..	Rev. W. G. Lewis
Wimbledon		
Wood Green		
Woolwich, Charles Street	Rev. G. Hawker ..	Rev. Z. T. Down
" Queen Street	Rev. T. Jones ..	Rev. J. M. Steven

JUVENILE MISSIONARY SERVICES.

The following Services for the Young will be held on Sunday, the 25th April, 1880. The Services, as a rule, commence at *three o'clock*, and terminate at a *quarter past four*. The hymns and tunes appear in the *Juvenile Missionary Herald* for the current month. HENRY CAPERN, Sec. Y. M. M. A.

NAME OF SCHOOL.	SPEAKER.
Abbey-road, N.W.	Mr. E. J. Walter.
Acton	Mr. H. Capern.
Arthur-street, W.C.	Mr. F. Matthews.
Balham	Rev. B. C. Etheridge.
Battersea	Mr. J. S. McMaster.
Battersea-park	Mr. W. Vinter.
Belle Isle, N.	Mrs. Etherington.
Berkeley-road, N.W.	Mr. B. W. Chandler.
Bermondsey, Drummond-road	Mr. A. Fairbrother.
Bloomsbury	Rev. C. Jordan.
Bow	Mr. C. Robottom.
Brentford	Mr. G. Dakin.
Brixton, Gresham Chapel	
Brixton Hill	Rev. E. C. B. Hallam.
Brixton, Wynne Road	Mr. E. P. Williams.
Brockley Road	(Service, 21st March.)
Bromley, Kent	Rev. W. Hanson.
Brompton	
Camberwell, Arthur Street	Mr. C. Ingram.
Camberwell, Charles Street	Mr. S. P. Yates.
Camberwell, Cottage Green	Rev. J. Davey.
Camberwell, Denmark Place	
Camden Road	Rev. D. J. East.
Clapham-common	Rev. T. Hanger.
Clapton	Mr. Alfred H. Baynes.
Commercial Street	Rev. J. D. Rodway.
Cornwall Road, N.W.	Rev. W. H. M. Mechan.
Cromer Street, W.C.	(Unites with John Street.)
Croydon, West	Mr. A. Sowerby.
Dalston Junction	Mr. W. Bishop.
Esher...	Rev. S. W. Bowser, B.A.
Finchley	Rev. J. Parker.
Forest Hill	Rev. J. E. Cracknell.
Goswell Road	Mr. Weeks.
Grove Road, E.	Mr. W. Appleton.
Hackney, Hampden Chapel	Mr. W. J. Hurry.
Hackney, Mare Street	Mr. H. Dixon.
Hammersmith	
Harrow	Rev. J. B. Myers.
Hatcham	Rev. T. J. Cole.
Highbury-hill	Mr. H. E. Pakeman.
Highgate	Rev. J. Trafford, M.A.
Highgate-road	J. Milton Smith.
Islington, Cross Street	
Islington, Salters' Hall	Mr. H. W. Priestley.
James Street, E.C.	Mr. Keen.
John Street, W.C.	Mr. F. E. Tucker.
John Street, Edgware Road	Mr. A. J. Harvey, B.A.
Kingsgate Street	
Lambeth, Regent Street	Mr. Wood.
Lambeth, Upton Chapel	Mr. J. Taylor.
Lee, High Road	Mr. S. Watson.
Leytonstone	Mr. E. Bagg.
Lower Edmonton	Mr. J. Winterton.
Maze Pond	Mr. J. Billington.

NAME OF SCHOOL.	SPEAKER.
Metropolitan Tabernacle (senior)...	Mr. W. Tresidder.
Metropolitan Tabernacle (junior) ...	Mr. G. Robertson, Jr.
Peckham, Park Road	Mr. A. F. Ward.
Peckham, Rye Lane	Rev. W. Sampson.
Penge	Mr. Walter Appleton.
Poplar, Cotton Street	Mr. J. Richardson.
Regent's Park	Col. Griffin.
Romford	Rev. D. Jones.
Rotherhithe	Mr. P. Comber.
St. Peter's Park, W.	Mr. J. A. Curtis.
Shoreditch Tabernacle	Mr. H. O. Bowman.
Stockwell	Mr. Walter Green, B.A.
Stratford Grove	Rev. T. Douglas.
Stoke Newington, Devonshire-square ...	Mr. Buckland.
Tottenham, High Road	Mr. W. B. Mimmack.
Tottenham, West Green	Mr. G. Beckett.
Underhill-road, Dulwich	Mr. C. H. Chapman.
Upper Holloway	"Talbot Erle."
Walthamstow	
Walworth, East Street	Mr. E. C. Williams.
Walworth, Ebenezer	(Unites with Walworth Road.)
Walworth Road	Mr. L. Tucker, B.A.
Wandsworth, East Hill	Mr. T. G. Churcher.
Wandsworth Road	Mr. C. A. Millard.
Westbourne Grove... ..	Mr. H. G. Gilbert.
Westminster, Romney Street	Mr. J. E. McLaughlan.
Woolwich, Queen Street	

MONDAY EVENING, APRIL 26th.

BIBLE TRANSLATION SOCIETY.
ANNUAL MEETING.

AT BLOOMSBURY CHAPEL, at Half-past Six o'clock.

CHAIRMAN—S. R. PATISON, Esq., F.G.S.

SPEAKERS—REVS. J. TRAFFORD, M.A., late of Serampore; C. JORDAN, of Calcutta; W. SAMPSON, of Folkestone; W. MILLAR, of Cuttack, Orissa; G. H. ROUSE, LL.B., of Calcutta.

TUESDAY MORNING, APRIL 27th.

BAPTIST MISSIONARY SOCIETY.
ANNUAL MEMBERS' MEETING,
MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Eleven o'clock by HOWARD BOWSER, Esq., of Glasgow.

NOTE.—This Meeting is for Members only. All subscribers of 10s. 6d. or upwards, donors of £10 and upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society are entitled to attend.

TUESDAY EVENING, APRIL 27th.

BAPTIST MISSIONARY SOCIETY.

PUBLIC MISSIONARY SOIRÉE

IN THE HOLBORN TOWN HALL

(At corner of Clerkenwell Road and Gray's Inn Road, five minutes from Mission House, Castle Street, and King's Cross and Farringdon Street Stations of Metropolitan Railway).

The Rev. C. M. BIRRELL will preside,

And Addresses will be delivered by the Revs. C. H. SPURGEON, Metropolitan Tabernacle; ANDREW GUNTON FULLER, Wolverhampton; J. R. WOOD, Holloway; C. JORDAN, Calcutta; G. H. ROUSE, LL.B., Calcutta; and EDWARD RAWLINGS, Esq., of Wimbledon Common.

Tea and coffee from Half-past Five to Seven o'clock.

Public Meeting at Seven o'clock.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Castle Street, Holborn.

NOTE.—As a large attendance is anticipated, it is requested that early application be made for tickets.

WEDNESDAY MORNING, APRIL 28th.

THE ZENANA MISSION IN INDIA.

A MISSIONARY BREAKFAST,

HOLBORN TOWN HALL, at Nine o'clock a.m..

CHAIRMAN—E. S. ROBINSON, Esq., J.P., of Bristol.

Admission by ticket only, 2s. 6d. each; may be had of the Secretaries or at the Mission House.

A SALE OF USEFUL AND FANCY ARTICLES

Will be held at the BAPTIST MISSION HOUSE, Castle Street, Holborn, on Tuesday, 27th; Wednesday, 28th; Thursday, 29th; and Friday, 30th April, from 10 A.M. to 6 P.M., on behalf of the funds of the Zenana Mission.

WEDNESDAY MORNING, APRIL 28th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MISSIONARY SERMON

AT BLOOMSBURY CHAPEL.

PREACHER—Rev. ALEXANDER MACLAREN, D.D., of Manchester.

Service to commence at Half-past Eleven o'clock.

THURSDAY EVENING, APRIL 29th.

BAPTIST MISSIONARY SOCIETY.

A N N U A L M E E T I N G

IN EXETER HALL.

Chair to be taken at Six o'clock by JOSEPH TRITTON, Esq.
(Treasurer of the Mission).

SPEAKERS—Revs. J. D. BATE, Missionary from Allahabad, N.W.P.;
J. G. GREENHOUGH, M.A., Leicester; T. VINCENT TYMMS, Clapton;
and J. JACKSON WRAY, M.A., Tottenham Court Road Chapel.

The Claims of China.

(See Map.)

OUR devoted missionary brother, the Rev. A. G. Jones, of Tai Yaen Fu, writes:—

“MY DEAR MR. BAYNES,—Mr. Kitts has told me how he has used, with considerable effect in lectures on the opium question, a black and white map to show the relative proportions of China and England.

“I thought the idea a very good one, so I got a native to copy off the enclosed rough chart of China proper, and I have drawn the map of England to scale, and pasted it on.

“I hope you all think it worth while to put it into THE MISSIONARY HERALD as a standing protest on

behalf of China; and if it went in every six months it might be healthful.

“It will not do to merely sing the noble lines of Heber—

“‘ Shall we whose souls are lighted
By wisdom from on high;
Shall we to men benighted
The lamp of life deny?’

or these other well-known lines—

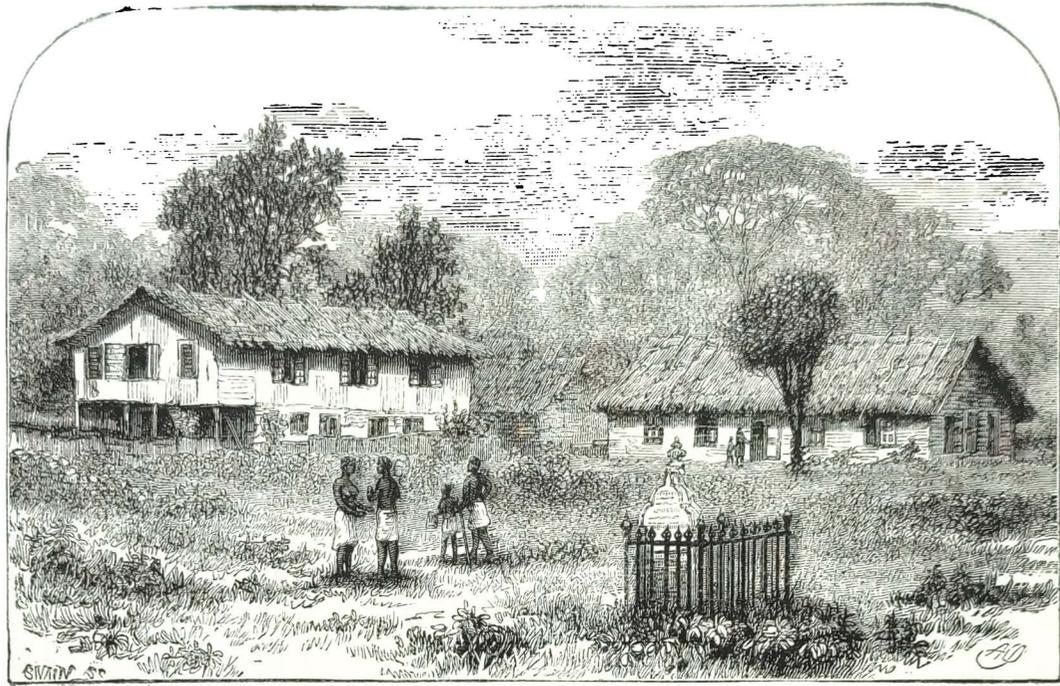
“‘ Were the whole realm of nature mine
That were an offering far too small,
unless we really mean what we sing,
and show it by our actions.

“A. G. JONES.”

Three missionaries only of our Society for the whole of the vast empire of China!

“DOORS open on all hands,” writes Mr. Richard, “but no labourers ready to enter in”; when will the churches at home wake up to a real sense of the terrible needs of China.”

Will our readers specially remember in private and public prayer our lonely labourers in Shansi and Shantung, and, by prompt and generous gifts, enable the Committee to speedily increase their number; for the fields are indeed white, but the labourers few.



MISSION HOUSE AND SCHOOL, AMBAS BAY, CAMEROONS, WEST AFRICA. (From a Photograph.)

In Memoriam.

ALFRED SAKER.

Born at Borough Green, Kent, | Died at Peckham, March 13th,
July 21st, 1814. | 1880.

ON Friday morning, March 19th, at Nunhead Cemetery, amid sunshine and tears, was laid to rest, until the glad morning of the resurrection, the worn and wasted body of Alfred Saker, one of the noblest, most devoted, and unselfish of modern missionaries, who for more than thirty-seven years past has consecrated himself with self-sacrificing zeal to the work of Christ on the littoral of Western Africa.

Of his life work in Africa, the great and good man whose earthly remains now rest beneath the fretted roof of the grand old Abbey of Westminster, wrote only just before he left England for his last journey on the Dark Continent.

“Take it all in all—specially having regard to its many sided character—the work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable work on the African coast,” and these words of Dr. Livingstone do nothing more than faithfully describe a fact, witnessed to alike by traveller and trader, believer and unbeliever.

It is quite impossible, in this brief notice, to attempt even to do anything like justice to the remarkable claims of such a life for fitting record and permanent portrayal; but whenever this is done—whenever the story of this life be truly told, no more heroic, devoted, or marvellous tale of concentrated toil shall be written, and no more stimulating example of complete consecration to the service of the Master be presented.

With a feeble frame from boyhood, with almost constant suffering, with ever-recurring and violent attacks of coast fever, with doctors and friends urging his return home, and his permanent withdrawal from the deadly district of the White Man's Grave, this spare, almost fleshless man, with eye undimmed and fire unquenchable, with heart aglow, and head ever calm and resolute, toiled on; he wept, he prayed, he worked, and in the quiet of his own heart, as he once told the writer of these lines, formed the definite resolve that under no circumstances would he quit his post until

the whole Word of God had been given to the people around him in their own tongue.

Of the work he did let others speak ; one of the most noted of modern African travellers who visited the coast only a few years ago, with no sympathy for mission work, and no personal regard for Christianity, wrote :—" I do not at all understand how the changes at Cameroons and Victoria have been brought about. Old sanguinary customs have to a large extent been abolished ; witchcraft hides itself in the forest ; the fetish superstition of the people is derided by old and young, and well-built houses are springing up on every hand. It is really marvellous to mark the change that has taken place in the natives in a few years only. From actual cannibals many have become honest, intelligent, well-skilled artisans. An elementary literature has been established, and the whole Bible translated into their own tongue, hitherto an unwritten one. There must surely be something ' abnormal ' in this."

Only two evenings before he passed away from us, in faltering, broken sentences, and while frequently gasping for breath, he expressed to the writer his longing to return to Africa that he might help to cheer and succour the church at Victoria under present and heavily pressing trials. His heart was always in Africa ; and *there*, in the hearts and lives of the people, will ever remain his best and noblest monument.

As he lived, so he died—with the unclouded assurance of the presence of his Saviour. His last words, "*For Thou art with me,*" tell out the whole story, and explain the entire life—" *A good soldier of Jesus Christ,*" "*Faithful unto death*"—and as we gazed upon his worn and wasted frame for the last time on earth, with its calm, peaceful expression, even in death, we could not but say, in the words of the hymn so appropriately sung at his funeral—

Captain and Saviour of the host
 Of Christian chivalry,
 We bless Thee for our comrade true,
 Now summoned up to Thee.

We bless Thee for his every step
 In faithful following Thee ;
 And for his good fight fought so well,
 And crowned with victory.

We thank Thee that the *way-worn* sleeps
 The sleep in Jesus blest :
 The purified and ransomed soul
 Hath entered into rest.

Surrounded by many attached friends—not a few of whom had travelled

long distance in order to be present—he was laid to rest in Nunhead Cemetery, the Rev. C. M. Birrell reading suitable portions of Scripture and offering prayer, Dr. Underhill giving the address which will be found following, and the Rev. J. P. Chown conducting the service at the grave.

A. H. B.

ADDRESS DELIVERED BY DR. UNDERHILL.

“Before committing to their last resting-place the remains of this servant of Christ, it may be fitting that, as the representative of the Baptist Missionary Society, I should recall, in a few words, the devoted, upright, and honourable career of our beloved and esteemed friend and brother.

“That career has been a remarkable one in many respects; and it may fairly be divided into three periods; first, the time of preparation; next, the time of conflict and labour; and, finally, the time of continuous and successful work.

“It is now some thirty-seven years ago that Mr. Alfred Saker offered himself to the Committee of the Society to go out to Western Africa as a missionary of the Cross. He went in the position of assistant-missionary, combining with that the duties of engineer. It was hoped at the time that the Society would be able to place on the coast a small steamer, of which he would be the chief officer; but the plan failed, and Alfred Saker then gave himself entirely to the great purpose to which he had consecrated his life. He soon became subject to the diseases of the climate, though, from the very first, he may be said to have conquered by an indomitable will, sustained by the devotedness with which he had consecrated his life to the service of Christ. He never allowed his personal sufferings to interfere with his service to his Lord; so that, I may say, disease was his servant rather than his master.

‘He lives and does much,’ said Dr. Prince, in 1848, ‘but at great expense to his poor frame.’

“Shortly after his arrival at Fernando Po, he visited the tribes of the Cameroons, and selected the spot which was afterwards to become the site of the mission-house. On the high bank of the Cameroons River, he took a small cottage of one room, which he purchased of King Aqua, and, with his beloved wife by his side, he laboured with skilful hands to prepare it for his work. And now we see him with his own hands laying a floor, adding to the house room after room, and adapting every portion of the rude structure to its subsequent use. From time to time we find him visiting Fernando Po to assist the feeble band labouring there, and devoting himself with zeal to the welfare of the degraded people of that island.

“I have taken an extract from one of his early letters—an almost prophetic description of what would be the entire character and outcome of his life. He says, writing in June, 1846: ‘From my return from Clarence, in February, till now (excepting one month), I have made the study of the language my special work, and, although I cannot say much as to the advance I have made, yet I hope it is something; and I hope more, that I shall live to translate the whole Bible into the Dualla tongue. With Divine assistance, I have a settled purpose so to do, and I hope not to relinquish my work till it is done. Yesterday I

was sickly; the day before translating; to-day, from 5 a.m. till 7 p.m., transcribing my lessons and arranging grammar, and from 7 till 12 writing letters (7 to 12 is extra, as my bedtime is 9). I have corrected my first class-book, nearly completed the second, and shall, if spared, soon begin my oral instructions in the Dualla.'

"This was the language used by our brother in 1846, and for 34 years he laboured at the Divinely imposed task, and by God's blessing we can say to-day, with gratitude to God, that he fulfilled it.

"We now find him pressing on his investigations into the language of the tribes among whom he dwelt, and endeavouring in every way to root up their evil customs. This was especially the case with regard to the cruel and sanguinary customs that accompanied King Aqua's death, and others practised on many occasions in the daily life of the people. It was at a time subsequent that his influence, having become so great, at the chief's death, I was told, when there, a few years ago, he might have become himself their king.

"In the early period, however, of his missionary career he passed through great difficulties and trials. His life was often in peril. The wild people broke into his cottage, and threatened him with death. He, himself, once told me, and it was confirmed to me by the man that did it, now a sincere Christian, that on one occasion poison was used to destroy him. Yet, in the midst of all, he continued to toil and strive night and day, seldom, perhaps, devoting less than 16 hours a day to manual work—evangelistic labours—and the studies requisite to acquire a mastery of the language; even when driven to his bed, carrying with him the books he required, and never allowing sickness or infirmity to hinder his great work.

"Within two years of the commencement of his labours he had prepared a first lesson book for the school he had formed, and had begun to translate a portion of the Word of God.

"Then again we see him assisting his brethren in Fernando Po, so that it was not till the year 1851 he can be said to have established himself permanently at Cameroons. It was in 1849 he went over to Bethel Station to baptize the first convert. At the same time a church was formed, and the foundation of that spiritual building was laid which we hope is to ever stand to the honour of our God and Saviour.

"In 1851 the mission was reduced by death to such a degree that not a single fellow-labourer remained of those who went out with him (except one or two coloured brethren). All his European colleagues were gone. He was left alone. Hitherto, he had been in some sort in a subordinate position; now, from necessity, he was obliged to take the lead, and to occupy the place of captain of the Lord's host. This he did not hesitate to do. Great was his confidence in the help of his Lord and Master. He had at first to occupy the station at Clarence, and more or less to dwell there till the arrival of Mr. Wheeler released him, and allowed him to return to Cameroons, after a visit to England, to take up his permanent abode.

"Scarcely, however, had he done so, when the Spaniards came and interrupted the work at Fernando Po. Though every effort was made to avert the necessity, the missionaries were obliged to forsake the island, and seek another place for their labour of love. Mr. Saker was the pioneer of the movement. No sooner did he understand the need, than he made it his business to seek a new home for the poor converts of Fernando Po, where they might serve

God with freedom of conscience. This he found in Amboises Bay, within easy distance of Fernando Po, and a day's sail of the Cameroons River, where he himself lived.

"After surveying the whole region, he saw that this was the place to found a colony, where the work of God could be carried on, and the knowledge of His grace be proclaimed.

"With little difficulty he purchased a stretch of land on the coast from the Bimbia chief, King William, and began to prepare houses and dwellings for the exiles. We can see how his training in the dockyard of Devonport fitted him for this work. With his own hands he showed them how to clear the ground and erect suitable dwellings. The accomplishment of this great work was due to the energy of our brother, and the colony of Victoria owes to his untiring care for many years its successful existence.

"Meanwhile he did not neglect Cameroons. He preached the Gospel, he enlarged the church, he established schools, he taught his converts to build houses and to make bricks. He has left behind him many artisans, bricklayers, and others, whom he trained, able to build houses and other structures.

"This has led to a remarkable change in the character of the town, in which have sprung up many houses of a better class than the rude shanties of former days.

"Another characteristic of his labours may be mentioned. When he first settled on the Cameroons River he found hardly any food to eat. The food of the people was inadequate in quantity, so that for two-thirds of the year they were dependent on the wild fruits of the forest. Mr. Saker induced them to labour with some degree of regularity, introduced various plants, such as bread-fruit, mangoes, oranges,

and other fruits useful for daily sustenance, and thereby enabled them also to supply the ships frequenting the river with vegetables in exchange for European productions. I mention this to show how broad were the sympathies of our brother, how wide the horizon in which he lived for the good of the people among whom he dwelt, and none will more deeply mourn his departure than the people of King Aqua's town.

"I now come to the later part of his life, in which he was often weighed down with sickness and sorrow. His plans were not always approved by his brethren—he had often to bear bitter opposition and unjust reproach. I refer to these things, because they constituted part of that great burden which he had to bear. Yet, with a courageous heart, he bore up against them. It was none the less a time of arduous labour. A printing press had to be prepared; he had to teach unready fingers to put the type together, and to show them how to print when the type was set up. With his own hands he often toiled at the press, and, let it be said to the honour of his daughter Emily, now carrying on her father's work, that she often helped him at his task.

"So, day by day, we see that sacred volume growing under his hands, which should enlighten the darkness of Africa, and lead its people to drink at the fountains of living waters.

"I will only just mention his numerous journeys into the regions around, partly to preach the Gospel and partly to acquire the information necessary for his work. He soon found that the language of the tribes among whom he lived was very poor in words to express Divine truth, and he has told me how puzzled he often was to discover suitable idioms to convey the meaning of Holy Writ. In these

journeys he not seldom came on the very words which he required and which best expressed the meaning of the Divine Word. Thus he was able to accomplish a translation of the Scriptures freer from European idioms, or words transferred, than any African version I know—a version purely native in its style and phraseology. It is a triumph of application and of fervent zeal.

At length his health was so reduced that, about three years ago, he was compelled to return home, never again to resume the work he loved. I need not tell you of his modest, yet noble, demeanour amongst us. I need not speak of his unostentatious address, or of the simplicity with which he told us how God had wrought by him. All this is fresh in our memory. I express the conviction of my own mind when I speak of him as one of the most heroic missionaries I ever knew, and one of the most devoted servants of the Lord our Master. I wish not to exalt him above others, but only to glorify the grace of God in him. What he was God made him; and, in giving him to us, God gave us a noble specimen of His workmanship.

“ ‘Blessed are the dead which die in

the Lord; yea, saith the Spirit, that they may rest from their labours: and their works do follow them.’

“I cannot close without expressing how deeply I sympathise with the honoured wife of our brother. She has been his companion throughout the thirty-seven long years of his African pilgrimage, his strength in distress, his nurse in sickness, his help in trouble. She seconded him in all his labours; she taught the young, clothed the naked, instructed the women in the duties of motherhood; and I do not say too much in her presence when I say that she has been the worthy wife of Alfred Saker, and has done worthily the duty that came to her to do.

“And we think to-day, too, of the absent children of our dear brother with sympathy and regard. One, the excellent wife of our West African missionary, Mr. Thomson, and the other, Emily, just gone out to the coast, anxious to renew her exertions among the people where she was born, and whom she has loved so well, and to carry forward the work of her father and mother. May God bless their labours; may all the consolations of God, and the comfort of His Spirit, be their portion.

Mission House and School-room, Ambas Bay, Cameroons, Africa.

BY THE LATE REV. ALFRED SAKER.

(See Engraving, p. 106.)

MANY of our friends will remember the interruption of missionary work in the island of Fernando Po in 1858, and the subsequent expulsion of the small church gathered by much labour and suffering through previous years in that place. The Spanish Government of that day refused longer to tolerate Protestant worship in their colonies.

It was on that occasion, and in consequence of that expulsion, that Mr. Saker sought a new home for the church, where freedom of worship could be secured and a refuge found for the oppressed as well as for those whose lives were endangered from the prevalent charges of witchcraft among the heathen around.

A district of country on the western base of the Cameroons mountain was purchased from the neighbouring chiefs, and a settlement began at Ambas Bay. This settlement afterwards received the name of Victoria. The clearing of that mighty forest of its enormous growth of trees and interlacing creepers was an onerous task, yet the axe and the fire prevailed, and in due time small dwellings were provided for all who accompanied Mr. Saker to this new home.

The accompanying engraving represents the second permanent house built by Mr. Saker, which was intended to be and has been the home of the resident missionary from that day until now. The house is on one floor, suitably divided into compartments for a family. The basement, formed by stone walls, is utilised as apartments for servants and stores.

The other building represented is now used for school purposes only. It was long used for public worship also until the present permanent chapel was built, which, however, is not shown in this engraving.

The tablet in the foreground marks the resting-place of Horton Johnson, an African who attached himself to Mr. Saker in 1844, and who accompanied him in the establishment of the mission at Cameroons, and thence onward through all the years of his life, and who, by loving, devoted labour, won the affection of all the true and the good.

Cutting a Congo Canoe.

WE are glad to be able to give our friends this month an engraving from a drawing, by Mr. Bentley, of cutting a Congo canoe, which enterprise is very graphically explained by the following letter:—

“MY DEAR MR. BAYNES.—Mr. Crudgington has written you somewhat fully about our manual labour out here in Congo, and, as you have expressed a wish to receive sketches, &c., which concern our mission work, I have attempted a sketch of some work in which I was engaged recently.

“Accompanying letters will explain

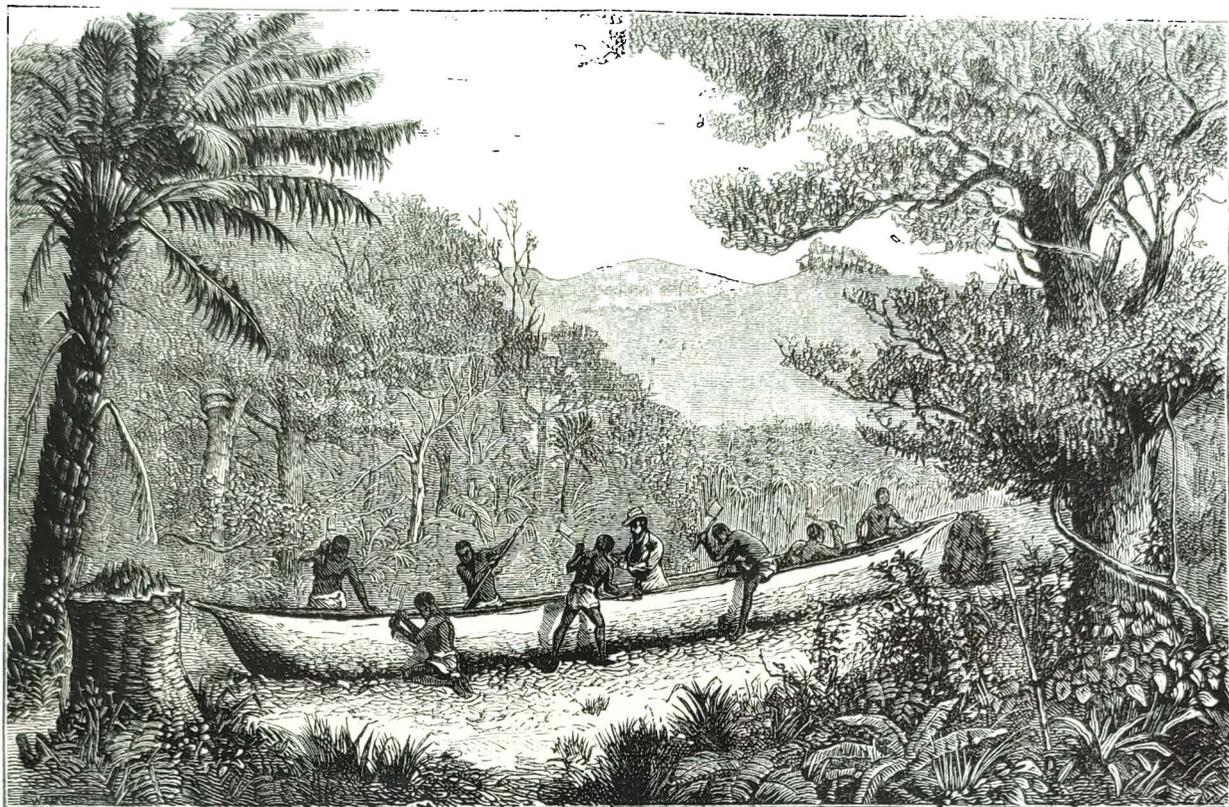
our difficulties in obtaining lime for the building of our stone house. One of the difficulties was the conveyance of the limestone from the rock to the kilns, both of which were not far from the Loaji River, although a good strip of water intervened.

“Of course, a canoe was suggested, and, as we each had our own depart-

ments of labour, this work fell to me. It was at first very difficult to find a suitable tree, although much 'bush' skirts the Loaji. One was selected, but a few strokes of the axe revealed much rottenness under a promising exterior. Again, we heard of a fine tree about two miles and a half from the river, which, after being fashioned into a canoe, might be transported to the river. An expedition started to examine and cut; but the splendid tree, which appeared almost as a landmark, being visible at a great distance, had the same rottenness. Another tree was found on the river bank, and was duly cut down. It appeared very promising, and many days and much labour were expended in hollowing. But it also proved a failure on account of a rottenness we could not discover until half cut. The day of this bad discovery we heard that the men of Sekundu (a village about a mile from the river) said that they had two fine trees of 'canoe-wood' in the bush beside their town, and if Mundeli (white man) wanted to make a good canoe he should come and cut one of those. Immediately I started with two or three men to see this tree, taking with me supplies of food for a few days, because, although the town was only four or five miles from San Salvador, much time would be lost in going backwards and forwards. The 'town' consisted of seven houses or families, and I proceeded to examine the tree. It was a species of bombax or cotton tree, of the kind from which the Congo River people make all their canoes. The country people call the tree 'Fumu uchi' (king tree), and it is worthy of its name. It was eighty feet high, and the lower fifty feet were without a branch, and perfectly straight.

"Then came a palaver with the king, who was quite willing to give me the tree, for as he was a king (over seven

families) it was *infra dig.* to sell to Mundeli, at the same time mentioning that a certain number of yards of cloth would fittingly become part of the business. I suggested that the price was rather high, but he ignored all thought of a sale, so I asked him to supply me with some men to hollow the tree, being desirous that Sekundu men should have a chance to earn some of our cloth, and that, as it was a matter of giving, he had better leave the form of acknowledgment to me; but most certainly I should not give him the quantity of cloth he named; however, if he treated me well he might look for some at my hands when the work was done. We each repeated the same palaver several times, and, lest I should further waste the royal time, I desired to commence the operation of cutting the tree in question. The tree was soon stretched along the ground, for the wood was soft. The branched top of the tree lay in a papyrus marsh. We logged the tree at twenty-five feet, and proceeded immediately with hollowing, and when the sun began to be low I started the San Salvador men home. Epea remained with me, and in the morning the six available men of the place presented themselves, and the chips soon covered the ground. We made good progress, but the next day the men wished to go out hunting from about ten to three o'clock. I objected, and we had a palaver; but it was no use. The men had no idea of regular work, so Epea and I had to go on alone. Shortly afterwards much shouting and screaming announced that one of the men had shot a large boa constrictor. The creature was twelve feet long and of large girth. Although well shot, I saw the heart throbbing, and when I pressed my stick upon it it began slowly to coil up and to crawl along; but little life remained. It was



CUTTING A CANOE AT SEKENDU, CONGO. (From a drawing by Mr. Bentley.)

a good opportunity to examine its mouth-gear. It is horrible, indeed; nothing could disentangle itself from its reclined fangs. The next morning the men started for hunting, despite my warning. I therefore paid them off, and started late in the afternoon for San Salvador to obtain some people who would work, and the next morning returned with some men, and in a short time they finished the job. We cut the tree down on a Tuesday afternoon; the next Tuesday morning the canoe was being slowly dragged to the Loaji. She was dragged on sliders over the rough hilly part, and at twelve o'clock the next day she was in the water. After taking some

'breakfast' we gave the king his present, entered the canoe, and began to cut away the scrub which choked the river. Eventually the river was cleared for the desired distance, and the limestone was carried down.

"I have been writing this letter in a native house at Kyabi whilst on journey to Musuka. My materials are on my knees as I write, and eleven men have crowded the house to witness the mysterious operation, nearly all holding conversation at the same time, for which cause you will please excuse anything 'erratic' in this letter.

"Yours affectionately,

"W. HOLMAN BENTLEY."

Africa for Christ.

"HE SHALL HAVE DOMINION ALSO FROM SEA TO SEA, AND FROM THE RIVER UNTO THE ENDS OF THE EARTH."

NEWS FROM THE CONGO.

THE following interesting letter has just been received from Mr. Comber:—

"MY DEAR MR. BAYNES,—Two conditions seem to be necessary with us for such occupations as letter-writing, dictionary work, &c.; one, a mind unjaded by over-fatigue of body, the other a wet afternoon. Both these conditions being fulfilled in my case this afternoon, I wish to spend it in giving you a sort of semi-annual report of our proceedings, a sort of bird's-eye view of the first six months' work of the Congo Mission."

SIX MONTHS' WORK.

"Although far less is accomplished than we should like, and we ourselves often feel impatient, yet we and all the friends of the Congo Mission need

to remember that six months is a very short period in the history of any mission. To have settled down (we think, in firm and undisturbed possession); to have built extensive, fairly comfortable, though but temporary, premises, and half-finished the work of building a large stone house; to have attached to ourselves many warm friends, including the King of Congo; to have commenced a school, and taken some of our scholars to page 14 of 'Mavor's Spelling Book;' to have held a well-attended service (average attendance 150) for the last four months, and been able to explain clearly God's truth, besides every evening having Bible-reading and

prayers in Portuguese for those who understand that language, with good opportunities of pressing home the truth to the hearts of those who attend; to have collated about a thousand words of a hitherto unwritten language; to have made a journey to Makuta in the face of very great difficulties, two journeys to Mus-suca, a visit to our friends at Palaballa, and the lower cataracts of the Congo, and to have in near contemplation a journey to Zombo (*en route* for Stanley Pool);—all this means work done, and the blessing of a gracious and faithful God upon the work of the Congo Mission. We can certainly ‘thank God, and take courage,’ while we humbly and earnestly, as we think of unfaithfulness, carelessness, and indulgence on our part, pray for grace and strength and a memory quick to remind us of His love and our duty, so that we may be more faithful and earnest in our important work. His goodness and long-suffering is wonderful in prospering us, despite our unworthiness and coldness of heart. Oh, to have His richest blessing in full measure, and to bring these people into the kingdom of our Lord Jesus Christ! May the effectual, fervent prayers of many ‘rise like a fountain for us night and day,’ in our weakness.”

DIFFICULTIES AND TRIALS.

“We have had our difficulties and trials, the latter sometimes ‘heavy and hard to bear;’ brightest earthly hopes have been blighted, dearest earthly treasures removed from our presence making the outlook dreary and desolate, and taking away half its interest; while the heart, in utter weariness and sadness, has longed for the eternal rest, with the sweet companionship of those whom ‘the Lord gave and has taken away.’ True

words spoken by our kind friend, Mr. Tritton on that memorable evening at Cannon Street Hotel—‘Africa has had its martyrs, and she may have them again.’

“Amid all my soreness of heart, I am very proud of my wife. Heroic in her brave spirit; ready for anything in her Master’s service; come life or death, true and loyal to the core; and with all the winning gentleness of tenderest womanhood,—one might well be proud of such a wife. But she is taken to other and nobler service above, and I bow myself under the Master’s hand, knowing ‘He doeth all things well.’

“Other trials have come in the threatened interruptions to our work in a fair amount of fever (generally the result of over-fatigue), and now we are passing through a period of great anxiety in the sickness of one of our Cameroons assistants, Epea (who is supported by the Sunday-school at Llanelly, S. Wales). When Grandy was here, ten years ago, small-pox broke out amongst the people of Congo, and hundreds were carried off by it. Of course, in the superstitious minds of the people, suspicion pointed to the Englishman as the cause of this calamity. When I tell you that Epea is down with small-pox, you will understand the peril of our position. To-day is the tenth day of the disease, and he is doing very well, and no other person in Congo has yet caught the infection. Of course, we have isolated poor Epea, who is now (while a furious tornado is raging) under one of our waterproof tents in an old Portuguese fort, a good mile away from any house in the town. We have to-day almost finished roofing in the old powder-house of the fort, so as to fit up a rough small-pox hospital, if needful. Epea seems fairly cheerful in his isolated position, and is in

strict quarantine—no one but Mr. Crudgington and myself, with Misilina (who has unmistakably had the disease), going near his tent. The matter is in our Father's hands, and we believe He will bring us through this trouble."

THE CLIMATE OF CONGO.

"A few words about the climate of Congo. My brethren, I am glad to say, with myself are all determined to give Congo a good character. Ten or twelve hours' navvy's, miner's, or builder's work in a day has naturally been sometimes exhausting, and the necessary climb up San Salvador's hill, when we have been working at lime, canoe, or river in the valley below, has frequently proved 'the last straw which breaks the camel's back, and we have perhaps gone in for a little fever, though nothing serious, and one or two of us have such a stout, ruddy appearance that our friends in England would be surprised. Our susceptibility to colds and slight fevers has been specially noticeable with the change of seasons, as it is with old residents in Africa. We are now a month on in the rainy season, which is very heavy in spite of the fears of the people on that score because I showed them the magic lantern, given to me by my dear young friends at Camden Road. The whole aspect of the country wonderfully changes with the change of season. Coming up to San Salvador in July the hills were all covered with brown grass, from five to ten feet high, having the appearance almost, as the wind swept over it, of innumerable hillsides of waving corn. Going down to the coast in the beginning of October, after the grass had been burnt, great sombre black hills everywhere met my eye, black and bare. A month ago the hills were covered

with small green grass, in which our donkeys revelled. Now the grass is from two to six feet in height, seeming to have started up by magic under the genial (or uncongenial, as the case may be) showers of rain, and it is very inconveniently choking up the paths. The little river Luegi, in the valley, where so many of our laborious operations have been carried on, has risen over ten feet with a month's rain, overflowed its banks, and spread over the valley to a considerable extent. The roads crossing this river are impassable on foot, and yesterday the king sent a request that his people might use our canoe. We are very glad to have conveyed all our lime up before this flooding; but our work is often stopped by the heavy rain."

THE PEOPLE OF CONGO.

"And now, a little more detail about the people of Congo and our position among them. Laziness being, in our opinion, the national curse of the African, strenuous efforts have been made to get them to work. At first only a few very small boys entered into engagements with the 'mundele' or white men, and when a little cloth was earned these would 'give notice.' Our Kroo boys having all run away made us very short-handed the first month, and building, &c., went on very slowly. Now, every morning when the roll is called, twenty stout men and boys 'line up' and receive instructions as to their day's work. Some dig out stones, others carry them; some mix up mortar, others attach themselves as our assistants, apprentices to the work of building; some take axes and fell timber, others cut grass for thatching, or thick bamboo palm ribs for the 'purlins' of our roof. Epea and Cam do most of the carpentering, and Misilina is master

mason. Almost every day our two picks, four hoes, five shovels and spades, eight matchets, and six knives are all in use, and a great deal of work is got through. I write now on Saturday night, and have just paid off our hands; to each four yards of 'cloth' so called (material is the most convenient name for it, though I must say that the cloth we introduce is double as good as that of the traders), costing in England 2d. or 2½d. a yard. At the end of the month each receives also from twelve to twenty-four yards of the same material; their weekly and monthly wages, in accordance with coast custom. Besides this we have to give them daily rations, alternately in food and in beads. A month's work from a strong man costs (exclusive of freight, &c., of materials) about eleven shillings, expenses amounting to about 50 per cent. for carriage, &c."

THE SPELLING MANIA.

"The great mania in San Salvador at present is the 'tanganga-dimosi-dimosi,' or the spelling mania. The anxiety of these people in reference to our evening school is astonishing, and every Saturday night they disappointedly remark to us:—'Mbasi Domingo. 'Eakola pabala auna' (To-morrow's Sunday. No school to-day). To which we answer, 'Mundele mabibi, mabibi' (the white men are too tired), having resolved to have Saturday night to ourselves. One or two are very intelligent; learn very quickly, and have good memories. Their school is our school too. One spells out S M E L L, smell; and telling our friend Matoka, or the blacksmith, that this is the same as 'cheirar' in Portuguese, we get it correct Mushicongo—equivalent to our Sunga. While one of us takes this school, another

teaches our Cameroons people in reading, writing, composition, and arithmetic. Then the two classes meet, and we have prayers, a portion from the English Testament, followed by the same in Portuguese. Our comments on the letter are explained to those who do not understand Portuguese, and often awaken earnest remarks and questions. A prayer in English and one in Portuguese follow. This school is held every evening but Saturday and Sunday. Sometimes, if the night is very wet, we are tempted to hope they may not come to school (we being very tired with our day's work), but generally in vain; some one comes and asks if he shall ring the bell for school.

"Our Sunday morning services are very encouraging, large and attentive audiences. Misilina (our Cameroons or Victoria assistant, supported by the Sunday-school at Onslow Chapel, Brompton), who knows Portuguese and Mushicongo fairly, or Dom Garcia, the King's Secretary of State, translates for us, and the people listen splendidly. The harmonium is a very great attraction. On Sunday the Congo people rarely work, and generally follow our example, and come out in special suits."

THE KING AND NOBLES OF CONGO.

"Matoka, and Dom Miguel, the blacksmith (fancy a knighted nobleman working at the forge), are, as I expected, our two warmest friends, and I hope great things of them. All the people seem attached to their English missionaries, and would deeply grieve to lose them.

"D. Pedro V., King of Congo—what is he like? As to personal appearance, I hope soon we shall be able to send you his photograph. At present D.

Pedro has 'England on the brain' very severely. Sent yesterday for thirteen copies of 'Mavor' so that his wives might learn English; talks of having his photograph taken to send to Queen Victoria; is concocting a letter to send to her Majesty; cannot be persuaded to abandon the idea of sending his son to visit her, thinking she would be graciously pleased to load him with presents (although the king could not afford the passage to England by steamer). Of course D. Pedro is avaricious; what African monarch is not? He expects an occasional present of cloth, a few candles, reels of cotton, or European tobacco. But he always provides us carriers when we want them, gives us what ground we require for building, &c, and is our fast friend. Nor is D. Pedro so avaricious as most African chiefs or kings I have known. His liberality keeps him poor. No chief ever visits him without getting a good present of cloth. He is not niggardly or selfish; has given us a bullock and several pigs and goats, and seems to delight in securing friendship by means of presents. He is anxious for influence and prestige, and all his people seem to like and to obey him. He professes himself a Christian, as do some others here; but we need to see evidences of changed heart before we can call them so. He has been in great trouble about his wives, and anxious to know what he ought to do. We could not advise him to put them away, as this would only be productive of greater evil. He likes to hear God's Word, is very much interested in it, and we are very hopeful about D. Pedro, and trust to be able soon to send you good news concerning him."

THE CAMEROONS CONTINGENT.

"Our Cameroons contingent, though smaller than we wished, is very useful

indeed, especially Misilina, of whom I cannot speak too highly. He is a thorough Christian, and has truer, more unwavering Christian convictions and feelings than any other African I have met. He is simple-hearted and earnest, especially on the subject of his Christian work. To all this he adds the rare (African) qualities of industriousness and trustworthiness. He is very popular in Congo, and every one seems to like him. His wife, also a true Christian, is a profound study to all the Congo women, who, I think, stand in some awe of her majestic style; his two daughters—thirteen and fifteen years of age perhaps—are fairly good girls. I wish they and my boy Cam were Christians; and I feel sure our prayers for them must be answered. Cam is the protégé of Camden Road School."

CONCERNING THE DONKEYS.

"Our friends the donkeys claim a word. Death has been busy among them, especially during the first few months of coarse dry grass. The report is as follows:—

"'Brownie' (No. 1) died from accident in an overcrowded boat (June).

"'Sandfield Park' died from injudiciously eating poisonous grass September.

"'Child's Hill,' and 'Brownie' (No. 2) died from exhaustion, resulting from eating poor grasses (September).

"'Frank' ditto ditto (October).

"'Westbourne Park,' well and strong; our best donkey; has done good service with the lime.

"'Hampstead Heath,' well and strong; also very useful in carrying lime.

"'Downs' rather weak, but has done his share of work.

"'Belle Isle,' 'St. Leonards,' and 'Hastings,' in first rate health; these three donkeys are in foal.

“‘Calthorpe’ and the others for which funds have been given we hesitate to purchase yet, until we see how our surviving donkeys thrive. You will see that we have had severe losses, and have learnt experience for next dry season, when we shall stable them, and feed them on cassada or maize.

“Negotiations, very slow, are being carried on with the King of Congo for one of his cows which has just calved. The difficulty seems to be to catch the cow, which, for the last three weeks they profess to have been attempting, but it is stated to be ‘minto brabo,’ or very wild. When the king gave us a bull, we had to find and shoot it. We should offer to catch this cow for him, but we fancy that any manifestation of anxiety on the subject would send the price up. However, very soon we hope to be getting our daily glass of milk from ‘Bloomfield’ and ‘Rawdon.’ Goats, sheep, and pigs we have no difficulty in getting, and generally kill two or three times a week; fowls, too, are plentiful; ducks are brought to us from two or three days’ distance; we have a dozen or more beautiful tame pigeons flying about the place, a cage of pretty little birds, and a queer nondescript animal (Crudgington’s pet) something between a rat and a squirrel. We have been glad to taste fresh fish up here, caught in the Luegi, and to find mushrooms, plenty of onions, and a little mint.”

PLANS FOR THE INTERIOR.

“And now, in concluding this letter, a few words about the very important part of our work—*getting into the further interior*. Of this, you and many of our friends are anxious to hear. Let me assure you, none can be more anxious on this score than we ourselves, each one of us. Our idea of promotion and reward is to get as far in the interior as possible, and when

two of us are able to leave here and settle further in, the two left behind will feel very disappointed that they are not the fortunate brethren. When we received such a rebuff at Makuta, I contemplated an immediate journey to Zombo, in spite of the rainy season, but it seemed inadvisable. News of our Makuta defeat would have reached Zombo, and weighed against us; and the general idea of our having come to take the country, or to open the road to the ivory mart, would be strong in the minds of the Zombo people. Nor, after our being the cause of trouble between the King of Congo and Makuta, would it be easy so soon after to obtain carriers. Rather, then, than to risk an abortive attempt, it seemed to me best to quietly rest at San Salvador for the three months’ rains, get on with our building and teaching, and to let the reports of our behaviour spread about so as to get the confidence of the people; then during the ‘little dry season’ (if, as reported, a dry month did break the rains) to try our Zombo journey. Suffice it now to say that to-morrow (15th Dec.) Misilina and Matoka are to go as ambassadors to Zombo, and on their return Mr. Crudgington and myself hope to start on this important journey. We were obliged by the king to send ambassadors, although loth to do so for many reasons. Misilina has acted splendidly in this matter, and in his devotion and self-abnegation reminds me more of John Williams’ assistant teachers in the South Sea Islands than any other African I have ever met. Before we go we hope to complete the walls of our new house (already we are nearly five feet up, with the foundation). Our corner stones weigh about *half-a-ton*, and took ten or twelve men, with rough lever and roller appliances, to move them along.

"It is my habit, when not too tired, and school duties fall upon one of my brethren, to go and spend an hour on the Sunday afternoon with the King (we have most interesting conversations, any other subject than religion being vetoed; last Sunday I talked to him on the subject of prayer), and I

will close this long letter by going in to see him.

"Be sure, my dear Mr. Baynes, that our Master is with us, and we shall be blessed. Directly we open station No. 2, at Zombo or elsewhere, we shall write for more assistance, for an addition of at least two new brethren."

Annual Subscribers.

A CAREFUL examination of last year's List of Annual Subscriptions with that of the year before shows that :—

531	Subscribers contributing annually ..	<u>£674 18 6</u>
	have fallen out of the List.	
	Applications to Local Treasurers and Secretaries resulted in discovering that of this number	
54	Subscribers contributing £149 17 0	
	had paid their subscriptions in some other way than formerly.	
77	Subscribers contributing £135 10 0	
	had paid their subscriptions after date,	
	Leaving to be still accounted for	
400	Subscribers contributing £389 11 6	
<u>531</u>		<u>£674 18 6</u>

Of these 400 subscribers, 60 contributing £91 3s. 6d. have died during the year; 146 contributing £98 9s. 0d. cannot continue owing to "reduced circumstances" and other causes, and 194 contributing £199 19s. 0d. have failed to reply to inquiries. 400 subscribers, therefore, contributing annually £389 11s. 6d. WERE LOST TO THE MISSION DURING LAST YEAR.

Most earnestly do we appeal to our readers and the churches to take these grave facts into their serious consideration, and to do all in their power, not only to secure new subscribers to take the places of the 400 lost to us, but largely to increase this most important source of support both in number and amount.

Is it not a surprising fact that, including all the LARGE gifts of liberal members, and all the juvenile and Sunday-school contributions (contributing more than a fourth of the total income of the Society), the average giving

of all our churches for Christ's work abroad amounts to very much less than *one penny per church member per week*, although very few, perhaps, would refrain from spending one penny PER DAY for a newspaper!

One penny per week, and one shilling per quarter from each of our church members in this country, would give an income to the Mission of more than *one hundred and fifteen thousand pounds*, or more than three times as much as the present receipts.

Foreign Notes.

TIDINGS FROM INDIA.

The Rev. G. H. Rouse, M.A., of Calcutta, writes :—

“I do not know if you remember a translation, which I sent home, of a tract written by me on Juggernaut. It was published in the *Juvenile Herald* for November, 1877. Mr. Haegert tells me the tract is very popular in his parts, as the people there are a good deal devoted to Juggernaut. He says that in one village there were a number of persons who had intended to go on a pilgrimage, and, seeing the book, they thought they might learn something about their god. They therefore bought it, and *did* learn something about him which they did not know before, the result

being that they gave up their pilgrimage. Mr. Haegert mentioned also the case of a priest, who said to him that he could not answer the book, but begged him not to distribute it, for, if people read it, his living as priest would be gone. Mr. Haegert asked if I had ever read the tract, and was surprised to hear that I had written it. The Tract Society would like to bring out similar tracts about the other gods and goddesses. I hope that when I return to India I shall be freer for literary work than I have been for most of the past seven years.”

JAPAN.

The Rev. W. J. White writes from Tokio :—

“It is just about a year ago now since we landed, and our hearts rejoice in the goodness of our God in having given us seven souls. How much do these tokens of the Divine presence with us cheer our hearts and encourage us on in our work! Of course, we have, in common with others, many things to vex and dis-

courage us, but I do not like to talk about these, for though they trouble us for a little, yet we can rise above them, and say, ‘The Lord hath done great things for us, whereof we are glad.’ Frequently we see signs that the great enemy is endeavouring to undo our work; but these signs of his cunning generally stimulate us,

for we know that some good is being done by the very fact that Satan is busy. So we rejoice in our God, and take courage, knowing that He who is for us is more than he who is against us, and that the God in whom we trust will bring to nothing all the devices of the evil one. Pray for us, dear Mr. Baynes, that we may be strong in the Lord and in the power of His might, that we may press on in the great and glorious work, that by

God's grace we may win many souls into His Kingdom.

"I hope that, now we have got this mission fairly started, you will do all you can to send a brother out to help us—it is anxious work labouring on single-handed. May the Lord of the harvest stir up the churches at home to give very liberally, to the end that more labourers may be sent into this most promising portion of the great field, and may He send the right man!"

A KAREN INCIDENT.

"We heard the other day a little incident which seemed to us well worth recording.

"A Baptist missionary and a friend from America were visiting a Karen village out in the district. The native Christians gathered about, and the missionary inquired concerning their circumstances. The report told of much suffering and loss. The crops had been very badly damaged—nearly all destroyed, indeed—by incursions of rats, and the people, poor at the best, were in great straits, hardly knowing which way to turn. The pastor had only a bushel and a half of paddy (rice in the husk) in his house, and did not know where more was to come from. They had all been driven to eat the rats which were so superabundant, and this food, though not at all to their liking, was better, they explained, than the common house rat, because the field rat lived on rice; and it was no more than fair that if he eat their food they should eat him. After a pleasant season of Christian intercourse—for these men, though poor and hard pressed, were cheerful and uncomplaining—the missionary was about to depart, when the deacon of the native church pulled out of his girdle

ten rupees and handed them over, saying, 'This is to go towards the support of the missionary among the Kha-Tchins' (a heathen tribe farther north, among whom the Karens support a Mission). Our friend was completely taken aback by this, and, after a little consultation with his American companion, strongly remonstrated, saying, 'It is too much; you should not do this; the poor fund of your church here, which is so badly off, should have this money; I cannot take it.' But the deacon insisted, and the other brethren heartily united with him, saying, 'It is God's money; it has been given for this Mission; we cannot touch it; you must take it;' and the pastor clinched the matter with the noble words, 'We can eat rats, but the Kha-Tchins cannot do without the Gospel.'

"So the money went as was designed. But if anybody thinks those Karens will be the poorer for the gift he greatly misunderstands the economics of God's Kingdom. And if anybody wants to go and do likewise, he will have to give a good large sum before he begins to reach their standard of self-forgetful and self-sacrificing benevolence."

NEWS FROM NORWAY.

Our brother J. M. Sjødahl writes from Skien :—

“DEAR BROTHER BAYNES,—It will be a joy to you to hear that our churches are well at this time, and that they are growing both in number and strength.

“Here at Skien our new chapel is sometimes as much too small as our former room was, for the hearers have increased greatly during this winter. The Lord has also been pleased to visit us with His mercy, so that not only have the church members become confirmed in the truth, but several conversions have also taken place. It is not very seldom that twelve or fifteen persons stand up and want us to pray for them. Five have already been added to us this year, and we hope to gain victory in the name of the Lord. I have just been to Kristiansund. The Lord has particularly visited this place during the winter. A great hunger after the Gospel is there. Prayer-meetings are held everywhere in the houses of the people, and many ask for salvation. God has also saved many there ; praise His name ! I read a paper when I was there upon the ‘History of the Baptists.’ This lecture was attended by more than 700 persons, some of the highest classes of the nobility being represented there. My paper called forth replies in the newspapers, which, being in the hands of Lutheran clergymen, wrote against me. I answered. The Lutherans then summoned auxiliaries from all quarters. Priests came there from the country round about, and so a meeting was held, when the question ‘Baptists and Baptism’ was to be discussed. 2,000 persons at least were present. It was a wonder that the Lutheran clergymen themselves could not agree when met together for the

purpose of destroying the Baptists. One clergyman said children were condemned if they died without having been sprinkled ; another said *No !* and a third said we could know nothing about it. Of course the priests thought themselves masters of the field, but that is not quite so. One Lutheran gentleman stood up in the assembly and said that he would leave the Church since there were no better arguments to be produced for her. And many people who were present, first at my lecture and then at these Lutheran opposition meetings, seem quite convinced that we are right. The Lord seems to have much work to do in this place, and, by the grace of God, I shall soon go there again.

“Norway needs, perhaps more than any other Protestant land, that the Gospel should be preached. Hypocrisy is so common, and I cannot but think that it is fostered by the religious system of the State Church. For when the people can go to church in the morning, and hear that they are ‘good Christians,’ and then to ball or theatre in the evening, not to mention far worse places ; and never hear that they ought to *repent for their sins and worldliness*, but instead of that hear that they are ‘children of God,’ born again in baptism ‘by water and the spirit,’ I can only understand that such a religion will make hypocrites and formal subjects.

“It is therefore well worth while to do much in order to proclaim the glorious Gospel here, lest souls should go down to the grave without having heard what true religion is. May God help us in all respects for His name's sake, and make us faithful !”

Recent Intelligence.

Our readers will be glad to hear of the safe arrival in Calcutta of the Rev. J. W. and Mrs. Thomas on Tuesday, the 24th of February.

By telegraph, we learn that the s.s. *Navarino* reached Calcutta on Friday, March 19th, having on board Mr. and Mrs. Norris and family, and Mr. Hook, the pastors elect of the Circular Road and Lall Bazaar churches.

We have to record with deep sorrow that, in consequence of failure of moral character, the Committee have been compelled to terminate their connection with Mr. Pinnock, of Victoria, West Africa.

The condition of Dr. Wenger's health is still, we are grieved to say, somewhat critical; he has had a very trying relapse, and his state is causing great anxiety to the Committee and his numerous friends.

At the last meeting of the Mission Committee, a most cordial resolution of thanks was passed to the Rev. Dr. and Mrs. Buckley, to Mr. and Mrs. Brooks, of the General Baptist Mission at Cuttuck, Orissa, and other friends resident there, for their great kindness to Dr. and Miss Wenger during their recent visit, and Dr. Wenger's serious illness; the generous hospitality of these friends, and their thoughtful and delicate attention during many weeks of suspense, will not soon be forgotten, and we are thankful for the opportunity of thus publicly recording our obligations to them.

The following letter is from our esteemed friend, Mrs. C. B. Lewis:—

“Combe House, Sidcot, near Weston-super-Mare.

“MY DEAR MR. BAYNES,—Will you do me the favour to insert in the April number of the HERALD my acknowledgment of the very kind response made by various friends to the appeal I made to them privately on behalf of our brother Gogon Chunder Dutt's new scheme for securing hearers for the Gospel plan of salvation at the annual mela, or fair, held in his district.

“Last year I made a similar appeal in the *Freeman* and *Baptist* papers, and the result, though small, greatly pleased our good brother, and the outcome of the experiment exceeded his expectations. Perhaps your readers generally may not know that Gogon conceived the idea that, if he could have a stall and display some English books and toys, &c., &c., the novelty would attract a great concourse of people, and the singing band, represented in February number of the HERALD, being in attendance, would sing the Gospel in true native style, and thus prepare the way for the preachers of it.

"I received an earnest request from our good brother some months ago to furnish a stall or stalls for him again for the mela to come off in March, but was too unwell to attend to the matter immediately; the generous manner in which dear friends have now helped shows that more might have been done with more time.

"I beg now to return my warmest thanks to the following donors:—The Religious Tract Society, for a grant of £7 worth of their valuable publications consisting chiefly of story and picture books; to Elisha Robinson, Esq., for three rolls of pictures of all sizes; to Mrs. Polglase, and other ladies of Tyndale Chapel, Bristol; to Lady Lush, Mrs. Underhill, Mrs. Sturt; Mrs. Betts, of St. Alban's; Mrs. Watts, of Watford; Mrs. Porter's Bible Class, Broadmead, Bristol; Mrs. Rickett, Mrs. Tymms, and other ladies of Down's Chapel, Clapton, and Mrs. James, of Salisbury—for parcels of fancy and useful articles of various kinds; and to Miss Dicker and friends at Birkenhead, for £5, which I had expended in half-ounce bottles of quinine, spectacles, scissors, &c. My special thanks are due to Mrs. Frank Smith and Mrs. Trafford for their kindness in re-packing the various articles, and preparing them for despatch to India.

"The proceeds of the sale are to be expended in further evangelistic efforts. The case was sent out in the care of the Rev. Joseph Thomas, and I trust will reach Calcutta this month.

"Believe me, dear Mr. Baynes,

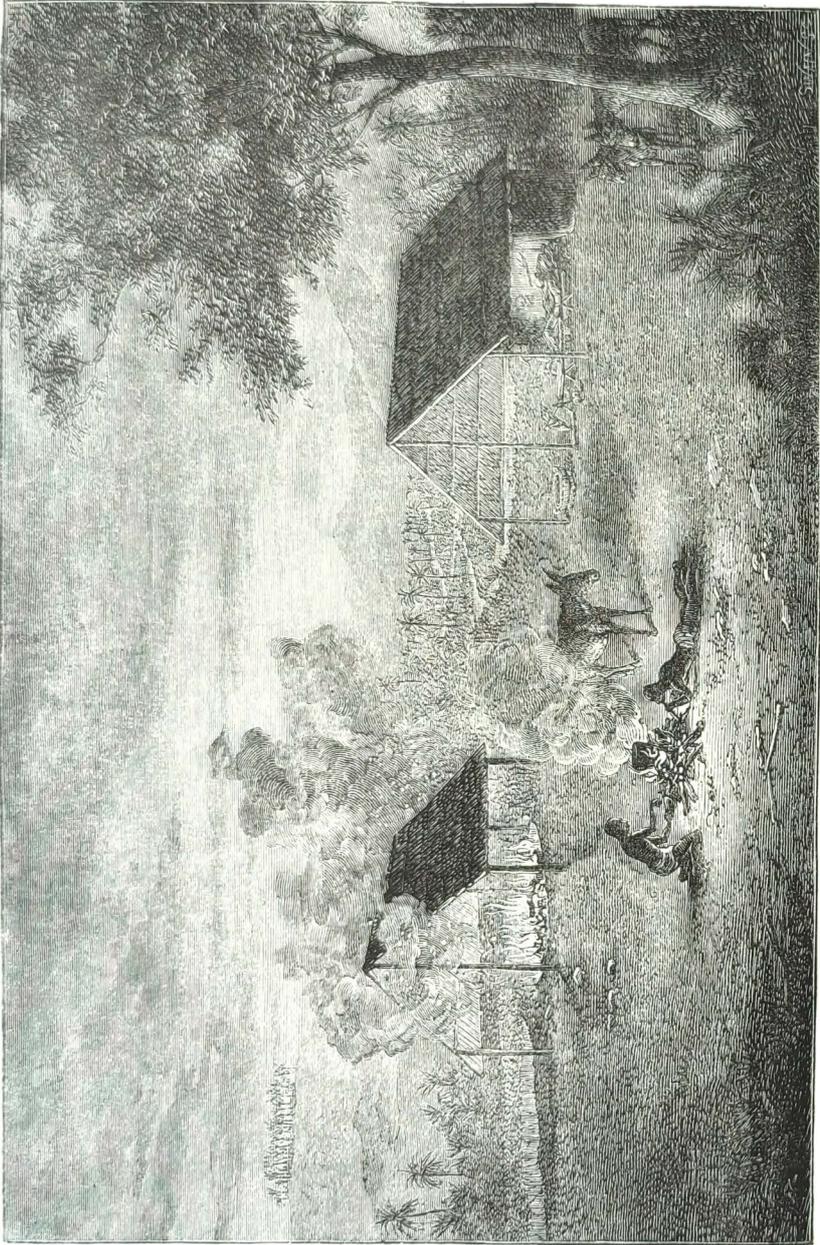
"Yours very truly,

"M. LEWIS."

Under date of February 26th, Port of Spain, Mr. Gamble, jun., announces the safe arrival in Trinidad of himself, his mother, and sister, after "a speedy and pleasant voyage from Southampton." We are glad to add that they are all feeling greatly benefited in health by their visit to England.

We desire to call the special attention of our friends to the announcements in this number of the HERALD of our forthcoming Anniversary Services, and to suggest that, at the various Missionary Prayer Meetings, special prayers should be offered for a blessing on these meetings; very earnestly do we desire that they may prove "times of refreshing."

In order to meet the wishes of many friends in various parts of the country, the Committee have resolved to keep open the books of the Society until the 10th of this month, the impending General Election in many cases compelling a postponement of ordinary collections. All contributions, therefore, sent to the Mission House on or before that date will be included in the year's accounts. All remittances, cheques, drafts, and post-office orders should be sent to the General Secretary, Mr. Alfred Henry Baynes, and be crossed Messrs. Barclay, Bevan, Tritton, & Co.



BURNING OF LIMESTONE IN CONGO. (From a Drawing by Mr. Cruikington.)

EIGHTY-EIGHTH REPORT

OF THE

BAPTIST MISSIONARY SOCIETY.

CONTENTS.

	PAGE
PREFACE	140
I.—EASTERN MISSIONS—	
INDIA	140
CEYLON	150
CHINA	151
JAPAN	154
II.—WESTERN MISSIONS—	
AFRICA, WESTERN—Victoria and Cameroons	156
„ CENTRAL—The Congo	157
BAHAMAS	159
HAYTI	160
SAN DOMINGO	161
TRINIDAD	161
JAMAICA	162
CALABAR COLLEGE	163
III.—EUROPEAN MISSIONS—	
NORWAY	163
BRITTANY	164
ITALY	164
IV.—THE MISSIONARY STAFF	166
V.—FINANCES	169

THE MISSIONARY HERALD.

EIGHTY-EIGHTH REPORT.

THE Report that the Committee of the Baptist Missionary Society have to bring before their constituents at this, their Eighty-eighth Anniversary, cannot fail to be regarded as encouraging and stimulating.

For although there are some shadows in the picture, as in all human efforts there must be, yet it speaks of steady progress, of increased agency, of brightening harvest prospects, and of growing liberality, both on the part of the Christian churches gathered out of heathendom and of the churches at home, notwithstanding great commercial pressure and agricultural distress.

Looking back upon the work of the past, beholding the many open doors on all hands, and glancing forward to the hopeful future, the Committee desire "to thank God and take courage."

Eastern Missions.

INDIA.

From the date of what the assembled brethren called "*the solemn day*" at Leicester (March 20th, 1793), when Andrew Fuller, addressing his Brethren Carey and Thomas, about to leave for the East, said—

"From Asia sounded out the word of the Lord into Europe, and glad, indeed, shall we be if, through your instrumentality, that joyful sound reverberate to Asia again, and extend to every part of the earth,"

down to the present, by far the largest and most important Mission of the Society has been carried on in India.

A careful review of the present moral and spiritual condition of the people of this great empire cannot but lead the impartial and thoughtful inquirer to feel the force of the weighty words of the late noble and devout Lord Lawrence, written only a short while before his lamented decease :—

“It seems clear to me that the old state of things in India is crumbling away, and that the missionaries of the future will, to a large extent, find the people ready and prepared to hear them, instead of having to contend with the bitter prejudice and obstinate bigotry of former days. Much has already been done, by missionaries and education, especially amongst young men, and these agencies will soon do much more.”

The reports for the past year tend only to confirm this judgment. And yet, while admitting its truth, it must not be forgotten that for ages these peoples have been *un-progressive*, and that it is only in comparatively recent days that the quickening influences of Western Christianity and civilization have been brought to bear upon them ; and that even now, amid all the many and striking proofs of development and growth, the institutions of the past retain a mighty hold on the affections and habits of nearly all classes of the community.

Perhaps one of the saddest features of educated life in India at the present time is the rapid growth and spread of European infidelity, in consequence of which “rank atheism is openly avowed by many without a blush.” A most thoughtful and observant missionary writes :—

“Educated native society in India is a restless sea of religious speculation, exhibiting much superficial activity, but possessing very little moral or religious earnestness. It is not the difficulties of a supernatural religion or the objections of shallow positivism which are our great obstacles—though almost every day, in some form or other, these come before us—but *the want of any deep and real sense of sin*, and the vital importance of religious truth.”

One other striking feature is the *aggressive* action of the Moham-medans. The religion of the false prophet has been a vast power in India, political and religious, for more than eight hundred years past, and millions of the peoples of India have embraced its tenets. To-day its *political* power has almost gone, but its powerful religious influence remains scarcely diminished. Its aggressive and proselytizing spirit has been marvellously aroused, and its followers are now, in many parts, engaged in a remarkable crusade on its behalf.

The reports of not a few of our missionary brethren seem clearly to

establish one important fact—the *increasing vitality and independence of the native Christian Churches.*

Probably in former years some mistakes may have been made in the direction of trying to organize native churches on the exact model of those in this country, instead of allowing Asiatic Christianity to develop for itself such ecclesiastical organizations as may be best adapted to the wants and circumstances of an Oriental race. It scarcely should be matter for surprise if under present and greatly altered conditions the plans and methods of earlier years should call for re-consideration, and, in some cases, for modification and alteration.

The interesting experiment of our native brother, the Rev. G. C. Dutt, in Khoolnea, mentioned in last year's Report, has been carried on during the past year with increasing success. He writes :—

“ Our churches have shown a large degree of Christian liberality ; ‘ the rice-giving system ’ and ‘ first fruits offerings ’ have been most popular with our churches. The Rev. M. N. Bose, of the Free Church of Scotland, in his last report of the Gopalgunge Mission, says—‘ Following the example of the Baptist brethren at Khoolnea, the females of our churches have recently introduced the custom of setting aside a handful of rice, at the time of measuring it for cooking, day by day.’ And I am told many other churches have very successfully adopted the plan.

“ To pay the salaries of our two preachers and our Bible woman, some of our people, who have no silver or gold to give, have given their brass plates, cows, and fowls, and many of them have exhibited remarkable self-denial.”

In Delhi, Mr. Guyton has tried the same plan, and says :—

“ In this way it was demonstrated that a daily handful of corn could be given by the poor members of the church without any perceptible sacrifice, while the value amounted, in some cases, to *double*, and in others to *four times* the contributions previously given in coin.”

Our brother Dutt, in carrying on his missionary labours, relies much also upon the power of “ sacred song,” and, as was reported two years ago, has formed from amongst the members of the Khoolnea church a small band for the cultivation of sacred music, both choral and instrumental—members of the “ Khoolnea Singing Band ” frequently accompanying him on his evangelistic tours. Music appears to form an unfailing source of interest and attraction, and to exercise a most powerful effect on the native mind. Mr. Rouse writes :—

“During the year, our brother, G. C. Dutt, paid a visit to some of the South Village churches with his singing band, and did great good in stirring up the people. As the result of his visit, at the next native preachers’ monthly gathering, it was resolved to support a worthy, though humble, brother as a preacher *of their own*, and at their own cost, and this was cheerfully done.”

In further proof of the great influence exerted over the peoples of India by sacred song, we may again quote from the report of Mr. Guyton, of Delhi, who writes :—

“We have formed a small native choir here, and it is part of our plan to sing as well as to preach from town to town. At our first halting place, Badurpore, where we stayed only one day, the singing of the young men proved very attractive, and quickly drew together a large crowd. Chuni Lal and I gave two or three addresses, and between each address a hymn was sung. The people were singularly attentive.”

Mr. Kerry, giving an account of a recent visit to Bishtopore, writes :—

“The afternoon, evening, and night were spent in ‘services of song,’ of which Bengalis seem never to be weary. There were two or three bands of singers from the several South Village churches, who relieved each other at intervals. Many of the Scripture narratives, beginning with the Creation, down to the end of the Gospel history, put into verse of various metres, were sung to different tunes.”

Mr. Bowen James, of Barisaul, also says :—

“Native music and singing, though not, perhaps, attractive to a European, is very much enjoyed by the natives. It draws the people together in all directions. Through this instrumentality we have often had such crowds to hear us preach, that many, not being able to see or hear, have climbed up into the trees to realise their earnest desire. The people would always remain still and quiet until our Gospel address was over.”

One other novelty introduced during last year by our Brother Dutt was the establishment of a Christian “*mela*,” or *fair*. Writing of this, he says :—

“Our long-contemplated *mela* has been a great success. We have given its name, Dhurmo Uddipony Mela. The object of this *mela* is to preach the Gospel and sing our Christian hymns in honour of our Saviour. There is a large paddy field near Kuddumdy, belonging to our Christians, which we selected for holding the *mela*. In the month of January paddy is reaped, and the land is clear and dry in this season. We built two rows of huts, each 500 feet by 10 feet, and a large pavilion, with cloth and palm trees, at the entrance of the fair, for preaching and singing our hymns. When we commenced building huts, a couple of

zemindars, who are Hindoos, offered the probable expense if we held the mela on their lands; but we refused the offer for various reasons. Our benighted countrymen, when they start a new mela, generally invite gamblers, bad women, parties of obscene singers, wine and opium sellers, for the purpose of attracting men, beside heathenish worship of the god or goddess for whose honour the mela is held. We, in our public notices, clearly stated that we would sing pure Christian hymns and deliver religious addresses every day, and would not allow gamblers, bad women, wine sellers, or parties of obscene singers to stay in the fair to demoralise the people, since this mela is for the preaching of the pure religion of Christ. Learning about the contents of our public notice, many Hindoos and Mohammedans had given out that the mass of the people would not attend our mela, and it would be a failure. We had several prayer-meetings in all our churches before the mela, that it might turn a great blessing to our countrymen. The Lord heard our prayers, and gave us necessary help and wisdom beyond our expectation.

“The first day of the mela, about 300 shopkeepers, with their various articles, came and occupied the huts, and many opened their shops without huts, and we were obliged to build additional rows of huts for their accommodation. In the morning of this day we opened the mela by singing one of our hymns.

“I read the first chapter of Revelation, and after two prayers, offered by two of the preachers, I gave an address, and my text was, ‘I am Alpha and Omega, the beginning and the ending, said the Lord: which is, and which was, and which is to come, the Almighty.’ About 6,000 people were gathered together inside and outside of the pavilion to hear our hymns and addresses. After the service, people began to buy and sell, and we commenced preaching to those who wished to hear more about Christ. We continued our preaching till evening. At 9 p.m. we sang six hymns connected with the life of our Saviour, and offered three prayers, and so closed the labour of the first day.

“We closed the mela after six days.

“According to rough calculation, 30,000 people have heard the message of salvation, and about 300 shopkeepers sold their things.

“GOOD RESULTS OF THE MELA.

“1. Two sweetmeat sellers since the mela have been led to seek Christ earnestly. One of them, after his return home, gave out to some of his relatives that Christianity is the true religion; and he has learnt a good deal about Christ during the mela, and is trying to become His disciple. We can safely say that those who attended the mela returned home with good impressions, and they will talk about Christ and Christianity as long as they remember the mela.

“2. Our mela has been an aggressive movement of the churches. Various agencies were employed in attacking Hindooism and Moham-medanism by preaching the Gospel of Christ.

"3. Our Christians, being united on the occasion to preach Christ to the unbelievers, and conferring among themselves on many useful subjects for the welfare of the churches, were refreshed and edified to a great extent.

"4. Our mela proved temporal blessing to some of our people. Three parties of our Christians bought several things from Calcutta, and other places, and sold them in the mela with profit. I hope next year many will follow their example. I shall be glad to see if our poor agriculturalist can earn a little yearly at a time when they are not employed in their fields.

"I presume to suggest, that you have a mela in England, to stir up the missionary enthusiasm in the minds of the English and others who do not contribute for missionary purposes. Suppose you issue a circular to all the missionaries in different parts of the world, asking them to supply you with boxes containing idols worshipped by the heathens, and other things which would attract the English mind, and select a place for exhibition; I think it would create more correct impressions in the minds of the people than many speeches relating to the state of the heathen. We will gladly send a box from this district."

Of the native churches in the South Villages, Mr. Rouse writes:—

"During the year thirty-two persons have been baptized, and within the last few weeks a well-to-do man at Khari and his eldest daughter have become Christians, and seem really to have the grace of Christ in their hearts. His wife and his other children have been taken away by their relatives, and he cannot even get to see them. I hope, however, that ere long they will rejoice him.

"The people of India have the reputation of not knowing what gratitude is except as implying a deep sense of favours to come, but I think they are much maligned: they have strong personal attachments, especially to such as show a friendly feeling to them. I do not know that there are any people who are more sensitive to personal character, and the longer I have to do with the native Christians in the South, the more of personal affection have I felt towards them."

In this district, as in so many other parts of the great mission field, the Roman Catholics, during the past year, have been more than usually active. They have adopted various plans to draw away the people, and, by advancing large sums of money to the natives on loan, have done their utmost to destroy the work of Protestant missionaries.

Mr. Rouse writes:—

"A year or so ago the resident Romish priest built a chapel at Khari, not very far from ours, hoping to draw away the people. He expended a very large sum of money upon it, but nobody has ever gone there; service is never held there, and now the building is just left to itself, and a house left to itself in this climate will not have much 'left' of it long. At

Luckyantipore and Dhanghatta, where the Romanists have been least unsuccessful, matters have been quiet during the year. Many of those who have been led astray now wish to come back, and would do so if we would only lend them money to enable them to break the bonds of debt with which the priests have so tightly bound them."

As Mr. James, who has now taken over charge of the work of this district, writes :—

"The Roman Catholics are always on the look-out for a favourable time to enter into the fields of other missionary organizations, their instructions being 'to go *wherever Protestant missions are at work.*'"

One other prominent fact that is frequently referred to in the reports of our brethren is the *eagerness* of the natives to *purchase* copies of the Scriptures and religious tracts.

Mr. Bion, writing from Eastern Bengal, says :—

"At Khatchu hât, where last year we were hooted out, and not a single book could be sold, we found a great change for the better. Not only did they hear me to the end, but the demand for gospels was so great that my son and two of the boatmen had enough to do for a whole hour to satisfy the demand. But the hardest work in the way of selling Scriptures was at the large market at Balagunj. At first I had only two boatmen with me with a basket full of books. After pressing through the crowd, we found a small pakka house within an enclosure. As the doors were shut, I began to preach from the verandah, but the clamour for books was so great, that I had to give in, and begin selling the gospels.

"The scene which followed baffles description. We were so completely shut in all round, that three of us had enough to do to keep the increasing crowd at bay, selling all the while. Step after step was contested for, and people, holding out their hands with pice in them, called out : 'Give me a Musalmani book,' or when they were Hindoos : 'Sir, I want a Hinduani book.' The hât being so full of buyers and sellers, it was with some apprehension that we pressed on slowly, crowd after crowd following us. Coming to the boat with the empty basket, I refilled it, after having counted the books, and took four men with me, directing my son with two boatmen to go to the right, while I, with two more, went to the left of the hât, and not to stop till we all had reached the south end of the market. This was quite impossible, however, for, before we had reached the other end, all the books had been sold. One Mahajan alone bought a dozen of various kinds. The boat having, by this time, moved down to the south end, new supplies of books were, for the third time, sent to the hât. In fact, from two to six o'clock, with a very short interval, we had been hard at work, and all felt done up."

Speaking of the work of one of the native evangelists in Comillah, Mr. Spurgeon reports :—

"In the various journeys of this brother, about 2,600 copies of the gospels and other parts of the Bible have been *sold*; not one has been given *gratis*."

The Rev. Thos. Evans, of Monghyr, writes:—

"One great encouragement we have is in the distribution of so many portions of the Scriptures and tracts. In 1879 I *sold* over 5,000 copies, and already in 1880 I have sold 7,000 more, making in all 12,000 copies in fifteen months. The sales of God's Word during the past year have been extraordinarily large. I have great faith in the wide-spread distribution of God's Word, and I feel quite sure that this 'good seed' will bring forth fruit in due time if we faint not. It is a great thing that so many of the people *purchase* the Scriptures."

Many other missionaries in Bengal and the North-West bear like testimony to the extreme eagerness of the people to become possessed of the Word of God.

The Committee cannot but regard this as a most encouraging and hopeful fact. The late Sir Donald McLeod wrote:—

"I have known many cases in the course of my long life in India, where, so far as I could discover, the *Word of God alone*, without oral teaching or explanation, had wrought the great and blessed change in the native heart and life, and not a few native Christians have traced their conversion to reading God's Word for themselves, without any teaching from the missionary."

"Though seed lie buried long in dust,
It sha'n't deceive our hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

In *direct spiritual results* the past year has also been very encouraging. Many striking instances of conversion have occurred, and not a few cases of fidelity to Christ, and patient endurance, under severe opposition and bitter persecution.

Mr. Guyton, of Delhi, writes:—

"While I was at Muttra, in December last, I heard from *heathen lips* an account of the death of our aged native Christian, Paul. About a year before his death, he came from Muttra to Delhi, to commune with his brethren in Christ before his decease. I had many opportunities of talking with him, and was always moved and cheered by his glad and happy faith. I remember when he left, he spoke of our meeting, no more to part, in heaven.

"Unbelievers in Missions will, I know, say that this was only a subtle readiness of adaptation to the understood desires of the missionary; but then this theory cannot account for his dying testimony when surrounded by *idolators only*. About two days before he died, he became conscious

of his approaching departure, and ceased not to testify that he died in the firm faith of the Lord Jesus.

“As nearly as I can translate, his last words were: ‘I am a Christian. My dear Lord is calling me, and I am going to Him. You will not burn my body as the Hindoos do, but bury me as a Christian.’

“No Christian friend was near him; he was alone in his faith, amidst tens of thousands of idolators; but that faith supported him in his last moments, and filled him with joy, and at his earnest request he was buried by *Hindoo hands* in a Christian grave.

“One who was present at his burial is now a most hopeful inquirer, and was heard to pray, ‘O Thou, the Christian’s God! the Christian’s God! turn Thou my heart.’”

In Western India our devoted Tamil missionary, Mr. Chowry-appah, writing from Madras, says:—

“I have, as usual, spent a large part of the year in evangelistic tours, preaching in the streets, by the roadside, and at festivals.

“No one knows what a missionary’s life in India is but those who have been practically engaged in the work. Many such would know what it means to live in a native thatched hut, with a dense jungle close to you full of howling jackals and ravenous beasts, uncertain how soon one may pounce down upon you and despatch you into eternity.

“I have had the joy of baptizing fifteen from the orphanage at Trenomalay.

“Thousands have heard the word of life both in Tamil and Telooگو. Street preaching has been greatly blessed, and I find good singing a great help in my work.

“Recently a young Brahmin, attracted by our singing, stopped to hear us preach the ‘old, old story’ of the cross; he followed us to a prayer-meeting, which we held after the street preaching was over; there that night he made choice for eternity, and received Jesus into his heart. He came frequently, and learned more of the precious Saviour. After a few weeks he fell ill, and soon became so bad that he had to be removed to the General Hospital for treatment. He was there for a month, and then passed away with a bright assurance of everlasting life. A Christian patient in the hospital, who was ill in the next cot, witnessed his death, and speaks of his last hours in a most touching and joyful way. May God continue to bless the preaching of his word by preachers in India.”

In Southern India, in Bombay and Poona, Mr. Dillon, in the absence of Mr. Pestonji, at present in England, has carried on the work of the Mission amid most encouraging circumstances, and it is abundantly clear that in this district there is also a great spirit of hearing and inquiry with regard to Christian truth.

Ever since the commencement of the Mission one of its leading characteristics has been the placing in the forefront of principle

as well as practice that God has ordained the direct *preaching* of the Gospel to be the main instrument for teaching and saving men ; and certainly the reports for the past year seem to testify that bazaar preaching, open-air preaching, village street preaching, and all other like forms of making known the Gospel to the heathen in the vernacular, have been followed with marked and blessed results. No other plans appear more efficient for the widespread diffusion of the Gospel message than those of preaching to the masses of the people in the public thoroughfares and other places where they congregate. Such preaching familiarises the people both with the missionary and the native evangelists who accompany him ; it awakens thought and inquiry, and frequently leads to conversion through the acceptance of the truth.

In India, as well as in so many other parts of the vast mission field, the earnest cry is for "more labourers."

In the recent touching appeal issued by the missionary brethren assembled in conference in Calcutta to the churches in England, the urgency of this need is most clearly stated. In Calcutta, the great metropolis of India, we have at present but two missionaries ; Howrah is occupied by a brother who has been forty years in India ; Dacca, the capital of Eastern Bengal, in the centre of populous districts, which the missionaries of that station try to reach, has now but two European labourers ; Jessore has no European missionary. In the North-West Provinces and Behar the weakness of the Mission is still more felt. Muttra is without a missionary ; Chitaura, once a flourishing station, is now unoccupied ; at present there is but one missionary in Allahabad. In Benares our aged brother Heinig is almost past work ; the brethren at Bankipore and Dinapore are advanced in years and feeble. Our brother Evans is working vigorously to carry on the different departments of work at Monghyr and at Jamalpore, but the burden is too great for him. And besides these stations, which we thus attempt feebly to occupy, there are all over the country vast districts, containing each a population of millions of people, without a single preacher of the Gospel among them. In some parts distances of hundreds of miles of well-populated country separate one mission station from those nearest to it.

The Committee confidently hope that the eight additional missionaries, the cost of whose outfit and passage has been so generously

guaranteed by the noble offer of Mr. Charles Wathen, of Bristol, and the friends who responded to the appeal made at the Glasgow Autumnal Meetings, will be sent out during the coming year.

A larger amount of *literary and translating work* than usual has been done by the venerable Dr. Wenger and Mr. Rouse. An edition of the gospels and many religious tracts in the *Kaithi dialect* have also been printed by Mr. Evans, at Monghyr, by the lithographic process, and he has found the people eager to purchase copies during his recent tours in the Tirhoot district. A Bengali Christian Monthly Magazine has been started by Mr. Rouse, and 500 copies are circulated monthly, and one book of special interest to Baptists has been published during the past year, a "Life of Carey, Marshman, and Ward," in Bengali, which, for the first time, presents to *native readers* an account of the founders of the missionary enterprise in their own land, and of the origin of the work which has assumed such noble dimensions, and is destined to spread until the whole land shall be covered with the knowledge of the Truth.

C E Y L O N.

The Rev. H. R. Pigott, writing of his new work in the large and populous district of Sabaragamna, says:—

"Many thousands of persons, some for the first time, have had the Gospel preached to them, and, as a rule, the people hear us gladly. In January last we opened a girls' school in Ratnapura, and we have already sixty children. The Sunday-school is very popular and well attended; the numbers have increased from twenty-four to fifty-one."

The Rev. C. Carter, of Kandy, writes:—

"The past year has been one of general secular depression, but not injurious, so far as we can see, to spiritual interests. We have three candidates for baptism as soon as our chapel is ready. Our baptisms, the burial of a believer with Christ, are sweetly solemn occasions, and from the great interest shown in them by outsiders are evidently felt to contain an element which the baptism of an infant lacks.

"Two of our agents have been called away by death—one, our aged brother, Thomas Garnier, who laboured here in the early days of our Mission with the apostolic Daniel; the other, a young man who had been engaged in our Mission for five years as a schoolmaster. My chief work has been that of the revision of our New Testament in Singhalese, preparatory to printing a new edition, of which we are now greatly in need, not having a single copy of the whole New Testament to dispose of. It will be some six months before we are prepared to begin the printing."

From Colombo the Rev. F. D. Waldock sends an encouraging report. He says :—

“A pleasing feature of the past year is a considerable improvement in our schools—the number has increased from thirty to thirty-five, and the scholars from 1,502 to 2,004. As illustrating the great importance of Christian schools, it may be mentioned that in September last it was ascertained that out of 1,922 scholars, no less than 1,617 belonged to Buddhist families. Apart from the direct good to the children, the interest which we take in them serves to dispose the people to listen to our Gospel message, where otherwise there would be indifference or opposition.”

The detailed reports from the various evangelists contain much that calls for thankfulness and joy. The light is manifestly dawning in many directions, and there are not a few indications of a blessed harvest time near at hand.

District conferences of European and native brethren have recently been held with cheering results. A fresh evangelistic campaign has been agreed upon, and an arrangement made for the brethren going, two and two, to visit distant villages, preaching the Gospel, and striving to stir up to more active personal consecration the members of the various native churches. On all hands there are hopeful signs, and the earnest longing of the brethren, as expressed by Mr. Waldock to the Committee, is—“Pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you.”

C H I N A .

One of the best known missionaries of the American Board, writing from Tungchow, in November last, said :—

“Leaving out Japan, Madagascar, and the Polynesian Islands, perhaps, in no other part of the heathen world has more fruit been gathered in proportion to the seed sown than in China.”

The experience of our missionary brethren in China certainly confirms this statement. From no part of the Mission have more encouraging tidings been received than from China—and the number of conversions in China, having regard to the agency employed, is vastly larger than in any other country, and not less remarkable is the patient, brave way in which these converts have endured bitter and unrelenting persecution.

From the first, our two devoted brethren Richard and Jones have

striven to develop the independence and self-support of the numerous small native Christian churches that, through their untiring labours, have been formed in many parts of Shansi and Shantung. All these churches are ministered to by native pastors—and in nearly all cases they are entirely self-supporting.

Writing of one of these churches recently, Mr. Jones says :—

“ During my absence there were 130 candidates received into the native church. A good number of these I know personally or by sight, many I don't ; but to be short I give you the words in which the native pastor described them to me. He said :—‘ Last year's baptized were superior to those baptized the year before, and this year's superior to last year's, and that very much superior.’ Of course, the longer the work goes on, so much the deeper becomes the Christian consciousness of the church as a whole, and of those who are instructors of others in particular.

“ I was glad to hear the result of a year's work summed up in words so unmistakable, because it showed that the arrangements made for their instruction were being effectively carried out. We had always impressed on them the fact that ecclesiastical arrangements were only useful in so far as they became channels for the irrigation of the souls of men—a figure well understood here.

“ One other good—more than good—unspeakably precious—feature in the matter was this. The church had for half a year been suffering greatly from persecution. In the fifth moon matters came to a head, and the issue was as to the principles on which persecution was to be met—in fine, whether in a manner such as the Master inculcated from the mountain near the Lake of Galilee, and which would commend them to all who knew them ; or after the fashion sanctioned by the Treaty of Tientsin, and which would make them odious in the eyes of their countrymen for years. Thank God, they willingly bore their cross. The chaff was winnowed from the grain, and in the face of peril and mocking, out came the 130 to receive immersion. Many were the onlookers, I heard, and there was a great feeling of increased strength—a kind of exhilaration—in the little church at finding itself one hundred and odd stronger.

“ The persecutions of these native brethren have been bitter and severe, but they have made them stronger and nobler ; and even their persecutors cannot but admire their quiet and brave courage.”

Our new missionary brother, Mr. Kitts, who reached China at the end of last August, adds :—

“ A young Chinaman came to see us from a village a few miles off, and told us of sad and bitter persecution that was going on in his village, the persecutors having, amongst other cruelties, tied the Christians with rope, and threatened to throw them into the river.

“ God is bringing, as He has done in the past, great good even out of bitter persecution. It is weeding out the bad and strengthening the good. Our native pastor, ‘ Jing,’ has added 130 members to the church,

as the harvest of a year, and these have been receiving instruction during the heat of persecution. This opposition is a grand thing; we could not do without it. We are living in the worst village of one of the worst districts for desperate rogues and thieves. No language is too bad to describe many of our neighbours. To say they are thieves and liars is mild; yet, I think, although I greatly pitied, I never really loved the Chinese till this present time. Not because they are so bad, but because they need so much pity and help."

Persecutions notwithstanding, large numbers are converted, and are witnessing a good confession in the presence of suffering and danger.

Many pages might be devoted to deeply interesting extracts from the reports of our brethren.

All of them find the medical and surgical knowledge they acquired before leaving England of the greatest advantage, and it is beyond question that a tolerably good acquaintance with the "healing art" is a powerful missionary auxiliary. Our brethren, however, agree that a much shorter course of medical and surgical training than is involved in the ordinary curriculum of a medical graduate is all that is really required, and that this special training should only be regarded as auxiliary to the one great purpose of all missionary toil in China or elsewhere—"the preaching the Gospel of the blessed God"; and this is exactly the view which the Committee at home take with regard to the special medical training of missionary candidates.

The one matter that presses upon our three brethren "night and day," as they write, "with almost crushing force," is *the terrible need of MORE LABOURERS*.

Four hundred millions of human beings in China—and more than nine-tenths of them unreached by the Gospel.

Nearly the whole empire accessible to the missionary—a population ten times larger than that of the United States, one-third more than all the countries in Europe combined, and twice as many as are found on the four continents of Africa, North and South America, and Oceanica—thirty-three thousand of the people passing away every day! Well has it been said of the population of this vast empire:—

"Put them in rank joining hands and they will girdle the whole globe ten times. Make them an army and let them move at the rate of thirty miles a day, week after week and month after month, and they will not all pass you in twenty-three years. Constitute them pilgrims and let them journey every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp.

of the heavy, pressing, throbbing throng for twelve long years and eight long months."

One-third of the human race—every third person who lives and breathes upon this earth, who toils under the sun, sleeps under God's stars or sighs and suffers beneath the heavens—is a Chinese.

Is it surprising that our three lonely worker and watchers in China, in the actual presence of these vast masses of heathens, should constantly cry out—"Pray ye therefore the Lord of the Harvest that He will thrust forth labourers into His harvest."

What wonder that a brother missionary should write:—

"My only surprise is that the students in our colleges as they come forth do not enlist in this blessed service, *en masse*, and that even the pulpits of our wealthiest city churches, and the professors' chairs of our best colleges are not deserted, at least by their younger incumbents, in the overpowering desire and purpose to have a share in this sublime work. But, alas! either we missionaries are enthusiasts, seeing only delusive visions, or some people at home are blind, for it is certain we do not see things with the same eyes."

During the coming year the Committee earnestly hope that four additional Missionaries may be sent to China, the expense of their passage and outfit having been already provided for by Mr. Wathen's Fund for this purpose.

J A P A N .

Scarcely less interesting than the work of the Mission in China is the work in Japan.

The present social, moral, intellectual, and religious condition of the Japanese seems very much like a faint re-echo of the state of the Roman world when the fulness of time was come for the manifestation and acceptance of the Son of God as its Saviour.

The light of the Gospel has already illumined many dark hearts, and the power of the Holy Spirit has removed many hindrances to its further progress.

What was said of the Japanese by one of themselves, in 1549, to that intrepid soldier of the Cross, Francis Xavier, holds good to-day. Xavier records that in reply to the question "whether the Japanese would be likely to accept Christianity," this man answered:—

"That his people would not immediately assent to what might be said but they would carefully investigate what might be affirmed respecting religion, by a multitude of questions, and, above all, by observing whether the conduct of the missionaries agreed with their words."

Although the Society has but one missionary in Japan, and his work has only been carried on a little more than ten months, there is abundant cause to thank God and take courage.

Mr. White writes from Tokio :—

“During the past year severe earthquakes have made the solid earth tremble beneath us, cholera has mown down its victims by thousands around us, fearful fires have rendered multitudes homeless; yet, by the almighty power of God, we have been preserved in good health.

“During the few months I have been working here—that is, from February to December—five converts have been baptized, and we have two more accepted candidates for baptism, and three inquirers. On the 17th July, the two first converts were baptized. These have continued firm in the faith, and are earnest Christians. One of them is a medical student in the Presbyterian hospital, under Dr. Faulds, and the other takes care of the tract and Bible depot. On Sunday, the 28th December, three others professed their faith in Christ by immersion. It was a beautiful moonlight night when the service took place. Our baptistery is just at the back of the preaching room, in the centre of a little garden. The doors being pushed back, the whole congregation could witness the ceremony. I was surprised at the effect it appeared to have upon the people. They seemed to be very much impressed, and their hearts touched. The candidates themselves seemed full of joy. It was a blessed service, and we felt the presence of the Master with us. Our prospects are most hopeful and cheering.”

* * * * *

“There are hundreds of places where the people have never heard the good news of the Gospel. I am *alone* here. Will not the churches at home, during the coming year, send me a colleague to gather in the rich harvest in this wonderful country?”

Here, as in so many other parts of the mission field, the Roman Catholics are most active, and a large measure of success attends their labours—if success is to be gauged by numbers only. It must, however, be remembered that Buddhism is the predominant religion of the mass of the Japanese, and that the transition from Buddhism to the religion of Rome is extremely easy.

The following extract from Professor Griff’s work on the “Mikados’ Empire” brings out most forcibly the striking parallelism which exists between the externals of the two religions. Speaking of the numerical success of the Roman Catholics in Japan in the sixteenth century, he says :—

“The very idols of Buddha served, after a little alteration with the chisel, for images of Christ; the Buddhist saints were easily transformed into the twelve apostles; the cross was emblazoned on the helmets and

banners of the warriors, and embroidered on their breasts. In the roadside shrine, Kuwannon, the goddess of mercy, made way for the Virgin. Nearly all the Christian churches were native temples sprinkled and purified. The same bell whose boom had so often quivered in the air announcing the orisons and matins of paganism, was again blessed and sprinkled, and called the same hearers to mass and confession; the same lavatory that fronted the temple served for holy water or baptismal font; the same censor that swung before Amida, could be re-filled to waft Christian incense, and the new convert could use unchanged his old beads, bells, candles, incense, and all the paraphernalia of his old faith in celebration of the new.

“Almost everything that is distinctive in the Roman Catholic form of Christianity is to be found in Buddhism—images, pictures, lights, incense, vestments, masses, beads, way-side shrines, monasteries, nunneries, celibacy, fastings, vigils, retreats, pilgrimages, mendicant vows, shorn heads, orders, habits, uniforms, nuns, convents, purgatory, saintly and priestly intercessions, indulgences, pope, archbishops, abbots, abbesses, neophytes, relics, exclusive burying-grounds, and the like.”

Western Missions.

WESTERN AFRICA.—VICTORIA AND CAMEROONS.

The Rev. Q. W. Thomson, writing from VICTORIA, says:—

“The past year has been one of steady labour and toil, but marked, perhaps, with but few incidents that are suitable for publication.

“In the early part of the year the attempts made so repeatedly to open up the country for an *interior* station were happily consummated by establishing brother T. L. Johnson at Bukundu Nambilli, a place to which, I believe, I was providentially led.

“We cannot, of course, say much of results at present—results such as we wish follow patient, persistent work only. Things are very hopeful there, and this ought to make us devoutly thankful.

“At Victoria the work has been steadily progressive. We have had a number of exclusions, but this I regard as evidence of a new life. There has been much hidden sin in the church, but public confession of, and repentance for such sin, I regard as cause for sincere gratitude.

“The school is in a flourishing condition, and we have seventy-five children in daily attendance.”

From MORTONVILLE, on the Cameroons River, Mr. Fuller writes:—

“During the past year we have had a larger increase by baptism to our church than ever before, and every department of our work is encouraging.

“There can be no doubt as to the silent but effectual working of the Holy Spirit upon the hearts and minds of the people here. I have

witnessed this year what I had scarcely ever dared to anticipate—the entire abolition of two terribly wicked native customs by which human lives were constantly sacrificed.”

At BETHEL STATION, our new missionary brother, Mr. Lyall, who reached Africa at the close of last December, is right earnestly giving himself to the work, and writes “hopefully and joyfully”; and Miss Emily Saker—having re-devoted herself to the cause of Christ in the district where her honoured father did such a truly noble and heroic work—has been welcomed back to Cameroons by the strongest demonstrations of native love and esteem, and has already gathered round her a large number of the Cameroons children for instruction.

CENTRAL AFRICA.—THE CONGO.

The last Annual Report of the Committee recorded that our four brethren, Comber, Crudgington, Hartland, and Bentley, were on the eve of starting for the great Congo River, with the fixed determination to reach Stanley Pool on the Upper Congo—by way of San Salvador and Makuta, or some other favourable route—opening up, and occupying by native evangelists from Cameroons, if possible, two or three mission stations on the way.

Readers of the MISSIONARY HERALD will know that, in consequence of tribal jealousies and suspicions, the Makuta route has had to be abandoned, much to the regret of all the brethren. Fresh efforts are being now made, however, to discover some other route to Stanley Pool by Zombo or Sanda, or should these prove unfavourable, to strike out an altogether new road, avoiding the nearer native settlements, and endeavouring to reach the Pool over hitherto untrodden ground.

Of work already done, the following from Mr. Comber speaks for itself:—

“Although far less is accomplished than we should like, and we ourselves often feel impatient, yet we and all the friends of the Congo Mission need to remember that six months is a very short period in the history of any mission. To have settled down (we think, in firm and undisturbed possession); to have built extensive, fairly comfortable, though but temporary, premises, and half-finished the work of building a large stone house; to have attached to ourselves many warm friends, including the King of Congo; to have commenced a school, and taken some of our scholars to page 14 of ‘Mavor’s Spelling Book’; to have had a well-

attended service (average attendance 150) for the last four months, and been able to explain clearly God's truth, besides every evening having Bible-reading and prayers in Portuguese for those who understand that language, with good opportunities of pressing home the truth to the hearts of those who attend; to have collated about a thousand words of a hitherto unwritten language; to have made a journey to Makuta in the face of very great difficulties, two journeys to Mussuca;—all this means work done, and the blessing of a gracious and faithful God upon the work of the Congo Mission."

The Committee are rejoiced to learn, from the most recent advices, under the date of the 19th of January last, that the brethren think they have been successful in their renewed endeavours to find a route to Stanley Pool, by way of Sanda, about two days distant from Makuta, where Messrs. Comber and Crudgington have met with a very kindly reception, and where they have obtained leave to station a native Cameroons evangelist.

From this place our two brethren had to hurry back to San Salvador, as two natives arrived from the coast with the news "that four white men were on their way to San Salvador, with many carriers, a very large bell, and some Roman Catholic priests."

This news has not as yet been confirmed, but knowing well as the Committee do the strenuous efforts that are now being put forth by the Vatican and the College of the Jesuits to harass and destroy the efforts of Protestant Missions in Africa, and specially with regard to the kingdom of Congo, the Pope having issued a special Bull with regard to this mission, they cannot be surprised at such intelligence.

There are more than twenty-five societies connected with the Papal Church for Foreign Missions, and in one of them, "the Society of the Jesuits," there are more than 700 missionaries.

More than 300 years ago, in the days of Prince Henry the Navigator, at the mouth of the cannon, and by an army of occupation, the Portuguese, led on by the Jesuits, forced the Roman Catholic religion upon the people of Congo. A bishop and his chapter, a college of Jesuits, a monastery of Capuchin Friars, a cathedral of large dimension, and ten smaller churches, were all supported by the Government of Portugal at San Salvador, at that time containing a population of more than 40,000 souls.

More than 200 missionary priests, Jesuits, Dominicans, Capuchins, and Carmelites, and more than 100 churches, were supported by the

Portuguese at this period in the kingdom of Congo; and by fines and floggings inflicted by the soldiers, and often by the missionary priests themselves—women being stripped and whipped in the open streets—a gigantic effort was made to drive the people to accept the Papal faith.

Felipe Pigafetta gives us an extract from the journal of one of these Missionary Fathers in Congo, in which he places side by side the customs which the natives were compelled to give up and those which were substituted in their place by the Catholics, little thinking how forcibly others would be struck by the family likeness of the two.

With the waning power of Portugal, all, however, faded away; when the iron arm of the State was withdrawn, the people rose up, poisoned the priests, and destroyed the churches; and to-day only a few crumbling arches and moss-grown walls remain to tell the tale.

Once more the Vatican and the Jesuit College are putting forth great efforts to regain possession of this part of Africa.

But our brethren are not afraid. They have taken for their motto—

“AFRICA FOR CHRIST.”

The weapons of their warfare *are not carnal*, but mighty through God to the pulling down of strongholds.

In humble, trustful faith, looking up to God in all things, they, in common with their brethren of all Evangelical Missions, have devoted their lives to the recovery and redemption of this dark and lost Continent; in the hope that of Africa it may be said—from the surges of the Atlantic to the coral reefs of Zanzibar, and from the Nile to the Cape: “He shall have dominion from sea to sea, and from the river to the ends of the earth.”

BAHAMAS.

The Rev. Daniel Wilshere sends a very cheering report as to the work of the past year in the Northern district of the Bahamas. Many conversions have taken place, and the various mission churches in New Providence, San Salvador, Andros Island, Abaco, Exuma, Bahama, Eleuthera, and Ragged Island, have been gaining strength.

In Nassau, Mr. Wilshere has been much encouraged by manifest blessing; and by the kindness of the Committee in supplying him

with a mission schooner, in which he has been able to visit most of the out-islands and stations. The churches in the Bahama group of islands have greatly revived since the arrival of Mr. Wilshere, and many converts have been added to their fellowship.

The senior missionary, the Rev. W. Littlewood, who for nearly forty years has been working at Inagua, has been greatly afflicted by the serious illness of Mrs. Littlewood, and the failure of his own health; at present his wife is in a very critical condition, and her state causes grave anxiety to our aged and devoted brother.

HAYTI.

Since the arrival of Mr. Papengouth in Jacmel, a considerable revival has taken place. Mr. Papengouth gives a most sad and terrible account of the political, commercial, and social life of the inhabitants of Jacmel. Constantly recurring revolutions, the grossest vice, and the absence of any reign of law and order, appear to have reduced Hayti to very nearly the lowest and most deplorable condition possible, whilst an almost prohibitive import duty of nearly *fifty per cent.*, and the consequent exorbitant cost of almost every article of commerce and food, renders residence in Jacmel terribly difficult and expensive. Notwithstanding, however, all these distressing and depressing circumstances, Mr. Papengouth writes most cheerfully.

During the nearly four years that Hayti has been without a missionary of the society Madame Cajou has with most devoted earnestness laboured amongst the people, and is now one of the most efficient helpers that Mr. Papengouth has.

Writing of this good woman he says :—

“Madame Cajou has for years past spent on the mission twice and often thrice as much as her very small allowance, for she sold her private land and property, the papers of which she has shown me, and has suffered a great many very heavy sacrifices. She has now no more property to sell; it has all gone. She is beloved and esteemed by all. A noble old Christian woman, of nearly sixty years of age—very brave and faithful in her work—several times in her tours and journeys over the mountains, along the slippery paths, she has fallen headlong, and her horse died under her, and all this to spread the Gospel. In her work of over forty years she has had fourteen horses killed in this way.”

Amid all his difficulties and discouragements Mr. Papengouth is

most hopeful. He has already had the joy of baptizing several converts, and there are many inquirers. The condition of the Hayti Mission just now is one of great promise.

SAN DOMINGO.

After a visit to England on account of broken health, Mr. and Mrs. Gammon have just returned to Peurto Plata, where they have been most warmly welcomed by the friends connected with the native church.

Mr. Gammon writes encouragingly of the present condition of the work in Peurto Plata, and bears glad testimony to the manner in which Christian services have been carried on during his enforced absence in England.

With a view to lighten the heavy burden of work resting on our brother, the Committee have recently accepted the offer of Mr. Pusey, a student who has just completed his College course at the Calabar Institution in Kingston, Jamaica, to work under the superintendence of Mr. Gammon in connection with the Turks Islands and Caicos churches; and as a proof of the growing independence of these churches it should be mentioned that, notwithstanding their great poverty, they have voluntarily agreed to contribute one half of the sum required for the support of this Jamaica brother.

TRINIDAD.

The reports of the brethren in Trinidad for the past year are decidedly encouraging.

The Rev. W. H. Gamble writes from Port of Spain :—

“We are obliged to have more sittings made for our chapel. Thank God, things are looking very cheery with us, and truth seems blessedly operative in our midst. I believe we shall soon be able fully to support a pastor here by our own contributions. If we have a good man to take the church work here, then I can visit ‘the regions beyond.’ I dearly love the work and the Mission, and although I am getting into ‘the sere and yellow leaf,’ yet I am quite willing to cross my horse again in spite of my last severe fall, and ‘go afield.’”

From the out-stations he also sends encouraging tidings. Many conversions have taken place, and the native churches are growing in numbers, vitality, and self-support.

From San Fernando, the Rev. W. Williams reports a decided increase in the various churches of the district. Numerous additions by baptism have been made, and there are thirty-two now waiting to be baptized, and thirty inquirers.

Mr. Williams writes:—

“The native pastors have laboured hard to secure purity and faithfulness in their people, and had they been less exacting, might have received several more additions.

“For very good reasons I have exhorted them to be very particular as to whom they receive into fellowship, deeming it to be of the utmost importance to secure our churches from the presence in their midst of unregenerate characters.”

JAMAICA.

The report of the Jamaica Baptist Union is on the whole encouraging, for, although the additions to the churches are not so numerous as in 1878, yet they were considerably above the average. The rainfall in the island, which was so excessive in 1878, was still greater last year, rendering in many parts the ordinary roads, river beds, and the better parochial roads frequently impassable.

The report from one of the churches states that, from excessive rains, twenty-two Sabbaths were rendered unavailable for purposes of public worship, and this is also true of many others.

The plan agreed upon at the Annual Meetings of the Union, in the early part of last year, for an extensive series of special evangelistic services all through the churches, has been followed with blessed results; the services have proved to be seasons of spiritual refreshment, and have exerted a stimulating and vitalising power in many districts.

During the year 1,557 have been added to the churches by baptism; the total membership of the 106 churches reporting to the Jamaica Union (12 churches having neglected to send returns), is 22,767; the number of inquirers, 4,371, or more than 1,000 in excess of the year before.

CALABAR COLLEGE.

During the early part of the year the health of the President showed symptoms of decline, which made change and rest absolutely necessary. After thirteen years of arduous and anxious toil in the double work of the College and the pastorate, this was not surprising; and the Committee cheerfully acquiesced in his return to England, with Mrs. East and their youngest daughter, who were also suffering from the debilitating effects incident to tropical residence.

The work of the College has been carried on with as little interruption as possible under the superintendence of the Rev. J. Seed Roberts, the Normal School tutor, to whose energy and devotedness the Institution is largely indebted. With such assistance as he has been able to command, Mr. Roberts has also had the oversight of the church at East Queen Street, where his labours have been greatly appreciated.

In the President's absence, the number of students has been smaller than usual. The Normal School students have pursued their accustomed studies, and the junior theological students have joined them with considerable advantage. Mr. Roberts also conducted classes in some subjects specially for the instruction of the latter, and that of their seniors, until the Midsummer vacation, since which the last have been supplying the pulpits of destitute stations, or working in co-operation with their respective pastors. Several candidates for each department of the College are seeking admission, of whom eight are for the Normal School. It is hoped the health of the President will justify his return to Jamaica in time for the coming session.

European Missions.

NORWAY.

The Union of Baptist churches in Norway, the establishment of which was announced in the last Annual Report, we are thankful to record, is prospering, and there are indications of its increasing value in creating and sustaining a brotherly sympathy amongst the small and widely scattered churches.

Mr. Hubert, the evangelist of the Society who is now stationed at

Larvig, has made several extensive tours, preaching the good news of the Gospel, and feels much encouraged in his work. He has also been cheered by several interesting cases of conversion.

BRITTANY.

The three missionary brethren labouring in Brittany, Messrs. Bouhon, Jenkins, and Le Coat, have had great encouragement in their work during the past year.

Mr. Bouhon, of Saint Brieuç, reports that the past year has been one of much abundant blessing, and of steady increase.

Mr. Jenkins writes from Morlaix :—

“ We have found here, what Mr. McAll has experienced in all the large towns where he has established his successful meetings—that the class of people most accessible to the Gospel are the *working men*.

“ There is just now a kind of revolution going on in the minds of the bulk of the nation on religious questions. The *immediate result* of the struggle going on between the Government and the militant party of the Church of Rome, is that the minds of the people are being enlightened by the means of pamphlets and papers, in which the history, tenets, and aims of the Jesuitical party are exposed and condemned. There is much encouragement, and a great work to be done here, the only thing needed is that our efforts be supported and our agencies increased, and then Brittany will yield as abundant a harvest as any other part of the Foreign Mission work.”

Mr. Le Coat, at Tremel, reports several baptisms, and writes :—

“ The past year has been to us the most encouraging and blessed of any we have ever had.”

ITALY.

Of work in Rome during the past year, Mr. Wall writes :—

“ The year just closed has been one of trial for Italy, as for most other countries. Commercial stagnation, partial failure of the crops, increased taxation, and (to say the least) muddling public administration, have reduced tens of thousands in these parts to misery. This state of things is not so favourable to the spread of the Gospel as it is to the work of its adversaries, the priests. These latter during the year have opened schools in all directions, and not only furnished them with elegance and comfort, but also been lavish in giving presents and rewards to the scholars. Soup kitchens also have been established, and a work of

private visitation commenced, which is systematic and continuous, and, backed as it is by the social influence and resources of the Vatican, is effective in deterring many from coming to the truth. We have, however, notwithstanding the opposition of the priests, been able, not only to maintain our ground, but also to advance. Attacks from without, after the momentary shock, have led us, as a church, to draw nearer to our Master, and thus left us more united. Irregularities within our ranks have been vigorously dealt with, and, although we have many waiting for baptism, we have thought it wise to keep them in the catechumen class for the present. In looking back upon this last year, while I feel there is much to humble us before God, I am deeply thankful to Him for great blessing and increasing happiness vouchsafed to us during this period."

From Naples the Rev. W. K. Landels reports steady progress, and a most interesting work amongst the students of the University, five of whom have publicly confessed Christ by baptism, during the past year.

Some of those young men are most promising, and bid fair to become a great power for good among the evangelicals of Italy.

With regard to the purchase of a site on which to erect a much-needed building for evangelistic and other services, Mr. Landels writes:—

"In this matter, for the present, I am compelled again to report failure. I hope, however, soon to be successful, as our difficulties seem to be clearing away."

In Genoa, since the lamented decease of the Rev. John Landels, the services in the new Sala, which he opened, have been carried on by Sig. Fasulo and Sig. Jahier. Perhaps in no part of Italy are the prospects brighter than in this city. Ever since the opening of this new place of worship, it has been crowded at every service.

Mr. Walker says:—

"Many go away, unable to find room. We have many times had two side rooms—in which the people can *hear* but not *see* the preacher—filled, as well as the large Sala."

And Sig. Jahier, writes:—

"The harvest at Genoa seems quite ready for gathering, while at Naples we are but sowers of the seed."

Well may Mr. William Landels close his report by expressing an earnest desire that the time may soon come when the poor

Neapolitans and Sicilians shall be freed from the power of the priests, and be as ready to receive the Gospel as the people of Genoa appear now to be.

The Missionary Staff.

Early in May the Committee received the tidings of the decease of their venerable and beloved brother, the Rev. J. M. Phillippo, of Spanish Town, who for more than fifty-five years consecrated all his powers to the service of Christ, and the good of the people in the Island of Jamaica. Like a shock of corn fully ripe, he was gathered into the Heavenly garner, and his memory will be cherished by thousands of the children of Africa to whom he brought the blessings of salvation, and for whose freedom from the shackles of a degrading slavery he so successfully struggled and toiled.

In July the wife of Mr. T. L. Johnson, of Bukundu, Victoria, West Africa, was somewhat suddenly removed after an attack of malarial fever of only a few days' duration. Her death was peaceful and triumphant, her only anxiety being for her sorrowing husband, and the work of Christ on the Dark Continent.

In September another veteran missionary was called to his rest and reward—the Rev. John Clarke, of Jericho, Jamaica, who for more than half a century in Africa and Jamaica had borne the heat and burden of the day, and a few months afterwards his brother-in-law and colleague, the Rev. James Hume, also long and actively engaged in the cause of Christ at Mount Hermon, was called to the higher service of the redeemed in Heaven.

In November the sad news of the early death of Mrs. Comber, at San Salvador, kingdom of Congo, Central Africa, on August 24th, reached the Committee. After only a few months of missionary and married life, this brave and devoted helper was taken home.

Quickly following came the grievous tidings of the sudden and unexpected decease of Mrs. de St. Dalmas, wife of our former missionary, Mr. de St. Dalmas, of Ulwur, and daughter of our well-known and generous friends, Mr. and Mrs. A. M. Fergusson, of Colombo, Ceylon, leaving a young family and a large circle of warmly attached relations to mourn her early removal.

In the same month the Mission sustained one of its heaviest losses in the death of the Rev. John Landels, of Genoa, whose untimely decease was unquestionably due to his too enthusiastic devotion to his work.

It appears a strange and mysterious Providence that one so well qualified to render most efficient service should have been removed so early, and at a time when his presence and work were so much needed in connection with the mission he had just established with so much of rich promise and encouragement.

His "sun has gone down while it was yet day," but the memory of his devoted life and of his consecrated zeal will long live in the hearts of all who were brought into contact with him, or who rightly understood his simple, trustful, and heroic spirit.

And last in the list of those who are not, because God has taken them—who have fought a good fight—who have kept the faith, and are now at rest, must be recorded the name of Alfred Saker, one of the noblest, most devoted, and unselfish of modern missionaries, who, for more than thirty-seven years, consecrated himself with self-sacrificing zeal to the work of Christ on the shores of Western Africa. On the morning of Saturday, March 13th, he peacefully and quietly passed to his rest and reward.

With regard to his work, it is sufficient here to record the words of Dr. Livingstone that—

"Take it all in all, specially having regard to its many-sided character, the work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable work on the African coast."

And the testimony of one of the most noted of modern African travellers, no friend to missions, and having but little sympathy with Christianity:—

"I do not at all understand how the changes at Cameroons and Victoria have been brought about. Old sanguinary customs have to a large extent been abolished; witchcraft hides itself in the forest; the fetish superstition of the people is derided by old and young, and well-built houses are springing up on every hand. It is really marvellous to mark the change that has taken place in the natives in a few years only. From actual cannibals many have become honest, intelligent, well-skilled artisans. An elementary literature has been established, and the whole Bible translated into their own tongue, hitherto an unwritten one. There must surely be something 'abnormal' in this."

Only two evenings before he passed away, in faltering, broken

sentences, and while frequently gasping for breath, he expressed his longing to return to Africa that he might help to cheer and succour the church at Victoria under present and heavily pressing trials. His heart was always in Africa ; and *there*, in the hearts and lives of the people, will ever remain his best and noblest monument.

As he lived, so he died, with the unclouded assurance of the presence of his Saviour. His last words, "*For Thou art with me,*" tell out the whole story, and explain the entire life—" *A good soldier of Jesus Christ,*" "*Faithful unto death.*"

To fill up the gaps in the ranks, the Committee have been able during the past year to accept and send forth Mr. Kitts, to China ; Mr. Papengouth, to Hayti ; Mr. Edwards and Mr. and Mrs. Ewen, to India ; Mr. and Mrs. Lyall and Miss Saker, to Cameroons, West Africa ; they have also adopted Mr. Walker at Genoa, and Mr. Herbert Dixon, now taking a short course of medical and surgical study before leaving England.

The Committee have also succeeded in securing the services of the following brethren, viz. :—Mr. Norris, for Circular Road, Calcutta ; Mr. Stubbs, for Allahabad ; Mr. Maplesden, for Madras ; Mr. Hook, for Lal Bazaar, Calcutta—to take the pastoral oversight of the churches in these important centres, and by whom they will be supported, the Committee, however, meeting the cost of their passage and outfit as a practical expression of their deep interest in the prosperity and progress of self-supporting churches in India.

Mr. T. L. Johnson, after little more than a year's experience of the climate of West Africa, has been compelled to return home in consequence of almost constant ill-health ; and as the medical testimony is most distinctly adverse to his living in Africa, he will probably return to America, and there re-engage in work in which he was so usefully employed in former years.

Mr. and Mrs. Richardson, for the present remain at Bakundu, and are carrying on the work so auspiciously begun by Mr. Johnson.

Mr. Pinnock, who for many years has been stationed at Victoria, has fallen into grievous sin, and the Committee have been compelled most sorrowfully to sever their connection with him.

The following brethren, with their wives, have, after a season of rest and change at home, returned to their work in renewed health, viz. :—Mr. Kerry and Mr. Thomas to Calcutta (the former to conduct the Intally Institution and temporarily to discharge the duties of the

Indian Secretariat, and the latter to manage the Mission Press); Mr. Gammon to Puerto Plata, San Domingo; and Mr. Randall and Mr. Henderson to Jamaica.

Brethren East from Jamaica; Pestonji from Poona; Bate, Jordan, Etherington and Hallam from India, are still at home seeking health; and Mr. and Mrs. Rouse, after keeping at their work much longer than medical advice considered wise, in order to await the arrival of much needed reinforcements, are now nearing our shores.

The Rev. John Trafford, M.A., who for so many years has conducted with rare ability and devotion the important work at Serampore College, has been compelled finally to leave India in consequence of positive medical advice.

Last year the Committee gave expression to the hope that they might soon be able to secure the services of some suitable brother to whose care they might confide the duties connected with the Association and Deputation department of the Society's affairs. They are now thankful to record that the Rev. J. B. Myers, of Kettering, has accepted the post, and they are confident that this appointment will be very gratifying to the entire constituency.

Finances.

The Committee are devoutly thankful to report that, notwithstanding the long-continued commercial and agricultural depression, the total receipts of the Society for the year just closed exhibit a most striking increase as compared with those of the previous year.

The gross receipts, including contributions for special funds, have amounted to £50,351 11s. 7d. as compared with £46,092 7s. 6d. in the previous year, an increase of £4,259 4s. 1d.

Excluding special funds, the total receipts for general purposes have been £45,233 2s. 4d. (the largest income ever received by the Society, except in the Jubilee year), as compared with £38,332 16s. 2d. for 1878-9, an increase of £6,900 6s. 2d., and £2,719 3s. 8d. in excess of the year's expenditure. Of this increase nearly four thousand pounds is from the churches, and over three thousand pounds from legacies; £5,360 7s. 7d. having been received this year as compared with £2,026 4s. 5d. in 1878-9. The debt

of last year is consequently reduced from £3,363 15s. 1d. to £644 11s. 5d.

The Committee confidently hope that this small amount will be contributed during the ensuing Anniversary Meetings, and the account for the new year commence with a clear balance sheet.

Of the large increase in the general contributions, more than £1,300 is due to the recent generous resolution of the London Baptist Association to raise £1,000 as a special contribution to the pressing financial needs of the Mission; the various churches that, through their pastors and delegates, undertook to raise this sum having, in all cases, exceeded their promises.

The expenditure for the year, excluding special funds, has amounted to £42,513 18s. 8d., larger by £817 7s. 5d. than that of the year before.

This increase is principally due to heavy and unexpected payments in connection with the West African Mission; to special grants in aid to brethren in Jamaica; to the re-establishment of the Mission in Hayti, and to enlarged operations in China and Japan.

Beyond question, the recent extensions of the operations of the Society in China, Japan, and Africa have established a rate of expenditure considerably in excess of what has hitherto been the income of the Society.

The serious question therefore arises, What can be done to secure a considerable increase in the *permanent* receipts of the Mission?

On all hands the cry is for EXTENSION. India, China, Japan, Africa—all these vast fields need more labourers. It is impossible to stand still; the Mission must go backward or forward: recall or reinforce—which shall it be?

Last year the Society lost by death or inability to continue to help, 400 *subscribers*, contributing nearly £400 annually.

What is needed is a more widely diffused missionary inspiration, and a more thorough and systematic local organisation in every church, which shall evoke and gather up *small*, as well as large, weekly, monthly, quarterly, and annual subscriptions.

One penny per week and one shilling per quarter from each church member in our home churches would supply more than three times as much as the present total receipts of the Society from all sources.

In one church, where such an organisation has been well worked during the past year, the subscriptions have increased 400 per cent.

Most urgently and earnestly do the Committee appeal to the pastors and churches of the denomination to take this matter into immediate and practical consideration.

A large number of churches in our denomination fail to contribute in any way to the funds of the Mission; in many others more is done by the small gifts of Sunday-scholars and juvenile contributors than by the whole church and congregation put together, while in not a few churches not a single annual subscriber is to be found.

Many instances of touching self-denial and self-sacrifice have come under the notice of the Committee during the past year.

One contributor of £1, a "Poor Farm Labourer," has gone without a dinner for a month to save something for the Mission; a small tenant farmer in Gloucestershire, who for three years past has been living on his little capital, and has only £20 left, sends £3 3s. for the Society, feeling "God's cause must not suffer, come what may"; three friends have given up their summer holiday to save for the Society; and one poor widow, by night work with her needle, has forwarded £2 for the cause; "her father and mother, in the days of Andrew Fuller, taught her to love."

By not a few, Christian missions are still regarded as a sentimental bubble, blown by well-meaning but weak enthusiasts. Thus in a leading Transatlantic review it was recently stated:—

"Mission work in foreign lands has now lost much of its novelty, and so much of its interest; and the eccentric goodness of a few infatuated, but well-meaning men, is seen in the wiser and clearer judgment of modern thought to have been a waste of energy, and a misdirected, though perhaps amiable, sentiment."

By such writers the great missionary enterprise of the Christian Church cannot be understood, and so is only derided.

The Christian Church, however, if true to her Lord's will and command, **MUST BE MISSIONARY**, even though she may have to work through long years of discouragement and trial, and witness the sacrifice of many a noble and devoted life, without any great visible result; and yet, What hath God wrought?

Fifty or sixty years ago Japan was sealed. Morrison was alone in China. Judson and his wife were prisoners in Burmah, and thankful for eighteen converts. Bishop Heber declined to baptize a native, lest he should excite hostility. From India to Syria there was not a single missionary. There were none in Turkey. There were two or three along

the West Coast of Africa, and as many on the South. Madagascar had been only just entered. The Church Missionary Society were rejoicing over the first convert in New Zealand. Williams was gathering in the first fruits of Polynesia, and there were not 6,000 native Christians in heathen countries outside Guiana and the West Indies. Now, in Japan there are native churches, native ministers, and native students for the ministry, and a community of 8,000 to gather round the Word of God. In China the Christians multiply sixfold each decade. For every convert then in Burmah there are more than 1,000 now, and nine-tenths of the work is done by native missionaries. In India there are accessions of not only 100,000 in ten years, but of 100,000 in two. In West Africa there are powerful Christian communities; and in South Africa (where Moffat waited years for a conversion) there are 50,000 Christians. There are 100,000 in Madagascar, and there are large islands in Polynesia and the Western seas where an idol would be as great a curiosity as in London.

“FOR MY WORD SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHERE TO I SENT IT.”

Burning Lime in Congo.

THE following letter will fully explain the frontispiece:—

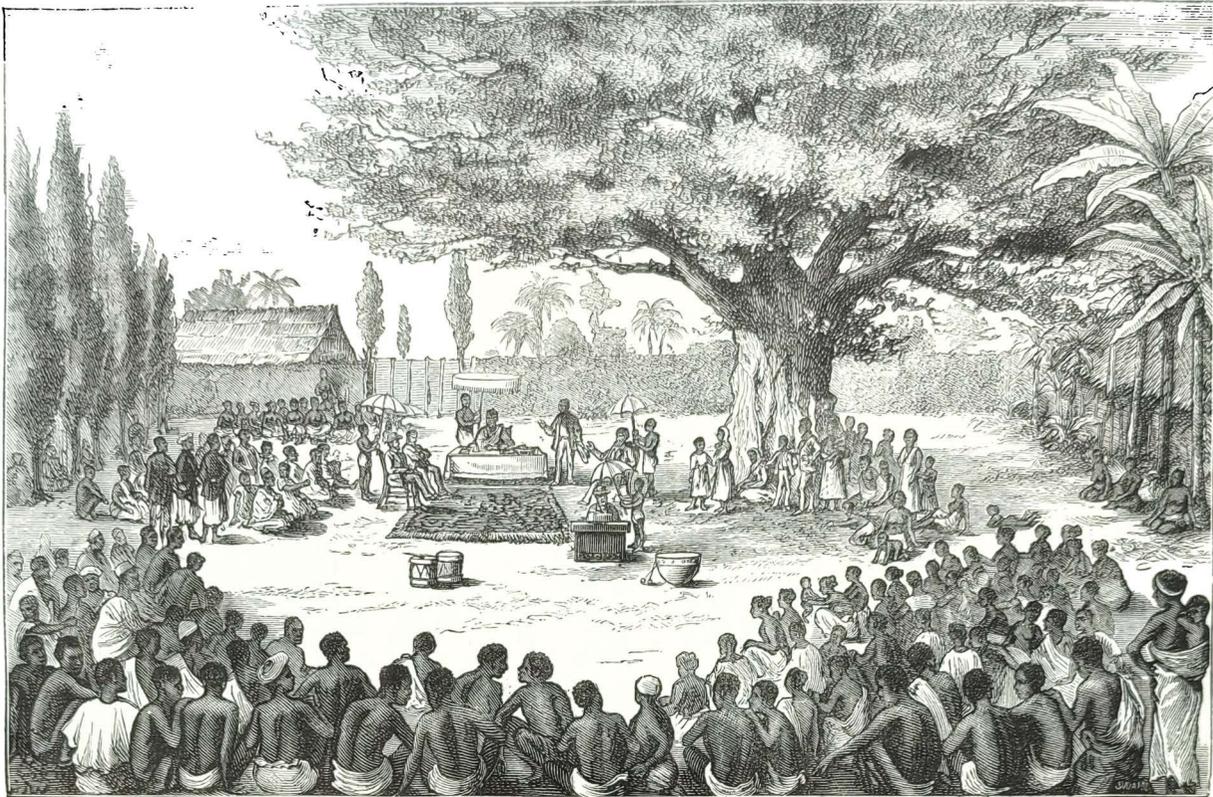
“MY DEAR MR. BAYNES,—The accompanying sketch may help to give you some idea of the position of our limestone with reference to San Salvador. The small house, in which is the travelling bedstead, was to have been covered in at the sides and used for storing the lime until such time as we could convey it to San Salvador. The rain, however, was so uncertain, and likely to spoil the lime while it was cooling in the kiln, that we thought it would be better to cover in the sides of the house over the kiln, and convey the lime, when cold, direct to San Salvador. To the left of the sketch is

seen the plateau of San Salvador, shown by a few trees. The distance is about three miles and a-half. The second hill to the right of San Salvador is about the position of the limestone; the River Luaji, which we utilised for conveying the limestone, is seen in the valley.

“The three donkeys are respectively ‘Heath,’ ‘Downs,’ and ‘Park,’ though I cannot say which is which in the picture. We found them very useful for carrying the limestone to the canoes, and from the river to the kiln.

“Yours very sincerely,

“HENRY E. CRUDGINGTON.”



SUNDAY MORNING SERVICE AT SAN SALVADOR. (From a drawing by Mr. Hartland.) (See page 189.)

THE MISSIONARY HERALD.

THE 1880 ANNIVERSARY SERVICES.

IN the review of the recent services in connection with the Eighty-third Anniversary of the Society, we feel we have special and abundant reason "to thank God and take courage," rarely, if ever, have services been more marked by encouragement and blessing than those just closed. In the words of one of the oldest supporters of the Mission:—"Our hearts should surely well over with thankful joy in the remembrance of our recent meetings. A few weeks ago only and our spirits were sad and downcast; we feared a largely increased debt, a much smaller income, and perhaps a consequent curtailment of missionary agency. How the Master's words seems now to come back, 'O thou of little faith, wherefore didst thou doubt?' The answer to our fears has been no debt, a larger income, and a deeper and intenser missionary consecration; and now the command seems to be ringing in my ears almost night and day:—'Speak unto the children of Israel, that they go FORWARD!' Is there not a call—'loud and strong'—to all our churches, to each one of us individually, to go *forward*, and, in the remembrance of God's great goodness to our Mission, is there not a still heavier responsibility and a larger privilege urging us all to completer service and wider aims?"

The absence, through sudden illness, of the Rev. Francis Johnstone, of Edinburgh, from the Introductory Prayer Meeting, at which he was expected to preside, was felt by all present as a voice calling to watchful readiness for the coming of the Master; since then our honoured brother, after a long life of faithful and unselfish toil for the Saviour, has been called to higher service and richer reward. "Blessed are the dead that die in the Lord." For the bereaved widow and sorely stricken family thus suddenly deprived of one who was almost all to them, we feel sure earnest prayer will ascend that in this hour of sore loss and trial the Husband of the widow and the Father of the fatherless will deal very tenderly with them, and uphold and comfort them by His special and all-sufficient grace.

The Sunday services in the various chapels of the Metropolitan District were of more than usual interest, and, as far as we can gather from the

reports that have come to hand, were largely attended, and have resulted in increased contributions.

The Annual Members' Meeting on Tuesday morning, April 27th, presided over by Howard Bowser, Esq., of Glasgow, was hearty and cheering; and the *soirée* in the evening at the new Holborn Town Hall, with the chaste and thoughtful speech of the chairman, the Rev. C. M. Birrell, the deeply interesting missionary reminiscences of the veteran octogenarian, the Rev. Andrew Gunton Fuller, the practical address of Mr. Edward Rawlings, and the soul-stirring words of the Rev. C. H. Spurgeon, will not soon be forgotten.

The Annual Sermon was preached in Bloomsbury Chapel on Wednesday morning, the 28th of April, by Dr. Maclaren, of Manchester, from the words: "O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God!" (Isaiah xl. 9). Rarely, if ever, has a larger congregation assembled in Bloomsbury Chapel than gathered on that occasion, and few who were privileged to listen to this powerful and striking discourse will forget the words of "force and fire" that were then spoken.

On Thursday evening the Annual Meeting was held, as usual, in Exeter Hall, presided over by the respected treasurer of the mission, Joseph Tritton, Esq. The hall was crowded, proving beyond question that the great missionary enterprise has a deeper hold than ever upon our churches and friends, and the interest of the meeting was thoroughly well sustained throughout.

The Zenana Mission Breakfast was held on Wednesday morning, April 28th, at the Holborn Town Hall, under the chairmanship of Elisha Robinson, Esq., of Bristol. It was largely attended, and proved more than ordinarily successful.

We are confident that all our readers will be thankful to learn that the hope expressed last month in the Annual Report of the Society, "that the small balance of debt, amounting to £644 11s. 5d., might be liquidated during the Anniversary Services," has been more than realised, and that, consequently, the account for the new year commences with a perfectly clear balance-sheet. The following is a list of the special contributions for this object:—

Mr. Joseph Tritton	...	...	...	...	...	£300	0	0
Mr. George Foster, Sabden	...	...	...	...	...	50	0	0
Mr. G. F. Muntz, Umberslade	...	...	...	...	...	50	0	0
Mr. E. Rawlings, Wimbledon	...	...	...	...	...	50	0	0

Mr. W. E. Lilley, Cambridge	£50	0	0
Holborn Town Hall <i>Soirée</i> Collection	39	7	11
Mr. Howard Bowser, Glasgow	25	0	0
Mr. J. J. Smith, Watford	25	0	0
Rev. C. M. Birrell	20	0	0
Mr. J. Child, Wotton-under-Edge	10	0	0
Mr. W. R. Rickett, Clapton	10	0	0
Mr. J. T. Daintree, London	5	0	0
East London Tabernacle	5	0	0
J. A. C.	3	3	0
Rev. E. J. Farley, London	3	0	0
Rev. J. B. Burt, Beaulieu	2	2	0
Mr. A. Curtis, Neath	2	2	0
Mr. J. W. Froud, London	2	2	0
Maze Pond Chapel	1	1	0
Mr. T. F. Symmons, Clapton	1	0	0
Rev. J. S. Morris, Leytonstone... ..	0	10	0
	<hr/>		
	£654	7	11
	<hr/>		

In accordance with our usual practice we give the following

Extracts from the Speeches Delivered in Exeter Hall.

THE MISSION FIELD.

It has fallen to my lot to take a part elsewhere in our last two anniversaries, and on both those occasions I have been restricted to one theme, one narrow subject of address—narrow, and yet how broad!—for it was nothing less than the sending forth of the Gospel of our Lord and Saviour Jesus Christ to the unknown and unnumbered tribes of Central Africa. This evening summons us to a more comprehensive view. Voices reach us not alone from the banks of the Congo, but from where the mountains of Western Africa cast their dark shadows on the broad bosom of the Cameroons; they reach us from those isles of Japan, waking up to new ideas, new progress, new life; from the

million-peopled cities and plains of China, from the mighty populations of India, from the coasts of the East, and from the isles of the West; and from fair fields of continental Europe also do they come—voices of the night pleading with the children of the day for the inheritance purchased for all, for the salvation common to all, for the knowledge of the Saviour who gave Himself for all. Truly “there is no speech nor language where their voice is not heard.” It is the old Macedonian cry universalised; and shall we not answer it to-night by the threefold inquiry—Who will hear? Who will help? Who will go?—*The Treasurer, Joseph Tritton, Esq.*

ENCOURAGEMENTS.

Encouragements are not wanting. There are numerous openings that present themselves in every part of the field. There are unexpected welcomes that greet the missionaries of the Cross; kings summoning their subjects to the

place of ministry, themselves leading the way, manifesting a personal interest in the Scriptures of truth, ordaining the observance of the Sabbath, furthering the cause of education, and men in barbaric fashion (strange

honour to a kingdom that is not of this world!) ordering salutes at the Royal name of Jesus. Then there is the desire for the possession of the Word of God, notably in India, and that not by gift but by purchase. There is the increased favour accorded to female agency. The doors of the Zenana are no longer closed against our sisters in Christ; nor are the dwellers within hopelessly imprisoned in the bondage of impenetrable ignorance and gloom. I might also speak of the very general absence

of organised opposition, save where Rome confronts us, and that not only beneath the shades of the Vatican, but away in the wilds of Africa. And then there are, best of all, the visible results of the energy of Christian labour and the ministry of Christian love in systems shaken to their fall, and in souls converted to God. These are encouragements; but do they not demand a proportionate increase of confidence, of prayerfulness, and of effort?—*The Treasurer, Joseph Tritton, Esq.*

HINDRANCES AND OBSTACLES.

For there is another side to the picture. The progress is slow, the hindrances are many, the strongholds are mighty, and they who assail them can hardly be spoken of, viewed numerically, as the Lord's great army; while from the ranks of our own little bands, one and another, the worker abroad and the helper at home, drop, alas! too rapidly away. There are social obstacles to the advance of the Gospel. Look at India, for instance. I fear it is true that we are publicly teaching a good deal of idolatrous doctrine; I fear it is true that we are publicly violating the Lord's-day by works not of mercy nor of necessity. I know it is true that we are cultivating that deadly plant whose growth covers hundreds of square miles, where the wheat and the rice-fields might smile their peaceful defiance to approaching famine—that deadly plant carries death and destruc-

tion of body and soul to millions of China's unhappy sons. And then at home we are subject from time to time to the depressions of adverse seasons; from such we have been suffering of late, and had it not been for the noble way in which our friends have rallied to the rescue, aided, let me say, by the testamentary disposition of some who are gone, we should have had to report a very different result from that which God—I think in answer to special prayer—has vouchsafed unto us. My Christian friends, I do not think these seasons of depression will ever do us any permanent harm; if they lead to a consecration more earnest and intense, they shall be as the passing clouds surcharged with spiritual influences that shall crown our work with gladness and fill our hearts with praise.—*The Treasurer, Joseph Tritton, Esq.*

LIGHTS AND SHADOWS.

It devolves upon my colleague Mr. Baynes to lay before you some of the facts and incidents—shall I say the lights and the shadows?—of the year that is gone. He will tell you of some who have gone forth to the Master's

service, and of other some who have gone up to the Master's joy. Mine must be but a passing allusion to the worn-out African pilgrim, peacefully falling asleep in our midst, and to those young lives breathed out in lands near

or remote, far from the endeared associations of the parental home. To crown the dead, my friends, is a grateful act.

Sweet is the savour of their names,
And soft their sleeping bed.

But to inspire the living were a nobler achievement; and may that be the privilege of all those who shall address you to-night! I would not forget that a higher inspiration is needed, and I rejoice to feel that it is within the reach of us all. The Pentecostal flame is not extinguished; the rivers of living water have not run themselves dry; the gifts received for men in the

Saviour's ascension glory have lost none of their plenitude of spiritual wealth, none of their sufficiency and sovereign power. It is true still—still as ever—that He shall come down “like rain upon the mown grass, as showers that water the earth.”

The sower, with wistful eye, surveyed the field;

“Must this my toil be lost, nor increase yield?”

When lo! the shower, the sunshine, the soft breeze,

Drew from his gladdened heart, “Thank God for these!”

—*The Treasurer, Joseph Tritton, Esq.*

THE CONGO AND THE JESUITS.

There is another matter which Mr. Baynes has alluded to to-night, concerning which the MISSIONARY HERALD has hitherto been judiciously silent, but which may seriously affect the future of our mission on the Congo. You have heard that our meeting at Cannon-street last year was heard of at the Vatican. It has aroused the most virulent antagonism in Rome, and the Pope has set in motion all the machinery he can command in order to thwart our purpose. He has, I believe, instigated the King of Portugal to demand the expulsion of our friends from the dominions of the King of Congo, who, I suppose, owes him some sort of allegiance. He has also stirred up the priestly missionaries. It appears that some twelve years ago a priest was sent to San Salvador, as we have sent our missionaries. Our friends gave that priest about eleven years' start, and they have beaten him, for he is not there yet. However, he now writes from the coast, at a place not far from the mouth of the Congo,

to say that he is at last coming. I do not think that he will go—I do not think that he is made of the right sort of stuff—but others will go. I hold in my hand a copy of a letter which he has written to the King, and this is how he describes our mission: “Your Majesty and your subjects are, without knowing it, without warning, in the presence of a terrible spiritual calamity, seeing that the devil and hell are always where the enemies of our Lord Jesus Christ and His Holy Church are, preparing to fight against this Church in the very kingdom of Congo to destroy the remnants of the religion of God, which yet linger there.” He speaks of the remnant of the religion of God. After what you have heard you will not expect to be told that our friends have discovered many such remnants. The only remnants, even of the nominal Christianity that was forced upon their fathers, consist of a few images of the Virgin Mary, and a few crucifixes; and these the people worship as fetishes, just as they would wood and stone and dolls, not knowing the sacred story to which they are at-

tached. If ever there was a heathen people, that people is to be found, and has been found, by our friends at San Salvador; and I think we are entitled, without party spirit, to say to Rome, in the face of these facts, If these are your Christians, if these are what you call sons of God, do not we Protestants wisely and righteously say that your Church is an idolatrous institution? He then goes on to give an account of the supposed conversion of some 400 years ago—a very different version from that which you have heard; and he proceeds to give an account of the Protestant Reformation in Europe for

the information of the people of Congo. He dares to say that Martin Luther, Zwingle, and John Calvin were slaves of the most brutal passion; he dares to accuse those holy men of having been addicted to the vice of impurity, though the only evidence that Rome has ever hinted at for such an imputation is that they were like most of us, I suppose, married men. He gives a glowing picture of Henry VIII. and his relation to his wives; he makes him the original source of the Reformation, and holds him up as a typical specimen of Protestant morality.—*Rev. T. Vincent Tyms.*

WHAT ARE WE TO DO?

The question, then, that confronts us is simply this—What are we to do? There is one thing that we cannot do—we cannot draw back. We must hold the 'vantage ground that God has given us, and from that vantage ground we must with all our opportunity advance. We dare not leave Africa a prey to that spiritual despotism which, in the very age when it boasts of having converted Congo, had reduced Europe to almost African darkness and idolatry. God has given us light, and we have sent it out, as it were, in frail lanterns. We cannot withdraw those lanterns, even though those who love darkness seek to shatter them. God has given us the good seed of His Kingdom. We cannot yet cease to sow it because the enemy comes and sows his tares; but we must keep on sowing, even though much of the seed be marred, or there can be no golden sheaves of harvest for the Master whom we serve. We cannot draw back, but we must not fight with weapons like theirs. We cannot meet their conspiracies, their cabals, their plottings with chiefs by counter-conspiracies, cabals, and plots.

We must not be tempted to make a sort of Baptist Established Church in Congo to keep them out. This is a great temptation; but we must resist it. We cannot meet their bribery by bidding against Rome, as if Africa were to be bought at auction. We can only meet them by persistently presenting that great gift of God which is above all price. We cannot meet their falsehoods by railing accusation. We can only meet them by the manifestation of the truth, seeking to show ourselves approved unto God, and to manifest and commend ourselves and the truth that we preach to the consciences of men; and, even though we be charged with being in alliance with the devil, we can only imitate the example of our Master, who Himself was subject to the same accusation, by continuing none the less to work the works of God. There is at least one thing that our discovery of this enmity will do for us. I trust that it will kindle in us no party spirit, that it will make us feel our responsibility more deeply, that it will give us more disposition to make great sacrifices, not to thwart

Rome, but to serve God and promote the Kingdom of Jesus Christ. Let us wait daily at His gates for wisdom and strength—strength to hope for, strength to believe, strength to be patient in well-doing, strength to comprehend His love, and, being constrained by it, to make sacrifices for His cause. He has power to give; He will give it unto those who ask, but who, in asking, ask aright; ask it, not in self-display; ask it, not that they may consume it upon their own pleasure or aggrandisement; but

ask it that they may employ it sacredly for His glory and the advancement of His Kingdom. And if we, in missionary endeavours, are animated by a desire, not to seek great things for ourselves, but great things for God, our endeavours are shone upon by the radiance of this glorious promise, "He that overcometh and keepeth My works unto the end, to him will I give power over the nations, and I will give him the morning star."—*Rev. T. Vincent Tytms.*

WHAT HATH GOD WROUGHT ?

I suppose if Carey, and those who were associated with him, could only open their eyes upon the India of to-day, they would say with an earnestness which we cannot possibly enter into, "What hath God wrought!" Since their time female infanticide has gone; the horrible practice of widow-burning has passed away; the diabolical swinging festival has come to a perpetual end. Since their time many of the barbarous and horrible customs which were practised under the sanction of their own religion, and in the knowledge of our rulers, and under their sanction—and, I grieve to say, in some cases their support—have completely passed away, and instead of the one convert who was baptized by Dr. Carey in the River Hoogly, opposite the little settlement of Serampore, we have to-day in Hindustan no less than 120,000 baptized and *bonâ fide* professors of Christianity, and over and above that you have no less than half a million of people who have forsaken idolatry and the vile practices of the heathen, who are nominally professors of Christianity, and are brought under Christian influences. Carey, I say, and his co-workers would hardly believe their own senses if they were to open their eyes upon the India of to-day.

"Not by might, nor by power," but by the blessed Spirit of God, have these miracles of grace been achieved. When Dr. Carey went to India, eighty-seven years ago, the Bible had not been translated into more than one of all the 239 languages and dialects that are spoken there. I refer to the Tamil language, into which the Bible was translated about two hundred years ago. He began with the Bengali, and, after labouring night and day for fifteen years, he presented the Word of God to sixty-three millions of people in their own tongue. He was content to plod on in silence and obscurity, believing that he was laying the foundation of the future Church in India, that he must not be in a hurry because God is not in a hurry. Since that time the Word of God has been translated, either in whole or in part, into all the leading languages of the country. And when we remember what a huge undertaking the translation of the Bible is, we shall feel that we have occasion to thank God that He has given us a succession of men who have been able to keep up the glorious work. We reckon in India that to translate the entire Bible is the occupation of the best learning, of the best time, of the best consecration, of the

best men you have sent us, from fifteen to thirty years of their life. And we have also in the various languages of India to-day no less than 4,000 distinct works, some small, others large—commentaries, church histories, martyrologies, works of devotion, works of controversy, works in poetry and works in prose, adapted to all stages of the people's intellect and education. These works are scattered by our missionaries and their fellow-labourers broadcast over the land, some of them given away gratuitously, and others sold for a nominal price. The people are only too anxious, even at the cost of solid cash, to obtain copies of the Word of God. I remember the time when, with

my own hand, I sold in three hours and a half, in one of our great fairs in India, more than 700 copies of the Gospel. In one of the fairs which I had been in the habit of attending for many years, we mingle preaching with the sale of books, and I averaged myself during the four weeks' continuance of that fair a sale of no less than 8,000 copies of tracts and the gospels. Others are doing the same work, and in this way the Word of God and Christian thoughts are sent far and wide into the villages, the mountain and jungle homes of the people, where no white face has ever gone.—*Rev. J. D. Bate.*

THE GREAT WANT OF HUMANITY.

The more we know of heathen peoples the more we know that their religion does them no good. In none of their systems is there any proper connection between morality and religion. Religion is to them a purely external thing, and is altogether separate from the state of the heart; and hence the most religious man in a town is often the most immoral man. Their religion does not take the lies out of their mouth; it does not take the pride and cruelty and revenge out of their hearts; it does not make bad men good; therefore we cannot hold back; we must give them the Gospel of Christ. Here comes the Mohammedan, and he says, "I have the remedies for all the evils of human nature," and he tells us what his many-sided nostrums are. But Mohammedanism has had more than thirteen centuries' sway over unknown millions of people, and the Mohammedan population is a disgrace to common decency, and an utter source of apprehension to civilisation and good neighbourhood. Then comes

the Buddhist, and says, "I have the remedy; it is in the merit of good works." And yet, notwithstanding all the platitudes which Buddhism calls philosophy, the Buddhist, after twenty-five centuries of trial, tells lies as often as he breathes. His religion does him no good. Hindooism has been on its trial some 3,000 years, and it says, "I have got the remedy; it is the sacred water of the Ganges—wash, and be clean." Yet, notwithstanding all those years of trial and all the immense power of priesthood and caste, Hinduism did not revolt at the horrible practice of widow-burning, of female infanticide, of the diabolical swinging festivals. Their religion does them no good; it does not make bad men good; therefore we say there is not the converting power of God in them. The fact is, what the people of India need is not religion, if by religion be meant an ecclesiastical system, a mere creed in human words, subscription to a formula, a constituted and authoritative priesthood. The world does not want

such religion. Religion suggested the Indian Mutiny; religion burnt the Alexandrian Library; religion lighted the fires of Smithfield; religion created the Inquisition; religion performed the most horrible judicial murder recorded in the annals of human history—the crucifixion of humanity's only Friend. Religion means priestcraft, cruelty, oppression, force, personal human assumption, the putting of the creature in the place of the Creator. We do not want such religion as that. What we want is not religion, but salvation; not a creed, but a person—a person dwelling within us, a purifying and new creating power. That is what humanity wants. And so we say, send to India men who can give an account of themselves to the poor heathen who want to see something good, who want to see that humanity as treated by the Gospel is better than humanity as

treated by heathenism. People call us enthusiasts. Sirs, we want enthusiasts. We want men whose love and compassion for perishing souls will blind them to many things that men of the world see—such as distinctions in social grade. We want men whose one idea is that of the sympathising Friend of humanity to make men better. We want the Healer, the Deliverer, the Redeemer; and men who have experienced His blessed power are the men we want in India; men who do not mind being laughed at, men with a touch of enthusiasm, men with a touch of asceticism, men who do not mind being lost and forgotten, who do not mind being misrepresented, who count not only their lives but even their reputation not dear to them, so that they may heal the wounds of a bleeding humanity.—*Rev. J. D. Bate.*

ENTHUSIASM.

When a man begins on one side of the "dark continent," and walks to the other side, men shout out, "Hero!" but when a man, after giving more than thirty years of his life to the work of uplifting those people from their state of degradation, goes, as Dr. Mullens did, and dies on the coast of Africa, they say, "Enthusiast!" We want men who can bear this misrepresentation, who live before God and take their commands from Him. Young men and young women, one word to you. We want your precious young lives. Many of our best men have nearly lived out their days, and how soon they may be called to their rest none of us can tell. But we want to see rising up for this great work young men and young women of the right stamp coming forward and being trained for this work; and so we urge upon you the importance of entertaining this question seriously, remember-

ing that there is no calling so precious, nothing that will shine out so gloriously in the day of Jesus Christ, as the life of a consecrated man or woman in this blessed work of missions. Some time ago, it was my privilege to translate into one of the languages of India a beautiful tract, the brief story of which I will tell you, and then stop. In Constantinople there was an English officer who, walking along the market-place one day, saw a number of persons chained together as captives, about to be sent across the sea to some unknown country. He was struck by the appearance of one man, who, when he saw the compassionating countenance of the officer, put his hands together and said, "Sir, ransom me, and you will never repent of it." The expression and manner of the poor captive were such as to strike the officer's attention; he saw that

he was a man of education and superiority; he stopped and talked with him, and discovered that the price of his ransom would be 200 rupees—about £20. He paid down the money, and when the chains were unloosed this good man fell down before his deliverer, held on to his feet, and cried, “Sir, I can never leave you as long as I live; every drop of blood in my veins thanks you; every power I can put forth belongs to you; I am your slave for ever.” You see the application. You know the price that was given for our ransom. We belong

to Him who gave for us, not a few perishable coins, but His own most precious blood. Christian young men and women, will you not throw open your hearts to the lesson, and cry to Him, “Every drop of blood in my veins thanks Thee; every power I possess, body and spirit, for time and eternity, belongs to Thee, and to Thee alone?” May God help us to apply the moral, and grant that out of this meeting there may come forth some substantial good more precious than gold and silver!—*Rev. J. D. Bate.*

THE ONE CONSTRAINING POWER.

At home and abroad, the Christian Church is engaged in the same great mission; all the sections of the Church impelled thereto by the same grand motive power. The one answer in the face of all the world and before all time to the question, “Why do ye these things?” is this—“The love of Christ constraineth us.” If this is not satisfactory—and of course it is not where it is not understood—we have neither time nor will for argument, but, heedless either of threat or sneer, plunge again into the heathen dark, holding aloft the torch of truth, and crying, “Behold the Lamb of God that taketh away the sin of the world.” Christianity is love, for the soul of Christianity is CHRIST. Love was the pulse of our Saviour’s life, the matter of every discourse He uttered, the motive underlying every work that He performed, the inspiration of every prayer He offered, the cause of every pang He suffered, the well-spring of every tear He shed. Love, unfathomed and unfaltering, lifted Him on the cross of shame; and, dying, He breathed His life away in loving intercession for the men who placed Him there.

Having before us all that He was of love, His matchless deeds of tireless mercy, deeds crowned with the last great sacrifice when He bare our griefs and carried our sorrows; having received into our own souls the spirit of Christ, the most natural, the most pressing, the most binding, the most delightful thing in the world for us to do is to go forth as Jesus did, preaching the Gospel of the Kingdom, travelling in birth for the souls of men, and bending all our energies to the salvation of our fallen race. Hence it is that you, as a branch of the Church of Christ, are so earnestly engaged in this holy enterprise; hence it is that you have thrust your ploughshare—aye, thank God! and yoursickle too—into so many corners of the teeming earth, and send your messengers of mercy among the far-off tribes of men. This work your fathers, with a holy courage, a sacred boldness, a consummate skill and patience never surpassed in apostolic ages, well began and nobly maintained; and it is now in your hands for energetic advancement, its rapid expansion towards the goal of a sinless and millennial age;

and we are here, I am here, to say, in the name of a sister church, of all the true churches, may God speed your plough, give you a sunnysowing time,

and a noble pile of sheaves for the glorious barns of God!—*Rev. J. Jackson Wray.*

THE HARVEST IN AFRICA.

The story of the Lord's evangel all round the world—the record of apostolic acts, facts, toils, and triumphs—is no history of a completed past, it is a "story to be continued," and you—by the goodness and grace of God are writing, under the palm-tree and the cedar, in kraal, and hut, and bungalow, a brilliant page of similar church history to-day. It fell to my lot, while connected with another zealous and successful Christian church, to see for myself, on the pestilential coast of Africa, what this Gospel can do in elevating the condition and renovating the nature of the down-trodden sons of Ham. There, amid an absolutely heathen population, hath arisen a Christian church fair in proportions and beautiful exceedingly. The land is sprinkled with sanctuaries. Its highways are traversed by single-minded evangelists. Its towns and

villages are supplied with Christian schools, and its populations are leavened with Christian people who are slowly but surely influencing the whole for good. The worship of the one true and living God is becoming more the rule than the exception, and the moral law is steadily displacing the horrid customs and hideous traditions of the fetish and the obeah. The breeze that stirs the frondage of the plantain sings among the branches of the mango, sighs among the tamarinds, and bends the graceful feathers of the palm, bears on its wing no shriek of immolated victim, no groan of tortured slave, no savage chant to time the idol dance, no howl of raving devotee, but it carries over all the renovated land the angel song of Bethlehem, "Glory to God in the highest, on earth peace, good-will toward men!"—*Rev. J. Jackson Wray.*

WHO WILL SHOW US ANY GOOD?

And now, if the Christian Church, either weary with labour, disheartened by apparent failure, or despondent through want of faith, unfaithful to its high and holy calling, were to leave this great evangelising work undone; if it were to abandon the onerous duty, and shut the Gospel out of heathen ears, then who, or what else, is to undertake their case? How else are you to ameliorate the sad condition of the heathen millions? Unto us is the word of this salvation sent, neither is their salvation in any other. To whom can the weary, pitiful, miserable Old World go but unto Jesus? Science may cast its doubts

upon the genuineness of Gospel truth the philosophies of human wisdom may sneer at the simple story of the Cross and dispute its renovating power, but by what other means can the moral elevation of humanity, wallowing in guilt and misery, be secured? No man will dispute the sad condition of the heathen world. There be many that say, Who will show us any good? It is a terribly painful and universal cry. The yearning appeal comes from all human hearts. It rises beneath the palms of Africa and the banyans of India. It rolls across the savannahs and prairies of the New World, and the

teeming millions of hoary Europe swell the exceeding and bitter cry. It sweeps with the north wind over shivering snows; it floats on the gales of the sunny south. Who will show us any good? From bungalow and kraal, hut and hovel, tent and wigwam, cave and cabin, comes the cry, and there is no voice nor any that answers. The hunger is unsated, the thirst unquenched! The depth saith it is not in me, and the sea saith it is not with me. Philosophy cries with bated breath, It is high; I cannot attain unto it! Morality, commerce, education, and other nostrums of worldly wisdom sink into humiliated silence. Reason and science say, We have heard the fame thereof with our ears, but we know not the place thereof. Infidelity cries, in tones hard and reckless, There is no good! But

still the sorrow surges, and the world's great heart aches with pain, and still the cry goes up to heaven, Who will show us any good? Brothers! we can! we have! we will! The Gospel good, blood-bought from God, blessed our fathers and bore them to their rest; the love of Jesus makes our hearts to throb to-day with sacred joy; and, rich in the possession of the precious treasure, the living elixir, the *summum bonum*, the name of Jesus, the Gospel good,—true to our trust as stewards of our God—we will traverse the round world and never tire, and—

Salvation! O salvation!
The glorious good proclaim,
Till each remotest nation
Hath heard the Saviour's name!

—Rev. J. Jackson Wray.

MISSIONS A NECESSITY.

What can one say about this missionary cause which has not been far better said before? What line of argument can one take which has not been wrought out to perfect conclusions by a thousand abler hands? And how can untried lips attempt without nervous faltering the theme which has been enriched by the eloquence of so many master minds? It is but throwing mites into the treasury already laden with gold and silver, and I can only pray that the simple love and faith of the giver will make the mites acceptable. Now, it seems to me that we have reached that stage in the history of foreign missions when, to a healthy Christian soul, the necessity of them is self-evident. The ablest advocacy cannot make certainty more certain. It is like proving that a mother's love is precious, that the air of a Swiss mountain is bracing, that sin is ugly, and that the face of Christ

is beautiful. Your own Christian experience, so long as it is sound and healthy, is the all-sufficient pleader for missions going forth, a more certain sound than even Exeter-Hall platforms, and provoking an enthusiasm more fervid than any oratory can kindle. Your faith, indeed, is measured by your missionary zeal. It is only for the lukewarm and the laggard, the semi-believer and the no-believer that urgent appeals are necessary. It is only the Church which has left its first love, and the Church which has a name to live and is dead, that needs to be drummed up and aroused and convinced afresh by the everlasting recapitulation of well-worn truths. Thank God! we have made this much of progress, that our objectors and our cold-hearted supporters are not now found in the ranks of Christ's faithful people, but among the faithless, first, and among worldly-minded and despondent Christians,

second. My own experience has shown me that the men who sneer most savagely at missions are the men who turn up a cold scornful lip at everything that is good. Missionaries hap-

pily cannot claim a monopoly of their hatred; they share it with all martyrs, prophets, and saints.—*Rev. J. G. Greenhough, M.A.*

MEN WHO SNEER AT MISSIONS.

The worst product of this age is its born and trained cynics—men of the *nil admirari* school, whose world is a huge dissecting-room, whose only weapon is a scapel, who have made fault-finding the business of their lives, and have let the seven lean kine of criticism eat up all that was once healthy and generous in their nature. They will never believe in anything beautiful and good; they will strip an angel of its wings and shining garments to prove to you that there is something rotten underneath; they will scent vermin in a palace and dung in a paradise, and go through the gospels even with their nose to the ground, like dogs, scenting discrepancies, and blind and deaf and dull to everything except that miserable business. These are the men who sneer at missions, and they pride themselves on their acuteness. No doubt you are very clever, my brother, in finding out that angels are not all white, and saints not immaculate, and prophets bigots, and heroes fanatics, and missionaries humbugs, and mission work a fad. Very clever all this! And so is a dog clever when it trots through some earthly paradise, through luscious fruits and flowers, and stops and sniffs at some decayed bone or rotting flesh. Was it not marvellously clever of the dog to find this out, when we were so much taken up by the exquisite beauty and sweetness that we never so much as suspected it? Truly, it were worth a fortune to have that dog's keen scent, if one could only believe that the sense of smell is man's divinest faculty!

Yet I think I would rather have the Godlike power of seeing the lovely and beautiful than the keen scent which finds out bones and rottenness, and passes blindly by all the rest. When a well-known correspondent announces that missionaries are mostly liars—that they are a mixture of simplicity and unctuousness, and full of reckless unscrupulousness, does he not condemn himself far more than them? Are they satyrs, or is he Diogenes? Are they unctuous, or is it that he cannot discern between the sleek face of the hypocrite and the shining face of the saint? When the Pharisees charged Christ with having a devil, was it He that had the devil or they. The man who can read the roll-scroll of missionaries, where every other name is written in letters of crimson, and where there are heroic figures enough to make a pantheon; the man who can read through this scroll, and write underneath, "mostly liars," does not sully their fair fame, but damns only his own. It is not that they are black, but that he is blind. The heroes of the faith can only do beautiful things; they cannot give to jaundiced eyes the power of seeing the beauty. But the sneers of this and other cynics will not affect our loyalty. True men do not distrust each other because slanderers tattle and fools hiss. No doubt there has been here and there a solitary missionary who has laid himself open to the scorner's jibe—one black sheep who has dishonoured the flock. But shame be to the man who judges the twelve disciples from the treachery

of one. The eleven are heroes, though the twelfth is a Judas, and the eleven are more offended than one. We grasp their hands with more loyal and generous pressure because they have suffered thus, and assure them of perfect trust, and wherever it is possible we will drown the critics' voices by the heartiness of our acclamations. Further, I have found out that the men who silent or openly oppose our work are

the men who have lost all faith in moral power, or perhaps never had it. There is a widespread feeling, touching even church-goers, that moral and spiritual enthusiasm is arrant folly; and that the man who said a long time ago "that the meek should inherit the earth" was an innocent and beautiful, but very misguided, missionary.—*Rev. J. G. Greenhough, M.A.*

THE CRY OF IMPATIENCE.

Within the churches the sole cry that is raised against our Society is not the cry of unbelief, but the cry of impatience—unless that be, as I think it is, another and less manifest kind of unbelief. It is the cry of those who have toiled all night and caught nothing, and are not willing, even at their Master's word, to cast in their nets again. Great has been the expenditure, say they, and small the results; out of all this long labouring of the mountain there has come forth only the ridiculous mouse. Statistics are supposed to be an infallible test of missionary work; and statistics, in the present case, speak with an uncertain sound. Some of our churches would like to send out a cargo of Babbage's calculating machines, instead of a company of missionaries. The machines would show results by thousands, where the men could only exhibit their ones. The mill of God grinds slowly, but Babbage's machines grind fast; and Babbage is a modern invention, and the mill of God is very old-fashioned. It does not even go by steam. It is driven slowly by the breath of the Spirit (only a poor windmill) of God. We could do better than that any day if we had our will. Oh, I am ashamed of myself when I find myself talking in

this way! And, strange to say, it is the churches of Christ who have made least growth themselves that join most dolorously in this cry. One would have thought that a fellow-feeling would have made them kind. God moves so slowly with them that they might have expected He would move slowly elsewhere. But what have we done to insure great and swift results? Is it not better to confess that men are sluggish, than to complain that God is slow? Is it not wiser to acknowledge that our faith is cheap than that God's mercies are dear? In India we have sent one missionary to minister to every ten millions. One for ten millions, and then we complain that India is not yet evangelised! Oh, sir, it is we who are straitened, and not God's mercies! Let us have more faith in our vocation, and more zeal in our work. Let us only learn that the medicine of the Gospel deserves to be dealt out in large measures, and no longer in homœopathic drops. Let us take a large view of our duty, as well as a comprehensive view of our Saviour's power. Let us strive to make the little one a thousand, and the small one a strong nation, and then God will hasten the rest in His own time.—*Rev. J. G. Greenhough, M.A.*

The Congo Mission—Sunday Morning Service at San Salvador.

(See *Frontispiece.*)

OUR friends in England will no doubt be much interested in a view of our Sunday morning service. We hold it at nine o'clock, "wind and weather permitting," under the shade of a large, wide-spreading tree, just outside the king's enclosure. We are always provided with chairs and a table covered with a gaily coloured cloth by the king himself. In the picture, the portly form of the King of Congo is seen sitting in a large chair behind the table, to the left of the great tree-trunk. He is a most regular and attentive attendant. Behind him, holding the large flat umbrella to shade his royal master, is standing one of his "moleques."

On either side of the king, sitting in chairs and dressed in white, are we missionaries, enjoying the same luxury—an umbrella held by a black boy. One of the white men is represented sitting at our harmonium—a very nice portable instrument, the gift of two classes of girls at Camden Road Chapel Sunday-school; a very important and attractive aid to our singing. Behind the white men, to the left of the king, is a group of the chief men of Congo, who mostly dress on Sundays in grand, flowing garments, cloth coats, and straw hats.

Standing beside the king, to the left, is seen our native teacher from Victoria, Misilina, translating the words of the missionary to the people. He is most useful to us as our interpreter, and in many other ways. At the foot of the great tree are our mission people, Epea, Cam, Henry, Rachel, Matty, Mrs. Misilina, and a few native children.

The people, of whom we usually have about two hundred, always behave very well, and listen very attentively to what is said. At prayer they always take off their hats (if they are happy enough to possess such things) and kneel down very quietly; but some baby almost always avails itself of the silence to make its presence known.

In the background of the picture is seen the hedge of the king's enclosure and his house. The women sitting at the entrance of the enclosure are his majesty's wives.

The three drums in front of the king, and the bell and two bugles on the table, are made to perform the service of English church bells; they are used to call the people to the meeting.

JOHN S. HARTLAND.

Mission Work in Genoa.

BY the kindness of Dr. Landels we are able to give our readers the following very interesting letter addressed to the members of the Regent's Park Chapel Missionary Aid Society by Mr. Robert Walker, our recently appointed missionary in Genoa:—

“DEAR FRIENDS,—When I was asked to send you an account of the mission in Genoa I very willingly consented to do so, hoping that by that means I might be able to encourage you in the good work in which you are engaged.

“Being yet in its infancy, the mission does not afford many of the interesting facts which an older mission presents for a report; still the history of the work in Genoa is all interesting, and in an especial manner to those who, like you, had the honour and pleasure of knowing the founder of the mission, the late Mr. John Landels. He was in Genoa but a very short time when I had this pleasure, and as I took a lively interest in the work I had the advantage of being a good deal in Mr. Landels' company, and had abundant opportunity for observing and admiring his sterling Christian character and the intensity of his zeal for his Master's glory. I will not enter into the details of Mr. Landels' difficulties and trials with the church in the Serriglio, from which better things might have been expected, but I would like to tell you that in all that unpleasant treaty I could not but admire the patience and Christian charity uniformly displayed in Mr. Landels' bearing. He was reviled and evilly spoken of, but he bore it all with the utmost patience, although we knew he felt it keenly. His aim evidently was not to further his own personal interests, but to advance the Redeemer's Kingdom, for his heart was truly in his work. It was evidently

necessary to make a fresh start, entirely separate from and independent of the church in Piazza Serriglio, and after a short visit to England Mr. Landels returned and commenced the arduous task of hunting for a suitable room in which to preach the Gospel. Patience and faith were sorely tried in this part of the work, but no matter how often it was necessary to 'call again' in order to find the proprietor, or obtain an explanation, the anxiety and zeal of our dear brother were always sufficient, and at length, after much difficulty, his efforts were rewarded with success. Then it was a pleasure to see the satisfaction which beamed even on his countenance when he told me he had found and secured our present sala. The fitting up and furnishing were hurried on as quickly as possible, and at the end of August last year the sala was opened for the preaching of the Word. The position of the sala is all that could be desired, right in the centre of the city and in one of our busiest squares. Omnibuses from all parts of the town stop just in front of our door, and the passengers can hardly alight without reading the inscription over the door: 'Sala Cristiana, Ingresso Libero.'

“OPENING OF THE NEW SALA.

“In the MISSIONARY HERALD of October last you may have read Mr. Landels' own account of the successful opening of the sala. We expected a good meeting as the result of the posters which were on the walls the whole of the Sunday on which wo

began. The sala would accommodate comfortably from 150 to 160 people sitting and standing, but there were considerably over 200 present at each of the special meetings held every night for a week at that time. We felt greatly encouraged and very grateful to our heavenly Father for such large meetings; still we believed that to a large extent it was curiosity that drew the people. Four meetings per week were held regularly, and the attendance kept up without any sensible decrease. The first month the services were conducted by Mr. Landels, who always presided, and Sig. Mazzarella, M.P., a dear Christian brother, to whose willingness to assist we owe an endless debt of gratitude. An experienced Christian and evangelist, his discourses are always listened to with the closest attention, and when his health permits him to preach he is always willing and ready. We had also for a month the services of Sig. dal Canto, evangelist in Tuscany. When Sig. dal Canto returned to Civita Castellana Mr. Landels carried on the meetings with the occasional assistance of Sig. Mazzarella until the middle of October, when his illness compelled him to remain at home. Even when assailed by bodily sickness his anxiety was not for himself, but for the work he loved.

“THE MASTER’S CALL.

“We had been speaking together of the way the Lord was blessing the work, and looking forward to a long time of pleasant co-operation in the mission, little thinking that the Lord’s will was to call our dear friend so soon to Himself. We thought his work was just beginning; the Master saw it finished. We hoped to battle on together in the holy war, but the Captain has given him the victor’s crown, and called him to the victor’s

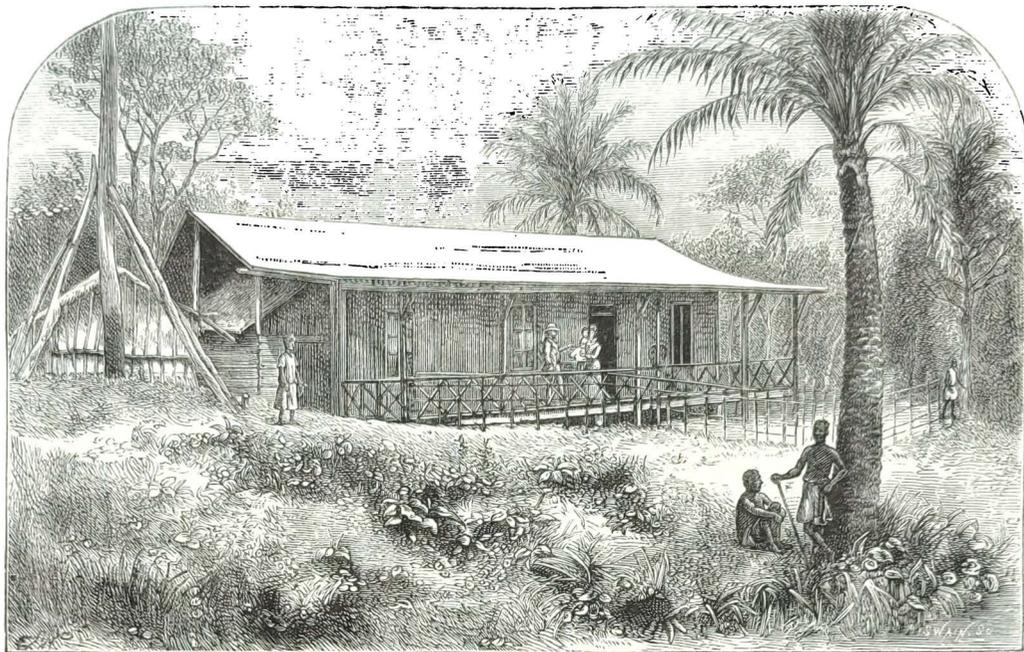
ward. He was among us but a shorter time; still in that time many had learned to love him. Many who are not famous for their love of Christian principles have said to me repeatedly that it was impossible not to love such a man. His sincerity was so apparent to all that it was impossible to doubt his motives. We wanted such a one for Genoa, and the Lord lent us him for a little. Were we not sure that our loss is his gain we would be apt to repine; we can only seek to emulate his virtues and follow after him. ‘The effectual fervent prayer of a righteous man availeth much,’ and can we wonder if, in answer to the many prayers with which this work was commenced and continued, we have been blessed? Rather let us thank God for another proof of the faithfulness of His Word. Our dear brother’s aim was to preach the Gospel to as many people as possible, and his heart was cheered by being permitted to preach to as many people as the hall could accommodate.

“THE WORK OF TO-DAY.

“During the last few days of October and the first half of November, Mr. Wall, of Rome, was in Genoa, and preached nearly every night to meetings crowded as usual. The Genoese are much more liberal in matters of religion than in almost any other city of Italy. Attending regularly in such numbers means something more than curiosity; and the difference between the answers now given to our questions by some who attend and the answers they gave at our first meetings shows that there is some effect being produced on the mind of the hearers. When Mr. Wall returned to Rome, Sig. Jahier came from Naples, and during the six weeks he remained the meetings kept growing, if possible, and every night numbers had to go

away, unable to obtain an entrance. The same experience attended Sig. Fasulo's meetings when Sig. Jahier had to return to Naples, and now that Sig. Jahier has returned to us we are being gladdened in the same way. Our difficulty is to find room for those who come, and often we fail to do so. Our hundred chairs are always occupied before the hour for commencing the meeting, and the standing room pretty well filled as well. Before we get through the opening hymn the doorway is generally blocked up. In our meetings for Bible study, the questions put by some of the audience reveal the depth of the ignorance in which the priests have kept the people. The answers given to questions asked by the president show how erroneous and false is the doctrine contained in the little they have been permitted to learn. It is a source of great pleasure and encouragement to our evangelists to mark the progress some of the more attentive listeners have already made in Scripture knowledge. It is also pleasing to notice that many of the 500 to 900 New Testaments sold at the meetings, and outside by our good friend Sig. Ladri, who has been a good helper in the work, are brought regularly to the meetings by the purchasers. The sale of New Testaments we look upon as a test of the reality of the interest the people are taking in the Word preached. It is an act of defiance of both Pope and priests to purchase the 'Protestant Bible,' and when the people are willing to *buy* the book, that shows at least some interest, however little it may be. Many—both men and women—have expressed their decided wish to learn more of the Evangelical truth, and have enrolled themselves as catechumens. For them we have a special Bible-class on Thursday evenings, and,

as a rule, upwards of fifty attend. These cannot be attracted by the light, for the meetings are semi-private and held with closed door; besides, many of them have a considerable distance to walk before getting to the sala. Some of them tell us of petty persecutions which they have to suffer from companions and masters because of their attendance at the Protestant meetings. During Lent (the preaching season of the Romish Church) the Protestants were very roughly handled by the preacher who held forth in the cathedral. Our sala was thought worthy of special mention by him, and, if more than the usual number of listeners could have got in, it is possible and probable our meetings would have been all the larger after such a gratuitous advertisement! The various evangelists in the city took the occasion to reply to some of his sermons, and their meetings were always crowded. Our Sig. Jahier treated very ably one night the question of the 'apostolic succession,' and it was evident from the pleased expression of every face that the people were satisfied with his arguments. On another occasion, having announced that he would lecture on 'San Pietro ed il Papa,' the meeting was uncomfortably full, and the same result was evident all over the congregation. The music—which is generally very defective in Evangelical churches in this country—is certainly improving. The credit of this is all due to Sig. Jahier, who is unwearied in seeking to teach the people to sing. Our hymns are now sung fully as well as those of any other Italian congregation in Genoa. 'The Sweet By-and-by,' the 'Home over there,' and 'Safe in the Arms of Jesus' are now very well known in our congregation—the only one which attempts Sankey's hymns in Genoa.



MISSION HOUSE, BONJONGO, VICTORIA, WEST AFRICA. (*From a Photograph.*)

We have thus very great cause to rejoice, for the Lord is evidently working with us. We are glad to know that you take a special interest in this mission, and both work and pray for us. We hope soon to have some real cases of conversion, for the Word preached and listened to must work a change through the operation of the Holy Spirit. The people who attend are mostly poor, for the rich don't care to bear the inconveniences of crushing a way into the hall in order to *stand* and listen for an hour, especially to a Protestant preacher. Until we can get a larger hall, we must be content to have only one class of hearers; but we aim at reaching *all*, and pray the Lord, whose work it is, to open a way to the ears and

hearts of all classes. From what I have said, you will see that the mission here is one of great promise, and, if supported by the sympathy and prayers of Christian friends at home, the results will no doubt be equally encouraging. Let us ask large blessings and expect great things from the Lord, who has promised to bless us according to our faith.

"I trust your meeting will be very successful, and hope the result may be even better than you expect, and wish you abundant success in all your efforts to aid the mission work and spread abroad the knowledge of our Redeemer's love.

"ROBERT WALKER.

"Genoa."

Mission House, Bonjongo, Victoria, West Africa.

THROUGH the kindness of our devoted missionary, the Rev. Q. W. Thomson, of Victoria, West Africa, we are enabled to present our readers with a view of the mission house at the mountain station of Bonjongo, on the slope of the great Cameroons Mountain, West Africa. This station was established a few years ago by Mr. Thomson, and here he laboured for some time with much encouragement. At present the work is carried on by Mr. Wilson, a native evangelist from Victoria, Mr. Thomson only paying occasional visits to the station, and generally superintending the arrangements there.

The Congo Mission—A Journey to Tuka.

THE following letter from our Congo missionary, Mr. Bentley, will doubtless be read with considerable interest:—

"MY DEAR MR. BAYNES,—A few weeks ago we received a letter from two friends at Tuka. (Tuka lies twenty miles to the south by east of San Salvador.) Dom Manoel and Nicola were very anxious that we should tell them the name of the gentleman who sent us out here, for

they had made up their minds to write to the same person, asking him to send missionaries to Tuka.

“We could not refuse their request, and therefore gave them your name and address. I do not know whether they have yet carried out their intention, but, as I visited Tuka a fortnight ago, you may be interested to know something about the town.

“Before Mr. Comber started for the interior he very kindly allowed me to assist him in his medical work. After he had started on his journey, and before Mr. Crudginton’s return from Moila, the king sent for me one afternoon and told me that Dom Alvaro, the Soba (chief) of Tuka, was very ill. He requested me to go to see him, and take some medicine.

“Accordingly, the next morning I started early, the king sending a hammock that the journey might be as rapid as possible. I previously travelled to Kimpangu, the first seven miles of the journey, in quest of good wood for the house; the rest of the way was over a fine hilly country. About an hour beyond Kimpangu I met some men driving five large bulls to the Congo River to sell to the factories there. They told me they came from Nsonsa, a district or town about a hundred miles to the south-east of San Salvador.

“One of the bulls was a very fine animal, much larger than any I have seen in England, and had a hump over his shoulders; the others were like ordinary cattle. I met the men resting for a day or two at San Salvador on my return, and asked them further of their country.

“They would like to be visited, and I told them that if I could I would take a journey that way, if possible, after the rains. It is scarcely on the road to the pool, but Mr. Comber has that matter in hand, whilst we are left

to establish ourselves in the San Salvador district, and with so few of us, and so large a tract of country, one hundred miles is well within our district. It is said that they live on the edge of a sandy plain and have many cattle.

“A short distance behind these drovers I met three Makutas on the way to the coast, and spoke to them.

“An hour further on I struck the path from Makuta to Ambriz. At 12 o’clock we entered the district of Madimba. The road passed through many towns, and many more were to be seen among the hills on each side; nearly every patch of ‘bush’ marked the site of a town. At sunset we were struggling up a steep hill toward a clump of bush on the summit, which proved to be Tuka.

“The friends there received me very kindly, and had arranged a house for me which Dom Manoel had been building for himself. The house was about 24 feet long by 15 feet broad, very well built, and lined on the inside with papyrus mats and split palm ribs. On one side was a native bedstead, and in the centre of the room stood a chair and a table covered with a white cloth, upon which were arranged plates and four small tankards of silvered glass, doubtless much prized out here. The ends of the house were temporarily filled in with ‘twandos’ (papyrus mats) to the height of six feet, the rest being open to the wind.

“After a visit to the sick man, and some dinner, the bedstead was none too hard for a sound sleep after the hilly journey.

“The next day the patient was too ill for me to return, so that I was compelled to stay over Sunday. I did not regret the delay, for many chiefs came to visit the sick man. Dom Alvaro being the governor of the sixty

towns of the Madimba district, I had thus an opportunity for making their acquaintance.

"In the morning I went for a stroll with Dom Garcia, the secretary of the King of Congo. From the top of the high hill of Tuka there is a fine view in all directions, and Garcia pointed out many towns. I could see the hills within a day's journey of Bembe on the Loanda Road.

"To the northward stretched the range of the Zombo mountains. There is a town, Bango, on the top of the range to which Dom Garcia has promised to accompany me in a few days. It is his birth-place, and he is anxious that his people should hear the glad tidings we bring. The Ambriz River rises near, or at any rate passes, Bango, and tumbles in a straight line down the face of the mountain. On a clear day we can see the white strip of the falls from San Salvador. Whether the river rises on the top of the range, or whether the hills form the flank of a lofty plateau, we do not at present know. The river flows within a few miles to the south of Tuka.

"On all sides many towns were to be seen; although the population of each is not very great, the number of them makes the district fairly populated, and all within easy range of Tuka.

"Tuka itself contains thirty-five houses or about two hundred inhabitants, perhaps more. It is favoured with three chiefs. Dom Alvaro ranks as head of the chiefs of the district, several of whom I heard address him as tata (father), although he is not much over thirty years of age.

"In the evening Dom Manoel, of Kingonga, arrived and gave me one of the smooth-skinned sheep of the country. He has lived seven years at Loanda, and, of course, speaks Portu-

guese well, so we had a pleasant chat. He was much surprised at our motives for coming to Congo, and yet after all he agreed that it was a right and good errand.

"He had learnt something of Christian doctrine from the Catholics at Loanda, but he had never seen the Gospel in that light before. We had several interesting conversations.

"On Sunday Dom Alvaro was much better, and called his people that we might have a service together. Dom Manoel, of Kingonga, translated for me. The people (about eighty present) listened very attentively, and seemed much interested. But the prevailing idea appeared to be that the wondrous news they heard was too good to be true; and twice Dom Alvaro laughed out at the absurdity of the idea that the great Eternal God could or would be so kind, or do such wondrous things for His earthly children.

"We can scarcely be surprised that he thus laughed. If the Saviour's love is the wonder of angels, what must it be to one living in this dark land? May God's mighty Spirit convince him that, however strange and even absurd the news may appear, it is, nevertheless, true!

"Dom Manoel, the second soba of the town, asked me many questions, and told me that it was his custom to teach Portuguese to some of the children of the household once a week; now he would teach them the things of which I spoke. I enjoyed the visit much; every one was very kind. It was difficult to imagine oneself out in Africa when surrounded with such homely kindness. I am glad to find that the people of Congo are a simple, homely folk with whom one can make friends; it renders easier the attempt to follow Paul's example in striving to become all things to all men.

“A week ago I went another short run to Kunga, about five miles southwest of San Salvador. Mr. Comber visited the town a month ago, and held a very interesting service there. Kiambo Dom Raffael, the chief, sent an ‘embaixador’ to the king, desiring him to request one of us to go to see one of his wives who was ill. Accordingly I started in the afternoon, but had no time to speak to the people, for we cannot travel in the dark out here; but as it is near I hope soon to pay them another visit. Before I left the town Kiambo assured me that there would be no obstacle to our entering any of his towns. Since he is the head chief of a district said to contain seventy towns, this is very pleasing.

“Kunga lies just across the Lueji River, and from a lofty hill flanking the beautiful valley I had a fine view of Kiambo’s district. Many towns among the trees speak of large numbers of people waiting in the darkness for the dawning of the day. How great a privilege is ours to be the bearers to them of glad tidings—and such tidings!

“It is also very interesting to us to know that there are so many towns in all directions around Congo.

“These short journeys bring us into contact with the people, and help us to gain their friendship.

“It is also very evident that the knowledge of medicine will be extremely useful here. I regret much that I had not been able to make it my study before leaving England; but I shall be able to acquire a small knowledge by the kind help of Messrs. Comber and Crudgington, who have each done all they can to help me. There are many patients who come every morning for medicine, and to have ulcers, &c., dressed; there is, therefore, good opportunity for practice.

“There was a bad palaver between Kunga and San Salvador when we arrived, but, since Kiambo sent his

‘embaixador’ to the king, it looks as though the storm were blowing over. People are coming to San Salvador from the outlying towns to receive medical treatment, and strangers, on journeying to and from the coast, in passing through the town, hear a good report of us. By these and many like means a good report is steadily filtering through the country and far away into the interior.

“What a glorious consolation and encouragement it is to know that all hindrances, as well as furtherances, are tending to the advancement of the Master’s Kingdom, everything hastening on the time when all shall know Him, even these poor benighted folk out here.

“The king’s attitude is still as friendly and hopeful as ever. We have had some very interesting chats with him on Sunday afternoons. Mr. Hartland found in one of his boxes just arrived from Mussuka an article which the king had expressed a desire for. It was a trifling thing; but, when Mr. Hartland gave it to him the other day, the king, in thanks, replied ‘that he esteemed his kindness, and thanked him much when he gave these little things which concern this life; but he esteemed far more the importation of those things which pertain to the life to come.’ I mention this because it appeared to me very nicely put. He always seems most ready and glad whenever we speak to him upon religious subjects, and very carefully and strongly expresses his gratitude.

“We are all in good health and spirits, and full of thankfulness to our Heavenly Father for all His goodness and the many tokens of His blessing. May He give us grace to be faithful in all things, and to see His Kingdom advancing in this land!

“W. HOLMAN BENTLEY.

“San Salvador de Congo,
“February 24th, 1880.”

The Rev. Alfred Saker.

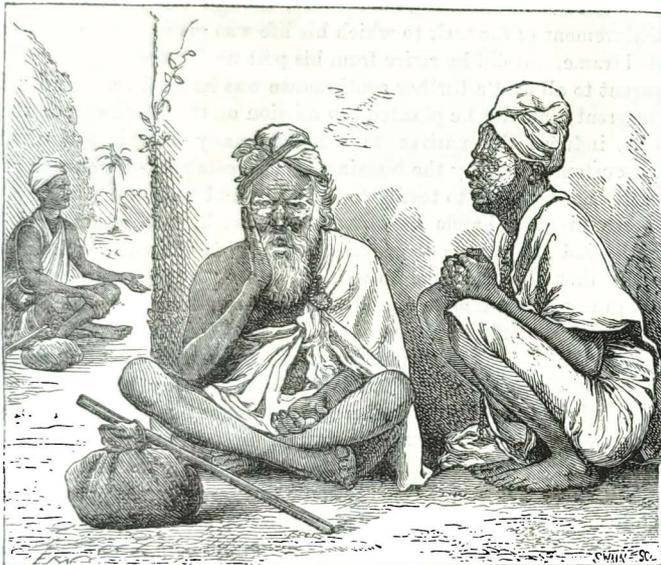
AT the last Quarterly Meeting of the Committee the following resolution with regard to the decease of the Rev. Alfred Saker was unanimously adopted, and ordered to be recorded on the minutes of the Committee :—RESOLVED :—

“That the Committee of the Baptist Missionary Society cannot record the departure to his rest of the Rev. Alfred Saker without expressing in the warmest and most affectionate terms their high appreciation of his character and labours. For thirty-seven years Mr. Saker fulfilled his course as a missionary of the Cross in the exhausting climate of Western Africa, throughout suffering much from the diseases incident to a residence in that fever-stricken coast, yet never abating his toil nor intermitting his labours, though often physically unequal to the achievement of the task to which his life was given. He spared not his attenuated frame, nor did he retire from his post until utterly prostrate, and it was apparent to all that a further continuance was impossible. Under circumstances of great difficulty he planted the mission on the Continent, on the River Cameroons, induced the natives to abandon many of their sanguinary and degrading customs, and, by the blessing of God, established a church of Jesus Christ in their midst, ever to testify to the grace and redeeming mercy of the Lord. With his own hands he laboured to teach, and, encouraged by his example, he led the people to acquire the arts of civilised life; he mastered, and for the first time reduced to writing, their language; prepared school-books and grammar for their use, and crowned his arduous labours by translating and printing the entire volume of the Word of the living God. When the mission was driven by the Roman Catholic Church from Fernando Po, he explored the neighbouring coast, and founded the colony of Victoria in Amboise's Bay, where the converts gathered at Clarence might find a refuge and a place to worship God without molestation, in freedom of conscience, and exempt from further interference with their personal rights and liberties. In every trial his resource was the mercy sent, and, amid great provocations, he possessed his soul in patience. He endured hardness as a good soldier of Jesus Christ. He was faithful unto death. His whole life bore record to the blessedness of the Psalmist's declaration, repeated in his last moments, ‘For Thou art with me.’ What he was God made him; and for his noble life, his heroic consecration, and blessed example, the Committee adore the Divine Hand whose workmanship he was.

“To his beloved widow and life-long companion in all his labours and distresses, and the members of his family, especially those who were his helpers in the work, the Committee tender their earnest sympathy, and trust they may be sustained to the end by the same Divine love, and cheered by the gracious consolation, which the Father of the fatherless and Husband of the widow can impart to them in their sorrow.”

Hindoo Devotee, or Religious Mendicant.

THERE are many of these devotees, or religious mendicants, in India. They profess the worship of some one of their numerous idols, and are called by different names. Some spend their time in wandering from place to place, and live upon the gifts of the faithful ; others live in or near some temple, and receive contributions from those who come to worship there ; and others erect a rude hut of mats, and take their place on the banks of some sacred river. They will take anything offered to them, either food or money. Like the so-called saints of history, they are generally exceedingly dirty ; and, in addition to ordinary dirt, they smear themselves with dust and ashes. There are several large sects of religious

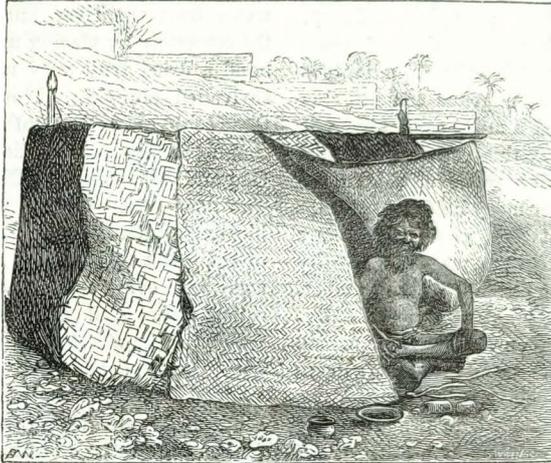


HINDOO DEVOTEES. (From a Photograph.)

mendicants, but many seem to follow their own will. They are, of course, too holy to work, and spend their time, or profess to do so, in meditating on their gods and repeating over their names. No doubt there are some amongst them who have been driven to this life as a penance to try and quiet their own conscience, and are groping after light and peace ; but the majority lead a life of laziness, and find it the easiest way of getting a livelihood. In Benares and other sacred cities they swarm in every direction. While listening to their parrot-like repetitions, "Ram ! Ram ! Ram !" &c., "Shio, Shio, Shio," &c., we are reminded of the warning given by the Saviour to His disciples that they were not to "use vain

repetitions, as the heathen do," who imagine there is a virtue and merit in saying over the names of their gods, and know nothing of the nature and spirit of true prayer. Some of them take a vow of perpetual silence ; these men live on the banks of the River Ganges, and are supported by the gifts of those who come to bathe in the river, or what is collected for them by their disciples.

Those who belong to one of the orders do not cook their own food or beg, but quarter themselves in the house of some rich Brahmin.



HINDOO MENDICANT. (From a Photograph.)

Most of the mendicants are addicted to smoking intoxicating drugs ; and, far from having overcome earthly emotions and desires, utter terrible curses upon those who refuse to give them what they want. While they consider it a crime to kill an insect, or reproach a Brahmin, or neglect a religious ceremony, they are entirely ignorant of real purity of heart or righteousness of life.

L. M. R.

Calcutta.

Cheering News from Allahabad.

THE following is an extract from a deeply interesting letter from the Rev. John Stubbs, late of Eythorne, and now pastor of the English church in Allahabad, N. W. P., to Mrs. Harvey, of Sandwich, by whose kindness we are able to make it public:—

“First let me tell you of a sight I saw a week ago. As you may probably know, this city is built on a tongue of land at the junction of the Rivers Ganges and Jumna. These two rivers —the former especially—are greatly

venerated by the Hindoo, and, though I am sorry to say they do not believe that 'cleanliness is next to godliness'—for some of them are very dirty both in their ways and appearance—yet they do believe that a dip in one of the sacred rivers washes away their sin. Consequently, when two holy rivers meet, and form one stream, they think that the confluence of the waters must possess double purifying efficacy. Therefore, about this time of year, from all parts of Northern India, tens of thousands of pilgrims come to this place to attend a mela, or bathing fair or festival. To this festival I went last week. The sight was one I shall never forget while memory holds her place.

"I cannot tell you how many heathen there were present. I really could form no estimate of the number. As we stood for a moment before entering the mela on a high ridge which overlooked the scene, there was a dense stream of people passing all the time in and out and before us. Literally black with people was a strip of flat sand about a mile long and a third of a mile broad, looking very much like a huge ant-hill covered with ants. On the outskirts of this great mass of immortal souls there were only *two* (!) tents, in front of one only of which the true way of cleansing from sin was being proclaimed by missionary brethren. Oh! I felt as never before, that the work of missions has yet to be done. Only the fringe of the people has been touched. Here and there a few have been converted, but the immense mass of the population are still covered with darkness of the grossest kind. Yes, darkness of the *grossest* kind; for some of the sights upon which we gazed were very sickening. I saw a man who was still wet from his plunge into the river come up to a priest seated on the ground, and, putting a rupee into his hand, addressed him in Hindoostani, which,

of course, I could not understand, though what subsequently transpired clearly revealed the purport of his remarks. He wanted the priest's blessing. This blessing was bestowed in a very businesslike way. The priest held the silver rupee in the palm of his hand; over the coin he placed a few stems of grass, then he poured over his hand, from a little brass vessel, some water from the river, and concluded the ceremony by placing upon the wet hand a dried fruit very much like a shrivelled pumpkin. How I wished that I could have called out in the native tongue, 'There is one Mediator between God and men—the Man Christ Jesus.' The poor man who had received the blessing evidently believed in the power of the priest to bestow it, for he went away with every appearance of intense satisfaction. And it was just this feature of the whole scene which made one's heart ache. All the people evidently thought the whole thing a reality. I went down to within a few paces of the water's brink, and I could not but observe how earnestly the poor benighted creatures were regarding it. The majority of them seemed to be in a kind of abstraction, elbowing their way to the stream without any apparent consciousness of the immense crowd about them, saying, indeed, by their looks as plainly as possible, 'This one thing I do.' I felt humbled at my own wavering consecration to the Lord of the only one true atoning sacrifice.

"The mela swarmed with men as naked as the law would allow them to be, their bodies smeared with ochre of various colours—generally yellow—their black faces daubed with white paint, and their hair dyed in most fantastic colours. A missionary told me that these men are supposed to have attained to such a degree of sanctity by abstract meditation and the restraining of all their bodily senses,

that nothing, however holy, is sacred to them; nor is anything, physical or moral, however impure, a defilement to them. The worshippers at the mela clearly regarded them as being all they professed to be, for before each of them were the offerings which had been presented to them of rice, money, and, in some cases, flowers, and which were constantly being augmented.

"But the outlook, dear Mr. Harvey, is not *all* black. Even amidst the frost and cold of an English winter some delicate flowers may be found here and there peeping forth in their quiet beauty; and, amidst the heathenism and darkness and hardness about us here, flowers of grace do rear their heads and diffuse their fragrance. William Jay said 'he did not believe that God was throwing away duration on the human race,' and I have equal hopefulness. There *is* progress. Only a few weeks ago a baboo, speaking English fluently, was baptized in our chapel. He has literally given up all his kindred for Christ's sake. His brothers came all the way from Calcutta to prevent his open renunciation of Hindooism. On the evening preceding his baptism, he attended our week-evening service, but the violence of his friends was so great, they having followed his carriage to chapel, armed with great clubs, that a number of our own friends had to see him safely home. His faith in Jesus is very simple, and, should he be spared, I believe he will be a very useful witness for Christ among his fellow-countrymen.

"I believe there are many English-speaking Hindoos who are not far from the Kingdom. Soon after our arrival in Allahabad, I met with a Brahmin, who had been educated under the venerable Dr. Duff, and

who seemed clearly to understand the difference between professing Christianity and possessing *Christ in the heart*. He told me that he had been two or three times on the point of openly professing Christianity, but had been restrained by the solicitations of his old mother. He said, moreover, that he had now taken a most sacred oath that he would not renounce Hindooism until her death, but that directly she died he would publicly do so. Of course, I pointed out to him that he must forsake even mother for Christ's sake. You will, I know, all join us in prayer that he may have grace to take this step. He remained to family worship at the friend's house where I met him, and knelt with us in prayer; and when we parted he did so with tears in his eyes. Oh! that, like Paul—of whose position among 'the strictest sect' he much reminded us—he may become yet an intrepid servant of Christ!

"You will, I know, be glad to hear that both Mrs. Stubbs and myself have had the best of health since our arrival. We are delighted with the work here. The congregations have largely increased. On Sunday evenings the chapel is nearly full, and, best of all, several friends are finding the Saviour. Everybody is most kind, and, on every hand, the surroundings are most pleasing. You will be interested to hear that, last week, we had the first shower of rain since we left England in October. Up to that time, every day, the same clear blue sky and bright sunshine. We have not yet had any excessive heat. The thermometer in my study has not, up to this time, exceeded 68°, and the climate so far has been simply delicious.

"JOHN STUBBS.

"Allahabad, N.W.P."

Recent Intelligence.

Our readers will be thankful to learn that the Rev. G. H. Rouse, M.A., and Mrs. Rouse, of Calcutta, have safely arrived in England, after a very comfortable voyage, which has considerably benefited their health. Mr. and Mrs. Hallam, of Allahabad, have also safely returned to this country from a visit to their relatives in Canada.

At the last Quarterly Meeting of the Committee two new missionary probationers were accepted for work in India, viz., Mr. Benjamin Evans, of Bristol College, and Mr. T. H. Barnett, of Rawdon College; and, all being well, arrangements will be made for their departure for their new field of labour early in the ensuing autumn.

At the recent Annual Members' Meeting of the Society the following gentlemen were elected Honorary members of the Mission Committee:—The Right Hon. Sir Robert Lush, one of her Majesty's judges; the Rev. John Bigwood, formerly of Brompton, and now of Brighton; and the Rev. Henry Dowson, Vice-Chairman of the Baptist Union.

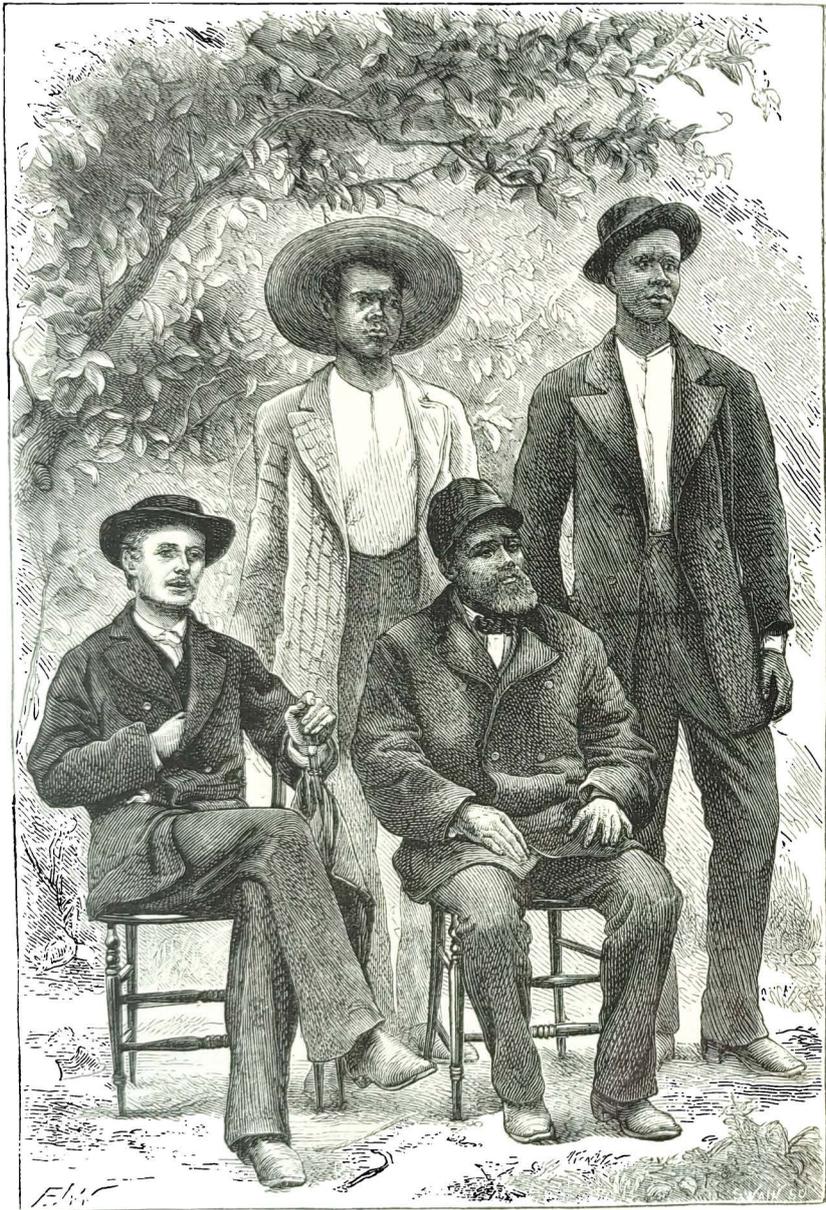
Most encouraging tidings have been received with regard to the settlements of Revs. W. Norris and G. H. Hook at Circular Road and Lall Bazaar churches in Calcutta; and there appears to be every indication of a speedy increase in the congregations, and a considerable revival of spiritual life and effort in both these churches.

The latest accounts of the health of the venerable Dr. Wenger are most cheering; he appears to be gradually recovering from his recent severe attack of illness.

Mr. Frank T. Lewis, son of our honoured brother, the Rev. C. B. Lewis, has safely returned to India, greatly invigorated in health by his recent visit to England.

The Rev. C. B. Berry, pastor of the Spanish Town Church, Jamaica, in consequence of a violent attack of fever, has been compelled, by medical orders, to visit England. We are thankful to report he is somewhat better for the voyage home.

The Rev. J. E. and Mrs. Henderson have safely reached Jamaica, after a "fearfully" stormy passage. "More than once," writes Mr. Henderson, "I felt sure we must all go to the bottom. We had scarcely left the Mersey before a fearful gale sprang up, which lasted for five days. I never was in such terrible danger in all my life. We owe our safety to a good ship, a skilful captain, and above all and over all, to a loving and merciful God."



CREW OF THE BAHAMAS MISSION SCHOONER. (*From a Photograph.*) (See page 221.)

THE MISSIONARY HERALD.

Mr. Arthington and the Congo Mission.*

AT the last meeting of the Committee of the Baptist Missionary Society, the following letter from Robert Arthington, Esq., of Leeds, was read :—

*“ TO THE DIRECTORS OF THE BAPTIST MISSIONARY SOCIETY
OF LONDON.*

“DEAR SIRS AND CHRISTIAN BRETHERN,—I believe the time is come when we should make every necessary preparation to carry out the original purpose of the Congo Mission—to place a steamer on the Congo River, where we can sail north-eastward into the heart of Africa for many hundred miles uninterruptedly, and bring the glad tidings of the everlasting Gospel to thousands of human beings who are now ignorant of the way of life and immortality. I have read with deep interest and joy how the Gospel is winning its way at St. Salvador, and we know that nothing can overthrow what God establishes in accordance with His own will and our prayers.

“I believe He will give to His own chosen ones there the words of eternal life, and that they will receive them and be saved.

“I have, therefore, now to offer your society one thousand pounds towards the purchase of a steamer of the best make and capacity, every way suitable for the purpose, and its conveyance and launch on the river at Stanley Pool; and three thousand pounds to be carefully invested, the interest only to be used for the perpetual maintenance of such steamer on the Congo and its affluents, until Christ and His salvation shall be known all along the Congo, from Stanley Pool to the first cataract of the equatorial cataracts of the Congo, beyond the mouths of the Arnwimi and Mbura Rivers. And on the understanding also that you will establish, as early as possible, two mission stations—one at the mouth of the Nkutu river, and the other at the mouth of the Ikelembu—and endeavour to evangelise the tribes on the south (left) bank of the Congo, and on the banks of the southern affluents of the Congo, as high up on their streams, southward, as practicable, from Stanley Pool to a point beyond the mouth of the Mbura River, and that by way of the Mbura River partially, and on a parallel about one degree north latitude, you will endeavour to open a route direct east from the north (right) bank of the Congo to join an extension of the London Missionary Society’s Tanganyika Mission

* Next month we hope to give our readers a carefully executed map of the district described by Mr. Arthington, so that it may be seen at a glance what Mr. Arthington’s proposal is intended to secure.—A. H. B.

to the Albert Nyanza—you ascending to the highest navigable point of the Mbura, and they meeting you half-way, coming westward from the Albert Lake, and so opening a direct route.

“Here the watershed is probably of low elevation.

“I am desirous that the dialects spoken throughout this whole region should be carefully noted and classified, and a comparison made with the London Missionary Society’s collections, and a selection made of the most suitable typical dialects for translation, so as to economise literary labour and expedite translations of Holy Scripture, the languages being, for the most part, members of the Great Bantu family of languages.

“It would seem best, perhaps, to give the populations, as their first portion of Holy Writ, Luke’s Gospel and the Acts of the Apostles; and may the banks of the Congo, studded with churches of Christ, soon themselves present living epistles known and read of all men!

“I trust the Lord will give us, if we faithfully pray therefor, every needed missionary, and artisan missionary. I hope the brethren and sisters, connected with the Baptist Missionary Society will at times pray earnestly for God’s constant blessing on this work, and that they will *never cease to remember to do so, as a sacred and blessed duty, whilst they live.*

“Yours most truly in Him who died for us, and who is our peace,

“(Signed)

“ROBERT ARTHINGTON.

“Leeds, *May 26th*, 1880.”

After the reading and careful consideration of this communication, it was unanimously resolved :—

“That the respectful and grateful thanks of the Committee of the Baptist Missionary Society be presented to Mr. Arthington for this generous and welcome proposal, which the Committee thankfully and gladly accept, regarding it as a still further proof of the wise and practical interest which, for so many years past, and with such noble generosity, Mr. Arthington has exhibited on behalf of Africa by his persistent and unremitting efforts to send ‘the light of life’ to the unknown millions of that dark continent.

“They direct their secretary, in forwarding this resolution to Mr. Arthington, to assure him that, to the full extent of their power, and as in the providence of God the way may be opened up, the Committee of the Baptist Missionary Society will cheerfully comply with the conditions laid down in the communication now before them.”

We are confident that this noble proposal will excite in the minds of all our churches and friends a feeling of devout thankfulness.

In Mr. Arthington’s first letter, written more than two years ago, strongly urging the Committee to undertake the Congo Mission, he expressed his confident conviction, “that by the blessing of God, and in answer to earnest prayer and effort, we shall be able to secure the intelligent aid and co-operation of the King of Congo.” From the letter of Mr. Comber, in this number of the HERALD, it will be seen how wonderfully God has answered prayer in this respect. He writes :—“I feel that in our great schemes for the further interior we have even more ; we

have not only the King's intelligent co-operation, we have his CHRISTIAN co-operation." Surely there is abundant reason to "go forward!" All things are working together for good. On all hands the prospects of the great missionary enterprise are cheering. Doors wide and effectual are opened on all sides. On no other enterprise of His Church has the great Captain of our salvation so signally smiled as on the efforts put forth to take to the destitute and lost the living Bread of Life; and surely no other enterprise has been so grandly successful in the magnitude and rapidity of its results.

What our churches need, what *we individually need*, is a deeper and intenser oneness with the Saviour in this great work; the burning, intelligent, all-consuming zeal which joyfully and thankfully consecrates ALL to this blessed service; like Mary, with her alabaster box of ointment, "very precious"; the fellowship of faith and heart with the actual workers in the field and all the brotherhood of men; the heavenly altar-fire consuming all the dross, and leaving only zeal for Him. It is said of Pousa, the Chinese Palissy, that when he was required to manufacture a porcelain service for the emperor he vainly sought to execute any work fit for an imperial present. His last and best wares were already in the oven, and in sheer despair he cast *himself* into the furnace, and, as the result of that self-immolation, came out such porcelain as was never seen before. Let the Chinese fable teach us what service we shall bring to our King when our fervour is a *self-consuming* one which prompts to *entire self-sacrifice*, and the glad and thankful consecration of our all to Him.

The Bahamas Mission Schooner—Account of her first Voyage.

(See Frontispiece.)

THE following letters from our devoted missionary, the Rev. Daniel Wilshere, Nassau, Bahamas, tell their own story.

"MY DEAR MR. BAYNES,—I have great pleasure in sending you a photograph of the crew of our new mission schooner, to insert in the MISSIONARY HERALD.

"The missionary is on the right-hand side; seated next him is Captain John Panza, a native of Ragged Island—has been a pilot in Nassau for some years, was baptized by the Rev. John Davey a few years since, and is a consistent member of our church (Zion).

"On my left hand, standing up, is Joseph Attleborough, who was born at San Salvador; he is our cook. On his left, Daniel Wilson, our 'man

before the mast.' He (like Panza) is a native of Ragged Island. Both of these young men I had the happiness of baptizing last year.

"This crew have journeyed together, sharing perils and pleasures—have worked and sung and prayed together in the calm, and also in the foaming fury of the raging storm.

"Very earnestly do I beg the prayers of the churches in England on our behalf. We, beloved, have one object and one desire, even to serve the Lord here as your servants for Christ's sake; give us, therefore, your prayers, that so our Heavenly Father may prosper our mutual work on earth for His glory, and hereafter give us perfect fellowship in the courts of the Great King above.

"I am,

"Very sincerely yours,

"DANL. WILSHERE."

FIRST VOYAGE OF THE MISSION SCHOONER.

"ON BOARD THE SCHOONER.

"The earnestly desired day had come. On January 7th, 1880, the new mission yacht for the Bahamas, which we have named the '*A. H. Baynes*,' was successfully launched into these beautiful waters. At two o'clock the party, consisting of the missionary, Mrs. Wilshere, their two boys, the Rev. R. Dunlop, M.A., the Hon. S. O. Johnson, Hon. Dr. Kemp, and J. H. Gamblin, Esq., started for the dock. Mounting the new vessel, the steam of the engine being up, she was at once floated on the travelling rail into the sea. The helm was taken by G. W. Higgs, Esq., and we beat up the harbour eastward, returning to an anchorage at five p.m. Stores were then put on board, and on the 8th the missionary, with a sailing-master and two men, set out for his promised visit to the island of San Salvador.

"A strong wind was blowing dead ahead, so we had to beat across the very numerous shoals and rocky heads of the eastern passage; once on the middle ground we made longer tacks, but the great red sun sank in

the west before we sighted land; we were, however, able to anchor and hold the first prayer-meeting on the vessel that evening. On the 9th we were up before dawn, and by the time the sun rose we made land twenty-nine miles from the Nassau harbour. Passing through a narrow passage we were then on the waters of the ocean, heaving with the wild north-easter, the white cliffs of limestone looking like a miniature Dover—our destination about one hundred miles E.S.E., with wind still dead against us.

"Bravely battled our little vessel with the mighty waves, cutting through or rising over as required; all day we tacked and tacked, and so through the long night, watching Orion in his majestic march through the heavens; when morning dawned we saw Eleuthera looming like a cloud on the port-side; still we held on our course; but it became evident as the wind dropped we could not attain our port that day, so the captain made for a little island, where at sunset we came to anchor.

"The Lord's-day beamed upon us, and

after prayers we again stood on our way sighting the first San Salvador land about eleven o'clock. By two p.m. we were close enough to see some of the settlements; our flags were flying and the friends made us out; as station after station was passed we could see them wave their hands and hats; still we held on our way, and at four p.m. cast anchor at Knowles, where our native pastor, Mr. Bannister, resides. I was quickly on shore and at his house, alas! to find his wife dangerously ill, and himself still weak with fever. Arrangements were made, and at sunset I took service in the chapel, which was filled with a very attentive audience. It is a very good building and nicely peded and floored. Early on Monday Mr. B. came on board, and once more we faced that head wind. I gave all the attention possible, but owing to the beating about Mr. B. was obliged to go below. After consultation we agreed to put in at the Bight and visit the Free Town church first. We did so, and speedily the news spread; messengers on horseback and on foot summoned the friends, and by night we had a crowded meeting, when I was enabled to preach the Gospel of our blessed Lord.

"We held a council afterwards, and it was decided I should leave the yacht and go by land next day to the church farthest south, the captain to beat up as far as he could and to take me on board as opportunity offered. In the morning, therefore, I brought my saddle and bridle ashore, the friends providing me with a very fine horse for the twenty miles' ride. Four friends on foot and three mounted accompanied me, and so we set forth for Port Howe.

"Our way lay for some miles by the sea-shore, where we could still see our little vessel in the bay; but soon we turned aside into the woods where logwood, buttonwood, and poison trees

were on each hand and stretching for miles inland. Here and there were fields of Indian corn, guinea corn, and, later, the pine yards, where in a few short months thousands of pines will grow to be shipped to the London market. After four hours' riding we reached Port Howe, and were received with every mark of joy and attachment. This settlement is very modern but exceedingly beautiful; the chapel (erected principally by one of our members, Mr. Devaux) is very handsome—the best in the colony out of Nassau. Service was held at night, and as it was impossible the *A. H. Baynes* could get round the Devil's Point, it was resolved I should ride to the next church (Whitelands) in the morning. I parted with kind Mrs. Devaux and Mrs. Smith with reluctance in the morning, but when 'Pet,' my horse, was brought I was astonished to see my retinue; sixteen horsemen and six on foot were ready to follow me to Whitelands, fifteen miles! 'Pet' took the lead with a hearty gallop over the lowlands, and then began our hilly ride; fancy the Royal Exchange blown up with powder, and one asked to ride over the ruins. Well, our road was as bad as *that* could be, in places. We reached Whitelands at eleven o'clock, but no ship; poor Mr. Bannister was quite ill with his ride, so I spurred on to see what had come to the yacht. Two miles on I found one of my crew saying they had been there but could not stay, the sea was so rough; the vessel was five miles off round the point. I returned, held an elder's meeting, and settled some disputes, then preached to a good congregation. At four, leaving my good horse to be taken back, I was obliged to ride a Roman-nosed, raw-boned mare, with a foal beside, through an utterly neglected track over an awful rock; oh! the scratches, bruises, bumps, and tears of that wild

journey through the bush, over creeks and broken bridges. May I never have such another! At last, thank God! we saw the vessel, and managed to get on board through the surging surf.

"It was plainly impossible to visit MacQueen's station, but the leaders came on board, and we had conversation together.

"On Thursday we started for Knowles, poor Mr. Bannister very ill in the cabin. West Indian squalls built up in the east and then poured down upon us all the way; the water hissed in fury round us, but the brave boat held on her way right gallantly; by two o'clock we were back at Knowles, where, after landing Mr. Bannister, I held service at night alone.

"On Friday we grouped the church at Industrious Hill with the Cove, holding service at ten at the latter place. Again at sea, we made harbour at the Bluff, and the Roker's members held service with us there. On Saturday away again to Bennett's Harbour, where I arranged for a horse to carry me to Dumfries on the Sunday morn-

ing. This is only some six miles, and was a pleasant ride; I spoke to the children at Dumfries at nine, held service at eleven, and was back at Bennett's Harbour at two p.m. A children's address at four, preaching at six to a very large gathering, and a prayer-meeting after that.

"On Monday we started 'homeward bound'; the wind now being favourable, we had a glorious run across, and anchored in Nassau harbour on Tuesday night.

"The attachment of the churches to our Missionary Society is very great; the work of God in the hearts of the people is such as to call for much thanksgiving; but they greatly need help, and counsel, and books—books, *above all*, is the great lack. Dear friends associated with churches in England, give these Bahama churches your prayers, your sympathy, and your help; and God shall reward you as fellow-labourers in His glorious work!

"DANL. WILSHERE.

"Nassau, Bahamas."

Opium as affecting Missions in China.*

MR. GLADSTONE terms the use of opium in China an ancient vice. This is true, but the vice prevailed, formerly, only as drunkenness and licentiousness do with us, exceptionally, and under the ban of the law. It was about 1775 that the East India Company sought to increase their profits by fostering this vicious appetite in China. The Chinese government, learning of the project, prohibited the importation of the drug under penalty of death and confiscation. In order to force their way, the two

* From the *Missionary Herald* of the American Board of Commissioners for Foreign Missions, Boston, U.S.A.

[Authorities for this article: Papers presented to the House of Lords, May 8, 1879; Papers pertaining to China presented to Parliament, 1878; Proceedings of the Shanghai Missionary Conference, 1877; *Church Missionary Intelligencer*, February, 1880, article, "Opium and Missions."]

vessels carrying the first cargoes from India to China were armed, the one with fourteen, and the other with thirty-six guns. By force and craft they prevailed, and so Christian England introduced opium into heathen China.

A well known English writer well says: "Our original relations with China were rather those of pirates and buccaneers than of missionaries, or even of merchants."

The struggle which begun thus early has not yet ended. The Chinese have been plied with incessant and various arguments in favour of legalising the importation, and all sorts of defences have been urged at home to allay opposition. British agents in China wrote home that no decidedly bad effects had been seen from its use; that more lives were saved than lost by it; that if a good quality were not imported from India a poor quality would be raised at home. By changing the name, and by urging that it would be smuggled in if the importation were not legalized,* an attempt was made to conciliate the Chinese government. One is strongly reminded of the staple argument in favour of the liquor traffic. But the Chinese government has never voluntarily made any concessions to the importation. A reply made August 24, 1843, by the commissioner of the Chinese government, may be taken as a sample of their remonstrances. "If they [the English merchants] would only bring legal articles they need have no fear, but they would reap an ample harvest of profit. Why, then, should they persist in selling this baneful opium?"

War has been employed by Great Britain alternately with diplomacy. In one of those wars the commander of a captured junk was found in his cabin sitting upright, but dead. On a table before him lay the Chinese translation of the Gospel of John. He had gone to the very heart of the Englishman's sacred book, that he might learn the secret of England's determination to force poison on an unwilling nation. In the midst of his study he had been killed by a ball. By the treaty of Tientsin, in 1860, England gained protection for opium and Christianity, although China still continues to put some hindrances in the way of the importation of the drug. The sale of opium forms the chief and most profitable item of English trade with China. In 1876 England sold China 28,000,000 taels' worth of opium, to 20,000,000 taels' worth of cotton, and woollens to the amount of 4,000,000 taels.

China pays England about the same for opium that she receives for her entire exports of tea and silk.

* Lord Palmerston to Sir Henry Pottinger. 1841.

Under the debauching influence of the importation the home cultivation has extended immensely. Three of China's eighteen provinces now redden with the poppy every year. Of course the consumption of the drug has increased with corresponding rapidity. A missionary in the great city of Soochow says that in *thirty years the number of opium dens in that city has increased from five or six to five thousand*. The habit is naturally most prevalent amongst the lower classes, but a very large proportion of those in authority now use it. Opium seems to have somewhat the same fascination for the Chinaman that firewater has for the Indian.

As to the effects of the habit, the testimony of the Chinese seem to be unanimous. They have a saying that the surest way to ruin an enemy is to make him an opium-smoker. They attribute the late famine to heaven's displeasure for their cultivation of the poppy. The course of their government is one long protest against its importation. The statements of the English are conflicting. Some justify the importation and use; but the English missionaries appear to be united in denunciation of the habit, and of their Government's responsibility in the matter. They affirm that the traffic "is productive of an incalculable amount of evil;" that "it bars the hearts of a third of the human race against the Gospel;" that it paralyses the Gospel; that the Chinese meet them with the taunt that they offer them the Gospel with one hand and force the opium on them with the other.

America cannot take the position toward England of an immaculate judge. She has herself sinned too deeply against the weak. The American Christian, however, who condemns every violation of the golden rule, by whomsoever committed, can but deeply sympathise with his English brethren who are seeking to free their country from this stain, and the Gospel in China from this "chief hindrance."

Their great hope is prayer—prayer that Great Britain's conscience may be quickened to deal with the opium traffic as it once dealt with the African slave trade; prayer, also, that China may have the moral strength to resist and overcome the poison that has penetrated her national life so deeply. Prayer is no new weapon in this contest. The Chinese annals record that once of old, when the use of this very drug had become common, an emperor gave himself to prayer for three days, and then attacked the vice with success. Let us learn a lesson from this pious heathen.

Africa for Christ.

"HE SHALL HAVE DOMINION ALSO FROM SEA TO SEA, AND FROM THE RIVER
UNTO THE ENDS OF THE EARTH."

NEWS FROM THE CONGO.

IN a recent letter from Mr. Crudgington, dated Moila, Congo, he writes :—

"MY DEAR MR. BAYNES,—The difficulties which met us in our endeavour to settle at Makuta or Zombo, both routes to the upper part of the River Congo, led us to feel it would be better to *gradually work* our way up country and so familiarise the people with the purpose of our mission. To effect this end Mr. Comber thought Sanda would be the best place we could select for a short stay. Sanda is about two days from Makuta, and on Mr. Comber's two previous visits the people had shown great friendliness, and expressed the wish that he should come and teach them. On Friday, 2nd January, therefore, Mr. Comber and I started for Sanda, with the express purpose of making it an itinerating journey. We had with us Misilina as interpreter, and Matoka (a San Salvador man), who speaks Portuguese, and who has helped us in many ways. In selecting Sanda our hope was that the people of Makuta would hear of us and our work there, and that we come only for the people's good, and so eventually invite us to their town. Although circumstances have arisen which necessitated our return to San Salvador, we cannot help feeling that the journey has been a successful one, and that good must result. We were blessed even beyond our expectations, or what we could have hoped for.

"BETTER ROADS.

"This being my first journey into

the interior, I was very much struck with the favourable difference of the roads. Whereas those from Musuka to San Salvador are very rough and hilly, with bad rivers and swamps to cross, the roads or paths inland were much better. There are fewer rivers, and the swamps are not nearly so many or so bad. The hills certainly are high, but often after an easy ascent the path winds round and across long ranges of hills, making travelling very agreeable. I am, therefore, very hopeful that, whereas we found the donkeys travelled very badly between Musuka and San Salvador, we shall find them very useful for inland travelling. On Saturday afternoon we reached Yongo, a large and very interesting town, with a population of, I should think, about 2,000.

"DRUNKENNESS AND WAR.

"The people had a small red flag with a black cross on it, flying on a long pole. On inquiring the reason, we found they were at war with Maanti, a village close by. These wars, I understand, often only amount to a long palaver, with perhaps the firing of a gun or two, but no further damage. Soon after our arrival we witnessed the horrible love of the people for drink. We were sitting under the eaves of a native house and heard a deal of shouting, singing (?), and the blowing of a trumpet. A long procession came along consisting of chiefs and men of importance belonging to Yongo and

another village, Maünsi. The men were dressed in their best, and, I should think, carried their wardrobe about their person. Each man had an umbrella showing evident signs of decay. In some I noticed an attempt had been made to rescue the departing piece of furniture by putting a quarter or two of an entirely different coloured material; the aspect was most ludicrous. The man carrying the trumpet was evidently desirous of showing us great honour, and so placed the trumpet most uncomfortably near our face and made a noise which can only be conceived when you remember the nature of the instrument and the fact that a drunken man was blowing it. The two evils—drunkenness and war—were quite sufficient to talk about on the Sunday morning, and tell the people how much God hated both these things. In the afternoon Mr. Comber went to the village Maanti, with which they were at war, and there he had a most hearty reception, and a very interesting service. The following morning we left the town, making Moila our day's journey. From Yongo we had a very fine view of the Lombo range of mountains. Mr. Comber, of course, had seen them before; but on this occasion the hills showed out particularly clear, and we could distinctly see an immense cataract of water falling over the side of the mountain. From the appearance of the fall, and knowing we were about ten miles away, we think the fall must be at least *three hundred feet*. This, I believe, is the height which Lieut. Grandy gives to the mountains, and the fall of water is from the top to the bottom. The people tell us it makes the River Breez, in the plain below; probably this is identical with the River Ambriz.

“On our way to Moila we passed through two villages, Maünsi and Lukagi, at both of which places the

people begged us to stay and tell them something about God. I need not say we were only too glad to accede.

“MOILA.

“In the afternoon we reached Moila, and, after refreshing ourselves with a cup of tea, we had a most enjoyable meeting with the people. The people afterwards begged us to remain with them a day longer and tell them more of God's Word; so pressing were they that we felt we could not refuse. One fear which our presence brings and which we have to remove is that our passing through the country will stop the rains. Frequently on the road we were greeted with ‘Ka ke noka ko’ (We should stop the rain). We try to tell the people how foolish this is—that we cannot send the rain, and that we cannot stop it. I am thankful to say we have had several good showers, thus convincing the people that our presence as yet has not stopped the rains.

“The day we stayed at Moila the chiefs, with a lot of other people, came from surrounding villages, and we had another good service. In the afternoon we were presented with three goats and some fowls, showing how kindly the people felt towards us. It was only by telling the chiefs that we never went hungry in their country that we kept them from giving us two more—these, however, were given when we came back.

“SANDA.

“After many expressions of pleasure at our stay, we started early the following morning for Sanda. The march is rather a long one, and for the greater part of the journey along a most uninteresting plain. We were glad when we reached our journey's end. The natives of Sanda seem a simple-hearted and somewhat timid people. The chief of the place is a very timid, super-

stitious man. The morning after our arrival, we called him for a palaver about staying in his town for a short time. As is our usual custom, we placed a tin box for him to sit upon. He had two leaves tied to his head to cure a pain, and he said if he sat on the box it would make his head worse; no doubt it would have, considering his nervous condition. After a long palaver, he consented to our staying a week. At first he seemed afraid to consent even to this; he said, 'Your face [Mr. Comber's] I know; you have been here before, but each time you bring other white man,' referring to Mr. Greenfell on the first visit, and Mr. Hartland on the last visit to Makuta. 'I fear white man come, one by one, and then a lot come and take the country from us.' This, of course, was explained to him, and it was finally arranged that we should stay a week and visit the other villages to preach to the people.

"RETURN TO MOILA.

"On my return to Moila after our first day's long march, we talked over the advisability of my remaining here for a short time. I should thus have an opportunity of testing the feeling of the country round about, and we could consider then whether it would be well to make this a mission station for a

Under the same date Mr. Comber writes:—

"MY DEAR MR. BAYNES,—I should just like to supplement the letter Mr. Crudgington has written, describing our late journey together, by a few lines from myself, and I am thankful to have encouraging news to write about.

"MAKE HASTE SLOWLY.

"The king of Congo is right after all, and the Malembi Malembi (slowly) plan is the most successful. Uninterrupted marches to good distances

time. Hence the reason of my staying here. Matoka (a native of Congo) very readily consented to stay with me for a week or so as interpreter. I have now been here over a week, and the people are very friendly. I have succeeded in getting a good many of the children to come to school. At first they were somewhat afraid, but gradually they gained courage and collected round me. I have also had very interesting services with the people, many expressing themselves thankful to hear the Word of God.

"Respecting the journey itself, I cannot but repeat how thankful I am at the good which seems to have resulted. The people now know us well, and everywhere are prepared to receive us kindly, and even though we do not go to Sanda or remain here, yet we have got more at the people and gained their sympathy and love. Our most earnest prayer is that God will still further bless the work which we have tried to do.

"Yours ever affectionately,

"My dear Mr. Baynes,

"HENRY E. CRUDGINGTON.

"P.S.—I have written this in the very uncomfortable position of a book on my knees for a table; I have only one pen with me, and that has almost failed me."

are possible in *East Africa*; but it is different here, where the people are unaccustomed to seeing Europeans in their country, and cannot get rid of the idea that our coming is for some purpose prejudicial to themselves.

"Apart from the ignorance and timidity at the bottom of this feeling, the people are decidedly plucky, and ready to offer opposition. So all we can do is to win our way step by step, a longer but a surer road to success.

To us it is vexatious and disappointing not to be able to make a good bold march straight away to Stanley Pool or the Kwango, but to be thwarted time after time, and yet, after most carefully laid plans, and most persistent efforts, we have found it impossible. Had not our Krooboys deserted us we might have been able to do it; but our faith is still strong that 'All things work together for good.' I would beg, too, that it be remembered by all our friends that *we have not been here quite six months yet.*

"Mr. Crudgington's letter will show you how enthusiastically we have been received by the people. They were so hospitable that it was difficult to pass through their towns without sleeping, and if we had yielded to the pressing invitations of the people, the four days' journey to Sanda would have lengthened out into about ten days.

"OBJECTS OF THE JOURNEY.

"Our object in taking a journey to Sanda was three-fold:—First, to find out if it were possible to make our second station (probably a temporary one only) at Sanda; secondly, to—what we called in piscatorial language—'angle' for Makuta. To continue the figure (if you will excuse it), we think we have had a nibble, and are in hopes to land our fish. Our third object was, to do evangelistic work among the people on the road. This last we have succeeded in beyond our highest hopes. With faithful earnest Misilina as an interpreter, and Matoka (dear honest fellow) with one of the Congo nobility (Dom Sebastian) to testify to the simplicity of our purpose, we have preached in town after town, sometimes holding as many as three meetings in a day. Everywhere the people listened very attentively while from half-an-hour to an hour we

told them of their 'unknown God,' and were very pleased, begging us to come and tell them more. I feel more thankful than I can express. 'The Lord' is doing 'great things for us, whereof we are glad,' and the richest blessing our Master bestows upon His servants is resting upon the 'Congo Mission.' How glad your heart will be to hear this good news, and how thankful and encouraged the dear friends in England—among them the few self-denying 'Cornish folk,' our unknown, but not unloved, Collier friend, and our nobly liberal Mr. Arthington (God bless and preserve him!); all doing their part in prayer and gifts for our Congo Mission.

"I am glad to tell you, too, that from the chiefs of two towns we had an invitation to stay and build. These towns were Ma-auti and Moila, at the latter of which Mr. Crudgington is staying at present. At Ma-auti there is a fine brave set of people, who were frank enough to tell me that sometimes they went to Mpumbu, and even to Kintamo and Kinshasha (Stanley Pool) for trade. I visited and preached at Ma-auti on the Sunday, and they were very anxious that we should sleep in their town, and presented me with a fine sheep. Last week, two days after my return to Salvador, the nephew of the chief of Ma-auti, who is a relative of the king of Congo, came down to San Salvador to sell two sheep, and to be treated for a painful phagedæmic ulcer. Besides payment for the sheep (which, by-the-way, cost us 4s. or 5s. each) he received a present for his uncle, and after five days we let him go back with his ulcer in a healing condition, and some astringent solution to continue the process. This town of Ma-auti is two days from Congo.

“APPEAL FOR REINFORCEMENTS.

“I cannot tell what will be the result of this journey. The matter is in our Master’s hands, and we look to Him. But you will see that we are making persistent efforts to get further on, and I do not doubt of our success. The likelihood of our having our second station in a month or so, and two of us moving to it, is so great that we make our first appeal for reinforcements, and ask that the Society will send us out *two* more brethren. This is a request we have for some time wanted to be in a position to make, and which now we make very gladly, in the confidence that it will be readily responded to. The earnest enthusiasm awakened at the commencement of our ‘Congo Mission’ is still glowing, I trust, in the hearts of our friends, and *finds its vent in prayer and effort*; and the difficulty will again arise, I hope, of choosing from several applicants the two most suitable.

“FUTURE PROSPECTS AND PRESENT BLESSING.

“The prospects of our Mission here are very hopeful, and our success in Congo itself beyond what we had thought of or hoped. We are filled with wonder at the blessing our God is giving to His unworthy servants in such a short time; the love and confidence of the people, the earnest heed given to God’s Word, the desire, as vigorous as it was at first, to learn, and (shall we not make you sharers to the full in our joy?) the conviction that *two* here, the king of Congo and Matoka, *have believed God’s Word, love their Father and their Saviour, and are trying to do God’s will*. I write this very deliberately, as I know it is a great thing to say in so short a time, and my brethren sitting at the table with me fully concur in the expressions I have used about these two—

his Majesty himself and our old friend Matoka. Every Sunday afternoon one of us has a special audience with the king, and an hour’s conversation on exclusively religious subjects. His earnestly expressed thanks to us and to the God who sent us to lighten his dark heart; the earnest fixed attention he pays to our words, make our hearts very glad and thankful, and the tenor of his life lead us to the conviction I have expressed. Our noble friend Mr. Arthington spoke of the ‘intelligent co-operation of the king of Congo’ in our great schemes for the further interior, and I feel that we have even more—his *Christian* co-operation. He is doing all he can to help us forward, and doing it greatly for God’s work’s sake.

“THE FIELDS WHITE TO HARVEST.

“To return to the subject of reinforcements to our band, I would urge its immediate necessity. Until our chain of stations is complete, two of us should be continually on the move, be the season wet or dry. So much itinerating work of an interesting nature is cropping up about us that we are unable to undertake it with the heavy work of building at Congo. Last week I went on one afternoon to Gonzela, a town five miles to the north, the week before to Koongar, four miles to the west, and held very interesting meetings. From many places the people send messages asking us to come, and I received a letter yesterday from two of the king’s nephews, who write Portuguese, and live at Madimba, a day to the west. They say, ‘We hope that our friend will tell us the name of the man who sent Senhores here to Congo, because we are desirous also to write to him to send us white men, to teach the people here the Word of God.’ I shall send an answer back to-morrow; but can give them

no hope for anything except occasional visits from us ; although I shall have to refer them to your good self in response to their request. Our road at present is, of course, not west but north-east ; but it is sad to be able to do so little for them. But we feel now that there is nothing like this itinerating work to remove the suspicions of people around and further on the road.

“With all this to do—our school-house and chapel as yet not begun, nor the house I promised we should afterward build the king ; the likelihood of a second station shortly in full operation ; the need for any new men to learn the language and ‘get into’

work—fresh help should, we think, be sent out at once.

“I have sufficient confidence in the earnest interest of our friends in the ‘Congo Mission,’ to feel that I need say no more on this subject. I will conclude by the earnest hope that the time is not far distant when a response will be given to the cries of the heathen all about us for light and life, and a friendly grasp given to the hands stretched out in the darkness of this vast continent.

“With kindest regards, dear Mr. Baynes,

“Yours ever affectionately,
“T. J. COMBER.”

The Great Famine Cry.

“Tell the people how fast we are dying ; and ask if they cannot send the Gospel a little faster.”—WORDS OF A HEATHEN WOMAN.

HARK ! the wail of heathen nations ;

List ! the cry comes back again,
With its solemn, sad reproaching,
With its piteous refrain :

“We are dying fast of hunger,
Starving for the Bread of Life !
Haste, oh, hasten ! ere we perish,
Send the messengers of life !

“Send the Gospel faster, swifter,
Ye who dwell in Christian lands ;
Reck ye not we’re dying, dying,
More in number than the sands ?
Heed ye not His words—your Master :
‘Go ye forth to all the world’ ?
Send the Gospel faster, faster—
Let its banner be unfurled !”

Christian ! can you sit in silence
While this cry fills all the air,
Or content yourself with giving
Merely what you “well can spare” ?

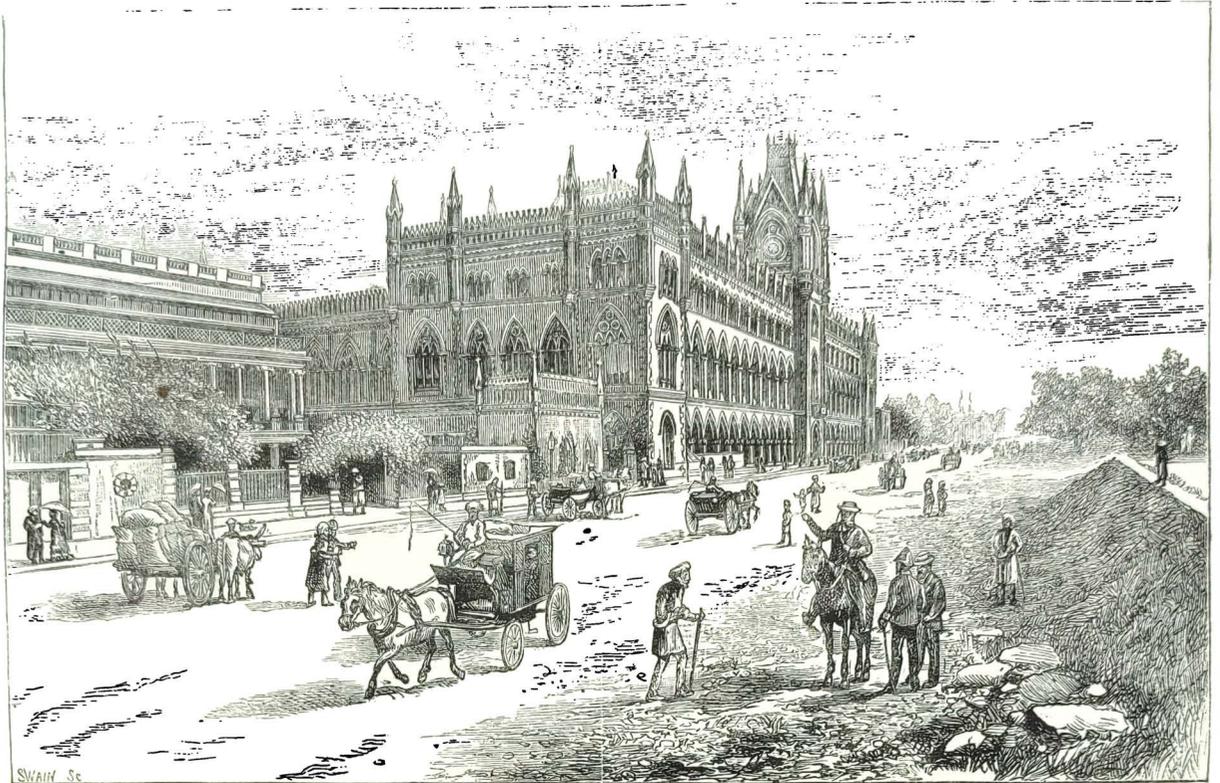
Will you make your God a beggar
When He asks but for “His own” ?
Will you dole Him, from your treasure,
A poor pittance, as a loan ?

Shame, oh, shame ! for very blushing,
E’en the sun might veil his face :
“Robbing God”—ay, of His honour,
While presuming on His grace !

Keeping back His richest blessing
By withholding half the “price”
Consecrated to His service ;
Perjured, perjured, perjured thrice !

While you dwell in peace and plenty,
“Store and basket” running o’er ?
Will you cast to these poor pleaders
Only crumbs upon your floor ?

Can you sleep upon your pillow
With a heart and soul at rest,
While, upon the treacherous billow,
Souls you might have saved are lost ?



NEW LAW COURTS, CALCUTTA. (From a Photograph.)

Hear ye not the tramp of nations Marching on to Day of Doom ? See them falling, dropping swiftly, Like the leaves, into the tomb : Souls for whom Christ died are dying, While the ceaseless tramp goes by ; Can you shut your ears, O Christian, To their ceaseless moan and cry ?	When the Master comes to meet us, For this loss, what will He say ? " I was hungered ; did ye feed Me ? I asked bread ; ye turned away ! I was dying, in My prison ; Ye ne'er came to visit Me ! " And swift witnesses those victims Standing by will surely be.
Hearken ! Hush your own heart-beating, While the death-march passeth by— Tramp, tramp, tramp ! the beat of nations, Never ceasing, yet they die— Die unheeded, while you slumber, Millions strewing all the way ; Victims of your sloth and " selfness "— Ay, of mine and thine to-day !	Sound the trumpet ! wake God's people ! " Walks " not Christ amid His flock ? Sits He not " against the Treasury " ? Shall He stand without and knock— Knock in vain, to come and feast us ! Open, <i>open</i> , heart and hands ! And as surely His best blessings Shall o'erflow all hearts, all lands.

New Law Courts, Calcutta.

THIS imposing-looking building has been built during the last few years, and is a good addition to the public buildings of the city. In spite of its attractiveness, however, it is said to have been built on rather insecure ground, and many people think one side is sinking.

There are some beautiful plants on the lower verandah which give the place an Oriental appearance.

The natives of India are much addicted to litigation, so that lawyers often reap a golden harvest from their disputes. They often resort to the law on the most trivial pretexts, and those who have sufficient money will take a case from the Indian courts to England rather than give it up. It thus happens sometimes that before it is decided the parties concerned are completely ruined.

In the foreground is seen the ordinary conveyance or gharry of Calcutta. While waiting to be hired, the driver seems to be asleep on the top of his carriage. This he can do with safety, for the hack-horses of Calcutta are generally too hardy used to have spirit enough to run away.

L. M. R.

“Bread cast upon the Waters.”

WE are indebted to our highly esteemed brother, the Rev. G. H. Rouse, M.A., for the following very interesting and encouraging communication:—

“The Bengali Christian Magazine, the *Khrīstīya Bāndhab*, for May contains the following notice:—‘Two or three weeks ago a middle-aged Hindoo, by name Kshetra Mohan Das, was baptized at the Free Church Institution, Calcutta. He had sought peace in vain in various Hindoo sects, the Sāktas, the Kortābhajās, and the Vaishnavs, and at length found pardon and peace in Jesus, the Refuge of the world. A long time ago he had had business dealings with an English sailor. The man owed him some money, and, having nothing to pay, gave him a Bible, saying that he might find it of some use to him. Kshetra Babu took the Bible, and put it away with some lumber. Some years afterwards, while he was looking over his things, he came upon the book. At that time he had become very anxious on the subject of religion, and was about to leave his home and become a Hindoo ascetic. He opened the Bible at the first chapter of Proverbs, and was so much struck with what he read that he quite forgot the thing he was searching for, and went on reading the Bible. Gradually he became convinced that Jesus is the only Saviour; but for twelve or fourteen years he had not the boldness openly to confess Him. Recently, however, he received grace to do so, and sought admission into the Christian Church.’

“Mr. W. R. James, our Calcutta missionary, who was present at the baptism, writes in a private letter:—

“‘The Hindoos who were present

were all in a rage. I never heard such yelling, and shouting, and whistling, and clapping of hands, and stamping of feet in any religious meeting before. But the man stood brave. Oh, it was a grand sight. After his baptism he sang a Bengali hymn. He was with us at Beadon Square last Sunday evening, and the people, like the Pharisees of old with the man that was born blind, came to him one by one, asking questions and ridiculing him. One would ask, “Why have you become a Christian?” Another would come and ask him, “Why did you leave off Hindooism? You could be a Christian without being baptized.” Another would come and ask him to give a reason for the hope that was in him: “You do not know much English, and what can you know about Christianity?”’

“Mr. James adds that, after reading the Bible which he had received from the sailor, Kshetra Babu ‘engaged in business, and his mind for years was so engrossed in worldly matters that he seemed for a time to care nothing about salvation. But of late he used to attend the meetings regularly at Beadon Square, and I believe that these meetings were the means, to some extent, of reviving his religious convictions. He has a wife and three children, and is in very good circumstances, living in the very midst of the Hindoo community, somewhere near the Bengali Theatre. This has been a great encouragement to me, and I am sure that it cannot be otherwise to my brethren, who are constantly engaged in the

work at Beadon Square. I believe there are many others who are on the eve of coming forward, but the idea is prevalent among very many of the Hindoos that they can be Christians without submitting to the rite of baptism. Some of our most bitter opponents say, "We believe in Christ, but I believe also that we can be Christians without being baptized." Thus, the more I come into contact with the Hindoos, the more I am convinced that a great work is going on in secret. . . . As I read the vernacular papers now and then, and as I observe the signs of the times, my soul is filled with hope.'

"The Beadon Square meetings, to which reference is made above, are a very interesting feature in the present Calcutta work. About a year ago it was resolved to hold a series of united evangelistic meetings in which all the Nonconformist bodies should join. These meetings were held in July, 1879, and the Episcopal Methodist church, the largest Dissenting place of worship in Calcutta, was well filled with a most attentive audience, whilst earnest Evangelical addresses were delivered by ministers and missionaries of all denominations. The meetings were so successful that it was resolved to hold a second week of services, and to introduce a new feature into the work. Each evening there were two singing bands, headed respectively by Dr. Thoburn of the Methodist and Mr. Blackie of the Baptist church. Each of these brethren, with a few helpers, commenced work an hour before the time of service at places about half a mile distant from the place of meeting, in different directions, and then commenced slowly marching through the lanes of the city, singing hymns, with a growing crowd following them, a halt being made now and then, and a few earnest words spoken

to the people, who were gathered in the lanes and in the houses around. The two bands met at the chapel, and a large number of persons were thus drawn to the services. The whole thing was something new, and caused much attention. Some said, 'Those fellows ought to be put in prison'; this was one good sign; and another was that many of the Hindoos said, 'It seems that the Christians are really in earnest.' These two weeks' services were in the European part of the city, and specially intended for the large European and Eurasian population of Calcutta; but when they came to a close, the question arose whether we could not do something similar for the native population. We resolved to make a trial, and to have special services in the northern part of the city during the second week in August; first to have an open-air meeting in a public garden, called Beadon Square, and immediately afterwards an evangelistic meeting in the large hall of Dr. Duff's Institution, which was in the neighbourhood. The meetings in the hall were not continued after the week, but the open-air services were so encouraging that they have been kept on every evening since. They are specially in charge of Mr. Macdonald, a Free Church missionary, who lives near; but brethren of all denominations, European and Bengali, have heartily joined in them, and one of the most enthusiastic and most valued helpers is Mr. W. R. James, of our own mission. The striking feature about the meetings is that the addresses are, for the most part, *in English, and yet the audience is composed exclusively of Hindoos.* Sometimes addresses are given in Bengali, but as a rule in English, because the audience listen much more attentively when English is spoken. It requires somewhat more careful thought to follow it; the people are

accustomed to listen more respectfully to what is spoken in English, and they do not feel it so easy to *make a row* in English as in Bengali! It is a striking fact that a man can thus stand up in the centre of the native part of Calcutta and preach in English, and gather around him in the open air a large number of educated Hindoos, who listen with great attention to all that he has to say. On Sunday evenings, as most of these educated men are in Government or merchants' offices, which, of course, are closed on that day, the crowd of listeners is specially large, and there is generally a good body of preachers then. Many of our Bengali brethren are very efficient helpers in this good work, not a few of them being persons who support themselves in some secular employment, but rejoice in making known the Gospel, which has saved their souls, as they have opportunity. These brethren, conspicuous both by their ability and their Christian earnestness, are, for the most part, the fruit of that system of missionary education which some friends of missions decry as unfruitful and wrong in principle. The fact is that the upper stratum of the Bengali Church, comprising the bulk of its intelligent piety, is mainly the result of mission college work. But this by the way. One Bengali brother is a specially active helper in the Beadon Square work. He entered Dr. Duff's Institution as a Hindoo some years ago, became converted through the instruction he received, and has been an ornament to the Bengali Church ever since. As Pleader in the Court and Professor in the College he receives a good salary, but is always ready to engage in Christian work as the Lord gives him opportunity. He is highly respected by the native community, Hindoo as well as Christian, and is an effective speaker both in

English and Bengali, and whenever a public meeting is convened by the Hindoos for any social or political object, such as to protest against the Press-gagging Act, or to advocate social reform, Professor Kali Charan Banerjea is as likely as any one else to be asked to take part in the meeting. He is always welcomed by the audience at Beadon Square, and his addresses, whether in English or Bengali, are listened to with great attention.

"Soon after the beginning of these open-air meetings, the orthodox Hindoos commenced opposition meetings in another part of the square, and we saw a Bengali pundit haranguing the crowd around him on the glories of the Vedas, and the awful consequences that result from a man's becoming a Christian. At one time, I believe, the Brahma Samaj also commenced meetings, so that there were three being held at the same time in the same square. But the opposition meetings did not last long, while our gatherings have been kept up every evening, beginning at about five p.m., since they were commenced in August last. The people, of course, are sometimes more attentive than at others. I have not had leisure to go there often, but sometimes the people listened with great attention; but on one occasion I went with two intelligent Bengali preachers; one of them commenced in Bengali, but a number of schoolboys and others kept continually interrupting him and laughing at him. I followed him, wondering how I could get and keep order. When the people saw a sahib they kept quiet for a moment. I said, 'Shall I speak to you in English or Bengali?' 'In Bengali,' was the answer all round. 'If I do, will you promise to be quiet?' 'Yes.' I then began in Bengali, and whenever there was a tendency to interruption

reminded them of their promise. This kept them quiet till I had done, but when the second Bengali brother took my place, the noise and interruption recommenced. As we left the place the people crowded round us, saying things against Christianity to annoy us. But a young lad came to me and asked where I lived, saying that he was ashamed of the conduct of those who had made the disturbance, but added that there were many in the crowd who wished to listen attentively,

and that he himself desired to know more about Christianity. When the others saw him speaking quietly to me they began to laugh at him and revile him as one who was going to be a Christian; the young man bore it patiently, and I hope he may be led to the truth. Beadon Square is three miles from the Baptist Mission Press, so that the work there, and any fruit from it, would naturally fall to the Scotch missions in the immediate neighbourhood. "G. H. R."

Mission Work in China.

(Continued from p. 209.)

WORK IN THE REGIONS BEYOND.

"Mr. Jones left me last Saturday week, taking a fine large medicine chest with him, well stocked with drugs. He has gone on a 'probing' expedition where no Protestant missionary has ever yet been. The Lord protect him from all danger, and abundantly bless and prosper his journey. He promises not to be much with me after this; intending to go often on such far-distant journeys. He has just been giving a course of lectures to a number of picked men out of the different village churches, six of whom have gone out, two by two, in different directions, to carry the light of the Gospel to their heathen countrymen. The grandest feature about these men is that they are willing and content to go for their bare expenses for clothes and food; they will accept nothing more. Just before Mr. Jones started we had a visit from five men, representing five different villages, who had walked forty-five miles through deep snow and mud to ask Mr. Jones to return with them and teach them Christianity, that they might know Him whom to

know is eternal life. *This is the second time they have walked this distance, their first visit being in May last.* About the same time another man came, also from quite a different direction, 'to learn the doctrine,' having walked 'many a long weary mile.' This is the sort of thing to make us cry in the language of Isa. xlix.: 'Sing, O heavens; and be joyful, O earth;' for 'Behold, these shall come from far; and lo, these from the north and the west, and these from the land of China.'"

THE CLAIMS OF CHINA ON BRITISH CHRISTIANS.

"But it is indeed, as Mr. Jones says, 'a great, great work, and we are indeed very little men to do it.' In such times, and in such a place, it is utterly impossible to describe one's feelings. 'O Lord, who is sufficient for these things?' And as I write this, my dear Mr. Baynes, I remember the many Christians at home in England who told me I was wanted far more there for work than in foreign lands, and begged, and even entreated, me not to come out here. One of them, I

remember, told me *it was positively wicked of me to leave home work for foreign*. Oh, that I could have taken this brother with me on that Chinese barrow, as we journeyed to the two villages, and have shown him the series of villages we passed through, and the hundreds we saw stretching far away in the dim distance till they seemed to blend at the horizon into one great tree-surrounded village, and scarce a village that contained a child of God! That I could have shown him the whole surface of this vast plain studded over with little mounds of earth, surrounded by dark, tall pine-trees, each one the resting-place of one or more Chinese who have lived and died in the gloom and darkness of idolatry! I think, when he returned home, he would never again say to any one, 'Don't go to China!' Oh, when will the Church at home awaken from her long, long sleep, and begin to realise her great and fearful responsibility, unearth her buried talents, and begin to trade with her Lord's money ere He call her to account?"

CHRISTMAS IN CHINA.

"Christmas-day was rather a lonely one to me. Now that Jones has left, I believe I am the only Protestant missionary *living* in a Chinese village. As I was going for my usual evening walk I was met at the door by two men who had come post haste (for Chinamen), with a barrow and pony, to ask the 'foreign doctor' to return immediately with them to a village twenty-one li away (more than seven miles), as a woman had drunk bean-curd water (a very strong poison) in order to commit suicide; so I returned for my medicine case and stomach pump and went with them. I knew perfectly well that, if the woman had taken much of this poison, it was quite useless my going, for long before we

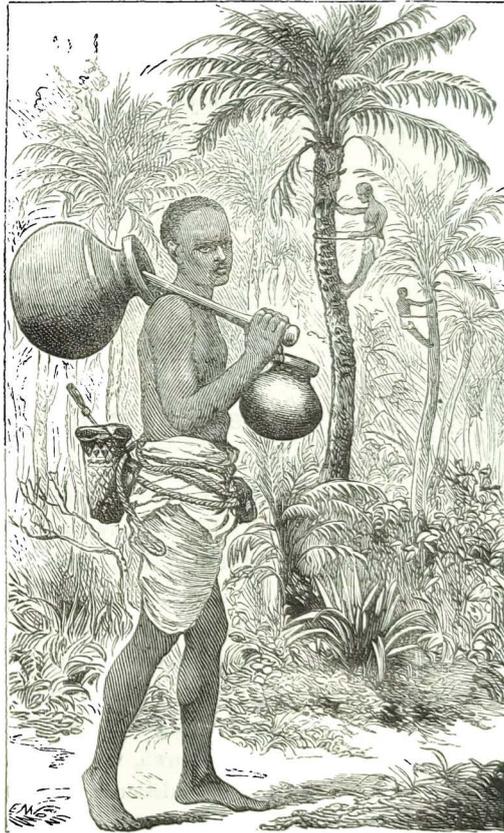
could arrive there the poison would be circulating through every capillary in her system; but they did not know this, and I went with them for other reasons, partly to show them I was not unwilling to go. I got over that twenty-one li quicker than ever wheelbarrow had taken me before, for the men were in earnest. On arriving there I was glad to find the woman had vomited the poison, and so was saved. They, as usual, brought other 'sick folk' for me to doctor, but I was obliged to refuse to treat them, for, if I were once to begin, I should have thousands flocking to me from all quarters with every kind of complaint, and so never be able to acquire the language at all. I told them, through my teacher, who went with me, that I could do nothing for them till I knew more of the language, and then I would help them all I could. Of course I always tell them to do what they themselves can manage, such as poulticing, &c. They were very kind, and brought us some poached eggs in a basin, along with the water they were boiled in, and no salt. I could not manage to take up these eggs with the 'chopsticks,' I always managed to poke the end of one of them into the yoke, and so spoiled the whole affair. I can do a good deal with 'chopsticks,' but it takes an 'expert' to eat eggs with them. They saw my difficulty, laughed, and brought me a spoon. They then brought us back on their barrow to Ta Yuen. Alas! alas! a lot of this poisoning with bean-curd water or opium regularly goes on about the time of the Chinese new year. When they find they cannot pay their debts, or when they gamble and lose all their money, what happiness is there for them in this world? Alas! none. And thus soliloquising on death, without the fear of the after-dream

that Hamlet had, they rashly leave those ills they have and fly to others they know not. Not a few has Mr. Jones rescued from this untimely death, and I am ready with every appliance to go at a moment's notice to try and rescue those who shall attempt their life in this coming new year. 'Brethren, pray for us,' and for the poor Chinese.

"J. TATE KITTS."

Toddy-Extractor.

THE Rhejur, or date palm, is largely cultivated in many parts of India. The juice of the tree is made into sugar, or, after fermentation, into an intoxicating liquor called toddy. The juice is extracted in the following



TODDY-EXTRACTOR. (From a Photograph.)

way, by a man provided, as may be seen in the picture, with a strong rope, a sharp instrument like a bill-hook, a small piece of bamboo about nine

inches long, shaped like a trough, and some earthenware pots. Five or six of the lower branches on one side of the tree are first cut down. To do this, a man climbs to the top of the tree, supporting himself by a strong rope which he passes round the tree and his own body. He slides the rope up and down with his hands, planting his feet firmly against the tree, and throwing the weight of his body upon the rope. In this manner his hands are free, and he cuts the tree with his sharp knife. A flat space on the side about nine inches in breadth is cut on the side of the tree, and is scraped or renewed twice in the succeeding twenty days. At the end of this time an incision is made in the centre of the cleared space, and the piece of bamboo inserted. Below the end of the bamboo an earthenware pot is hung at sunset, and the juice of the tree runs into it. In the morning before sunrise these pots are taken down, and are generally full. This plan is followed for three days; then the tree is allowed to rest for three days before extracting more juice. Each year the tree is cut on opposite sides, and its age may generally be told by the number of cuts or steps on its trunk.

After fermentation the juice is called toddy, and is a favourite intoxicating drink among the natives.

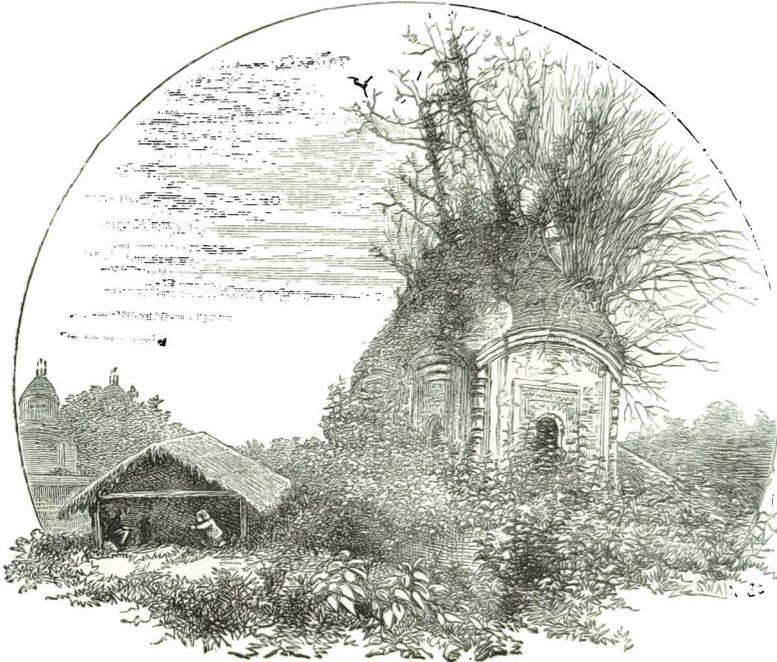
The manufacture of date-sugar is the employment of many of the people. In some districts it is their principal occupation. L. M. R.

Ruined Indian Temple.

THE exact spot where this view was taken is not known, but it is given here, because of its resemblance to a ruined temple at Serampore, commonly called "Martyn's Pagoda." In the early days of mission work in India there was very little sectarian feeling shown, and the few workers met together on the broad ground of Christian love. In going by boat from Calcutta to Serampore, this temple is a prominent object on the bank of the river. In May, 1806, the Rev. Henry Martyn, who had been appointed military chaplain, arrived in India. His deep piety and zealous exertions in the cause of Christ endeared him to all who knew him. He soon became acquainted with the Rev. D. Brown, who then lived at Serampore, and, through him, with the Baptist missionaries. Mr. Carey wrote at this time, "As the shadow of bigotry is not known among us here, we take sweet counsel together, and go to the house of God as friends." Mr. Martyn and Dr. Marshman might often have been seen walking arm-in-arm for hours on the bank of the river. At the end of the premises of Mr.

Brown's house there was an old temple, from which the idol had been removed, on account of the encroachments of the river. Mr. Brown fitted it up as a quiet retreat for prayer and praise, and it was consecrated to the service of the true God, whose praises were heard in it, instead of the heathen songs which had so long resounded there. In this building, Carey, Marshman, Ward, Brown, and Martyn held many a delightful service together.

The seed of a peepul-tree which had been either dropped into a crevice in the roof or blown into it has taken root, and is now grown into a tree



RUINED INDIAN TEMPLE. (From a Photograph.)

which is fast undermining the old temple. The inroads made by trees of this kind make it almost impossible, in India, to preserve old buildings which are unoccupied. We trust that the fate of this old temple is a type of what is now taking place in Hindooism and all other forms of false religion.

To the left may be seen the three temples of *Shiv*, each surmounted by his trident—emblem of the Hindoo Trinity. These temples are always built in this way, three together. In the foreground is an ordinary native hut.

L. M. R.

Foreign Notes.

THE OLD, OLD STORY.

Dr. Chamberlain, of the Arcott Mission, gives the following remarkable incident :—

“ I wish you could have witnessed a scene in the kingdom of Hyderabad a few years ago. There, a walled town of 18,000 inhabitants, the people had arisen in a mob to drive us out, because we tried to speak of another God than theirs. We had gone to the market-place, and I had endeavoured to preach to them of Christ and his salvation, but they would not hear. They ordered us to leave the city at once, but I had declined to leave until I had delivered to them my message. The throng was filling the streets. They told me ‘ if I tried to utter another word, I should be killed ! ’ There was no rescue ; they would have the city gates closed, and there should never any news go forth of what was done. I must leave at once, or I should not leave that city alive ! I had seen them tear up the paving stones and fill their arms with them to be ready, and one was saying to another, ‘ You throw the first stone and I will throw the next. ’ By an artifice I need not now stop to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me ready to throw the stones, when I succeeded in getting them to let me tell them the story first. I told them the story of all stories—of the love of the Divine Father, that had made us of one blood, who ‘ So loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have

everlasting life. ’ I told them the story of that birth in the manger of Bethlehem, of that wonderful childhood, of that marvellous life, of those miraculous deeds, of the gracious words that He spoke. I told them the story of the cross, and pictured, in the graphic words that the Master gave me that day, the story of our Saviour nailed upon the cross, for them, for me, for all the world, when He cried in agony, ‘ My God, my God, why hast Thou forsaken me ? ’ When I told them that, I saw the men go and throw their stones into the gutter, and come back ; and down the cheeks of the very men that had been clamouring the loudest for my blood, I saw the tears running and dropping off upon the pavement they had torn up. And when I had told them how He had been laid in the grave, and how after three days He had come forth triumphant, and had ascended again to heaven, and that there He ever lives to make intercession for them, for us, for all the world, and that through His merits every one of them there might receive remission of sins and eternal life, I told them that I had finished my story, and they might stone me now. But no ; they did not want to stone me now ; they didn’t know what a wonderful story I had come there to tell them. They came forward and bought Scriptures and Gospels and tracts, and paid the money for them, for they wanted to know more of that wonderful Saviour of whom I had told them. ”

NEWS FROM NORWAY.

Writing from Trondhjem, in the early part of last month, our brother, the Rev. J. M. Sjordahl, says :—

“It is now about three weeks since my last visit to Christiansunds. Our friends there asked me to preach on Christian baptism, and to give some particulars about Pædobaptism, and the change from baptising to sprinkling. I did so before a congregation of between three hundred and fifty to four hundred persons, a good number considering the fact that an opponent of ours advertised a lecture at the same hour at which my sermon was announced, probably in order to draw the people from our gathering. Our holy cause is thus brought before the public in that place, and many really inquire for the truth. During all the time I stayed there, I had opportunity to converse with many inquirers. Most of them were labourers, but they came to my lodging in the evening, and so we used to spend all the evening, till eleven or twelve o'clock, gathered round our Bibles.

“I have also read a paper on the history of Baptists here at Trondhjem. The first time I read it, the chapel was crowded, and many people had to go home again, because they could not get in. Then one of the newspapers contained a few lines, asking me to read it a second time. I thought it

wise to do so, and have again had the satisfaction of seeing our chapel filled with an attentive audience. The result shows that I was right in coming forth with this subject, for so great is the interest amongst the people here now, that the bishop himself has thought it worth while to stand up and preach three sermons on the subject of Pædobaptism, trying to show that it is founded in Scripture. Thus you see, we are, also, trying to fight our dear Lord's battle. Four Christian friends have already, since these services, decided to join our church, and I hope to have many more during the summer.

“Through the liberality of the ‘Baptist Tract Society’ in London, I am enabled to print my paper. It will be ready perhaps next week, and I trust it may do a good work here in enlightening the people as to what ‘Baptists’ are, and what they believe. Next Sunday, I am going to give my people here a short account of your ‘May Meetings,’ as I see them recorded in the ‘Baptist’ and ‘Freeman.’ I hope it will stir us up to more work, to hear what other brethren are doing for the blessed Lord.”

CAMEROONS AND THE DEATH OF THE REV. ALFRED SAKER.

Writing to her mother from Bethel Station, Cameroons, on Sunday evening, May 2nd, the day on which the sad tidings of the translation of her sainted father reached her, Miss Saker says :—

“Pray for me, I beseech you, that I may stand fast in the Lord, and faithfully do His work while life shall last. The future looks dark and dreary with no earthly father to look to, but our heavenly Father is ever near. Blessed words—‘My peace I give unto you.’ He whispers, ‘Let not your heart be troubled, neither let it be afraid.’

“All the people here are deeply affected by the sad news. We have had a sad but a most hopeful Sunday; there are many signs of fresh spiritual life. Oh! that the dry bones may live, and that dear father's death may cause a Pentecostal blessing, and be the means of awaking thousands of the cold ones here.”

THANKS FROM THE CONGO.

Mr. Comber, writing from Songa, near Makuta, under date of 24th of February, says :—

“MY DEAR MR. BAYNES,—Will you please convey to the dear friends who have sent me such kind, sympathising, and helpful letters my very earnest thanks. I have received over fifty letters expressing kindest sympathy with me in my sorrow and loss. Letters from private individuals, churches, schools, and associations. I should very much like to answer them all, and to tell to each writer how deep and heartfelt is my gratitude, and how helpful the words sent have been to me, but this is impossible, so I ask you to tell them for me through

the HERALD. The Lord bless them very greatly, especially in their times of sorrow, for the comfort wherewith they have not only comforted me, but also the sorely-stricken family of my dear wife. I did not think that human sympathy could do so much for me as it has done through God's blessing.

“The letters I have received speak, too, of the warm interest, esteem, and affection of my friends. Need I say how very pleasant this is to me, and how much I prize the confidence and esteem of those interested in the ‘Congo Mission’?”

A VISIT TO BISHTOPORE.

(By the Rev. GEORGE KERRY, of Calcutta.)

“Recently I witnessed a sight and took part in a series of services which gratified me exceedingly, and filled my heart with thankful joy. The Christians connected with our churches in the country, to the south and east of Calcutta, arranged for a social and religious gathering of the brethren, to be held at Bishtopore, about fourteen miles from Calcutta, on the Diamond Harbour road. The meetings were to be continued during two days, and subscriptions were raised among the people themselves and from a few friends willing to help, in order to meet the expenses, which amounted to about Rs.250.

“Two brethren went down the previous day and remained all night, and found a large number of friends already assembled. The afternoon, evening and night of that day were spent in ‘Services of Song,’ of which Bengalis seem never to weary. There were two or three bands of singers from the several churches who relieved each

other at intervals. Many of the Scripture narratives, beginning with the Creation down to the end of the Gospel history, put into verse of various metres, were sung to different tunes to the accompaniment of a kind of drum, which marked the time.

“Mr. Rouse and I left Calcutta together, and had a pleasant drive through scenes long familiar to me. On reaching the end of our ride, we had a short distance to walk from the main road to the place of meeting, which was an open grassy spot beside the mission house, and where a large awning had been erected that the visitors might be screened somewhat from the sun. The brethren had seen our approach from a distance, and came forth to meet us in a long procession with banners flying and drums beating, and all singing a joyful hymn of welcome. Meeting the crowd in the narrow pathway, it was not easy to proceed, so we turned back with them to

the high road, where we had space to re-arrange ourselves, and then, turning round, reach the mission house. Meanwhile there was much hand-shaking and smiling welcomes. Now, after several years, I met again many of my dear old friends from the villages. Very glad was I to see them, as they were to see me. There was Jonah, looking worn and thin after forty years' labour as a faithful preacher of the Gospel—one of the first to greet me—and Kartic Ray, for many years employed as an evangelist, but now and for some years the pastor of the church at Lukhy-Antipore and Dhankata; and Dwarika Khan, of Rosh Kali, with Durga Choron and John Leidar, and many more. Some of them at first did not recognise me. They thought I was too portly and gray for their former missionary; and many of them, too, had changed not a little. Some whom I should have liked to have seen I missed; they had been called away from earth, having finished their course with joy, and gone up to the higher service of heaven. But the sons were there in large numbers, following in the footsteps of their fathers. Evangelists, pastors, deacons, church members, and others numbered near four hundred people—men and youths. All were neatly dressed in snow-white flowing cotton garments. The sight was one, indeed, to stimulate the zeal and hope of Christian workers in Bengal. There was much to say and much to hear, and so in lively conversation the time quickly passed away, till the morning meal was ready at eleven a.m., when we all sought that refreshment.

“At one p.m. the gong sounded, calling the people to the more serious business of the day. The different parts of the service were divided among

many brethren, some of whom were visitors from other missions. One prayed, another read the Scriptures, a third gave an address to the pastors and deacons of the churches, with singing between. Then followed a farewell sermon from Mr. Rouse, and the administration of the Lord's Supper. Then was sung by one of the village choirs a long and mournful poem to a most dolorous tune, composed specially for the occasion, and referring to Mr. Rouse's expected departure for a time from India, concluding with a verse of prayerful commendation of him to the Divine care. This was sung to an altogether different and lively tune. Next a beautiful address was read by one of the brethren, taking formal leave of Mr. Rouse, and expressing the love and gratitude of the people to him for all he had done for their temporal and spiritual benefit. This was followed by the presentation to Mr. Rouse of a handsome English Bible in the name of the assembled brethren. This parting gift having been acknowledged by a few words of thanks, a second farewell hymn was sung by another village choir; then two brethren prayed, and the Benediction brought the meeting to a close.

“This gathering will be remembered for many a year with grateful delight by all present. I returned to Calcutta with a firm conviction that the work of the Lord is surely and steadily making progress in this district, and having some reason to believe that the hearts of many Hindoos are being touched and moved by the truth of the Gospel. Our prayer is, ‘O that Thou wouldst rend the heavens and come down.’

“GEO. KERRY.”

Recent Intelligence.

Our readers will learn with great sorrow that most recent letters report that both Mr. and Mrs. Lyall, of Bethel Town, Cameroons, are suffering greatly from violent and repeated attacks of Coast fever. Mr. Lyall being reported as "very ill indeed." Very earnestly do we commend them both to the special prayers of the churches. Miss Saker is devoting herself to both the sufferers with untiring devotion, and "nurses them night and day," writes Mr. Fuller.

On the 11th of this month Miss Greenwell, of Sunderland, will, D.V., leave England for Shanghai, by one of the Marseilles French Mail Steamers. Miss Greenwell goes out to China to become the wife of Mr. Kitts. She has for some years past been preparing herself for medical mission work by a careful course of medical and surgical hospital study, and is now fully qualified to practice. As Mr. Kitts writes, "Her services in China just now, *amongst women*, will be invaluable, and enable her to win her way as a 'healer of sicknesses,' where otherwise she could never gain admittance."

Will not our friends join in supplication on her behalf, that she may have a safe and prosperous voyage, and an abundant blessing in her new and important sphere of work.

Mrs. Morgan, wife of our devoted and veteran missionary, the Rev. Thos. Morgan, of Howrah, is, we regret to report, in consequence of continued disease and positive medical orders, compelled to return to England for change of climate. Mr. Morgan is consequently left alone. He writes:—"While I have health I cannot leave my work. I must keep at my post, and not forsake it, until driven away or prostrated by sickness or disease." May the gracious Master specially sustain and comfort His servant, who, for more than forty years, has so bravely borne "the heat and burden of the day" in India.

Our readers will remember that, acting on medical advice, the Committee arranged with the Rev. T. L. Johnson to return to America, as further work in Africa was reported by medical certificates "to be out of the question and every way unadvisable."

Writing from Manchester, under date of June 24th, Mr. Johnson says:—

"I have arranged to leave Liverpool for New York on the 30th of June, and from thence I go to Chicago. I long to be once again at work for my blessed Master and Africa. Oh, my dear Mr. Baynes, I can never forget the generous kindness of the Committee and your goodness.

"The Lord has indeed been good to me, and I keep singing and saying to myself—

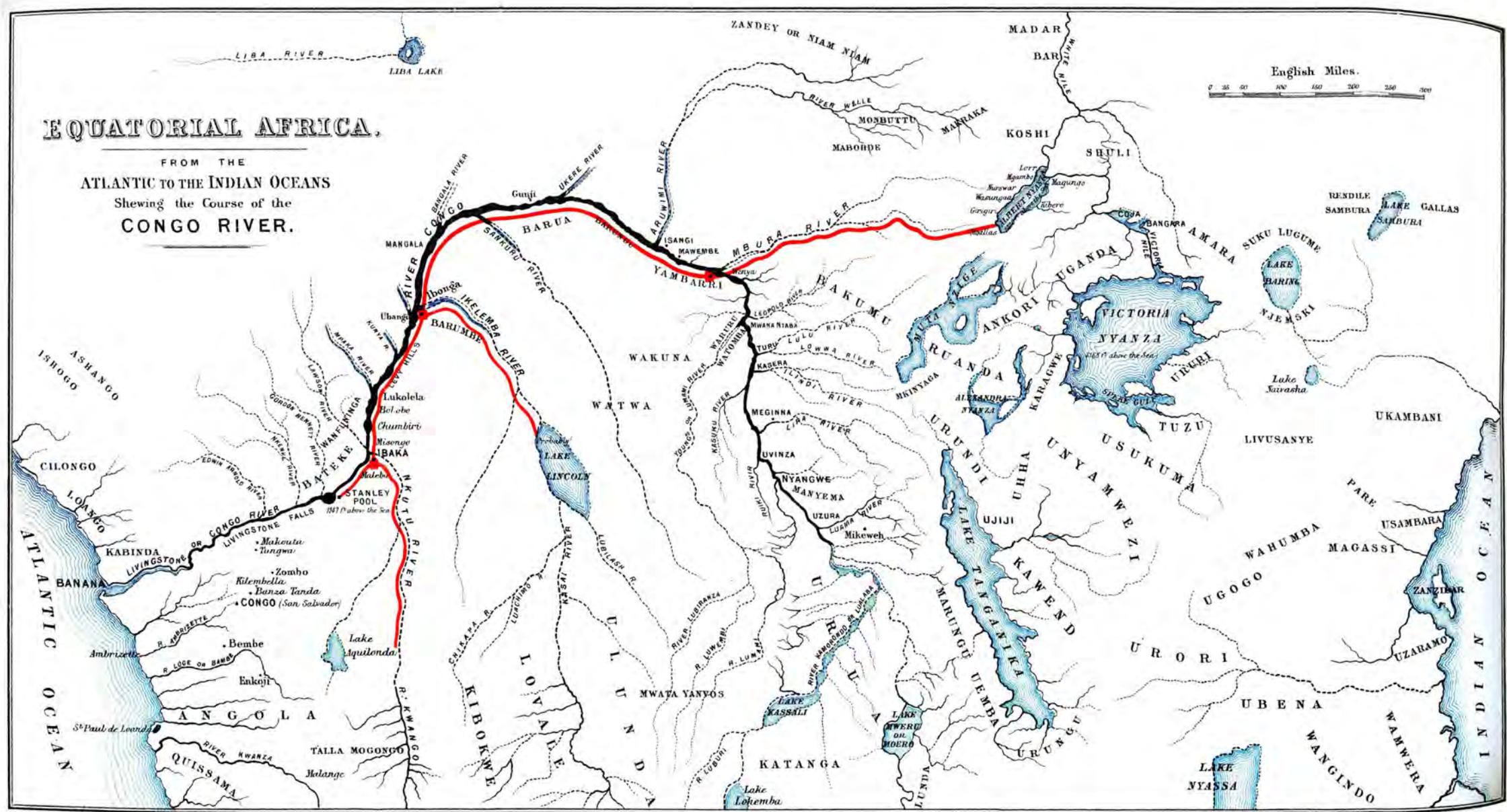
"Take my life, Lord; let it be
Consecrated all to Thee."

May the gracious Master ever go with our dear brother and make him abundantly useful in stirring up a real missionary enthusiasm on behalf of Africa amongst the coloured churches of America!

EQUATORIAL AFRICA.

FROM THE
ATLANTIC TO THE INDIAN OCEANS
Shewing the Course of the
CONGO RIVER.

English Miles.
0 50 100 150 200 250 300



THE MISSIONARY HERALD.

Mr. Arthington and the Congo Mission.

WE are glad in this month's issue of the MISSIONARY HERALD to place before our readers a carefully drawn map of Equatorial Africa, showing the course of the great Congo River from its mouth at Banana on the Atlantic Ocean to Lake Tanganyika, in Central Africa. The *red line*, from Stanley Pool to the Albert Nyanza Lake, indicates the route which Mr. Arthington desires the mission steamer to voyage over when it has been found practicable to launch it upon the Congo River at Stanley Pool. Mr. Arthington, in his letter to the Committee, printed in last month's issue of the HERALD, says :—

“I wish this steamer to be maintained on the Congo and its affluents until Christ and His salvation shall be known all along the Congo, from Stanley Pool to the first cataract of the equatorial cataracts of the Congo beyond the mouths of the Arnwimi and Mbura Rivers.”

Mr. Arthington also wishes the Committee, as early as practicable, to establish two new mission stations, one at the mouth of the Nkutu River, and the other at the mouth of the Ikelemba River; and he also hopes that the Congo missionaries will endeavour to evangelise the numerous tribes on the southern, or left, bank of the Congo to a point beyond the Mbura River, and also that they will, as far as practicable, by way of this river, open up a communication with the Albert Nyanza Lake, and so join an extension of the mission of the London Missionary Society from the Tanganyika Lake to the Albert Nyanza.

Our readers will, we are sure, be glad to know that Mr. Arthington has already redeemed his generous promise, and remitted £1,000 to the Treasurer of the Society on account of the Congo Mission. £1,000 of this to be spent on the proposed steamer, and £3,000 to be invested, the interest thereupon to be devoted to maintenance and repairs. When intimating to the Secretary his intention to send the money at once, Mr. Arthington wrote :—

“I have considered that the proposed steamer may cost much more than one

thousand pounds, and that in that case the friends of the Society may like to contribute towards the needful outlay.

“Let us be simple and courageous, acting ever in constant faith, and according to our consciousness of what is right and for the best.”

In a letter received by the last Congo mail, our devoted brother Mr. Comber writes :—

“I desire most earnestly to assure you, my dear Mr. Baynes, that everything that is possible to be done, every effort that it is possible for us to make, we have been, and are, making to reach Stanley Pool.

“Success in my work is the only object of my life, and finding a practicable route to Stanley Pool by way of San Salvador is my constant aim. I am cheered and encouraged to know that this object is so constantly in your thoughts and prayers. Please rest well assured we shall leave no stone unturned to accomplish this earnestly longed-for result.”

Very earnestly do we commend our four missionary brethren of the Congo Mission—Messrs. Comber, Crudgington, Bentley, and Hartland—and their native evangelists to the continued sympathy and prayers of our friends and the churches. May their health be preserved, their zeal sustained, their spirits refreshed, and the work of the Lord be prospered in their hands !

The noble gift of Mr. Arthington cannot fail to be a great encouragement to them, and a striking proof that He whose work they are engaged in is a prayer-hearing and a prayer-answering God.

A few months ago only Mr. Comber wrote :—

“My earnest prayer is that God will raise up some generous friend to provide the means for the purchase and maintenance of a small steam launch, to be placed upon the Congo when we have found a way to Stanley Pool, *and I feel confident He will.*”

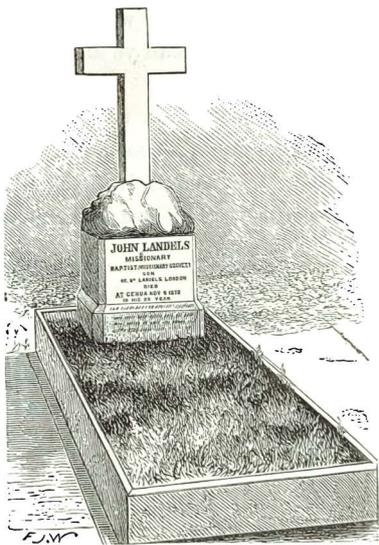
Let it be known everywhere that this Congo Mission had its rise in *prayer* and *faith*, and has been baptized in wrestling public and private supplication ever since its commencement.

From far-off islands of the Southern Main, from the snow-clad sides of the Hymalayan Mountains, from devout Chinese Christians in distant Szausi and Honan, from liberated African slaves in the Western Indies, from far-scattered churches at home, from poor obscure folk in Cornish hamlets and quiet valleys of the principality—far away from the noise and din of city life—from the unknown and the unnoticed by all save the Lord Himself, from lonely loving hearts, working and praying far on into the night, so that love and sacrifice, prayer and effort, might go hand-in-hand ; from sick folk in hospitals, from little children united in praying bauds for this special purpose—from all these and many more have suppli-

cations, earnest and continual, been sent up to the Lord of the Harvest on behalf of this Congo Mission enterprise.

And let it also be known everywhere how wonderfully the prayer-hearing and prayer-answering God has fulfilled His promises, gladdened the hearts of His waiting children, and opened up the way for His missionary servants in the long-neglected and down-trodden continent of Africa; for is it not written, "AND IT SHALL COME TO PASS THAT BEFORE THEY CALL I WILL ANSWER, AND WHILE THEY ARE YET SPEAKING I WILL HEAR"?

Grave of the Rev. John Landels, of Genoa.



OUR readers will, no doubt, remember a number of very interesting letters on Italy by our beloved brother, the late Rev. John Landels. The picture we give this month of his grave in Genoa will be of peculiar and sorrowful interest to them.

It was in June of 1877 that Mr. Landels went out to preach the Gospel among the Catholics of Italy. The first year he spent in Leghorn, Rome, and Naples, and he gave his time almost entirely to the study of the language, and so great was his zeal and diligence that by the end of that period he could already preach in Italian. Feeling that he was now able to take the charge of a district, he determined to visit the Northern cities, and to see for himself which it would be best for him to work in. This he did, if we mistake not, about the beginning of November, 1878. Genoa was the city decided on, and in the following month he went to settle himself there. At first his time and energies were given to a church established many years ago, and which for a short time had been connected with our Society. In the following spring circumstances arose which resulted in the Committee withdrawing from its connection with this church. Mr. Landels then paid a short visit to England, and on his return

looked out for a *sala* in which to commence an entirely new work. After a period of exceedingly hard labour and of great anxiety, which we believe greatly injured his health, a hall was taken and opened in the very centre of the city. Crowds of people came to the meetings, and Mr. Landels was rejoiced to see such evident tokens of Divine approval. It was, however, the Master's will that he should be called to a higher service. Soon after the opening meetings, he was seized with the illness which, after three weeks' suffering, proved fatal. On the 2nd of November he quietly passed away to his rest and his reward, and two days after he was buried in the English cemetery, situated on the top of a hill overlooking the city for which he had given his life. On his tombstone of white marble are engraved these words: "John Landels, Missionary, Baptist Missionary Society, Son of Dr. Landels, London. Died at Genoa, November 2nd, 1879, in his 29th year. 'Ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory.'"

The work begun by Mr. Landels in Genoa is the most successful we have in Italy, and is thus a most glorious monument to his memory.

Our readers will be pleased to hear that Dr. Landels is engaged in writing a biographical sketch of his son's life, which, we believe, will shortly be ready for the press.

Tidings from Japan.

THE following letters tell their own tale, and will, we are confident, be read with deep interest:—

“Colchester,

“July 14th, 1880.

“MY DEAR MR. BAYNES,—I think you will remember my mentioning that a young man (Mr. Isaac Bunting), a member of the church here, had gone out to Japan with the hope that while supporting himself he might be able to do something for the spread of the Gospel in that country. When out there he wrote saying how much he wished that he had taken out a magic-lantern with some Scripture views, as he was persuaded that by its use many would be drawn to listen to the Gospel. I spoke to some friends about the

matter, and a lantern and slides were purchased and sent out to him.

“Mr. Bunting has been working among the sailors and others who touch at Yokohama, but has not yet acquired a sufficient knowledge of the language to speak freely to the natives in their own tongue. He therefore lent the lantern to Mr. Goble, who is now acting in Japan as agent for the American Bible Society. The enclosed letter is from him to Mr. Bunting, giving an account of a tour with the lantern. I thought you would like to read it, and perhaps to make use of it for the HERALD. It shows that the country is open to the

preaching of the Gospel, and indicates, I think, a plan of working that might perhaps be advantageously used in some other parts of the great mission field.

"With kindest regards, I am,
yours very truly,

"EDWARD SPURRIER."

"Newton Mission, Yokohama, Japan.

"February 16th, 1880.

"DEAR BROTHER BUNTING,—On the 19th of last month the magic-lantern which you got out from the kind friends in England, together with my native assistant and myself, set out on a preaching and Bible-selling tour from Tokio, going down the Tokaido, and crossing over, *viâ* Hatchioji, to the Nakasendo, by which we returned to Tokio, our journey in all perhaps about 200 miles, upon which we spent seventeen days, returning home on the 4th instant. During this time we gave fifteen lectures upon the Bible, illustrated by the beautiful pictures of your lantern, in hotels, temples, school-houses, and theatres—in each place the limit of our audiences being the size of the rooms we were able to obtain for our services. Of course we could give no previous notice of our meetings before our arrival in any town or city, and so our arrangements with the local authorities, and notice to the people, had all to be accomplished within an hour, or often within a few minutes of our arrival at our lodging-place for the night.

"Our first attempt was in Shinagawa, where we applied to native Christians, and did not ask the town authorities to aid us, and, failing to get any other rooms, we called the people together at our hotel, which was crowded by a very appreciative audience. We next evening tried a temple in Kanagawa, and there we had about 1,200 people, to whom we talked for nearly three hours, a young Christian

brother, one of Dr. Palm's converts named Kudzuoka, assisting us. Our third attempt was in Fujisawa, where we had about a hundred of the town's people, including local officials, gathered at our hotel. Our fourth effort was at Atsugi, a large town on the borders of the silk country. Here we arrived just at sunset, and before we could find admittance to any hotel we found it necessary to apply to the local authorities. At the kocho's office we asked for assistance in getting lodgings, and at the same time informed the kocho of our desire to find a place in which to assemble the people to give them an illustrated lecture upon Bible history. This officer did not wait for us to explain the nature of our Bible lectures, or to ask us a single question about it, but at once declared that he would arrange everything for us, saying that he was delighted at the opportunity to hear something about Christianity, which he had long desired to inquire into. So he at once sent one of his officers to aid us in finding lodgings, while he went to consult the country officers, and arranged for us to use the large public school-house for our lecture; and before we had despatched a hurried supper he came to our room, informing us that the people were already assembled, and that as soon as we were ready he would conduct us to the place! When we arrived at the school-house, we found it so packed with people that it was with considerable difficulty that we could make room for the lantern among them. There were supposed to be about 1,500 people inside, and nearly as many more outside, struggling in vain for admission.

"Some of the people spoke to me about a missionary who had passed through that town on his way to

Hatchioji, and expressed a desire that when he should come that way again he might favour them with a discourse on Christianity.

“From this we passed on, over hills covered with mulberry-trees, through several towns of some importance, and then lodged and lectured three successive nights in the city of Hatchioji, one of the great silk marts of Japan. Our first lecture here was in the private rooms of the pastor of the Methodist Church, and the two last, by mutual arrangement between the native Methodist and Greek church brethren, were held at a theatre, where our audiences were large, but not so large as at Atsugi. The native Christians were delighted, telling us that we had given their cause a great lift, and that they hoped we might visit them again soon. In ordinary preaching it is difficult to get people to assemble, or when they do come it is often difficult to hold their attention for an hour. But when they look at a picture some ten feet in diameter, and hear the history of what it represents, and then the picture is changed for another in a flash, their attention is held, and by the time twenty or thirty pictures have been explained, two or three hours have passed almost unconsciously, and the audience have gained quite an idea of the ‘Life of Christ,’ or the ‘History of Joseph,’ as the case may be. And the fact that magic-lantern pictures of large size have not before been seen in this country adds great novelty to these illustrated lectures, which serves to draw audiences at a moment’s notice, and also to fix what they see and hear in the people’s minds as no other human agency has hitherto succeeded in doing. We take great care not to allow our meetings to run into frivolity and fun, and as well to guard against any superstitious idea of idolatrous

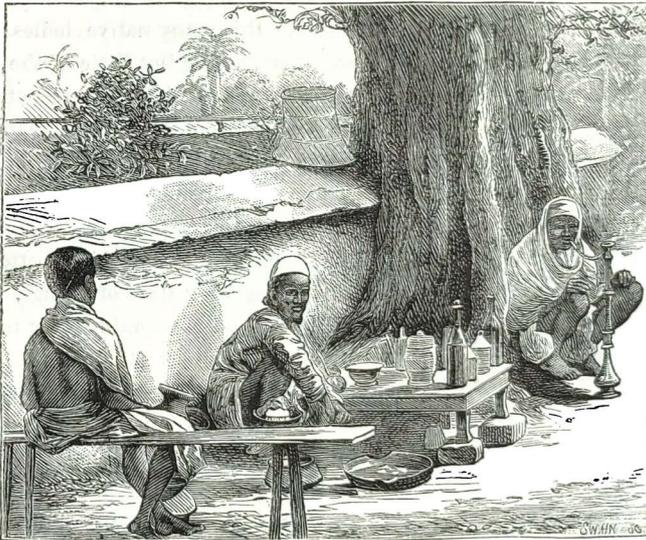
picture-worship. With such care, and an extension of our variety of pictures, we feel sanguine of large and continued usefulness of these magic-lantern lectures.

“From this city we passed on to Oumme and Hanno, holding lectures in our hotels; and then at Ogose met with another kocho like the one at Atsugi, who did all he could for us, and we had our lecture in a large temple, with a full audience, and the thanks of the town authorities and police officers, who informed us that I was the first foreigner who had ever visited their town.

“We then went to Tukaya, on the Nakasendo, where we occupied a small theatre, crammed to overflowing, and Saturday night, the 31st, found us at the large city of Kumagai, the former capital of Saitama province, where we stopped over Sunday and lectured in the theatre, under the kind and fostering patronage of the town authorities, on Saturday and Sunday evening, with the same interest and attention as had hitherto attended our efforts. On Monday we passed on down this broad and beautiful stage-road, decorated by lively towns, grand avenues of stately trees, through beautiful fields, and lodged and gave our fourteenth lecture in the town of Ko’nosu, where the police made themselves really useful in preserving order in the audience, among which were some drunken men, who at first were inclined to be noisy. On the following day we travelled on down to Urawa, the new capital of Saitama province, where we again met with especial favour from the town authorities, and had a large audience in a theatre, attended by the governor and many others of the provincial and local officials. In all these towns I had no letter of introduction to any one.

nor did any of the officials even once ask to see my passport, all apparently thinking that the fact of our offering to give free lectures, while paying our own expenses, was quite sufficient guarantee of our good intentions. Indeed, it seems to me quite wonderful that we have met with so much kindness from the local authorities, and were able with so little solicitation to get their support in almost every case where we asked for it. Indeed, I think there is no need to seek for any other reason to account for the general favour and success with which we met all along our journey,

than the promise of our Saviour to send His Spirit to open a way for His Gospel, and enable it to find access to the hearts of the people. And I truly believe this is a means of sending that Gospel forth which He has blessed, and will bless; and while the seed thus sown may be left for others to reap, still I have faith that the sowers and the reapers will yet be permitted to rejoice together. Therefore, please tell the good friends—all who are interested in this lantern—that it has begun its work, and ask them to pray for its continued success.—Yours ever,
 “JONATHAN GOBLE.”



Native Restaurant.

(From a Photograph.)

THESE humble *restaurants* are to be found at the corners of the streets, and a meal can be obtained for a few coppers. The presiding genius is apparently waiting for customers, and the inevitable *hookah*, or “hubble-bubble,” is in the foreground. It is to be hoped that these places, and the itinerant *coffee-wallahs*, who go through the streets with hot coffee for sale at the low price of three farthings a cup, will eventually supplant the grog-shops of Calcutta.

L. M. R.

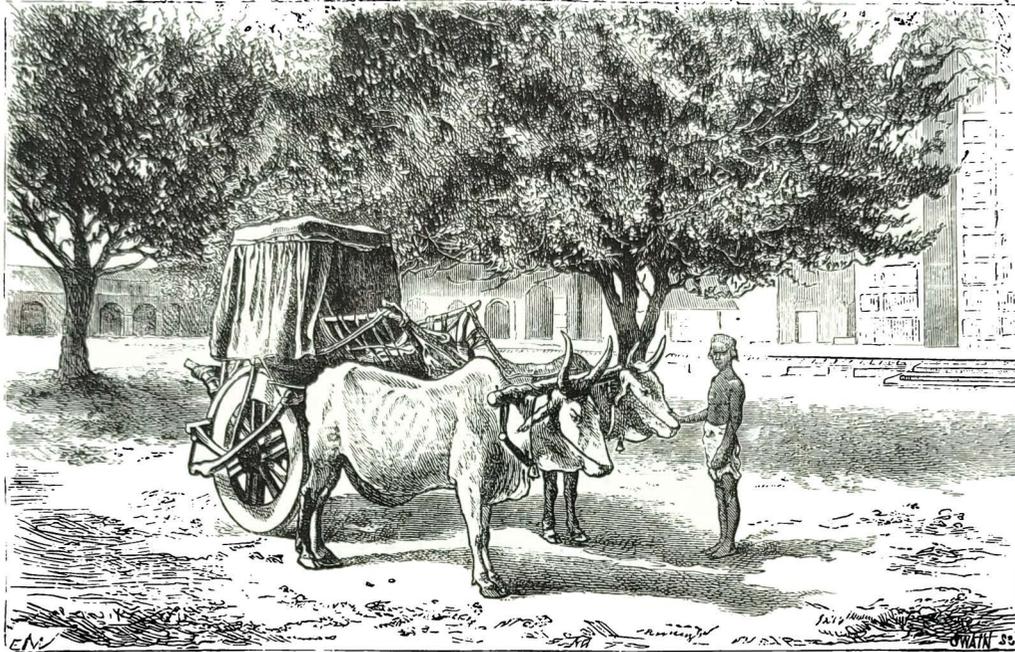
Calcutta.

Bhaille, or Covered Bullock-Cart, used for Native Women Travelling.

WE have for some time much wished to give a few incidents from Zenana visiting, and to preface the account with the picture of a group of native ladies. But this cannot be done, because, although there are now some native female photographers who have learned the art on purpose to take likenesses of native ladies, they are not allowed to sell or even keep copies of these pictures. It is easy to get photographs of the public dancing-girls or of the poorer class of women, but neither of these would properly represent our middle and upper-class ladies. Our native teachers come up nearer to them in appearance. The only picture we could get having any connection with these ladies is the *Bhaille*, or covered bullock-cart, in which they have generally to travel. The roof and sides are screened by a curtain, and inside this many native ladies in the country jog along for miles when they travel, seeing but little of the world around, and yet, perhaps, enjoying it, as some break in the monotony of their daily life. Much has been said and written about the unhappy lot of Indian ladies, and no doubt to some extent it is true, but I do not think they are so unhappy under their restraints as one might expect. There is a great deal of jealousy and quarrelling and unhappiness, no doubt, in some houses; but never having been accustomed to anything better, the women are most of them reconciled to the existing state of things, and if the head of the house, the mother-in-law, is of a tolerably easy temper, things go on pretty quietly. To my mind, the most painful part of it is that they feel it so little, and have so few desires, much less aspirations, after something better. They do not seem to think often that the pleasure of being able to read and work, so as to employ themselves through the day, is worth the labour of learning. Amidst the general apathy, however, it is cheering to know of some whose better desires have been awakened, and who have not only groped after the light, but have received it into their hearts. It is true that they still remain nominally heathen and live with their own families, and yet even in the dark and secluded Zenanas there are some who do not worship idols, but pray to the true God.

L. M. R.

Calcutta.



BHAILLE, OR COVERED BULLOCK-CART. (From a Photograph.)

Evangelistic Work in North Italy.

WE have just received the following deeply interesting communication from the Rev. James Wall, giving an account of recent labours of the Italian evangelist, Signor Baratti, of Leghorn :—

“BIBLICAL AND EVANGELISTIC TOUR
From Leghorn to Empoli, to Siena,
Grosseto, and back through the
Maremma to Leghorn.

“*Empoli* is a city of ten thousand inhabitants where during former visits I have sold about three hundred copies of the New Testament and of detached portions of it. At first there was great opposition to my work, now, however, I meet with none.

“*Castelfiorentino* is a beautiful town, situated on a hill. The people seem prosperous, but much under the dominion of the priests. Nevertheless, they were willing to listen, and I found some hearts inclined to listen to the truth. Passing through the streets and entering the shops I spoke of Christ to persons in more than fifty places. Some of the incidents of these conversations were very interesting. The wife of a butcher, who at first feared being excommunicated if she took the book, was at last persuaded to purchase it. After reading various chapters in a wine shop to about twenty persons, five of them purchased copies of the New Testament and several bought copies of John's Gospel. A man who trembled at the thought of excommunication, and at first feared to touch the book, after conversation with me said he was convinced, and purchased it. In another shop, when about twenty persons were drinking and blaspheming, I spoke of the Gospel as the means of knowing the Creator, and two men purchased a copy each. In several shops the women were much opposed to purchasing.

“*Certaldo* is a walled town, situated on the summit of a hill. I noticed that the building which formerly served for the tribunal of the inquisition is now converted into public schoolrooms. In the square of the city is seen the statue of Boccaccio, who was born here, and who, after writing his ‘Decameron,’ in order to escape the Inquisition was obliged to become a friar. There was great commotion in the place, the people having just discovered that thieves had entered the parish church and stolen the jewels of the Madonna and many valuable votive offerings. I commenced my mission in a lottery shop. Several persons listened to me while I testified of my faith and hope, and subsequently purchased two Testaments. In a chemist's shop, after slight opposition, they did the same. In a *caffè* I read several whole chapters to more than thirty persons who listened to the Word of God with great attention. In an eating-house I was able to read to ten persons who heard the Gospel for the first time. When I reached the upper part of the town, a man took alarm and began to cry aloud, ‘The false book, the false Gospel, the excommunicated Bible!’ The people seemed really afraid, and with a single exception refused to purchase.

“*Poggibonsi* is a town of about 8,000 inhabitants, rich in vineyards, and celebrated for its wine. I visited every part of the place and found the people well prepared to receive the Word. On the square, after a short conversation, many were willing to

purchase the Testament; and in the evening, after the men had left their work, I went and preached the Truth, everywhere being well received and selling various copies. In a *caffè*, which was full of persons, a gentleman, who turned out to be a Sacristan, took a Testament and began to cry aloud, 'Behold a false Bible; behold an impostor; behold a corrupter of the people! Away with such error—away with him; we are Catholic Apostolic Romans, and we hope the time will come when we shall condemn them.' Tranquil and calm as possible I replied: 'The light shineth in the darkness, and the darkness comprehendeth it not. Christ is the Truth, and this is the Word of Christ, the blessed Saviour. The Inquisition is gone, the Inquisitors are for ever buried; and you, unless you repent, will perish in your sins without light and without a Saviour.' This broke among the hearers like a shell. Those present seemed delirious; all wanted the Gospel. The Sacristan fled, and many said, 'We will educate our children in these things.'

"*Colle di Val d'Elsa* is a city situated partly on the hill and partly on the plain. It was market day when I arrived, and began my work from shop to shop. The people seemed to be in great misery, even the priests. These latter, when informed of the sale of prohibited books, came out immediately and did all in their power to take them from the hands of the people. Notwithstanding this counter-effort, in a very short time I sold a hundred Gospels and ten Testaments, and in the upper part of the city I sold thirty Gospels and five New Testaments.

"*Siena*, the Sena Julia of the ancient Romans, with its steep streets, its lofty towers, its marble cathedral, and its patrician palaces, is a beautiful city.

The people themselves are divided into two classes. The educated are generally incredulous and the ignorant are superstitious. I visited many houses, and sold forty Testaments and two hundred Gospels. I had the opportunity of speaking with more than fifty students. On the Piazza I spoke with hundreds of the poor, and in the more fashionable quarter I sold ten New Testaments and some detached Gospels. A person, sent of course by the priests, with a stick in his hand, followed me, and warned the people not to buy the prohibited books.

"*Asciano* is a town of 6,000 inhabitants, almost entirely in the power of the priests, and consequently opposed to the actual Government. The principal reason of this disaffection I found to be the refusal on the part of the authorities to allow the church bells to be rung. The tower it seems is pending, and vibrates dangerously when the wind is strong or the bells ring; and the people, instead of repairing it, murmur against the Government. Although the priests did all they could against me, I sold both Gospels and Testaments. Finding that my stock of books was fast diminishing, that the towns round were small and distant, and that the rain was falling fast, I took the train for Grosseto.

"*Grosseto*, a city of 10,000 inhabitants, is the capital of a province. It is situated in the centre of the *Maremma* or districts infected with *malaria*. The pale faces of the people showed the air was full of miasma. Here I found the people disposed to listen, and in a short time I sold ten Testaments and fifty Gospels. I also made the acquaintance of three believers in the Lord, who invited me to sup with them.

"*Cecina* is a pretty little town, on the

line between Grosseto and Leghorn, with an industrious population, with little instruction, and under the power of the priests. I was able, however, to speak freely to the people, and to sell the few remaining Testaments and Gospels which I had with me.

"On returning to Leghorn I found that the Lord had watched over the church, and the work in its midst, as He had watched over me in journeying from place to place.

"GIUSEPPE BARATTI.

"*March 23.*"

"DEAR MR. WALL,—You will see from the Report I sent that the Lord is blessing me both in the work in Leghorn and in the Biblical-Evangelistic journeys which I take from time to time. Now that the church here is somewhat instructed and walks in peace, it seems to be my duty, as it is of the greatest importance, to continue and extend Biblical Evangelisation. Believing this to be the most efficacious and economical method of giving the Gospel, I should be glad to carry it on in all Central Italy; and if you will supply me with copies of the New Testament, and defray any little expense not fully met by the sale, I think I could sell a thousand Testaments in a month, and that implies preaching Christ to at least twenty thousand souls.

"You know that my proposed plans are based on the facts of past experience, and as no other seems to do the work in the way the Lord enables me to do it, I feel myself under obligation to persevere, and I trust you may feel constrained to provide for its continuance. If I had more Testaments,

hundreds of families would be supplied with the Word for which they are thirsting.

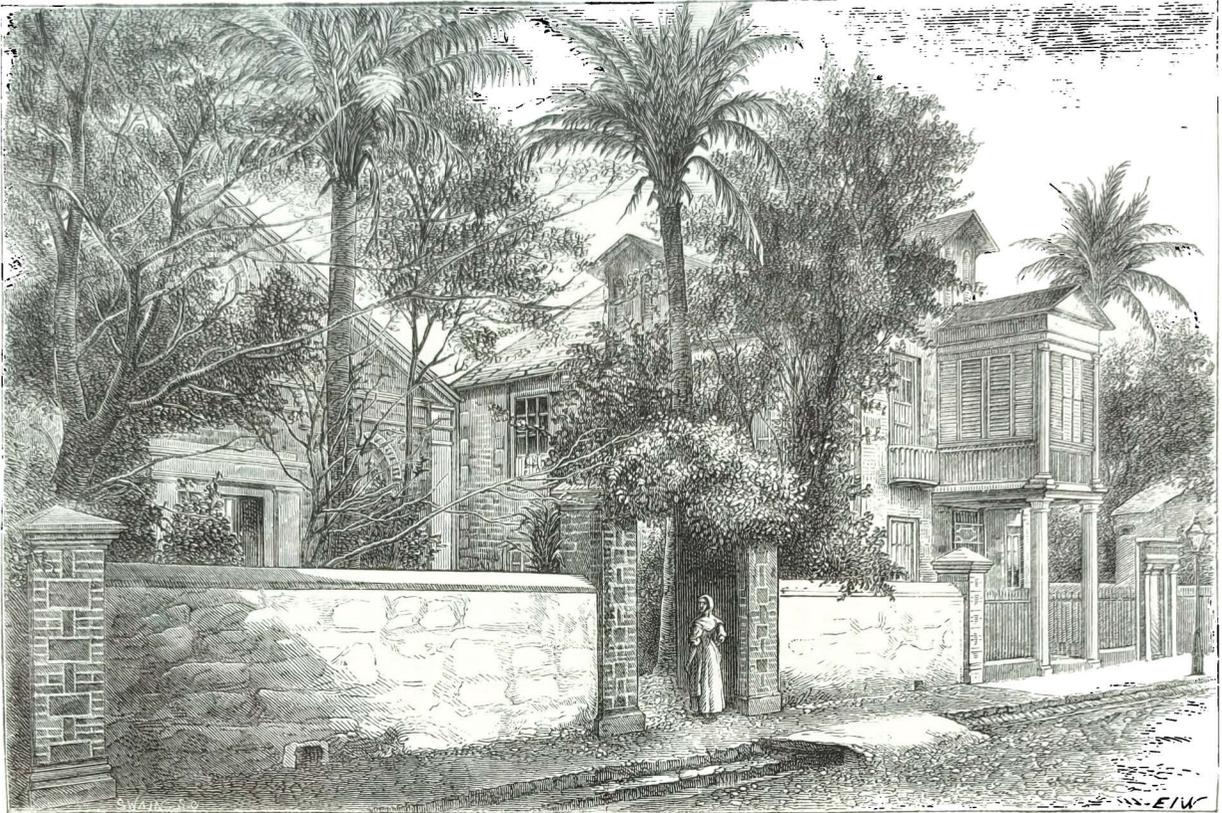
"Believe me, yours affectionately in Christ,

"G. BARATTI."

"OPENING A NEW PLACE OF WORSHIP.

"After much search and waiting another locale has been found for the little church in Leghorn. It is situated in the centre of the city, facing the piazza on which the cathedral is built. Thus the old and the new churches are brought into close proximity. On the front of the cathedral is seen the sign of the wafer, and on feast days coloured drapery about the doors; at the entrance to the Sala Christiana nothing but a simple announcement of the time of preaching. The room is not on the ground, as is always desired but difficult to find in Italy, but on the first floor. The room is lofty and spacious, well filled with the ordinary church chairs of the country and lighted with petroleum lamps hanging from the ceiling. The table at the upper end stands on a low platform and serves both for communion and preaching. The new place was opened to the public on the first Sunday of this month, when I preached to a crowded audience. There are several rooms adjacent to the preaching room which will serve for classes and residence for the evangelist and his young family. May the blessing of God rest on the work in Leghorn which the friends in Huntingdon have so nobly supported from its commencement.

"JAMES WALL."



CHURCH AND MISSION-HOUSE, PORT OF SPAIN, TRINIDAD. (*From a Photograph.*)

Trinidad.

WE are able this month to present our readers with an engraving, taken from a very recent photograph, of the church and mission-house in Port of Spain, Trinidad.

The mission in Trinidad was commenced in the year 1843, under the care of the Rev. George Cowen.

He was joined 1845 by the Rev. John Law. Upon the arrival of the latter in Trinidad it was deemed advisable that Mr. Cowen should take up his residence in Savannah Grande Quarter, a part of the island where many persons holding Baptist views were living. These were the descendants of disbanded soldiers who had been brought from America in 1812, and had had granted to them portions of Crown lands, on which their descendants are settled to this day.

For many years Mr. Cowen laboured vigourously and successfully among the people. But in 1853 he was called home to his rest and his reward. For some years Mr. Law, aided by the native pastors, laboured assiduously to meet the demands of the mission; but single-handed the work could not be overtaken. Hence in 1856 the society sent out the Rev. W. H. Gamble to take Mr. Cowen's place in Savannah Grande. In 1870 the Rev. John Law was removed by death, and Mr. Gamble left San Fernando for Port of Spain. This removal left San Fernando vacant, and so it remained till 1874, when the Society sent out the Rev. W. Williams.

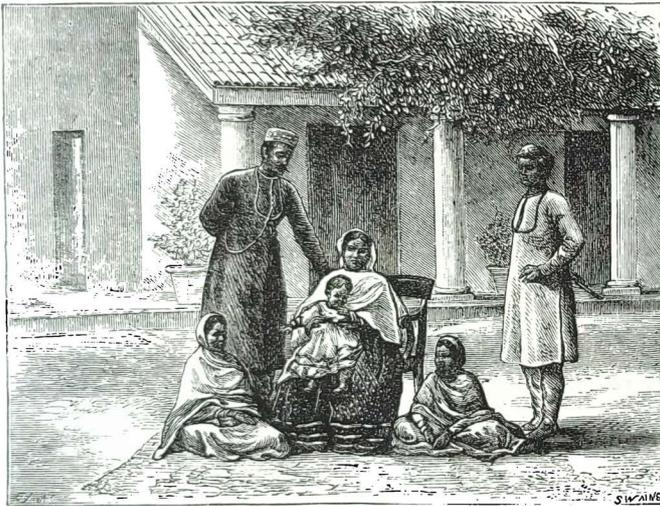
The mission consists of some eight churches and a large number of out-stations, with two missionaries and a staff of native pastors and preachers. It may be said that there are about 2,000 persons nominally Baptists, and there are rather more than 500 in church fellowship.

The island is now being opened up by railways and metalled roads, so that facilities for travelling are great compared with the state of matters even ten years back. The great and pressing want of the mission is an educated, intelligent, pious, reliable class of men, that shall supply pastors and preachers as fresh fields open for their labours.

W. H. G.

Native Christian Family.

WE have here a good sketch of a native Christian family. Amongst the Hindoos such a picture would be impossible. Even if they were poor people, so that the women would be permitted to appear in public, we should find the men seated in front, while the women would have been standing in the background. Gradually a great change is taking place in native society about these old customs, but it will be long before the chains are broken, and anything like social family life is found among them. The women themselves are not fitted for it at present. Amongst the *Brahmo Somaj* there is a movement in this direction, and some of them



NATIVE CHRISTIAN FAMILY. (From a Photograph.)

would like to bring their wives and daughters out with them. In a school called the Bethune Institution, which was founded by the Hon. D. Bethune about twenty years ago, and which was taken up by Government after his death, there are about fourteen girls belonging to Brahmo families who are being educated in the higher branches. Two Christian ladies are at the head of it; there are several native female teachers and several native professors; Hindoo girls who attend as day-scholars are removed at the usual early age, but the Brahma girls remain longer, as boarders too. They eat at the same table as the ladies, but not with them, and in all other respects are treated as ordinary school-girls at an English school. All religious teaching is strictly prohibited in the school, so that we have

the melancholy sight of a number of intelligent girls being trained in every branch of study except the most important. One girl has passed the Matriculation examination of the Calcutta University, and is now preparing under a Hindoo professor for the F.A. examination; she, of course, studies alone. The results of such a course of education are to be greatly feared, and it is a relief to turn from the fine class-rooms of the Bethune Institution to one of our own humble mission schools, where the little ones are being taught the best of all knowledge, and having their hearts stored with the Word of God, which is able to make them "*wise unto salvation.*" If we could only keep them at school for three or four years longer, the effect produced on their minds would be much deeper.

Calcutta.

L. M. R.

"Come over and Help us!"

A VOICE FROM CHINA.

THE following very earnest appeal from our devoted missionary the Rev. A. G. Jones has just come in. Will the pastors of our churches and presidents of our colleges bring it before young men, and urge it home upon them?

"I am writing this from the provincial capital of this province, where I returned a week ago from my journey to Kiang-su. I am rather done up; I feel so, although as long as on the road and stirring I felt very well. My journey to open a new mission was as satisfactory as I could expect. Notably in one place I succeeded. No, I did not succeed—that is not it; rather the people seemed to be conciliated to me, and I was Divinely guided to a good district, and hope to do good work from there as a centre subsequently.

"I have the idea of opening an opium refuge there for curing men of 'the habit.' Opium is called there, 'Yang yoh,' 'foreign drug.' We are called, 'Yang Kwei toz,' 'foreign devil.' That

is a great and terrible blot, and hard to listen to and see. My view is to show them that not only is ours a doctrine for eternity and the soul, but a power in every-day life—ay, even truer and more powerfully so than it ever was in any age, as it increasingly gathers into its hand all the blessings that prophecy foretold for it.

"This is the feature that comes up here in writing to you, but *it alone* were a mean and semi-selfish motive to work for Christ; there is this. I have heard opium victims telling their story, and you would feel your lip curling up as in pain while you listened—the most pitiful and the most horrible thing you could imagine. It haunts you for a while,

the faces you have seen are fixed in your mind's eye and create feelings to obey which is only the least possible response we can give to the call of our wronged and suffering brothers.

"Oh! do call the attention of the young, and promising, and fit, to the unmitigated sink of evil, corruption, and excess into which this people has run. We want much help. Help at the front, help at the rear, help on the new ground, and help on the old. Help to preach, help to teach, help to organise, help to cure and aid, help to supervise. Time would fail to tell of all the spheres out here for men of various characters and abilities. God send them out by hundreds in His good time! We must have help, or our efforts must be fitful, and fitfulness and lack of continuity is fatal to spiritual agriculture. *At the very lowest estimate, each of us wants a colleague.* Mr. Richard wants one, I want one, and Mr. Kitts wants one, or perhaps two, for to be away from our centre is our normal state of life.

"This is all strengthened by the conviction of the slowness of our work and its vast area. Moreover, it does not do for us to be alone; in this enterprise of missions, working with solitary missionaries does not do. It has effects that tend to restrain the efficacy of the missionary—be his nature ever so tender, yet the sensibility and excitability of his tenderer feelings diminish, and assume the well-known type that Victor Hugo would love to castigate. It is so as an undeniable and palpable fact. Tell them so at home, please.

"I cannot help recurring again and again to the necessity of sending out more men. My nature is essentially a pioneer, more than a pastoral one. I have developed into that. My

thoughts and pursuits are all to the various aspects of Christianity as related to the outer and Gentile element. The internal part I relegate to the native pastors very much, it being theirs more properly; but, nevertheless, we want foreigners even for this. We want men who love men—send any brother almost who has an enthusiastic and intelligent *love* of the lost, and we will find him the sphere, and the higher his abilities the better. It is a work for men that might make statesmen, generals, and judges of the first order. They will have troubles; so have consuls and generals. They will have storms and dangers; so have admirals. They will require patience; so do judges. Yes, we want men that will be stimulated and strengthened by difficulties, not cowed, and it takes good stuff to work on in patience and calm, putting aside all spiritual nervousness, knowing that the battle is the Lord's, and not finding too much fault with ourselves. If the man is sound in his heart and aim, his tastes are a very secondary matter. We will find work for his tastes, for the field is vastly too wide, and the range of influences to be brought to bear on Chinese society far too complex, to exclude almost any one, from a bishop down to a book-keeper.

"I am very loth to write you such a letter as this, but it is the outcome of my experiences here of late.

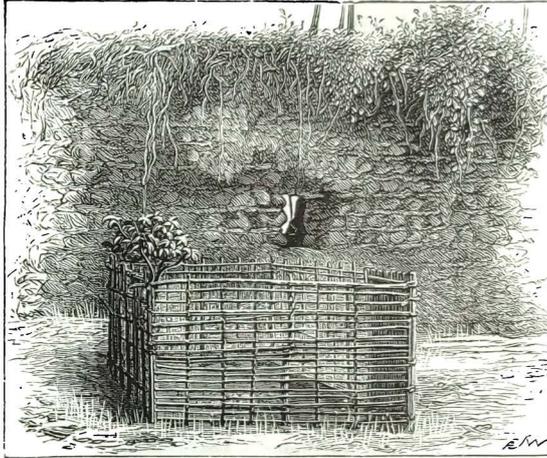
"If the people of God at home have hearts for sympathising with the grave difficulties of those who are 'in the trenches,' as it were, laying siege to the great fortress of Darkness, then I beseech you, dear Brother Baynes, entreat their prayers for every one concerned, for it is a great and a hard undertaking.

"A. G. JONES.

"Tsi Nan Fu, Shantung."

The Grave of Mrs. Comber at San Salvador, Congo Kingdom.

THIS is an engraving from a photograph just received from Mr. Comber of the spot where rest the mortal remains of his much-loved and devoted wife. The sad circumstance of her early removal to the higher and nobler service of heaven will be fresh in the memories of all our readers, and we doubt not many of them will feel a sad and pensive



THE GRAVE OF MRS. COMBER. (From a Photograph.)

pleasure in having this very truthful representation of the lonely spot where her body lies until the glad morning of the Resurrection. May many of our readers be led to follow her noble example, and, impelled by the all-constraining love of Christ, resolve to give up all for Him and His cause!

Foreign Notes.

SCHOOL WORK IN AGRA.

The Rev. W. J. Price, writing recently from Agra, says:—

“We are trying the experiment of busti schools for boys. We have established in different parts of Agra four schools, and in them we already have upwards of a hundred Hindoos and Mohammedan youths (mostly the for-

mer) receiving elementary instruction at the hands of Christian teachers. We attempt nothing grand—a plain building of mud walls and thatched roof, at a very small monthly rent, answers our purpose. From among

our native Christians we have selected a few earnest teachers. The boys are taught to read, write, and cipher; our very special endeavours being directed to their reading the Gospels and selected portions of the Old Testament Scriptures. They are also taught to sing our Christian hymns, and lately we have introduced a small Catechism containing an admirable compendium of Christian truth. By these means we hope to sow the good seed in the hearts of these children, and through them to influence their parents. Mrs. Price has lately started a girls' school on a similar plan, and hopes to make

it a success. We thought it would be a good work to open schools right in the midst of the bastes of the lower caste people, and we hope to make them centres of instruction and Christian light, and, not only for the children, but as often as practicable for adults also. . . .

"These four boys' schools cost some £3 per month, including teachers' salaries, rents of houses, books, &c. Hitherto this expense has been met by local funds, but, as these are failing, we must either get support from home or abandon our project.

"Agra."

"W. J. PRICE.

TESTIMONY OF A PROMINENT NATIVE.

Dr. Chamberlain, of the Arcot Mission in India, gives the following incident. At the close of one of his Bible lectures, a Brahmin, one of the most cultured in the place (not a convert), arose and asked permission to say a few words. In a neat address he urged upon his fellow-citizens the importance of availing themselves of the advantages offered for their intellectual and moral advancement, and, in conclusion, gave the following *remarkable testimony to the Christian Scriptures*:—

"Behold that mango-tree on yonder road-side. Its fruit is approaching to ripeness. Bears it that fruit for itself or its own profit? From the moment the first ripe fruits turn their yellow sides toward the morning sun, until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands, bereft of leaves, with branches knocked off, bleeding from many a broken twig, and piles of stones underneath, and the clubs and sticks lodged in its boughs are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren, no one will pelt me, and I shall live in peace'? Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit

again appear. Again it is pelted, and broken, and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them an unhealthy climate? Is it for gain or for profit that they come? Some of us country clerks in Government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No; they seek, like the mango-tree, to bear fruit for the benefit of others, and this too, though treated with contumely and abuse from those they are benefiting.

“Now, what makes them do all this for us? *It is their Bible!* I have looked into it a good deal at one time and another, in the different languages I chance to know. It is just the same in all languages. *The Bible!*—there is nothing to compare with it in all our sacred books for goodness and purity, holiness and love, and for motives of action.

“Where did the English-speaking people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And now they bring it to us, and say, ‘This is what raised us. Take it and raise yourselves!’ They do not force it upon us, as the Mohammedans did their Koran, but they bring it in love,

and translate it into our languages, and lay it before us and say, ‘Look at it; read it; examine it; and see if it is not good.’

“Of one thing I am convinced—do what we will, oppose it as we may—it is the Christian’s Bible that will, sooner or later, work the *regeneration* of this land.

“Marvellous has been the effect of Christianity in the moral moulding and leavening of Europe. I am not a Christian. I do not accept the cardinal tenets of Christianity as they concern man in the next world, but I accept Christian ethics in their entirety. I have the highest admiration for them.”

A CONGO INCIDENT.

Mr. Holman Bentley writes from Kyabi, on the road from San Salvador to Musuka, Congo:—

“I do not like to close this letter without mentioning an incident.

“As I am resting to-day—Sunday—at Kyabi, I sent my capata with a message to the chief that I should be glad to hold a service here, the same as we were accustomed to in Congo, to speak to him ‘as palavras de Deus,’ and of the love of Jesus Christ. The capata at first feared that it would be waste of time, and said that these people are not like Congo people; they had bad hearts, and bad customs. Of course I replied that it is those who are sick who need medicine. He smiled, and said it was true, and started off to the chief. I had not been honoured with a visit from this individual; he was evidently going to let me pass without a visit and the inevitable present of a goat or pig. The capata returned, and said that the chief was just then engaged in some town business, but would come very shortly. In about ten minutes the king was close outside,

so I sent out my box for him to sit upon, whilst I took my little chair. After shaking hands—he seemed very nervous—he sat down, and after a few words—personal—at seeing him, &c., I commenced to talk to him through my capata. About forty natives sat round, and they listened quietly and attentively as the capata translated my words. The capata seemed quite interested in his strange work, and I believe gave a fair idea of my words—he attended our services at San Salvador, and had a fair understanding of what he was talking about. At the close, the king spoke a little to the people about what I had been telling them, and then thanked me for sending to him that I might speak these words; many white people had passed through Kyabi, but had never before told him of these things. He was sure I had a good heart toward him and his people, and added a few more words of thanks. I told him how pleased I was to speak of

these things; it was for that that we had come out here, and I hoped, when things were settled at San Salvador, to pay him and all the towns many visits. Presently he brought a gift of a pig, and some ground-nuts and mandioca, apologising for nothing better, and adding that he was much

obliged to me for speaking to the people, &c. It is very gratifying to find our endeavours so appreciated. How long must Africa wait for sufficient messengers to bring to all the glad tidings? Lord, hasten their speedy coming!

“W. HOLMAN BENTLEY.”

MISSION WORK IN JAPAN.

The Rev. W. J. White, of Tokio, Japan, sends us the following encouraging report:—

“By God’s grace we are still able to push on with our work, and I am happy to say God continues to bless our labours. While there are many things to try our patience and faith, yet our hearts are greatly encouraged by seeing from time to time the word of the Gospel which we preach taking blessed effect upon the hearts of men. Since I last wrote you I have baptized another convert, and next week we hope to baptize two others. One of these is a man who has attended our services at Honjō from the commencement of the work in that locality. This man’s wife, together with his father, bitterly opposed Christianity, and the poor fellow was obliged for a long time to attend our services secretly. In December last his father died, and since then he has been more free to do as he wished. About two months ago he applied for baptism, and a day was appointed for his examination. The account he gave of himself was very satisfactory, and his whole experience seemed to bear testimony that the Holy Spirit had indeed touched his heart. His answer to one question that I put to him, though somewhat funny, was a sign of the grace of God working in his heart and purifying his life. The question was this—‘What change has this “faith in Christ” wrought in your life? Has this Gospel made you a different man to what you were formerly?’ He replied that it had in

many respects. ‘For instance,’ said he, ‘before I came to your meetings and heard about the love of Jesus Christ, when my wife used to anger me I beat her over the head; but now,’ said he, ‘*my wife beats me*, and, though it is sometimes very hard not to strike her again, yet, having heard of Jesus Christ, I feel it would be wrong to beat her now as I used to do.’

“Let me, dear brother, earnestly ask your prayers on his behalf, and not only for him, but for every one of our dear converts, that the God of all grace will keep and preserve them unto the end. How anxious I feel for these ‘little’ ones! Some of them are greatly tried by friends and relatives. They are indeed persecuted for Christ’s sake. May the good Lord uphold them every one by His great power!

“I have just completed a translation of Mr. Spurgeon’s 1,500th sermon, and, the Tokio local committee of the Religious Tract Society having accepted it, have it is now in the press.

“Next week I hope to open another preaching station. To keep all the places going I shall have to work very hard, but I bless God that by His grace I can say with Paul that ‘I am ready as much as in me is to preach the Gospel, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to all who believe.’ “W. JOHN WHITE.

“Tokio, Japan.”

A Plea for Africa.

Words written for THOS. L. JOHNSON,
by MISS MARIANNE FARNINGHAM.

Music by MISS C. A. S. EVERITT.

The first system of music consists of three staves. The top staff is the vocal line in G major (one sharp) and common time. The lyrics are: "I. Give a thought to Af - ri - ca: 'neath the burn - ing sun." The middle and bottom staves are piano accompaniment, with the middle staff in treble clef and the bottom staff in bass clef. The piano part features a steady accompaniment of chords in the right hand and a simple bass line in the left hand.

The second system of music consists of three staves. The top staff is the vocal line with the lyrics: "There are hosts of wea - ry hearts wait - ing to be won." The middle and bottom staves are piano accompaniment, continuing the harmonic support from the first system.

The third system of music consists of three staves. The top staff is the vocal line with the lyrics: "Ma - ny i - dols have they made, but from swamp and sod". The middle and bottom staves are piano accompaniment.

The fourth system of music consists of three staves. The top staff is the vocal line with the lyrics: "There are voi - ces cry - ing now for the liv - ing God." The middle and bottom staves are piano accompaniment, concluding the piece.

CHORUS.

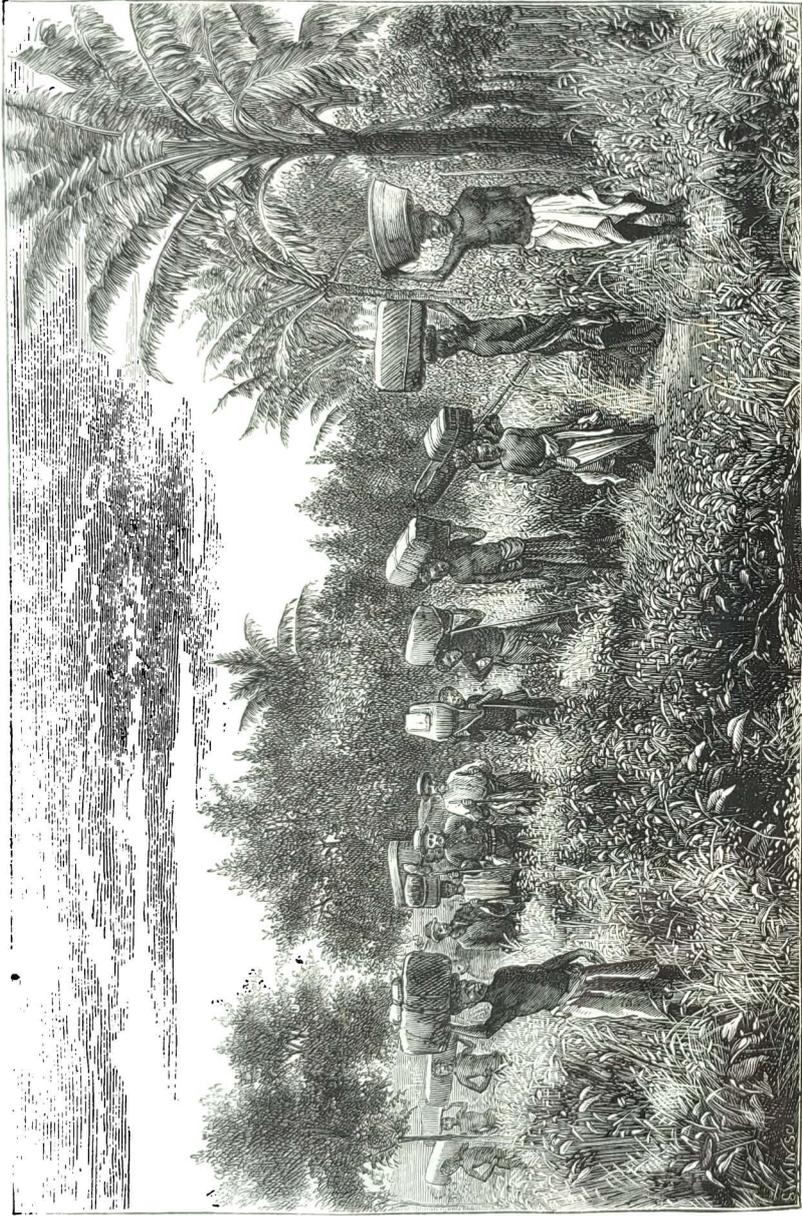


Tell the love of Je - sus by her hills and wa - ters;

God bless Af - ri - ca, and her sons and daugh - ters.

2. Breathe a prayer for Africa : God the Father's love
Can reach down and bless the tribes from His heaven above.
Swarthy lips, when moved by grace, ever sweetly sing ;
Pray that Afric hearts be made loyal to our King.
Tell the love of Jesus, &c.
3. Give support to Africa : has not English gold
Been the gain of tears and blood when the slaves were sold ?
Let us send the Gospel back, since, for all their need,
Those whom Jesus Christ makes free shall be free indeed.
Tell the love of Jesus, &c.
4. Give your love to Africa : they are brothers all,
Who, by sin and slavery, long were held in thrall ;
Let the white man love the black, and when time is past,
In " our Father's house " above, may all meet at last.
Tell the love of Jesus, &c.





THE CONGO MISSION—ON THE MARCH TO STANLEY POOL. (From a Photograph by Mr. Dentley.)

THE MISSIONARY HERALD.

The Approaching Autumnal Missionary Meetings.

FOR the first time the Autumnal Meetings of the Baptist Missionary Society and the Baptist Union are to be held in London, from the 4th to the 7th of October next.

In calling special attention to these approaching autumnal services, we cannot refrain from expressing the earnest and confident hope that they may prove to be "times of refreshing," marked by a large measure of holy consecration, practical zeal, and united and well-directed effort.

So far as the work of the Missionary Society is concerned, there never was a time in which this spirit of practical zeal and well-directed effort was more urgently needed.

On all hands the fields are most promising, demanding vastly larger resources, and an immediate increase in the number of labourers.

No one can have read the letters that have appeared recently in the MISSIONARY HERALD from our devoted brethren A. G. Jones and J. T. Kitts without feeling that China calls loudly for the light.

"We want men who love men; a host of such can find *immediate and blessed work* here. We want the best men—men of the stuff statesmen, generals, and judges are made of—men who love the lost—and men *who can't help* giving themselves up, body, soul, and spirit, to preaching the glad news of light and life. My heart yearns and longs for a multitude of such men for this vast empire of China. The doors are wide open, and the people ready to hear and live. What can we do to excite an INDIVIDUAL, PERSONAL, and sustained interest in mission work in China in the heart of every Christian in our home churches? How is it that those who cannot give *themselves* to the work, give so little of their *substance*?"

Then, too, from India, the oldest and the largest of our mission-fields, the tidings are most hopeful and stimulating. One of the most honoured of missionaries in India writes:—

"I have spent a long life in India, and marked carefully the condition of things. Never before, in my judgment, has the prospect seemed so encouraging.

The seed long sown, and watered by the tears and prayers of labourers long since gone home to their rest, is now, in directions not a few, springing up in a marvellous manner; and there are signs, not to be mistaken, of a wonderful awakening close at hand. *Slowly and silently*, but none the less surely, has the leaven been working, and now the effect seems widespreading and deep-seated.

“‘More men!’ is our cry. How I long to see in our home churches a more *individual and personal* interest in the work of Christ abroad! If our friends could only come *out here*, and see the work for themselves, I am sure they could not fail to make it a constant subject of *individual prayer and sacrifice*. I shall not be surprised to see some such ingathering as has cheered the hearts of our American brethren in the ‘Lone Star Teloogoo Mission.’ The old heathen faiths are losing much of their hold upon the people, and never were all castes and classes so ready to listen to the Gospel as now.”

India still stands conspicuous and claimant, amid the vast field of evangelistic enterprise, even although so many other countries and empires have been marvellously opened up by the providence of God in these recent times. Already, in India, the iron sceptre of Satan is loosening in his hands. The fortresses of superstition and delusion are being circumvented, undermined, and broken down, and their prisoners—long held in bondage dire—are longing to escape. Already the flame of the funeral pyre has been put out, the stream of infant blood stemmed, and the rolling car of Moloch stopped.

The Sun of Righteousness, with life and healing in His wings, is already gilding the tops of India’s mountains. Her sacred rivers are being forsaken for the only Fountain opened for sin and for uncleanness, and it may be that very soon—far sooner than our weak faith can grasp—the cry of her sons and daughters now made on behalf of their idols shall grow faint and die, while there shall be heard, throughout the vast extent of that mighty empire, the voice, as it were, of a great multitude, as the voice of many waters and mighty thunderings, crying, “*Alleluia! for the Lord God omnipotent reigneth.*”

Then, too, how wonderfully does the empire of Japan appear to be turning to the light!

After a slumber of twenty-five centuries, what a startling and Pentecostal blessing seems to be falling on this strange land!

Well may Japanese Christians love to call their spiritual history “a second edition of the Acts of the Apostles”!

“It is only twenty years since the first missionaries landed in Japan, and eight years have really measured the whole period of their actual work. The first church was erected in Yokohama in 1872, and already there are one hundred and sixty missionaries, male and female, more than one hundred native preachers, more than fifty organised churches, nearly three thousand

members in the churches, a Christian community of probably eight thousand, numerous schools, dispensaries, and colleges, translations of the Scriptures, the publication of thousands of religious works, and the circulation of a Christian newspaper in all parts of the empire; besides the immense and co-ordinate influences in the political and social life of the people, the mighty awakening of the national mind, the spirit of inquiry and enterprise, the removal of restrictions upon the freedom of missionary work, the emancipation of the servile class, the universal diffusion of common schools, the elaborate provision for higher education by the endowment of colleges, schools of technology and art, normal schools, and universities, the opening of railways, telegraphic communication, and a postal service, the adoption of a decimal currency, the inauguration of great public works, and, above all, the admission of the Bible to their higher schools, the adoption of the Christian calendar, and the official recognition of the Christian Sabbath as the statute holiday of the empire."

Well may our one solitary missionary in that empire write:—

"How I long to hear that the gifts of the churches will enable the Committee to send me a companion and fellow-worker in this most promising and deeply interesting country! Can I do anything to bring the urgent and pressing claims of Japan before the individual and personal consideration of every member of our home churches and congregations? Did they but *really* consider the need for more labourers, I feel sure, if they could not *give themselves*, they would give their contributions largely and freely."

And then we might call attention to the pressing and urgent claims of Africa, the Western Isles, and Italy, Norway, and France.

What our Society greatly needs is that **EACH MEMBER** of our numerous churches and congregations should be led to take a direct, individual, intelligent interest in the work of the Mission.

A small personal **ANNUAL** contribution *from each member* would more *than double the present income of the Mission*, and supply a vastly more stable revenue than is at present secured by occasional collections and intermittent donations.

Last year the Society lost, by death and other causes, five hundred annual subscribers, who contributed more than **£500** annually to the funds of the Mission.

We need this year to secure new subscribers to the extent of, at least, **£500** annually, in order to **MAINTAIN** our present very inadequate income. While to extend operations, and increase the permanent staff of labourers, in response to the earnest and urgent appeals from nearly all mission-fields, especially in India, China, Africa, and Japan, we need an augmentation of annual subscriptions to the extent of **£5,000** annually. In the words of the last annual Report:—

"What is needed is a more widely diffused missionary inspiration, and a more thorough and systematic local organisation in every church, which shall

evoke and gather up *small*, as well as large, weekly, monthly, quarterly, and annual subscriptions. It cannot be too often stated that

“One penny per week and one shilling per quarter from each church member in our home churches would supply more than three times as much as the present total receipts of the Society from all sources.”

We trust that one result of the approaching autumnal gatherings will be a large addition of personal subscribers to the Society, through a more thorough and widespread knowledge of the needs and work of the Mission.

With this object in view, the Committee have arranged for a *Mission Conference* on the morning of Tuesday, the 5th October, to be held in Bloomsbury Chapel. Mr. Thomas Coats, of Paisley, will, we hope preside, and two papers will be read—one by Mr. H. M. Bompas, Q.C., on

“MISSIONARY ORGANISATION IN CHURCH AND SCHOOL;”

the other by Dr. Landels, on

“MISSIONARY CONSECRATION: ARE PRESENT CONTRIBUTIONS ADEQUATE TO THE CLAIMS OF THE WORK?”

Very earnestly do we urge pastors, delegates, and deacons, treasurers of auxiliaries, officers of Sunday-schools, and all friends interested in the missionary enterprise to attend this Conference.

Ample time will be given for wise and thoughtful deliberation on the very important subjects to be introduced by the brethren named, and we confidently hope lasting good will result from this meeting.

Will not our friends in all parts of the country make the approaching services a subject of prayer at the next monthly missionary prayer-meeting, that so a special blessing may spring from them, and the Master's presence and power be manifestly realised?

The list of missionary services, as at present arranged, is as follows, viz.:—

MONDAY EVENING, OCTOBER 4th,

At 7 o'clock, at

THE METROPOLITAN TABERNACLE, NEWINGTON,

A PUBLIC DESIGNATION AND VALEDICTORY SERVICE,

To set apart for Mission Work in India

MR. EVANS (of Bristol College) and MR. BARNETT (of Rawdon College);

And to take Leave of

REVS. J. D. BATE (Allahabad, N.W.P.), W. ETHERINGTON (Benares, N.W.P.),
and HORMAZDJI PESTONJI (Poonah, Bombay),

Returning to their fields of labour in India.

The TREASURER of the SOCIETY, JOSEPH TRITTON, Esq., will Preside.

The REV. C. H. SPURGEON will address the Missionaries, the REV. DR. CULROSS (of Glasgow) will offer the Designation and Valedictory Prayer, and the various Missionary Brethren will speak.

Doors will be open at 6.30. Delegates' Tickets will admit at 6.

Tea and Coffee will be provided for Delegates at 5 o'clock. Admission by Delegates' Ticket.

TUESDAY MORNING, OCTOBER 5th,

At 10.30 o'clock,

IN BLOOMSBURY CHAPEL,

A MISSIONARY CONFERENCE.

THOMAS COATS, Esq., of Paisley, Chairman.

Papers will be read by HENRY MASON BOMPAS, Esq., LL.D., Q.C.
(of the Temple.)

Subject :

“MISSIONARY ORGANISATION IN CHURCH AND SCHOOL ;”

And by the REV. W. LANDELS, D.D. (of Regent's Park),

Subject :

“MISSIONARY CONSECRATION: ARE PRESENT CONTRIBUTIONS ADEQUATE TO THE CLAIMS OF THE WORK ?”

To be followed by Conference.

NOTE.—*Ministers and Delegates will please sit downstairs, and Visitors and Ladies in the Galleries.*

TUESDAY EVENING, OCTOBER 5th,

At 6.30 o'clock,

IN EXETER HALL, STRAND,

A PUBLIC MISSIONARY MEETING.

JOHN BARRAN, Esq., ALDERMAN, M.P. for Leeds, in the Chair.

Speakers:—The PRESIDENT of the WESLEYAN CONFERENCE, the REV. ED. E. JENKINS, M.A. (formerly Missionary in India and Ceylon), REV. RICHARD GLOVER (Bristol), REV. JAMES WALL (of Rome), and REV. J. R. WOOD (Upper Holloway).

Tickets for the Meeting to be procured at the Mission House. Delegates' Tickets will admit at 6.30.

Decease of the Rev. J. Wenger, D.D.

ON the eve of going to press with this number of the *MISSIONARY HERALD*, the following telegram from the Rev. George Kerry, of Calcutta, arrived :—

“ Calcutta, August 20th, 1880.

“ Dear Doctor Wenger died peacefully to-day.”

So has passed away to his rest and reward one of the noblest, gentlest, most gifted and unselfish of men, a burning and a shining light ; colossal in mind, but ever gentle and child-like in bearing ; loved by all, and most by those who knew him best. For more than forty years he has borne the heat and burden of the day in India, and, like a shock of corn fully ripe, he has now been gathered into the heavenly garner.

We have no particulars of the circumstances attending his translation ; doubtless these will follow by an early mail. But recent tidings gave much more encouraging reports of his condition, and spoke of hopeful indications of renewed strength, and returning health.

Next month we hope to be able to give our readers further information with regard to the circumstances attending the decease of our honoured and beloved brother, together with a biographical sketch of his remarkably useful life and varied labours. Very earnestly do we commend to the special sympathy and prayers of the churches the sorely stricken and bereaved son and daughter in this season of their loneliness and loss.

THE LATE DR. WENGER.

The following letter addressed to Dr. Wenger, in April last, by the Calcutta Missionary Conference, which is composed of missionaries of all Evangelical denominations, will be read with special interest :—

“ Calcutta, April 12th, 1880.

“ DEAR DR. WENGER,—The members of the Calcutta Missionary Conference were deeply touched on learning by your letter of the 5th March that you had just passed through a very severe illness, and that, while you had recovered so far as to hope that the Lord would permit you to labour for Him some little time longer, your strength seemed broken and your eyesight exceedingly imperfect,

making you fear you would not be able to attend the Conference meetings in future. The Conference felt that your retirement from active public duty in connection with it, in such circumstances and after nearly forty-one years' labour in India, would be a fitting opportunity for them to express their esteem and love for yourself personally, and their deep sense of the value of the service you have rendered to the cause of Christ

in Bengal, and indeed in India, more especially by your work as a translator of the sacred Scriptures.

“Arriving in India in September, 1839, you were associated during nearly six years with the Rev. Dr. Yates, and assisted him in carrying through the press the edition of the whole Bible in Bengali, known as that of 1845. In that year Dr. Yates died, and it devolved more directly upon you to carry forward the work that had been so well begun. The result was seen in four successive editions of the entire Bible, each containing some improvement upon its predecessors, in the way either of close and careful revision of the text of 1845, or of actual new translation. This was particularly the case with the last, or large-type edition, published in 1874, which, as you thought it very improbable that you should be spared to take an active part in any future revision, you resolved, with the help of God, to make as satisfactory as you could, and which contained so many alterations that it might in large portions be called a new version. By that time, too, you had published at least six editions of the Bengali New Testament, besides numerous reprints of portions of the sacred Scriptures in the same language.

“Your labours on the Bengali Scriptures would alone have entitled you to the lasting gratitude of the Christian Church. But you have sought also to reach the learned Brahmins throughout India by putting it in their power to read the Bible in Sanskrit. In this field, too, you entered on the labours of your predecessors; but it is only just to acknowledge that the version of the Bible in Sanskrit which you have been privileged to bring out is not a mere revision, but in greater part translated anew by yourself. Professor Horace H. Wilson examined

some parts of your metrical rendering of the Book of Job, and pronounced it to be very ably executed, and, considered as a first performance, highly creditable to your care and scholarship. But even on your own modest estimate, that it is ‘but an illustration of the object which a Sanskrit translator should keep in view,’ it is still a noble work, and doubtless He who, as you say, led you to the task of preparing the Sanskrit version when you did not seek it, and who has permitted you to complete it, will not allow it to remain unblest.

“These have constituted your ‘*magnam opus*.’ But there have been minor labours of much importance. On two, if not three occasions, you carried through the press a reprint of Luke and Acts in Nepalese. You read the proof-sheets of the Hindi New Testament, both when it was first printed and again recently, in connection with a nearly completed second edition. You have made a new Sanskrit translation of the Gospels and Acts, of which the Gospels have been published. When in London, in December, 1860, you intimated your intention of preparing in Bengali an annotated edition of the New Testament. You have carried forward this important work to the end of Second Thessalonians; but your recent illness and other causes have interrupted it in the meantime. It is to be hoped you may be able soon to resume and finish it.

“The members of the Conference are aware that your labours have been as disinterested as they have been great. On the completion of the large-type or fifth edition of the Bengali Bible, the Committee of the Calcutta Auxiliary Bible Society, in their minute of May 19th, 1874, acknowledging your services, remark:—‘For thirty-four years Dr. Wenger has devoted his best energies to this arduous and

important work, and the Bible Society has been allowed to make free use of the fruits of his labour.' Your work having thus been purely voluntary, the British and Foreign Bible Society, on the same occasion, desired to present you with £200, not as a measure of the value of your work, but from a desire to testify their appreciation of it. This you declined, because, being supported by the Baptist Missionary Society, you could not reconcile it with your feelings of conscientious duty to accept additional remuneration from another Society, and because you desired to enjoy the satisfaction of having been and continued to be a disinterested friend of the British and Foreign Bible Society. As it is well known that you have conscientious objections to some points of the constitution of the British and Foreign Bible Society, of which the Calcutta Society is an auxiliary, it is all the more to your credit that you have always ungrudgingly given your services to the common cause, and avoided as far as possible everything whereby its usefulness might be interfered with.

"On such an occasion as this, the members of Conference desire to speak, not from the standpoint of difference, but from that of agreement of opinion. In such a work as Biblical revision and Biblical translation, no one man, no body of men, whatever his or their endowments, may hope to meet the wishes of all. You have ever placed before you a very high ideal. That the translator must translate from the original, and must himself translate, and even write the translation with his own hand; that he must be not merely a good judge, but a master of composition in the language he is to translate into; that he must keep pace with progress in the interpretation of Scripture, and bring an unbiassed judgment to bear upon varieties of

reading; that he must aim to meet the wants, not of the scholar, or the student, or the people, alone, but of all three in a rendering that shall be at once faithful, idiomatic, and generally acceptable in point of style—such are some of the principles on which you have proceeded. And the members of Conference know, and desire to acknowledge, how laboriously and anxiously, how conscientiously and prayerfully, amid weariness and painfulness at times, you have striven to carry them out. To say that you have failed to reach your own ideal, and that a really permanent Bengali Bible will eventually have to be produced by native Christian scholars, would only be to say what you yourself have said time and again. Still the fact remains, which the Conference desire to emphasise, that you have not only in the meantime directly enriched the Church of Christ in India by your labours, but laid a noble foundation whereon the future scholars of India itself may build.

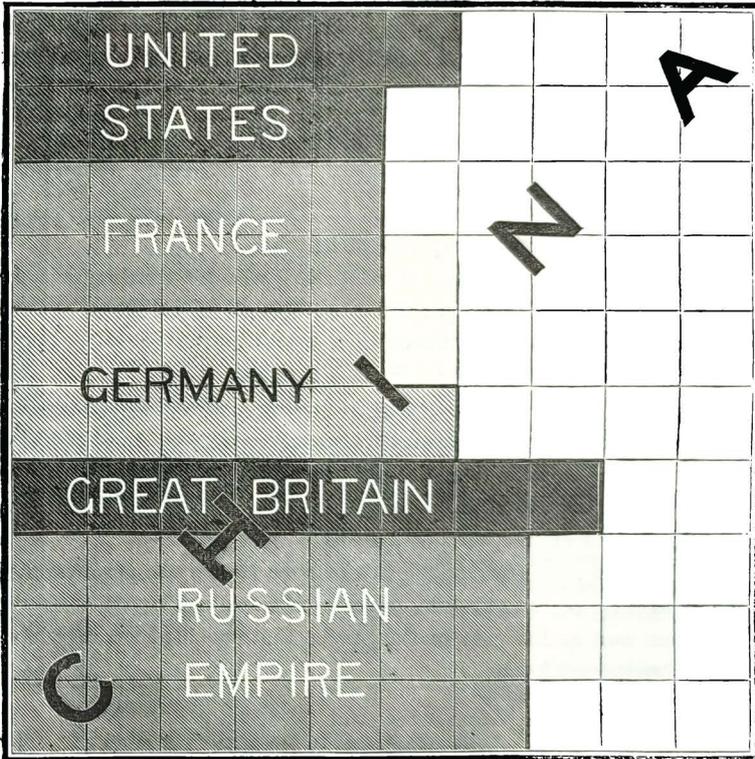
"In conclusion, the Conference need hardly assure you how much they shall miss your presence at their meetings. You have ever taken a very deep interest and a very active part in the proceedings of this Conference; and what rendered your words and counsel doubly impressive was the chastened meekness of wisdom which ever characterised them. They give glory to God for having raised up and preserved for so long a time a labourer so eminently qualified as yourself for your own special department of work; and they pray that He may bless, comfort, and sustain you in your declining days, and spare you for yet more work in His vineyard here below. In name of the Calcutta Missionary Conference,

"Yours very faithfully,

"JOHN HECTOR, Secretary."

China and the Great Nations.

THE diagram below presents to the eye the facts concerning the populations of five great nations compared with the population of China. Each of the small squares represents four millions of souls. One hundred of these, therefore, or the whole number embraced in the diagram, may stand for China. On this surface Great Britain takes, approximately, eight



squares; France, ten; Germany, eleven; the United States, eleven; and Russia, twenty-one. The aggregate population of these five nations equals only sixty-one one-hundredths of the number of souls in the Chinese empire.

Superintendents of Sunday-schools and missionary lecturers may profitably use this plan for presenting to the eye an impressive lesson. Let a large diagram of one hundred squares representing China be drawn in heavy lines upon blank paper, say three feet square. Then let various

sections, perhaps on different coloured paper, representing the population of the several nations, be placed on the diagram, as the speaker proceeds. There are few, even among intelligent people, who will not be amazed at the number of nations required to furnish people enough to equal in number the inhabitants of China. And for China's four hundred million souls there are only three hundred missionaries, all told.

The Congo Mission.

The Start for the Interior.—On the Road to Stanley Pool.

(See *Frontispiece*.)

AS Mr. Comber and Mr. Crudgington passed out of Matoka's compound in San Salvador on their recent start for the interior, they stopped a few moments that a photograph might be taken.

In the front stood the "cozinhelro" (cook), with his cooking-pans, &c., on his head, followed by his assistants; behind them stand the two missionaries, followed by a file of men carrying the necessary boxes, bales, &c.

Some of the packages are fastened in matets, made of two palm fronds. The two ribs are arranged a small distance apart, and the palm frond plaited together in such a manner as to form a cradle in which to carry the package. They are useful in many ways to the carriers, for raising the package from the ground, resting, &c.

The Mwanangamba (carriers) in this manner convey the produce of the country to the coast, and also the packages of travellers.

Will not our readers join in the prayer that our brethren may have a safe and prosperous journey?

Decease of the Rev. John Clark, of Brown's Town, Jamaica.

ANOTHER missionary veteran, after a long life of consecrated and active service, has entered into his rest and his reward. Mrs. Clark writes:—

"Brown's Town, Jamaica,

"July 23rd, 1880.

"DEAR MR. BAYNES,—As you know, my husband had been very feeble for a long time—for six months he never

left his room—yet the last came suddenly and unexpectedly upon us. He had been free from all pain, and during these months of seclusion seemed to be so entirely submissive to his

heavenly Father's will that a complaining word never passed his lips. He was most truly kept in peace, 'his mind stayed upon God,' and willing to stay or go to the home above, as it pleased Him. Once, a few weeks before his last illness, I said, 'You used often to speak of leaving us; would you rather go or stay, now that your work is done?' He replied, 'Oh, I long now to go.' But we saw no change in our loved one until the evening of the 28th June, when the left side seemed to lose its power. The next day he did not leave his bed, but gradually passed away from us on the night of July 2nd. The dear remains rest in a lovely bed, hewn down with

great labour into the solid rock in our chapel yard, where all who pass in and out may see where their old minister rests from his long labours among them. We have had much truly kind Christian sympathy, and our people feel they have not only lost a minister, but a father and a friend.

"The future is all-wisely and in love for the present hidden from me, but my dear husband's life-work is very dear to me, and if I can remain among the people for whom he lived and laboured for forty-five years, so far as I can at present see that will satisfy my heart's desire more than anything else can do."

To Mr. East, Mrs. Clark writes :—

"On Monday (June 28th) my dear husband sat up, as he had been accustomed to do, until nearly nine o'clock, when the change I have already mentioned took place. On Tuesday morning I read some of his favourite hymns to him. And that beautiful piece from 'Spurgeon's Daily Readings' for June 29th, on the words, 'Them also which sleep in Jesus will God bring with Him,' to which he listened with much pleasure. I repeated to him the words of our Saviour, 'Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold—' Here I stopped, and he faintly but clearly added, '*My glory, My glory.*' We had a large number of valued friends with us. The dear remains rest in their 'lovely bed,' as Spurgeon has it, beneath a coverlet of Bahama grass which kind hands planted over the spot, just at the end of our little piece of garden by the front gateway—'his quiet repose not to be broken until God shall rouse him to receive his reward.' The funeral took place on Saturday afternoon. We had Messrs.

Griffiths, Webb, Bennett, Fray, Gould, and W. and E. Henderson of our own brethren with us; also Messrs. Duff and Reynolds, Wesleyan ministers, and good Mr. Hall, of the Established Church. The chapel-yard had been filling all the day. Colonel Turton thinks there must have been nearly three thousand people present. The chapel could not contain them; the steps and yard were occupied with those who could not find room inside. There were no noisy expressions of grief, but tears shed in silence, as the last look was taken on the dear face so sweetly calm and peaceful, even in death. Mr. Griffiths and the Colonel arranged that the people who crowded to see their old minister should, if possible, be gratified. So the remains were placed in our front room. When with the most perfect order and solemnity the immense numbers passed through the house and went into the chapel, waiting for the service which followed, I could have wished, dear Mr. East, that you had been here. There was a close and loving friendship between

you, and you will recall much of the past, as you now think of him in the bright world above, where he has joined many of his fellow-labourers who had been called to their rest before him. You know much of what our home life, and our earnest love for the work it has pleased God to give us here to do, have been; and, after forty-five years of happy companionship, can imagine what the separation now must be.

“What may be before me, I have neither the power nor wish now to determine. I only know that my heart clings to this place, and the work to which my dear husband gave his life is still very dear to me. It may be there is some labour yet before me, and I would not be found idle when the Master calls me home—the home where I hope, through the love and mercy of God, to meet my loved one again.”

Biographical Sketch of the Late Rev. John Clark, of Brown's Town, Jamaica.

BY THE REV. D. J. EAST.

THE following is from the pen of the Rev. D. J. East, the Principal of the Calabar College, Jamaica:—

“My first meeting with the dear friend, a brief memoir of whom I am requested to write, was a few days after he had been accepted by the Committee of the Society in England, when he was introduced to me as a missionary for Jamaica. I have never lost the pleasant impression he made as a young man of ruddy complexion, full of the loving ardour of recent consecration to the work of God. My next interview was at the Moorgate Street Mission House, when he was at home for change, and I was on the eve of departure for the post which now, for nearly thirty years, I have been favoured to occupy. My last meeting with our friend was at the mission-house at Brown's Town, at the beginning of last year—the house which has been his home and the centre of his life's labours for between forty and fifty years. Alas! how sad the physical change. But amid decrepitude and weakness the holy fire of his early consecration still burned as a passion that could never expire.

“Mr. Clark breathed his last on Friday, July 2nd, in the seventy-first year of his age. He entered the Jamaica Mission in 1835, just after the first Act of Emancipation had professedly liberated 300,000 slaves in Jamaica from bondage. It proved, however, in many respects a snare and a delusion; for under the name of apprenticeship it still held the people in captivity, and placed in the hands of wicked taskmasters the means of inflicting greater cruelties than had been perpetrated during slavery itself. It transferred the powers of punishment from the quondam slave-master to the public authorities; and, to the instruments of torture which had been used before, it added the treadmill, which became the scene of the most heart-rending atrocities. And inasmuch as the apprentices—men and women—were punished without right of appeal on the information of the master, the oppression and wrong-doing became aggravated to a degree which had never been paralleled. No wonder that the

righteous indignation of the ardent and impulsive young missionary was aroused. He writhed in mental agony over some cases of monstrous cruelty inflicted on members of his own congregation. Representations were made to philanthropists in England. Messrs. Sturge and Harvey went to Jamaica on a mission of inquiry. Mr. Clark threw himself into it heart and soul. The mission-house at Brown's Town became the seat of the investigation. Numerous witnesses, of the most reliable character among the apprentices on surrounding estates, were produced by the missionary pastor. The most harrowing facts were brought to light through his means; and such a case was made out as sealed the fate of the apprenticeship scheme four years before it was intended to expire; and resulted in the complete emancipation of the people on the 1st of August, 1838. This result was consequent upon the energetic and enthusiastic efforts of Mr. Clark, enforced by the calm, deliberative inquiries and quiet and determined persistency of the two noble-hearted anti-slavery men who went to the island on this mission of mercy, and saw with their own eyes the flagrant attempts which were being made to make the Act of Emancipation a dead letter, notwithstanding that £20,000,000 of British gold had been paid in compensation to the slave-owner for the liberation of the slave. The abolition of apprenticeship, and with that the complete freedom of the people of Jamaica, will ever be associated with the name of John Clark, of Brown's Town, coupled with the honoured names of Joseph Sturge, of Birmingham, and Thomas Harvey, of Leeds. In association with Mr. Clark and his work for the amelioration of the social condition of the people, honourable mention should also be made of Mr. and Mrs. George William

Alexander, also members of the Society of Friends, who subsequently visited Jamaica on a mission of mercy, principally making their home at the Brown's Town mission-house.

“ Mr. Clark's labours, as also those of other missionaries in Jamaica, were now directed to another great social movement, which has laid the foundations of a peasant proprietary which will compare not unfavourably with that of almost any country. The emancipated negro labourer became, as a rule, a tenant at will on the estate on which he worked, every estate having its own ‘*negro village*.’ But on their emancipation, this on many properties was used as an instrument of oppression; and, instead of a rent being demanded from the head of the family for the hut he and they might occupy, a *poll-rent* was required from every member. Where there were several children, the amount became enormous—sometimes, as a planter himself has told me, as much as 6s. or 7s. per week for a hut the intrinsic worth of which was hardly more. This amount was deducted from the weekly wages earned, and thus the labourer was mulcted of a large proportion of the fruit of his toil. The people complained, and the missionary felt the iniquity of the system, and sought to provide against it. Mr. Clark was foremost among those who did so. Considerable tracts, especially of mountain land, suitable for peasant cultivation, were coming into the market for sale. Such providentially was the case in the Dry Harbour Mountains, where Brown's Town is situated. Mr. Clark availed himself of the opportunity to purchase. Large proprietors, indeed, were unwilling to sell to the missionary, but a friendly agency was found to effect purchases on his behalf. These tracts of land having thus been bought, were

sold out in small allotments of from one to five acres, or more, on easy terms to the people. Lands thus became occupied by a thriving black and coloured population. In due time houses were built and villages were formed, the names of which are monumental evidence of their origin. So in the Dry Harbour Mountains there are Sturge Town, Buxton and Wilberforce, Philadelphia and Liberty Valley, with other names no less appropriate. About a dozen such villages, now teeming with thriving populations, owe their existence to the wisely directed missionary philanthropy of our departed friend, who engaged in this enterprise simply and alone for the good of the people, never seeking to enrich himself or his family by a single penny. The anxiety, toil, and difficulty which these undertakings involved may be imagined, but can hardly be calculated.

"Another branch of our brother's indefatigable labours" consisted in chapel-building. In St. Ann's Mr. Clark succeeded the sainted Coultart, who became pastor of the church at East Queen Street, Kingston. The spacious chapel and mission-house at Brown's Town were still unfinished when our brother became pastor of the church which had already been formed; and his first work was to complete this building, and eventually, by the addition of a transept half the size, to enlarge it. It is a remarkable structure, and seats fifteen hundred persons, packed together on seats mostly without backs, in a very primitive but most orderly fashion. The floor of the original building is several feet higher than that of the transept, and under it is the missionary's dwelling-house, around which cluster memories in the history of the Jamaica Mission most loving and sacred. Under the transept is a large school-room, with class-rooms, in

which the day and Sunday schools are conducted. The building is of solid stone, and, standing on an eminence, is quite a commanding object among the richly wooded hills around dotted over with dwellings, and is commonly looked upon as the cathedral of the district. About seven miles distant is another noble chapel of solid masonry, adapted to seat about eight hundred persons, in the village of Bethany, with a mission-house adjoining, also built by Mr. Clark, though commenced by the late Mr. Dutton. There are also chapels at Salem-near-the-Sea, at Buxton on a lofty mountain-top, and at Sturge Town, embosomed among richly wooded hills, which also owe their existence to the labours of our friend. All these stations, as also another, Clarksonville, fourteen miles distant, were at one time, with their numerous congregations, under Mr. Clark's pastoral oversight. How instant he must have been in season and out of season may be better imagined than told. He was a father among his people, in sickness and affliction paying them personal visits; at all times accessible to them at his stated home, and at the different stations during his periodical visits to them; ever ready with sympathy and help for the needy and distressed. I know poor and aged persons on his journeyings whom he never passed without giving alms, while many stately looked to him for relief, not only from the funds of the church, but from his own personal beneficence.

"His influence up to a few years of his death was greater and more widespread than that of any Jamaica missionary I ever knew. The members of the churches under his care looked to their pastor, not only as their spiritual guide, but as counsellor in every difficulty and perplexity. And well did he deserve their confidence.

The soundness of his judgment, the kindness and gentleness of his spirit, associated with an integrity and fidelity which never faltered in reproof where merited, made him an invaluable friend and adviser. Sometimes he was thought to have too open an ear to complaints of poverty and distress; but this ever leaned to the right side, and his sympathy and compassion in some seasons of calamity, in dearth, and in pestilence called forth both in England and Jamaica a measure of benevolence but for which the sufferings of multitudes would have been fearfully intensified.

“Few ministers of the Gospel had to rejoice over larger spiritual harvests in recompense of their toils than Mr. Clark. The converts whom he was instrumental in bringing to the Saviour might be numbered by thousands. It was no unusual thing at his numerous baptismal services in the sea for over a hundred at one time to put on a profession of their faith in Christ. No doubt many of these fell back; but vast numbers held fast; and our brother had the joy of seeing a numerous succession of holy brethren, whom he introduced into Christian fellowship, prove faithful unto death. In all his labours he had in his beloved wife an efficient and devoted fellow-helper to the truth such as falls to the lot of very few, and who, as a co-worker in the church and in the Sunday and day schools, as also in every relation, has certainly never been surpassed in our Jamaica Mission. She still lives—and long may her invaluable life be spared!—or we might indulge in words expressive of her worth which her shrinking modesty would make it painful for us to write.

“But Mr. Clark’s sympathies were by no means confined within the limits of his own immediate sphere, extensive as that was. He was accustomed to

regard the interests of the Jamaica Mission as a whole; and I believe they were to him as the apple of his eye. In the early years of my association with him, we not unfrequently travelled together in attending, sometimes meetings of the ‘Union,’ sometimes missionary meetings, sometimes ‘August meetings’ in commemoration of the abolition of slavery, sometimes to advise with churches in difficulty, sometimes to the ordination of native ministers, in which last services he was often invited to preach to the church, while it devolved on me, as president of the college, to address the minister. These joint labours have left memories of social enjoyment and Christian fellowship which will never cease to be cherished with affection. His occasional, as well as his stated, teaching was always marked by directness and simplicity; the glory of Christ and the salvation of men—this was his undeviating aim. In discussion, he was thought by some to be unduly warm in temper, and at times even petulant. But as far as my observation went, through a long course of years, his moral and spiritual impulses were in the right direction; and the warmth and petulance were too often provoked by that which he considered wrong in spirit or in purpose.

“The College for the education of native ministers and teachers shared his warmest sympathies. He was united with Knibb and Burchell and others in the endeavour to institute it, and was an active member of the first managing committee in Jamaica. For many years he was its faithful secretary; and in this office he was the loving and faithful coadjutor of the president and tutors. They could mostly see eye to eye, and work in perfect harmony. In seasons of difficulty he was ever ready with sympathy

and help. His churches were among the most liberal and reliable of its supporters. For many years my family passed the college vacations in the Dry Harbour Mountains; and never will they or myself, or Mr. Roberts, the present able and valued Normal School tutor, cease lovingly to remember the kindness received from both Mr. and Mrs. Clark during the intercourse, close and intimate, of our families and theirs at these times. In the removal of the College to Kingston there was nothing we so much regretted as the interruption of this intercourse, through the distance which then separated us.

“The latter years of the life of our friend were passed under a cloud of deep affliction. In the church Mr. and Mrs. Clark suffered the severest trial of their lives. The two largest and most prosperous congregations, the members of which had been as their own children, were for a time rent to pieces through the misguided conduct of a young man from England, who will, I hope, live to repent of the evil which he did. How much this contributed to induce the physical and mental weakness under which our brother passed the closing years of his useful life it is impossible to say. Amidst all the turmoil and strife, and all the weakness which ensued, it is beautiful to consider how graciously he was sustained, and what cheerfulness and peace he enjoyed. His spirit rested calmly in God’s love and faithfulness and overruling power. The one theme which lighted up his soul was the Saviour whom he loved, and the work to which his life had been consecrated. His hope in Christ never failed, and, however his mental faculties were dimmed, this never ceased to

irradiate them. Death came by a stroke of paralysis. However, to the satisfaction of his loved ones, he recovered a measure of consciousness, and as he passed away from them he was able, though in faintest whispers, to speak of the ‘GLORY’ into which he was about to enter.

“The funeral of our departed brother was a noble testimony to his life. For many miles round men, women, and children of all classes of the community gathered in crowds to do honour to his memory, and to weep over his remains. The streets of Brown’s Town were thronged, business was suspended, and every shop was closed. Ministers of the Gospel of all denominations, merchants, planters, magistrates, with members of the churches, attended the last ceremonial, which, in the absence in America of his co-pastor and son-in-law, the Rev. Geo. E. Henderson, was conducted by the Rev. W. Griffith, of St. Ann’s Bay. It is to be hoped that multitudes who were led astray, in the loss of him who had been a spiritual father and friend will see the sin and folly of the divisions which saddened his declining days. Under the able ministry of Mr. Henderson, a large measure of prosperity has been restored to the churches. If our now sainted brother be permitted to look down from his rest in heaven, may he see wanderers recovered and breaches healed, and Brown’s Town and Bethany, and all the congregations over which he watched so faithfully walking in holy and loving fellowship with the Master and with each other! Nothing, I am sure, under a bereavement so irreparable, will be so sweet a solace to the honoured widow of our departed brother.”



NATIVE BASKET MAKERS OF INDIA. (From a Photograph.)

Bengal Basket Makers.

A CORRECT sketch is given here of one of the huts inhabited by the poorer classes in Bengal. The sides are of mat, the floor of mud, and the roof thatched. We see the best garments of the family hung up by the side of the hut to dry, and to the right of the doorway (for door there is none) is a mass of baskets ready for sale. The trees to the right are plantain-trees, some of which are always to be seen near an Indian hamlet. This tree bears enormous bunches of the commonest of all Indian fruits, the plantain, or, as it is called in the West Indies, the *banana*. After the fruit has been removed, the tree is cut down, and from the same root young trees spring up. The fruit, when green, is made into curry; when ripe, is a cheap and wholesome article of daily consumption. The trunk is of a spongy, soft nature, and is also eaten by natives in curry.

The hut has no door or window; the furniture within is of the rudest description. A few earthenware cooking pots, a box or two, some mats which serve as carpets by day and beds by night, are perhaps all we should see. If the cooking is done inside, the smoke must make its way out where it can, but generally all this is done in the open air. Three or four bricks placed in a sort of circle hold the fuel together, and over this opening is placed the *hari* containing the universal meal of boiled rice. A small quantity of vegetable or fish curry, made with hot spices and chillies, complete their humble meal.

It is in huts similar to this, but rather neater, or huts made with mud walls, that most of our native Christians in the country live. Most of their time is spent in the open air; cooking, eating, working, &c., by day are carried on outside, and, except in wet or cold weather, they sleep outside on the ground at night also.

The baskets made are of various shapes and for various purposes, and are both ornamental and useful. They are made of split bamboo, cane, grass, palm leaves, and other materials. Every part of India seems to have some special kind of basket, and the natives keep to their own kind, so that you can know at once where it was made. Some of the most durable and pretty are made by the natives of Madras, and are carried for sale on board the numerous steamers that stop there. For eightpence you can buy a nest of six or eight useful baskets, fitting into each other, and all prettily made of palm leaves.

L. M. R.

Calcutta.

Work a Field in China.

THE following letter, just received from the Rev. A. G. Jones, will, we feel confident, be read with deep interest:—

“Péi Su Cheu-fu,
“Kiang-su Province,
“April, 1880.

“MY DEAR MR. BAYNES,—At last, after a short stay of about thirty-five days at home, I have been able to get back to the front once more. I left home rather unwell, and sundry delays extended our journey of over three hundred miles into the twentieth day. The prefectural division of this province, in which we are now about to begin work, and to which my journey of last year was merely introductory, is the northern department, about two hundred miles long and fifty wide. We propose to work from two points, which shall be each about fifty miles from the east and west extremities. The population probably falls somewhere between one and two millions—nearer to two than to one. At each station I can place two men, who will be constant during the year. At the eastern point, Sü-t sien Nien, I intend to do what I can to aid the suffering as well as evangelise the district, and purpose in the autumn to come west for the same purpose, when numbers will be sure to be suffering from ague, as, although the ground is damper than Shantung, yet the almost invariable practice is to sleep on mats, with an inch or so in thickness of dry grass between the mat and the floor.”

THE MAGNITUDE OF THE WORK.

“You will observe that four men propose to deal with over one million of souls. That one fact would serve alone as a commentary for a good many others both in England and China. Sometimes in the recesses of

the work, when one's thoughts get time, these feelings of our insufficiency for our task rise very strongly; but as experience grows, so grows also the conviction that ‘It is well’ Yet it has its sad side. I recollect one evening in March Mr. Kitts and I were taking our evening walk. The sky was overcast, and a cheerless north-easter was blowing at the time. It was just sunset. As we turned out of a village we met one of our evangelists going off to join his comrade for a journey. He was carrying his bedding and books, and, as he was coming from our house, I, of course, recognised him at once—a smile on both sides, a few parting words, the well-known, familiar Chinese salute, and we again parted; but as we each turned off on his way I noticed somewhat of an expression of—well, not exactly of sorrow, but as if he felt his position—the utter loneliness of it. He was going with his fellow-worker, it is true; but where were they going? Into a district with more than two hundred thousand people, to take their course midst spiritual darkness, and to encounter most surely the fierce gusts of natural passion, dislike, and haughtiness from an ignorant and misled people.

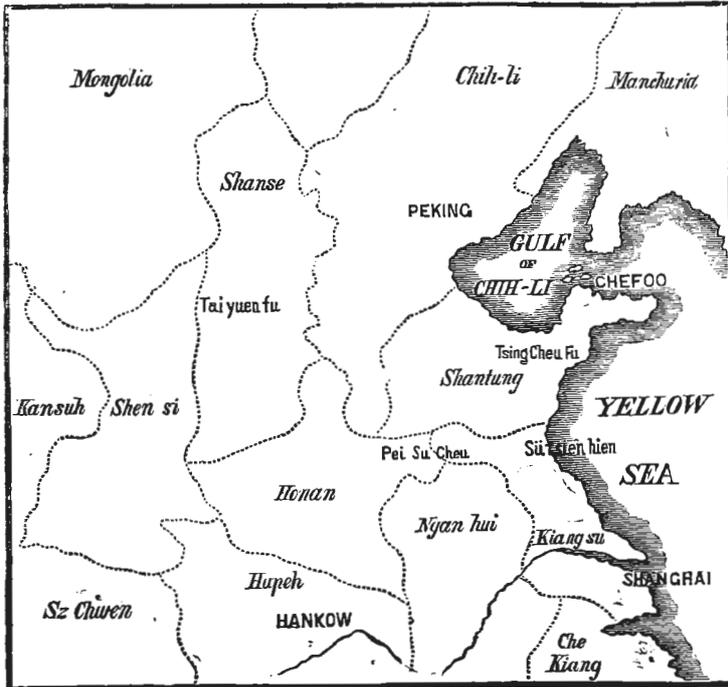
“Two men and a bag of books to more than two hundred thousand souls; four men, and books in proportion, to two millions of people; sometimes travelling, sometimes stationary; here well received, there ill-treated; now comforted, and now again cast down! With no lack of zeal to do their work, fitted with the best appliances to be had, drilled in

the best principles, and yet limited by error, prejudice, habit, custom, and sin, just as the Church is limited along her whole line of frontier—the called, many; the chosen, few. Such is the state of the field and the conditions of the workers. It is not in the least that I or they feel cast down about our work; but we can't help looking at

ings that result from the sorrows of earth groaning and waiting for redemption."

THE DIFFICULTIES OF THE WORK.

"No one in England can realise the discouragements and difficulties of two poor, weak, almost illiterate messengers going forth to be the messengers



MAP OF NORTH CHINA. (Scale, one inch about 600 miles.)
(From a Drawing by Rev. A. G. Jones.)

EXPLANATIONS.

1. Names of Provinces are written as *Shanse*.
2. Important Cities in capitals, as PEKING.
3. Baptist Mission Stations—Tai Yuen Fu, Tsing Cheu Fu, Pei Su Cheu, and Sütsien hien.

it sometimes in this light. And it surely is right to do so, right to be sobered by difficulty, and right that our friends at home should know that we, natives and foreigners, feel it, so that they may feel for us, and prayer be, not forced or perfunctory, but the genuine outgoing towards high Heaven of feel-

of the Word of Life to the depraved and neglected of mankind, going in loneliness and in the peculiar isolation produced by their mission, and not feel deeply and intensely for these truly worthy, though unhonoured and unknown, bearers of the truth. Then, again, how little two men can do!

What little reputation they have going into an inn, or village, or small market town! They are tired, laughed at, argued down, counter-worked, browbeaten, and hindered in a score of ways.

"Surely, if our churches at home knew more of their trouble they would expect less and be more patient with the results of teaching and preaching to the Chinese. Surely, too, if they knew the vast numbers to be reached by an infant organisation extending itself, without pecuniary profit to any one, in mere filaments of influence, out into the waste around it, they would think less of the expense, and be less ready to carp at the 'cost per head' of church members. There has been—perhaps there is—ground for such a way of looking at it, but if they knew what is the difficulty of shedding upon the world the light which is for the world, they would think less of its small apparent success. They know, perhaps, what it is to meet darkness, but to meet organised darkness such as we have here is a difficulty the best proof of which lies in the slow and limited measure of our present success."

ILLUSTRATIVE CASES.

"As an instance of these difficulties, I may adduce a few sketches taken from the mouths of some of the evangelists returned for the general recess at New Year's-tide. First, there was an instance of a very large village—say five hundred to seven hundred families—in which they conferred for five days with the people continuously, but were met with the most peculiar reserve, no one even hinting that they would like to see a tract. One young man, however, seemed friendly, and, as they were going, they thought they would ask him how this all was. There was no persecution, ridicule, or oppo-

sition; just cold, quiet listening and head shaking. 'Well,' said the young man, 'the fact is we, here in this village, are all one name and family, and our leading ancestor—the head of the house—lives here; he is a "kü jên" [*i.e.*, has a literary degree equivalent to our M.A., or better], and he says that the principles of your Church and books are all perversions of the real truth.' Nevertheless, I hope we will have more to say about that village in time, and that despite the gentleman with the degree.

"In another district, other two of the missionaries came to a place where they seemed to get a good and intelligent hearing from a large number of people at the inn. After some time, they offered a book or two to some of the apparently interested. 'Oh, we don't want the books!' was the rejoinder. 'But we don't want money for a book or two.' 'True; but we don't want the books.' After some time they again offered or asked them to receive some sheet tracts. 'Oh,' replied they, 'none of us here can read'—which was manifestly false. Now, how was all this? Simply, that some years before they had had in that village a leader of a local sect, semi-idolatrous and semi-theistic. Leader and sect were suspected of treasonable intentions by the local magistrate, the leader was put in prison, and thereout he never came. They were, therefore, afraid. Complicity in sects, churches, or societies they wanted none in that village for some time yet.

"In another adjoining county, rather mountainous, and not so very far from Tsing Cheu-fu, they found it almost impossible to get a hearing, so unprepared were the people and so reserved, owing to their mountains secluding them so much. It is a very lawless place, and the county magistrate is not a good man, for there are

some very first-rate officers to be met with in China. In that county the inns frequently refused to receive the evangelists for the night, saying, 'Oh, you're preachers, are you? Preachers of what? What doctrine? Well, you can't stop here. Look at that proclamation on the wall there, warning us to shelter no such gentry as you.' And in one place, *only for the remonstrance of a child*, they would have been turned out for the night into the streets, with ice and snow on the ground. So much for the difficulties of our outer evangelistic work. It has, however, far brighter sides, but it is too soon to speak much of them."

CHURCH WORK.

"But the church work has its trials, too. Our large measure of success creates its own difficulties, and the surer and purer we seek to lay the foundations of the work, just so much the more patience does it require. You are aware that *we start from the position that the Gospel doctrine has an inherent power to move its subjects towards the support of such institutions as are suited for all the periods of its reception*. Experience has proved that, both here and elsewhere. *The necessity for nursing native Christians at the expense of foreigners, if they be sincere, is a figment of faithless fear and fancy*. But all in China don't think so, and all here don't practise this plan. So we have to work alongside other systems which do not see the thing in this light, though, thank God! they are coming to see more the errors of the old plans, after having reaped the results of them, and seen the fruit of Mr. Richard's bold principles carried out before their face most thoroughly and successfully.

"We have missionaries in China who think it an advantage, on the whole,

to work two systems in the same district, for the sake of the general principle that 'opposition is the life of trade.' Facts rather go against the notion in the *early* stages of church life, though all admit that *the* unity of the Church is real and organic—not nominal and external. So far, however, I have seen nothing to show that we are wrong, or they right, or their course even in any sense expedient.

"It is always difficult to take the high, the fearless, the God-honouring, and the truly noble course. It is increasingly difficult to do so among a people whose view of things has been hitherto limited to the present life; but one feels it to be a gratuitous aggravation of the difficulty when Westerns take courses certain to be misconstrued by the natives, and equally certain to foster some of the very worst of their natural tendencies—the whole group of the covetous desires of their former nature."

DIFFICULTIES OF FOREIGNERS.

"Again, there is another kind of difficulty. A foreigner has to be the leader—*i.e.*, actually always ahead of them. But he comes here, even destitute of their language and modes of thought; much more of their customs. The process becomes not only one of learning, but one of modification, and still more of ceaseless discovery. Thought matures but slowly, and still slower is the getting natives to keep on the path of progress, being, as they are by custom, almost incurably conservative of whatever they learned at the first of their course, and altogether failing to recognise the fact of an endless progress in the ages.

"This process of progress—if I may use such a phrase—is, then, difficult, even if there were no other troubles;

but, when you add on the consideration that the world is a scene of confusion, such as it is—the ascertainment of the right not always easy, nor the decisions of the judgment infallible—you get a notion of the complex nature of our difficulties here, and, at present, that will be more or less adequate.

“So much for our difficulties and the outlook over matters as they are. I thought, perhaps, that you might like a glance at an aspect of things that doesn't often come up in the hurry of life or of letters, and, as two wet days in succession confined me to the inn, I

am able to secure the time for quietly jotting them down.

“I don't want you to think I am in the least whining, dissatisfied, tired, or downcast. It is a *mere narration* of a not-often-looked-on side. I hope, and I know, that, despite the foregoing, beneath the surface troubles, as it were, I always feel and cling to the sure word of promise, ‘I will direct their work in truth.’ I know we have no cause to doubt the verity of these blessed words so fully fulfilled to us even already, and as sure as the everlasting hills.”

The Baptism of a Brahman Priest in the River Jumna.

THE Rev. Daniel Jones, of Agra, writes the following interesting account:—

“The heat having come upon us so suddenly this year, we could not travel by day, so we left Agra at nine o'clock in the evening. I was accompanied by four native brethren. It was a beautiful moonlight night, and we made it vocal by singing ‘Bhajans’ on the way. Our conveyances were native springless things called ‘ekkas;’ no place to lie or stand, and a most uncomfortable way of sitting, with our legs half doubled under us. But our hearts were glad, and we rather enjoyed our rough ride. We reached Bisama village about one o'clock in the morning, and then, wrapping myself up, I lay down in the verandah of the Government school, and being tired soon fell asleep. Was up again early, took a little to eat, and then assembled our little company. By this time we had with us dear old Thakur Das, from Chitaura, the oldest and, I might add, the noblest of all our native brethren. What a grand old man he is! The sun is just

up, and we march towards the river. Everything around us looks charming. All is so still, being so early; the fields are ripening for the sickle. We feel that the words have really a double meaning. There before us is the River Jumna. As we draw near to the water's edge we see some who are trying to wash their sins away. Our little band is now drawn near together; an interesting group. There is Thakur Das, who has borne the burden and heat of the day, and he has borne a great deal. Then next is Hari Ram, who at one time was the village pandit at Bisama. A fine stalwart man, he also has suffered a great deal for Christ. We were so glad to find him so much respected by the people of Bisama. Then comes Mandhar Das, who was at one time a ‘Beragi,’ a religious mendicant. He is one of our native preachers, and is able to preach well to the numerous villagers. But the object of greatest interest to-day is Ram Ratu. He it is who is about to

be baptized; one who has spent all his life hitherto in the worship of Mahader, gone on long pilgrimages, and at last settled down near the village of Bisama as a Sadhu, or 'holy man,' where he had a small shrine to Mahader, where many 'simple ones' came to worship the god, and give gifts to the 'priest.' He was very much revered as a priest, and received much in the way of gifts. The respect paid him by the rich and poor was very marked and very real, so his office was quite a lucrative one. But all this he gave up for Jesus, and this has had a great effect upon the people who formerly knew him. The service commenced. We sang, read, prayed, and preached before an audience of some fifty or sixty natives, who all listened very attentively. Then spoke Thakur Das with very wonderful power. I then asked Ram Ratu to tell the people why he had changed his religion. In doing so he appealed to the people as knowing him, and told them that it was not for food, or clothes, or money that he had left them, but because he had found the 'real truth.' Hari Ram then spoke a few appropriate words, and then I called the attention of the people by standing apart and showing them that I did not touch Ram Ratu, that I had nothing to do with him in making him a Christian, that this was God's work; that it was all false what people said that, when a man was being baptized, the Padri Sahib spat in his mouth and gave him to drink intoxicating liquors, and made him eat beef or pork. 'There is nothing of this, you see,' I said; and then Hari Ram led him down into the river. I shall

never forget the sight; it was not what I had seen in boyhood in pictures only, but here it was a *living reality*. Lord, multiply such sights by tens of thousands! In the name of the Father, Son, and Holy Spirit he was buried with Christ in baptism, and as he rose—we sincerely believe to newness of life—we sang the victory of King Jesus, and the place rang with the chorus. We spent a little while at the house of Hari Ram. His wife and aged sister are still Hindoos, and a great grief it is to them that Hari Ram is a Christian. We did all we could to show them also the love of Jesus. With joined hands I pleaded with the old sister, and I felt as though her heart was touched. Will our friends who make it a matter of constant care to remember particular individuals in prayer pray for the wife and sister of our brother Hari Ram of Bisama? At nine o'clock we start again. We soon reach the place where Ram Ratu lived as a Hindoo ascetic and priest. There is the little shrine. A week ago the rude idol lay at a distance on the ground; he had thrown it away, *and it could not replace itself* until another 'Sadhu' came to do so. There on the other side is a little well, which our brother Ram Ratu digged with his own hands. No more use for him now, because he has found Him who is the Giver of 'living water.' We reach home about twelve o'clock noon.

"Will our friends remember us in our work, and pray that the Lord in His mercy will grant us all a renewal of health and strength, and a blessed realisation of His Holy Spirit?"

"DANIEL JONES.

"Agra."

Foreign Notes.

KANDY, CEYLON.

Our readers will learn with much sympathy that the Rev. C. Carter, of Kandy, Ceylon, has been suffering greatly from repeated attacks of congestion of the liver. In a recent letter, dated from Colombo, he writes :—

“My medical advisers in Kandy sent me down here as soon as I was able to bear the journey, and the doctor here was for sending me off at once to England; but that I now trust will be unnecessary, as you know it is my most earnest wish to stay in Ceylon until the version of the New Testament in Singhalese is completed.

“Very earnestly and urgently would I pray the Committee that a good and suitable young brother be sent out here without delay, otherwise it is more than doubtful if I shall be able

to stay in Ceylon long enough to finish my loved work, now so near completion. Were I now relieved of all work, save translation and revision, I might hope, by care and quiet, to be able to stay and finish the Bible.

“I most earnestly thank our heavenly Father for raising me up again and permitting me to hope I may yet finish my sacred work, but I pray you lose no time in sending me help. I trust the great Master will touch the heart of the ‘right man’ to come over and help me.”

On receipt of a resolution of warm sympathy from the Committee, and an assurance that immediate steps should be taken to secure some suitable brother to assist him, Mr. Carter writes from Kandy :—

“The resolution of the Committee has filled my heart with joy; the sympathy of the brethren is very precious, and greatly cheers me. You may be sure I shall not fail to unite my prayers with yours that a suitable brother may speedily be found and sent out to Ceylon at as early a date as practicable.

“It is nearly three weeks since I returned home, and, though I have gained strength, and the violent paroxysms of pain I had have ceased, I am not free from pain, and very slight muscular exertion increases it. I fear there is no chance of my entire recovery here, and perhaps the wisest course would have been to take a change at once. I am, however, very unwilling to leave the New Testament

unfinished now that it is so near completion. There would be a risk of my not being able to finish it at all, and even if I retired to do it there would be a very undesirable delay, copies of the New Testament being now much wanted, whilst we have not a single copy to dispose of. Unless, therefore, I am decidedly worse, and absolutely forbidden by competent medical advice to remain, I shall remain, trusting and praying that I may receive health and strength and all Divine aid at least to finish this work before finally retiring. I need say nothing now about the desirability of sending a good young brother as soon as possible, as the Committee have decided that, and I shall hope to hear soon of your success in finding the right man.

“Three natives—very pleasing and satisfactory cases—were baptized in our Kandy chapel the last Sunday in June, and next Sunday is fixed for the baptism of three persons who are to be admitted to our English church here; one of them is pure English, and the other two (wife and mother-in-law of the former) are nearly so. Besides the work of translation and English preaching, I have been permitted largely, until this year, to preach and teach in Singhalese, but I

have not been permitted to reap much fruit from that work. Perhaps this may be granted to my successor. I shall hope and pray that he may be permitted to reap as well as to sow. There has been much opposition here of late on the part of Buddhists and some European abettors—so-called Theosophists, although they are Atheists—who have lately visited Ceylon, but of which I have not time now to give you an account.”

The Committee will be thankful to find that the Lord has touched the heart of some earnest, devoted, gifted young brother to offer himself for work in Ceylon in association with Mr. Carter.

The work at Kandy and in the district is just now most promising, and the seed long sown appears to be springing up in many directions. Will our friends specially remember our brother Mr. Carter and his need of a suitable colleague at the monthly missionary prayer-meetings?

KHOOLNA CHRISTIAN MELA.

Our devoted Brother Gogun Chunder Dutt writes from Khoolna :—

“Lately I returned from a short trip, and was greatly encouraged to find that our last Christian mela did a great deal of good, both among the Christians and non-Christians. A number of bag-makers in a village called Tekuty, on the bank of the River Bhola, finding Hindooism a false system of religion, have been diligently inquiring about Christianity since the mela, where they heard the Gospel from us. The leader of these people struggled hard to embrace Christianity. Parmodhudea is another village about twelve miles from the above-mentioned village, where a Brahman and three Kyasthas are thinking of embracing Christianity, with their families. These men also attended our mela, and this was the first time they heard about Christ and Christianity. Every village which

I visited after the mela appears to be more or less under the influence of Christianity. The Brahman with whom I had a long religious discussion during the mela, and about whom I mentioned in my last letter, came to me a few weeks ago, confessing the errors of Hindooism, and testifying before many the truthfulness of Christianity. For his further instruction he bought many tracts and a copy of the Bible, and he said that he was trying to influence another Brahman, well versed in Sanskrit and the Hindoo Shastras, to embrace Christianity. Our Christians, being encouraged by these facts, have resolved to build a brick house (a hall), where we have had a pavilion for religious services. They intend to raise Rs.10,000 (£1,000), and many have promised to pay one month's income within a year, and

wish me to write to you to publish it in our Baptist papers, with a view to appeal for help from our English friends. They have faith that the Lord will influence the minds of the native Christians and Christian friends in England to help in building the house. It will be a preaching-house throughout the year, and in the time of the mela it will be used to con-

duct special religious services. On Sundays the Kuddumdy people will worship there twice, and their present chapel will be converted into a school-house. Preaching work during the year will be carried on by all the churches in turn, and the churches will bear all the expenses for the purpose. Will Christian friends in England render us a little help?"

NEWS FROM BARISAL.

Rev. W. Bowen James, of Barisal, writes:—

"Recently we went over to the Island of Dakhin Shabazpore, over which the terrible cyclone of October, 1876, swept, and carried in a moment, as it were, thousands of souls into eternity.

"When some of the Barisal native preachers visited the island a short time previously to the occurrence of that awful event they received much maltreatment from the inhabitants, and were told that the God whom they preached had no power over the island, and that it was useless to preach Him there.

"When we visited the place this time we found the people greatly changed; they neither blasphemed our God nor maltreated His servants, but listened attentively to our preaching, and bought of us a large number of copies of Scriptures.

"For the last four weeks we have been going from village to village, and from market to market, preaching and distributing the Word of our Lord's Kingdom. May it be blessed of Him to the salvation of those who have heard it!"

Recent Intelligence.

Our readers will be glad to hear of the safe arrival in England of Mr. and Mrs. Wall, of Rome. We are thankful to report that they are already considerably benefited in health by the rest and change.

Mr. W. K. Landels, of Naples, writes:—

"We have great need of two harmoniums—one for Turin and one for Naples. If you should meet with any one who would like to present two such instruments to the mission, please think of me."

Remembering what an important part of worship the service of song is, especially in Italy, we trust that some friend, or friends, will feel drawn to meet the need of Naples and Turin.

Mr. Daniel Jones, of Agra, also writes:—

"You well know, my dear Mr. Baynes, how important it is that missionaries

should know something of medicine. During my residence in India I have become fairly well acquainted with the use of different medicines, &c., and have been compelled, when on my evangelistic tours, to do what I could to attend the sick; and the Lord has enabled me to do much good in a quiet way, and I have secured much influence for good by such work. Last January, when out on a preaching tour, my homœopathic medicine chest, which cost £2 10s., was stolen, and I have not been able to replace it—indeed, I cannot purchase one here. This was presented to me by a medical friend, who aided me greatly in the study of medicine; but he has now left for Australia. Do you know of any kind friends who would send me out a small chest to replace the one stolen from me? I should regard it as a special kindness and a great boon if any friend of the mission would so help me. My use of medicines is a great help to my evangelistic work, and often opens up my way for preaching the Gospel.”

We are confident that some kind friend will gladly meet Mr. Jones's request.

We are anxious to call attention to a little book just published by Messrs. Hutchings & Crowsley, 123, Fulham Road, S.W., entitled “The Cameroons Mission,” written by Miss Osmond, of Wantage. The Rev. S. A. Swaine, of Onslow Chapel, Brompton, formerly pastor at Wantage, writes:—

“This little book has been written for the information of such as have been giving Miss Osmond assistance in preparing boxes of useful articles for the poor people connected with our Cameroons Mission, and for the purpose of inciting others to render similar assistance. It has struck me that if in your ‘Notes,’ in your next issue of the HERALD, you called attention to it, great good might be done. There must be large numbers of young people comprised in the families connected with our churches who would be thankful to any one who would show them how, at a trifling expense, or no expense at all, they can cheer and help the missionaries in their work, and the poor people for whom they toil. *It is surprising what our young people can do when they set to work in real earnest.* The young people of my own church are an example of this. As you know, they undertook the somewhat formidable task of supporting a native teacher on the staff of the Congo Mission, and, setting to work earnestly, they succeeded in raising more than the required sum for the first year. One of our scholars applied to me not long since for the contents of my waste-basket; *she was collecting waste-paper to sell for the mission.* Many are the ways in which our young friends can help, and Miss Osmond points some of these out. It would be worth while, I think, to recommend superintendents of schools to obtain copies for sale among their scholars. If a quantity were taken, I believe a reduction would be made in the price, which is a half-penny per copy.”

In a recent paper read before the Royal Geographical Society, Rev. Chancy Maples, of the Universities Mission in Eastern Africa, tells how at Matola he met a native who had on his shoulder an old coat, mouldy and partially eaten away, but evidently of English make and material. On asking where the coat came from, he was told that it was given him by “a white man who treated black men as his brothers, whose words were always gentle, and whose manners

were always kind, whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men." It proved to be Dr. Livingstone's coat, and this was the rude African's description of the great missionary explorer. He had kept the coat for ten years in memory of the giver. The incident reveals not only the character of Livingstone, but also that of the African. These savages have hearts, and men should find the way to them.

The completion of the translation of the New Testament into Japanese was an event worth celebrating, as was done at Tokio, April 19th, by representatives from fourteen of the sixteen missionary societies labouring in that empire. If the Romanists had given the Bible to Japan three centuries ago, Christianity would not have been driven from the empire, as it then was. Four American missionary bodies have had the honour of being engaged upon this translation—the Reformed, the Methodist, the Presbyterian, and Congregational American Boards. There has been an increase in the number of Protestant church members in Japan during 1879 of about *sixty per cent.* Surely "His Word runneth very swiftly."

Several most welcome and generous contributions have been received for the work of the Mission during the past month, many of them representing great self-denial and devout consecration. Amongst others, we may mention:—"A Poor Woman," £30 for the Congo Mission; "X.," £100; W. H. G. Bagshawe, Esq. (per Mrs. Grattan Guinness), for the Congo Mission, £100; Miss Houghton, of New Brighton, £20; "Cymro," £10; J. Marnham, Esq., £50; G. S. Stowe, Esq., £10. May the gracious Master reward His servants a thousandfold!

The committee and the constituency of the Church Missionary Society, we are sure, have our deepest sympathy in the loss which they have sustained in the sudden and affecting removal of their honorary secretary, the Rev. Henry Wright, M.A., prebendary of St. Paul's, and minister of St. John's Chapel, Hampstead. Mr. Wright gave up the incumbency of St. Nicholas', Nottingham, of which town he was a native, to assume, gratuitously, having large private resources, the duties at the Church Mission House which had been previously discharged by the late Rev. Henry Venn, B.D. He was, like his predecessor, a man of large and catholic spirit, of scholarly attainments, and a very interesting and impressive preacher. His last public act was to preach at Keswick for the cause of Christian missions. A day or two afterwards he went to bathe in Conistone Lake, and, notwithstanding the efforts of his two eldest sons who accompanied him, sank to rise no more. Two days elapsed before the body was recovered. It was subsequently interred at Hampstead, amid much demonstration of respect and sorrow. Mr. Wright had not completed his forty-eighth year, but has left additional force to the charge, "Work while it is called to-day."

We have just received tidings by telegram of the safe arrival in China of Miss Greenwell, and of her marriage to the Rev. J. Tate Kitts, on the 23rd of last month.



THE LATE REV. J. WENGER, D.D. (*From a Photograph.*)

THE MISSIONARY HERALD.

Life and Labours of the Rev. J. Wenger, D.D.

WE avail ourselves of a minute prepared for the Committee during Dr. Wenger's last visit to this country, in 1874, to lay before our readers a brief outline of the arduous labour of this devoted servant of the Master.

“The Rev. John Wenger was born August 31st, 1811, in a village of the Canton of Berne, Switzerland. The loss of his father, in 1816, threw him on the kindness of relatives for his education, which was generously and efficiently provided for, so that he was able, in April, 1827, successfully to pass the matriculation examination, preparatory to his studies for the ministry of the National Church. In 1830 he passed another, corresponding to the English or Scotch B.A. examination; and, in the summer of 1833, one which would have terminated in his ordination. Invariably first in his class, these examinations afforded most satisfactory proof of the industry and attainments of the future translator of the Word of God.

“Mr. Wenger became the subject of Divine grace in April, 1828, and very soon discovered that he could not conscientiously enter the service of the Swiss National Church. He was led to see that an Established Church which practised infant baptism could not possibly exercise a Scriptural discipline, and that, consequently, infant baptism must be wrong. This result was most distressing to all who had been interested in his welfare. He now, therefore, accepted the offer of a tutorship in the family of the late Rev. H. D. Leeves, the Bible Society's agent in Greece, living first in the Island of Syra and afterwards for a year and a-half at Athens. In the spring of 1838 this engagement terminated, and Mr. Wenger came to England. Here he became acquainted with the late Rev. John Dyer, and, through him, with Dr. Steane, W. B. Gurney, Esq., and others, which resulted in his being baptized by Dr. Steane, at Camberwell, in February, 1839.

“In June of the same year, the Rev. Dr., then Mr. Wenger, entered on

the missionary life, and, on arriving in India, immediately joined the Rev. Dr. Yates in the work of translating the Holy Scriptures. Dr. Yates had for some years, with the assistance of the Rev. W. H. Pearce, been engaged in preparing a new version of the entire Scriptures in Bengali, the New Testament having been published in 1833, and reprinted, with numerous alterations, in 1837 and 1839. His object is stated to have been 'to produce an idiomatic translation, which should be as good Bengali as the English version is good English.' This effort was an improvement on the previous labours of the eminent Dr. Carey, and became the foundation of all the subsequent editions which have issued from the Calcutta Mission Press, under the care of Dr. Wenger and his colleagues in this great work. At the time of Dr. Wenger's arrival in Calcutta, Dr. Yates was about to commit the version of the Old Testament to the press, and Dr. Wenger's first task was the preliminary preparation of a list of Scripture names in English, Hebrew or Greek, and Bengali, to secure correctness and uniformity of spelling. This was ready in February, 1840, and shortly before the close of 1845, a few months after Dr. Yates's death, the entire Bible was finished at press. On this edition the labours of Dr. Wenger had been very considerable; most of the alterations in the New Testament were made at his suggestion, and great pains were conjointly bestowed by the two fellow-labourers on the revision of the whole volume as it went through the press. The bulk of the edition was printed in royal octavo; the text was arranged in paragraphs, and the verses were indicated in the margin. A selection of parallel passages was added by Dr. Wenger, and marginal readings were placed by Dr. Yates at the foot of the page. The chronological table appended at the end of the volume was drawn up by Dr. Wenger.

"For some years, as often as necessary, the New Testament, in whole or in part, and select books of the Old, were reprinted from this edition, with very few alterations, both for the use of the Society's missionaries and for the Calcutta Auxiliary of the British and Foreign Bible Society. When the edition was nearly exhausted, the criticisms to which the New Testament was exposed led Dr. Wenger to resolve on producing an improved edition of the entire Bible. This was issued in 1852. The thorough revision the version then received, appears to have discouraged attempts which until then had been made to supersede the version among the Christian communities of Bengal; and since that time the version has enjoyed, with few exceptions, the general support of missionaries of every denomination. This edition of 1852 was finished at press in September of that year. It cost a vast amount of labour; many sections of the epistles

were translated anew in order to avoid that transposition of clauses which was a feature much objected to in Dr. Yates's translation. This edition was published without references or marginal readings. Separate editions of the New Testament were issued in 1841, 1846, 1849, and 1854, and at various times large editions of single gospels and the Acts, and suitable portions of the Old Testament. A third edition of the entire Bible, in which the historical books, and, indeed, the entire text of the Old Testament, again underwent a thorough and careful revision, was begun in 1855, and was finally completed in 1861. When the Old Testament was printed off, Dr. Wenger came to England for his health, so that the New Testament was only subjected to a cursory revision.

“On his return to India in 1862, with a view to render the Word of God still more useful to the population of India, and especially to the rapidly increasing Christian community, the Committee requested Dr. Wenger to prepare an annotated edition of the Bengali Scriptures. While this important work has been in preparation, and which is not yet completed, several editions of the New Testament were issued, and in 1867 the fourth edition of the entire Bible left the press. This was printed in small type, and formed a handy octavo volume. The text differed very little from that of the third edition.

“But the time was come in which the progress of the language and other circumstances rendered it necessary that a further effort should be made to prepare an edition fitted to remove every objection, and to bring up the version to the requirements of the day. From this new task Dr. Wenger did not shrink. ‘The task,’ he said, ‘is great and difficult; but it must be attempted. I confess that I cannot conceive of a nobler task being assigned to a sinful man than this, to prepare a version at once faithful and acceptable to as high a degree as these two qualities, so difficult to be brought into harmony, will admit of. I would wish you to remember that Bengali is a language spoken probably by forty millions of people.’

“In this spirit Dr. Wenger prosecuted to its completion his important revision of the text of 1861. In some parts, especially in the Psalms and Prophets of the Old and the epistles of the New Testament, it may be said to be a new translation. Besides which, ‘an attempt has been made,’ says Dr. Wenger, ‘to exhibit some of the most important results of verbal criticism. Numerous words which are omitted in some ancient manuscripts (of the New Testament) are marked as such, by being put in parentheses. The most interesting various readings which do not admit of being indicated in this way are given at the foot of the page, where are

also to be found literal or alternative renderings, similar to the marginal readings of our English Bibles.' The side margins also contain a body of references selected from the Annotated Bible of the Religious Tract Society. An edition of the four gospels, with copious annotations, prepared from various commentaries and with the new text as a basis, at the same time, left the press. Its purpose, to use Dr. Wenger's own words, is to supply native Christians 'with information rather than practical reflections, such as preachers are able to deduce from the text without extraneous aid.'

"In summing up this brief sketch of Dr. Wenger's great and most valuable labours on the Bengali Bible, we should incur his deserved reproach were we not to recognise and acknowledge the important help he has received in various degrees in the way of suggestion and co-operation from several brethren, especially the Revs. C. B. Lewis, G. H. Rouse, M.A., R. J. Ellis, C. Jordan, and others, whose daily use of the vernacular enabled them to contribute valuable hints towards the completeness of his task.

"THE SANSKRIT BIBLE.

"If not so popularly useful, yet the labours of Dr. Wenger on the translation of God's Word into the Sanscrit language has been a work of still greater difficulty and more arduous toil, and is illustrative in a higher degree, if possible, of that patient assiduity and large erudition which have characterised his life. This ancient tongue has been called 'the master-language of India.' It has been said to be 'all-powerful among the Hindoos,' and as that 'which gives to Brahmins, gurus, and the various religious orders, all the ascendancy they possess.' Dr. Carey regarded it as the 'parent of nearly all the colloquial dialects of India, and as the key to the knowledge of their literature.' He commenced the study of it soon after his arrival in India. In June, 1806, his translation of the New Testament was sent to press, and in 1809 was ready for circulation. But it was not till 1818 that the entire Bible was finished. Copies of it are now extremely scarce.

"On the completion of his version of the Scriptures in Bengali, Dr. Yates then took up the work, for which the linguistic studies of twenty years had well prepared him. He completed the New Testament in Sanscrit prose, and also versions of the Psalms and Proverbs in verse; Genesis and part of Exodus followed in prose; and lastly, Isaiah in verse. After the decease of Dr. Yates, Dr. Wenger was requested by the Committee to carry the plan into full effect, and after some two years of preparation a commencement was made, the labours of Dr. Yates being the starting-

point of the complete version. The first volume, embracing the Pentateuch and the Book of Joshua, was published in November, 1848. Notwithstanding interruptions occasioned by domestic affliction, but especially by the constant demand for new editions of the Bengali Scriptures, and the revising and editing, during five years, of most of the Bengali publications issued by the local tract society, the work steadily proceeded, with the improvements suggested by greater knowledge and experience. The second volume appeared in 1852, and at the same time a second edition of the New Testament. The third volume, almost entirely in Sanscrit verse, consisting of the poetical portions of the Old Testament, was finished in 1858; and the fourth volume, which, with the New Testament previously published, completes the entire work, was published in 1872. The whole expense connected with the preparation and publication of this great and monumental work has been borne by the Society, from the funds furnished by the Bible Translation Society; but some portions of it have, from time to time, been reprinted for the use and at the expense of the Calcutta Auxiliary Bible Society. The Psalms and certain other portions have also been reprinted in the Oriya and Tamil characters. It has received the highest encomiums of learned Sanscrit scholars, is greatly valued and sought after by Continental critics, and is esteemed by those natives of India to whom Sanscrit is familiar. In the resolution passed on its completion, the Committee rejoice that their valued coadjutor has, 'as a part of his many and exhausting labours in the same department of missionary work, been permitted by the Providence of God to live to complete his great task, and has furnished to the learned of the Hindoo people the Word of God in a language they deem sacred, and pre-eminently the fittest vehicle for the conveyance of Divine truth.'

"During the whole of his missionary life, Dr. Wenger has taken the deepest interest in the welfare of the native Christians, has been constantly engaged in the ministry of the Word, and has rendered great services to the Society by his wise counsels and ripe judgment in the conduct of its affairs in India. The spirit of humility, candour, love, and peace has been pre-eminently displayed throughout his Christian career, and Divine grace has enabled him to render services of the highest value to the Christian Church."

Dr. Wenger's visit to England and to Switzerland in 1874 greatly refreshed his spirit, and in some measure improved his health, so that with something of his old ardour he returned to his studies and labours in the following year. But the constant decline of his eyesight, the

increase of physical weakness, and, above all, the severe and painful loss that he sustained in the death of his eldest son, whose filial affection and devotedness to Christ gave his father unceasing delight, were trials almost too heavy to be borne. His faith, indeed, sustained him, while his conscientiousness would not suffer more than the briefest relaxation. Our pages have only lately recorded how he sought this relief in Orissa among our General Baptist brethren, and how there the hand of disease laid him low ; alas ! only the sure presage of the loss we now deplore. He has been called to join that noble band of men, so many of whom were his contemporaries and companions, from whom the vast population of India has received the tidings of eternal life through a risen Saviour and Lord.



Institution for the Education of the Daughters of Missionaries.

ESTABLISHED IN 1836 AT WALTHAMSTOW.

(From a Photograph.)

THIS engraving shows the present state of the new building in progress at Sevenoaks. The arrangements are for 100 children, and funds are urgently needed to complete the Home. The chief part of the carcass of the building only is done ; there remain the plastering, flooring, finishing, and out-buildings yet to do.

The present premises at Walthamstow are crowded, and many girls are waiting for admission, but they cannot be taken in until the new building is finished.

About £8,000 have already been raised, and the building has made considerable progress, but the funds are now quite exhausted. In order to complete the work, which is being carried out in the simplest and most inexpensive way consistent with convenience and durability, at least £6,000 more are needed, in addition to the amount which, it is hoped, will be received for the Walthamstow freehold property. Several missionaries, expecting to leave England shortly to return to their mission work, are anxiously asking that their children may be received into the school, but at present there is no room, the Walthamstow building being quite full.

The Committee, therefore, make an urgent appeal to all those friends to whom Christian missions are dear to come forward, and with open and liberal hands to help on this important work.

Treasurer, J. Gurney Barclay, Esq., 54, Lombard Street, E.C.; Hon. Secretary, Mrs. Pye-Smith, St. Katherine's, Sevenoaks; Cash Secretary, Miss Towne, 28, Walford Road, Stoke Newington, N.

Distressing Tidings from Jamaica.

WE desire to call the special attention of our readers to the following appeal, a copy of which has been forwarded to the pastors of all our churches in Great Britain and Ireland:—

“SPECIAL APPEAL ON BEHALF OF THE JAMAICA CYCLONE FUND.

“MY DEAR SIR,—Your attention has doubtless been arrested by the recent distressing tidings from the Island of Jamaica, in connection with the terrible havoc and damage inflicted by the cyclone of the 18th of last month. The cyclone began its race of ruin about 2 o'clock on Wednesday afternoon at the north side of St. Ann's Bay and Port Antonio, then suddenly shifted to the south-east coast, and then travelled all round to the south-west, only beginning to abate its fury about 4 o'clock on Thursday morning. The following extracts from letters just received will give some idea of the terrible distress and damage caused by this event, and will, I am confident, call forth the generous sympathy of yourself and your church and congregation. The *Jamaica Gleaner* says:— ‘The accounts that have reached us all indicate but too clearly that a fearful famine is at hand, and the question asked is, “What can be done?” The loss suffering, and distress are truly awful.’ It is estimated by our esteemed brother, the Rev. D. J. East, of Kingston, now on his way back to Jamaica, that more than ten thousand pounds' worth of chapel and mission-house property in Jamaica, belonging to our own denomination alone, has been destroyed by this terrible visitation; while sadder still is the distressing fact that the various crops, upon the sale of which the people depended for their next year's support, have not only been utterly lost, but, in many cases, the bread-fruit, cocoa-nut, pimento, plantain, banana, and mango trees have been completely uprooted and destroyed, and many large coffee estates utterly wrecked. In the words of the

Jamaica Gleaner, 'the people are thus brought face to face with starvation and death.'

"At a meeting of the General Committee of the Foreign Mission, held at the Mission House on Tuesday last, on the urgent recommendation of the Western Sub-Committee (which held a special meeting on Friday to carefully inquire into the whole subject), it was unanimously resolved:—

"To issue, at once, a special appeal to all the churches of the denomination in Great Britain and Ireland, earnestly soliciting an immediate collection on behalf of the distressed population of Jamaica, thousands of whom, by this terrible visitation, have lost their all.'

"May I not, under these circumstances, earnestly and respectfully appeal to you, my dear sir, at the earliest practicable date, to bring under the notice of your church and congregation these sad facts, and urge upon them an immediate and generous response? May I suggest, also, that a special Lord's Supper collection on Sunday week next—the first Sunday in October—might afford a suitable opportunity for some practical expression of sympathy and help? I am sure it is not needful for me to add that what is really wanted is *immediate help*, and that assistance promptly rendered will be *doubly valuable*. Anticipating the generous support of the churches, the Mission Committee intends to send out by the next mail to Jamaica a first instalment of help to the amount of £250, with a view to assist some of the most pressingly needy and urgent cases. In the well-assured conviction that you will do all you can to further this appeal,

"On behalf of the Committee of the Baptist Missionary Society,

"I am, my dear Sir,

"Yours faithfully,

"ALFRED HENRY BAYNES, *Secretary*.

"19, Castle Street, London, E.C., *September 24th*.

"PS.—Please send all remittances to me by cheque or post office order, and not postage stamps. Cheques to be crossed, 'Barclay, Bevan, Tritton & Co.'"

Rev. J. S. Roberts, of Kingston, writes:—

"The front of the chapel, Mr. East's house, and my house are blown out. My bedrooms are partly unroofed, furniture and books much damaged. The premises are one mass of broken trees and *débris*. The college and schools have not suffered much. It will take £400 to repair the ruins, &c. I must put on the roofing and set up fences at once, and shall have to draw on you to pay wages and materials. Mr. East's fund will not meet half the damage this one night's hurricane has brought on the college premises. One corner of my bedroom is my refuge. The crops and food and houses of our poor people are all gone. The people have only food for a few weeks—the refuse of the storm. When this is done, thousands will starve. The suffering and exposure of the weak and aged, and women and children, are fearful. Most fearful famine will follow, with disease from exposure. Connected with Mr. East and myself, the school at Fletcher's Land is nearly ruined, the chapel, house, school, and out-buildings at Mount Charles, Rose Hill, and Brainard are in ruins on the ground, and the people's houses and provisions all gone. This is Mr. East's and my own sphere alone. What can we do but appeal? Our lives are spared, yet our people have no place

to pray in—to thank God for their spared lives—to worship Him. Now they are picking up the bruised fragments of fruits and provisions. Then, *until next year*, work as they may, no food can be gathered! Most heart-rending cases are before my eyes, and many *must* perish, so great is the call. The native brethren have suffered fearfully. Watson, and our St. Thomas-in-the-East mission, which cost you so much, are ruined unless speedy help is given. Brother John-

son has lost chapel and premises at Mount Zion, and at Point Hill, in St. John. Brother Bennett has lost Salem Chapel. Brother Teall, part of house and chapel at Annotto Bay. Brother Kirkham, Grey Hill and Mount Nebo Chapels. Brother Service, Hope Bay and Priestman's River Chapels. Brother Berry, Passage Fort and Kitson Town. Brother Kendon, Mount Hermon Chapel; and others are sending in particulars.'

Rev. W. Teall, of Annotto Bay, writes :—

“On August 15, 16, and 17 we had our annual missionary sermons and services of a very satisfactory character. The 17th was stormy, but not to such a degree as to cause alarm. From about 4 p.m. the weather increased in violence, but it was about 9 p.m. that it began to give serious alarm. The iron roofing of our house began to be torn off and hurled in all directions. We had not left our bedroom more than ten minutes when the brick wall fell in with a fearful crash, following immediately on a severe flash of lightning, which I think struck the corner. The glare was very great, and the house was filled with a sulphurous smoke. All the furniture in the room was crushed except the bedstead. Between eleven and twelve, the house being almost entirely stripped of roofing, and otherwise in a very dangerous condition, my wife and I rushed out and managed to get across the yard to the chapel. We found the doors forced open, and part of the roofing gone. For two hours we remained, and during the whole of that time the iron tiles were being torn from the roof, and some of them carried to great distances. About 2 a.m. on Thursday the storm abated, and people began to move about; but the

scene of desolation no one can adequately describe. The following are the damages sustained at my stations:—Annotto Bay Chapel, the whole south end stripped and gutters damaged; Annotto Bay mission-house almost a complete wreck; Ebenezer mission cottage, five miles from the Bay, entirely stripped, and out-buildings totally destroyed. Tryall Hill.—A new school-room and teacher's cottage totally destroyed. Clonmel Chapel totally destroyed. £500 would not repair the damage at my stations. Wife and self can only find shelter under a portion of the north end of the hall, 16 feet by 14 feet. But our poor people have, a majority of them, lost everything—houses, fruit trees, growing crops, clothing even; and I fear that in a few weeks' time we shall have a famine upon us. In some of the settlements along the slopes of the mountains there is scarcely a cottage left standing, and the whole districts look as if fire had run through them. It will take at least ten years, even if they be favourable years, for our people to recover from the blow they have received. I am hoping to hear that other districts have suffered less than this; but it will be some time before we get full particulars of the extent

and effects of this terrible visitation. The number of deaths reported as yet is very small considering the havoc that was made by falling trees and houses. In the town one little girl—a scholar in our Sunday-school—was crushed by the falling of a long range of brick buildings at the sea wharf. At Epsom an old woman was crushed by a cocoa-nut tree falling on her house; and a few other such cases

are reported, but by no means so many as I feared. In the midst of judgment the Lord hath remembered mercy. May we have grace to use His mercy aright! Will you, my dear friend, ask the Lord's people in England to remember poor Jamaica in their prayers, and to do whatever they can to mitigate the distress which has overtaken us?"

Rev. A. P. Watson, of Blue Mountain Valley, writes:—

"It is heartrending to see the condition of the districts from Morant Bay to this place, and beyond. Language fails to describe the physical appearance of the places referred to. It is all one unbroken scene of desolation and ruin. My three chapels, Prospect, and Morant Bay, just painting for our missionary services, and generally renewed, and Arcadia, are in heaps, not a stick standing. Our Mission Home, which was just in completion, by painting, at a cost of £400, leaves but a mere fragment, scarcely affording shelter from rain and dew. My personal loss in furniture, books, and money is underrated when I put it down at £200. Houses by hundreds are all gone. Trees with fruit are either severed or torn up by the roots; not a particle of fruit is to be

seen on any tree, except a few cocoa-nuts, but they are to be seen on the ground by thousands. The Episcopalian churches at Trinity Ville and Morant Bay are in ruins, as also Mr. Humphrey's chapel at Seaforth. The one at the Bay is partly gone—the school-room a total wreck. The Wesleyan chapel at Port-Morant is also a wreck. Leith Hall Chapel is safe. Nothing from Brother Harris. The new almshouse at the Bay, which cost £1,500, is completely destroyed, crushing a man to death, and seriously injuring another. The court-house is partially destroyed. All the estates in the valley are more or less severely damaged both in their buildings and plants. Provision grounds are destroyed almost hopelessly."

Rev. J. J. Parker, of Hope Bay, writes:—

"My house and chapel gone down to the ground. I have no house; my bedding, &c., and books destroyed. It is lamentable to see, along with myself, the number of people in this district where houses have been blown

down. The provision fields of our people are also destroyed. Scarcely a plantain or banana tree is to be seen standing. Yam vines torn and rooted up."

Rev. T. S. Johnson, of Chapelton, writes:—

"Fields, in situations exposed to the north, however thickly covered with trees or vegetation of any kind,

are torn, beaten, and shattered in a manner that baffles description. Plantations of yams, coffee, maize, &c.,

shared the same fate; while those of plantains or bananas are literally destroyed. Roads are blocked by trees that fall across them. Houses, school-houses, and chapels are either more or less injured, or levelled with the ground. Three of my chapels, in each of which a school was kept, with such fittings as they had, are thus reduced

to heaps of ruins—viz., Point Hill, Shady Grove, and Mount Zion, Rock River. But we have no place whatever at three stations for Divine service, and our people are resolved to arise and build again as God will help them. They are in great distress, and are utterly unable to do all that is urgently needed."

Rev. S. V. Robinson, of Port Maria, writes :—

"This beautiful island has again been visited with a terrible disaster. Last year the south side of it was much devastated with a terrible flood, and now the north and south sides are swept by a fearful hurricane, accompanied by three shocks of earthquake. I am now writing from St. Ann's Bay. The mission-house is a well-built one, but it shook to an alarming degree, and it was only by barricading the outer doors that they could be kept closed. So violent was the storm that it cracked the wall and tore off the facing on the south end of the building, and levelled a portico on the north side. Daylight brought calm, but a sad scene of desolation was then made visible. Immense bread-fruit trees were torn up by the roots, tall coconut trees twisted in two or laid on the ground, pimento trees uprooted, large branches of mango and other trees were severed from the trunks as though they had been blasted autumn leaves. The buggy-house a wreck; outside in the road the path blocked for man and beast by fallen trees; on the beach were eight or ten drogher boats; one store with a corrugated iron roof had only the walls standing, the roof having been out in twain by the hurricane, and one part tossed into the roads; and the store-house, with a similar roof, was severed in two by the falling of a tree, and little shingle-houses near by wrecked from

the same cause and also by the winds. Within a radius of eight to fourteen miles there is Bamboo Chapel-of-Ease destroyed; the rectory and Chester Episcopal school-rooms seriously damaged; Bensonton Wesleyan Chapel, seating some 800 persons, and built in a substantial way, is a total wreck, as is also the Baptist chapel at Coultart Grove. This latter place had been extensively repaired, a little plastering on the Spanish wall being all that was necessary to complete the repairs. The re-opening of it was to have taken place this month, but now it is an utter ruin. Moneague Baptist Chapel, eighteen miles distant from here, is all but roofless. Salem Baptist Chapel, on the road to Falmouth, is level with the ground, and the gable end of the mission cottage blown in. Many families have thus been rendered houseless. Great damage has also been done to sugar estates, sugar-still-houses, &c. One sugar estate proprietor in an adjoining parish has suffered to the extent of about £2,000. The custos of this parish is a heavy loser. Great destructions have been wrought among plantain and banana trees, and this, following upon the drought of the earlier part of the year, will be severely felt by the people. Imported foods alone, such as rice, flour, corn, meal, beans, &c., will prevent a famine."

The Rev. Ed. Hewett, of Mount Carey, writes :—

“ You will have heard of the sad calamity that has fallen upon Jamaica. The damage that has been done is fearful, excepting to the extreme western end of the island. What our poor people are going to do I do not know; for the next nine months very many will be not only houseless and homeless, but *entirely destitute of food to satisfy the cravings of hunger.* Chapels

have been destroyed to a distressing extent. No fewer than ten of our chapels are in part or entirely destroyed, and many others badly injured. If the people had been in their usual circumstances, we might have had hope of their reconstruction, but in their present poverty and distress they can do nothing.”

Mrs. Roberts, wife of the Rev. J. S. Roberts, of Calabar Normal School, Kingston, writes :—

“ I thought I must write by this mail, but the tale I have to tell is, indeed, a sad one. On Tuesday night, or rather on Wednesday morning, the 17th of August, at half-past two, in a pouring rain, my husband came up to Prospect. He said he thought there was going to be heavy weather up here, and the glass was going down very fast. Torrents of rain, or rather sheets of rain, fell all day, and gusts of wind blew which, as afternoon came on, increased. Once, when a great gust came, I said, ‘ Well, I fear the door will blow in.’ As the evening wore on, the gusts of wind became furious; they came thundering against the walls and windows as if we were besieged by a powerful army. Then there was a lull of about three minutes, always succeeded by the same thundering fury on the part of the wind. By-and-by one of the inner doors smashed, and two panes of glass, which gave us a warning, and Mr. Roberts and Mr. Mills set to work, as far as possible, to make other doors secure. By-and-by one of the windows at the side of the bow in the dining-room blew out. This they blocked up with a large sideboard and some boards which they nailed on. Fortunately we had lots of boards up in a loft inside the house, and they

nailed boards up to every door and window. Mr. Mills said once as he stood nailing he felt the whole side of the wall sway to and fro. Awhile after, part of one of the walls of the dining-room began to fall, making a great noise; then one of the high windows blew in, and, last of all, a window of what we call the little dining-room was blown in. You can fancy the crashing of the glass amidst the howling of the wind! We had to make fast one of the doors which leads to the children’s room, so the only way for us to get to them was through a broken pane of glass, and through this at different times of the night we had to pass. It must have gone on for eight hours; we truly longed for the day. Every moment we felt that we might be houseless, and for any one to stand in such a wind outside would be impossible. It was not only the wind, but great sheets of iron roofing from the stable were blowing about in all directions, and trees were being torn up and hurled about. The stable was levelled with the ground. The iron roof of Prospect was just lifted clean off and rolled up like a scroll and set down on some tree tops. I might go on writing for a week, and half the damage could not be told. The morning presented a terrible scene.

You never could fancy my house, which I think looked very pretty the day before, nor how it looks now. The poor people have all suffered damage beyond ours, for almost every house is levelled, and all their fields and provisions. In Kingston it has been terrible—nearly all the wharves gone, ships swamped, houses levelled. One cannot write the half. All our people are starving; we sent them all we could on Sunday, but it is like a drop in the ocean. A poor woman with her baby came to me yesterday to say her house is gone, and her husband paralysed and sick. Poor things, they look cheerful, and are very thankful for anything. But one longs—oh! *how* I do—to go round and give them what they need. Oh! to be rich; but we have lost so much.”

The Closing Days of Dr. Wenger.

THE following extracts from letters from the Rev. J. W. Thomas, of the Mission Press, Calcutta, the Rev. Thos. Evans, of Monghyr, and Mrs. Ed. Wenger, wife of Dr. Wenger's only surviving son, give the sad particulars of Dr. Wenger's closing days.

Writing from Calcutta, on August the 17th, Mr. Thomas says :—

“Dr. Wenger has been ailing for a long time; two or three times during the past two months he has been compelled to lay aside his work, but as he appeared to recover, and always returned to his work even when we would have urged longer rest, we all hoped the illness was only temporary. It has, however, proved more serious than we anticipated. Indigestion is what he has been mainly suffering from—‘indigestion, in one of its most aggravated forms,’ was Dr. Cayley's opinion, expressed a few days ago.

“It was on Sunday that Dr. Wenger was, for the first time, confined to his bed, and that his condition was pronounced to be critical. Mr. Kerry had, before leaving for Chittagong, written to Dr. Cayley, saying that, if he deemed it advisable to consult with another doctor, not to hesitate to call one in, and promising, in the name of the Committee, to meet any expense that might be incurred in the attempt to save a life so valuable to the Mission.”

Under date of Tuesday night, August 21st, Mr. Thomas writes :—

“I hardly feel equal to writing a long letter to-night, and yet if I do not attempt to get something done in readiness for the mail, I fear I shall not have time to-morrow to say all I want to.

“I shall take up the narrative of Dr. Wenger's illness at the point I left off. When Dr. Cayley called on Wednesday last, he appeared to me to be gravitating to the opinion that Dr. Wenger

was suffering from some organic obstruction, and on his next visit he unhesitatingly stated that this was the case, and that it would prove fatal. I am, however, somewhat anticipating my story. Towards morning of Thursday, Dr. Wenger became restless, and those about him thought he was dying. Mr. Frank Lewis and I were sent for at about half-past three. On my arrival I closely observed him, and felt that

he was not so near his end as had been supposed. I found, also, that this was Mr. Lewis's opinion. That morning I called in every two hours till about ten o'clock, when the doctor called and expressed the opinion I have given above.

"In the afternoon Mr. Evans, of Monghyr, arrived. I was glad to see him and to have his help and advice. It was arranged that Mr. Arthur Sykes, Mr. Evans, and myself should take it in turns to be with Dr. Wenger all night. As Mr. Sykes lives some distance off, he took the first turn; after a short rest I went to relieve him shortly after eleven; he did not, however, leave for an hour after. Mr. Evans was to be called at two o'clock. Just before midnight Dr. Wenger was very sick.

"Every quarter of an hour he was slightly sick, and, on one occasion, just before one of his attacks, he roused himself from the state of stupor in which he continued for most of the time, and distinctly said, 'I am going'—the sickness appeared to relieve

him, and he again fell back on his pillow and apparently slept. Once before when I was present—I think it was in the morning of Thursday—he woke up in the same sudden way and said, 'The end has come.' About half-past one I felt his hands and feet, and as they appeared to me to be getting more than usually cold, I thought it advisable to send for Mr. Evans. He soon arrived, and not any too soon, for, at a quarter before two, there was another fit of sickness of an awful description. It was, I believe, the thought of all who witnessed it that this fit would prove fatal; but, though he was evidently sinking all the time, he yet survived for fully two hours more, and passed away very quietly a little before four o'clock. One very marked feature of this last illness of Dr. Wenger's was that throughout he appeared to be free from pain; for this we all were very thankful.

"After doing what was necessary for the remains of our departed friend, we took immediate steps for his funeral."

The Rev. Thomas Evans, of Monghyr, writes, under date of August 25th:—

"As soon as I heard that Dr. Wenger was seriously ill, and that Mr. Kerry had been compelled to leave for Chittagong, I went down to Calcutta, as I felt certain that both the dear venerable father and the children would be glad to see me. I arrived about noon on Thursday, the 19th, and found him very low, but still quite conscious, and able to speak. He seemed glad to see me, and said, 'It is very kind of you to come so far. I am very low. Are all well at home with you?' He then fell back into the drowsy state in which I found him. After a while I asked him if he had any pain, and he said, 'No; none.'

His son Edward said he would like me to pray with his father, and I asked him if he would like me to pray, to which he said, 'Yes; oh yes! please.' While I prayed he appeared quite to join in it.

"In a while after, Mr. Payne, of the London Mission, came in, and he spoke to the doctor, who said, 'I am glad to see you; there is not much of me left now.' He prayed in Bengali, which was the last prayer our dear, dear brother heard.

"He was surrounded by kind and loving friends—Mrs. and Miss Leslie, Mrs. Ellis, Mrs. Page, Mrs. Ross, and his son and daughter, and a trained

nurse, who attended him. I saw that he was near the end of his course, and resolved to stay to see the last of my beloved friend and father in Christ.

"For several days he had not been able to retain any food. The doctor had given up all hope of recovery on Wednesday, but said that he might linger on for a few days.

"As the evening (of Thursday, 19th) drew on I could see that he would hardly live through the night, and that he was fast sinking into the valley. Late in the evening Mr. Morgan, of Howrah, arrived, and our beloved friend spoke his last words to him, the veteran friend who had come out to India with him forty-one years ago. Now he began to sink rapidly, and the breathing got harder and harder, and the pulse weaker and weaker.

"About two hours before the end he was very sick. The head was hot, but the feet and hands growing colder and colder, and the breathing getting faster and faster. Dear Brother Morgan sat in the verandah, and every now and then would come in and give an anxious look at his dear and dying friend, and weep. As the early hours of the Friday morning passed he grew weaker and weaker, and the breathing fainter and fainter, till at last, just as the cock crew—sixteen minutes to four o'clock—he quietly breathed his great soul into the hands of his God. Miss Leslie said, 'At the cock crowing the Master has come.'

"The body was carried to the hearse by friends at the house, and it was arranged that it should be borne to the Circular Road Chapel by the missionaries. Mr. Frank Lewis, representing his father, also assisted.

"The chapel was soon crowded, and many outside could not get in.

"Mr. Norris called upon the Rev.

Mr. Milne, of the Free Church, to offer prayer, after which we sang 'Rock of Ages.' Then Mr. Morgan gave a wonderfully pathetic address, after which a prayer was offered in Bengali. I was also to speak, but I found it was getting late, so I did not, but asked Mr. R. Robinson to conclude with prayer.

"The body was again taken by the missionaries to the hearse to proceed to the cemetery, and at the gate the native Christian pastors and preachers took it on their shoulders to the grave. At the grave I conducted the service, and asked Mr. Williams, of Serampore, to conclude with prayer. The crowd was very large; I should say a thousand or more. Many wept at the grave, and felt that it would be hard to find another man like *John Wenger*.

"The native preachers, of all persuasions, filled up the grave with their own hands, as a last token of love to him whom they all regarded as a father in Christ. We left his body in the tomb with sad hearts, but full of faith of a happy reunion *at home*.

"As all the funeral arrangements had been left to me, I went over on Saturday to Howrah to ask Brother Morgan to preach the funeral sermon, but he said that, much as he should like to do so, he did not feel equal to the work; and, at the urgent request of the children and the friends, I have promised to undertake the service, which is to be held Sunday week, the 5th of September, in Union Chapel, as Circular Road will not contain half the people that are likely to attend.

"I have also promised to prepare an article on the life of Dr. Wenger for the next *Indian Evangelical Review*, and I am thankful to say I have much of the material necessary for it, including Dr. Wenger's own sketches of sermons and his autobiography."

Mrs. Ed. Wenger, writing to two or three friends, gives the following sadly interesting details :—

“By the mail before last I sent you all word how poorly dear father was, and even then we were getting anxious about him. Next day and Friday, the 13th, the sickness continued, and at three a.m. on Saturday was so alarming that father said two or three more such attacks would take him off. The doctor came at one o'clock, said it would be a long, dangerous illness, but he hoped he would get through. Still our dear patient spent part of the day in the study, lying down in his own room at times; but the sickness continued very bad, and at night he had hot fomentations, which seemed to relieve him a little. On Sunday he stayed in bed, and Edward alone went to chapel only once. Mrs. Page came and stayed with us, and as the day wore on we grew more anxious. Dr. Cayley said he would call in Dr. Jones, of the General Hospital, for a consultation. That evening it began to be rumoured about that father's life was in danger, and many friends called, and prayer was offered on his behalf in more than one or two chapels of the town. Mrs. Leslie came and had a chat with him. He said, ‘I am quite content either to go or to stay, except for my dear ones; I have finished so-and-so [enumerating his works], and that part of my work is done. I don't know whether the Lord has any more for me to do; perhaps my work is entirely finished.’

“On Monday morning father felt weaker, but I should say the doctors were not able to come on Sunday night, and on Monday Dr. Cayley said he would wait a day or two, and in the meantime watch the case, and have the consultation on Wednesday. Father grew worse on Monday afternoon while Mrs. Page and I had gone

to look for an hospital nurse. We were delayed a long while, and reached home at seven o'clock, finding Lizzie and Edward very much alarmed.

“As soon as the new nurse had been installed, and we felt sure father had an experienced, kind, clever attendant, Lizzie fainted away several times, in the intervals of consciousness making desperate efforts to go to the sick room. If it had not been for the kindness of Mr. Frank Lewis, who was here, I don't know what would have happened. He proved himself a true friend in need, coming several times a-day, and doing all in his power to help us.

“From Monday evening father swallowed no more food, nothing but ice and charcoal. He very steadily though slowly got worse, retaining full possession of his faculties till within twelve hours of his departure, which took place at ten minutes to four o'clock on Friday, the 20th.

“On Tuesday morning Edward said to him in reply to a remark of his that he did not think he should get well, ‘We are looking for an answer to our prayers.’ ‘Yes,’ he said earnestly, raising himself in bed, ‘but your prayers must not be unconditional; they must be in subjection to the will of God; and perhaps He has no more work for me to do.’ ‘Yes, your Commentary,’ Edward said. ‘No,’ he said, ‘God can do without me for that; some one else can finish it, and as far as I am concerned I know that for me to depart and to be with Christ is far better.’ On Tuesday afternoon he asked me to go to a certain shelf in the study and bring two German hymn-books, which I did. He then said, ‘Read *Nach einer Prüfung Ruryer Tage*.’ I found it, and read what

proved to be a beautiful hymn, all about heaven. He said, 'Did you follow it all through?' I said, 'Yes,' and kissed him, knowing quite well what he meant. After that I had no hope of his recovery, though Edward seemed to be much more sanguine. He had a quiet night, but told Miss Leslie in the morning he had not slept much; he had thought a good deal, and his thoughts had all been on the faithfulness of God. We had been in and out all night fearing any sudden change, and, as his sight and hearing were defective, this did not disturb him at all.

"On Wednesday morning he sent me to the study with minute directions where to find a certain Bengalee book which he wished me to send to Gogon Baboo at Entally. Joseph, the native Christian, went in to see him on Wednesday morning, and to him he said in Bengalee, 'I am very, very ill, but I am in the Lord's hands, and prayer must be offered for me that I may continue firm in the faith.' Several times he said, 'The Lord has brought me very low, but I am in His hands, and He knows what is best.' All this time he grew weaker, every now and then being sick, but suffering very little.

"The exquisite tenderness and thoughtfulness he showed for all about him and the perfect patience which he manifested all through his sickness and weakness were very touching. The weather was extremely hot and oppressive, which must have had a depressing influence upon him. He was very quiet, sleeping or lying still, and seldom speaking unless we spoke to him. On Wednesday morning, he said: 'I thought this might be my last day on earth; but I don't feel as if it would be.' I read to him, 'Sovereign Ruler of the skies,' the 158th in our

hymn-book; and he said, 'That's a beautiful hymn, and it was written by John Byland when the young lady to whom he was engaged to be married was hovering between life and death.'

"On Wednesday the doctor told us there was no hope—he might, however, linger on for days, and there was no immediate danger; but towards evening he became worse, and we thought he would not live through the night. Mr. Joseph Thomas went in to see him about nine o'clock, and to him father gave careful, minute directions about the printing of the Commentary, but it was evidently some effort to him to express clearly what he wanted. Mrs. and Miss Leslie, Mrs. Ellis, Mrs. Page, Edward, Lizzie, and I stayed round him when Joseph had gone away, and to each of us he gave words of encouragement and parting love. Miss Leslie offered a short prayer, after Edward had also done so, and then she said, 'We are going to sing a hymn, Dr. Wenger—"Rock of Ages cleft for me."' 'Oh, thank you,' he said, earnestly, and he joined us, and sang clearly each word *from beginning to end, never faltering once*, though we all nearly broke down. He said to Mrs. Page, 'God reward you for all your tender kindness to us; you have indeed been a ministering angel amongst us.' He commended his daughter Lizzie to Edward and me to care for, and also to Mrs. Page and Mrs. Leslie, and, while holding her hand, he said, tenderly, 'Here is one who will need, more than all others, care and consolation. I have prayed for you day and night, Lizzie, for many, many years, and I am *quite sure*'—*with great emphasis*—'my prayers will be answered. You seem to be part of myself; *it is like parting with my heart to part with you*, and I know it will be

very hard for you, too, but Christ will help you.'

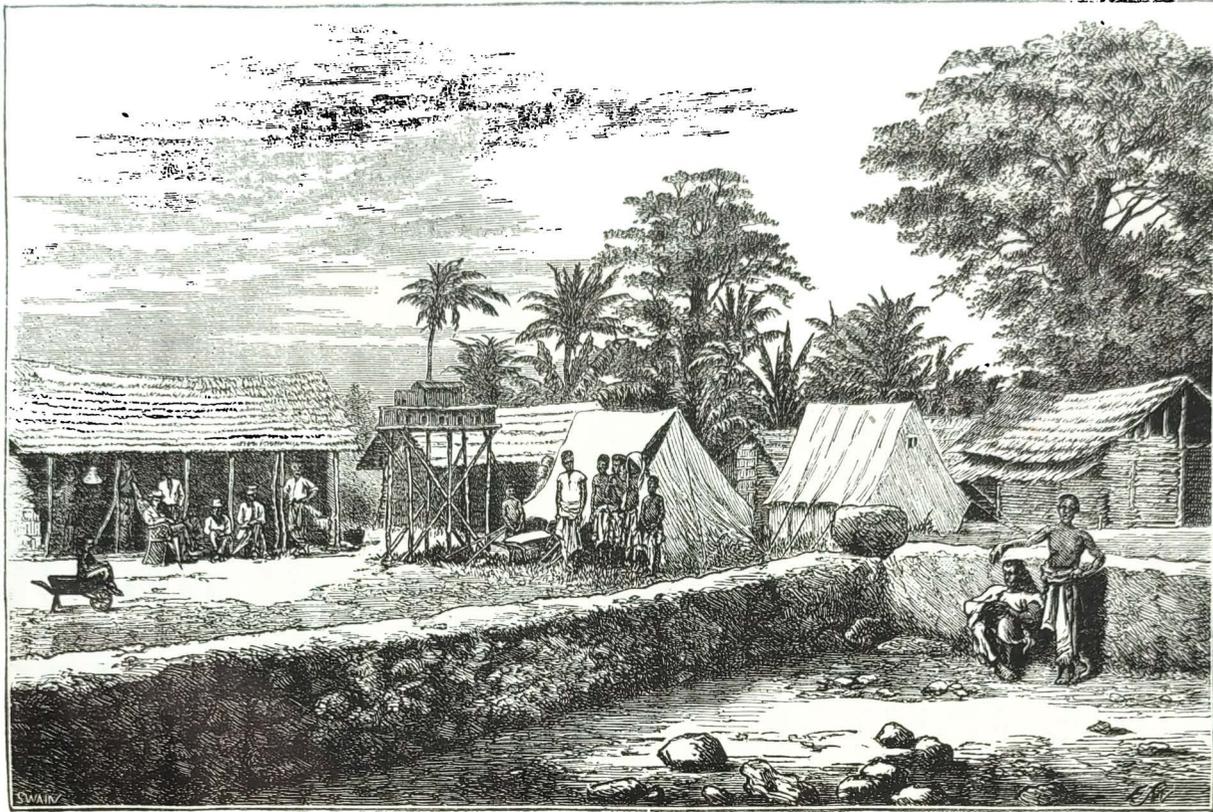
"We sent for Mr. Frank Lewis, who could not arrive till between two and three o'clock in the morning; but we told father he had come; he then took his hand, asking him about his parents, sending kind messages to his sisters, &c. Then he said, 'I am nearly blind and deaf, and almost at the last gasp; but there is a better land beyond.' Frank added, 'And an enduring,' to which he heartily responded. Frank repeated some promises, which he eagerly listened to. Morning found us still watching by his bedside, sorrowing and grieving because soon we should see his face no more. We gave him ice at intervals, and did our utmost to give him relief when sick. Nurse said at four o'clock he would live till evening, and she went to sleep till seven o'clock, when we called her to give him his food. None of us thought that he would be with us till nearly four o'clock next morning, but so it was. Many friends came on Thursday to see him, to each of which he said good-bye and shook hands. About eleven o'clock Mr. Evans, of Monghyr, arrived, not being able to rest at home when he heard of father's illness. As Mr. Kerry had been compelled to leave for Chittagong the previous Saturday we were very thankful to see Mr. Evans. He went in, and father asked after Mrs. Evans, the children, and Miss Barnes, and sent his kind regards to them all. Mr. Evans prayed, and after an hour or two Mr. Payne, of Bhowanipore, came and prayed in Bengalee, one or two of the native Christians being present. Father seemed very grateful, but did not say much. We had to rouse him each time, and this we were loth to do, though he was not asleep. Lizzie, with a few intervals

when she was induced to rest a little, stayed by his side, her sad eyes ever fixed on her father's face and her hand in his. The sight was almost heart-breaking. I said to him about four p.m., 'Can you see me, father?' He stroked my face and kissed me tenderly, saying, 'Not very well.' I said, 'But you know who I am?' He said, 'Yes, dear, I do.' That was nearly the last conscious sign. An hour or two later Lizzie put the same question, but he did not respond except by some wandering remark. Mr. Morgan, of Howrah, and Mrs. Ross were here all night.

"So surrounded by loving ones, he passed the slow hours of that memorable night. We sent for Mr. Evans at two a.m., thinking the end had come. Lizzie was at length taken away to her bed, having the door open, that she might see and hear.

"About two we thought all was over. The breathing became short, and most distressing sickness followed. Then there was perfect quiet, broken only by the louder breathing—not very loud at any time—and the movements of the watchers. He could no longer raise his head, and we could not but wish for the end, knowing what a joyful welcome was waiting for him up yonder, and what an abundant entrance would be administered when released from sickness and pain he opened his eyes at heaven's gate.

"The end came at cock-crowing, just ten minutes to four o'clock on Friday, the 20th. The funeral took place at 5.30 p.m., service being held in the chapel. Edward, George, and Arthur Sykes, and I followed first. I cannot write more this mail, only to add we have been very anxious about Lizzie."



TEMPORARY PREMISES OF THE BAPTIST MISSIONARY SOCIETY AT SAN SALVADOR, CONGO. (*From a Photograph.*)

Temporary Premises of the Congo Missionaries at San Salvador.

ON the arrival of the mission party at San Salvador, Matoka, who had accompanied Mr. Comber on his first journey to Tungwa and Makuta, kindly placed two of his houses at our disposal. Having paid an instalment of the fever dues to the climate, we erected the temporary premises shown in the picture, taken from a photograph just received from San Salvador.

The smaller house was built first. A space having been cleared in the tall rank grass, stakes were driven into the ground, three or four inches apart, and two larger stakes to support the ridge pole. Grass stakes were then tied along the stakes horizontally, and the outside thatched with grass. The inside is lined with Twando mats, made of the split stems of papyrus. The rafters of the roof are the ribs of palm fronds, across which are tied more grass stems, and the whole thatched with grass, and then covered over with Twando mats. The floor is made of the fine clay which everywhere abounds in Congo.

The larger house was built on Mr. Comber's return from his second journey to Tungwa. Like materials were used, and, in addition, two bedrooms were added behind.

Messrs. Comber, Crudgington, and Hartland, sitting in front of the house, are surrounded by the natives engaged in building the stone mission-house. The pigeons in their lofty house are secure from all marauders, and beside them Mr. Crudgington's tent is pitched.

To the right of the picture is the kitchen, and the mission donkeys inhabit the shed to the left.

When the stone house is finished, these temporary houses will be used for school-rooms, and, when the school is built, they will become sleeping rooms for any boys that may be taken into the house for special training, or one of them may be used for a temporary hospital. To the left of the house stands a fragment of the ancient city wall, of which but little now remains.

A Journey in Honan.

THE following letter has just been received from our devoted missionary, the Rev. A. G. Jones:—

“ Chuh 'Ping Tsien,

“ June 17th, 1880.

“ **MY DEAR MR. BAYNES,**—As I am now on my way home to 'Tsing Cheu Fu after the spring missionary journey

to Northern Kiang Su, I can give you a short account of the whole.”

PLAN OF WORK.

“ I left the depot at Ta-Ym on the 23rd of the 2nd moon, and arrived at

Pei Su Cheu Fu about the 10th of the 3rd moon. I there told off a native assistant of good experience and perfect trustworthiness, together with a good fellow-helper, indicating to them generally what I thought the best direction in which to work, as well as the most suitable modes. A few days of rain enabled me to do this all the more satisfactorily. About the 17th of the 3rd moon I arrived at Su T sien Nien, the eastern point from which I had decided myself to work. I at once had the medicines and books unpacked, got out the notice intimating my arrival, and by noon was full of work with patients. Foreign medicine is something so strange to them that each patient has to get a ticket describing some of the leading differences between it and the native drugs, as also the method by which it is to be taken. The Chinese lower orders are, of course, extremely unruly in some respects, and so the door of my room in the inn had to be kept closed; but outside were suspended two wall sheets on rollers, one describing the medicines, and the other dwelling chiefly on the doctrine. *This* sheet stated in good Chinese style that 'Since all within the four seas are brothers (a saying of Confucius), so we Westerns could not help—felt impelled—to communicate to others these advantages, of which the Truth was the source, and so—(1) Our object was to exhort men to turn from evil and seek the true origin of all good (though, indeed, the marrow of it is untranslatable); (2) To give to them the books which had told us of these advantages; and (3) To heal and help the sick poor.'

MEDICINE AND DOCTRINE.

"As I had, on this journey, to do my own dispensing, I could only get through from fifteen to twenty

patients per afternoon, although scores were waiting for me in the inn-yard.

"My barrow-men I used as door-keepers, bottle-washers, and messengers. Another of the men I sent to the country to go from school to school selling books, and ascertaining the character and feelings of those he came in contact with, which work he did well, turning up some good men and noting important features for future use.

"Every evening, after dinner, and up to eleven or twelve o'clock, we generally had visitors coming in to talk and argue in friendly way, to hear and be heard, and so forth, and thus matters went on for a fortnight.

"I had intended staying a month there, and, as Christianity, except in name, was almost absolutely novel to the people, I felt that it was right to preach it discreetly.

"On the first Sabbath we posted a very significant notice to say that the Universal Church had for its invariable practice to worship God publicly and collectively once in every seven days, each man attending to his own spiritual matters, and therefore I should on that day see no patients.

"I did this purposely, not on any Sabbatarian principle, but to act, and *make them realise that we acted, our doctrine.*

"Now, although I was proceeding only rather cautiously, still I was not without my feelings that I might be too cautious. I therefore had a die cut similar in expression to the religious notice, and a fresh lot of medicine tickets struck off, so that to each patient's home might go a distinct statement of what we foreigners meant, and one that no one could gainsay. This I was especially

desirous to circulate, as large numbers of the patients came from afar—say fifteen to thirty miles—and must carry it with them on their return.

“We had a good sheet-tract, prepared by the Shansi missionaries, and as the patients came a sheet was given to every likely person, and this went on during the second week.”

FURTHER WEST.

“I then left for the prefectural city in the west. Arrived there, I found my two men returned. They had gone out and almost at once met with a man who had lost his parents in the great ‘Tai Ping rebellion. He was an infantry sergeant. He recognised the doctrine as similar to that held by the rebels, and said he had never ceased to believe and trust in it. The man needed no preparation, but became a learner forthwith—full of zeal; formed a class of his fellow-soldiers, secured the interest of the lieutenant’s wife, and quite opened up the doctrine in that village—a kind of picket station on the great road to Honan. They had various success for some days, but were at last arrested by an officer and brought before his captain. This captain, however, had been to the ports, and knew well that Christianity was legal, and so at once set them free before the amazed town.

“You will perceive from all this that we were in a district under close military surveillance, hence turbulent to a degree. When I was at Pei Su Cheu Fu six men at once were beheaded close to the inn for robbery and murder.

“The men made another trip to the country, but it was too near wheat harvest to expect much result.

“Profiting by experience, on my arrival at the prefectural city I sent my passport, card, and *medicine tickets*, with the doctrine notice on them, to the

county officer. He immediately ordered two policemen to come over and see that no one interrupted or annoyed me. He asked me to go and see him, which I did. He spoke in the kindest way, told me not to pay the police, as he would not hear of my being annoyed. We had a long talk together, and, a few days after, he returned my visit in state.

“There things ran a very even course. The people hardly seemed to know I was a foreigner, and were much more orderly. The treatment of the patients went on without any difficulty, and the place seems well prepared for a second visit. The special feature was this, *that a very large number of the best class of official secretaries came to see and talk with me*, thus opening new circles of influence which were as unexpected to me as I was unprepared for them.”

WHAT THEY SAID.

“After a stay of eighteen days I left for home. At Pei Su Cheu Fu, for the first time, I found it necessary to state clearly that I was a British subject, as, war being imminent with Russia, my nationality became everything, the country being filled with rumours that the foreigners were ‘rebelling’—a notion that you will easily fit into your knowledge of the Chinese notions of their relations to the rest of mankind. When I returned I brought every one of my staff back with me, judging it imprudent to leave them.

“As a sample of the reports circulated I give a few. Red iodide of mercury was certainly made out of human blood. Constitutional walks in the evening were surely to find the lucky places by geomancy, or take the luck away—an awful thing here. My watch was a compass for

geomancy. The medicine was to delude people into believing the doctrine. All my followers regularly eat this medicine, and therefore follow me. The hypodermic injector was so suspected, and so little understood, that they could only say it was truly awful.

"From a letter-messenger of ours who passed through Su 'Tsien Nien twelve days after, I learned that patients were still coming, despite these reports, a fact which was quite worth knowing, although it was currently circulated in addition that the soldiers were to guard me in a sense very different from protecting me."

CONCERNING RESULTS.

"I will now come to the results, and these, indeed, are hard to estimate truly. However, I will first try negatively.

"(1) No opposition, nor countenance of opposition, was given by the authorities, as had often been the case formerly. They appeared either as indifferent or appreciative.

"(2) Nothing very bad or unexpected was said against our books and doctrine. Even if the medicine bore the brunt, I rejoiced that in doing so it drew off attention from the, to them, more hateful heresy called Christianity. Being itself able to carry its own burden, and the cases all seeming easiest where the reports were most violent and absurd, so would this point be stronger and more reliable.

"(3) We nowhere encountered that hatred of foreigners and foreign doctrine which in other parts has become increasingly chronic. It was hearsay hatred, and that naturally arising from ignorance and superstition.

"Coming to the positive results, I

think I can hardly enumerate all the manifold advantages that are to be reckoned.

"The eyes of many a one have been opened to what they never knew, and many have received and enjoyed the advantages that we spoke of.

"I have had my men right under fire, and proved all my arrangements. The attitude and views of officials have been practically ascertained, and a knowledge of the real state of feeling of the mass of Chinese towards us has been ascertained in a way that will be of priceless value—is even now indispensable—to us. In fact, I have sailed on too much smooth water in China, and nothing but an actual storm will show you the violence and instability of the elements, however much you may admit it in words, or be conversant with meteorological laws."

CAUTION IN WORK.

"You will note that I began cautiously, and ended cautiously. After I had commenced, my conscience, or, perhaps, my scruples, whispered that I was over cautious, whereas the event showed that I was not half cautious enough, and that it is utterly impossible to subordinate a cool view of things to the arbitrament of our desires, however good; and no matter how much we wish to help people, yet is there a virtual limit placed upon us by them as to the manner, degree, and speed with which we can do it. This last being a fact little understood at home—nearly all the obstacles being thought to reside in our want of zeal—I take the more trouble to point it out in a concrete case.

"This whole account of the spring journey is, of course, only a report, and therefore reads coldly; but it was a trying time, full of wearisome

work, scorching journeys, anxious days—ay, and nights, too. I had to live in bad, dark, damp, ill-ventilated houses, with poor and insufficient food. In a word, it was one series of trials and difficulties, and it told on me, and weakened and depressed me so that I could not shake off a most violent cold I got till just a few days since. How these difficulties were intensified by the worst of reports thrown on my personal moral character, far away from one's own

countrymen, no one can tell who has not been through such an experience. But this we all have to bear. Many as have been the troubles, not one could be mentioned—not even infamous defamation—which was not full of instruction and advantage, and there was not one tangle of difficulty through which was not traceable the grateful tokens of a Divine hand ordering, adjusting, and over-ruling all, for 'He doeth all things well.'

“ALFRED G. JONES.”

The late Rev. John Clark, of Brown's Town, Jamaica.

AT the last meeting of the General Committee of the Society, the following resolution in relation to the decease of the Rev. J. Clark was passed, and ordered to be recorded on the minutes :--

“In recording the death of the Rev. John Clark, of Brown's Town, Jamaica, this committee would express their sincere sympathy with the widow of their deceased brother, who, during nearly the whole of his five-and-forty years of missionary life, not only cheered and solaced him by her companionship, but laboured with him as a faithful, earnest, and devoted fellow-helper to the truth.

“Entering into the labours of James Coultart, in the parish of St. Ann, with all the energy of his early manhood, Mr. Clark gave himself in a spirit of unreserved consecration to the work of God, both at Brown's Town and in the districts for many miles round, preaching the Gospel in booths and in the open-air, as opportunity offered, planting churches, organising schools, and building chapels (in addition to the one which he found nearly completed at Brown's Town) at Bethany, Sturge Town, Salem, Buxton, and Stepany.

“Mr. Clark landed in Jamaica soon after the passing of the Act of Emancipation in 1834, but during the existence of apprenticeship, which, being only another form of slavery, led to the perpetration of atrocities more cruel than even slavery itself had been chargeable with, and his righteous soul becoming vexed with the abominations of which he was the eye-witness, with all the ardour of an indignation that justly burned against the wrongdoing, he threw himself into the struggle which resulted in the complete freedom of the slave in 1838. Mr. Clark also laid himself out for the industrial independence and social elevation of the emancipated classes by the purchase of small freeholds, and the formation of free villages, which now rejoice in thriving populations which form the 'back-bone' of the island. No missionary showed more lively sympathy with the negro, bond or free, than our departed friend; and though the latter portion of his

days was afflicted by church divisions, created by the evil and mistaken courses of a helper he had welcomed from the mother country, he died lamented and beloved as the father of a people for whom, with exemplary disinterestedness, consideration, and tenderness, he had lived through so many years.

“In reviewing the life of Mr. Clark, this Committee cannot but magnify the grace of God in its abounding usefulness, in the multitudes brought to the Saviour by his ministry, in the efforts he put forth for the education of the young, in the part he took in the establishment of the Jamaica College for the training of a native ministry, and in the zeal with which he ever laid himself out to promote

the interests of the churches. His death was a beautiful illustration of the words, ‘Blessed are the dead that die in the Lord; they rest from their labours, and their works do follow them.’ For whatever the mists that hung around the few years which preceded our brother’s departure, the thousands, including all classes of the community, that assembled at his grave bore gratifying testimony to the appreciation in which his life was held; and this Committee is encouraged in the hope that those who have been led astray will be restored, and that the churches which Mr. Clark was instrumental in forming will have before them a long career of prosperity in the unity of the Spirit and the bond of peace.”

The Late Dr. Wenger.

THE following minute was passed by the Committee at their last meeting, and ordered to be entered on the Records of the Society:—

RESOLVED, “That the Committee of the Baptist Missionary Society have received with feelings of the deepest sorrow the tidings of the death of their honoured and much beloved brother the Rev. John Wenger, D.D., of Calcutta, on Friday, the 20th of August last, after a short attack of serious illness.

“In the retrospect of a life so noble, unselfish, and beautiful, of literary labours so remarkable and rare, and of missionary consecration so complete and unreserved, the Committee desire to place on record their devout thankfulness to Almighty God for the abundant grace manifested in, and the holy influence excited by, their departed friend and brother, who for more than forty years devoted with such unobtrusive and untiring zeal his

rare gifts and sanctified graces to the advancement of the Kingdom of Christ on the great continent of India.

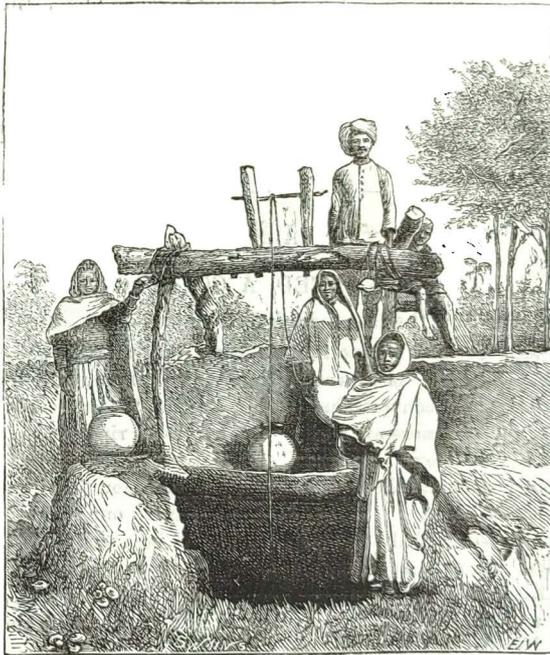
“Colossal in mind, yet ever gentle and childlike in bearing; loving all, and beloved by all, especially by the native Christians of India; amid labours the most responsible and exhausting, and often continued under attacks of physical weariness and weakness, during a long life he has borne the heat and burden of the day, and now, like a shock of corn, fully ripe, has been gathered into the heavenly garner.

“In recounting his varied and invaluable services, the Committee desire to repeat all that they recorded in their special minute of August, 1874 [see p. 319], and to this they desire now to add an expression of their

devout thankfulness that a life so rare and noble has been continued to the Mission and the Church of Christ for so long a term of years.

“For the bereaved and sore-stricken son and daughter and the other relatives and family connections of their deceased friend and brother, the Committee would fain tender their most affectionate sympathy and deep concern. Specially would they commend to the tender compassion and loving-

kindness of the ever-sympathetic Saviour, the afflicted and stricken daughter who, for so many years past, with unstinted and untiring devotion, has ministered so lovingly to her honoured father now at rest; feeling confident that her father's last prayer will be abundantly answered, and that the Christ he so faithfully served and so confidently trusted will richly sustain and comfort her by special manifestations of his love and grace.”



Well found in the Upper Provinces of India

(From a Photograph.)

IN the lower part of Bengal, where the rainfall is abundant and the climate damp, people are not so dependent upon wells for water as in the North-West. There, the soil is very dry, and in almost every garden and field you will see one or more such wells as the one here represented. The duty of fetching water from them devolves upon the women, just as it did in the days of Bible history, and every morning and evening they are to be

seen carrying their pitchers of water. The possessor of a good well is a fortunate person, and any one who digs one performs an act of merit. The value of a good supply of water is better understood in these parched regions than in colder countries. During the hot season, in many places every blade of grass is dried up, and it is difficult to trace where a plot of grass has been. Yet, when the clouds gather for the rains and the first refreshing showers fall, how wonderful is the change which takes place! In a few days you can trace the first tender blades, and almost before you are aware of it you are once more surrounded by refreshing green. The withered plants revive and all nature is renewed.

It makes one long for the time when the showers of Divine grace shall be poured down abundantly, and the hearts now parched and withered by sin shall bring forth fruit to God's honour and glory. Then shall the gracious promise be fulfilled in the history of Indian missions: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose" (Isa. xxxv. 1).

L. M. R.

Calcutta.

Foreign Notes.

JAPAN—WANTED, A COLLEAGUE.

Mr. White writes by the last mail from Tokio:—

"We are still greatly prospering in our work. Since I last wrote you two more Japanese converts have been baptized, and two more are waiting baptism. One new preaching place has been opened, and the attendance is most encouraging.

"The work is wonderfully opening up on all sides. As soon as the very hot weather has a little passed I intend opening up another (a sixth) preaching place. I am working as hard as

I can; but what is one amongst so many? Will you not try, my dear Mr. Baynes, to send me a colleague; the harvest is ripe. I know this same request reaches you from all parts of the wide mission field; but here I am alone. Surely our Divine Master knew what was best when He sent the disciples forth two and two? When will the Church at home send me a companion? Lord, hasten the time!"

NEWS FROM DELHI.

The following letter from our veteran missionary, the Rev. James Smith, will be read with thankful interest:—

"MY DEAR BROTHER BAYNES,— I scarcely know what to write that will interest our friends in the Lord's work in Delhi and its large district. Our labours are monotonous to a degree. In connection with the city

work, we provide for twenty-five sermons weekly, with an attendance of about 2,000 people. This has nothing to do with bazaar preaching, which we carry on weekly in front of the bookshop in one of the busiest streets.

Our Sunday services have an attendance of about 200 natives at the chapel, and a Friday evening service in the open air in front of Mr. Guyton's house has also an attendance of 200. These large congregations of settled hearers are most encouraging; they are composed of members of the church, and those whose minds are favourably impressed by Christianity. I cannot but hope that many of these are not far from the Kingdom of God. The nightly meetings are well attended, and there appears to be a revived interest in some places in the truths of the Gospel. At a new meeting just being established in a new locality, after singing and preaching, doubting whether the people would appreciate prayer, I was going away without, when one of the men appeared surprised, and said, 'What, going away without prayer?' I was, of course, glad to comply with the implied request.

"Beside the fourteen schools in the city circle, reaching to about three miles round the city, we have twelve at out-stations within a circle of forty miles. These have an attendance of 600 boys under Christian teachers. The Sunday-school contains about 100, and it is most interesting to see the members of Mr. Guyton's Bible-class with paper and pencil making notes of all they hear. I must remark that these most important Christian schools, forming in many places centres of Christian instruction, are kept up with the greatest difficulty, and we dare not increase them, although sometimes the applications are most tempting. The other day, two men came forty miles to ask for a teacher. They said Mr. Guyton and Chundi Lal had preached in their village, and there were 250 families anxious for instruction in order to their professing themselves Christians. With a con-

siderable deficit in our income, we could not respond to their request. Results of this kind, from cold-season itinerancy often manifest themselves, and would lead to permanent movements could we follow them up by sending a teacher; but experience has taught us that it is useless baptizing without teaching, and the heathen cannot teach each other. It is true the fields are white unto the harvest, but we have not the reapers, nor can we make them. Training classes are of the utmost importance for the permanence of our work and the future of our churches, and unless we get them we shall be left far in the rear among the agencies for regenerating this great land. Remember, I am not wanting bazaar schools for giving a secular education to the heathen; I want one indigenous Christianity, educating and preparing, not only to hold its own amid the growing cultivation of the age, but to be able to take up an aggressive position towards the growing unbelief around us. We have had seven baptisms this year, and one sad defection—a Moulvi, of considerable education, baptized three years since. Death has been also busy at work in our ranks. Some of our oldest workers are gone—William Collins, Sectul Das, and Hukamee are all gone to their reward. We could ill spare them; but it pleased the Master to call them up to the higher sanctuary. 'Work while it is day, for the night cometh.' My brother, we need all your prayers. There is much of light sometimes shining on our path, but it is often followed by dense darkness, and, were not the Master's presence a reality, despair would be inevitable. Thanks be to God who giveth us the victory!

—Affectionately, your fellow-worker,

"JAMES SMITH.

"Delhi, Aug. 24, 1880."

Recent Intelligence.

The Rev. Daniel Wilshere, of Nassau, Bahamas, writes :—

“MY DEAR MR. BAYNES,—As some few articles difficult to obtain in the Bahamas are still needed for the new mission schooner, the “*A. H. Baynes*,” I venture to ask through the HERALD the kindness of friends to supply them—
 (1) A good telescope or binocular glass. (2) Homœopathic medicine-chest and book. (3) Double-barrelled breach-loading rifle.

“The last may require explanation. I am strictly peaceful, and intend to remain so, but have always carried a gun (hitherto borrowed), first, as a signal for pilot, &c.; secondly and principally, to supply us with a little fresh meat. I can have a goat in some islands for the shooting, when we could not catch it; also ducks and pigeons can be shot. After, perhaps, a fortnight of tinned meats, I assure you *nothing* fresh is to be despised, especially as vegetables are so difficult to obtain. At this moment the recollection of a dinner supplied by a cormorant shot off Abaco in a calm, and the joy of the crew thereat, is vividly before me.

“Yours faithfully,

“DAN. WILSHERE.”

We are thankful to report that Mr. Jones's appeal for a medicine-chest inserted in the September issue of the HERALD has been more than met. The Treasurer, Joseph Tritton, Esq., writes :—“I shall be happy to give Mr. Jones, of Agra, a homœopathic medicine-chest; I see he says his former one cost £2 10s.; I shall be glad if you can get him a better one for £5.”

Mr. James Hamilton, of the General Post Office, Edinburgh, sends £2 10s. for the same purpose, and writes, “Should any other person be like-minded you will, I hope, be able to send out to Mr. Jones a much larger and better furnished one, or to some other needy missionary.”

The Rev. John Edwards, of Camden Town, has also very generously sent a small complete chest, and Miss Houghton, of New Brighton, has forwarded one which formerly belonged to her honoured brother.

We are now, therefore, in a position not only to supply Mr. Jones, but his colleague, Mr. Price also, who is working earnestly in Agra and the district, and to send the third to Mr. W. R. James, of Calcutta.

We are very thankful to learn that our brother Brojonath Banerjee has been much encouraged in his work in the district of Dinajpore; he had the gratification of baptizing forty-two persons in two villages last month, more than thirty of them being from among the heathen. Since then he has had a great trial of affliction, having been, as he still is, very ill with fever, and his six children and his wife are also suffering from the same cause.

The wisdom of resuming mission work at Chittagong, a very old station of our Mission, but which has now for many years been without any missionary of our Society, is under consideration. The Committee have requested Mr. Kerry, of Calcutta, to pay a visit to the place and to report to them on the subject.



BOMA, CONGO RIVER, LOOKING EAST. (From a Photograph by Mr. Comber.)

THE MISSIONARY HERALD.

OUR 1880 AUTUMNAL MEETINGS.

VERY memorable and blessed have been our recent Autumnal Missionary Services in London. Most devoutly, in the retrospect, do we thank God and take courage. When at Cambridge University, Henry Martyn wrote to a friend :—

“We have had a delightful series of services here this week. They have deepened consecration, quickened effort, and lovingly impelled to self-sacrifice. Meetings of such a sort are real blessings ; oh ! for more of them.”

No truer words could be found by which to characterise our recent gatherings.

Numerous letters from all parts of the kingdom abundantly testify to the hallowed emotions and devout resolutions evoked by these services. From an obscure, almost unknown and out-of-the-way village in Cornwall, a brother writes :—

“My heart is overflowing with thankfulness for the privilege of attending our autumnal missionary services. I shall never forget the Conference on Tuesday morning. How the address of Dr. Landels did stir my heart ! I so longed to be a rich man that I might be able to support eight or ten missionaries. Still *I can do something*, thank God ! and since my return my wife and I have resolved to go into a smaller cottage so as to save £2 per year of rent to give to the dear Mission, and we are full of joyful plans by which to do with our old clothes for another year, and so give more to Christ for His work abroad. How much joy there is in giving up for Him ! I send £1 with this, and wish I could make it £10.”

We could give many other instances of a like kind, all showing, in the words of Henry Martyn, that our meetings have “deepened consecration, quickened effort, and lovingly impelled to self-sacrifice.”

The absence, through severe illness, of Mr. Spurgeon from the designation and valedictory service in the Tabernacle on Monday evening was deeply regretted by all, and we know full well by no one more so than by himself—for up to almost the last he cherished the earnest hope of taking part in the meeting. Very cordial thanks are due to the Rev. J. P. Chown, who so willingly consented to act for Mr. Spurgeon ; and, although the lateness of the hour prevented his addressing the departing brethren,

his generous kindness in yielding to the request of the Committee must not be forgotten.

For the Conference on Tuesday morning, in Bloomsbury Chapel, we cannot be too thankful. Already in many directions there are manifest tokens for good resulting from it. The resolution so unanimously and solemnly adopted by the Conference was, we feel sure, but the pledge and earnest of still further consecrated determination and deepened conviction. Very urgently do we implore our friends in all parts of the country to plead in importunate supplication that the impressions then produced may intensify and extend—that so all our churches may be quickened into a deeper and more abiding sense of individual responsibility and privilege in connection with the blessed enterprise of proclaiming the good news of the Gospel throughout the whole world.

The generous challenge of Mr. James Harvey, on behalf of Mr. Brock's church at Hampstead, to supplement their contributions to a sufficient sum to *entirely support one missionary*, has been already followed by the churches of Glasgow and Plymouth, and many others are moving in the same direction.

Mr. Barran's promise to personally contribute an annual sum equal to a moiety of the expense of one missionary has been followed by a further offer from a most liberal and sympathetic friend of the Society, who wishes his name to be withheld, to undertake the *entire annual cost of one additional missionary*, should a suitable one present himself. And many other generous responses seem to indicate beyond a doubt that, by the blessing of the Master whose work it is, the solemn and powerful words spoken by Dr. Landels have taken root in many directions, and are already springing up and bringing forth fruit.

The public meeting in Exeter Hall, on Tuesday evening, was a most fitting and delightful close to a series of services long to be remembered. An aged and much-beloved minister, writing of this meeting, says:—

“I have attended missionary meetings in Exeter Hall for nearly half a century, but never remember one—no, not even in the days of Knibb—in which such a high and spiritual tone was manifested. The wonderful words of Mr. Glover thrill through me yet, and Mr. Wood, Mr. Jenkins, and Mr. Wall all spoke in a way not to be forgotten.

“Surely these 1880 autumnal services will mark a new and blessed departure in our grand Missionary Society, and, if they do, how hopeful and inspiring for our churches at home; for, as the result of a long life of ministerial work, I can bear this testimony that, in my judgment, the measure of the pulse of the missionary spirit in the churches at home is the sure and certain test of their spiritual life and effective power.”

Will not all our friends pray that these words may prove prophetic?

May the results of these 1880 autumnal services of the Missionary Society prove blessed and inspiring to the churches at home, because leading to greater and far grander efforts abroad—efforts that shall be in truer and fuller sympathy “with the urgent and pressing wants of the world, and the devout recognition of the Saviour’s claims.”

Then, indeed, shall we say, in the words of that great apostle of missionary consecration, Henry Martyn, “Meetings of such a sort are real blessings ; oh ! for more of them.

The Missionary Conference in Bloomsbury Chapel.

The following letter, sent to all pastors of Baptist churches in Great Britain and Ireland, will show the action of the Committee of the Missionary Society with regard to the papers of Mr. Bompas and Dr. Landels. Already some twenty thousand of these papers have been put into circulation.

“BAPTIST MISSION HOUSE, 19, CASTLE STREET, HOLBORN,
“LONDON, E.C., 12th October, 1880.

“MY DEAR SIR,—At the Autumnal Missionary Conference held on Tuesday morning, 5th inst., in Bloomsbury Chapel, two papers were read—one written by Mr. Bompas, Q.C., on ‘Missionary Organisation in Church and School ;’ the other by Dr. Landels, of Regent’s Park, on ‘Missionary Consecration : are Present Contributions adequate to the Claims of the Work ?’ A very strong and unanimous feeling was subsequently expressed by the pastors and delegates present that these two papers should be circulated in all our churches at once, as all present appeared convinced that their being widely read and pondered must deepen and intensify a spirit of more devout and complete missionary consecration and liberality. The following resolution, unanimously adopted by the brethren present at the Conference, will show their solemn determination to do their utmost to secure a more thorough and individual appreciation of the claims of the great missionary enterprise on the part of themselves and the members of the various churches and congregations represented by them :—

“On the motion of the Rev. Ed. Medley, B.A., of Nottingham, seconded by Ed. Mounsey, Esq., of Liverpool, it was unanimously resolved :—

“That this Conference, composed of Ministers and Delegates of Baptist Churches in Great Britain and Ireland, regarding the proclamation of the Gospel throughout the world as the great work of the Christian Church, while it feels thankful for what has been already done, and especially for the many instances of consecrated self-sacrifice which have occurred in connection with the Baptist Missionary Society, cannot but deeply regret that the efforts put forth by the churches *generally* are so utterly inadequate to the demands of the work, and hereby records its earnest desire and fervent prayer that a spirit of far more complete and thorough consecration may soon be manifested by all their members.

“ ‘It desires further to recognise the great advantages that would accrue from the establishment of closer relations between church organisation and mission work, and of more systematic efforts to induce all church members to individually contribute to the great missionary enterprise; and finally, this Conference hereby expresses its resolute determination to evoke by example, as well as by exhortation and precept, the larger liberality so urgently demanded alike by a true regard for the wants of the world and the devout recognition of the Saviour’s claims.’

“ Many promises of enlarged liberality have been already received; and these, I earnestly trust, are but the first-fruits of a harvest of very general and self-sacrificing gifts. The Committee of the Society have resolved to send these papers to every pastor in the United Kingdom; and, in conformity with this resolution, I have the pleasure to enclose copies with this note, and to earnestly request that you will be kind enough to bring them under the consideration of your church and congregation at the earliest practicable date. Should you desire to have copies for free distribution, I shall be happy, on hearing from you, to send you *as many more as you wish*. The Committee are deeply anxious that these papers should be read and pondered; and you will, I am confident, greatly advance the interests of Foreign missionary enterprise if you will specially bring before your people *the Paper by Dr. LANDELS on “Missionary Consecration,”* and urge upon them the importance of prayerfully reading it for themselves.

“ In the earnest hope and prayer that our Autumnal Missionary Conference of 1880 may lead to a deeper and clearer apprehension of the needs of the world and the claims of the Saviour, and in the confident assurance that you will do all in your power to foster and promote this blessed result,

“ I am, my dear Sir,

“ With sincere regard and esteem,

“ Yours faithfully,

“ ALFRED HENRY BAYNES,

“ *General Secretary.*

“ NOTE.—One of the most generous of contributors to the Mission writes:—
‘ I venture to suggest that it would be most helpful and stimulating if the pastor of every one of our churches in the United Kingdom would, within the next month, read to his congregation, instead of the ordinary sermon, the noble paper and appeal of Dr. Landels. It would be a little relief to the pastors, and a blessing to the Mission.’ ”

Missionary Organisation in Church and School.

BY H. M. BOMPAS, ESQ., M.A., Q.C.

I do not propose in this paper to consider the need for increased missionary effort. I assume that we all feel that, considerable as are the efforts now made by the Church of Christ for the evangelisation of the world, they are but a poor response to the call upon us which God has made in answering our oft-repeated prayers and opening wide doors for the entrance of His truth in all the quarters of the globe. If it be true,

as Paul says, that "faith cometh by hearing, and hearing by the Word of God," and that the salvation of the nations, therefore, is dependent on the sending forth of preachers of God's Word, it must be the duty of us all as individuals, and still more of our churches as such, to make such sacrifices for this work as shall show that we are disciples of Him who gave His life for those whom He calls on us to aid.

It is especially to the relation of this subject to our churches that I wish to ask your attention for a short time. A Christian church has two objects : first, the edification of its own members ; secondly, the spreading abroad the truth of Christ. I am not sure that all our churches feel how truly this last is a purpose of their very existence ; although I suppose all ministers accept it as one main object of their preaching, and Sunday-schools, district-visiting, and other agencies are happily ever on the increase. In very many of our churches, at any rate, the duty seems only to be recognised as one applying to their immediate neighbourhoods, and the charge of Christ, "Go ye into all the world, and preach the Gospel to every creature," seems not to be considered as any concern of theirs. This is not the case with all Protestant Churches ; thus, the Moravians did, and I believe still do, consider it as much a point of their church-life to send forth teachers to the heathen as to provide for the edification of their own members, and in this devotion to Christ's cause have secured, I think, their own spiritual life.

If there were anything in the form of our church organisation which was unsuited to this work it would be, I think, its strongest condemnation ; but the fact that the modern missionary spirit in England arose amongst us shows that this is not necessarily the case. I believe, however, that our form of church government does render necessary special watchfulness and careful organisation, for reasons to which I may have occasion to refer.

Union is strength, and it needs no lengthened discussion to show that it is desirable that the churches should unite in order more effectually to accomplish the one great work of evangelising the nations. It would be well, indeed, if all the Church of Christ on earth would unite in this work, but experience seems to show that this is impossible ; the necessity, however, of a central society in each denomination, such as the Baptist Missionary Society, is generally acknowledged. I cannot think, however, that it is sufficient to leave the work to any such Society, or to any individual efforts. If churches are the appointed means by which Christians are to strengthen themselves for Christ's work, it is surely part of each church's work to do something for the conversion of the heathen, and their organisation should be directed to this as much as their other duties.

I proceed, then, to a few suggestions of means for carrying out this part of a church's work. And first it would seem, at least in the larger churches, that one of the church officers should be specially appointed to superintend it. The pastor himself should be at the head of this as of all church-life, but his attention must be mainly directed to the members of his own church, while the obtaining and disseminating a knowledge of missionary facts and the collecting subscriptions are matters which properly fall to deacons or other church officers. In many churches this is left to the secretary of the missionary auxiliary. but where this is the case it does not form a part of the church-life, and falls usually into the hands of a few of the members only. If it is thought that it may be left in the hands of the deacons as a body, it may be answered that what is every-

body's business is nobody's business, and that the work will be better performed if one man who is really interested in missions be made responsible for it.

The objects to be attained are, as we have said, to diffuse information and collect subscriptions. The first may partly be accomplished by taking care that the *MISSIONARY HERALD* reaches all the members of the church who are or should be subscribers. But this is not sufficient, for many, from want of real interest or press of business, do not read it even when they have it. Much interest would be excited if the pastor would mention from time to time any news of importance from the mission-field at the church-meetings or week-evening services, or, where these are not well attended, at the Sunday services. If the teachings of the Bible were sometimes illustrated by actual facts from the mission-field, it would give a feeling of reality to the services in our chapels which I fear they sometimes lack. In cases where the pastor is fully occupied with the home work of the church, it might be one duty of the officer appointed over mission work to see that the pastor is made acquainted with any facts of interest as soon as information of them is received.

Where there is a missionary working-party meeting periodically, this also would afford an opportunity of disseminating information; and such an institution should exist in connection with every church, because what people work for they care for, and it is sure, therefore, to deepen the sympathy with missionary effort of those who join it. In many cases this working-party might be in connection with a young men's society such as will presently be referred to.

The other duty is the collecting of subscriptions. And here I remark, in the first place, that it ought to be considered a matter of course with all church members, except the very poorest, that they should give something to the mission cause. If it is felt to be a duty to give something to the support of the poor—and this is almost always recognised—is it not at least an equal duty to give some help to the extension of Christ's Kingdom, the first petition of the prayer our Saviour taught us? So far, however, is this from being the case, that only *one* out of every 150 of the members of our churches subscribe ten shillings a-year to the Baptist Missionary Society. I cannot think that the case is fairly met by an annual collection; the poorer members find it hard to give any substantial sum once a-year, and many who could do it, do not. In some churches the plan has been adopted of collecting subscriptions every month, and with most satisfactory results; and every month, if not every week, an opportunity of giving to the missions ought, in my opinion, to be afforded to every member of the church. Various modes might be adopted of accomplishing this. In some churches, each month an envelope is given to each member in which the subscriptions may be placed, and which are collected by ladies appointed for the purpose, under the superintendence of the treasurer. If this became usual, arrangements might be made at the Mission House for providing these envelopes as they now do cards and boxes. Although I have mentioned the members of the church because upon them especially devolves all church work, yet such envelopes are usually, and rightly, given to all seat-holders, as many who do not join the church may be willing to aid the mission cause. Upon church members, however, the duty should especially be pressed, both from the pulpit and in the home, of at least giving something each month to this object.

The danger of this mode of collecting subscriptions is that it may not secure the large amounts which certainly ought to be received from many of our richer brethren. It is no unusual thing to see subscriptions of £500 or £1,000 to the building of a chapel, but how seldom are such sums seen in the subscription list of our Society; and yet surely the providing living witnesses for Christ is the great need of the present day? Beautiful chapels are very desirable, and I have no wish that the subscriptions to them should lessen, nor do I think that greater earnestness in mission work will lead to this. What I do wish is to induce our wealthier brethren to ask themselves whether they are using the money God has given them in the way that will at last seem to them to have been wisest if they give their £5 or £10 to meet the cry for fresh missionaries coming from India and China, while they give their £100 or £1,000 to supply the outward temples for God's worship or the physical needs of His people, which, though they should not be neglected, are surely of the less importance of the two?

The second duty which, as it seems to me, devolves upon the churches is to provide the *men* for the mission-field. It seems usually to be supposed that this, at least, is a matter resting with individuals alone; but is this so? There are no doubt men whom God Himself calls to the mission-field, and about whose duty no question can arise; but these, after all, form only a part, and a small part, of the mission staff. Is it certain that the wisest way of obtaining the other men who are needed is to trust entirely to their own feelings, and to their wish to take this office upon themselves? It seems to me that many who are most suited for it would, from the consciousness of their own faultiness and imperfection compared with their ideal, be the least likely to come forward, and that, if we are to obtain the services of such men, it is for others to see their fitness and to call them to the work.

Is it not the duty of each *church* to find men, as well as money, for this great work? Are there not many who would not come forward of their own accord who would hesitate to refuse a call from their fellow-members to undertake this service? The mode in which this can be best done will vary in different circumstances; but, if the pastor and deacons of each church were, from time to time, to consider whether there were not some member who would be suited for the mission-field, and then either bring the matter before the church, that the church might as a body ask the member so chosen to go forth in their name, and promise him their support, or at least talk to such member privately and set before him the needs of our Society, I think much good would result. In this way more missionaries of the highest order would be obtained, while equal benefits would, I believe, accrue to the churches themselves. A church which had thus sent forth one of its own members would feel a deepened interest and sympathy in missions, which would stir it up to greater exertions, and would react upon the devotedness and spiritual life of those that remained behind.

Even where there is no member of a church willing to undertake mission work, it may be deserving of consideration whether it would not be wise for a church to seek elsewhere for some one whom they could send as their missionary to the heathen, and whose support they could guarantee. The practice of letting individual churches support a missionary who is yet under the control of a central Society appears to succeed in the case of the London City Mission. There can be little doubt that it adds very much to the interest taken by the church in the mission work; and, though

I am well aware that considerable objections have been urged against it, and it has to some extent been tried without apparently any very good results, yet, if it were adopted by a church which felt that a mission to the heathen was an essential part of its church life, I think it might produce some of the good effects which do result when a member of a church is sent out and supported by the church by money and prayer, as Mr. Comber has been by the church at Camden Road and Mr. Bentley by the church at the Downs.

These remarks seem capable of wider application. Work among the heathen has now been so enlarged that there is a need for workers of various kinds besides missionaries. Thus the Zenana Mission is opening a constantly increasing field for ladies. But ladies especially are unlikely of themselves to break through their home ties and to thrust themselves forward into such a position. Yet there are a large number of single women whose lives are wanting in true happiness because they have no definite object. Could not some of these be induced, by a wise influence on the part of pastor and deacons, to give themselves to Zenana work, and to go forth, in some cases at their own cost, in others at the cost of the church, to strengthen that band of workers who are so successfully striving to introduce Christianity among the wives and mothers of India?

Again, is it not strange how little weight in the choice of a profession is usually given to the consideration where best the Kingdom of Christ can be served? Men go to India or China because they will, in a few years, achieve wealth or honour; how few go there because they will have opportunities of laying up treasure in heaven, and winning the honour so vividly described in the words, "they shall shine as the stars for ever and ever"! Could not some young men be found, who might not be willing to become ministers or missionaries, who were yet willing, at the call of Christ's people, to choose a business in some heathen country with the view of aiding the missionaries there in their work. To such men it might make all the difference to feel that they were not thereby severing their Christian ties, but would, when away from home, have the constant sympathy and advice of those with whom they had first learnt to work for Christ.

In all these ways it seems to me that much help would be rendered to our Society if the pastors and officers could lead our churches to look on mission work abroad as well as at home as part of that service of Christ to which, both as individuals and as a church, by the very essence of the rite of baptism, they all are called. It may, perhaps, be thought by some that what I have urged is rather Utopian, and that, though there was a time when our churches inquired into and influenced the private life of their members, now they are little more than associations of Christians for purposes of public worship and work; and of some, at any rate, of our churches this is true. But if it be so, is not this a defect? Were not the churches founded by the apostles certainly more than this? and ought we not to set before us a high ideal to which, if we cannot realise it perfectly, we may endeavour to approach? It may be that an effort to render our churches more active in mission work might bring as great blessings to themselves as to the heathen, and, by giving them a fresh object for joint effort, draw the members of our churches closer together, and break down those divisions of character and social position which ought to be merged in the higher union through Christ, the one Head of the Church.

I have hitherto spoken mainly of mission work in relation to the members

of our churches; but there is another branch of mission organisation to which I especially ought to refer—I mean juvenile auxiliaries and young men's associations. Amongst adults we necessarily look for aid especially to church members, for though we may expect some pecuniary aid from others, yet any one who is willing to take an active part with missions will usually join himself to home church organisations. But with the young the case is different, and it is not easy to over-estimate the importance of efficient missionary organisation among them. We know that tastes and habits of thought in secular matters are usually formed in youth, and so in spiritual things those who in childhood have learnt to take an intelligent interest in missions are usually their active supporters in after-life. In considering this part of our subject it will be necessary to keep before our minds two distinct subjects—first, how to interest children in missions; and, secondly, how to preserve and deepen such interest at the time that they grow up into young men and women, since much of the spiritual work that is effected among children in this and other things is, I fear, lost from a want of wise efforts to preserve it during the critical period of their lives when they are from fifteen to twenty-five years old.

With regard to the first subject, most of our Sunday-schools have a missionary auxiliary, and it is one of the objects of the Young Men's Baptist Missionary Association to aid in the establishment of these, and to provide for missionary addresses in connection with them. It is unnecessary for me to go at length into the way in which these should be sustained; many among my hearers are more competent to do this than myself. A missionary address once a-month, and a missionary afternoon at least once a-quarter, would afford an opportunity of bringing interesting facts before the children. I may suggest that the actual exhibition of objects illustrating heathen customs and missionary life would deepen the interest of the children—for children learn much by the eye. I have no doubt the loan of these from the Mission Museum would be gladly made by the Committee under proper security for their return. Again, the formation in all large towns of a central Association, to provide for addresses by competent men at the different schools, and to help to stir them up to greater exertions, would, I think, be of value. A plan has been recently adopted by the Young Men's Baptist Missionary Association which I think may prove of some value, though it has hardly yet been long enough in action to judge of its effect. For a small subscription any school or Bible-class is supplied with a copy every month of a letter from some foreign missionary. These letters include answers to letters from our secretary, who will ask in them any questions that are sent to him by a subscribing school or class as to the customs of the heathen or the details of mission work.

One thing I would urge upon those who have the management of such auxiliaries, and that is that they should in all cases include the children of the members of our churches, and not be confined to the Sunday-school. Whatever view be taken as to the desirability of the children of parents in the higher ranks of life attending our Sunday-schools, which has, I believe, been much discussed during the recent centenary meetings, this is certainly not the case now; and children that do not attend the Sunday-school are often without any systematic mission influence. There ought to be little difficulty in including them in any juvenile auxiliary, and they might then attend the school on some of the mission afternoons, which would be an advantage alike to them and the school.

It is more difficult to say what is the best mode of meeting the wants

our young men and women. This cannot be, I think, through the same Association—at any rate, unless it is divided into two branches; it is seldom possible to make young men and boys work together. Something may no doubt be done through the Bible-classes, but I think there should either be a distinct Association, or mission work should be made one object of the mutual improvement society where such exists in connection with the church. The object should be as far as possible to set the members to work. The young women might have working parties; the young men might, in some cases, be induced to give addresses in the Sunday-school, and those that are teachers might have preparation classes on mission subjects. Care must be taken to avoid too frequent meetings in these days, when most persons have their time so fully occupied, and this will often be a reason for having no separate society, and for making the support of missions one of the objects of a mutual improvement society. A great endeavour should be made to interest in any society that is formed all the young men and women of the church, and not only the teachers in the school; it is a church work, as I have said, not merely a school work. In such an Association the duty of men and women giving themselves, and not only their money, to Christ's cause, should, I think, be frequently dwelt on, so that those who are qualified should realise that the question whether or not they will devote themselves in some form to missions among the heathen is one from which they cannot escape. Surely, as long as there is a need for more missionaries in the field, it is, *primâ facie*, the duty of every qualified Christian man to obey Christ's command: "Go ye into all the world, and preach the Gospel to every creature," and each young man ought to ask himself, not if there is any reason why he should go out—the fact that the heathen are perishing, and that we are not our own, but bought with the precious blood of Christ, is reason enough for that—but rather if there is any reason why he should not go, in the pointings of God's providence, or special openings for home work or duties arising from home ties.

I have already referred to the advantage that may spring from a central Association being formed in a town or county. I think such an Association would be especially advantageous in aiding and directing the work among our young men and women.

With one other suggestion I bring this paper to a close. We have now in our body an increasing number of young men and women of wealth and high social position, many of them members of our universities, some of them possessed of exceptional ability. I am not one of those who would exaggerate the advantages of social position; but such gifts as I have named are talents which do qualify their possessors to do work of especial value if their spiritual earnestness and faith are as great as those of others. But such gifts are also a special temptation, and render it more difficult than it is to some others to engage in active work for Christ. I think it is one of the needs of the present time that an effort should be made to interest such in our mission work. Some of the suggestions I have made on church work may aid this, but, as those of whom I speak will not be numerous in any single church, it seems to be specially a case in which joint action might be attempted. I have thought that in London and in some of our larger towns *soirées* might be occasionally held, to which only young men and women of some social position should be invited, and at which some gentleman of high position might be the host, and at which the claims of mission work might be urged in earnest practical words such as we hear from time to time from

Mr. Baynes. Such a scheme could only be carried out by the hearty and wise co-operation of our pastors; but I do think, if we desire to keep united with us in active work the most highly educated and refined of our younger members, some such effort should be made. Association and example greatly lessen the difficulties which such men and women often feel amidst our Dissenting institutions.

In conclusion, I would say I deeply feel that it is easy to plan, and to talk or write; the difficulty is *to act*. If I am right in the estimate I have made of the call upon our churches, as such, for active mission work, something needs to be done. That rests with you; it is possible only if you realise by faith Christ's love and sufferings for us; if you have communion with Him till His mind becomes yours; if you learn to love Him with a love which shall make dull things interesting, and painful things pleasant, because done for His sake. If that spirit be in you and in our churches, there is yet hope for the heathen, and Christ dwelling in us shall in very deed be the light of the world.

Missionary Consécration: are Present Contributions adequate to the Claims of the Work?

BY THE REV. W. LANDELS, D.D.

The title of our subject indicates the course we are expected to pursue. The task is assigned to us of considering, not the claims of any particular Society—our own or any other of a kindred nature—but the far broader question of the duty of Christians in regard to the conversion of the world—the adequacy or inadequacy of the resources they are devoting to this great end. To speak of the wants of any Society is to employ language which is scarcely accurate, and somewhat fitted to mislead. It implies a wrong conception of the relation of the Society to the churches, and of the churches to the work which the Society contemplates. It is apt to give the churches a wrong impression of their duty, and it lowers the basis and neutralises the force of missionary appeals. Our Society, *e.g.*, as represented by its Committee, ought to have no wants; and could have none if the churches did their duty. The only thing it can be said to want now is that the churches shall supply it with the means of fulfilling the contracts they have allowed it to form in their name, and thus keep faith with those whom it has sent into the field; and of carrying on the work they have sanctioned its undertaking, so that its labours shall not be wasted. Beyond this, it has properly no wants. It exists for you and the churches you represent, and fulfils its mission when it faithfully administers the funds committed to its charge. If there be a call for labourers whom it cannot send, that is not its concern, but yours. It cannot use what it does not receive; and if fields must be left unoccupied because of limited means—if men are left to perish in ignorance of what Christ has done for them—the responsibility rests with you. The wants the Committee presents to you are not its own, but the wants of the world that needs and is open to the Gospel; the wants of your Lord arising, of course, not out of His straitened means, for there can be no such thing with Him who is the Maker and Owner of all things, but out of the wise and gracious arrangement by which He grants to you the honour and the

privilege of being associated with Himself in the great work for which He lived and died, and still exercises His mediatorial power. It may be the Committee's part to see that you are not left in ignorance of these wants, so far as they are known to itself. It may seek to stir you up to a sense of duty, as one Christian may stir up another. It may be gratified when it receives your contributions, regarding them as expressions of your confidence. But it is no part of its duty, and it does not consist with its proper dignity, that it should go out and ask for them, hat in hand, like a beggar, seeking an alms, giving you the impression, which some are too apt to form, that it asks something for itself, and that, in granting its request, you are conferring on it a great favour.

We may frankly tell you that this is not the attitude in which we come before you to-day. We take other and far higher ground. We call your attention, not to the wants and claims of our Mission, but to the wants of the world and the claims of your Lord. Our starting-point—the basis on which we rest every argument and appeal—is happily not a subject of controversy, but one on which we are all agreed; or if there be any differences of opinion, they are so infinitesimal as not to call for consideration here. Substantially we all believe that missions originate in the Divine desire for the salvation of the lost—that the Three Persons in the Trinity of the Godhead are working together for this end—that the Church is the Divinely commissioned agent, and the preaching of the Gospel in all the world to every creature the Divinely appointed means, for its accomplishment—that all providential dispensations are, by Him who is Head over all things to His Church, made subservient thereunto. Such, according to our belief, is the theory of Christian missions. Their object is nothing less than the reconciliation to God of a revolted world. It was for this the Father sent the Son. For this the Son suffered and died. For this the Holy Spirit still exerts His gracious influences. And while the Triune God has been planning and working for it throughout the ages, all heaven waits for it in sublime expectancy, ready to rejoice when the Divine purpose is fulfilled, and the alienated world has been reconciled to God.

The grandeur of this object might well paralyse us, had we to regard ourselves as being anything else than instruments which God employs; and it cannot fail, if rightly realised, to impress us with the necessity of devoting to it all the resources at our command. Obviously, it would be an impertinence to think of attempting the work with divided energies, with wavering will, in a half-hearted manner. No other enterprise in which man has embarked, no work which has occupied his thoughts or taxed his resources, can compare with it. No other requires or justifies such a singleness of purpose, such a concentration of energy, such strenuous efforts, such costly sacrifices. It should be the great aim of the Church through all her sections and in all her members. Of all the ends at which she aims this should have the first place in her thoughts, and be the main object of her desires. Everything should be subordinated to this; everything valued as it can be made conducive to this end. Not only its grandeur, but our compassion for perishing men and our love to Him who died for us, should secure that, for this above all other things, we should be ready both to spend and to be spent. We need not argue in support of this. To state it is to secure your assent.

And yet, when we turn to look at the resources actually devoted to this object, how insignificant they appear! We gratefully recognise what is

done for home evangelisation through Sunday-schools, tract distribution, lay preaching, and other voluntary agencies; and also the money contributed for the support of domestic missions, which money, if the members of the churches did their duty, would not be required. But when we glance at heathen lands, where the aggressive efforts of the Church are most called for—lands which she can only reach through the agents she employs and supports—we see, alas! how little her consecration is commensurate either with the magnitude of the work or with her own resources. We need not speak of the vastness of the field, the hundreds of millions who have never heard the Gospel, and to whom it can never be presented by the few agents now employed. You are all acquainted with the facts, and need not be told, therefore, that the work to be done there is immeasurably more than enough to absorb all the resources of the Church, even though they were all consecrated to this end, and that, were the necessities of the case properly realised and responded to, we should see her labouring to increase her resources, and husbanding them, in order that they might be thus employed, looking out her most gifted sons to send them forth as her messengers, and not withholding what was necessary to their support, so long as she had means to spare for any purpose whatsoever. This, it will be admitted, is what we would naturally expect to see when we think of the myriads who are living and dying in ignorance of the way of salvation, and of our Lord's commission to His Church to go into all the world and preach the Gospel to every creature.

It is not to be denied that the amount contributed for missions is, in one point of view, very considerable. Fifty thousand pounds a-year from a denomination so small and poor as ours is in itself considered a respectable sum. And in the raising of that we find not a few examples of a splendid liberality. We see reason for rejoicing in the munificent gifts of a few among the rich. We see greater reason for rejoicing in the more generous, although smaller, gifts of some of the poor, who pinch themselves that, out of their scanty earnings, they may have something to spare for the spread of the Gospel; and who, like the widow casting her mite into the Temple treasury, may literally be said to give all they possess. But then we cannot help thinking how much more might be done if others were actuated by a similar spirit of consecration.

It is some years since we heard of one of our most esteemed brethren having said that the churches had reached the maximum of giving. They have nearly doubled their contributions since, and have not reached the maximum yet. And, though they were to double them again, they would not, we venture to think, have reached the maximum even then. Few of their members have pinched themselves in order that they might give. Few of them have come near the point at which self-denial begins. And it cannot be pretended that we have done all we can so long as we stop short of that. If missions, indeed, be only a make-believe; if men and women give to them only because they happen to be in fashion as a means of diverting themselves; or if they regard them as being somebody else's concern, and, having no faith in them themselves, contribute their mite to please the enthusiasts who have—if this be their view of missions, then are they giving as much and more than they ought. For no man has a right thus to squander the money which God has entrusted to his charge. But if missions are a reality; if the bringing of the world to God should be the great object of all who are His; if God permits or requires them to co-operate with Him in the means He uses for this great end—then, after

all is said about the liberality of their contributions, the amount contributed by most of them must be pronounced ridiculously and lamentably small.

We are told that "a penny a-week and a shilling a-quarter" from each of the members of our churches would amount to more than treble the income of the Society from all sources. This statement is most humiliating, as showing how little is actually done by most of the members, and what vast numbers there must be who do nothing at all. But, however humiliating, it is sadly true. And if the churches on whom it reflects most could only be brought to ponder and pray over it, we might hope before long to see a better state of things. We lately attended the anniversary of a church containing over seven hundred members. We need not say where, as it is only a type of many others. The meeting was large and enthusiastic. The speakers praised the church for what it had done. It is not a church which disapproves of missions, and would not like to be thought lacking in missionary spirit. It is not, perhaps, what we call a rich church. But neither is it poor in the sense of not being able to pay its way. It gives its minister at least five hundred pounds a-year. In the course of the evening a report of its doings for the year was laid before the meeting, from which it appeared that, exclusive of a contribution from the Sunday-school, the whole amount which that church sent to the Baptist Missionary Society last year, the whole amount contributed to foreign missions, was less than a halfpenny in the week from each of its members. When the attention of the meeting was called to the fact, there was a considerable lowering of the congratulatory tone which had previously prevailed. Many of those present seemed amazed and ashamed that they had done so little. But there are many of our churches that are doing no more, and yet are receiving and taking credit for their liberality. We could point, indeed, to not a few that are doing far less. I could mention a large church that is understood to be all alive, and enjoying a large amount of blessing, which, as our Report shows, is giving only about a farthing in the week for every four of its members—the fourth part of a farthing per head weekly for spreading the Gospel throughout the heathen world! Is it possible that we can be content with such a state of things as that? Just think of it: the fourth part of a farthing in the week! A farthing weekly divided among four! A farthing from each member every four weeks! That from men whom Christ has redeemed! That for the great work on which He has set His heart—the work of saving the world for which He died! Why, if we could conceive of them all being paupers, living on a parish dole of a pennyworth of bread per day, it would not make much difference to them if they were to spare from their scanty store four times as much as that. It would only amount to a fourth of every seventh loaf, a twenty-eighth part of their weekly allowance of bread. And we could hardly imagine the poorest pauper with the love of Christ in his heart refusing to make that sacrifice. Oh! is it not a crying shame that there should be such things among us? Needs there not a prophet's voice to rebuke this remissness, this miserable stinginess, this mocker of God—the voice of one who shall fearlessly obey the Divine behest, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins"?

We have heard a good deal said about methods to-day, and are likely to hear more still; and it is perhaps not possible to over-estimate their importance. The advantages to be derived from getting all the members

of our churches to contribute something, and to contribute regularly, would probably lead to such an increase in the Society's income as would surpass the most sanguine expectations; for it seems impossible that, with any kind of method, the churches referred to could continue to give at the present low rate. By improved methods, moreover, even the contributions of the most liberal might be considerably increased. We have heard of a church that did next to nothing, because of its want of method, adopting a plan of getting all its members to contribute periodically, and the immediate result was an increase of two or three hundred per cent., and the placing of that church, which had previously done so little, among the foremost of contributing churches. We have also known improved methods treble the contributions of a church that was already said to be doing its utmost. But in that case there was a new living force behind the methods, by which they were sustained, and to which they owed all their efficiency. This, we believe, is what is wanted still more than method, and would yield greater results than the best method you can adopt. Improve your methods, by all means. Consult together, take advice, get our excellent secretaries to suggest plans of action, and great and gratifying results will follow. Only let it not be forgotten that what we want considerably more even than method is the awakening of an entirely new class of feelings in reference to this great work.

In the methods we adopt we should be careful neither to countenance nor to suggest uniformity of giving; but aim at getting all to give *according to their means*. When we are told of the amount that would be raised if all the members of our churches were to give at the rate of a penny a-week and a shilling a-quarter, it is just possible that some may content themselves with that amount who are able to contribute a much larger sum. Of course, this is not the purpose for which such an amount is named. It is the minimum, beneath which the average members of the churches ought not to fall. The proper maximum can be determined only by the means of the giver. This amount from the great majority of the members, if the same proportion were maintained, would mean fifty or a hundred pounds a-year from many; hundreds and even thousands from a few. And while the very poorest should be stimulated to give, because the Lord hath said, "It is more blessed to give than to receive," the richest should not be suffered to forget that for them, too, sacrifice is a duty no less incumbent, and a virtue which will yield its own rich reward. We may use methods for the purpose of gathering up the pence and the shillings; but not the less should we seek to ply those mighty motives, and awaken that earnest spirit, which will secure for us those larger sums.

Methods become worse than useless when they are adopted as contrivances for raising money without cost to ourselves. The primary want of missions is not money, but the spirit which parts with money freely for Christ's sake. The Lord can do without our money, and the reason why He condescends to accept of it, and makes His work dependent on it, is not that He needs it, but that it is good for ourselves to give. The amount of blessing we receive from missions is the amount of sacrifice we make for them; and any method or plan which will enable us to shirk sacrifice is not a plan which wise men will commend. Hence, we cannot look with very much favour on some of the suggestions which are now offered. According to some, the Sunday-schools are to work wonders. One has raised £75 for missions in the course of last year, and some of our brethren

are very anxious that we should let this meeting know how it is done. It is suggested that, if only 100 schools will adopt and work the same plan, the additional income of £5,000 needed to sustain present operations will be more than realised. Think of that! Without any further drain on our own resources, we shall get all the money we want from the pockets of the children! It is a grand scheme, no doubt; but it is not to help you to reach that lofty ideal that we address you this day. God forbid that we should show you how to lay on other shoulders the work that belongs to yourselves! An American citizen during the late war talked largely of the sacrifices he had made for his country, and, when asked what they were, indignantly replied, "Have not I sent my step-son into the army?" To show the members of our churches how to emulate the conduct of that worthy citizen is no part of our purpose now. We are not anxious to get the children to give their pence in order that we may save our own pounds. It would argue no high degree of spiritual life did we seek to practise the happy art of doing our work and making our sacrifices by proxy. Let us not be misunderstood, however. All honour, we say, to that school. Would that we had many such! Not because they would relieve the churches of the duty of giving, but because we could then hold up the doings of the juniors for the purpose of putting the seniors to shame. It were a noble spectacle had we in every church a goodly band of boys and girls who, by their instruction in right principles and the formation of early habits, were being trained to take part in this great enterprise. We should hail them as the hope of the future. But, brethren, even if you had such a band in every church, could you, for very shame's sake, leave to children the noblest, grandest, and, at the same time, most arduous work which God has committed to your charge—the work of winning the world for Him? When your schools have done their utmost, there will only be the greater reason for your quitting yourselves like men. You must draw on your own coffers. You must sacrifice your own luxuries, and pinch yourselves, if need be, in order that you may carry on this glorious work. Methods of avoiding this are simply inventions of the devil, to be abjured by all Christian men. Even the best methods may become injurious if they be so much relied on and adhered to as to restrain and cramp the life which they ought to foster and express. What we should like to see, in many instances, is such an influx of the new wine of enthusiasm as will burst the old narrow bottles of method and seek full vent for itself. We want the living fire which no small methods can restrain. We want gifts which shall cause the Church to wake up to a sense of her duty, and the world to hold its breath in astonishment at the liberality which it witnesses—gifts which shall show that we really believe in our creed and are in earnest in our work. We want our rich men to give thousands a-year to this work, instead of spending them in needless or injurious self-indulgence, or hoarding them up until they die worth a million or half-a-million, as some of them do, and go into eternity with the responsibility of all that unused wealth resting upon them. We want business men who have earned enough for themselves, and need no longer to remain in business on their own account, to continue in it in order that they may lay its proceeds on this altar of the Lord. We want our poor men prayerfully to consider how they can save here and there in order to have something to give to this great work. We want them to ask, in reference to their earnings, not, How much of this can I hoard up? or, How much spend in selfish gratification? but, How much of it can I spare

for spreading the Gospel throughout the world? And in reference to their savings, and self-denials too, we want them to be continually asking, How much will this enable me to give to this great cause? We want as the accompaniment of this, and in order to this, we want what we must look to God to supply—we want men to come forward animated by a sublime enthusiasm for this work; not men who, before they will consent to go, stipulate and petition to be made, at the very commencement of their work, more comfortable—placed in a more advantageous position as regards social surroundings and domestic relations—than they would be if they stayed at home; but men who feel that they *must* go, be the sacrifices and hardships what they may, because a Divine inspiration impels them. We want, in fine, a practice in harmony with our belief. We want those who are not their own, but bought with the blood of Christ, to consecrate time, energies, property, sons and daughters, all that they have and all that they are, to that great cause for which their Lord laid down His life.

Among the many plans submitted to you, there is one which may not be thought of, which, with all deference, we should like to suggest—one which can only be adopted by those whose giving it is designed to influence, but the adoption of which will do more than anything else to secure a large increase of funds. There are a number among us who could not, perhaps, support a missionary themselves, but could very well bear a half, or a third, or a quarter of the expense. These men have never yet given to foreign missions in anything like the proportion to which they are accustomed to give to other objects. One reason of this is that they have no very definite purpose presented to them. They cannot trace the course of their contributions and see how they would affect the amount of work done. If one of them were to substitute, for the five pounds which he has been accustomed to give, a subscription of one or two hundred pounds per annum, which he is perfectly able to do, and probably would not refuse to do if he saw reason, it might not lead to the employment of one additional missionary but only swell the amount which the Committee has at its disposal. And it is this consideration which holds him back. Now, why should not a few such men begin to act in concert? Why should not one of them take advantage of such a Conference as this to announce that he will give annually, while the Lord prospers him, half or a third of what is required for the support of a new missionary, provided some one or two will join him so as to secure the object which he contemplates? Why should not this example be followed by others promising to give larger or smaller sums on the same condition? Let the Committee thus be assured that if suitable men be found for fields where labourers are urgently called for, the funds which are required for the support of so many will be duly forthcoming, and by this simple means a great extension of operations will be immediately secured. Or if there be some whom the Lord has so endowed that they are able to support a new missionary, or even missionaries, without the help of others, and who so feel their responsibility to their Lord that they cannot let their actions depend on what others do, why should they not, as a stimulus to others, announce their purpose thus to give when proper men are found? If this were done, what an impulse would be given to the missionary spirit in our churches, and how many of those who are perishing in ignorance would be supplied with the Word of Life! There need be no fear that, if this were done, the poorer members of the churches might be induced to neglect their duty, and leave their richer brethren to do all. There is nothing more infectious than a

spirit of liberality. Such giving on the part of the rich would raise the scale of giving among all classes down to the very poorest of the poor. The contrast between the gifts of rich and poor might be greater even than it is now because of answering more to their means; but even the very poorest would practise an increased liberality. Mont Blanc is much higher than the valleys in his immediate neighbourhood. But his upheaval has raised them also, so that they are higher than the far-off valleys—higher, too, than the mean level of the earth from which the mountain sprang. And so the increased liberality of the few who are best able to give would influence favourably all about them, and raise the income of the Society to a degree more commensurate with the claims of Christ and the wants of the world.

The suggestion will be considered audacious, perhaps. Some may smile at it as Utopian, and others resent it as impertinent, and others lament the extravagance by which we frustrate our own object. But, for all that, this, or something like this, will be done before long. The claims of missions are coming home to us as they have never done before. We have prayed that the fields might be opened, and now that God has answered our prayers we cannot refuse to take possession of them. The time is near when some of us will have to double and treble our subscriptions, and some to multiply them even tenfold. We shall do this simply because we are not hypocrites. We do really believe in this work. We would not give even at our present rate if we did not. And because we believe, if one shall but stand up and, with prophet's voice, summon us to our duty, showing us the magnitude of the work and appealing to us by the love of Christ, we shall not fail to respond in suitable manner to the appeal. Those noble instances of self-denial which appear now and again in our missionary reports are the heralds of what is coming. They are prophecies which secure their own fulfilment. Exceptional now, they will become the rule by-and-by; for Christ's people cannot hang back when there are those who show them how they ought to advance. There will be a higher style of contribution than we have ever dreamed of before long. The rich will bring in thousands his hoarded or his quickly accumulating gold, and the poor his slowly gathered pence, both of them in the same spirit of lofty consecration gladly parting with what they have, until the mission treasury shall be filled to overflowing, and the means of support shall never be lacking for the earnest, well-qualified, God-ordained men who, in the fervour of their zeal, shall come and offer themselves for this work, saying, "Here am I; send me—send me!"

This will come sooner or later. Oh! that it may come now—that a beginning may be made to-day! Will not some of those to whom God has given the means of largely helping on this greater work now respond to His call? Is it not for this mainly He has entrusted to you surplus property beyond your legitimate wants? Can you think of any other way in which it will be so well employed? You may indulge yourselves, of course—take expensive pleasure-trips; improve your style of living; set up a carriage and pair, with riding horses to boot; hang pictures on your walls; stock your cellar with the costliest wines; build a splendid residence larger than you can occupy, as a means of perpetuating your name and fame; lay up, not merely for the needs of your family, as duty requires, but for their aggrandisement, although you may thereby help to ruin them by providing them with the means of self-indulgence, and leaving them no motive for exertion—you may do all these things, and, when the light of eternity shall

be shed on the transactions of time, the money devoted to them—legitimate as some of them are—will not appear to you to have been so well employed as that which was given to the great work of bringing the world to God. Even gifts to the poor, or benefactions for building sanctuaries at home, where the Gospel is already so abundantly preached, will not compare with that which is spent on the evangelisation of heathen lands, where men are perishing for lack of knowledge, and no man cares for their souls.

But money is not all we must give to this work. There are some things dearer to us than money. The man who has only money is poor enough, however much of it he may have. The truly rich man, however well supplied with money, has treasures which he values still more highly. These treasures the Saviour may require at your hand. Ay, and you must be ready to make the sacrifice, ready to consecrate your noblest sons to this work, ready to part with your fairest and most attractive daughters, ready to support them also, if that be in your power. They will have to forego riches. Worldly honours will never be theirs. They may miss some of the dear delights which fall to the lot of other men. But you will not regret the sacrifice, either on their account or your own, when "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

This paper has reached its limits, and must now close. We have spoken plainly. But for our plainness of speech we have no apology to offer. Many objections will doubtless be offered to what we have said. We are content that these objections should be dealt with by the roused consciences of those who offer them. This only will we say, that, if those to whom our words may appear most offensive can justify their actions when on their knees before God, we must be understood as passing no censure on them. It is not ours to judge. To their own Master they stand or fall. To that Master we leave them. And at that Master's feet would we also lay what has now been said, beseeching Him to bless what accords with His own will, and to forgive us if, by any ill-considered word, we have frustrated the object we had in view.

In accordance with our usual practice we give the following extracts from the various addresses delivered at the Autumnal Services, and we commend them to the special and prayerful consideration of our readers.

Designation and Valedictory Service at the Metropolitan Tabernacle.

MONDAY EVENING, OCTOBER 4TH, 1880.

ADDRESS BY THE CHAIRMAN, JOSEPH TRITTON, ESQ.

"My Christian Friends,—Our service this evening is essentially and exclusively a service of designation and of valediction, but I may be permitted just to give a word or two of fraternal welcome to those constituents of our Society, and to all other our brethren and sisters in Christ Jesus, who, from the provinces, from the Principality, from across the Border, and it may be from other shores, are assembled among us to keep holy festival this autumn week. Very pleasant be the hospitalities accorded

to them, very gracious the influences that shall surround them, very healthful the fellowships that shall engage them, and very blessed the results that shall follow them—results in their range wide as the world, and in their permanency outlasting time. Could my voice reach them individually, I would give them a greeting than which I know none more kindly, none more comprehensive, none more complete than that with which the grand old Passover Psalm supplies us—‘Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord.’ To-morrow, in Missionary Conference, the two important points of ‘organisation’ and ‘consecration’ will pass under review. The first of these neither befits nor belongs to us to-night. We are not here to expatiate on system, but to give expression to sympathy. While, on the second point, surely we have a practical illustration in the going forth of these our dear brethren—some to spheres of labour already long and honourably occupied, and others to tread for the first time the great harvest-field of the heathen world. There is, however, a subject which does befit us—represented by a word which I trust may be found in holy combination with the other two; it is ‘inspiration’—that without which the best and wisest organisation is but little worth, and wanting which consecration will lack its chief moving principle of action and its surest pledge of enduring strength—that which overshadows, and underlies, and encompasses, and permeates all our purposes, and plans, and efforts, and appeals—that which shall, in fact, be as the favouring breeze that fills the extended sail, and sends the gallant vessel right prosperously on her way. Heavenly ‘inspiration’—may we realise it to-night in its supremest, its Divinest form. There are not wanting to us, my Christian friends, inspiring memories, not only in connection with the great missionary cause of twice nine hundred years, but with the more brief, yet not less real, missionary efforts of our own Society; the memory of names more enduring than the brass or marble on which they are engraven—of characters, which, with all earth’s alloy, have borne, in no small measure, ‘the image of the heavenly’—of sacred events which have given many a strange turn to history, and of spiritual results which have awakened many a new song of praise. Neither are inspiring associations wanting. Some of us are moved by remembrances of association with honoured brethren and fathers, of whom, reversing the apostolic language, I may say, ‘The greater part are fallen asleep, but some remain unto this present.’ Others of us—I hope all—are moved by the association and influence and prayers—nay, by the very atmosphere of such a meeting as this. I venture to think our brethren, when far away on the shores of India, will gird up their loins afresh to wage the war, or run the race, or act the wrestler, as they remember the Tabernacle and our meeting of to-night. I might also speak of the association begotten of the sore needs of the nations—the darkness of those nations to which they go—their darkness so dense—their idolatries so rampant—their death-sleep so profound. Oh! for the spirit that stirred the soul of the sainted Doddridge when he wrote—

“ ‘ My God, I feel the mournful scene,—
 My bowels yearn o’er dying men;
 And fain my pity would reclaim,
 And snatch the firebrands from the flame.’

Nor shall the inspiration of hope fail us. Come what may, this will come—the fulfilment of the Lord’s own truth, that His Word shall not return

unto Him void, neither shall His servants labour in vain, nor spend their strength for naught. I ask not our dear brethren if they have been moved by inspiring memories, associations, compassions, or expectations; enough if the all-inspiring Spirit has moved them to the work, on which work, as on themselves, we seek His continued influence in the cry, 'Come from the four winds, O breath.' Recognising the principle of every man in his own order, and every man to his own work, I refrain from farewell words. These were to have been spoken by one with whose voice these walls are sacredly familiar; whose absence we must deeply deplore, as he deplores it himself. May God be pleased soon to raise him up, and bring him back a thrice-sanctified Aaron to his Tabernacle, clothed with the glorious robe of gladness and of praise. In Mr. Spurgeon's absence Mr. Chown has kindly undertaken the duty, and I will only say to him, 'Tell our dear brethren that they go freighted with the blessings, and followed by the prayers, of those in whose name, and on whose behalf, you bid them farewell.'

The Missionaries and their Work.

STATEMENT BY THE SECRETARY, MR. BAYNES.

The first two brethren I have the pleasure to introduce to you this evening are Mr. Benjamin Evans and Mr. T. H. Barnett, who have recently been accepted by our Committee for mission work in India, and who go out for the usual probationary term of two years, during which time it is earnestly hoped they will find themselves able to endure a tropical climate, and acquire one of the vernaculars of the country.

Special interest attaches to both these brethren. Mr. Evans, a Welshman, will add one more to the goodly band of devoted men from the Principality who, in the history of our Mission, have been amongst the most earnest and successful of our missionaries.

At the age of fourteen he was baptized in Narberth, and, from that date down to the time of his entering Haverfordwest College, he devoted himself with remarkable success to village preaching and Sunday-school teaching, all the while cherishing in his heart a growing desire for mission work in the regions beyond.

After an earnest, devout, and successful course at Haverfordwest, in 1877 he entered the Bristol Baptist College, with a view to still further preparation for Christian work. Having completed his course at Bristol College to the entire satisfaction of the president and tutors, Mr. Evans, in accordance with the warmly cherished desire of his boyhood, and the deepening resolve of his after-years, offered himself to the Missionary Society for work in India, and was cordially and thankfully accepted.

Mr. Evans is designated by the Committee to Monghyr—a place dear to all who love the traditions of our Mission, and rich in memories of the devotion, self-sacrifice, and toils of some of the noblest missionaries that India has ever seen.

There he will be associated with his namesake—the Rev. Thomas Evans—who for a long time past has been working on single-handed, and who is now perilously near breaking down in health through over-toil and strain.

Mr. Barnett is a native of Frome, in Somerset, where he was baptized in the year 1869, by the then pastor, the Rev. T. G. Rooke, M.A. Educated specially as a reporter, Mr. Barnett has devoted much of

his time to literary and press work, in which he has had considerable experience and marked success. With a view to still further improve himself, he spent some time in Rhode Island, where, in connection with the church under the pastorate of the Rev. Dr. Bixby, he devoted himself with untiring devotion to Christian work, upon which he was privileged to see a large measure of blessing. While there he was invited to become a missionary in connection with the American Baptist Board, and urged strongly by his pastor to accept the invitation. This offer, however, Mr. Barnett declined, thinking himself not adequately equipped for such a responsible and noble work.

He therefore returned to England in 1877, and entered Rawdon College with the fixed determination to give himself to the missionary enterprise at the close of his course, and so fulfil the one great desire of his life, which he has ever kept steadily before himself, taking the message of life and light to those who are sitting in darkness and in the shadow of death. Of his college course at Rawdon, the principal and tutors speak in warm terms of commendation, and he now goes forth with their well-assured confidence and hopeful expectations.

Mr. Barnett is designated to Bengal, and will most probably be stationed in Barisal, during his probationary course, a district made memorable by the consecrated toils of John Chamberlain, Page, John Sale, Robert Ellis, and many others, some of whom have fallen asleep. May the mantle of these great and good men fall upon our brother, and a double portion of their burning zeal inspire and nerve his missionary course!

Our honoured brother, the Rev. Hormazdji Pestonji, was born in Bombay and brought up as a Parsee, or Fire-worshipper. At the age of seventeen he went to Dr. Wilson's school to learn English. At nineteen he was converted, and soon after he was baptized by Dr. Wilson in Bombay. He then gave himself to the careful study of Hebrew, Greek, and theology, in connection with the Free Church Presbyterian body, and subsequently, at the age of twenty-eight, he was fully ordained by that body as one of their approved ministers.

For nine years he was superintendent of the Gujrathi and Marathi schools in and around Bombay belonging to the Free Church, and was mainly responsible for the Gujrathi translation of the New Testament, a work he undertook at the earnest request of the British and Foreign Bible Society. Subsequently, aided by a small committee in Bombay, Mr. Pestonji translated into Gujrathi the Old Testament also, and a large number of religious books and tracts besides.

In 1862 Mr. Pestonji visited Europe, and yielded to an earnest request that he would become Professor of Gujrathi in University College, and of Gujrathi and Marathi in King's College, London.

It was soon after this, while engaged in preaching in various parts of England and Ireland, and after repeated conferences with the Hon. and Rev. B. W. Noel, M.A., and long and prayerful consideration, that Mr. Pestonji adopted Scriptural views with regard to the ordinance of Christian baptism, and was publicly baptized by immersion by Mr. Noel, in John Street Chapel, Bedford Row.

Mr. Pestonji, in writing of this change, says:—

“I was led to this by the controversy of the day, to which Mr. Spurgeon's famous sermon on Mark xvi. 16 (‘He that believeth and is baptized shall be saved’) gave rise, and which made me search the Scriptures diligently on the subject of baptism of believers, and not infants, and of immersion *versus* sprinkling.”

A few years after, Mr. Pestonji became a missionary of the Baptist Missionary Society, being designated to the city of Poona, in the Bombay Presidency, where, with his like-minded and devoted wife, he has laboured with consummate zeal for the past eight years.

Called to England last year by urgent family circumstances and greatly impaired health, our brother has ever since his arrival, with but brief intervals, devoted his time to visiting the churches in different parts of the country, with a view to deepen and increase their interest in the great missionary enterprise.

On the eve of returning to their work in Poona, a heavy and mysterious trial has fallen upon them—one of their sons having been taken alarmingly ill with cerebral disorder, lying at this moment in a most critical condition, and so compelling them to postpone for a season—a *brief season*, let us earnestly pray—their departure from our shores for their native land. Very earnestly do the Committee commend our friends to the prayerful sympathy of the churches in this time of their sore trial.

Our esteemed brother the Rev. William Etherington began his missionary career in 1863, spending the first two years of it in Meerut and Delhi, in the North-West Provinces of India, and mainly devoting himself to the acquisition of the Urdu language; subsequently he removed to the city of Agra, where he resided some three years, giving himself to work and study in Urdu, and learning also the Hindi language.

While at Agra Mr. Etherington constantly preached the glad tidings of the Gospel in both these languages, and in addition he undertook the charge of the Native Boys' and Girls' Orphanage left to our Mission by the well-known and generous Major-General Wheeler.

On the removal, for a time, of Mr. John Parsons from Benares to Monghyr, with a view to the revision of the Hindi New Testament, Mr. Etherington was temporarily stationed at Benares. Mr. Parsons, however, being taken away by death shortly afterwards, Mr. Etherington was confirmed in his appointment to Benares, and in that sacred and important city he has laboured for many years past, only leaving it for a change to England.

Mr. Etherington has given great attention to the Hindi language. He has written a Hindi Grammar that is very highly esteemed, and used by the Government of India in their colleges and schools, and has prepared several other books in the same tongue, which have proved of great service to students, both native and European. Nor should it be forgotten that out of the proceeds of the sale of these works our brother has, in a most quiet and unostentatious manner, largely contributed to the funds of the Society.

For some two or three years past Mr. Etherington has been engaged upon a Hindi translation of Dr. Wenger's Bengali Commentary on the New Testament, and has reached as far as the Gospel of St. Luke in this important undertaking.

During his sojourn in England, Mr. Etherington has been devoting himself with unremitting earnestness to a course of study at the University of Cambridge, with a view to a still further mastery of Oriental language and literature, and so the better fit himself for resuming the great work to which he has consecrated his life.

No reference to Mr. Etherington would be complete without mention of the singularly valuable and devoted services of his earnest and gifted wife. Surely many here to-night can bear glad testimony to the force of

her touching and stirring appeals on behalf of our sisters, the women of India; and in connection with Zenana Mission work, the name of Mrs. Etherington will, I am confident, long live in the hearts and sympathies of numbers in this country who have listened to her living, loving words, as she has pleaded eloquently and passionately on behalf of the imprisoned dwellers in the Zenanas of the East.

Our devoted brother the Rev. J. D. Bate reached India at the close of the year 1866, and, for the first few months of his missionary career, resided with Mr. Hobbs in the district of Jessore in Bengal.

On the removal from Barisal of Mr. Page, Mr. Bate, on the advice of the Executive Committee in Calcutta, exchanged Jessore for Backergunge, in association with our beloved and departed brother the Rev. Robert Ellis. After about two years of most earnest and active labour in this district—so rich in association with names of men dear to all of us, many of whom are now at rest, but whose works follow them—Mr. Bate, in consequence of failure of health, removed from Bengal to the North-West Provinces, and settled in the important city of Allahabad, where, for more than ten years, in company with his devoted wife, he has been constantly engaged in vernacular work, not confining himself to work in the city, but oftentimes going far afield, preaching the glad news of the Gospel in the regions beyond.

One of the most accurate and accomplished of Hindi scholars, Mr. Bate has compiled a Hindi dictionary which ranks, by common consent, as a standard work of the first order, and is largely used by the Government of India in their numerous educational establishments. At present, and for some time past, Mr. Bate has been engaged on the revision of the Hindi Bible, a work of great responsibility and immense labour, and for which our gifted brother appears to be specially qualified.

Both Mr. and Mrs. Bate have had a large share of the suffering, as well as of the bliss, which usually falls to the lot of those who labour in the Kingdom and patience of the Saviour in a heathen land.

There are four graves in India which tell a tale of aching hearts and blighted hopes, and now they leave behind them in this country those who are dearer to them than their lives, and who have hitherto made their home sunny and bright. But the Lord hath need of them, and for His sake they gladly and thankfully go forth once again.

Thank God, they will not be forgotten; in many, many hearts the earnest pleading words of our brother on behalf of the great missionary enterprise, will live and grow, and in cases not a few will spring up and bring forth fruit to the glory of God and the extension of His Kingdom.

Many of our churches that have been quickened into fuller missionary sympathy and into intenser missionary interest by our brother's addresses will bear him up in special supplication, and will often recall with thankful recollection the words that he has spoken, and the appeals he has made.

All these brethren go out with our warmest love, our fullest confidence, and our tenderest sympathy. They are the messengers of the churches and the glory of Christ; to *Him*, and to *His* grace, we now commend them. And in the words of the hymn we are about to sing, we pray—

“Spirit of Christ, Thy grace be given
To those who lead Thine Host, that they
With might may wield the sword of heaven,
And feel *Thee* on *their* weary way.”

Meeting in Exeter Hall.

TUESDAY EVENING, OCTOBER 4TH, 1880.

ADDRESS BY THE CHAIRMAN, J. BARRAN, ESQ., M.P.

Mr. Barran commenced by saying that from the experience of the past twenty-four hours he felt, in some measure, qualified to speak of missions. The previous night's meeting had filled all their hearts with joy, gladness, and faithfulness at seeing the noble, self-denying, and devoted men who had been set apart for the work. That morning, they must all have felt that they had spent an hour most profitably; and he trusted that it would be one of the most fruitful on record, for seed was then sown which would bear good fruit, for it was sown with no niggardly hand—it was sown with humility, and yet with boldness; and there was faithfulness in every utterance from Dr. Landels. The response given to the appeal of that morning would, he felt sure, tell not only on the audience, but on the churches and congregations represented that morning. Their memories would cherish many circumstances in the history of this Association. They would remember the Jubilee of the Baptist Missionary Associations, when the spirit of zeal made that occasion memorable in the history of the Christian Church. That was the fiftieth anniversary of an institution established to carry out the command—"Go ye into all the world and preach the Gospel." That command was obeyed by the honoured, beloved, and sainted brother Carey. When Carey propounded a scheme for teaching the Gospel to the heathen, he was met with objections by those who stood foremost in the Christian Church; but God had spoken to him, and had prepared him, step by step, and had led

him. Carey was no ordinary man. He had studied for the work. And these were essential qualifications for the work that seemed to be combined in Carey. God blessed his work in concert with Mr. Thomas—work done, not in the light which presented itself to-day, for the seed was sown in darkness, and with many tears, and under circumstances depressing, discouraging, and at times heart-breaking. And now all rejoiced that God raised up such instruments to do such great and glorious work. But the work done in India was not the only work done in relation to Christian missions. Other denominations had followed the work of the brethren, and had made sacrifices, and devoted their men and their money and their energies to this great and glorious work. When Carey had decided to go to India, he was told he was an enthusiast. Well, enthusiasm was the thing that had done the world's work. The man who had no enthusiasm was not the man to do God's work. But something more than enthusiasm was required—a deep and immeasurable faith in God, for no ordinary faith would fit men for the work. During the past eighty-seven years great changes had taken place in India. The people had been educated and enlightened, civil and religious liberty had been promoted. But while so much had been done, all was not satisfactory, and there was yet a great work to do. The spirit of progress which had been raised up would have to be guided. Men who had learned to forsake their idols, though more enlightened now, had not become Christians. Efforts, therefore, must

not be relaxed. Men were still wanted, and money too; and both could be had, and must be had. They had created a responsibility by the missionary efforts already made, and they must not now shirk it. Now what was the fact? Why, that during the past year more money had been raised for the Baptist Missionary Society than was ever raised in one year since its establishment. That, so far, was good, but they must still feel that their efforts had still fallen short of what might have been done by entering upon the work fully in the spirit of the Master. They must remember, as Dr. Landels said, that the Committee were not responsible for the carrying

out of this work. It was the work of the churches which had consecrated themselves to the service of God, and had declared themselves soldiers of the Lord Jesus Christ; and the churches were responsible for carrying on the work. The commission was, "Go ye into all the world, and preach the Gospel." All could not go, but they could select the instrument and support the instrument, and take a deep, conscientious, and religious interest in the work, and give something towards it for the love of Christ. And they must water their gifts with their prayers. God loved a cheerful giver, and a cheerful giver was a loving giver.

ADDRESS BY REV. J. R. WOOD, OF UPPER HOLLOWAY.

"There are three things that should always be remembered in a missionary meeting. The first is that God has given His Son to the world, and the second is that God has given the world to His Son, and the third is that 'the Scriptures cannot be broken.' Upon this basis we attempt to do this great missionary work. A representative meeting like this is something like a council of war, and we are met to consider what more we may do to bring the world to the Redeemer's feet. I appeal to this meeting, not for its prayers or for its money, but for men, and, through this meeting, I appeal to the Baptist churches of Great Britain. Our esteemed secretary has introduced into my 'brief' the word 'right,' and I accept it heartily—'right men.' I am here, then, to plead for right men, and I do not understand that to exclude right women. In the past twelve years of this Society we have increased our European missionary staff, upon the average, by a single missionary per year. Africa has had the largest

share; Europe the next largest. In Ceylon at the beginning of that period we had three missionaries, and we have three there still. In India the number has been reduced from thirty-eight to thirty-five. I should like to remind this audience of the fact that these twelve years have been years of urgent need. At any time during these twelve years it might have been said, 'The fields are white and ready for the harvest.' They have been years of diffused missionary information, and that is supplied to us now in greatly improved form. In these twelve years our work at home among the young has been, I think, signally successful. The Church has turned her kindest side towards young men and young women, and there has been a great and glad response on their part to the advances of the Church of Christ. We have had during this period at least one remarkable religious movement, occurring during the visit of our friends, Messrs. Moody and Sankey, and yet, in spite

of all these circumstances, the supply of men for our mission field has been singularly scanty. I would have our young people offer themselves for this work for their own sake. I would be the last man to disparage work of other kinds, but I think that Christian young men with clear heads and warm hearts might be doing something better than mixing tea or measuring silk. A good deal has been said about the paralysis of doubt which has come upon many young men in our day. Let me say that the best remedy for it is a little Christian work. It is said that many of them are smitten with the charms of Ritualism. We ought to place the true ritual of our faith against the false ritual of corrupt churches. You know what the ritual is—'pure worship and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world.' And I would have our young people offer themselves for this service, and the older people urge them to go for the sake of the churches at home, for, for the next fifty years, they will serve our home churches best who devote their lives to foreign missionary service. The great Evangelical revival that has taken place in England during the last one hundred years has been exactly coincident with our great missionary movement, and I connect the one with the other. I am no prophet, and I believe, with George Eliot, 'that politics may be a

safer horse to mount than prophecy ;' but I feel tempted to say that, if in the course of this month it should come out that the committee rooms of the Baptist and other missionary societies were absolutely besieged by young men and women claiming to go out for Christ, there would be such an uplifting of the religious life of England as we have never seen before. Another reason is because of the tender memories of those who have lived and fallen on the field. There is also the appeal of the heathen, and there is the tenderer appeal of the Lord Jesus Christ. We want men not only of ten talents, but of five talents, and men of two talents. Undoubtedly we want men with parts and faculties that make judges and statesmen, but we want other men too. It seems to me that the directors of our missionary societies will have to learn that lesson which directors of our railway companies are learning so slowly—that a third-class carriage pays a great deal better than a second; and it often happens that a plain, earnest man, with the love of Christ in his heart, will be a better winner of souls than the man who flounders in his own learning like a soldier of the old times in his cased armour. Let us give our prayers, let us give our money, but we must also give the choicest of our sons and daughters too, remembering that the best of our gifts are poor in comparison with His gift of Himself."

ADDRESS BY REV. R. GLOVER, OF BRISTOL.

"I wish to present to this meeting two or three grounds on which we ought to maintain missions to the heathen. Why should we share our light with those who lack it? Why should we, who have the Bread of Life, extend it to those who are perishing

for lack of knowledge? FIRST, THE HEATHEN, LIKE OURSELVES, NEED THE GOSPEL, AND WOULD USE IT. We have no right to draw distinctions of classes, as though there were an underlying difference of nature among men. I need not dwell on the horrid cruelties

and superstitions that have accompanied every heathen system of religion. I will stop at home. Can men do without the Gospel here? There are multitudes unfortunately in our land who reject its light. Are they the better for it? Can we trace in them the beauty of their Maker? When they lose the higher light there seems to come over their spirits a chill; the bloom goes off; there is no sufficient motive for goodness; there is no sufficiently strong restraint upon the tendency to evil. The littleness of everything about them in a perishing world does not give scope enough for the grander principles to operate; and, just in the degree that they have not Christ, they have not God; and, just in the degree in which they lose the belief that love is the thing omnipotent that reigneth, just in that degree do they come to sit, not in the shadow of the Almighty, but in the shadow of Death, and to believe in Death as the King of kings and the Lord of lords. What can you do without the Gospel? Would you be content without it? Can you find sufficient solace in your bereavement without the empty grave of Christ? Can your remorse be softened into tender, loving, hopeful penitence anywhere so well as beneath the shadow of the Cross? Is it nothing when you look up that some one has said, 'When ye pray, call Him Father'? Is it nothing that, when you look forward to the future, there is no veil and no darkness, but a house of many mansions, and a Word that says, 'Where I am, there ye shall be'? What would you be without these? What is the Gospel to you? Is it not a morning without clouds? Man is man everywhere. There is no distinction in man. In all countries every human heart is human; and, however man may be sunk in degradation, man is made in the image

of God; and, however he forgets that Divine origin, there is in him, by virtue of it, an infinite capacity and an immortal force—his blessing, if it meets with that which develops it—his burden and his sorrow if he fails to find it! Man everywhere is a generation that seeks God's face. He dreams, like Jacob, of heaven opening and God looking at him, and links of help and hope, binding the one to the other. Cattle comforts of food and shelter are not enough for him. He cannot feed upon 'the husks that the swine do eat.' He wants to 'feed among the lilies' of truth and of communion with God, of a worthy purpose, and of an everlasting hope. Give him that which will develop these things, and you give him that which makes of him a man. We at home cannot do without the Gospel. Men cannot do without it abroad. If you want to know what a heathen is, a looking-glass and a little imagination will tell any of you. What you would be without the Gospel, he is; and what you are with it, that he may be. Complexion, education, prejudice, are but on the surface. The hearts are fashioned alike. Man needs the Gospel. That is my first point. And he would use it if he got it. Some think the Gospel is too fine for the coarse issues and the coarse minglings of common life. Is it? This is the old heresy—that the heathen are not good enough for it. Paul met it in his day in full front. The Jews that believed in Christ said, 'You are not going to the heathen with the Gospel? They cannot understand it; they have no consciences; they are left short. Leave them to the uncovenanted mercy of God.' And they rebuked Paul on the ground that to carry the Gospel to the heathen was to derogate from the dignity of Israel. What is the whole force of that great Epistle to

the Romans? If we would only read the word 'Heathen' where the word is translated 'Gentiles,' we should see it. Paul says, 'Is He the God of the Jew only? Is He not the God of the Heathen? Yes, He is the God of the Heathen also.' And there is not a line in all that argument which is not devoted to demonstrate the solidarity of man, and to show that everywhere there is the same nature, the same capacity, the same preciousness in God's sight. That the heathen are capable of religion he shows, because *Abraham, the heathen*, without sacrament or Bible, bred in idolatry, 'not in circumcision, but in uncircumcision,' believed. They can be saved, because 'it is of faith to the end that the promise may be unto all the seed.' Christ is not a second Abraham—merely Head of Israel and Saviour of Israel. He is a second Adam—Head and Saviour of Mankind; and 'as by one man sin entered into the world, and death by sin, and so death passed upon all men, even so, by the righteousness of one, is the free gift of God given unto all men to justification of life.' That was Paul's argument—the argument of a loving heart, strong in the faith that saw reflected in the love of God what man might become by the breathing of His grace. Was Paul's theory or was the other theory justified? Why, he took the Gospel everywhere, and whenever he opened his lips God opened men's hearts to receive His message. Jew, Greek, barbarian, Scythian, bond, free, the name of Jesus 'made the whole world kin'; and there was that in its message which commended itself to people, beneath all distinctions of character and all the pre-occupations of their previous training. And do you think that men would not receive the Gospel to-day?

I wish that the history of the religions of mankind could be written by a devout Darwinian; and I tell you why. Because it seems to me that in no field of observation will he find a finer and nobler series of instances of the law of the survival of the fittest than in the study of the creeds of men. The heart of man has always opened to that which was best to live and die by. There is no great religion in the world to-day which was not, at the time of its acceptance, a reformation. Mahomet's religion was not received because of its superstition and its error, and because of what is imperfect in its morality. But because he called men from idols to the living God, speaking of God's providence and of the judgment to come, and bidding them pray to Him. The morality which Mahomet inculcates is not perfect according to our standard, but it was infinitely more perfect than anything he found existing at his time; and men accepted it, not because the sword of the conqueror was behind it, for it was not at first, but because it was the best religion which men knew, best and brightest in its truth, best as a living guide to duty. Gaudama, the founder of the Buddhist religion, was the Martin Luther of India, bringing to the people of that land a higher standard of morality than ever they had before. Confucius was a great reformer in China; and just because his lips have brought the highest conception of duty to men with which they have been familiar, all these millions throughout these centuries have sat at his feet and learned. There is nothing more interesting than to observe that no people have ever enjoyed a great light without some other people crying 'Halves,' and insisting upon sharing it. The Jews go to Babylon, and

suffer, doubtless, a great deal; but they are paid for all their sufferings, because they come back with an immortal hope which they have never had before. The Greeks borrowed their mysteries from Egypt. In Egypt, too, Judaism and the best Grecian philosophy are blended together. The Jews are scattered everywhere; wherever they are scattered there are found devout people (that is, proselytes) who were waiting for some higher light, and when the light touched them had needed no argument to prove the new religion, except its beauty and its deserving to be that which ruled them. And do you think that that perpetual, world-long, and world-wide tendency has been arrested and that it is not going on to-day? Everywhere men are religious. In this land of ours there are some that could hardly answer the question, 'If a man die, will he live again?' but in China they spent thirty millions a year in sacrifices to the dead, so strong is their belief that they still exist. Do you understand what it was that made the Hindoo widow mount and die on the funeral pyre with her husband? She believed that his bliss was incomplete until she had joined him, and, in order in that other world to complete his bliss and to resume her own delight in his company, she elected the chariot of fire, and went up to him. Will you tell me that people with that depth of faith in immortality, and that love in them, cannot be made into Christians? Will any one that has any pretension to belief in the Gospel imagine for one moment that you can read the parable of the Prodigal Son to a crowd of heathen people without its sticking, and sticking for ever, in some heart? Can you tell them that God is love in the alpha and the omega of His being,

His very justice being only the inexorableness of love that seeks to crush out the evil, and do you think that they will not wake to it? I do not say that they will accept it at once. They will question it. It is too good news to be true. 'For anguish of spirit and cruel bondage they believe not the great word of Moses;' but, questioning it and canvassing it, they try to blend it with their own ideas, and to modify their conceptions. But it refuses to be modified, and at last it stands out isolated in its own grandeur, commanding the faith and controlling the life of those who have heard it. They need it; the greatness of man requires it; and, if you take it to them, they will use it as surely as God is in heaven. Let me urge one more reason, and that is that, BY EXPERIENCE IN THE PAST, WE KNOW THAT GOD WILL USE ALL THE ACTIVITIES THAT WE PUT FORTH. What is this stir about success? I think that in connection with it people commit two mistakes. The first is that they forget the dismal littleness of the labour that has been put forth; and the second is that they forget the infinite grandeur of the results that have been attained. Look at the littleness of the work. How much, do you think, has been spent in the last eighty years by all the Protestant Christian missionary societies of the world, and all the Bible societies put together? Not more than England spends every three or four months on drink! Now, take it in—not more in these eighty years on all this high philanthropy than is spent every three months on drink in England alone. What is that over the world—over the thousand millions of its dark places? They began only with twos and threes in the beginning of the century, but there are to-day some twenty-five hundred European missionaries all

over the world. Why, there are nearly twenty-five thousand clergymen in the Church of England alone. What are these twenty-five hundred missionaries among so many, especially when you remember that their work has not all been available for the evangelisation of the world. Judson took nineteen years over his version of the Scriptures into Burmese. Carey took fifteen years. The Arabic version took sixteen or eighteen years. The Tahitian took twenty. Since the century began, 234 versions of large portions of Scripture, including fifty-five versions of the whole Bible, have been made in various languages. What a slice of the available service of Christian missionaries has been employed in all that! There are to-day in India 140,000 children in mission schools. What a slice of service has to come off for that! They have civilised and taught the arts of peace. You have told the missionaries, while remembering the heathen, to speak to our boys—the soldiers and sailors. There is a slice to come off for that. Then when you have realised the smallness of the number, and the great abatement from the evangelistic effectiveness for their work which is to be made on so many grounds, remember that the earliest successes of the Gospel are the slowest and the hardest to win. So long as the Gospel is a foreign thing, uninterpreted and uncommended by saintly lives and by triumphant deaths, the people do not feel their need, and they give no heed to it. But, when Andrew is found, he finds Peter; and when Philip is found, he finds Nathanael, and grace follows along the lines of love. Williams laboured ten years, Moffat ten years, Carey seven years, before they had a single convert. The beginning is slow, but

after that the rate accelerates from generation to generation. Apply these considerations, and then ask how much has been accomplished. If you to-day went round the various Protestant Christian mission stations of the world, you would find in actual membership in these mission churches a body of people half as large again as the Baptist denomination in England, Scotland, and Ireland. Now, it is a curious question to suggest—What amount of money would represent the loss to England and to the world of the Baptist denomination? How much poorer would the world be in its fights for liberty, in its evangelistic ardour, in its power to represent simple Christianity? I hope we are not immodest, but I think that we are worth a deal more than has been spent all these eighty years on Christian work abroad. Well, now, every one of that vast number has made a personal confession of Christ amidst great sacrifices, and stands as a light in darkness, conspicuous by his difference from those around him, and influential in a degree in which individual men at home can never be. Is that nothing, Sir? But that is not all. Outside of that number that are drawn directly into our fold, there is a great outlying mass, disturbed, but not detached. They are on their way. Some people quarrel with persons for not having reached a certain position. I think the proper question is, Are they on the road to it? The direction is the man. Take the case of Chunder Sen. He will not be called a Christian; but he speaks adoringly of Jesus Christ. He thinks India infinitely indebted to Christian missionaries for bringing to her the knowledge of her Saviour. He speaks of Christ's pre-existence, and says that eighteen

centuries have not been enough to discover the riches that are in Him, or to find out the limits of His worth. He tells us that Christ is the strongest power in India to-day. He hails the prospect of His extending His conquest over all the minds and hearts of that vast continental land, and bids his fellow-countrymen trim their lamps and go out to meet their heavenly Bridegroom. He says we do not understand the Gospel. He says to us, as Diogenes said to Alexander, 'Stand out of the light.' I am glad when men do that. There is nothing to be desired more than that they should take that book, and make out of it whatever the Spirit of God and the spirit of man can make out of it. If that rate of progress is not accelerated one whit, in a century India will be as Christian a land as England is to-day. That is not all. There are all the indirect results. The tree of life bears many manner of fruits. Her leaves are for the healing of the nations. Fifty years ago all the leading countries of the world were involved in the crime of slavery. We, in 1834, emancipated our slaves. That set the ball a-rolling, and put a stigma on the institution. In 1848 France emancipated hers, and in 1864 America emancipated hers; and since then Holland has emancipated hers in her East Indian possessions. I suppose seven or eight millions of human beings have had the fetters broken from their feet, and can be and do whatever God fits them for. I claim the credit of that emancipation, not entirely, but in a large degree, for Christian missions. The missionaries were the mouthpieces of the wrongs of these people, and pleaded for their rights, and furthered emancipation by the best of all methods—making men fit to be free. If there was nothing else to show for these eighty years' work but

that, what man with any heart in him would not be amazed at the infinite reward which God had given to our service? It is your Christian missions that led the van of vernacular and scientific education in India. They have given all the arts of civilisation to the people; and whatever there may be in Western knowledge and science and customs that can be a blessing to mankind they have taken with them. Who can understand these results? Four hundred thousand people to-day in the fellowship of the Church of Christ, besides those that have gone before! It takes the imagination of a God to know the meaning of that fact; and none but one who can measure the length and breadth and depth and height of the joy that has filled God's heart over these sinners that have repented can tell what it all means. Brethren, instead of murmuring that results are little, it seems to me they are infinitely above all that we could ask or think, and that they shame the littleness of our gift and service and faith in this great work. Is this work to languish in our hands? It is languishing to-day. I have in my pocket a list of twelve names in India and Ceylon, every one of which represents an actual or an impending vacancy. I mean that if we could send out twelve men to India to-day, every one of them would be needed to fill a vacant place before they could learn the language. I will not speak of the money. The crumbs that fall from the table are for the dogs, not for the Lord of Glory. I hope that all of us will give nothing, or else that which it costs us something to part with. It is the pierced hand into which we put it. When the Church at home shakes off the dust of her ignoble indolence and puts on her beautiful garments of faith and mercy and love and labour

—when we begin to be workers together with Him that makes all things new—then swifter than we dare to think old things will pass away, all things will become new, and a regenerate world will return the smile of the Redeeming Saviour.”

ADDRESS BY THE REV. E. E. JENKINS, M.A., PRESIDENT OF
THE WESLEYAN CONFERENCE.

“I feel it to be a great honour to be invited to take part in your missionary celebration. It happens this year that I am in a position to give you emphatically the greetings of the Methodist Connexion. In our very genius as a body of Christians, there is something that makes us kindred to all missionary organisations. We sometimes think of Dr. Coke and other lights which ushered in the dawn of our missionary history, and we think of them with pride; but no Church is so rich in ancestry as yourselves—at any rate, no modern missionary Church. You set us an example of studying the great problem of India’s evangelisation. You are among the first to send out men to India, whom you remember to-night in your prayer—whom all missionary societies recollect—men who set us an example of laborious scholarship, of missionary enterprise of the highest order, and of saintly consecration to the Christ of nations. When I visited Serampore some years ago, I felt that sentiment of reverence, and also that consciousness of proud inheritance, that ought, one would suppose, to be exclusively belonging to a Baptist descendant; but the fact is I am an old Indian missionary. I laboured there eighteen years, and visited the country some sixteen years after my retirement from the missionary field, and, therefore, I speak to-night with some little authority, and must be excused if I say that in India missionaries are apt to forget the small distinctions and leaderships of their separate bodies in the presence of an

illimitable heathenism, regarding themselves rather as following one leader, and working and fighting under one flag. Of course, that is not the sentiment of this country. But I believe it ought to be. Can there be a more stubborn impediment to the progress of the Gospel than the dissensions that exist among the disciples of Christ. When I was in India many years ago I did not mention the name of John Wesley many times, and I never discussed Calvinism with a Calvinist; in fact, we forgot what our precise differences were. I have gone forth with a Baptist missionary, with a missionary of the Church of England, and a missionary of the London Society, and we have taken but one book with us, and have preached but one message, and have been regarded as servants of one Master. . . . Let me say, in conclusion, that the Methodist people are with you in this great fight. Christianity is being assailed in this country by forces unknown in previous times, but Christian faith will derive its most powerful support from the successes of our missions abroad—especially our Indian missions. Our Rationalist friends say, ‘You cleave to old churches and to the old Bible, and if we could only clear England of these old growths there is no intellectual man in the country who would entertain the doctrines of Christianity.’ You have no answer to that, perhaps; but we have an answer in India. There are no old growths, no old Bibles there. Let our Rationalist friends meet us there; there is a philosophical

people just suited to them. The fact is that the Atheism and Pantheism which are new in this country are effete there. What the people want there is a living God whom they can worship, and in whom their hearts can rest. That has been discovered by the noble Hindoo to whom reference has been made to-night, Chunder Sen, who is the leader of a growing band of Hindoo thinkers, and my opinion is that before long they will come round to the Christian name. When

I was in India and in Japan, the most popular name that met my ears was the name of Jesus. I heard the children of Japan singing His praises in their own tongue, and I heard the same thing in Ohina, and I never understood so thoroughly as I did then that passage, 'As I live, saith the Lord, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.'"

ADDRESS BY THE REV. JAMES WALL, OF ROME.

"I desire to call attention simply to two phases of the missionaries' work in that country. Italy divided itself into two classes—those who belonged to the nation and those still attached to the creed of the Vatican; and the missionaries had to direct their operations diversely according to the class among whom they happened to find themselves." After referring to the change which had come over the land since the temporal power had been taken away from the Papacy, he said the first of the two classes upon whom they were trying to bring the Gospel to bear was those who were excommunicated because of their liberal and patriotic sentiments. In Italy all those who went with the King, together with constitutional law, were under the excommunication of the Pope. There was no priest in the army or in the university; there was no priest in the schools of Rome recognised by the Government; they never heard of the King or Queen going to mass officially. They might have a priest in their own palace; but the rupture between the Quirinal and the Vatican was complete and utter, and at the present time there were no signs whatever of anything like reconciliation. They often heard

these Italian patriots passed off as atheists and sceptics, and men from whom nothing was to be hoped—at least, a certain class of religious papers would try to create that impression. His own impression of those men had been altogether different. He believed that Liberal Italy, in the moment of its enthusiasm and deadly hatred against Popery, made an almost superhuman effort to be atheistic. That effort was a failure; and the national conscience felt that some religion must be sought for. Italians had a profound belief in the existence of God, in the immortality of the soul, and in a future punishment and reward. It was at that point the Gospel touched them; and the only mode of meeting them was the Word of God. When he first went to Italy he devoted himself much to the dissemination of the Word of God, and for a variety of reasons. In the first place, because wherever it was distributed it brought him face to face with the priests of the parish. The priest always appeared before the population as the enemy of God's Word. But the population did not go with him, for when they saw the Word of God burnt in the streets by them a storm of indignation generally

set in against the priests, and they said that the men who burnt the Word of God could not be the friends of God. He noticed that where the Scriptures had been burnt in a number of places, like the phoenix from the ashes a little company of witnesses to Christ would immediately arise, and many of their meetings owed their origin to the fact that the priest allowed himself to appear as the enemy and persecutor of the Bible. On his first entrance into Rome, long before the Italians had taken possession of the city, he managed to take some copies of the Gospel, concealed in the lining of his carpet bag, and distributed them to the people. In after-years he frequently heard that persons who possessed copies of the Word of God resorted to all kinds of means to conceal them from the priests. On one occasion a Roman came into their meeting for the first time, and stated that years ago he had found a solitary Testament which some visitor had timidly thrown into a passage of one of the streets of Rome. The man had found the Testament, and had read it to his wife and mother-in-law. The three of them had become converted to Christ. In that case the Word of God did its work, even before the entrance of the Italian troops, and what it had done afterwards a few facts would help them to judge. Finding that they were in Rome, and that possibly political changes might come about, he thought it his duty to distribute largely and widely the seed of life among the populations in the city, and in the surrounding towns and villages. In one week he sold 800 copies of the New Testament, and shortly after that an American gentleman provided means for issuing 10,000 copies of the first edition of the New

Testament published in Rome, and those copies were printed within sight of the Vatican. The Testaments were soon sold, and the want was felt to be greater than ever. An English gentleman in Rome, seeing the work, and being satisfied and thankful to God for it, offered to print an edition of 50,000 copies, and of that edition they had sold almost 30,000 copies in various parts of Italy. Referring to the work done upon the Catholic part of the community, he said that these people were less open to the Word of God than the Liberal party to whom he had referred; because the priests had prepared them to resist, and had persuaded them that the Word of God was not necessary; that it was a great peril to have the Word of God; that it was a great bliss for them to be ignorant of it; and that their safety lay in their not knowing of that which that Book would communicate. They were, however, able to meet the arguments of the priests, and the priests refused to have discussion with Protestants in Rome, even upon the ground of their own traditions; because it could be shown by the testimony of the Catacombs that the Roman Catholic Church was not in the beginning that which it was at present. The result had been that the Word of God had produced an effect upon the Roman population. Since he had been in Rome he had seen thousands of persons coming to listen to it, of whom many had believed, and, of those who had believed, he himself had had the privilege of baptizing more than 300 Roman artisans. Of these converted Romans, ten had gone forth from their midst as preachers of the Gospel, and three were at present in Rome preaching the Gospel to their fellow-citizens.

Boma, Congo River.

(See *Frontispiece*.)

WE are glad to be able to give our readers this month a very accurate view of the settlement of Boma, or Embomma, on the great Congo River, about sixty miles from its mouth at Banana.

Boma consists chiefly of factories or storehouses for Dutch, French, Portuguese, and Italian firms engaged in trading in ground nuts, palm oil, and other country products, and communication with Banana is kept up by small river steamers or strong sailing vessels.

From the mouth of the mighty Congo, at Banana, to Porta de Lenha, about forty-five miles, the river banks are walls of large mangrove trees, rising out of the water, leaving scarcely a point at which one could land from a boat; but beyond this, going up stream, the mangroves disappear, and bright green bushes, palms, and different sorts of trees cover the banks.

At Boma, the banks of the Congo become higher and bare of trees and shrubs, the whole country being covered with high grass in the same way as the more southerly kingdom of Angola.

In former days Boma was a huge slave mart, thousands of slaves from all parts of the interior of the continent being sent thither for shipment to South America and the West Indies under circumstances of the most brutal cruelty and suffering. Here it was that Mr. Stanley arrived, faint and worn, after his marvellous march through the heart of Africa, on the 8th of August, 1877, and this settlement our devoted brethren, the Congo missionaries, make their starting-point for San Salvador and the interior, on their way to Stanley Pool.

We hope in the December issue of the HERALD to insert an admirable map just received from Mr. Comber, very carefully drawn to scale, exhibiting the many and important discoveries our brethren have made in their various journeys towards Stanley Pool, and showing also the relative positions of the various towns to Banana, Boma, San Salvador, Makuta, and other important centres.

Kandy, Ceylon.

OUR readers will be thankful to learn that the Rev. H. A. Lapham, formerly of Regent's Park College, and at present assistant minister at Myrtle Street Chapel, Liverpool, has, in accordance with a long-cherished desire, offered himself to the Committee of the Society for mission work in Ceylon in association with our devoted brother the Rev. Charles Carter, of Kandy, who, in the MISSIONARY HERALD for September last, pleaded so earnestly for a helper and colleague.

The Committee have thankfully accepted Mr. Lapham's offer, regarding it as a providential answer to the earnest desire of their brother Carter, who writes :—

“ I pray you lose no time in sending me a helper, for it is more than doubtful if I shall be able to stay in Ceylon to finish my loved work, now so near completion. I pray the great Master will touch the heart of the *right man* to come over speedily to help me, and I feel sure *He will.*”

Mr. Lapham, in view of the urgent need of Mr. Carter, is arranging to sail for Ceylon on the 15th of this month, prior to which a farewell service will be held in Salisbury, Mr. Lapham's native city, to take leave of our brother and commit him to the special blessing and protection of Almighty God.

Mr. Lapham goes forth with the fullest confidence of the Committee, and the warmest commendations of his former tutor, Dr. Angus ; his honoured and beloved councillor, the Rev. H. Stowell Brown ; and his pastor and warm friend, the Rev. George Short, B.A.

Will our friends remember our brother in special supplication at the next missionary prayer-meeting, that he may be a burning and a shining light, and be long spared to carry on the great work hitherto so signally blessed of God in the island of Ceylon ?

In the December number of the HERALD we hope to give a deeply interesting sketch of the work in the Kandy district written by the Rev. C. Carter.

Recent Intelligence.

The Rev. J. and Mrs. Wall returned to Rome immediately after the autumnal meetings, much refreshed in health by their brief visit to England. Mr. Robert Walker, of Genoa, has also taken up his residence for a short period in Rome, in association with Mr. Wall, with a view to gather experience that may prove useful to him in his approaching settlement in Genoa.!

The Rev. Daniel and Mrs. Wilshere, with their children, sailed from London on the 30th of last month, on their return to Nassau, medical testimony certifying that residence in Nassau would be rather advantageous than otherwise for Mrs. Wilshere, whose health, we are thankful to report, has greatly improved.

On the 23rd of last month our beloved friends, the Rev. J. D. and Mrs. Bate, with Mr. Benjamin Evans and Mr. T. H. Barnett, missionaries elect, left London in the s.s. *Duke of Buccleuch* for Calcutta. May the Master they serve give them a safe and prosperous voyage!

On the 17th of last month the Rev. C. B. and Mrs. Berry left Southampton on their return to Spanish Town, Jamaica. We are thankful that Mr. Berry is able to report himself "greatly better in health, and much refreshed in spirit" by his short visit to this country.

Latest tidings from Calcutta report that our veteran brother the Rev. George Pearce, of Ootacamund, has been visited with an attack of paralysis, and now lies in a critical condition.

For more than fifty years he has borne "the heat and burden of the day" in India. Only so late as August 31st of this year, writing to the respected treasurer of the Society, Joseph Tritton, Esq., after giving a most interesting account of the opening services in connection with a new building recently secured in Ootacamund for worship and work as a Baptist chapel, he says, "You will, I am sure, be glad to know that, although I regularly take two services on the Sabbath-day, my health is wonderfully sustained, and so far as I am conscious does not at all suffer by hard work."

Will not our friends specially remember our honoured and beloved friend and Mrs. Pearce in prayer, that should this illness terminate in our brother's translation, as medical testimony appears to foreshadow, an abundant entrance may be given him into the Kingdom and joy of the Master he so much loves and has so long and faithfully served?

The appeal of Mr. W. K. Landels of Naples for the gift of an harmonium for use in his evangelistic sala has, we are thankful to report, been most generously responded to, Miss Agnes E. Rooke, of Enfield, having, at her own cost, forwarded to Naples a very superior instrument, with ten stops and patent swell.

We have received several sums from "Readers of the MISSIONARY HERALD," with earnest requests that it may be far more widely circulated; £30 from one who, "after reading the HERALD for October, felt impelled to help," and asking that this may be mentioned in a special paragraph. Numerous other gifts might also be reported did space permit.

THE MISSIONARY HERALD.

“Go;” or, Christianity Aggressive.

IN chemistry we have neutral salts, in botany neutral flowers, and neutral individuals even in the animal kingdom. Christianity knows no neutrality. Its one law and expression is positivity, aggressiveness.

Look at the historic fact.—Nineteen centuries ago some devout seekers found a mangled Babe in Bethlehem. One soul born and another dying every second, many a cradle else had claimed the Magi's attention. What clustered about the child of Mary, so to lift Him above the world's countless babyhood? Pass on through that strange and checkered life—its poverty, toil, persecution; its loneliness, disgrace, agony, death. What there to arrest mankind, and change their thought and life? True, many a stricken heart finds comfort in His sweet words; many a hungered is fed; many a halt and fevered and blind finds blessed relief; and even the dead leave their prisons, and dry the tears of broken homes. And, too, in that last hour of agony, the sun blushes for shame, earth shudders in amazement, and Death, in terror, surrenders his captives. But look at that pierced form expiring in darkness; behold the great stone over His sepulchre, and His few disciples scattered and trembling for their very lives! And what outlook and promise in that sad, tragic, and lost life?

Look again! Scarcely has Bethlehem so rudely cradled that Babe than the powers of Judæa mass all their strength and strategy to destroy Him. Lost a little to their view, no sooner does He begin His public teaching and works, than from one end of the land to the other, and from Jewish Sanhedrim and Roman procurator down to humblest priest and tax-gatherer, He is hunted, like bird of prey by wild beast, and never lost to sight till overtaken and, in fearful malignity, made to yield His life-blood. What is there in that poor soul so dreadful?

A new *force* in the world's life. See how the people crowd about Him wherever He is; in His own Nazareth, in Capernaum streets, over in Peræa, down in Jerusalem, up in the Galilean hills. Even in Tyre and Sidon He cannot be hid. He is ever the magnet that draws and the magic that conquers, before whom sorrows flee, pain and distress turn to joy, disease

and death he frightened away, demons and devils pale and tremble, and sin and condemnation change to holiness and peace. That life so humble, so burdened, so tragic, is *Power*, ever-unfolding, ever-multiplying power—a power that shakes all Jewdom to her very heart; that bursts the gates of seven-hilled Rome and threatens the sceptre of her throne; and that, with all the darkness of its setting, leaves the world in awe.

Look at that Life as an organic Kingdom.—Jesus ascends from Olivet. Returned to Jerusalem, for ten days the sad disciples wait before God, broken in spirit, wrestling and agonising for the dear cause. Then what? Suddenly the Holy Ghost descends. Every heart burdens with love. Every tongue proclaims Christ crucified. All Jerusalem gets astir. In a day three thousand souls from every nation believe in the risen Messiah. In spite of humiliation, Calvary, and a feeble and scattered following, that life of power multiplies.

Darkness will crush out that life. Hence the apostles must not “teach in the name of Jesus;” Stephen is stoned; Saul breathes out “threatening and slaughter;” Herod vexes the Church; James is beheaded; there is a “great persecution against the Church,” till the disciples are “all scattered abroad.” But Herod terribly dies; Saul becomes a great missionary to the heathen; the disciples go “everywhere preaching the Word;” and “the Word of God grew and multiplied.” And so on goes the power of Jesus

Another darkness attack. The Gospel has spread through Syria, Asia Minor, Greece, Rome. But now Paul is martyred, and James the Just, and Peter. John is bound on Patmos. Simon, Ignatius, Polycarp, Justin Martyr are slain. Emperor after emperor devours the Church, till Diocletian's reign is the “era of martyrs,” and the death-struggle between Christianity and Paganism. Yet by the blood of the Coliseum, in prison and catacomb, on goes the Nazarene's Gospel, in a hundred years entering every Roman province, and in a hundred more “Asia and the North of Europe,” the first of the fourth century seeing Constantine its friend, and the Empire and the world nominally Christian. And again has multiplied the power of Jesus.

A new era. State and Church become one; heathenism and heresy must be expelled by the secular arm. Hence within the Church persecution and death, ending under Theodosia the Great and Leo the Great in the antagonism of Romanism. New conflicts! Edict and gibbet would rule conscience. The Inquisition appears, by rack, dungeon, and stake, drinking the blood of a half-million martyrs. Yet by these birth-throes of agony are born an Arnold in Rome, a Peter Waldo in Lyons, a Groot in Holland,

a Wyckliffe in England, a Huss and Jerome in Pragne, a Savonarola in Florence, a Luther and Zwingle and Calvin in Germany and Switzerland, to burst upon Europe the glory of the Reformation, when the Church breaks from Rome in a victory succeeding ages multiply. And, again, on rolls the power of Jesus.

Once more English formalism drives the Separatists from London up to Scrooby, and then over to Leyden. They cross to America. Persecution follows. Baptists suffer. Roger Williams, for "new and dangerous opinions," is driven through fourteen weeks' wandering to Rhode Island. Obadiah Holmes receives thirty lashes on Lynn Common. The General Court brands Baptists "incendiaries of commonwealths." Henry Dunster, first president of Harvard College, "for disturbing the ordinance of infant baptism," is indicted, publicly admonished, and made to resign. John Mills, and others, of Swansea, are fined. Thomas Gould, of Charlestown, is imprisoned and banished, and the doors of the Boston church are nailed up. Yet the power of Jesus still multiplies; a great Christian nation grows up, in which are 2,100,000 Baptists, with their] 25,000 churches and 15,000 ministers.

Look at Modern Missions.—In July, 1813, Judson landed in Rangoon. It looked like a forlorn hope. "Only the promises of God for ultimate success," wrote he to Rice. Six years before a convert; twenty before he could give the Bible in Burmese; while Ava saw his tracks of blood. Tides of persecution have rolled over his work, and many a true soldier has bitten the dust. But the power of Jesus has rolled on and over all, till to-day forty thousand Asiatic Baptists bow to Judson's God! One April night, in 1834, Oncken and six others went down into the Elbe at Hamburg, and put on Christ. Another forlorn hope! for German Rationalism, like a mighty Chinese wall, withstood their progress. Darkness has done its best; still, to-day, more than [another forty thousand Baptists in Central Europe 'adore Christ's blessed name! Less than a century since modern missions began; but from Asia, Europe, the Sandwich Islands, Madagascar, Australia, Southern and Central Africa, and many isles of the sea, over a solid million rescued from heathen darkness!

Thus from first to last Christianity has been *aggressiveness*.

And this power is inherent and inevitable. ¹³The historic is the *necessary*. "I am the Light," said Christ. Light must shine. So, wherever the Sun of Righteousness rose, He dispelled darkness and diffused day. "God is love," and "I and My Father are one." Can you hinder love from its purpose? So, every step of the Son of Man among His fellows was a walk of mercy. Like Christ is Christianity. Ignorance, hostility, superstition,

could not prevent His love touching and blessing suffering humanity, nor His radiant light shining into dark and lost hearts. Neither could His Church be hid. Left few and weak, the world against her, the darkness of superstition enveloping her, the sword of persecution buried in her to the hilt, yet never has her light gone out or suffered eclipse, but right on has she shone—a power invincible and perennial.

And not only as an historic fact, and from inherent principle and life, but from *Divine command* is Christianity aggressive. In eternal councils came the awful question: "Whom shall I send, and who will go for us?" And when angels were silent, the Son replied, "Here am I; send Me." And so God SENT His Son. And this Divine Missionary becomes evermore a Divine *aggressiveness* in the world. He is crucified. But left behind are His disciples, His body, filled ever with the same Divine *propulsion of power*. Aggressiveness is their nature, but also their order. Conservation of the eternal *sending*. "As the Father hath sent Me, so SEND I you." "Go into all the world."

Thus the one characteristic of the Church of God is a GO-ing. Never neutral; always must she be spiritual activity against darkness and sin. No more can Christianity cease to be aggressive than the sun to shine.

We hear much of the "rest of faith." But "faith without works is dead." And any church or disciple attaining that rest of confidence and trust that forgets the war-cry of battle has already dragged anchor, and is drifting on the lee-shore of danger and wreck. When General Grant stood before Fort Donelson, he answered Buckner's proposals with, "I propose to move immediately on your works." And he did. Such a spirit must be that of God's Church. Delay is dangerous. Souls are perishing. "Go," says Christ, and "Go" we must—"Go" immediately, "Go" constantly, "Go" in the best way, but "Go" in some way.

And this "Go"-ing *must* outreach to the heathen world. But seven hundred millions, and the labourers few! Christ knew it! Yet He says, "Go," with no condition. When some of the Duke of Wellington's officers objected to a certain stronghold, "It cannot be taken"—"Cannot!" said the Iron Duke; and, turning to his order-book, replied, "It *can* be taken, for it is in my order-book."

Oh! when will the Church of God realise her magnificent opportunity, and "Go" with the blessed Gospel into all the world and to every creature!

Explorations Round Congo.

A FEW weeks before the receipt of the tidings of the attack upon our two brethren at Makuta, we received a long and deeply interesting letter from Mr. Hartland, dated San Salvador, August 18th, together with a carefully prepared map, drawn by Mr. Comber, showing the lines of routes of various journeys taken by our brethren with a view to reach Kintamo on the shores of Stanley Pool.

We are glad to be able to present our readers with a copy of this map with the current number of the MISSIONARY HERALD, and we ask for it their careful study.

The various journeys taken by our brethren are traced by a red line, river courses by a blue line, and supposed, but as yet untravelled, roads and rivers by a black dotted line.

Mr. Hartland writes :—

“Since I wrote to you last, Mr. Comber and I have made another attempt to reach Kintamo. On this occasion we started with a very small company, and tried to travel as much like natives as possible. A slave of the King's, Pembili, well used to up-country travelling, promised that if we would take only a few people and proceed in a simple manner he could take us right on to the Pool. Accordingly we started with three other Congo people and two Muxi Moila, Cam, Cozinhoiro, and a personal boy of Mr. Comber's. We carried no tent or beds, scarcely any provisions beyond tea and sugar, and a small quantity of cloth, beads, and salt to buy food on the road. We passed on safely beyond Banza Mputa and by a new road, until we arrived at Ndinga, a town on the banks of the Quiloa River. The accompanying map, drawn by Mr. Comber, will clearly show the position of this and many other places I have occasion to mention in this letter.

“At Ndinga our people would not go on until we had sent an ambassador to Ntumba—the next important town

on the other side of the river. The chief could, or would, not send on until he had consulted with his uncle, the chief of a large district near, and as this prince was very slow in coming we had several days' delay. When he did come he considered it necessary to drink water—that is, to hold a secret council on the subject—which, of course, occasioned more delay. During the delay we visited the Quiloa River, which here is much larger than at Banza Mputa. Now it was quite a noble river, wide and deep, flowing swiftly towards the great Congo. We searched for a bridge, but in vain—the natives would not help us. One ruined, broken-down suspension bridge we found, but the whole of the part across the river was gone. At last we were obliged to give it up, and decide that the natives for once spoke truly when they said there was no bridge. As they had no canoes, it would have been impossible to pass the thirty yards of running water there ; to swim was out of the question, as the river was said to swarm with alligators. However, we had no chance of crossing, or we would have got

across somehow, if we had had to make a raft. The answer came at last from the chief and his uncle that they had a war with the people on the opposite side of the river, and could neither send ambassadors nor help us to cross. As our men would not go on we were obliged to turn back.

"In returning from Ndinga we had to cross one of the up-country roads, from Talam Banza through Kinsuka and Makuta to the Pool. This road we determined to explore. After breakfast at Ndimba we left our men in the town, and, accompanied by Cam and our Cozinheiro, started in an easterly direction towards Tungwa and Banza Makuta. On reaching the Quiloa, which is very wide, swift, and deep here, though not so grand as at Ndinga, we found it spanned by a noble suspension bridge, much like, but considerably larger, than the bridge near Kola, a sketch of which, I think, has already appeared in the HERALD. Mr. Comber, Cam, and I crossed the bridge, and waited for Cozinheiro; but he stood shivering on the opposite bank, fearing to cross. At first he said he feared the bridge, but afterwards acknowledged that he feared to come over, as the side we were on was Bwaka Mata's territory, and all the people dread that prince, who has caused us so much trouble and disappointment in our travels, and none dare show us the road in the Makuta district. As Cozinheiro would not cross the river, we went on without him. We found the country very hilly and well watered; and each hill was crowned by a town. This, as nearly all other places we passed, is densely populated; towns and people swarm everywhere. The map will show this to a large extent, but many towns along our routes were omitted owing to want of space. In the course of our travels we met with many

signs of elephants in the towns, such as bones, teeth, and an ear measuring two feet by three; but in one of the Makuta valleys we saw unmistakable signs of their existence in the shape of tracks, excrement, and the huge prints of their feet by a small stream, where, the people assured us, some had passed during the previous night.

"The people of the numerous towns were astounded at seeing us, two white men and a black boy, venturing into the very 'den of the lion'—for Bwaka's country is looked on as such. They called on us to 'Stop!' 'Come back!' and when they saw we would go on they cried, 'There'll be a palaver.' However, we went on until we were close to Tungwa, when our watches warned us to return. It was well for master Cam that he is not a Congo boy and did not know the road; as it was, the people were very angry with him for coming with 'Mundeli;' had he been a native of these parts it might have been bad for him. We reached our camp just before sunset, and on the way back met Cozinheiro and several men who had come out to look after us. They took care to keep on the safe side of the Quiloa.

"We determined to return to Moila *via* Kinsuka, but on arriving at the cross roads all our men stoutly refused to accompany us, though it was on a homeward journey; they feared to show us a new road. But we would not be done this time. Kinsuka had often been spoken of as a large trading town, and at the head of one of the up-country roads, and we had determined to see it. As our men would not go, we packed a bag for Cam and did up our bedding and provisions—tea, sugar, salt, and one tin of sardines—into two loads, which we carried ourselves, and, guided by com-

pass, we started off. It was light travelling; indeed, we had only the clothes we stood up in, only one blanket and rug between us, and only a small quantity of cloth and beads to buy with. The people in the towns were very frightened of us, and often ran screaming away. Still they were very curious to see the wonderful white men, and several times we were asked to stop that the women might get a peep at us. At one town we slept at it was half an hour before we could get the people to come near us, but afterwards they treated us very kindly.

“When we arrived at Kinsuka we found it a large straggling town full of trade people. We considerably scared them by our approach, and had a very cool reception; had we not been alone and come in without giving them notice we should not have got in at all. While at dinner under a tree a crowd of some three hundred people came to stare, and we, as at most of the other places we stayed at, spoke to them a little about our work and our Master. We made repeated efforts to see the chief, but all our messages to him were in vain, and at last we received from him a message that he did not want us or our preaching, and we could not sleep in his town. Some people said that on our arrival he left his town and hid in the bush for fear of us. I suppose he did not breathe freely again till we were out of his town and on the road once more. At Congo di Lombo, where we arrived on the evening of our second day, thoroughly tired—we found carrying loads ourselves very fatiguing—we were at first received very coldly, but afterwards made first-rate friends with the people. The chief, who came in grand state, and is a very handsome man, presented us with a fine sheep, and gave us two

men to carry our things on to Moila, where we arrived soon after two in the afternoon of the third day of our journeying alone—a Saturday, by-the-way.

“After a Sunday at Moila we started for Congo, intending not to go by the ordinary route, but *via* Mbangu, in order partly to spy out a new road, collect information, and visit a fine waterfall we had seen often from a distance among the Zombo hills. Our Moila carriers accompanied us as far as Maianti, but, sharing the usual country people’s fear of showing us a new road, would come no farther; so we were obliged either to take to carrying loads ourselves or abandon our enterprise. I need hardly tell you we did not choose the latter, but shouldered our bundles and started, followed by Cam. We were fortunate enough to fall in with a Linguista from the coast only a few hours after starting, whom we induced to go with us and help us with our loads. The road from Maianti to Mbangu is one of the most horrible roads we have passed—hill after hill to go up and down for hours; and, in the valleys that divide the heights, marshes, large, deep, muddy, and overgrown with reeds, rank grass, and papyrus—in two places the water was so deep and the way so bad that we could not be carried, but had to wade. At another place we got over about 150 yards of marshy ground by climbing from branch to branch and tree to tree like a pair of huge monkeys. We stopped for dinner at a large town in the midst of a populous district, and, as we were too tired to go on, we tried to get a sleep in the afternoon and a night’s rest. The first was out of the question, for such a wild, shrieking set of savages I never saw. They came swarming from all the towns round, making all manner

of worrying palavers with us, dancing, shouting, drumming, and bugle-blowing with all the energy of their savage natures, and without the slightest regard for our indisposition. A long and fatiguing march the next day brought us to a small town at the foot of the Zombo hills, called Banza Zulu; here we stayed the night.

“The following morning we climbed the steep path up the hill, some 500 feet above the plain. The view would have been splendid, but, unfortunately, thick clouds rested upon the hills, obscuring everything but a few feet of wet, slippery path and a few ghostly trees. When we arrived at Banza Mbangú we were quite drenched, so at once went to a house, got a good fire, hot water, and other comforts, for we had no change of clothing. The people here, though a little afraid of us, were very glad to see us, and soon the door of the house was surrounded by an inquisitive crowd. They were not contented with looking in, and only a few could come in, so they soon began to call out, ‘You must come outside for us to look at you;’ so out we had to go and sit on a native bed, to be stared at by an admiring black crowd. From Banza Mbangú we were soon called to Congo di Mbangú, where the great chief of the district received us in grand state amidst much shouting and clapping. Nothing would do but we must stay a day or two in his town, and, as we were tired and footsore and wanted to see the grand waterfall, we readily consented. After a short rest, when the mist-wreaths had been swept away by the sea breeze, and the sun was shining gloriously, we went out to see the grand waterfall. About half-an-hour’s walk through the

woods and down a path, suited rather for cats and monkeys than men, the road suddenly turned, and the fall, whose roar we had heard for some time, burst upon us in its grandeur and beauty. We were standing on a steep hill opposite the water, and only about 500 yards from it. The grand stream of foaming water came rolling majestically down between two tree-clad stately cliffs, first leaping with one grand perpendicular plunge of 150 feet and then tumbling, foaming, roaring down the remaining part of its steep rapid descent until it reaches the plain below, having fallen about 450 feet almost perpendicularly. This beautiful fall is formed by the Breeze River flowing over the edge of what seems to be a high inland plateau, and continuing its course towards Ambrizette, where it enters the Atlantic Ocean (see map). We have to cross this same river twice at the hill’s foot where it is some twelve to eighteen yards wide, and two to three feet deep, a beautiful crystal river flowing rapidly in a clean pebble bed. This, in the middle of the dry season; in the rains it overflows its banks and assumes far grander proportions. This picturesque and magnificent fall, which can be seen in clear weather from a distance of more than thirty miles, we have named after our munificent supporter, Robert Arthington, Esq., of Leeds, the ‘Arthington Falls.’

“The remainder of our journey to Congo was easy. The chief of Congo di Mbangú gave us carriers for our loads and guides for the road; so after two days’ hard travelling—seven or eight hours’ walking a day—over very hilly roads, we arrived safe and sound in Congo, but with our feet half lamed by jiggers.”

Our Mission in the Central Province of Ceylon.

BY REV. CHARLES CARTER, OF KANDY.

THE following is a brief sketch of the operations of our Mission in the Central Province of Ceylon :—

“The Baptist Mission was the first amongst modern Missionary Societies to begin the work of the Gospel in the Island of Ceylon. Mr. Chater was the first missionary of the Society. He arrived in Ceylon in the year 1812, and immediately commenced his work in Colombo and the villages around it; but it was not until twenty-four years after this date that anything was done by our missionaries for the enlightenment of the Central Province of Ceylon, the mountainous Kandian region.

“In the year 1836, forty-four years ago—a long or short period, according to the standard with which we compare it—a member of the Colombo church, formerly a scholar under Mr. Chater, having gone to reside at Matale, had commenced preaching to his neighbours, and was anxious to be made useful amongst the Kandians of that district, who, till then, had never heard of the true God or the Saviour of men. Being a man of influence, talent, and energy, Mr. Daniel was induced to comply with his earnest request to have some schools established in the surrounding villages. Two schools were at once commenced and placed under his superintendence. He was not then employed by the mission; but gratuitously devoted his leisure time to missionary work. At the request of the Governor, the Right Honourable J. A. Stewart Mackenzie, Mr. Daniel sent an intelligent native to the Veddah country, to ascertain and to report upon the condition of

these wild men of the forest, and the scarcely less degraded outcasts called Rodiyas. The result was that a school was opened amongst the latter, near Matale, which the Honourable Mrs. Mackenzie supported till her departure from the island in 1841.

“In the year 1839 Mr. Harris paid a visit to Matale, with which he was so much gratified that he deemed an increase of labour in that direction indispensable. On that occasion he baptized twenty-nine persons, amongst whom were a Buddhist priest and several outcast Rodiyas.

“In 1841, Mr. Harris, with his family, removed to Kandy, for the purpose of commencing a mission in that town, the capital of the interior. Among the reasons given by Mr. Harris for this step is this—that [this part of the island is now almost in a state of spiritual destitution. At Kandy one Church of England missionary resides; but I am not aware of any other direct influence of a similar kind.

“Mr. and Mrs. Dawson arrived at Colombo on the 18th of February, 1841, and proceeded at once to Kandy. In a very short time, tracts and school-books in the Singhalese language were printed by thousands, and sent to the various stations, where the want of them had been deeply felt. To the Kandians the press was an object of wonder and admiration. The priests occasionally came to see it, and evidently dreaded what to them appeared its almost miraculous power. Village stations were this year founded at

Iriagamma and Utuwan Kandy, distant about eighteen miles west of Kandy, the latter being supplied with a native preacher, but the former dependent upon the weekly or quarterly visits of the Kandy missionaries. From both these places a few members were received into the church by baptism.

"In this year, 1841, a new station was commenced at Gampola, twelve miles south from Kandy, where a school was formed and a native preacher located.

"A substantial chapel that had been built this year at Kandy was opened on the 25th of December, on which occasion several members were admitted to the church by baptism. In the early part of the year Mr. Daniel visited Kandy, having had his attention directed by some gentlemen connected with the planting operations—then becoming so extensive in the interior—to the lamentable condition of the Tamil coolies employed on the estates, who were utterly ignorant of the truths of Christianity. Having obtained permission from the owners of several estates to have their coolies collected for an hour on each visit in their working time, Mr. Daniel and Mr. Dawson commenced this interesting branch of missionary operations. On the return of Mr. Daniel to Colombo, he sent up a native assistant, named Thomas Garnier, who soon became thoroughly devoted to the work. On an average 2,000 persons were preached to monthly on estates in the neighbourhood of Kandy.

"In the year 1843, Kurunegalla, twenty-four miles north-west from Kandy, which had for many years been left destitute of Christian teachers of any kind whatever, was, at the urgent request of some of the inhabitants, supplied with a missionary. The same year several were baptized the

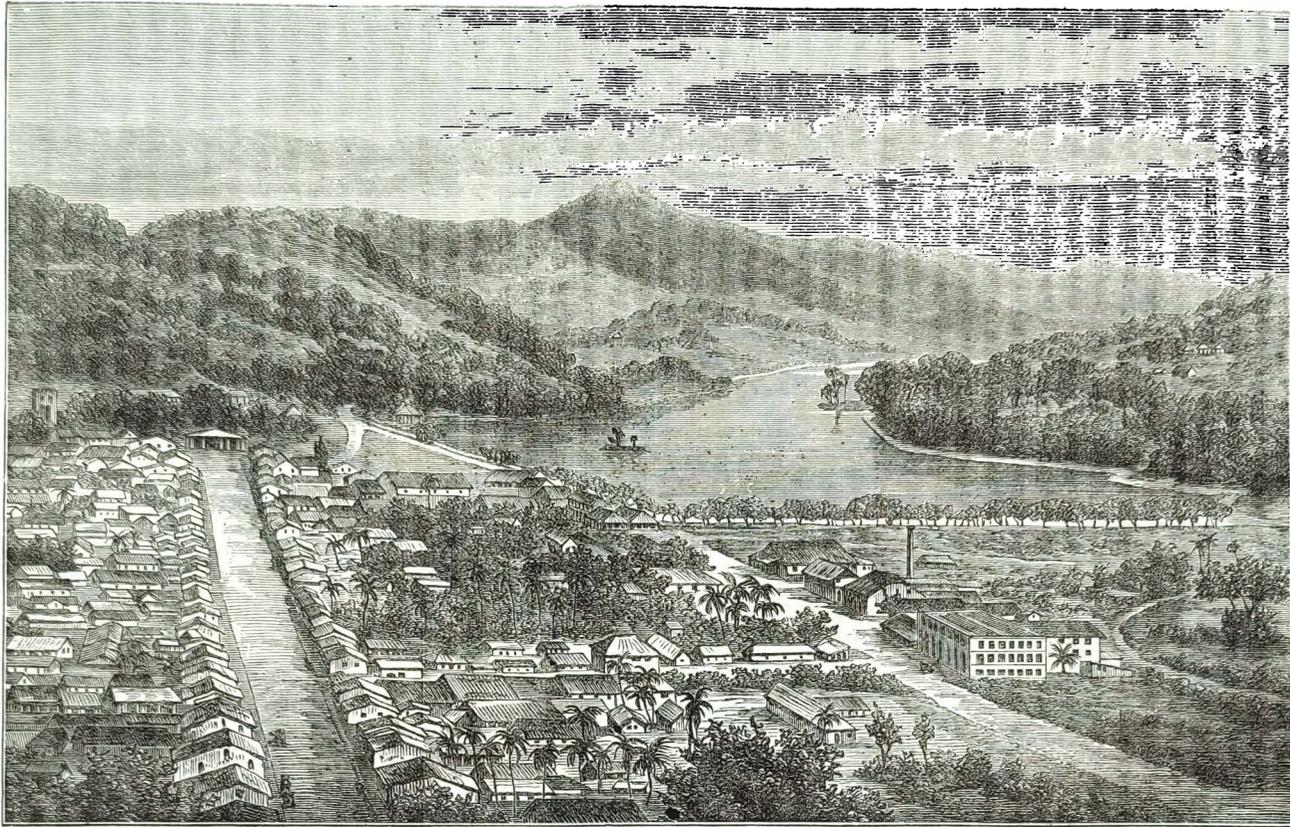
schools established, thousands of tracts distributed, and services in Portuguese also conducted.

"In 1844, Mr. Solomon Ambrose and Philip Pulla were added to the number of labourers amongst the Tamil coolies on the estates.

"In the year 1846, the late Mr. Allen joined the mission at Kandy. The school at Iriagamma was given up, and one commenced at Mahagamma, four miles north from Kandy; and in the following year the stations of Gampola and Utuwan Kandy were relinquished, as Iriagamma had been, from the necessity of reducing the expenditure of the mission.

"Between the years 1840 and 1850 there were issued by the Baptist Mission 365,300 tracts and books—the greater part of them being in Singhalese, and the rest in English and Portuguese. These, with the exception of 41,000, were produced by the Mission Press. In 1846 the press was resigned in favour and for the use of the Kandy Tract Society, which was then formed. From 1852 to March, 1855, Mr. John Davis, since deceased, laboured here very earnestly and very acceptably, when, on his removal to Colombo, he was succeeded by the present missionary, who had then been one year and a-half in the island.

"It would occupy too much space to give a detailed history of the various operations and changes since then. The missionary's time was occupied with much open-air work, with the training of students, and with preaching both in English and Singhalese, besides visiting frequently the various stations of the mission. In 1856 a new translation of the New Testament in Singhalese was commenced, and finally issued from the press in 1862, the Gospel of John and the Epistle to the Romans having



KANDY, CEYLON. (*From a Photograph.*)

been first separately issued as tests, and favourably received. Since then a new translation of the Old Testament has been made, revised, and printed. The whole work of the Old Testament occupied about fourteen years, having been commenced early in 1863, and finished in December, 1876. A revision of our former translation of the New Testament is in progress, and has proceeded now—August, 1880—as far as the second Epistle of Peter. Our former edition of the New Testament is quite exhausted. The whole work will probably be finished and issued from the press about August, 1881.

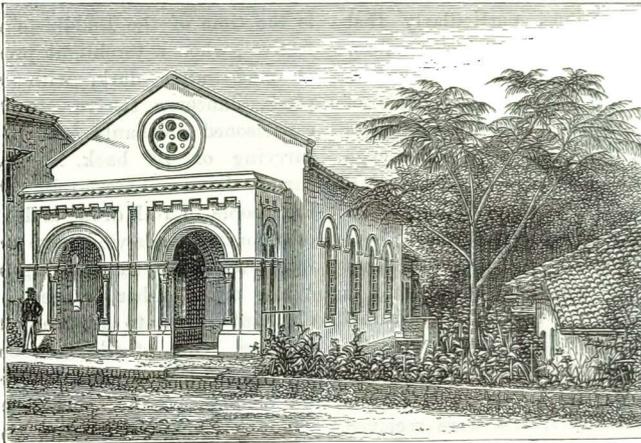
Reference has been made above to a substantial chapel opened here on December 25th, 1841. Substantial indeed it was, but it could hardly be taken from its appearance to be a Christian place of worship at all. The Kandy of that time was very different from the Kandy of the present day. It was then less of a town and more of a village than it is now. The locality of the chapel particularly has undergone great changes. The road has been raised so much that the adjoining mission-house, seen in the picture on the right of the chapel, which was originally two steps above the road, is now very considerably below it. The person standing inside the porch is the present missionary, and the one standing outside is the present native pastor. The building to the left, so much higher than the chapel, is a place of business not belonging to the mission. The gardens and trees with which it was almost surrounded have been displaced by buildings; and the style of the chapel, which at that time and with those surroundings sufficed, had come to seem scarcely respectable; in fact, the chapel, surrounded now with respectable buildings, appeared to be a mere shed, and through its exposure to

the street, and the glare, and heat, and dust of the road, was by no means a desirable place in which to worship. It was felt therefore to be a matter of absolute necessity that a very material change should be made. On the urgent necessity of the case, and its various details and estimates of expenditure, being laid before the Committee in the year 1877, their consent was obtained to apply Rs.2,000, out of a fund which we had here, to the required alterations, on condition that we should raise the other Rs.1,000 which it was then thought would suffice. We at once commenced the work of raising the amount required, which a more precise estimate showed would be greater than we had at first anticipated. The liberality of our friends, however, increased with our need, and now only about £20 are required to clear off the entire expenditure, which amounted to about Rs.4,900. On Saturday evening, February 28th, we held a prayer-meeting in the chapel, to make the first service one of communion with God and to seek His blessing upon the more public services of the morrow. At the English services on the following day the chapel was crowded; the services, morning and afternoon, both being conducted by the pastor of the Colombo English Baptist church, Mr. Stevenson; the Singhalese service at noon being conducted by Mr. J. Silva and that in the evening by Mr. Ratnayake, pastors respectively of our Singhalese churches at Colombo and Gonawelle. Our Wesleyan friends were very cordial and liberal in their help; and as their missionary was unable to be with us on the first Sunday, he took our English service on the second Sunday—which we also made a festal day—and Mr. Peries, pastor at Matale, and Mr. Ranasingha, pastor at Gampola, took the Singhalese services. The collections at all these

services and at the public meetings which we held—one conducted in English on Monday evening, March 1st, and one in Singhalese, on March 8th—amounted to more than Rs.230. The appearance of the place both inside and out, and the comfort of its seats, are now all that could be desired, and its acoustic properties are first rate. We are indebted to Brother Waldock for his skill, taste, and practical ability, and his much labour in effecting the alterations for us. And now for grace, showers of heavenly grace, the power of the Holy Spirit, to make the wor-

but on Sunday, July 18th, I had the pleasure of baptizing three members of our English congregation, and receiving them into the fellowship of the church. All these six persons, we fully believe, are truly converted and genuine believers on the Lord Jesus.

“Since the opening of our chapel we have re-established our Sunday-school, and hope it will succeed better than it has ever done before. The names on the list are over fifty; they are nearly all Singhalese children, and only a few are taught in English. It is an exceedingly difficult thing to get



KANDY CHAPEL. (From a Photograph.)

ship of God and the preaching of His Word in the renovated place effectual in the salvation of men, that the work of our hands may be established upon us.

“A few Sundays after the opening, the native pastor, Brother J. S. Perera, used the new baptistery for the first time, baptizing three native friends: two of them converts from heathenism, and the other a member of one of our Christian families, all three interesting and satisfactory cases. I was not sufficiently recovered from my late illness to be present on the occasion,

Singhalese children to attend Sunday-school regularly, but we shall do our utmost to keep up the school. One great attraction in Singhalese Sunday-schools is lacking—that is, singing. What could our English Sunday-schools do without singing? I cannot but think they would suffer very much indeed. We do give out a hymn, and we sing, and some, more or less, join in it, and in time some of the children will improve; but it is very slow, dull work. The fact is, the Singhalese people have probably less musical ability than any people

on the face of the earth. Again and again I have tried a singing class for both children and adults, but with little general effect, one or two only being much improved by it.

“Just now we are engaged in a severe conflict with Buddhists. Their usual apathy has given way, and many of their priests and leaders have been aroused to strenuous opposition. They search our Scriptures, and read English sceptical books, for the purpose of finding objections to our religion. They find it stated that no one has seen, or can see, God; and, again, that He was seen on various occasions, particularly that He talked with Moses face to face. They take the threatenings found in the prophets against the people of Israel, especially where God compares Himself to a lion or other savage animal, and will have it that such a Being is not a gracious Being at all. You will easily understand how plausible such objections must seem to the heathen, and how difficult it is to get them to look with fairness at the answer to them. A few months ago some European Theosophists, so-called, were here as professed Buddhists, and were received with open arms by the Singhalese Buddhists, who in every place assembled in crowds to see and hear them. Their position was most anomalous, and could hardly have been an honest one. They object to Christianity that it contains things not in accordance with the discoveries of modern science, and yet accept Buddhism, in which a kosmology is taught that is simply a mass of falsehood and absurdity; the world, according to Buddhism, being like a flat round table, with a rim of rocks round its edge, thousands of miles high, which keeps the waters of the sea from rolling over, &c., &c. The

Buddhists have been greatly encouraged and aroused by the mere fact that some Europeans approve their religion, not by any ability or facts which those Europeans were able to employ in elucidation or defence of Buddhism. The following will serve as a sample of what is doing and the opposition we meet with. A few days ago a number of us met about five p.m. at an appointed place in the streets of Kandy. Our brother J. S. Perera opened with reading a few verses from the New Testament, and then gave an address to the crowd which by that time had collected. It is the time of the Buddhists' annual festival, when a torchlight procession is made after dark, with drums, pipes, dancers, twelve to twenty caparisoned elephants (one of them carrying on its back, in a golden shrine, the sacred tooth relic), chiefs of the people in full dress, and a crowd of some thousands who have come in from the whole surrounding region. While our brother is speaking, an elephant passes to get ready for the evening. One of the men on it, a young, bold, and impudent-looking fellow, makes some jeering remarks, slapping the elephant with his hand, and pointing to it as exhibiting the strength of his religion. Our brother finished his address, and I took his place, and, while I am speaking, the young man returns on foot, makes his way to the front of the crowd, and stands with a bold, smirking face, opposite to me. He begins to talk, and, after bearing it for some time, I beg him to be quiet and allow the people, who wish, to listen to what I have to say. I try to show that Buddhism is not a system of salvation, but of condemnation; but, according to Christianity, the vilest sinner, not whilst he loves sin—thereby meeting a Buddhist objection to forgiveness—

but when he repents, &c., and applies to God, may be saved, and saved now. This young man, and some of the leading Buddhists there, finding no way of stopping our speaking by making objections and getting up a controversy, call aloud upon all the Buddhists there to retire, and not listen to us any longer; they make some commotion thereby, but on our calling out to them not to be overruled, but to do as they like in the matter, most of them stay, and a Church missionary present next addresses the crowd. While he is speaking, our opponents return with a Buddhist prepared to speak and denounce Christianity at the opposite corner of the street; a company gathers there, too, within a few yards of us, but in a noisy street it does not interfere, as the noise is not loud enough to reach across to us. After our missionary brother has spoken about half-an-hour, setting forth the love, compassion, and power of Christ, he descends, and, being urgently requested, I take his place; but only to find that my first effort has deprived me of my voice, so that, after trying in vain for about two minutes to get it up, I give place to a member of our native church; and so the work of proclaiming is carried on until dark. Attempts had been made before to

meet objections in a quiet place within doors; but the Buddhist crowd present thought they had the best of it. An attempt has been made since, but all in vain, the fact being that they will not accept a fair answer to their objections; and on the last occasion, indeed, as reported to me, the answer given was not fair. To answer the seeming contradiction of the statement of Scripture about seeing God, it was replied by some of the Christians present, that the appearances recorded were not appearances of the Divine Being, but only of angels. That will, of course, never do; the true answer being, that they were real manifestations of God, adapted to human eyes and condition; but that God, in His essence or fulness, could not be seen, nor the sight borne by man in his present state. We purpose, therefore, getting up a number of lectures to defend the truth of God, and of the Gospel, inviting Buddhists to be present, but not allowing any controversy at the time.

“You will, I am sure, feel with us that we need a strength more than human in these conflicts, and efforts to proclaim our Saviour, and to spread His Kingdom.

“CHARLES CARTER.

“Kandy, Ceylon.”

Tidings from the Congo Mission.

MOST of our readers will have already become acquainted, through the daily journals, with the fact that our two devoted brethren, Comber and Hartland, were attacked by the king and men of Mukuta, on the occasion of their last visit to this town, and that Mr. Comber was shot in the back, while in full retreat. The following letters give full details with regard to this sad occurrence. The first, from Mr. Hartland, is dated “San Salvador, Congo, September the 10th,” and is as follows:—

“MY DEAR MR. BAYNES,—In my last letter, descriptive of our journey to Ndinga, Kinsuka, and ‘Arthington Falls,’ I informed you we were about to make another attempt to reach Stanley Pool by a new road, with our Kroo boys as carriers. I have now to send you a report of that journey, which has, unfortunately, ended unsuccessfully, and has brought our travelling experiences to a crisis. We left the old road at Maianti, about two days’ journey from Congo, and struck a road, leaving the Mukuta country far to our right and running very near another large trading district, Zombo. We had with us eight of the Kroo boys, Cam and our little Linguista, who accompanied us to Mbangou. After a somewhat difficult journey of three days from Maianti we arrived at Banza Loango, a town on the banks of a small river, the Loango, and at the foot of the hills of the interior plateau. Here our boys, who had shown much fear of the people all along the journey, were so thoroughly frightened that, although the road was a difficult one, and passed many large towns, they took the opportunity of a dark night to run away, leaving us in a strange country with only Cam, one Kroo boy, and the Linguista. Thus deserted, we tried to press on for Sunda, but the natives would not hear of our ascending the mountain or going on; so, after staying a few days, we were obliged, very reluctantly, to return to Maianti.

“‘What is to be done now?’ was the question we asked ourselves, and found easier to ask than to answer. Road after road was closed against us; From Kinsuka to Zombo the people had refused to let us pass—one lot of carriers after another had failed us, our very friends were beginning to refuse to help us, and now our Kroo boys—‘our last hope’—had run away

from sheer fear of the people we had to pass. We had, at Congo, a second gang of boys who we wanted to try, who had been before to Moila with us, of whom we still had hope. ‘Let us,’ we said, ‘try now to find a road for them, and give them a fair trial.’

“Since last time we were at Makuta—which is by far the most direct road to the Pool—we had heard many reports, some good, some bad. The last one, which seemed to be known all over the country, said, ‘Bwaka Mata says the white men may come to my land and pass through; they may sleep one night in my town, and go on; they may bring Kroo boys into my country, and I will allow them to pass, but they may not bring Congo people with them.’ This we heard from many people and in many places. The report sounded good, and the conditions suited us admirably, so we said, ‘Let us go now and see Bwaka, and, if it is all true, take our boys by the old Makuta road.’

“We at once put our idea into execution, although our feet were in shocking condition from jiggers and blisters. One Moila man came with us to carry blankets, &c., to within two hours’ walk of Tungwa, but would come no farther, and we did not try to persuade him to come on. We wanted to leave Cam with him, but he preferred to go on with us. We walked on until we reached Tungwa—truly the finest and prettiest African town I have seen—it was my first sight of it. The people of Tungwa made no opposition to our passing, and we were soon out in the broad farms belonging to that flourishing town, and on our way to Banza Makuta. Two hours’ sharp walking brought us to a steep hill, and on its summit a fine town. Here the people were a little mysterious, and did not want to let us know the name of their town, but we sat in the shade

of one of their houses and ate a few ground nuts and made friends with the people. A steep hill down and another up brought us to another town whose people were a little sullen, and would not give us the name of the place, but simply indicated that the road to Banza was down a second hill, so down we went. A stream at the bottom of the hill, and then up—up a steep hill, with a park partially blocked with the roots of trees, and at last, breathless with our climb, we reached the place we were seeking, Banza Makuta.

“The reception we received I never shall forget. We walked into the town and asked the people its name, but got no answer. The people drew back a little, and then one man called out, ‘Ndabonga nkeli, vaunda mundeli.’ ‘Fetch the guns; kill the white men!’ and in an instant they rushed away, returning immediately armed with great sticks, huge pieces of stone, knives, cutlasses, and guns, and, without any word of palaver, commenced dancing and leaping round us, and brandishing their weapons. Mr. Comber sat down by a house, and I was about to do the same, but our assailants yelled out, ‘Get up, get up,’ and rushed upon us. Such fiendish, blood-thirsty, cruel countenances I never saw. We got up and called to them to stop, that we would go back, but it was no good, and stones came flying towards us, and sticks and knives were brandished around us. We could see the people were determined, not only to drive us from the town, but to have our lives, so there was nothing left for us to do but to attempt flight, though it seemed hopeless. Away we started, amid stones and blows. We all got hit and bruised, but managed to reach the top of the steep hill, when a sudden report rang out behind us above the uproar,

and Mr. Comber, who was in front of me, fell. I dashed up to him and tried to assist him to rise, but he said, ‘It’s no use, John; I’m hit, you go on.’

“How I got down that terrible hill, through the water, and up the next hill, I don’t know, but I overtook Cam just outside the next town, and made him stop and walk through it, for fear its inhabitants should attack us if they saw us running. They had heard the shots and were out with their guns, but seemed undecided what they ought to do, and their indecision saved us. Had they been prepared for us our case would have been hopeless. As we left this town I heard Mr. Comber shouting behind me, and saw him running towards us. We waited an instant until he came up, and then went full speed down the next hill and up into another town, followed by the furious Banza Makuta people. Mr. Comber kept up well. He had been shot in the middle of the back, but the ball had not entered the lungs, for he experienced no difficulty in breathing, and his wound did not bleed very much. After we left the last town and got on the road, we thought the people had given up pursuit, so left off running, and walked on sharply along the road to Tungwa; but, on looking round, soon we saw three men following swiftly after us, armed with knives, sticks, and a gun. They gained on us rapidly, and we, though beaten and wounded, took to running again. When we started our pursuers set up a most horrible, demoniacal yell, redoubled their efforts, and threw stones after us, many of which whizzed past us, but none hit us. It was now a race for life along that weary road; we had to exert ourselves to our utmost, and throw away everything we were carrying. On we dashed, and on came the blood-thirsty savages behind us; once they

came within shot and fired at us, but without harming us. So we continued running and being run after for five miles, until we drew near to Tungwa, by which time our pursuers had grown tired and given up the chase. We walked hurriedly through Tungwa without allowing the people to know what had happened, crossed the river, and were out on the road again. The shades of night were now falling, and we pressed on at our utmost speed, fearing still that the people were not far behind. By dark we reached the town where we had left our Moila man. With his aid we continued our journey in the darkness, often tripping and stumbling, but still continuing our course, for life depended on our putting a long distance between ourselves and Banza Makuta, and outrunning the news in this still unfriendly country. At nine o'clock we reached Kola, the town where we had slept the previous night. Here we rested until past twelve, and then—fearing pursuit, and, perhaps, too, treachery from the people—we started again. The night was pitchy black—no moon or stars. We could only feel our road, and often had to keep hold of each other's walking-poles to keep together. So we walked on until three o'clock, passing through several towns on tiptoe for fear of waking the people; but at last we came to a large town, where our guide lost the way. There was a river before us which could only be crossed by a bridge, and that bridge we could not find in the darkness, so, after an hour's fruitless search, we lay ourselves down in the road to wait for the day—two weary hours, during which the others slept, and I, after in vain trying to find another way over the river, sat and watched. When the long-wished-for dawn broke we went back into the town, and found the road. We were

all desperately tired, and Mr. Comber was getting faint with his wound; but we pressed on until we had crossed the Quiloa, passed Banza Mputa, and reached a friendly town two hours beyond. Here Mr. Comber was quite 'done up,' and the small flask of brandy—the only thing we managed to save—failed. We sat in this town about an hour, and ate a little rice. Mr. Comber revived a little, and we started again. Fortunately, we were able to get a few men, and I made up a hammock of a blanket, so that we got on as far as Sanda by the middle of the afternoon, Mr. Comber in the hammock, Cam and I walking. At Sanda we were among friends—warm friends too—and their expressions of indignation and kindly sympathy almost brought tears into our eyes. Everything we wanted they got for us, and we laid down to sleep with a feeling of comparative safety, knowing that if we were followed our friends would have protected us at the risk of their own lives. We were able at Sanda to 'look over' ourselves, to ascertain what harm we had sustained. Cam had come off the best, with scarcely a bruise. Mr. Comber's wound appeared to be only a slight one, the bullet having struck against the spine, and not penetrated beyond, although it had made a nasty wound in the muscles of the back. I had several bruises from sticks and stones, one particularly on my right temple, caused by a huge piece of stone and a thick stick thrown at me, which at the time almost stunned me. There was a great gash in the shoulder of my shirt, which the natives assure me was cut by a knife; how I escaped being stabbed is truly miraculous. Our whole escape from these fierce people, whose determination was evidently our destruction, was most wonderful. Nothing but the unfailing care and loving

guarding of our Heavenly Father could have saved us from their hands. Need I say how great our hearts and voices rose in deepest gratitude and thankfulness to Him who had been with us and delivered us when no other arm could have saved us? Our God and Master has truly been our 'shield and defender,' and has not failed or forsaken His servants in their time of need.

"The rest of my story is soon told. We got fresh carriers for the hammock, and a crowd of men to accompany us, and in two days more, weary and worn out, we arrived at Congo, having come about eighty miles in three days. All along the road the people were most indignant at the conduct of the Banza Makuta people, and most warm in their sympathies for us.

The second letter is from Mr. Crudginton, who, writing from San Salvador, under the same date, says:—

"Mr. Hartland, in his letter, has given you full details of the journey which Mr. Comber and he made to Makuta, and the serious reception which awaited them, resulting in the wounding of Mr. Comber in the back. I now write to give you the result of my examination of the wound.

"I need not tell you my anxiety on first hearing that Mr. Comber was shot in the back. I have seen plenty of operations, and assisted, too, but to have to do an operation is another matter. Perhaps every surgeon feels the same anxiety on encountering his first operation. On examination I found the shot had taken effect to the right of the median line in the interscapular region, and, taking an oblique direction, had passed the median line to the left, penetrating the deeper muscles. The singlet and shirt were saturated with blood, showing the loss had been rather great. The wound is somewhat triangular in

"On the evening of our arrival at Congo, Mr. Crudginton extracted the bullet—a square piece of ironstone—which was imbedded more than an inch in the muscles of the back. Mr. Comber is doing very well, and, with the exception of his wound, is in excellent health.

"Please excuse this hurried scrawl. I am writing immediately, so that you may have the news as soon as possible. By next mail I expect Mr. Comber will send you a fuller account of the whole affair, and a view of its bearings on our work for the future. Mr. Crudginton is sending with this his official report of the extracting operation and the state of Mr. Comber's health, which, I again assure our friends, is most satisfactory."

shape, and, though rather large on the outer surface, would only admit my little finger. Of course I explored the wound with a silver probe, and, to my joy, found I touched some foreign body at about the depth of an inch and a-half, or a little more. With my forceps I tried to get it out, but so firmly did it seem imbedded that I almost feared it had lodged in bone. Mr. Comber did not wish me, nor did I wish, to enlarge the wound, though I might have got the slug out more easily by doing so. (I should have done so if it had been anybody else.) But at last I succeeded in getting a firm hold with the forceps, and gradually withdrew it, with a nasty, slushy, suction noise, and found it was a piece of ironstone about the size of a medium-sized Barcelona nut. Although the stone had been in three days, I am glad to say the wound looks very healthy, and I hope in due course will heal without further

trouble; though, of course, being somewhat deep, it will take some time in healing, as the wound must heal from the bottom, and not be allowed to close at the top.

"Mr. Comber has had a wonderful escape, and I can only imagine how serious the result might have been.

Had the stone fitted the gun tighter, it would have penetrated deeper, and a little to the right or left might have proved fatal.

"We are indeed grateful to our loving Father for his care and the strength given to both Mr. Comber and Mr. Hartland in such a time of need."

We are sure there will be in the hearts of all our readers but one united and uppermost feeling—that of devout thankfulness at the really wonderful escape of our two brethren.

At the meeting of the Mission Committee, at which the foregoing letters were read, the following resolution was unanimously passed, amid marked manifestations of the deepest sympathy:—

"Resolved: that the committee desire to place on record their devout thanksgiving to Almighty God for the marvellous escape of their two brethren Comber and Hartland in a time of supreme peril, and their earnest prayer and confident trust that the best way to carry out in the future the great design of the Congo Mission will, in the Providence of God, be made clear to the brethren who have consecrated their lives to this great enterprise, and who hitherto, with so much of manifest blessing and encouragement, have been permitted to carry on this important work."

In explanation of the conduct of the Makuta men, it should be remembered that from the first visit of Mr. Comber to the present time they have uniformly objected to the presence of white men, doubtless remembering but too well the reckless cruelty of the Portuguese many years ago, when they almost demolished the town of Makuta and committed great excesses. The inseparable idea connected with the advent of white men in the minds of the Makuta people is annexation of territory and slaughter, and their previous experience of white men has justified them in this apprehension, which can only be removed by a gradual and closer personal acquaintance with the messenger of the Gospel of "grace and good-will."

In the words of Mr. Comber himself, written at the close of last year, it will doubtless be wise to "*Make haste slowly.*" Mr. Comber wrote:—

"The King of Congo is right after all, and the Malembi Malembi (slowly) plan is the most successful. Uninterrupted marches to good distances are possible in *East Africa*; but it is different in the West, where the people are unaccustomed to seeing Europeans in their country, and cannot get rid of the idea that our coming is for some purpose prejudicial to themselves."

In the remarkable preservation of our two dear brethren we find much reason for special thankfulness and encouragement. Still does the promise hold good—"Lo! I am with you always, even unto the end of the

world"; and clearer and stronger than ever does the conviction become that this Congo Mission—born of prayer and baptized in prayer—has upon it the special blessing of God, and in it the assured promise of an ultimate and Divine success!

Mission Work in Northern Italy.

THE following very interesting and encouraging account is from the pen of our devoted missionary, the Rev. W. K. Landels, of Naples:—

"MY DEAR MR. BAYNES,—

"I feel sure that you and all those who are interested in Italian missions will be cheered with the following account of a visit I have just made to the churches of North Italy.

"In the course of a very hurried trip, in which I travelled about 2,000 kilometres, I had occasion to visit Genova, Turin, Orbassano, Spezzia, Massa, Leghorn, and Rome.

"*Genova.*—I arrived in this city on a Saturday evening, and that night had a long talk with Signor Jahier. I was greatly pleased with this conversation. Jahier is undoubtedly the right man in the right place, and great credit is due to him that he, working alone for the last nine months, has always been able to sustain the interest in the meetings. There are few men in Italy who work harder than he does. He has lately added another burden to his shoulders by beginning a Sunday-school, which promises to be very successful. One of the principal objects I had in visiting Genova and Turin was to urge upon the brethren the necessity of their doing all in their power to render the churches independent of all foreign help as regards money. I hope that my visit will result in their doing more for themselves than they have ever done before. I hope to be able to establish in these churches what we

already have in Naples—that is, a weekly collection and regular monthly subscription among the members and catechumens. On the Sunday morning I had the opportunity of speaking with the brethren on these points. There were about seventy persons present, and at the end of the service the collection realised more than double the usual amount. In the evening I had the pleasure of preaching to a splendid audience. There were, I should say, about 250 persons present, about 150 of whom were standing all the time. They listened with rapt attention, and I do not think as many as ten persons left the hall during the course of the service. Next day I left, more than ever convinced that the Genovese are really ready to accept the Gospel, and that in all Italy there is scarcely any work which can be compared to that which is being carried on in Genova by Signor Jahier.

"*Turin.*—I reached Turin on Monday evening a little after seven o'clock, and was met at the station by our evangelist, Signor Mattei. The work here is very different from that of Genova, but still there is much to encourage us. Crowds do not come to our meetings, but the church grows at about the same rate as the congregation; one by one they come to the meetings, then enter the catechumen class, and then pass into the church;

and, once there, there is little chance of their being removed, except by death. As far as I have been able to observe, Signor Mattei is well suited for his work; he is not a very eloquent preacher, but he is one of the most spiritually minded Italians I have ever met. On the Monday night there was no meeting, but on Tuesday I preached to a congregation of between forty and fifty persons, the greater part of whom were Christians. This service I enjoyed exceedingly. Among those present were the Cavalier Dr. Laura, the founder of our work in that city, and an advocate named Prino, who takes the meetings for Signor Mattei any time when he is obliged to be away. After the service the members of the church waited behind while I talked with them on money matters. The new sala, which was recently opened, is a very nice place, and has quite the aspect of a chapel; it will be necessary to go to some further expense in order to make the place visible from a distance. At present from without it is impossible to know that there is a sala within.

Orbassano.—On the very day I had arranged to go to Orbassano I received Mr. Baynes' letter, in which the committee authorised me to go to the necessary expense for commencing a work in this village. Signor Mattei and I started at eleven o'clock, and, after a drive of an hour and a-quarter, we reached Orbassano. Seldom have I enjoyed a day more than the one I spent among the Christians there. I found five persons who have been baptized—three men and two women—and they told me that there were other three converts living at a distance, so that, beginning a work there, we shall have a nucleus of eight to start with. Before I returned to Turin I called some of them together in the house of a barber, and talked

with them about what I intended to do. I proposed to them that, for the present, they should meet together on the Lord's Day, with any friends who may like to join them, and to pray and study some passage of the Bible; then, once a week, Signor Mattei will go to them to hold meetings in their houses, and to instruct them in the truth. I also said to them that, if it be the Lord's will that we open a public sala for the preaching of the Gospel, He will make the way clear to us; and so, for the present, we will go on as we are, and quietly wait until He shall direct us otherwise. In regard to what is said in Mr. Baynes' letter about getting the people to support the work themselves, I can only say that I am fully persuaded of the necessity of doing so, and I will do all in my power to bring about such a state of things; but, for the moment, it is well-nigh impossible. One of their number, a tailor, being a Protestant, has not been able to get work for the last two years and a-half, and during that time he has spent all that he had saved—about £120. A few days before I was at the village he had had a stroke, and when I visited him he was in bed, and, with tears in his eyes, he told me how he had suffered for the Gospel. 'The only consolation,' he said, 'is that I have lost all I had for the sake of our religion.'

Spezzia.—I had the pleasure of spending one night with Mr. Clarke, and was greatly interested in what he told me about his work. The evening I was there a prayer-meeting was held to invoke God's blessing on some night classes they are just beginning. There were, I believe, about seventy persons present, and I had the opportunity of speaking to them for a few minutes. One thing that greatly pleased me was the way in which Mr. Clarke seems to be respected wherever he

goes. I am sure that his work is being greatly blessed of God.

"*Massa*.—Some months ago a member of our church in Naples went to Massa as engineer, to take charge of some saw-mills belonging to an English company — The Massa-Carrara Marble Company, Limited. Having an idea that he might be able to do something there among the mountains, I visited him on my way home from the North. From the station of Massa I had to drive for about an hour and a-half along a horribly made mountain road, until I reached a small village where Signor Fanelli lives. He lives in a room built on the top of the parish church, and, in order to get to it, has to pass through the bell-tower. I found that he had been talking with some of the people of the Gospel, and I intend now to send him a number of Testaments and Gospels, with the hope that there, among some of the most lovely scenery in all Italy, he may be able to commence a work which will bring some fruit to the glory of God.

"*Leghorn*.—The only night I was able to be in Livorno there was, unfortunately, no meeting, so I was obliged to content myself with looking at the new premises and having a long talk with our evangelist. The apart-

ment lately taken and opened is on the principal piazza, and seems just made for evangelistic work. There is a splendid hall, capable of holding from 150 to 200 persons. This, Signor Baratti tells me, is occasionally quite full. The most interesting part of his work is, undoubtedly, that which he is doing all over Tuscany with Testaments and tracts. There is scarcely a town or village that he has not visited, and in which he has not sold some copies of the Word of God, and he tells me that in most of them there are now some Evangelical Christians.

"*Rome*.—There will be little need for me to write about the work in the Eternal City; Mr. Wall, having been so lately in England, will have told the committee far more about it than I can. I was at one very interesting meeting on Friday night, which was very well attended. They tell me that there have been capital services all the summer, the credit being due to Signor A. Petocchi, who, during Mr. Wall's absence, has been pretty much alone.

"I have been greatly cheered with my trip, as I see that the Gospel is making rapid progress in North and Central Italy.

"W. K. LANDELS.

"Naples, Nov. 1880."

Who will Help?

A WARM-HEARTED friend and liberal supporter of the Society writes:—

"It has occurred to me that the following proposition might be responded to on the part of others, and the funds of the Society be thereby benefited. I am willing to give, before the close of the present financial year, £100, if *nine* others will give a similar amount, or £50, if nineteen will unite in doing so, so as to secure, if possible, £1,000 by a special effort."

Just as we go to press we have received the following encouraging response:—

"I do not wish my name to appear, but I will not object to give £100 to the Society, provided the £1,000 is raised, as suggested by your correspondent, outside the regular lines and subscriptions to the mission, the amounts given to be not less than £50 each, all promises to be declared by the 1st of February, 1881, and paid by 1st of March."

Most earnestly do we appeal for further donations, with a view to secure this much-needed extra £1,000. May we not confidently hope that there are eight friends who will give £100 each, or sixteen who will give £50 each?

"On all hands the fields are indeed already white unto harvest—India, China, Africa, Japan, present wide and effectual doors, all open to the messengers of the Cross—while the Macedonian cry is heard, rising up with mournful monotony from many continents, 'Come over and help us.'"

With regard to China, only at the last meeting of the Committee, in response to a most earnest and urgent appeal from our three missionary brethren there for a large and immediate increase of our staff in that wonderful empire, a resolution was unanimously adopted declaring that in the judgment of the Committee—

"An immediate and earnest effort should be made to secure and send out, at the earliest practicable date, three or four specially fitted brethren for this most important and promising field of missionary toil."

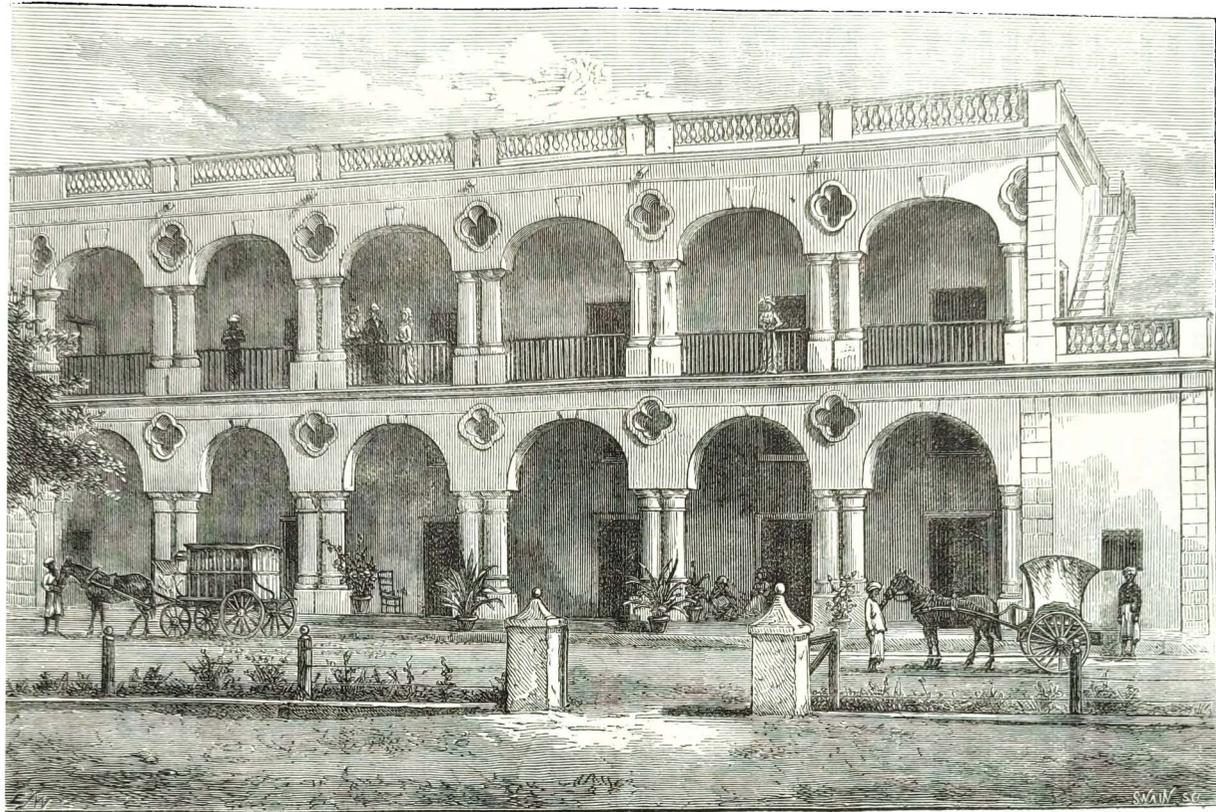
The needs of the Society for largely increased financial support were never more urgent, while the prospects of the work afield were never more encouraging and stimulating.

May the Lord's stewards feel themselves lovingly and irresistibly impelled to consecrate yet more of their substance to His cause, and in so doing abundantly realise the truth of the words, "It is more blessed to give than to receive"!

Zenana Mission Home in Delhi, N.W.P.

WE are indebted to our much-esteemed friend, J. C. Parry, Esq., of Kensington—who formerly lived for many years in Delhi, and most generously supported our Mission there by his contributions and services—for the following graphic account of Delhi and the Zenana Mission Ladies' Home:—

"Delhi, a celebrated city of Northern India—and, indeed, under the Moghul Empire, the capital of all Hindustan—is situated on the River Jumna, and contains a population of 160,000. It attained to its greatest splendour under the rule of its founder, Shah Jehan, covering a



ZANANA MISSION HOUSE, DELHI, N. W. P. (*From a Photograph.*)

space of twenty miles in length, and its ruins this day extend over a surface of country as large as London, Westminster, and Southwark. The city itself is now reduced to a circumference of seven or eight miles, encircled by massive stone walls, and is the *termini* of three of our largest lines of railway.

“In 1803 Lord Lake captured Delhi from the Mahrattas, who had wrested it from the reigning Emperor, Shah Alum. He found ‘this descendant of the great Timoor family sitting under a small canopy—the remnant of his royal state—with every external appearance of the misery of his condition.’ Thirteen years before this event, Delhi had been sacked by Gholum Kadur, who helped, with his own hands, the rebels to blind the Emperor Shah Alum. Verily, the dark places of the earth are full of the habitations of cruelty. A liberal annuity of £120,000 a year was granted to the ex-Emperor by the British Government, in consideration of the surrender of his sovereignty over the empire, and this sum was punctually paid to him and his successors up to the period of the rebellion in 1857. It was then discovered that Bahadur Shah was in conspiracy with the mutinous Sepoys for the overthrow of the British Government; he was accordingly sentenced to banishment to Bangoon, in Burmah, where he died. So much for an outline of the history of Delhi; and now, in reference to our mission work there.

“About the year 1830, Mr. Thompson, who had been educated by Mr. Marshman at our own college in Serampore, established the first Christian mission in Delhi. Amid intense opposition from the Mohammedans, and even insults from those connected with the royal pensioner, Thompson faithfully

preached the Gospel of the Lord Jesus Christ, wrote and distributed tracts for many years, both in the open bazaars and in a chapel which he built in Duryao Gunj, since demolished, and situated at a short distance from the new mission premises. Some years after Mr. Thompson’s death, active mission work was resumed in Delhi by our dear brethren, Vilayut Ali and John Mackay; but alas! for a few months only, for both of them were cruelly slain in May, 1857, by the rebellious native soldiers. Soon after the re-capture of Delhi, our beloved brother James Smith re-opened missionary operations with an extraordinary amount of vigour and earnestness. Turning from the Pharisaic, intolerant Mohammedan, our brother laboured principally, and with marvellous success, among some of the lowest and most despised class of the people, called *Chamars*, or shoemakers (a very numerous class, for Delhi is the Northampton of India), and the result may be briefly stated thus: that whereas in 1858 there was hardly *one* native Christian in Delhi, there are now six chapels, thirty-seven day-schools, 960 (boys and girls) scholars, 465 enrolled members, and about 800 as the number of nominal native Christians! Surely, if anywhere, at Delhi, ‘The blood of the martyrs has formed the seed of the church.’ This record would be incomplete without adding that, for several years past, our brother Smith has been heartily assisted by an equally ardent and indefatigable spirit as his own, that of Mr. Guyton. Long may these dear brethren be spared to work for the Master in that important city! Dr. Carey, a colleague for three years, was equally successful in his department of labour, for the number of patients treated last year at his dispensary in Delhi amounted to 19,684.

"In reference to the Zenana Mission, a most important adjunct to mission work in Delhi, it is most satisfactory to know that the early labours of Mrs. Smith, almost single-handed, have within thirteen years grown to its present dimensions. The pioneer helpers in this work were Fatima, the widow of Vilayut Ali, and her daughters Sarah and Martha; then the Misses Page, Elizabeth, and Annie were added to the staff. Many difficulties arose; but these were overcome by the patient and persevering spirit of Mrs. Smith, and the work progressed so rapidly that Mrs. Webb, a lady assistant, wrote so far back as December, 1869: 'We have from seventy to eighty houses under visitation. . . . Our pupils might be increased indefinitely if time and strength would allow of it.' At that time the place of residence of the missionary and the ladies was in the mission-house, situated above a mile away from their work and outside the walls of Delhi; their 'time and strength' were so severely taxed, especially in the hot season of the year, that it was wisely resolved, two years ago, to build a Ladies' Home within the city walls. Sufficient land and materials were purchased on favourable terms for the erection both of the 'Home' and the residence for a missionary, with a dispensary attached thereto. Then commenced the anxiety of our friends; for in Delhi every one is his own architect and builder. They had to draw out plans and elevation, to buy building materials, and, in addition to all their mission work, to superintend the erection of these houses—paying the labourers daily. Mr. Smith said two years ago in a private letter, 'I have had an amount of trouble and anxiety I cannot explain,' but which the writer of this article can fully appreciate. Two years more of continuous hard

work, and we are pleased to know that they have been crowned with success; the entire block of buildings have now been completed. They have an imposing and attractive appearance, and do our missionary architects great credit.

"Mrs. Smith writes in the last mission report:—'Some of our friends, hearing that the house is situated within the walls of the city, have feared we should be exposed to unpleasant and unwholesome air; but we have not found it so. The mission property is bounded on two sides by broad roads; on the third a high wall separates us from our neighbours; and our kitchen, with the out-offices, occupies a fourth side, at a distance of fifty or sixty yards from the house. This broad space afforded room last Sunday evening for a large native congregation, which assembled at the time of our usual English service at the chapel. In perfect quiet, and unobserved by passers by, one or two hundred people, Christian and heathen, can listen to a missionary or native preacher, comfortably seated in the open air behind the Ladies' Home. We hope that much benefit may be produced by holding the services in the midst of our schools and shoemakers.'

"A further description of the 'Ladies' Home' is given in the Zenana Mission Report for 1878-79 from the pen of Mrs. Smith. She says:—'Many English residents are in the practice of sleeping out of doors in the hot months, and find it one of the best preservatives of health. Partly for this purpose, and also with a view to future extension of our work, we think it desirable to build a second story of four rooms, open also into a central one, by which we shall accommodate eight ladies, and, by making a parapet on the roof, afford an opportunity of sleeping on the

house-top. If any of our readers should be acquainted with the city of Delhi, they must imagine the situation of the new buildings as on the Durgarging Road, north of Faiz Bazaar, with one side open to the green plain on which the palace stands, now used as a fort. Already the native Christians are seeking for houses in the neighbourhood, that they may send their little daughters to the girls' school, or their elder sons to Mr. Guyton's theological class.'

"The staff of teachers and helpers now consists of Mrs. Smith, Mrs. Guyton, Mrs. Ewan, Miss Thorn, Miss Chard, and Miss Wells, and ten native Bible-women. For the most interesting accounts of their labours we must refer our readers to the last Zenana Mission Report. That the 'Ladies' Home' is a handsome and comfortable dwelling, the engraving we give will abundantly show. May it prove a great boon to the good and successful working of our missionary operations in Delhi. Twelve months ago Mrs. Smith reported:—'The number of our

pupils is as follows—Hindoos, 167; Mohammedans, 117; Christians, Training School, 34; in their homes, 6; total 324. Five ladies teach or superintend, assisted by four teachers, in Mohammedan houses, and ten in villages or low-caste Hindoo girls' schools.'

"Our friends will be pleased to know, from a private letter received from Mr. Smith very lately, that he 'had escaped transportation to that horrible place Missorie,' that he was remarkably well and rather inclined to become stouter! although in a previous letter he said, 'We have had a fortnight of the hottest weather I ever remember. All night long the hot winds blew like the fumes of a furnace, and deaths were very numerous from heat apoplexy. Our merciful Father protected us all, and the whole mission family is free from sickness. . . The moving into the city has doubled the utility of the mission.' Brethren and sisters, pray for the prosperity of the Delhi Mission.

"J. C. PARRY.

"Kensington."

The Jamaica Cyclone.

WRITING at the close of October, the Rev. D. J. East says:—

"I have not been able to go far into the country as yet, but I have learnt from various sources how terrible are the results of the recent storm. Mr. Watson has told you his own sad tale. On Friday, the schoolmaster from Mount Charles, in St. Andrew's, came down to see me. I wish you could have seen him too. At first you might have supposed neither he, nor the school, nor the station, nor the neighbourhood had suffered much. He looked bright and cheerful—perhaps, in part, because he was so glad

to see us back again. But, knowing what I did already, there was a hopefulness and buoyancy of spirit which perfectly astonished me. When, however, I came to get his account of the storm and its fearful effects, his countenance changed into an expression of trouble and alarm. Some years ago I had built and furnished a school-room at this place, which at the time was under my pastoral supervision. I used to travel up there every month a distance of eighteen miles, equal to any 100 of

yours, and during the interval supply the pulpit by the students. There was a very neat chapel, capable of seating about 300 persons, with a mission-house at the back, for many years previously the residence of the several missionaries who, from the time of Mr. Coultart, had occupied the station. But to go back to the schoolmaster, an old Calabar Normal School student, Mr. Henry. He told me that on the night of the hurricane first the school-room and then one-half of his own house were laid level with the ground. The other half of his house for a little while served as a shelter to his wife and children. Then the roof of that was carried away, and they were driven out. They thought to find shelter in the chapel; but another tremendous gust and the whole building, chapel and dwelling-house, collapsed; and the poor man assures me not a part of the framework of the building is left standing, while the plates of the metal roof were driven away by the wind to considerable distances in all directions. The schoolmaster and family were thus left out the whole of that dreary night to bear the terrible blast of the storm without a roof to cover them. But what has our young black brother

done? Has he yielded to despair, and given up everything as lost? No such thing. He has induced a few of the people to join him in the erection of a temporary thatched building, and with the bare ground for a floor he has re-opened his school with between thirty and forty in attendance.

"I give you these details of this particular case because it is representative of large numbers. In this one district over a hundred houses were destroyed, some of them thatched places of little value, yet the only family shelter; some of them good shingled houses which, unaided, the present occupants will never be able to replace. Shelters of some sort, however, are being rapidly raised. This effort, however, is taxing the means of the poor people to the very utmost. They will have nothing, or next to nothing, to contribute to their religious institutions and the support of their pastors. How, therefore, the former are to be sustained, or the latter are to live, I do not know. I wish I had a few hundreds at my personal disposal to meet the pinching wants of the present hour, and the distress which for some months to come must inevitably supervene."

In a subsequent letter, Mr. East reports that the gentlemen in Jamaica requested by the Committee of the Missionary Society to act as a committee of council in the island to advise as to the best course to be adopted in the distribution of the gifts of the English churches, and to obtain accurate and reliable information as to the nature and extent of the damage inflicted by the cyclone, have all consented to act; and that very shortly they will forward their views on these subjects, together with detailed particulars.

In view of this, the Committee of the Society, at their last meeting, made a further vote for immediate use by the Jamaica Committee, should they require it, for the relief of personal cases of urgent need or suffering, and deferred until after the arrival of the promised report from the Special

Jamaica Committee the question of the final disposition of the balance of the fund remaining in hand.

Mr. East closes his last letter by saying :—

“I may again in this letter, as in others, avow my conviction that great as will be the suffering and privations of our people in the districts which the storm has devastated, the *greatest sufferers* will be their pastors.

“To find food and shelter for themselves and their families with all the help that can be given them will tax them to the very utmost. To make their usual offerings for the support of

the minister will be impossible. For a little while he may get credit. But debt will be a future burden; and when store-keepers see the income falling short, they will hardly give the credit. I feel much for some of our brethren, and I am inclined to think they will have the largest claim on your sympathy as soon as the personal distress of the aged and infirm and sickly has been relieved.”

Foreign Notes.

LALL BAZAAR CHURCH, CALCUTTA.

In a recent letter addressed to the Treasurer of the Society, Joseph Tritton, Esq., the Rev. G. H. Hook, the pastor of the Lall Bazaar Church, Calcutta, writes :—

“You will remember my name in connection with the church at Thaxted, in Essex. I am now at Lall Bazaar, and we are trying to repair the old chapel at a cost of 4,500 rupees (£450), and I have written to ask if you would send me something to help in this good work. The chapel was built by Dr. Carey, and it is the oldest in India, but it sadly needs repairing, and where to look for the money we know not, unless it be amongst the generous friends of England.

“If you could only see the thousands that have no Sabbath, no Saviour, no hope, it would make your heart bleed to help them. Last Sabbath we baptized two in the baptistery where the sainted Dr. Judson was immersed when he became a Baptist. One of these two was a native who has already displayed a great talent for preaching in Hin-

dostanee, and by God's blessing we hope many will be won for Christ through him.

“There is a deep feeling in the hearts of the people. They will quietly sit and listen while you talk. One man, who had lost his brother, wanted to know if he had gone to heaven, and if our ‘God's Book’ told more about it than theirs. And then we told him all about the place Christ was preparing, and its freedom from pain and sorrow, and he kept on repeating ‘Achchhá hai—achchhá hai’—‘It is good! it is good!’ I am persuaded that there is a glorious work to be done if God gives me strength to do it. The climate is trying. The sun seems always to be blazing upon us. I have been laid aside by fever already, although I only came in March—it was caught while visiting the crowded parts of

the city; but God be praised I am well again now, and as much in love with my work as ever, yea, more so, for the opening of the gate of death seemed to show me how short life was, and how much I must do ere I pass through to be for ever with the Lord."

Very earnestly do we commend this appeal to the generous consideration of our readers. We should be thankful to receive and forward on to Brother Hook any contributions that may be sent to the Mission Home. The Treasurer has already sent £10.

WORK IN THE NORTH-WEST.

The Rev. Daniel Jones, in a recent letter from Agra, writes:—

"I have never enjoyed preaching in India as of late. The Lord has aided us in the delivery of the truth, and we have had some very impressive meetings. On two occasions last week the meetings were specially stirring to my mind. On one Monday morning the crowd became very large and very orderly. The Lord gave us great fervour, and at the close the poor people seemed quite enthusiastic. One Friday evening at a market, where I often go to preach, I had a very large crowd of listeners and I felt the Spirit's power at work. I am confident that *preaching* the Word is the great means to be employed. And this is *the* work for which God has fitted me. The voice I have, the ability to sing, and the knowledge of the language He has blessed me with: all these tell me that I am better adapted for this branch of mission work than any other. I love it, too, and am so much at home with the poor Hindoos. And they feel it. I need not ask you, dear Brother, to remember my *bazaar* preaching in your prayers. We owe so much to the prayers of our dear friends at home

and elsewhere. We have a *steady* work. It has no doubt lost its romantic aspect, which keeps matters so alive in the minds and memories of people in England; but 'tis none the less real, none the less difficult. We have no savages to deal with, but the roaring lion and the 'subtle serpent,' in all the terror of the one and the fatality of the other, are here in dreadful array. We have to fight, and it is a steady hand-to-hand and face-to-face struggle with the foe. I do not for a moment wish any of the friends of missions to bestow less love, care, and sympathy upon the Congo Mission and the brethren there; but, pray, do not forget us in India because our work, of necessity, is not so exciting. Love them more, but love us too. Not that I think, for an instant, that you have forgotten us in the least. I am sure that we and our work are very dear to you all, and remembered in your prayers, but I would have it impressed upon the minds of the people at home that our work is still as real, though we cannot speak of such exciting scenes as other brethren."

THE BEADON SQUARE MEETINGS, CALCUTTA.

The Rev. W. R. James, of Calcutta, writes:—

"I see Mr. Rouse has given you a short account of our meetings in Beadon Square, Calcutta. These outdoor services have been carried on for

upwards of fourteen months. I believe much good has been accomplished; but the results cannot be measured. There have been a few baptisms at the Free Church College, partly, I believe, as a result of these services; but we cannot say how much prejudice has been overcome, and what amount of interest has been created in the Gospel. Generally, the preaching is followed by the distribution of tracts, and the sale of scriptures. Thousands of tracts have been distributed; and many Bibles, and some of them expensive ones, have been sold. May the Lord bless the seed which has been sown!

“We had a very rowdy meeting there last Sunday evening (27th September). We kept up the meeting later than usual, and perhaps longer than was wise. As soon as the opposition meeting was broken up, the Hindoos who composed it formed themselves into a procession. They came towards the place where we were standing, shouting and screaming as they approached us. They stopped by the crowd that was listening to our preaching, and began shouting ‘Hurri bol’ at the top of their voices. Hurri is the name of one of the Hindoo gods. They came there for the mere purpose of drowning our voices and silencing our preaching; and they soon succeeded in their attempt. The meaning of Hurri is ‘saviour,’ and one of the unpaid native preachers who were with me stood up on the bench, and began to tell them of the true Hurri who came into the world to save His people from their sins. But they would have none of it. I told the two native brethren who were with me neither to be frightened nor run away. I thought the best thing we could do under the circumstances would be to

preach to them a silent sermon by exercising patience. They continued shouting for about a quarter of an hour or twenty minutes. They were not quite so long-winded as the Ephesian idolators who cried for the space of two hours. The two brethren who were with me sat on the bench while I stood on my feet as dumb as a mummy. It was a little trial of mocking to me; but a trial of cruel mocking to the native brethren, for they feel it much more than Europeans. They called them by all manner of bad names, while at the same time they blasphemed the name of Christ. We endured all patiently. By-and-by a respectable Hindoo came forward, and he was joined by many, and told the rowdies, ‘Now if you do not wish to hear them preach, you can go away. You are not bound to believe or accept what they say. You may be as indifferent as you like, but we cannot allow you to insult these gentlemen in this way.’ This was truly Gamaliel-like; but they paid no attention to what he said. It was no use to try to speak, and so we agreed to go away, after we had been there for about the space of two hours and a-half. As we were going away, many of the Baboos told us that, although they were orthodox Hindoos, they were ashamed of the conduct of the rowdies, and that they were very sorry to see us insulted as we had been that evening, and for no reason. This is sure to do more good than harm. Persecution is better than cold indifference; the latter is our greatest enemy. When the services were commenced, the people would not hear anything except English. Now they listen to Bengali, and very attentively too. I mean, of course, those who are not hostile towards the truth.”

THE CHRONICLE
OF THE
British & Irish Baptist Home Mission.

JANUARY, 1880.

VERY heartily do we wish all our readers, subscribers, and helpers of every kind, a Happy New Year. Our recipe for securing a happy year is, not to waste any of it upon self, but to spend it all upon Him who loved us, and gave Himself for us. Standing on its threshold, what a prospect does the new year open up to us! Ireland distracted and rent by parties, all seeking their own and not the others' welfare. What need of prayer!—for, as we look at the prospect, we instinctively yet intelligently cry, “Give us help from trouble, for vain is the help of man.” Home needs should also provoke our prayers. The depressed condition of our industries, the political agitation imminent, if it has not already been begun, threatens to absorb the public mind, and to be as embittered and severe as anything that has occurred during the present reign. To the labourer for Christ this is troublesome, for political excitement is not helpful to evangelistic efforts. The United Kingdom being the sphere of our operations, we confess to feelings of anxiety lest the work should be hindered by those coming events which already cast such shadows before. Much of our work in England is done in connection with County Associations, and we purpose that our friends should become acquainted with the work thus being done. We commence with the largest, and perhaps the most important, of those who are united with us—the Northern Auxiliary. The matter-of-fact record given by the Rev. W. Hanson, of South Shields, is full of strong points, showing, in the recent date of many of the stations, the number of them, the different fields of labour, Durham and Westmoreland, and the different modes of working them, a strong common-sense determination to make the most of the forces at their disposal in effecting the evangelisation of the people.

The Northern Auxiliary to the British and Irish Home Mission has for many years received the generous assistance of the parent society, and with this it has been enabled to do a great and good work. Its field of labour is very large, crossing the counties of Durham, Northumberland, and Westmoreland, extending from Middlesborough, in North Yorkshire, to Berwick-on-Tweed, and containing a population of more than 1,000,000 souls. There are many large towns and populous villages in which the Baptists are not represented, and cannot be represented for want of means.

The last year has been a very trying one in Durham and Northumberland, in consequence of the great depression in the coal and iron trades of the North of England. Most of our mission churches have suffered by the removal of no small proportion of their members, and the want of employment and consequent distress of others. What these churches have raised

they have contributed out of their deep poverty, and, though the amount may be small, it is no mean proof of their love to the cause of Christ.

The mission churches aided by the Northern Auxiliary are West Hartlepool, Consett, Jarrow, Crook and Waterhouses, Bishop Auckland, Spennymoor, Wolsingham, Gateshead, Monkwearmouth, and the Westmoreland group.

West Hartlepool church is but small, the membership at the last annual session of the Association being forty. The Rev. H. Gray finds his work in that important town very hard, partly for want of a larger and more commodious place in which to meet. Worship is conducted at present in a room which is intended to be used for Sunday-school when a chapel can be built on the adjoining site, long ago secured for the purpose. There are some good Nonconformist places of worship in the town, and it is no uncommon thing for Baptists who visit it, and more who reside in the town, to prefer to worship in these, though esteeming Mr. Gray and expressing approbation of his ministry.

Consett was taken up as a mission station in 1870. The Rev. R. Herries has a good congregation in a neat iron chapel, a church membership of seventy-six, a Sunday-school with 120 children taught by seventeen teachers. This station would have been self-sustaining by this time if it had not been for the commercial depression of the district. It made a praiseworthy attempt to walk alone about two years ago, but found itself too weak, and had to fall back upon the support of the Auxiliary.

Jarrow is receiving only temporary assistance. The town is now incorporated, has a population of more than 20,000, and is still growing. The Baptists entered Jarrow in 1866. There are more than 100 members in the church, and nearly 300 children in the Sunday-school. The Jarrow friends have hitherto worshipped in a commodious school-chapel; this is now required exclusively for school work, and a new chapel in process of building is expected to be opened on New Year's-day. The members are all working-men, and the undertaking is heavy. The pastor, the Rev. W. Davies, will be glad to receive the help of any of the readers of the CHRONICLE.

Crook and Waterhouses are two branches of one mission church, in a colliery district, under the pastorate of the Rev. W. Fletcher. The work in this district was commenced in 1871. There are now two neat little places of worship, and at Waterhouses especially there is a good work going on, which has been aided by the opposition of the minister of the Establishment, who has been annoyed by the success of the Baptists, and preached against their doctrines and practices.

Bishop Auckland was taken up as a mission station in 1873. A neat little iron chapel has been erected there, but the Rev. R. F. Handford finds that there is strong prejudice against our distinctive practices, and laments that, though his congregation improves, and the attention paid to the preaching of the Word is encouraging, there are but few additions to the church. Anglicanism is strong in this seat of the lord bishop of the diocese.

Walsingham is an older church, and has made several attempts to be self-sustaining, sometimes by choice, and sometimes under necessity, but has always been obliged to fall back upon the help of the Auxiliary, which seemed to be essential to its preservation. It is in a sparsely populated district, and the National Church exerts its mightiest influences, not forgetting coals, blankets, and similar allurements, to empty the Dissenting

chapels. There are encouraging signs attending the labours of the Rev. H. D. Brown, who entered upon the pastorate of this church last year.

Spennymoor is in an important colliery district, having more than 20,000 population within a radius of a mile or a mile and a-half. There was no Congregational church there till, three years ago, the Baptists purchased a Wesleyan chapel, which its former occupants had just left for a larger and more commodious one. The infant cause was in a very promising condition until the depression in the coal trade compelled some of its members to migrate in search of work, and deprived others of their ability to contribute and the heart to engage in Christian work. The Rev. M. Morris has just removed to Monkwearmouth, and efforts are being made to supply the vacancy thus made. The recent improvement in the trade of the district, it is hoped, will soon brighten the prospects of this infant church.

Gateshead is still progressing. The Rev. A. Riley says:—"Since January last we have baptised thirty-three, all of whom are members with us. I hope to baptise four more next Sunday week, and we have eight or nine inquirers. About twelve of our members have left the neighbourhood for want of employment, and some are seeking it in other countries. The debt upon the chapel and schools, inclusive of loan by Baptist Building Fund, is £1,350.

Monkwearmouth church, under painful circumstances, had two or three years ago to be dropped by the Association. It has now been restored, and the Rev. M. Morris has entered upon his labours there. Though there was a neat commodious chapel, and a Sunday school-room, situated in a populous town and among people many of whom neglect the ordinances of the sanctuary, there was no hope of much good being done there unless the Northern Auxiliary could again take it up. It is now hoped that in a few years the debt on the chapel will be reduced and the church become self-supporting.

The Westmoreland Group includes all the Baptist churches of the county. The entire population is not much more than 60,000, and they are very sparsely scattered over the county. The Revs. J. Charter and D. Thomas have a large number of stations which they regularly supply, with the aid of local preachers. But for these village stations many of the scattered villagers and dwellers in lonely places would be in dense darkness who now have Gospel privileges.

The present is a fitting time to call attention to one or two matters of business. Some time since we laid before a few of our Sunday-schools a little plan for doing good in Ireland. Having many calls from our colporteurs for tracts, &c., for free distribution, and having a number of religious periodicals by us, the thought came; would not these be useful and acceptable for distribution among the cottages of Ireland? We sent a parcel over to make an experiment; they were gladly received, and we were told any quantity could be used profitably. Now, as the *children* of Ireland are quite unable to purchase the happy Christian literature of a juvenile character that abounds in England, the plan we proposed to the children of our Sunday-schools when visiting them was this, that after they had read their periodicals, looked at all the pictures, and had done with them, they should return them to the secretary of the school, who would send them up to the Mission House, and we would send them in our parcels to the colporteurs. This has worked well. We have sent over a large quantity, and are well supplied for a long time to come through the kindness of our

4 THE CHRONICLE OF THE BRITISH AND IRISH BAPTIST HOME MISSION.

young friends and their teachers. Yet an "old store is no sore," and we hope to have many more parcels from our Sunday-schools that shall give light and joy to many dear Irish children through the year.

We are greatly indebted to our local Secretaries for their labour of love in behalf of the good work. May we venture to hope that each one will, early in the year, endeavour to increase the subscription list? The missionary boxes are not used so freely as they might be. They are handsome, and would not be unsightly in a drawing-room; and New Year's-day would not be an unsuitable time to resolve upon having weekly offerings in our homes for Home Missions.

Subscriptions received from November 23rd to December 20th, 1879.

LONDON, AND VICINITY—		LEICESTERSHIRE—	
Camberwell, Denmark Place Chapel (addition to collection)	0 5 0	Leicester, Belvoir Street (collection) ...	22 10 10
Upper Holloway	5 19 6	NORFOLK—	
Walworth Road	12 14 3	Yarmouth, St. George's Park	18 5 6
BEDFORDSHIRE—		NORTHAMPTONSHIRE—	
Woburn, Mr. H. G. Fisher	1 0 0	Welford, Mr. Billson (subscription) ...	1 1 0
CAMBRIDGESHIRE—		" " (missionary box)	0 15 6
Cambridge, Mr. W. E. Lilley	{ H 25 0 0 I 25 0 0	SOMERSETSHIRE—	
DEVONSHIRE—		Bristol, Buckingham Chapel, per Miss F. E. Leonard	7 8 6
Dawlish, Mrs. Bigwood	0 10 0	WARWICKSHIRE—	
HEREFORDSHIRE—		Coventry, Cow Lane	I 11 3 8
Gorsley, per Rev. C. Griffiths	2 5 6	WORCESTERSHIRE—	
KENT—		Malvern, Miss Selfe Page	I 50 0 0
Chatham, Clover Street (collection) ...	4 3 1	YORKSHIRE—	
Sandhurst	12 14 0	Bradford	I 13 6 7
LANCASHIRE—		Farsley	I 1 0 0
Accrington	9 11 0	Hull	I 8 15 0
Bacup	8 12 8	Lindley	I 2 13 0
Blackburn	0 12 6	Lockwood	I 3 15 0
Briercliffe	1 10 6	York	1 1 0
Burnley	9 9 9	SOUTH WALES—	
Burnley Road	2 17 9	Llanely, Vaughan Street	0 10 0
Bury	1 0 0	SCOTLAND—	
Church	0 15 6	Aberdeen, Mr. Sandstrom	0 3 0
Cloughfold	5 0 6	Edinburgh, Charlotte Chapel, per Miss Walcot	3 14 0
Colne	14 10 1	Glasgow, Mr. W. B. Hodge	3 0 0
Goodahaw	1 12 0	" per Mrs. Irons	2 17 8
Haggate	1 15 0	" John Street (collection)	4 10 0
Haslingden	3 13 9	CHANNEL ISLANDS—	
Oswaldtwistle	2 0 0	Jersey, St. Helier	12 10 0
Padiham	1 2 0	IRELAND—	
Preston	8 19 6	Grange Corner	3 0 0
Ramsbottom	3 5 8	FOR POOR IN IRELAND—	
Sabden	0 5 0	Malvern, Miss Selfe Page	10 0 0
Waterbarn	5 12 3		
Waterfoot	1 2 0		
Wigan	4 7 6		

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and at the Mission House, Castle-street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

THE CHRONICLE
OF THE
British & Irish Baptist Home Mission.

FEBRUARY, 1880.

Ireland.

WORK AMONG ROMANISTS, AND RESULTS.

AMONG the agencies for reaching the people in their homes that Christian ingenuity has adopted in Ireland, much more largely than in England, is the Scripture reader. This form of labour will, no doubt, be superseded successfully by colportage. Not that we can dispense with the Scripture reader, but because the colporteur is at once a Scripture reader, tract distributor, sick visitor, evangelist, and book hawker. Still the old-fashioned labourer has done good service to Ireland.

The following letter from Mr. Walsh, Scripture reader at *Athlone*, gives a view of the state of the people and the doings of the Church of Rome among them, and also an insight into the really useful, though quiet and hidden, work done by this kind of agency:—

“I have been engaged through the course of the last month visiting from house to house, talking very plainly to the people, and giving away tracts as I go along, showing to old and young that Christ is the Way, and the only way, to the Kingdom of Glory. At present there is little or no access to be had to Roman Catholic houses. The Jesuit Fathers have been here for a fortnight. The first week was for the women, and the second for the men. From six o'clock in the morning till nine at night they were hearing confessions, and they term themselves now the ‘Holy Family.’ A few days ago I had a discourse with a Roman Catholic man. He said he was as pure as God in heaven because he did not curse, or swear, or steal, &c. I told him he could not go to heaven but by Christ Jesus. Another man in the course of the month, who seemed to think a good deal of himself, argued that the Virgin Mary was equal with God; that she was immaculate; and was, in fact, the mother of God. I brought him to the language of the Virgin herself, where she acknowledged God to be her *Saviour*; so she could not be immaculate, but a sinner. Wherever there is an opportunity, I speak a word about the finished work of the blessed Jesus. I must now say that I am not able to visit to the extent that I was accustomed to in days gone by. I am now in my seventy-sixth year of age, and in the fortieth year of service with the Society. The last

year has brought down the poor frame considerably, yet still I do what my health permits. While I talk to the people from house to house, I am not able to conduct prayer-meetings as I used to do."

One brother sends cheering news of two souls that have been lately led to the liberty of the children of God from the toils of Rome. One, a young man, before being baptised, handed in a written statement, giving, in a thoughtful and clear manner, his reason for taking the position he then did. The other was a young woman who was met, on the road to commit self-destruction, by a devoted Christian lady, a member of the church there, who, by thoughtful kindness, won her confidence, led her to the means of grace, and so to the Saviour. How vast the difference between the results indicated by the operations of the Jesuit Fathers and the work of this good brother and his friends. It is ever a great joy to us to hear of souls being turned from darkness unto light; but there is a special joy when we see them rescued from the snares of such a fowler as the Church of Rome is. Our friends must not think that these two are all the spoils that have been secured in this direction because others are not mentioned. We speak not without experience of the churches in Ireland when we say that, in proportion to our strength, efforts, and expenditure, more converts are gathered out of the Church of Rome by us than by any other agency that we are acquainted with; and this is not to be wondered at, for the Baptists are free from all complicity in the ecclesiastical crimes which disfigure the history of Ireland, and which, to a deplorable extent, rankle in the minds of the people, and embitter both the social and political life of the nation.

DISTRESS IN IRELAND.

We are constantly being asked for an opinion as to the distress which now exists in Ireland. Without at all venturing to assume the responsibility of directing the benevolence of our friends, we take this opportunity of answering a few questions which have been put to us on the subject.

1. Is the distress real, and needing extraneous help?—Undoubtedly it is, and not a little help will be needed to tide over till "summer is ended."

2. Is it widespread?—Ireland is in a distressed condition, but not abnormally so compared with other parts of the United Kingdom, *except in the West and South-West*. And there it is intense.

3. How may it be relieved?—This is a hard question, which we cannot attempt to answer, except to say that we have no sufficient agency, as a Society, in that part of the country, at present, that could undertake the responsibility of distributing charity.

How sad to realise that where the people are weakest, there the priest is strongest; where wretched poverty and abject helplessness abound so

that a little adversity produces a famine, there the so-called minister of the Church of God is the supreme ruler. When will the eyes of this priest-ridden people be open? When will the day of their deliverance dawn? Meanwhile, may our gracious God put it into the hearts of all people to come to the help of poor Ireland in this her hour of distress.

TULLY HILL.

After the work with the tent stopped for the winter, a meeting was set on foot, and Mr. Phillips writes concerning it very hopefully:—

“I am pleased to report favourably of the work at Tullyhill since the removal of the tent. The great difficulty is the want of a suitable place to meet in; and if an effort was made to erect a small wooden house capable of holding about 150, it would soon fill, and the cost would be but small, and I believe the people there would subscribe a good part of the amount. We meet every week at various houses in rotation, and the interest is well sustained. May God give us much fruit to our labour. ‘Brethren, pray for us.’”

Of course the funds for building we cannot provide; but we should be glad to see the people, of their own motion, take the matter up and build their own house for God, whether wooden or otherwise.

AUGHAVEY.

About fifteen months ago Mr. Lorimer became an agent of the Society, and undertook work in the districts, with which he was very familiar, of *Aughavey, Cairndaisey, Coagh, and Moneymore*. We have not room for the whole of his report, but gladly give his account of Aughavey:—

“My Gospel meetings in this region are most encouraging. All parties attend, and seem to be greatly interested in what they hear, and I have full access to all their houses when I choose to visit them in private. Our Gospel meeting in Aughavey is every fortnight, and in Coagh every month. Our place of meeting at Aughavey is most unfavourable, both for gathering people into our Sabbath-morning service and our Gospel meeting in the evening. Besides being quite too small, it is most unattractive, being only a room on one end of an old thatched dwelling-house. When Mr. Millard was with us in the summer, he urged, strongly, the propriety of trying to get a new house. At first they could not think of this, being so few in number, and some of them very poor. However, since he was here, it has been seriously talked over, and, if I were sure that dear friends in England would help us largely, I think I could get them to start to work. One brother, who has a large ‘freehold’ farm, has shown me a portion of a field which he will lay off for a site if I get the money to build. Others will subscribe as they are able, and all who cannot give money will give work. I am perfectly satisfied, if this could be all accomplished, you have not a more encouraging station for Gospel work in Ulster. Will you kindly think it over?”

Here, again, the chapel difficulty crops up, and we must caution our friends against looking to the *Society, as such*, for help in building chapels. At present such a thing is out of the question.

Contributions received from December 21st, 1879, to January 22nd, 1880.

LONDON, AND VICINITY—		Rochdale, West Street (coll. and subs.)	39 15 6
Edwards, Rev. J.	2 2 0	Southport	3 2 6
Francis, Mr. J.	1 1 0	NORTHUMBERLAND—	
Parry, Mr. and Mrs. J. O.	1 0 0	Newcastle-on-Tyne, Bewick Street	8 10 0
Powell, Rev. A.	0 5 0	Northern Auxiliary	59 7 9
Volcker, Dr.	0 10 6	NOTTINGHAMSHIRE—	
Webb, Rev. J.	1 1 0	Gainsborough	15 0 0
Brockley Road Sunday Schools	6 10 0	Newark	18 15 0
Clapton, Downs Chapel	10 9 0	Notts Auxiliary	9 3 6
John Street	3 18 6	OXFORDSHIRE—	
Regent's Park College Students	2 15 0	Thame, Mr. E. Dodwell	2 0 0
BEDFORDSHIRE—		SUFFOLK—	
Amphill	0 7 6	Ipswich, Stoke Green	4 10 0
Dunstable	13 6 3	SUSSEX—	
Houghton Regis	10 10 3	Midhurst	10 0 0
BERKSHIRE—		SURREY—	
Bourton, Rev. R. Mansfield	0 5 0	Redhill, Mr. Radford T. Hope	1 0 0
Newbury, North Brook Street	1 18 9	WILTSHIRE—	
CAMBRIDGESHIRE—		Devizes, by Miss Stevens	9 15 0
Cambridge, Mr. J. Nutter	20 0 0	„ Mr. E. B. Anstie (donation)	2 0 0
CHESHIRE—		New Swindon	10 0 7
Birkenhead	7 7 0	YORKSHIRE—	
Sale	0 15 0	Halifax, Rev. Watson Dyson	0 10 0
DEVONSHIRE—		Lockwood	3 0 0
Bradninch (collection)	1 4 6	SCOTLAND—	
Plymouth, George Street	4 0 0	Dunfermline	5 6 0
„ Mutley Chapel	2 0 0	Grantown	1 10 6
ESSEX—		IRELAND—	
Writtle, Mr. J. Dowson	1 1 0	Aughnacloy	2 3 3
GLOUCESTERSHIRE—		Ballinamore, Mr. T. Peavey	1 0 0
Cirencester	2 6 0	Ballykeel	0 12 2
Ruardean Hill	0 11 6	Denaghmore	5 0 0
Uley	0 14 0	Dublin	15 16 0
HEREFORDSHIRE—		Moneymore	1 6 0
Eardisland, Rev. S. Blackmore	2 2 0	Tandragee	7 0 0
KENT—		DIVIDENDS, by Mr. J. P. Bacon	
Folkestone	8 2 0	72 18 5	
LANCASHIRE—		CLOUGH.—Mr. Ramsey thankfully acknowledges the following donations towards reduction of Chapel debt:—	
Bootle (collection and subscriptions)	8 7 2	Benham, Mr. J.	1 0 0
Burnley, Miss Barnes	0 5 0	Farmer, Mr.	1 1 0
Liverpool (subscriptions)	13 4 0	Hill, Mr. T.	1 0 0
„ Toxteth Tabernacle (coll.)	2 4 10	BANBRIDGE.—Mr. Banks acknowledges with many thanks the timely gift of a box of clothing from the ladies of the St. George's Baptist Chapel Working Society, Canterbury.	
Manchester, Oxford Road (subs.)	4 5 0		
„ Moss Side	2 15 0		
„ Brighton Grove	1 5 0		
Over Darwen, Mr. W. Snape	3 3 0		
Rochdale, Drake Street (collection)	3 7 6		
„ Milnrow Road (subs.)	1 14 0		
„ Water Street	1 4 0		

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and at the Mission House, Castle-street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

MARCH, 1880.

THE RESPONSE TO OUR CHRISTMAS CIRCULAR.

GRATEFULLY do we acknowledge the kindness of our many friends towards us in this our hour of need. It was not without anxiety that we sent out our Annual Appeal to the churches for help, and it is with joy we bear witness to the faithfulness with which the churches have responded. Certainly not during the previous five years have we had anything like such a response as we have received this year; and, undoubtedly, we need the help of our friends more urgently now than we have done at any time during the last ten years. This is all the more to be noted, as beyond question, the winter has been one of the most trying, financially, that business men have known during the last decade. Shall we not, then, "thank God and take courage"? Doubtless there are many churches who have been considering our circular and have not replied to it, because they are persuaded that they could do but little for the good cause of home evangelisation, and yet could not find it in their hearts to send us a negative reply. To such of our friends we would say, though you cannot have a service, yet you might do a little either by a contribution from the church funds, or, by putting a few collecting-cards into the hands of some of the most earnest-minded and active of the church members, and thus secure some small contribution till the church, as such, can come to our help in a more complete manner. As an example of what we mean, a church in South Wales took our circular into consideration, and sent us a very kind reply, deploring their inability to give us a collection; but in a few days another letter came, saying that they felt the claims of Ireland to be so pressing that they really could not allow the appeal to pass without rendering some aid, and enclosing a draft for four pounds. We are persuaded that many of our churches feel the pressure of the times so

severely that it is a question with them how to maintain their own funds; and they could not hope of being able to secure anything like such a sum for our beloved work, however much they might wish to do so. Yet there are not many churches where a few shillings could not be raised among the better-to-do friends that are to be found in almost every congregation in larger or smaller numbers; and we very earnestly plead that this should be done as quickly and as widely as possible. We shall be glad to make prompt arrangements for services where the claims of the Mission may be urged, and to provide collecting-books, cards, and boxes for any church or friend that can use them.

OUR ANNUAL SERVICES.

The friends of the Mission will be glad to learn that already the arrangements are completed for the Annual Metropolitan Services. The Rev. James W. Thew, of Belvoir Street church, Leicester, is to be the preacher of the Annual Sermon at the City Temple, on Friday evening, April 23rd. The young and able successor of the venerable and gifted James Phillippo Mursell, needs no introduction to a London audience, and we anticipate for those who may be privileged to hear our brother a rich and refined spiritual treat, and also for Mr. Thew a large and appreciative congregation.

Our Public Meeting is, as usual, to be held at Bloomsbury Chapel. James Barlow, Esq., J.P., of Accrington, is to preside; and the speakers are to be the Rev. E. G. Gange, of Broadmead, Bristol; the Rev. George Hill, M.A., of South Parade, Leeds; and the Rev. Martin Bacon, son of our esteemed Treasurer, who will speak as the representative of the Irish work. Mr. M. Bacon has spent several of his vacations in Ireland, and has succeeded in winning the hearts of the friends among whom he has laboured, and will enter into his part of the work *con amore*.

With such a chairman and such a list of speakers, is it too much to hope that we may see the chapel filled? Such a thing would be a novelty. Still, the numbers have been *gradually* increasing, and, beyond question, home missions have been much more prominently before the public mind lately than was the case a few years ago. We confidently hope that our public meeting may be both as large and as enthusiastic as the importance of the subject to be discussed demands that it should be.

Will our friends kindly note the date of the annual meeting? We have hitherto held it on a Tuesday evening, and by long usage have

secured a prescriptive right to that evening; but, as the Foreign Mission Committee purpose having a Mission Soirée on that evening, we have fixed our Public meeting for Wednesday, April 28th. We specially urge upon our London and suburban pastors and deacons to make a note of these dates, and to so arrange that, whatever services are "left out" from want of ability to attend them all, the Home and Irish Missions may not be among that number.

CLEARING-UP.

The larger part of the subscriptions, &c., annually paid to the Society fall due in this month, and should be remitted before the 31st. Will all the Secretaries, Treasurers, and Collectors of the several auxiliaries do what they can to close their accounts in time to remit by that date? We are sore pressed for funds; it will be, therefore, all the more valuable to the Society if remitted promptly.

DEPUTATION WORK.

This is our busy season, and we were not a little concerned as to how we could get the work efficiently done without calling some of the men away from their work in Ireland—a thing that we can afford to do but rarely; and it was no small comfort to us when several brethren kindly volunteered their valuable help, and so delivered us from our fears. We are especially indebted to the Rev. G. H. Davies, of Abingdon, for kindly offering to take deputation work for five or six weeks in South Wales and Hereford, and also to the Rev. A. S. Swaine for similar kindness in Worcester and Monmouth. We are equally indebted to the churches at Onslow Chapel and Abingdon for freeing their pastors for this self-denying labour.

THE DISTRESS IN IRELAND.

Last month we mentioned that we had no sufficient agency in the West of Ireland that would enable the Committee to become the almoners of friends desirous of helping in alleviating the distress existing there. But since then we have had several communications from the brethren labouring in other parts of Ireland, speaking of an exceptional and wide-spreading state of distress as existing in their own districts, and, as a specimen of this, we quote the following, received by our Treasurer in reply to a remittance made for the relief of the poor:—

"I am much obliged for your remittance, £1, duly to hand. Please to

convey my thanks to the kind donors. I have given it to one of our members, who has been brought into very straitened circumstances through the failure of farm produce, &c.

“There is very great distress amongst the labouring classes here. Often forty or fifty hungry women or children call at my door during one morning, begging for soup tickets—the ticket entitling them to a bowl of soup and roll of bread. Should you know of any one wishing to spend money for such purposes, there is ample opportunity of doing so here, as local charity is not able to meet all the cases of real necessity.”

We shall be willing to receive, and to the best of our ability to distribute, any sums intrusted to us for the relief of the poor in the *districts immediately surrounding our stations.*

The following extract from a letter written by our brother Ramsey clearly shows that ignorant bigotry, and persecution, are not confined exclusively to the Church of Rome. We rejoice with our brother in the evident blessing he is enjoying, and in the fact that the converts have backbone enough to withstand the persecution to which they are subjected.

“Since I last wrote you we have had blessing amongst us from the Lord. Two young men and a young woman have joined us. Last Lord's-day evening the young woman found peace during the time of my meeting in the chapel. While preaching, I had reproved her and another one for whispering, &c. But I little thought it was the joy of the Lord that had opened her mouth to tell her sister, by her side, of her having trusted Jesus. I had hardly got off the platform when she came to me, with her face beaming with joy, and telling what the Lord had done for her. She belonged to the Episcopal Church, but had attended my Bible-class for some time past, and the Sunday-evening meetings. A few weeks ago she confessed she was a lost sinner and gave some evidence of anxiety, but I did not think her conviction was so deep as I since found it to be. On Thursday night I had the pleasure of baptizing her in the presence of a full house. A more attentive meeting I have not seen. But what was so very cheering was that her father, who is an unconverted man, expressed his joy at his daughter's conversion, and attended her baptism along with three of her sisters. He said he would be glad if all the family, himself included, could follow in her steps.

The two young men are as interesting, one being a schoolmaster in Newtown Cromelin, about three miles from us. The next week after his baptism, the Presbyterian minister of that place, who is the manager of the school, told him he would have to leave the school in consequence of his baptism, &c. The schoolmaster replied that he would not violate a known command of Christ for ten thousand schools. We have every reason to believe that four or five others are anxious at this time. The meetings have never been so good as they are now. We have met with much opposition on account of these conversions and baptisms; but that will do us no harm.”

HOME WORK.

January's *CHRONICLE* contains a fair account of the Northern Auxiliary, and we purpose continuing a review of the work till, in some measure, our readers are enabled to form some approximately clear idea of the area and character of our work.

Ever since we have been a Society we have borne some part in the evangelisation of what is now known as the district worked by the Gloucester and Hereford Association, an Auxiliary of the Home Mission.

The Rev. C. Griffiths, of Cinderford, the secretary of that Association—in answer to inquiries for information of a statistical character, and concerning spiritual results of past work in the district and the present need of continuance in home-mission efforts there—sends the following vigorous defence of the work, and a no less hearty appeal for sympathy with it:—

“MY DEAR SIR,—At so short a notice I cannot gather any particular statistics from the various churches we assist in the Gloucestershire and Herefordshire Association; but I feel warranted in stating that all of them are doing good work, and some of them are making steady progress. Although the number of additions reported by them at our last Association meetings was not very considerable, yet, taking all things into consideration, we felt it our duty to continue our support to them, and also to encourage the faithful brethren that labour in them, as much as we could. The work they do is an uphill work, and a work that requires a wonderful amount of patience and perseverance, but a most necessary work notwithstanding all this. And although some of these small churches may never become self-supporting, yet we maintain that they should be assisted, and that for more than one reason. In the first place, they are wanted in the localities where they are found to neutralise the influence of erroneous doctrines that are taught there. In every Established church in the land the doctrine of baptismal regeneration is taught. Whatever may be the personal opinion of the clergyman himself, that is the sentiment of the ‘Book of Common Prayer,’ which he is bound by law to teach. And that lie is taught to every child that attends there—that ‘in his baptism he was made a member of Christ, the child of God, and an inheritor of the Kingdom of heaven.’ Nothing can be clearer than the doctrine taught in that expression. Thus, let the man, who has been in that way made a child of God, live as ungodly as he may, yet when he dies he is buried in certain hope of everlasting life! Now, the tendency of such doctrine is dangerous to the last degree. And every believer’s baptism that takes place in the village is a standing and a powerful protest against such falsehood; for that baptism demands a profession of repentance towards God and personal faith in the Lord Jesus Christ as the only qualification that fits the candidate for it is no doubt the teaching of the Testament of our Lord. By all means, then, we should be able to sustain a faithful witness in every village in the land, so as to be able, at least to some extent, to neutralise the influence of error and maintain the truth of the Gospel.

“ Another thing ; we should assist the small village churches, for they are the constant feeders of the town and city churches. We venture to think that, if the large churches in our big towns were to be examined, we would find that a great number of the most useful and influential members they have had come from some country or village churches. If, in some instances, the young men or young women were not actual members when they left the country for the town, yet the seed had been sown in them, the mind had been influenced in the right direction, and the consequence was that, when they went to the big town, they looked for a chapel where there were people professing the same sentiments as they had been taught at home, which, if they had been left to the mercy of the parson, they would know nothing about.

“ By all means, then, let us keep up the village churches for the sake of the good members they send to the towns, and the sound doctrine they teach the young people before they leave home ; and the larger churches in the towns should liberally contribute to assist them ; and I would say more, let the brethren that labour in country churches have all the sympathy that we can possibly give them ; for it is enough for them to suffer the small insults of the squire and the parson without having the cold shoulder of their brethren too. Tell every village pastor that is worthy of his profession, ‘ Stick to your post, my friend, and we will support you.’ ”

The Statistical position was given by the Rev. T. Nicholson at Salem Chapel, Cheltenham, in a paper prepared upon the subject and read by him at the last annual meeting of the Gloucester and Hereford Association. In his review of the work Mr. Nicholson, than whom no one is better qualified to speak upon the subject, says as to the

Area.

“ I propose to confine myself chiefly in this paper to the area that could be included in a ‘ ring fence ’ comprising the city of Gloucester in its parliamentary boundary, that portion of West Gloucestershire lying on the western side of the River Severn, and the whole of Herefordshire, which, I think, may be regarded as the legitimate field of operation for our Gloucestershire and Herefordshire Association. The population of this area is about 275,000—150,000 in the county of Gloucester and 125,000 in the county of Hereford.”

Then our brother speaks of the

Progress of the Work.

“ It will, I think, appear that, all circumstances being taken into account, the proportionate increase of our denomination in the specified area is unparalleled in the history of our churches throughout the United Kingdom. I mention this, not in any spirit of boasting, but in grateful acknowledgment of the loving-kindness of the Lord, who has given

testimony to the Word of His grace, and has made the little one to become a thousand, and the small one a strong people. 'This is the Lord's doing; it is marvellous in our eyes.' I can myself remember the time when, within the specified area, within the distance of twenty-five miles from Coleford, my native place, there were only two small Baptist chapels, with less than seventy members and less than fifty Sunday scholars between the two. Neither of the chapels was larger than the vestry of this Salem Chapel. Now, in the same area, or within the same distance, there are thirty Baptist churches (not all of them connected with our Association), with thirty-five chapels, nearly all of them paid for and free from debt, having an aggregate of 2,500 members and of 4,000 Sunday scholars. This is not all that has been done, for we are continually losing the best of our young people, who migrate to the metropolis and other large cities and populous neighbourhoods. The population of the district has doubled. THE BAPTIST DENOMINATION HAS INCREASED THREE THOUSAND PER CENT.!

"I venture to say there has been no such proportionate increase in any other district of the United Kingdom. All this has been accomplished by the old-fashioned Gospel proving itself to be the power of God unto salvation. In old-fashioned modes of operation; holding fast the form of sound words; abiding by the old landmarks. Not by any eccentric, erratic movements; not by the promulgation of any doubtful theories, 'broad' or 'narrow;' not by any questionable expedients for creating a sensation, but by a patient continuance in well-doing, in the old paths wherein our fathers walked. The churches of the district and their pastors have been essentially home missionary, and have been characterised by soundness of doctrine, sobriety of procedure, brotherly love, and cordial co-operation in advancing our Redeemer's cause. The Baptist Home Missionary Society has helped on the good work, and in several localities effectual aid has been received in evangelistic and educational work from the trustees of 'Goff's Charity.' The faithful, zealous, disinterested productive labours of our 'local preachers' must not be ignored or undervalued. There are eighty recognised, registered local preachers in our Association. And these are not all. There are many others not reported. Each of these has, more or less, done the work of an evangelist, and they have not laboured in vain."

How inspiring is this statement of the progress made, through determined, long-continued, and united efforts, and how much loyal-hearted, self-denying toil is represented by this success! Yes, in some places the

soldiers of Christ can only "hold the fort"! and those who keep their eyes fixed upon the beleaguered garrison are apt to grow desponding, and to cry, "We have laboured in vain, and spent our strength for naught"; but, on taking a survey of the entire field, though we cannot boast of a complete victory all along the line, yet there is real progress—progress that cannot be gainsaid by the most inveterate caviller. May our gracious God give to us the power of entering into new combinations for the spread of His Gospel, that shall be even more successful than the above.

Contributions received from January 22nd to February 24th, 1880.

LONDON AND VICINITY—		WILTSHIRE—	
Arthur Street, Camberwell, by Mrs. C.		Trowbridge... ..	13 19 5
Air	1 8 6	WORCESTERSHIRE—	
North Finchley	5 4 0	Ashwood Bank	5 18 10
Watworth Road (a thankoffering)	2 2 6	YORKSHIRE—	
BERKS—		Rawdon, Rev. T. G. Rooke, B.A.	0 10 6
Faringdon, by Miss Liddiard	1 2 6	*Sutton-in-Craven, Monthly Missionary	
Reading, Carey Chapel (collection)	5 7 2	Prayer-meeting	1 10 6
ESSEX—		SOUTH WALES—	
Harrow	4 10 6	Cardigan, Bethel Chapel	4 0 0
GLOUCESTERSHIRE—		SCOTLAND—	
Gloucester	0 2 6	Aberdeen, Academy St., Sun. School... ..	1 0 0
Kingstanley, by Miss M. King	3 6 0	Kirkcaldy, by Mrs. C. Lockhart... ..	2 15 0
Shortwood, by Miss Norton	1 15 0	IRELAND—	
Do., by Rev. C. Chambers	1 15 0	Ballymoney	6 0 0
Stroud, ditto	8 6 1	Dublin... ..	3 4 1
Tetbury	1 17 6	Tullylin	1 0 0
Woodchester (collection)	0 8 0	Waterford (Rents)	10 0 0
LANCASHIRE—		DIVIDENDS—	
Blackburn, Montague Street	2 5 0	Trotter's Trust... ..	19 6 4
Liverpool, Myrtle Street	5 0 0	LEGACY—	
MONMOUTHSHIRE—		The late Mr. W. C. Price, per Messrs.	
Tredegar, Church Street	2 0 0	S. H. Morley and H. C. Price... ..	270 0 0
NORFOLK—		FOR THE POOR IN IRELAND—	
Aylham	1 1 10	London, Mr. W. Olney	5 0 0
NORTHUMBERLAND—		Reading, Mr. J. Brogg	1 0 0
Berwick-on-Tweed, Mr. A. Dodds		Mr. Ramsey desires to acknowledge the	
(donation)	1 0 0	receipt of £1 from Rev. J. Dickson,	
Do., Mr. T. Purves (donation)	1 0 0	towards the Chapel Debt at Clough.	
Northern Auxiliary	77 1 0		
NOTTINGHAMSHIRE—			
Sutton-on-Trent	1 0 0		

* Omitted from January list.

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THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

APRIL, 1880.

THE MAY MEETINGS.



WE hope the Dissolution of Parliament and the political excitement consequent upon it will not have any injurious effect upon what are called our "May Meetings." If, as seems to be anticipated, the party of progress and righteousness are returned to power, it should have a stimulating and quickening influence upon our Meetings rather than the reverse. That there may be no mistake made by any of our friends, we repeat the notices we were able to make last month of our own *Annual Services* in the *Metropolis*.

THE ANNUAL SERMON

Will be preached in the City Temple, Holborn Viaduct, by the Rev. James W. Thew, of Leicester, on Friday evening, April 23rd, commencing at 7 o'clock, the Rev. Henry Dowson conducting the opening part of the service.

THE ANNUAL PUBLIC MEETING

Is to be held, as usual, at Bloomsbury Chapel, James Barlow, Esq., J.P., of Accrington, taking the chair at 6.30 p.m., on Wednesday, April 28th, the speakers being the Rev. E. G. Gange, of Broadmead, Bristol; the Rev. G. Hill, M.A., of South Parade, Leeds; and Mr. Martin Bacon. We would

again ask our friends to notice the change of evening from *Tuesday* to *Wednesday*. With an anxious wish to give every facility to our Foreign Mission, we have given up our usual night to them, and are hopeful that the change may prove helpful to us both, and we would press very earnestly upon our friends, both those who reside in the London district and those who may be up from the country, the importance of attending these services, and showing, by the largeness of the attendance, the heartiness and liberality of support given to the Society, that the evangelisation of Great Britain and Ireland is, in the judgment of our people, of the first importance. May our heavenly Father grant that, in numbers, enthusiasm, and liberality of spirit, the Annual Metropolitan Meetings of 1880 may make a fit starting point for a new and more successful era in the history of the Mission.

ACCOUNTS AND REPORT.

It will be seen, by the enlarged list of subscriptions we publish this month, that the friends who work for the Mission as local secretaries, &c., have not been idle; still, there is much to be done before the whole of the subscriptions, &c., due in March are cleared up. Doubtless all our friends will take the hint and set to work at once where they are behindhand, and with as little delay as possible forward the result of their labours to our treasurer. Inquiries are constantly being made for the Annual Report for 1879. We would take this opportunity of saying that, by an alteration in the constitution of the Society, the Annual Report is *not* now presented at the annual meetings in London, but to the Baptist Union at their autumnal session. This comes at a time when we are in the thick of our Deputation work, and, as we were desirous of saving any expense that could be avoided, we have been compelled to delay the issue of the Report for a time, but it will now be in the hands of the subscribers in a few days. Under the circumstances, the fact we have mentioned and the vacancy in the secretariat must be our apology for what would be under ordinary circumstances an inexcusable delay.

THE COLPORTEURS AT WORK.

The following items will give an idea both of the temporal and spiritual destitution of Ireland, even in the "prosperous North":—

"On the 5th February I called upon an old woman, very badly off. I read and prayed with her, and she seemed anxious that I should again call. The distress that prevails among this class is something appalling. They not only need spiritual food, but temporal food also.

"On the 6th I called upon an old man very bad in every way. I could not tell out the poverty of that dwelling. He was lying on a little loose straw in the corner, actually dying. I spoke to him about his soul, and proved him a sinner, and pointed him to the sinner's Saviour on the Cross. I gave him a little help, which was very needful at the time, and left him, never expecting again to see him here.

"Again, on the 20th, was out on the mountains above Newton Crommelin. I called at houses there where cows and people dwell together; but one case I saw there was worthy of particular notice. An old Roman Catholic lives alone, with one cow standing chewing her cud with her head next the fire, and my place was on a stool beside her. I spoke to the old woman about her position, the eternal welfare of her mortal soul, and of peace being made by the blood of the Cross. When I spoke of the Cross she listened with great attention, and said she thought we put no confidence in the Cross. Not in the wood, I said; but on the One who hung on it, bearing away sin. I endeavoured to lead her from her priest to the great High-priest, Jesus, who offered Himself a complete sacrifice to God, &c."

"I visited a house, and on speaking to the father of the family I found out that he was a non-churchgoing Protestant. I asked him to come and hear the Gospel preached, but he said, 'It is of no use to hear the Gospel preached. How many go to hear it preached, and still they live a good deal worse than I do. For example, I know a manufacturer in Banbridge who attends his place of worship every Sunday, and bears high office in the church; and when a poor man like me goes with my web on Saturday and enters his office, the first thing he does when he sees me—he pulls down his countenance; then he snaps the web; the next thing is, he will take some money away—then a man trembles, and when he gets him into that unenviable state, takes away some more money very unjustly. Where is his religion? What good is the Gospel doing that man?' I replied, 'There being a Judas among the apostles does not demonstrate that they were all Judases, nor that there was no advantage in being an apostle. Now this man to whom you have referred who is among the Gospel-hearers, and yet acting contrary to the teaching of the Gospel, does not prove that the hearing of the Gospel has no advantages. This man's sins will not be laid to your charge. The voice of Holy Writ is, "The axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire."'"

The above show clearly the state of the country. We have distressing appeals from several parts, telling of the extreme suffering among the poorer classes of the people, which we should be glad to alleviate if we had it within our power.

LEAVES FROM MISSIONARIES' JOURNALS.

The following leaf from a missionary journal will show the extensive labours of the missionaries in Ireland. Our brethren there are pastors of

central churches, but they are missionaries first and pastors afterwards. In some one or two cases the brethren are pastors only, but this arises from necessity, not from choice.

“Monday.—I had been requested to visit a young woman who is thought to have fallen into consumption. She lives about four miles and a half out on the North road. I took a car most part of the road and then walked up a long dirty lane. I found a large family in which she lives; I read a few portions of Scripture and stated the way of salvation; sung and prayed. Afterwards I marked four or five portions in a Bible for the sick one to read and consider. All were remarkably attentive. On my way home I gave away fifty or sixty tracts, read and prayed in six additional houses; conversed and gave tracts in two houses where I did not pray. I conversed with a good many on the road.

“Tuesday.—Visited fifteen families; held the Union prayer-meeting and our own meeting in the evening.

“Wednesday.—Conducted the Union prayer-meeting, and visited six families in country.

“Thursday.—Visited fifteen families from the town to the junction, gave away 260 tracts, and came home by the train. I commenced at ship-yard and gave tracts to the men as they came out to breakfast, and to a great many children who were going into the Model School at the same time. Afterwards I gave tracts to the people in two trains at the junction.

“Friday.—Went to Whitehead, where I hold a meeting once a fortnight; got back in time to assist at the Union prayer-meeting, and in the evening I baptized a brother who had been a head constable of police, but is now retired on a pension; he seems to be an intelligent Christian and has a good gift of prayer.

“Before the baptism I visited a family, the mother of which some time ago requested me to pray for a brother of hers who had been given to drink, and she told me this evening that she believes he is converted, and that he earnestly requests continued prayer for his preservation.

“Saturday.—Read and prayed in eighteen families and held the Union prayer-meeting.”

The first leaf is from our aged brother Hamilton’s journal. The following is from our blind brother Simpson’s:—

“During the last five weeks I have conducted eight services in Belfast, attendances varying from twenty to forty, and visited the people in their own homes as time and opportunity permitted.

“I also preached twice at Lurgan and twice at Banbridge; in the morning there was a fair representation of the church and congregation, but at night the chapel was three parts full notwithstanding a heavy downpour of rain that kept those from coming who lived at a distance. I was pleased to hear that a young man was impressed during the services.

“I also preached twelve times at Derryneil; the attendance on Lord’s-days in the chapel was over one hundred, and during the week about fifty persons

were present at meetings I conducted at Tullygluck, Ballyrong, Cloughskilt, and Rathfriland; at the last-named place I was asked to come back soon and hold a series of Gospel meetings in the Christian Union Hall, which was willingly offered without expense by the trustees, who are Episcopalians. It was a matter of thankfulness to see so many present in those bitterly sectarian districts, the majority of whom came several miles along bad roads, and in some instances ill prepared for such cold, wet, and stormy weather as was then experienced, to hear the story of 'God making peace through the blood of the Cross.'

"Besides, it was an incentive to our gratitude to know that the services were appreciated by the people, some of whom were not backward to testify that the addresses were beneficial auxiliaries to their faith and comfort.

"I also preached eleven times at Grange and neighbourhood—namely, three times in the chapel, three times at Tullybill, and once at each of the following places:—Killnock, Newferry, Grogon, Dunmall, and Craignagerragh.

"The attendances at these meetings were from sixty to a hundred and eighty. It is believed the meetings were useful to not a few."

The prayers of the churches will go up, we are sure, for the success of all such faithful and earnest labourers.

OUR WORK IN MONMOUTHSHIRE.

The Monmouthshire English Association is another of our county auxiliaries receiving help in proportion to the help they can render themselves.

There we have eight churches working under considerable difficulties to spread the principles so dear to us, more or less dependent upon our funds. The Rev. E. E. Probert is working two old causes at Whitebrook and Llandogo; the population is sparse, but the neighbourhood is spiritually destitute. To keep up ancient causes when there is no prospect of making them independent seems sometimes to be questionable; yet, when we see our old churches struggling in a destitute place to hold forth the Word of life, it is extremely painful to think of discontinuing the help we give.

Llanfihangel Ystrad and Llanfihangel Crucorney, the former described as being "an old cause in an outlandish locality," and the latter as being "a church of some age that has been like smoking flax for many years, but is now beginning to burn both brighter and stronger."

In Monmouth, the county town, Baptists do not flourish greatly. And though the church is over sixty years of age, and our brother, the Rev. E. Davies, is working heartily, the church is not quite able to go alone.

Caerwent, where Mr. Berryman is "toiling on," is in the midst of

Ritualistic influences, and the few believers united with him in Christian effort, are strenuously supporting him in his endeavour to spread Evangelical principles. It is painful to see the efforts the sacerdotal party are making to bring rural England under their baneful sway. May our brethren have given to them day by day such strength as shall enable them to "quit themselves like men," and to "become more than conquerors" of these pernicious foes.

Pontnewydd, under the care of our brother Thomas Cocker, is a new and promising church, already numbering seventy members. Although it is but two years old, like to Pontnewydd is the work at Blaenavon, a new and prosperous venture which would have become self-supporting but for the great commercial distress which has prevailed in the district during the past two years.

Such counties as Monmouth need much careful thought and long-continued toil before we could hope to see it fully evangelised; while we gratefully rejoice that we have been permitted to put our hand to the plough, we are painfully conscious of the inadequacy of the work to the wants of the county.

STAFFORDSHIRE AUXILIARY.

This is vastly different to Monmouthshire. In the more Western county the Baptists have long been established, and though we are far behind what we wish to be, yet the denomination has at least ninety-nine chapels in it, while the population is but 195,000; and in Staffordshire, while the population is 857,000, the number of chapels is but forty-three! These figures tell that we have not begun to think of this county a moment too soon. Where so much is to be done and the resources at our disposal so slender, the mind is apt to be confused, if not appalled, by the prospect. For some years past the brethren have been vigorously working and prospering in their work as the Staffordshire Baptist Association. Their ventures were many, their means were small; and about two years since, that there might be a better prospect of consolidating the work there, the Rev. C. Chambers, it will be remembered, on his removal from Edinburgh, was placed there. And they now have, what we wish we could find in many parts of the land, a well-organised and constantly increasing staff of "local preachers," numbering, with Mr. Chambers and the ministers, nearly fifty. A quarterly plan is arranged at a regularly convened meeting once a quarter, and all the engagements properly fixed, and the work of the district is thus system-

atically and energetically continued. As an idea of how the work has originated, we give the following cutting from a correspondent :—

“More have been baptized at Latebrook, which is the nearest chapel. I was at Latebrook last week, and was gratified to see the interest manifested by the church and the earnest work of our brother W. Nixon, who is a shoemaker, and secretary of our Lay Preachers' Association, and the mainspring and backbone of the cause at Latebrook. Becoming a Baptist, he was told by the Church clergyman he must leave the Sunday-school teaching. He did, and started a school of his own, and afterwards a cottage meeting, and since then the chapel at Latebrook has risen into an earnest church.”

A rapid glance over the area of the field of operations, the teeming masses of population that there abound, and the interesting condition of many of the centres occupied by us there show clearly that five or six brethren could find abundance of work ready to their hand, the result of the self-denying labours of the so-called “lay brethren.” All honour to these devoted men! Staffordshire is dark enough, but what little light is there is the result, mainly, of their “work of faith, labour of love, and patience of hope.” It was by such means that the Methodists built up the power they possess there at this day; and it is by the judicious use of such forces, which in some places may be found in abundance, that we may hope to reach and rescue the “lapsed masses” of our countrymen everywhere surrounding us.

Subscriptions received from February 25th to March 24th, 1880.

LONDON AND VICINITY—

Andrews, Dr.	1	0	0
Baynes, Mr. A. H.	1	1	0
Baynes, Mrs.	0	10	6
Benham, Mr. James	3	3	0
Benham, Mr. John	2	2	0
Benham, Mr. J. W.	1	0	0
Benson, Mr. J.	1	1	0
Bigwood, Rev. John	2	2	0
Caiger, Mr. and Mrs.	1	1	0
Carrington, Mr. John	0	10	6
Charlier, Mrs.	1	1	0
Cowdy, Mr. J. J.	2	2	0
Cox, Mrs.	1	1	0
Dowson, Rev. H.	0	10	0
Dupree, Miss	0	10	0
E. K.	0	5	0
Govey, Mr. H.	1	1	0
Gurney, Mrs.	1	1	0
Hazledine, Mr. S.	1	1	0
Hull, Mr. C.	0	10	6
“In Memoriam”	1	0	0
Mote, Mr. J.	1	0	0
Murphy, Rev. J. M.	0	5	0

Olney, Mr. J. T.	1	1	0
Olney, Mr. T. H.	2	2	0
Pattison, Mr. S. R.	1	1	0
Peto, Sir S. M. and Lady	5	0	0
Rawlings, Mr. E.	2	2	0
Room, Rev. C.	1	1	0
Stearns, Rev. E., D.D.	1	1	0
Walduck, Mr.	0	16	0
Walduck, Mrs.	0	5	0
Yates, Mr. A. H.	1	1	0
Young, Mrs. T.	1	1	0
Brentford	3	8	0
Commercial Street	5	0	0
Wood Green	1	1	0

BUCKINGHAMSHIRE—

High Wycombe	11	0	6
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CAMBRIDGESHIRE—

Cambridge, St. Andrew Street (sub- scriptions by Mr. E. Forster)	3	1	6
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DEVONSHIRE—		NORFOLK—	
Devonport, Morriss Square ...	3 4 8	Worstead	4 3 6
Do., Hope Chapel, United			
Children's Service	1 11 6		
Do., Pembroke Chapel	1 1 6		
	5 17 8		
Less expenses	0 8 5		
	5 9 3		
Plymouth, George Street (weekly offerings)	3 0 0	NORTHAMPTONSHIRE—	
Torquay, Upton Vale (collection) ...	13 5 6	Peterborough	3 4 0
Do., Rev. E. Edwards	1 1 0		
Do., A. Friend	100 0 0	NORTHUMBERLAND—	
Uffculme (collection)	0 15 8	Hexham, Mrs. Imeary	2 0 0
		Newcastle-on-Tyne, Bewick Street ...	4 16 0
		Northern Auxiliary	182 11 7
		OXFORDSHIRE—	
		Banbury, by Miss Warrington	6 2 8
DORSETSHIRE—		SOMERSETSHIRE—	
Dorchester (collection)	1 12 2	Bridgewater	6 18 0
Poole (collection)	1 7 0	Chard	5 5 0
Do., subscriptions by Miss Poole ...	3 10 6	Crewkerne	2 15 4
Weymouth	5 2 7	Fivehead	0 16 5
		Frome	4 7 5
DURHAM—		Hatch	1 10 6
Sunderland, Mr. J. Hills	1 0 0	Montacute	2 0 0
		Taunton	8 12 8
		Wellington	5 14 0
		Wincanton	1 2 7
		Yeovil	8 12 5
ESSEX—		STAFFORDSHIRE—	
Loughton (subscriptions)	6 9 0	Hanley	1 0 0
Walthamstow (collection, moiety) ...	6 9 0		
		WARWICKSHIRE—	
GLOUCESTERSHIRE—		Birmingham, Mrs. Avery	2 0 0
Chalford	6 0 0	Erdington, Mr. and Mrs. Guest	1 1 0
Abotwood, by Miss Norton	1 0 0		
Stow-on-the-Wold	1 14 6	WILTSHIRE—	
		Bratton, by Mrs. H. Reeves	7 12 6
		Salisbury	5 5 0
HAMPSHIRE—		YORKSHIRE—	
Romsey, by Miss George	4 19 3	Birchcliffe	2 13 10
Southern Auxiliary	44 0 0	Brerley	1 10 0
		Glid-raine	3 0 3
		Ha'ifax, Trinity Chapel	1 11 0
		Hebden Bridge	10 12 1
		Haworth, Mr. Haggas	0 10 0
HEREFORDSHIRE—		SOUTH WALES—	
Ewas Harold	0 12 9	Cardiff Tabernacle	4 4 6
Garway	0 4 2	Pembroke Dock	2 4 6
Ledbury	0 17 3		
Oroop	0 9 7	CHANNEL ISLANDS—	
		Jersey, St. Helier	12 10 0
HERTFORDSHIRE—		FOR THE POOR IN IRELAND—	
Hitchin, by Miss Forster	6 12 6	Mills, Mrs. (Dundee)	2 0 0
Markyate Street, Mr. Cooke	0 10 0	A Box of Clothing from the Ladies' Working Society, Thames Street, Wallingford.	
Ware, Mr. B. Medcalf	1 1 0		
KENT—			
Bromley, Mr. and Mrs. Luntley	2 2 0		
Chatham, by Mrs. Hart	0 12 6		
Dartford, Rev. A. Sturge	1 0 0		
Dover, by Miss B. Kingford	2 0 0		
LEICESTERSHIRE—			
Leicester, Victoria Road, by Rev. T. Wilshere	2 17 0		
MONMOUTHSHIRE—			
Newport, Stow Hill	3 2 5		

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and at the Mission House, Castle-street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

THE CHRONICLE
OF THE
British and Irish Baptist Home Mission.

M A Y , 1 8 8 0 .

BAPTIST UNION,
19, CASTLE STREET, HOLBORN, E.C.,
April 22nd, 1880.

*TO THE SUBSCRIBERS TO THE BAPTIST HOME AND
IRISH MISSION.*

DEAR BRETHREN,

Your Committee have done me the honour of asking me to become Secretary to your Mission. When the request was made I felt that, having already accepted the post of Secretary to the Baptist Union, I had, under existing arrangements, scarcely any alternative but to accept it. But be assured it is not as an unwilling duty I undertake it. It is with as great pleasure as is befitting my sense of the responsibility attaching to the post. Your Society has a great work to do. In connection with the Baptist Union it ought to act upon the whole body and through the Denomination greatly to promote the cause of Christ. I ask your Christian sympathy and earnest prayers. May He by whose name we are called so bless us that the coming year may be fruitful of rich spiritual blessing not only to the Baptist churches but to all who love the Lord Jesus Christ in sincerity and in truth.

Believe me, yours most faithfully,

W. SAMPSON.

SIGNS OF PROGRESS.

The returns from the stations of the Society, of work done during the past twelve months, are just coming in, and, though among them one comes across the sad story of a brother disappointed and cast down by the result of his year's toil, yet, as a whole, they are the most pleasant reading. The record does not tell of any striking and unexampled revivals of God's work among the people, and yet it is full of the most blessed encouragement. We propose to give our readers a bird's-eye view of some of the stations as revealed in the reports to hand.

Beginning at Herne Bay, a reviving watering-place on the South-east coast, not yet so fashionable as some of its neighbours, we find our brother Pettman, with his newly formed church and a chapel built and opened during the present year, rejoicing with his earnest band of loving workers over the goodness of God to them in prospering their venture so as to bring it to such a consummation. Mr. Pettman, while still a fresh student in the Pastors' College, encouraged by Mr. Spurgeon, set to work about three years ago upon Herne Bay, and now he has the joy of realising the fruits of his work of faith, patience of hope, and labour of love; and though the church is at present not large, numbering but thirty-five members, yet he has already, since the opening of the chapel, baptized eight, and has a congregation averaging 300 persons on the Sunday. We sincerely trust that our young brother may live to see his brightest hopes more than realised. Not far from Herne Bay is Faversham, where Mr. Slack is labouring with considerable encouragement and rejoicing, over eleven being baptized and added to the church during the twelvemonth—not large, but yet precious tokens of God's faithfulness. In the same district is Sheerness-on-Sea, where Mr. Hadler has been labouring on under great difficulties and frequent disappointments for the past twelve years. Now he has a nice little chapel, where, with his out-stations, he manages to conduct nine services weekly. Last year, twelve baptisms rewarded his faithful labours. Turning to a more purely agricultural district, where work for the Master has been done, with varying fortune, for the past two centuries, namely, *Winslow*, Bucks, the brother shall speak for himself:—

WINSLOW.

“We have much for which to bless God. Success has attended our labours during the past year far exceeding the expectations of some. At the principal station the cause has been revived to a cheering extent, the congregations having largely increased, and several having been added to the church. Praise the Lord! At the mission-rooms the Lord hath, according to promise, pros-

pered us. Singleborough is four miles distant, and is a small hamlet under the dominion of a neighbouring rector, who has not in any way helped us in the work, unless it be that, in warning his parishioners against us, out of curiosity some have come to the room. One service a fortnight has been all that could be held here; and we have laboured thus during the winter. Not having seen any signs of a blessing in the shape of conversion, we thought some time since of closing the room and giving up; but that week a young woman came over and told us how she had been brought to the Saviour at that room, and that she now desired to be baptized and to join the church. Then, also, the friends came forward and said they would not hear of our shutting up the room (which had been supported by myself), and they had resolved to pay all the rent, lighting, firing, &c., if we would only keep on. And of course, after having seen the goodness of God in blessing us with one soul, we could not but consent, and did so joyfully too, regarding that one case as the voice of God saying to us, 'Go forward: fear not, for I am with you.' The room at Tinker's End is close to a low lodging-house frequented by tramps, many of whom we get to our Sunday-evening service. This room is generally full, and if we have not as yet seen precious souls saved, we have seen many evident signs of the Divine blessing here. Services will now be held at each place every week (God willing). Our people are principally poor, being for the most part agricultural labourers; and, times having been hard with them, they have worked nobly in raising my salary. Our system is '*voluntary offerings*.' They raised only £65? Yes; but how willingly and lovingly they did it."

This good brother tells also of ten services being held weekly, and of being privileged to baptize fifteen persons and add them to the church during the year.

Coming into the metropolitan district we have cheering tidings from Brentford. The church at Park Chapel is rejoicing in a season of refreshing, and there are pleasing tokens of a good work of a strong and permanent character being done here. The Rev. W. A. Blake, who has been for many years labouring in the most self-denying way for the welfare of the interest in Brentford, has lately been joined in the pastorate by his nephew, the Rev. A. F. Brown, and the union has been a most happy one. Congregations are increasing; the church is revived, and, best of all, twenty-six souls have been added to the church during the year. There is every reason to hope that the church has "turned the corner," and that their course will be much pleasanter and straighter than it has been, and also that another year will find them strong enough to "go alone."

Taking now a long journey southward to the Channel Islands, we come to Jersey. The church at St. Helier has had of late some trying times to pass through; and, possessing the confidence and sympathy of the Committee, the Society has been equally anxious with the church concerning

the pastorate there. The post is at once as interesting and important as it is difficult. And now that the church has had some nine months' work with their new pastor, the Rev. F. Johnson, of Pontypool College, we are thankful that the record runs so pleasantly. "Things are looking brighter than they did, and, under the blessing of our God, we are looking forward to brighter days. We have made an extra effort to renovate the outside of our chapel, and fifteen have been added to the Lord." So runs the modest record of the pastor. May God give to our brother and the church in St. Helier many "brighter days"! Turning once more to the mainland, and going northwards, till we come to Gainsborough, in Lincolnshire, we get the following from our brother Dyer:—

"The past year has been the best that we have seen since my pastorate commenced.

"In the month of May, we were enabled to purchase the late Primitive Methodist chapel for £730, and, after expending a further sum of £80 upon a new baptistery and renovation, it was opened July 6th by Rev. E. Lauderdale, of Grimsby.

"The chapel is a good substantial building, seating 450 persons, and occupies about the best site in the town. There is a small house attached, which is used for Sunday-school purposes, Bible-classes, and vestry. Since we came into possession, our attendances have improved, and God's blessing seems to be resting upon us, so that we are expecting to present a better report for the coming year."

The church has been formed about six years, and they have a Sabbath congregation of 200, seven being baptized during the year. The early days of our brother's ministry were days of trial and darkness. Very few know the difficulty of learning how to "labour and to wait" better than an anxious and faithful worker for Christ in his watch for souls. Mr. Dyer's patient working and waiting have been so far happily rewarded.

Newark is in the same district as Gainsborough, and from thence, too, we have healthy tidings. Our brother shepherd is earnestly working conducting six services a week, and reporting a dozen as being added to the church.

Still going north we come to Jarrow-on-Tyne, where Rev. W. Davies is labouring amidst a crowded population, and not without tokens of approval. The congregations are encouraging, the Spirit is working with the Word preached, and the Lord has given, too, an addition of sixteen to the church by baptism. Near to Jarrow is Gateshead, where our brother Riley is labouring. Both Jarrow and Gateshead are new causes, and are the result of the enterprising earnestness of the Northern Association;

they have had to pass through times of commercial depression, which try very severely even well-established churches, and have survived the trial. At Gateshead there is a church of 150 members, a school of 250 children, and all the institutions of a well-organised church; and there have been baptized thirty-eight; nine have been added by letter and restoration; so that, during the past twelve months, forty-seven additions have been made to the church. These facts tell us surely that the time is near when these churches, especially Gateshead, will not only be able to maintain their own way, but become a source of strength to the denomination.

We finish this review of *Home* work by turning our thoughts westward to Great Torrington, far up in North Devon, where the Rev. R. J. Middleton labours to a people who appreciate his work, and who co-operate with him heartily. There, a gracious work has been going on for some time; it did not begin with the advent of Mr. Middleton; it was in full force when Mr. Dowding, their former pastor, was still with them; it was, however, carefully fostered by Mr. M., and thirty baptisms have taken place during the past twelve months.

This "record of combat with sin and labour for the Lord" must encourage the hearts of those who take an interest in the evangelisation of our countrymen. Looking at the result of our labours, we can say, "The harvest is great." Looking at the result as affecting the great masses of our population, how insignificant; looking at the result as an incentive to labour, how complete it is; if such results follow such comparatively small efforts, what may we expect when we shall put forth all the power we possess as a denomination? May our gracious God fill us and all our churches with such anxiety for the salvation of our fellows, and self-denying zeal for His work, that we may be permitted truly to see the pleasure of the Lord prospering in our hands!

Ireland.

The blessing of which we have written in the foregoing pages we are devoutly thankful in being able to say has not been confined to England. Ireland has shared in it also. The group of churches and stations presided over by Mr. Smithers, the successor of the venerated Thomas Berry, has one of the hardest districts in the whole of Ireland to work. The congregations are small, very small, and often the work is disheartening; and yet amidst it all there is much to encourage and spur one on to renewed effort

and to give increased life to hope when we learn that our brother has been granted the joy of immersing eight believers during the year just closed; besides this, three others have been added by letter, so that eleven additions have been made. We rejoice over this, and that our Master may cause His servant to see greater things than these. At Banbridge, where our tried and trusty brother Banks has so long and patiently laboured, good and strong work is being quietly done. And he also has had the satisfaction of baptizing eight spiritual children whom the Lord has given him as seals to his labour. A new chapel is needed here, and our brother is worthy of it, and we trust that very shortly Mr. Banks and his friends may rejoice in seeing this need supplied. In the adjoining county of Antrim, Mr. Ramsey has been labouring for some years, principally at Clough. A solid and comfortable chapel and chapel-house have been erected, and a fairly good church has been established. Last year has not been one of their worst. Nineteen candidates applied for church membership and were received and immersed. Tyrone County has three agents of the Mission working in it. From the reports to hand we learn that our brother Dickson, at Lisnagleer, has been privileged to baptize eight, and Mr. Skelly, at Mullycar, has been blessed even more largely by seeing twelve making profession of their faith in Jesus by baptism. At Tandragee, County Armagh, where our loving and faithful brother John Taylor exercises his ministry, having and sustaining eight substations besides, we are thankful to find that he has not been forgotten, and that he is able to report sixteen additions to his vigorous little church—eleven by baptism, five otherwise.

The church at Tubbermore, where the Rev. R. H. Carson labours, has not had so great an addition to their membership as in former years, yet eight have put on Christ by baptism, and the church is spiritually vigorous, happy, and united. We regret that our brother has been in a weak state of health, and sympathisingly pray with both his family and the church at Tubbermore that he may be fully restored to health, and be long spared to labour there for the Master he loves so well. Turning from the solid and sober North to the capital city, Dublin, how vast is the change in everything! The city itself has a population a great part of which is gay, giddy, light-hearted, and irreligious; another part is strictly religious, with a piety of a Puritanical type. The former are, more or less, under the influence of the Church of Rome, and, we need not say, are by far the larger part of the population. Surrounded by priestcraft and profanity

Dr. Eccles lives and labours. Dublin has been the burden of many prayers and the theme of much anxious thought and deliberation; and yet how slowly our principles have spread there! It is therefore with much gratitude that we find Dr. Eccles writing that though, at the time of writing, he could not give exact figures, yet the numbers that had "been buried with Christ in baptism" during the year "could not be less than twenty."

These facts should stimulate us to renewed exertions and consecration to the work of our adorable Lord in that painfully dark and priest-cursed country. Most earnestly do we commend this work to the churches, and hopefully look for their prayerful sympathy and generous support.

Subscriptions received from March 25th to April 23rd, 1880.

LONDON AND VICINITY—		BUCKINGHAMSHIRE—	
Banister, Mr. H. C.	1 1 0	Chesham, by Mrs. Ash	£ 1 1 7
Booth, Rev. S. H.	0 10 0	" Miss Tomlin	I 3 8 5
Oadby, Mr. P.	2 2 0	Great Brickhill, by Mr. Turner ...	£ 3 0 0
Edwards, Mr. W. W.	1 1 0	" " " " " " " "	I 5 0 0
May, Mr. R.	2 2 0		
Millard, Rev. J. H., B.A.	0 10 0	CUMBERLAND—	
Payne, The Misses	0 5 0	Whitehaven, Mr. J. A. Jackson ...	1 1 0
Rooke, Miss	2 0 0		
Sevill, Mr. C. G.	1 1 0	DEVONSHIRE—	
Stiff, Mr. W.	1 1 0	Barnstaple, by Mrs. Morris	10 8 3
Sutton, Mr.	0 10 6	Plymouth, George Street	I 7 0 6
Underhill, Dr.	1 1 0	" Mutley	I 3 10 0
Abbey Road Chapel, by Mr. B. Green	25 0 0		
Brixton, by Mr. A. H. Rixon	6 14 6	DORSETSHIRE—	
Olapham Common	2 16 4	Weymouth, Rev. J. Trafford, M.A. ...	1 0 0
Camden Road Chapel—			
Collections	27 11 3	DURHAM—	
Subscriptions	26 5 6	Darlington, by Miss Williamson ...	5 10 0
	53 16 9		
Camberwell, Cottage Green	5 10 9	ESSEX—	
Greenwich—		Colchester, Sunday School	0 10 0
Lewisham, Road collected by the		Harlow (Subscriptions)	2 2 6
Misses Gray and Salvage	5 19 0	Waltham Abbey	1 14 6
South Street, by Mr. Batchelor ...	1 5 0		
Hackney, Mare Street	10 18 0	GLOUCESTERSHIRE—	
Harlington	7 0 0	Glo'ster and Hereford Auxiliary ...	12 10 0
Hornsey Rise	1 10 0	Stow-on-the-Wold, Sunday School ...	0 10 6
Lee	8 5 0		
Maze Pond Chapel (Subscriptions) ...	5 12 0	HAMPSHIRE—	
" Sunday School	1 10 0	Andover	2 5 0
Notting Hill, Cornwall Road	17 2 7	Bournemouth	4 14 0
Regent's Park Chapel (Subscriptions)	9 19 6	Lyndhurst, Rev. W. H. Payne	0 5 0
Tottenham	1 6 6	Southsea, Rev. P. G. Scorey	0 10 6
Upper Clapton, Downs Chapel	15 2 6	Newport, I.O.W.	4 16 0
Upper Holloway	3 2 0		
Walworth Road	4 1 9	HEREFORDSHIRE—	
		Hereford (Collection)	3 2 0
BERKSHIRE—			
Abingdon	4 17 9		
Wallingford	3 12 0		
Windsor	4 10 0		

HERTFORDSHIRE—		STAFFORDSHIRE—	
Tring (Subscriptions)	I 2 10 0	West Bromwich	0 19 0
Watford	6 14 4		
KENT—		WARWICKSHIRE—	
Deal (Church Donation)	2 0 0	Coventry, Cow Lane, by Miss J. E. Smith	7 1 7
LANCASHIRE—		WILTSHIRE—	
Liverpool, Mr. W. Owen	1 1 0	Calne, by Mr. J. Chappell	3 0 0
LEICESTERSHIRE—		Swindon, Sunday School	0 14 0
Leicester, Belvoir Street	15 13 6	WORCESTERSHIRE—	
MONMOUTHSHIRE—		Dunnington	3 11 7
Aberysthan	0 12 4	Evesham	6 13 0
Chepstow	0 12 6	Fereshore	2 10 0
Caerleon	0 17 6	Redditch	3 0 0
Caerwent	0 14 6	YORKSHIRE—	
Ebbw Vale... ..	0 5 0	Bradford, by Miss Wilcock	10 7 6
Llanfihangel Ystrad	1 0 0	SOUTH WALES—	
Newport, Stow Hill... ..	1 0 0	Aberdare, Carmel	5 5 1
Penalt... ..	0 10 0	Cardiff, Tredegarville, by Miss Tilly... ..	5 6 0
Ponthir	1 4 0	" " (Collections)	4 15 8
Pontnewydd	0 7 6	Carmarthen "	2 3 0
Pontrhydryn	3 0 0	Haverfordwest	7 2 1
Rhymney	0 10 0	Mountain Ash	0 8 1
Whitebrook	0 12 0	Neath, by Mr. E. Curtis... ..	8 6 0
NORTHUMBERLAND—		Pembroke	0 18 6
Berwick-on-Tweed, Mr. R. Dodds	1 10	Swansea, Mount Pleasant—	
Northern Auxiliary	107 18 2	Subscriptions	6 16 1
NOTTINGHAMSHIRE—		For Poor in Ireland	6 9 3
Newark	18 15 0	Treherbert	13 5 4
Notts Auxiliary (for Gainsboro')	15 0 0	IRELAND—	
SOMERSETSHIRE—		Athlone	3 15 6
Bristol, King Street, by Miss Smith	2 0 0	Aughavey	2 3 3
Frome, Sheppard's Barton	6 13 9	" by Rev. W. Hamilton	19 17 0
Weston-super-Mare, Bristol Road	1 15 4	Belfast... ..	3 19 0
" Wadhams Street... ..	3 6 0	Carrickfergus	16 18 0
SURREY—		Cairndaisy	1 8 0
Croydon—		Derryneil	4 6 3
Baynes, Mr. W. W.	1 1 0	Donaghmore	5 0 0
Clift, Mrs.	1 0 0	Grange Corner	3 0 0
Palfrey, Mrs.	1 0 0	Knockonny	3 0 0
Stockwell, Mr. J.	0 10 6	Mullycar	5 12 6
Stoneman, Mr. W. G.	1 1 0	Parsonstown	1 10 0
Whiteman, Mr.	1 1 0	Tubbermore	23 6 0
SUSSEX—		Waterford... ..	5 0 0
Midhurst	10 0 0	DIVIDENDS—	
		McDonnell's Trust, by Rev. W. Miall	6 16 2

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and at the Mission House, Castle-street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JUNE, 1880.



IN the published reports of the Annual Meetings of the Mission, held at Bloomsbury Chapel, on Wednesday, April 23th, no reference is made to a resolution, moved by A. C. Curtis, Esq., of Neath, and received with great favour by the audience.

We therefore insert it:—"That the venerable President of the Baptist Union be respectfully requested to address a letter to every Baptist church in England, Wales, and Ireland, pressing upon them the claims of this Society, and requesting a subscription to be made and forwarded to the Society, of sufficient aggregate amount, to wipe out the debt of £1,000 which now cripples the operations of this Society."

The following circular has, therefore, been drawn up and sent to the pastors and deacons of our churches, and we pray that the Lord will give the appeal favour in their sight, that we may have to rejoice in a liberal response:—

"BAPTIST UNION, LONDON,
"May, 1880.

"TO THE PASTOR AND DEACONS OF THE CHURCH
AT .

"DEAR BRETHREN,

"At the Annual Meeting of the Home and Irish Societies a resolution was passed requesting me, as President of the Union, to prepare an appeal on their behalf. The balance due to the treasurer exceeds £1,600, and, if it be not speedily paid, operations cannot be extended, but must, of

necessity, be greatly curtailed. Openings of usefulness are presenting themselves on every hand, but they cannot be entered while this heavy encumbrance remains.

“The case of Ireland is exceedingly pressing. Notwithstanding the peculiar difficulties with which our brethren there have to contend, labouring in the midst of a people plunged, for the most part, into the depths of superstition, converts have been added at nearly all the stations. Of these peculiar difficulties I can speak from a lengthened experience, first as a missionary in Cork, and, secondly, as Secretary of the Society. No one can form any idea of how formidable they are, except he has had to deal with them. Our churches in Ireland are, for the most part, extremely poor, and it is for them and for our missionaries that we earnestly plead.

“The ‘Tent Services’—a somewhat novel feature in our operations—carried on in the counties of Tyrone and Armagh have been very successful. Many conversions have taken place; as, for example, in Omagh, where six persons have been baptized and added to the church. Similar success has crowned the ‘Tent Services’ which have been held in England. The membership of the churches connected with these Societies has increased at home by 484, and in Ireland by 127, making a total of 611. Surely, these facts not only justify their existence, but constitute a reason for this appeal, the force of which we hope will be felt and acknowledged. It is clear that our agents are earnest and diligent, and that their labours have been crowned with manifold tokens of the Divine approval.

“We entreat you to lay this statement before your church. The churches must determine whether the operations of these Societies are to cease, or whether they shall be continued, so that the light of the Gospel may be diffused over those parts of England and Ireland where there is yet so much spiritual darkness and destitution.

“We remain, dear Brethren,

“Yours truly in Christian love,

(Signed) “FRED. TRESTRAIL,

“*President.*”

“J. P. BACON,

“*Treasurer British and Irish Baptist Home Mission.*”

“WM. SAMPSON,

“*Secretary.*”

IS THERE NOT A CAUSE?

In preparing the CHRONICLE for the first time I should like to draw special attention to the number for last month, written by Mr. Murphy, who has been so long connected with the British and Irish Baptist Home Mission. In it is presented, in a very graphic and admirable manner, a bird's-eye view of the stations mainly occupied or supported by the Society. Fuller details could, of course, be given, but if I were asked what is the kind of work the Society is doing I do not know that I could do much better than put last month's CHRONICLE into the inquirer's hands and ask him to read it. Certainly I cannot do better than take that paper as the starting-point for a few things I wish to say.

In what way are the stations of the Society there referred to, and others of which they are types, occupied or maintained? In some the work has been actually started by the Society and fostered until it has become self-supporting. In others—and these cases are by far the most numerous—grants in aid are given. Churches struggling for existence have thus been helped, and it is not too much to say that, but for the assistance furnished by the Society, several churches now prosperous and doing efficient work for the Master would, so far as one can judge, have perished in the struggle. It must be borne in mind the Society does not interfere in the choice of a pastor. It helps the church in its endeavour to support a minister. The independence of the church is left intact. The Society, as a trustee of the funds committed to its care, simply exercises the right belonging to any donor. If the parties applying are needy and deserving, help is given as far as the funds will allow. In another direction, too, the Society has done good work. It has appealed to Associations to try to establish Baptist churches in places where they do not exist, promising to supplement what friends on the spot may do and what the Associations may further give, so that, with God's blessing resting on the effectual help resulting from this threefold effort, we might fairly expect a permanent church to be established.

There can be no doubt that a Society formed for such a purpose and acting on such lines may be and ought to be most useful, and, being so, ought to have the confidence and support of the denomination. I want to raise the question, Has it? It will be seen that I am not using the editorial or secretarial *we*. I do so advisedly. I am writing simply in my own name, and no one but myself is responsible for a single word I write. I want to get at the truth, and to face the truth as to this matter, whatever

the consequences might be. If the Society has not the confidence of the churches I would rather that the fact was known and recognised than that we should be going on in a fool's paradise and saying, Peace, peace, when there is no peace.

And I should be much obliged if any friend into whose hands this paper might come would be good enough to write his views on the points raised in it. I promise that all such communications shall be duly and frankly considered. I ask for outspokenness, for should discontent exist it can only be remedied by being brought to the front, and weakness can only be changed into strength as the source wherein it springs is discovered and eradicated. To say that the Mission does not receive the support it ought to receive is only to say, in other words, it has not to the extent it ought to have the confidence of the churches to which it appeals. I am jealous and anxious for the work both of our Union and our Home Mission. I do not believe that any religious society is to be supported simply because it exists, or simply because it has a reputation to which it may refer. My conviction is that both the Union and the Home Mission may justly appeal to the work they are doing; and I see such possibilities of their doing so grand a work for Christ amongst our churches that I want to secure for them a position greater than they have ever attained before.

To be satisfied, however, with the present position of the Home Mission is to shut our eyes to facts. The evidence is too palpable to be resisted. Take two things. Look, for instance, at the attendance at the Annual Meeting at Bloomsbury. Contrast the appearance of that chapel on the morning of Wednesday, April 28th last, with its appearance on the evening of the same day. Make all allowances for the great fame of the preacher, for the fact, too, that in the evening at least one, if not more, denominational meetings were being held at the same time—did the attendance show the interest in the Society's work which might have been expected? If any outsider gauged the interest by the attendance, must he not have come to the conclusion that the interest is small indeed? If so, is it not worth our while to try to ascertain the cause?

Take another fact, the subscriptions to the Society. The total income for the eighteen months ending September 30th last was £6,980. If the Society had the hold upon the churches that it ought to have, would not its income be larger? And here, that the matter might be fairly appreciated, let me say a word as to the necessary difference between the support given to the Foreign Mission and that given to the Home Mission.

The contrast that is sometimes drawn between them does not strike me as being quite fair. With the exception of a very few churches, whose zeal and whose strength both in number and wealth enable them to do so, the great majority of our churches can only touch the heathen world through the Foreign Mission Society. There is no other channel within their reach by which they may convey to the perishing millions of India, China, and elsewhere the knowledge of the way of salvation, and, therefore, not only out of confidence in, and love to, the Foreign Mission Society, but of necessity, they send to it and ask it to be their almoner to the heathen of the Bread of Life. But it is very different with the Home Missionary Society. Every church worthy of the name of a church is itself a centre of home missionary influence. Every church is itself doing work in the same direction. Every church has, more or less, applications for help from poorer and more necessitous churches. While, therefore, the contributions to our Foreign Mission may, to an extent, be taken as the limit of the response to the cry that comes from the heathen world to the Church of Christ, the contributions to our Home Mission Society can never be taken as an adequate expression of our people's sense of the claims that Home Missions have upon them; and right glad are we that it is so. It will be fatal to the prosperity of our churches when they cease to be actively engaged in home mission work. But making all allowance for work done and money spent directly by the churches, the question remains, Is the support given to this Home Mission Society all that it might fairly expect from the churches? To put it in fewer words, if the churches valued it more and trusted it more, would they not give it more? Its best friends ought to be exercised with a holy dissatisfaction at its present position; and I want to ascertain why it has not a stronger hold upon the churches, with the avowed purpose of strengthening that hold, if possible.

For see two of the immediate consequences:—The Society is largely in debt. Towards this debt £12 were given at the meeting referred to, and £55 promised. The venerable President of the Union has just issued an appeal to the pastors and deacons of the churches urging them to wipe off the debt. Most sincerely do I pray that great success may crown this appeal. But the debt exists, and its effect must be hurtful. Then, again, through the smallness of the income, applications for help come to which it is simply impossible to do more than listen with Christian kindness and sympathy. One is before me as I write. A Christian minister writes on

behalf of his church a touching, manly letter. On the face of it it is just such a case as a society like this ought to help. Two Christian brethren happened to be in my room a little while after I had received the letter, and while I was wondering if help could not be found for him. I read the letter to them. I said, "I like the letter; it seems to be thoroughly genuine, and just such a case as we ought to help. But what can I say to the Committee? We can only help him by taking away help from another who may want it quite as badly. But a temporary grant of, say, £30 might be the salvation of the cause there." They both said they knew the good brother well; they knew how he had worked, and how great the need was just at the present time; and urged me to do what I could to help him. But, with the funds as they are, how can such cases, and they are numerous, be met?

My position, then, is this. If the income of the Society were larger such cases as these might be met. It is the restricted income that prevents the possibility of help being given. It will be useless to expect a permanently increased income unless the Society lives in the affection and confidence of the churches. Have there been causes in operation to weaken that affection and lessen their confidence? If so, the best friends of the Society are those who frankly, conscientiously, and in the true spirit of Christ tell us what they are, that they may be known, faced, and, if possible, removed.

Again, let me say, no one is responsible for this paper but myself. Many may think me very unwise for raising such questions. If so, I must be content to bear it. I do not believe in smoothing things over. I enter into no vexed questions as affecting the constitution. My conviction is there is a real work—a much greater work to be done by this Society than it has ever done. It cannot do it unless causes that have hindered it, or are supposed to have hindered it, are removed. Can we find out what those causes are? If so, we have taken a great step towards a possible brighter and more glorious future. Any friends who may favour me with communications bearing upon this may be assured that what they say will be most carefully considered. And I ask their earnest prayers that Committee, subscribers, and all friends interested may be wisely directed and guided aright.

WM. SAMPSON.

THE ANNUAL MEETING.

The annual meeting of this Society was held at Bloomsbury Chapel on Wednesday, April 28th, under the presidency of Mr. James Barlow, J.P., of Accrington. The meeting was opened, as usual, with singing and prayer.

The TREASURER (Mr. J. P. Bacon) said that they did not present a report at that meeting; they had only to consider a short statement. During the year the Society had received £1,710 (including £270 legacies); for Home Mission, £3,153 (including £1,837 legacies); and for Irish Missions, £1,417; making a total of £6,280. The expenditure had been as follows:—£1,171; for home mission work, £2,513; in Ireland, £2,409; making a total of £6,093. It was necessary, however, to explain that they commenced the year with a debt of £1,700, which sum had since been paid off out of the legacies. They had since been obliged to contract a fresh debt of £1,800, so that at the present time they were in reality in debt to the amount of about £1,600. The reason why they found themselves in this unfortunate position was because the Committee had extended their work considerably in the expectation of receiving large additional sums from various churches in consequence of the union which had taken place between them and the Baptist Union. These promises, however, had not been fulfilled. He (the speaker) was happy to be able to inform the meeting that all their stations were full. For many years the Committee had had to report at their annual meetings that some of the stations in Ireland were vacant for want of suitable men, but this was not the case on the present occasion. They had altogether nineteen agents and two colporteurs.

The CHAIRMAN remarked that he sympathised from his inmost soul with the work of the Mission, and, so far as it was concerned, he had not the slightest hesitation in saying, "Amen, and Amen," to everything that had been done in the past, to everything that they were doing in the present, and to everything they hoped to do in the future. He had come to the meeting, not with a view to offer them advice, but merely that he might wish them God speed in their good work. Doubtless they had plenty of advisers, and plenty of men who could show them "a more excellent way," but during his long connection with the Baptist denomination, he thought that he must have been the most satisfied of any individual amongst them, and had, perhaps, had the most confidence in the brethren at the head of affairs. He believed that others had the work of the Saviour and the welfare of men quite as much in their hearts as he could possibly have, and, consequently, he felt sure that all that had been done in the past, whether in relation to finance or whether in relation to really spiritual work, had been thoroughly well done. With reference to the work of the Mission, he considered that none of them could really be satisfied with the interest manifested, with the money raised, or with the zeal displayed in preaching the Gospel to our sister country. How often did they hear the expression "that unfortunate country," and the evils which afflicted Ireland in the present day were "Legion." The greatest of all her afflictions was an ecclesiastical organisation of a most wonderful character; and to-day it was not Home Rule that Ireland wanted—it was not a parliament in Printing House Square—it was the Gospel, and the Gospel only, that would heal the wounds of the country. He (the speaker) prayed that they, together with other Evangelical bodies, might seek to do more for Ireland in the future than they had hitherto done. The question naturally arose, How can this be done? He had no new ideas to enunciate, and no new Gospel to preach, but believing in the good old story, and he believed that if men had the heart and

the intelligence to go and present the claims of Christ to any people, that those claims must be listened to. He felt confident that the Gospel had not yet lost its power, but was still "the power of God unto salvation unto every one that believeth." If it were but possible that those brethren who were brought to the knowledge of the truth in Ireland could stay in their own country as missionaries, taking as many Englishmen and Scotchmen as possible to work with them, he should have much more faith in the work of the Lord prospering in this country. If he could choose a sphere of labour, he felt that of all places he should like to work for Christ amongst the Irish people. There were some reasons why he should not like to work there; but at the same time there was a brilliancy of wit and a vivacity of character in the Irishmen which would inspire him marvellously in his endeavours to elevate the people. As to the work done by their missionaries in Ireland, he might say that, were it in his power, he would like to augment the salaries of every one of them, considering that they preached sometimes as many as ten times a week, and received a miserable stipend. But then that Society not only cared about Ireland, they also maintained a home mission. They had not divided England, as their Episcopalian friends had done, into dioceses, nor, as their Wesleyan friends had done, into circuits, but had adopted the ordinary division of the country into its forty counties. This being the case, he imagined that if the missionaries of Lancashire were to cross the border of the county they would be told that they were trespassing. Although this was a very good plan, yet he grieved very much when he recollected the very large number of rural districts in which the Baptists were very poorly represented indeed. It was one of the objects of the Society to look after such places, and up to that time they had been singularly successful. He should be glad to see some of the large towns in the North of England represented by good strong Baptist churches with good ministers. By the work of this Society this work was being accomplished now, perhaps, more rapidly than it had ever been done before. They wanted more faith in God; they wanted more of the true spirit of prayer; they wanted to believe that the Kingdom of Christ would come; and if they were not disposed to help on and push forward the work of the Lord, God would assign it to other hands, and perhaps to some other religious body. As a denomination, he believed they had before them a future equal to, if not actually more promising than, that of any past period. The older he got the more firmly was he persuaded "that the Kingdom of Christ is not meat and drink, but righteousness and joy and peace in the Holy Ghost." Christ had saved them by His grace, and they were indebted to Him for love which they could never scale nor understand; it contained depths which they could never fathom.

After a few words from the new Secretary, the Rev. W. SAMPSON,

MR. MARTIN BACON referred to mission work in Ireland, and observed that the extensive ecclesiastical organisations in that country prevented any great impression being made upon the people hastily; but the work of the Mission was neither useless nor unnecessary on this account. The work in Ireland was conducted in various ways, the ordinary means being through the various churches, or agencies connected with them, and last year there had been put into the service of the Mission a tent. It had a very good roof, but its sides did not prevent the outside world from seeing what was going on, or the rain from finding admittance. Here they held services continually, until the inclemency of the weather made it absolutely imperative that they should be discontinued; and on some occasions as many as five or six hundred people attended, listening to the speakers with marked attention. The impression which existed in England as to the state of the Irish was, to a great extent, an erroneous one; for the people of the North, if compared with the agricultural labourers of the South, would be sure to come off at an immense advantage. The Irish children were well educated in the National schools, and were, as a rule, able to hold their own; but this intelligence and this education was all turned to the one purpose of establishing them in their own

beliefs. One of the leading faults of the Irish seemed to be that they would never acknowledge they were wrong if they could possibly avoid it; in fact, they considered it a positive disgrace for a man to give up an opinion after he found that he had been mistaken. They would stick to it to the death, and even after it was dead they would try and raise it up again. All the talents and powers they possessed they thus gave up to the establishing of what they already believed, and hence their prejudices were inveterate indeed. He was determined that if he passed his college he would carry the Gospel to the Irish people. Ireland was worth winning to Christ. Some people said that the Irish would never be any good either to themselves or to any one else; but he would remind them Ireland had produced some of the very first men of the day. There was nothing but the Gospel that could possibly make Ireland peaceable and contented, and let it be their honour as Baptists to take the Gospel to her.

The Rev. E. G. GANGE, of Broadmead, Bristol, said that, doubtless, they had all heard of the prison chaplain who, addressing a number of felons in the midst of whom sat a man who was to be hanged the next morning, said that his subject divided itself naturally into two parts. The first part was applicable to saints, and the second to sinners. For want of time he should have to confine himself to the first part. His (the speaker's) subject divided itself into two parts also—the operations of the Society in England, and the operations of the Society in Ireland. With regard to its work in his own country, he should leave that subject in the hands of Mr. Hill, and try and say a word or two about their operations in Ireland. He thought it would be universally admitted that the condition of Ireland at the present time was pre-eminently unsatisfactory. It was in a most pitiable plight. The people were in debt and destitution, and were discontented and disloyal; and one of the problems of the immediate future was to know how best to ameliorate their condition, and to give to them some of the joy and some of the prosperity that we ourselves enjoyed. Unjust and unrighteous legislation had done much to make Ireland what she is at the present day. We had treated the Irish too long as an alien and a vanquished race, and had not regarded her as our brothers and sisters as we should. But now they expected the benefits of better rule. Yet, legislation could never save Ireland; she needed more than our statesmen could give. It was not Home Rule, but the Gospel, that Ireland needed—not advancement, but Christ; not a new constitution, but a new faith; not the expulsion of her landlords, but the banishment of her priests—and then would Ireland become a happier and more contented nation. It was for the sake of rectifying this ignorance and supplying this need that the Irish Mission existed. Let them not disguise the fact that the difficulties in their pathway in Ireland were stupendous and gigantic. Taking the Gospel to the Irish was not like taking it to savages or to cannibals who had no religion of their own worthy of the name. If that were the case, they might see in Ireland what they had seen many times in Africa—where, when the Gospel has been presented to the people, they have been glad to part with their barbarous and bloody rights and accept it; but in Ireland they had to deal with a system that had struck its roots deep into the ignorance and prejudices of the people—a system fostered by all the arts of an unscrupulous and powerful priesthood. He took it that every conversion was a miracle; but the conversion of a Papist seemed to be one of the greatest of miracles. He would appeal to them, as Christian brethren in the ministry, and ask them how many Papists had been converted from their midst? How many had they each baptized and introduced to church fellowship of this denomination? He had more hope for the conversion of a Jew, of an infidel, or of a drunkard, than he had of a Papist. Did some one say that he had proved too much in his remarks, and that the tendency would be to make them feel that the work was hopeless, and that the best they could do was to throw down their weapons in despair? He would commend to such a faint-hearted brother the words of John Morley, when he was contesting Westminster, and was told that it was a “forlorn hope,”—he said, “Forlorn hopes are made of brave men.” Let them then never despair, for

they had God upon their side ; the battle was not theirs, but was God's. They were not to found a kingdom for themselves, but for their exalted Master. They prayed not, "Our kingdom come," but "Thy Kingdom come." When the soul of God was put in the scale, down went the beam directly. The Gospel was not less powerful in the present day than it had been ; it was still "the power of God unto salvation." In conclusion, he might say that there never was a better opportunity of taking the Gospel to Ireland than now ; Ireland's extremity was England's opportunity. As America and the City of London had so magnanimously been supplying the temporal needs of Ireland, so let them do the same for their spiritual necessities.

The Rev. GEORGE HILL, M.A., of Leeds, said the great object of the British and Irish Home Mission is the spread of Evangelical religion, and we rejoice that it has an aim so simple and so catholic. We confess ourselves Baptists, and are not ashamed of the confession, but (although the fact escaped the notice of the Bampton lecturer who took us to task a few years ago) the Gospel of Christ occupies with us a position much more prominent than the baptistery. We do not boast of being undenominational in our Christian work ; we should be ashamed of that boast, for our practices as Baptists are the outcome and expression of the loyalty to Christ which is involved in our profession of the Christian faith. But our denominational distinctions are of unspeakably less moment to us and to all men than the great truths of the Gospel, and in our Christian work of every kind it is these truths that are always put in the foreground. Christ sent us, not to baptize, but to preach the Gospel. The simplicity, definiteness, and grandeur of its aims should secure for the work our sincere sympathy. I should, indeed, feel that we had in hand a task quite incapable of kindling any fervent zeal, of inspiring any generous enthusiasm, if we aimed at nothing more than placing our denominational badge on those who were already won for Christ ; but no zeal is too fervent, no enthusiasm too intense, for those who preach the Gospel, which is the power of God unto salvation to every one that believeth. A remembrance of the greatness of the end will do much to ensure interest in the means adopted to reach it, and, put into simplest words, the end of this Society is to preach the Gospel of Christ throughout England and Ireland, and it has a powerful claim upon our sympathy and help. But, after all, the loudest call to Evangelical work comes from the myriads around us who are utterly indifferent to religion. They care nothing about our petty quarrels, nothing about our denominational distinctions ; these things have no meaning to them. And surely our time and strength might be better used than in disputing about trivial details, when at our very doors are multitudes living and dying as regardless of religion as if it were demonstrated that there is no God, no Saviour, no future life, no eternal judgment. It is not that they object to our particular doctrines, our forms of worship, our church organisation ; they simply ignore the whole matter. The truth of religion is to them a question as unimportant as whether or not the moon has an atmosphere, or the stars are inhabited. They are around us in countless thousands, and amongst them the most hopeful, the most productive work is done. Here lies a wide field for future toil. They are dear to God as we are. For them Christ died as well as for us. They, too, have capacities for knowing, loving, serving, and becoming like to God. Mr. Ruskin has taught us that a handful of common mud scraped up from the roadside may have in it all the constituent elements from which are formed the purest and most lustrous crystals ; and among the very lowest and most degraded classes (if we may dare to use this language of our own brothers and sisters, who differ from us mainly, perhaps, because their surroundings have been less favourable than ours) may be found those who, by God's grace, may become conspicuous ornaments in the Church here, and, to use the old-fashioned language, gems for the Redeemer's crown hereafter. Let us remember that we are sent to these. "Preach the Gospel to every creature," runs the unrepealed commission of our Lord. When shall we feel the responsibility involved in these words and in our profession of discipleship ?

Nothing will make up for the lack of steady, plodding, persevering work carried on along the old lines and in the old methods. Add to them as much as you will, but the ordinary Christian agencies must be maintained. Those lights, burning in the little village churches, whose preservation is often dependent upon the help of this and kindred societies, are they to be allowed to go out through neglect on our part? Shame on us if they *do* go out. There is seldom any enchanting loveliness about them. If some of you members of city congregations went to look at them, it is very likely you would bring back a report that there was nothing to be seen but a dim glimmering from a poor tin candlestick. Ah! but that tin candlestick has been put there by Christ Himself, and that dim glimmer may be as precious to Him as the brilliant glare of some of your grand city candleabra. There is nothing very heroic, judged by human standards, in the ordinary life of the village pastor; but there is many a man hidden away in some obscure village, going through the dull routine of uneventful service, with scarcely a single friend for miles round with whom he can find intellectual sympathy, enduring trials of which we have no suspicion, barely kept in life and strength by the mere pittance paid to him by way of stipend, yet bravely sticking to his post and honestly doing his work, who is as truly a martyr for Christ's sake as though he were bound to the stake and the flames were wreathing and crackling around him. And he will wear the martyr's garland one day. It is for such men, and there are many of them, that our appeal is made to-night.

The proceedings closed with the Benediction.

Subscriptions received from April 24th to May 22nd, 1880.

LONDON AND VICINITY—

Collection after Annual Sermon by Rev. J. W. Thew	10	1	1
Collection at Annual Meeting	16	4	11

Donations at Annual Meeting—

Cory, R., Esq., Cardiff	50	0	0
Cox, Mrs.	1	0	0
Cox, Miss	1	0	0
Merrick, W., Esq.	5	0	0
Sampson, Rev. W.	5	0	0

Arthur Street, Camberwell Gate, Coll.	62	0	0
Leytonstone, Vot. of Church	2	0	0
Metropolitan Tabernacle, part of Collection	5	0	0

A. J. O.	50	0	0
Benham, Mr. Walter	0	10	0
Carter, Mr.	1	1	0
Carter, Mr.	0	10	6
Chilvers, Mr.	0	10	0
E. B.	5	0	0
Clark, Mr. J.	1	1	0
Dikes, Mr. W.	0	13	6
Haddon, Mr.	0	10	6
Russell, Mr.	0	5	0

Symmons, Miss.	1	1	0
Anonymous	0	10	0

CHESHIRE—

Chester, Mr. George Sayce	1	1	0
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DEVONSHIRE—

Barnstaple, Mr. Richards	0	10	0
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GLOUCESTERSHIRE—

Bristol, City Rd. (Moiety of Collection)	4	0	0
Gloucester (Subscriptions)	1	5	0
Lydney (Sunday School box)	1	7	3

HAMPSHIRE—

Baulieu, Rev. J. E. Burt	1	1	0
Broughton, per Rev. J. M. Murphy	7	11	9

PORTSMOUTH—

Boyce, Mrs.	0	5	0
Ryerley, Mrs. J. A.	1	1	0
Mumby, Mr. C.	2	0	0
Nicholson, Mr. B.	2	2	0
Warne, Mr. Jas.	1	0	0
	6	8	0

Wallop (Collection)	1 11 8	SUFFOLK—	
Worcester—		Ipswich, Burlington Road (Subs.) ...	5 5 6
Giffard, Mr. R. G.	0 5 0	WARWICKSHIRE—	
Gotch, Mrs.	1 0 0	Alcester (Collection)	3 0 0
Otway, Mr. F.	0 10 0		
	1 15 0	YORKSHIRE—	
HEREFORDSHIRE—		Leeds (Subscriptions, per Miss Barran)	10 8 0
Hereford (Subscription)	1 0 0	WALES—	
Peterchurch (Subscriptions)	0 15 3	Aberdare, Calvaria	1 11 0
		Cardiff, Hope Chapel (Subs. and Coll.)	3 17 2
MONMOUTHSHIRE—		Neath, per Mr. E. C. Curtis	0 6 11
Llanfihangel Ystrad	0 10 0	SCOTLAND—	
		Lochee	2 0 0
NORTHUMBERLAND—		IRELAND—	
Northern Association	52 6 11	Ballykeel—	
		West, Mr.	1 0 0
NOTTINGHAMSHIRE—		Box	0 4 7
Billingborough (Collection)	2 10 0		
Nottingham, Derry Road		Dublin, Balance of Account	1 4 7
(Subscriptions)	19 16 0	Waterford (Rents)	10 13 8
Do., George Street (Subs.)	5 12 0		
Southwell (Collection)	2 9 6		
	30 7 6	DIVIDENDS, LEGACIES, &C.—	
Nottingham, per Mr. F. G. Hazzeldine	4 6 2	Per Mr. J. J. Smith	12 6 9
		The late Miss Salter, of Leamington,	
SOMERSETSHIRE—		£30, less duty, £3	45 0 0
Weston-super-Mare, Wadham Street		The late H. Morrish, Esq., on account	
(Subscriptions)	1 15 0	of, per Rev. G. W. Humphreys ...	100 0 0

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and by Rev. W. SAMPSON, Secretary, at the Mission House, Castle-street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JULY, 1880.

TO OUR READERS.



It is with great pleasure we acknowledge the kindly and generous references made in leading articles in the *Baptist* and *Freeman* to our paper in last month's CHRONICLE—"Is there not a Cause?" Our contemporaries—if weekly journals so deservedly respected and influential will pardon our presumption in thus calling them—have done the cause we represent good service. Through their articles we know the paper has been read where otherwise it would have been unnoticed. The more the Society is known the more it will be helped, and therefore we value much such assistance as our friends have rendered us in the articles referred to. We utterly disclaim any sympathy with the policy that would keep back any of our doings from our constituents, or even from the public at large. The more our constituents are taken into full and complete confidence, the greater, we are assured, will their trust become. We hope no one will shrink at any time from writing for explanation where they think explanation is needed. They may depend that it will always be cheerfully given.

We confess we had expected a great deal more of correspondence as the result of the paper than we have received. No better opportunity could be given to any one who had a fault to find. Very few complaints have been received—so few that we wonder there are not more. The kindly tone of many letters received in answer to appeals for help in reducing the debt shows that the reticence cannot be because the Society is considered so "hopelessly bad that it is beyond redemption." We must therefore congratulate ourselves that so few complaints have been received;

and we look for increased support from the churches in the earnest hope that, with God's blessing resting on the enlarged means at our disposal, we may be able to meet the constantly increasing demand for help.

We still keep pegging away at the debt. Our readers will remember that at the Annual Meeting it was announced that we were encumbered with a debt of £1,600—encumbered is the word, the right word, to use for it. Debt is always an encumbrance, to private persons as well as to public societies. We don't like debts, and we must keep working away at it till it is swept off. We are sure the churches do not like to have the societies connected with them in debt. We scarcely know a greater hindrance to a committee than to be in debt. In every committee there are always some very prudent brethren, and when urgent cases of pressing need come before them, or doors of great usefulness are opened wide before them, they have always a reason or an excuse for doing nothing when there is a debt. We are not even hinting that there are such brethren on our Committee, but we do know more than one case where help rendered now might be the salvation of a cause that in a few years' time bids fair to be not only self-supporting, but strong and able to help others, and we want to deprive any timid one of any excuse that a debt might furnish for not helping.

Have the churches any idea what a tax a debt is upon the time and energies of the officials? In the first place there's the dread they have of appearing before their constituents acknowledging a deficiency—and let no one underrate that dread. Secretaries and treasurers may seem to be case-hardened, and certainly ought, for their own comfort, to be not only pachydermatous, but unfeeling as well; but they have human hearts beating in their bosoms still, and, though they may try to look satisfied and smile when they present their reports, they know that a deficiency is not liked, and the very fact depresses them. Then look at the effort to liquidate the debt. Circulars must be prepared and sent out to pastors and churches appealing to them for help. They know that such appeals are often looked at askance, and inexperienced friends would be surprised if they knew how little effect they have. It is so easy to propose that every church should do something, and to argue if every church only did a little, the whole debt would be at once wiped out. So it would! but the many do nothing. For the most part the circular is thrown aside, perhaps unread, certainly unanswered. And so the Secretary is compelled either to go or to write to friends of the Society, detailing the facts, asking, at least, that they should be considered, and appealing for help. Now let

any one sit down for a while, compose a letter fully explaining the circumstances, entering into necessary details, and seeking aid; then let him write out a dozen or twenty similar letters, and see what time it will take him. This, too, must be done by the Secretary or Treasurer personally. It won't do to delegate it to any one else. It won't do to use labour-saving machines; letters so written are regarded as circulars and treated accordingly. And thus, with merely writing, a great deal of time is taken up in appeals for help that ought to be devoted to devising and giving effect to plans for extending the Kingdom of Christ and so fulfilling the very object for which the Society was formed.

For the help that has been already sent towards the reduction of the debt we are very grateful. We give a full statement of what has been received, and month by month shall specially acknowledge sums received for that purpose. How thankful to God we should be if He would dispose the hearts of those who have the silver and the gold to help! The following sums have been received:—

	£	s.	d.		£	s.	d.
Mr. Cory	50	0	0	Rev. J. B. Burt	1	0	0
Mr. S. Barrow	21	0	0	Southern Baptist Associa-			
Rev. W. Sampson	5	0	0	tion	5	0	0
Mr. W. Merriok	5	0	0	Mr. W. Olney	5	0	0
Mrs. Cox	1	0	0	Sir Robert Lush	5	5	0
Miss Cox	1	0	0	Mr. W. R. Bickett	20	0	0
A Friend	0	10	0	Mr. James Benham	10	0	0
Mr. J. J. Olney	10	0	0	Mr. Ward	0	10	6
Mr. J. Houghton	10	0	0	Leamington, Warwick St.	2	10	0
Cymro	10	0	0				

May many more follow their example!

“But if you get out of debt you will get into it again.” Perhaps so, and there may be circumstances that will justify a society like ours getting into debt. It may hear of cases of such dire and pressing urgency as may seem to it to call for a vote in the belief that the churches will rally around it and approve its bold and necessary action. We are far, therefore, from saying that once out of debt the Society will never get into debt again. A debt may be a proof of vigorous and energetic life; but at the same time we venture to pledge the Society, as far as that is possible, to this, that once free from debt, the utmost effort shall be used to keep it free from debt; and that not by giving up work and reducing its sphere of operations—of all modes of attempting to keep free from debt

that we believe is the worst and the least likely to be effective. No; but by showing the churches that the funds are administered with due economy, and that such work is done that they shall see the Society deserves support, and then we shall appeal to them for enlarged support.

And as to that question of economy, we venture to say a society could scarcely be worked more economically than ours is. We have heard it said that the ratio of working expenses to funds received is large. Very true! we wish it were not so, and we shall do our best to make it less. There are two ways of doing it. One by reducing the working expenditure—a few weeks' practical work in the office would show that could hardly be done. There is another and a better way—**INCREASE THE INCOME**. It takes as long to enter, to post, and to acknowledge a subscription of a shilling as of a sovereign; the paper, ink, and postage are the same in one instance as the other. Let the same number of constituents double or quadruple their contributions, and the working expenses for clerical work need not be one penny more.

Might not our collectors render us very efficient help? We are already greatly indebted to them for what they do; all moneys collected by them are forwarded to the Society free of any expense. Would it not be possible for them to enlarge the subscription list? We sometimes fancy that our friends do not seek out small subscriptions, and much is lost in consequence. May we ask them to try to get subscribers, even though the sums contributed may be very small? A poor Christian thinks the shilling, which alone he is able to subscribe, is too small a sum to be given as a subscription. No; it is not! If he cannot give more let him give this. It will be adding to the trouble the collectors already take if they look after these small amounts; but are they going to regard trouble in work done for Christ? We have no doubt systematic management in our churches would double our income, and the enlarged income would be obtained as easily as the present sum is.

We shall be very glad if any of our friends who may have suggestions to make regarding the welfare of the Society would kindly make them. We invite the cordial co-operation of pastors, officers, and especially our collectors. Our great desire is to deepen interest in the Society itself, and one way of doing it is to get our friends to help us. Interesting incidents connected with the progress of the work, especially at stations where the funds of the Society are spent, will always be acceptable.

Ireland.

Our brother Mr. Ramsay, of Clough, furnishes the following interesting account of

“WORK IN THE TENT.”

“The tent has been pitched for the first time this season in the town or village of *Crummelin*, about nine miles north of *Ballymena*, in rather a mountainous district, close on the mining part of the neighbourhood. It is not as yet a very thickly populated district; and some few years ago it was one of the poorest of the poor parts of the North of Ireland. Its inhabitants are about half Romanists and half nominal Protestants, possessing about the least per-centage of real Christians of any place I know under the name of *Protestant North*.

“When I first visited the district seven years ago I found not one decided Christian in or beyond *Newtown Crummelin*, stretching to the sea for ten miles; now we have eight members in our little church at Clough from the mining district.

“There seemed a great difficulty in getting a site for the tent. When obtained, and the tent erected, I dreaded the attendance. The throne of grace was our place of appeal. Prayerfully we opened the tent on Tuesday, the 8th inst. Being the first speaker myself I did not anticipate the filling of many seats, as our opponents blamed me for bringing the tent; also, being warned by their ministers not to go to the tent, the hope of success seemed to be gone. However, the people began to come in, until about one hundred were around us—Roman Catholics along with the rest. A more attentive, quiet congregation you would not find in London. Spell-bound, they sat for an hour and a quarter night after night; on an average this has been our congregation. On Lord’s-day night about two hundred were present, and some appeared deeply moved. Mr. Simpson is with us since last week, and I had Mr. M. Bacon helping also. These two, with a night or two from Mr. Phillips, will fill our mission with the tent here. There are signs for good already.

“P.S.—Shall, D.V., report more fully in a few days.”

Just as we are going to press the following note was received. May the Lord abundantly bless the work!—

“DEAR MR. SAMPSON,—Just another line about the tent services and its next movement. We had Mr. Bacon with us from *Ballymena* last night. It was one of our best week-night meetings of this week. But what will be very pleasing to you, I am sure, was the information that one of the miners, a Roman Catholic, has become anxious about his soul’s salvation through these services (a goodly number of them keep around the tent). He says he now wants to see his way out of hell. He has been led into it; now he needs deliverance from it. This is worth all the effort put forth as yet.”

The following report of our brother Phillips will show some of the difficulties of the work, and how our gracious Saviour is helping and

blessing our brethren in the work. Listen to his closing request, and pray for them :—

“ MY DEAR SIR,—I am happy to tell you that the Lord’s work in connection with the Grange is progressing favourably, the interest in the services on Lord’s-days being steadily maintained, and our hearts are often cheered by the presence of many strangers who join us in our worship; and although we are unable as yet to report any additions to the church, yet we see signs of awakened interest in some who attend with us, and are looking with hope to the day when they will be found sitting at the feet of Jesus, clothed and in their right mind. There are others who have received the grace of God, but have not as yet been baptized; I trust they will shortly be led to identify themselves with the people of God, and by a public profession declare themselves to be on the Lord’s side. We are able to report a little revival of interest in the Sabbath-schools; many more are in attendance; but we find a great difficulty in getting suitable teachers for some of the senior classes, which are composed principally of young men and women, some of whom are married. To meet this difficulty in part I have (though at considerable inconvenience to myself) for months past taken one of the senior Bible-classes. I trust, however, our heavenly Father will raise up a faithful servant for this important post. We have, by God’s help, been enabled to keep up our usual weekly services, forty-four of which have been held during the quarter, with an aggregate attendance of over 2,000, or an average of about fifty. Eighteen of these services have been held in the neighbourhood of Tullyhill, and are exceedingly well attended, especially at the station nearest Portglenone, where, for the last two months, we have held the meeting in a blacksmith’s shop, which has been very well filled. Nine services were held in national schools, and the rest in cottages, barns, and lofts. Our temporary illness somewhat interfered with our pastoral visitation; but, this notwithstanding, we have been enabled to pay about one hundred and fifty visits to the homes of the members, which, from the scattered position of their habitations, has cost us much labour. We are in these visits brought face to face with much poverty, privation, and distress, and almost nakedness, and it grieves us much that it is not in our power to relieve and mitigate this distress. One case among others haunts me as an instance of a brave struggle with poverty. A man and his wife, both members, are living, with six children, in a hut (which in England would be esteemed a miserable stable) about twelve feet by fourteen, constituting a living apartment, bedroom, and space for two looms, each occupying about eight feet by six feet. To introduce the last loom, which has but recently been effected, the bedstead had been cut to pieces to form a loft over a part of the room for a bedroom for the children. Never shall I forget the pleasure which the father expressed in being able to introduce this second loom, and the contentment which beamed in his countenance at the introduction of this new weapon with which to battle with poverty.

“ Nor is this a solitary case; many besides are unable, for want of suitable clothing, to attend the means of grace. I trust, however, if the Lord wills it so, that matters will shortly improve, but at present the prospect is dark.

"Labouring among such scenes, one is inspired with earnest prayers and heartfelt desires that God would speedily again visit this land with the gracious reviving influences of His Spirit, that heart and home, hill and dale, may echo with His praise. Brethren, pray for us!"

The following report of Mr. Lorimer's work was crowded out by matter it was important to publish, or it would have appeared earlier. It breathes a true missionary spirit, and speaks of good work done for the Master:—

"By the help of God I have been enabled to go through my loved work for the last three months without interruption. My health has kept tolerably good, and my labours, on the whole, have been very cheering.

"At *Arghavey* I opened an 'inquirers' class' about two months since. It commenced with about a dozen persons, chiefly of the young of our own congregation, for whom it was principally designed. It soon began to increase, various persons who attend the 'Gospel meetings' being thankful for the 'liberty, of coming. Now it numbers nearly forty, many of whom are aged men and women. I may simply say that, so far, this effort seems to be blessed with evident approval by the beloved Master. I need not go into particulars about it now, but will content myself with saying that I am quite confident that were you to spend one evening with us in this exercise, you would say the Society would be well rewarded for all the expenses of this station, even if nothing else was being done. I may remark that I am greatly encouraged in this part of my work by the presence and assistance of two aged brethren who are very much interested in it.

"Two persons have been baptized and added to the church since my last, and one is proposing for admission. Others are searching the Word, and gradually feeling their way. A new district for occasional preaching is also opened. Surely it is not inappropriate to write at the end of all this—**EBEN-EZER.**

"While at *Cairndaisy* there has been no increase to the church, the attendance of the brethren and their families has been as good as could be expected under the circumstances. They are far scattered; and many of them are aged and frail, and in the winter season it is almost impossible for the majority of them to make their way through the glens. Still, it is very cheering to see the marked interest they continue to take in coming together on the first day of the week, with joy in their countenances and gratitude on their lips, to the God of love for the opportunities they enjoy, and expressions of deep regret that they are not able, financially, to prove how much they are indebted to the Society for their present means of comfort. The young members of the church have been greatly blessed in their efforts to revive the Sabbath-school. The Gospel meetings continue large. The little chapel has been always filled during the winter nights, and the attention is always most marked and serious, and I hear of some who are searching after the old paths of the flock and thinking of coming out.

"Dear brother, the work is the Lord's in every step of it. It is blessed, indeed, to do and to suffer in such a cause. The poor, weak, unworthy labourer has often to mourn in sowing his precious seed. But if we sow in hope, most

undoubtedly we shall reap in joy, returning with our arms full of sheaves.
Pray for us, that the Lord may use us and bless us more abundantly."

Subscriptions received from May 24th to June 24th, 1880.

LONDON AND VICINITY—		NORFOLK—	
Baitow, Mr. S. (Special)	21 0 0	Swaffham (per Rev. G. Gould)	5 0 0
Benham, Mr. J. (Special)	10 0 0		
Bow Chapel Sunday-school	5 0 0	NORTHAMPTONSHIRE—	
Congreve, Mr. G. T. (2 years)	2 2 0	Guileborough, A Friend	0 10 0
Dalston Junction Chapel (Collection)	2 11 0	Lettinger—	
Freeman, Mr. G. S. (2 years)	2 2 0	Goosey, Mrs.	0 10 0
Groom, Mrs.	1 0 0	Gotch, Mr. T. H.	1 1 0
Hellier, Mr. R. (2 years)	1 1 0	Hull, Mrs.	0 10 0
Lush, Sir Robert (Special)	5 5 0		2 1 0
Mills, Mr. W. (2 years)	1 0 0		
Olney, Mr. J. T. (Special)	10 0 0	SURREY—	
Olney, Mr. W.	1 1 0	Limpfield (Vote of Church)	0 10 0
Do. (Special)	5 0 0	Sutton (Collection)	10 0 2
Olney, Mr. W., jun.	1 1 0		
Potter, Mr. J. L.	1 1 0	WARWICKSHIRE—	
Rickett, Mr. W. R. (Special)	20 0 0	Leamington, Warwick Street Chapel	
Rogers, Mrs. (2 years)	1 1 0	(Special)	2 10 0
Varley, Mr. Henry	1 1 0		
Vernon Chapel, King's Cross	3 0 0	WILT-HIRE—	
Ward, Mr. (Special)	0 10 6	Downton (Subscriptions, per Miss	
		A. M. Taunton)	1 10 0
GLoucestershire—		YORKSHIRE—	
Bristol—		Beverly (Subs. and Collection)	3 0 0
Buckingham Chapel (Coll.)	9 5 6	Cotherton, Mr. P. Bainbridge	0 12 0
Do., Sunday-school	0 14 6	Leeds (per Miss Barran, additional)	0 7 6
	10 0 0		
Gloucester and Hereford Association	15 0 0	WALES—	
		"Cymro" (Special)	10 0 0
HAMPSHIRE—		THE CHANNEL ISLANDS—	
Beaulieu, Rev. J. B. Burt (Special)	1 0 0	Jersey, St. Helier's (per Mr. J. T.	
Southern Association	150 0 0	Humby)	12 10 0
Do. (Special)	5 0 0		
		IRELAND—	
KENT—		Athlone—	
Ashford, Rev. T. Clark	0 5 0	English, Mr. R.	0 10 0
		Greene, Mr. R. J.	1 0 0
LANCASHIRE—		Ferry, Messrs. R. & M.	1 0 0
Bootle (Subscriptions)	5 9 0	Wakefield, Mrs.	1 0 0
Leas allowed for Tracts	2 16 5		3 10 0
	2 12 7		
Liverpool, Mr. J. Houghton (Special)	10 0 0		
Manchester, Union Chapel	10 0 0		
MONMOUTHSHIRE—			
Abergavenny (per Miss Evans)	0 14 4		

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and by Rev. W. SAMPSON, Secretary, at the Mission House, Castle-street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

AUGUST, 1880.

TO OUR READERS.



We very gladly acknowledge the following special contributions towards the debt on the Mission:—

	£	s.	d.
Mr. Nutter	50	0	0
Rev. S. H. Booth	5	0	0
Mr. A. Curtis	2	2	0
The Church at Maryport	1	0	0
The Church at George-street, Plymouth	7	12	0
Mrs. Paul	10	0	0

which, with £162 15s. 6d. acknowledged last month, makes the total £238 9s. 6d.

For the debt to be wiped off, therefore, we shall need a further sum of £1,360. The financial year closes on September 30th. What an intense relief it would be to be able to present a clear balance-sheet! Very few churches have as yet responded to the earnest appeals already made. Will all readers of this month's CHRONICLE urge upon the churches to which they belong the great need we are in, and try to get a collection? Or will every reader give or collect a small sum? We are more and more convinced it is to increasing the number of small subscriptions we must look, both for liquidating the debt and putting the income of the Society on a better footing.

Personally we are greatly indebted to our friends whose contributions are referred to above, and equally so for the kind and generous sympathy

manifested in their letters. Indeed, all our friends, whether sending ordinary or special contributions, have cheered us very much by their hearty kindness. It is invidious to particularise, but Mr. Nutter's letter came under such special circumstances it was more than usually gratifying. We were on a visit to the churches maintained by our Mission in Ireland. After a very fatiguing week we had reached Belfast, where our brethren were holding their Association meetings. On the previous Saturday evening the printed programme of the Association services had been put into our hands. We found that our brethren, with the characteristic generosity of Irishmen, had published us to preach on the Monday evening, to take part in an Evangelistic service on Tuesday evening, and to preside at a Public Service on Wednesday evening, and an intimation accompanied it that we were expected to take the largest share in that service, and this, though it was quite understood that we were closely to attend to the business transactions during the whole of Tuesday and Wednesday. We left Belfast on Thursday morning for Carrickfergus, where we were announced to hold a missionary meeting in the evening. We reached the quiet home of our good old friend, Mr. Hamilton, the father of our Irish Mission, not a little fatigued, and hoping to have a few quiet hours before the evening. There a batch of letters awaited us, and we knew at once the day must be spent in writing. But the first we opened was that of our friend Mr. Nutter—full of warm, brotherly feeling, and £50 towards the debt. How our hearts leaped for joy, and if we did not go down on our knees, yet our whole soul poured itself out in gratitude to our Heavenly Father for His loving kindness. Again we thank our friend, and our prayer is that this debt may soon be a thing of the past.

For there is so much work to be done—that is, so much real missionary work—both in Great Britain and in Ireland, that we shall have need of all the subscriptions that come in. Right glad are we to be able to say that, notwithstanding the heavy pressure of this debt and the great depression of trade that still exists, the Committee mean earnestly to consider every case that comes before it, and that not with a view of shelving it, but of helping it, if possible. And most sincerely do we believe that this is the only sound policy for the Society to adopt at the present time. It will be simply suicidal to say, We are in debt, and therefore we cannot even consider new cases. We have a work committed to us by the churches, and, God helping us, we mean to do it; and we shall have no right to expect the churches to rally round us unless they see we mean work. We hold that the best way of getting the debt paid off is to show

the churches that we are sure if a case is made out we shall entertain it, and confidently appeal to them to sustain us.

Two such cases have been before the Committee and accepted by them this month—cases that may be looked upon as being as thoroughly missionary in their character as any effort to take the Gospel to the Ganges or the Congo. A good brother called on us a few weeks ago to see if he could get aid from a certain fund. It was soon evident that he was ineligible for it. But there was a genuine ring about his story that made our hearts warm towards him. In brief, it was this: By his own unaided effort he had collected money and bought a piece of ground at Bromley-by-Bow, situated in a densely populated neighbourhood, and in a locality where no Nonconformist place of worship exists for some distance from it. He had raised £1,500, and built and paid for a good school-room. A large number of children were in the school, and the building was used for the purpose of worship on the Lord's-day, and was well attended. But, being a school-room, and therefore not furnished as a chapel, the people did not take sittings, and did not contribute enough for his support. He was raising funds for the erection of a chapel, and if he could only get a little assistance for, say, three years, he was certain he could get the whole of the funds needed for the chapel, and then there would be a thoroughly independent church, and one able to assist others. We said to him, "Can you give references to authenticate your statement?" for we felt at once that if this case was genuine there could be no case more worthy of aid from the Home Mission; in fact, it was just such a case as it was established to aid. He at once furnished the references. We give their testimony. Mr. James Harvey writes:—

"MOUNT GROVE, GREEN HILL ROAD,

"HAMPSTEAD, N.W., June 28, 1880.

"MY DEAR SIR,—I am glad to find that the Rev. W. T. Lambourne has applied to the Home Mission Committee. I am well acquainted with his work, and have helped him in it, and he has frequently consulted me during the progress of his work, and probably it is owing to a conference with him and his deacons by Mr. Rickett and myself that he now seeks the aid of the Home Mission Committee. . . .

"I visited his place one Sunday evening not long since. The population is simply *dense*, and no other Nonconformist place near. The people are poor. The school-room was well filled, and I doubt not if a good chapel was erected it would soon be filled, if not at once. I do not think it possible for the people to get the chapel built, and *support the minister* also, for three or four years. If the Home Mission Committee could see its way to take up this case I think

they would find a general response from Christian friends. The London-Baptist Association, according to its rules, cannot take up the case. I shall be very glad if the Home Mission Committee can.

“Rev. W. Sampson, Secretary,
“Baptist Union Home Mission.”

“I am, yours truly,
“JAS. HARVEY.”

And our brother, Mr. Cuff, adds his word thus:—

“SHOREDITCH TABERNACLE, *July 15, 1880.*

“MY DEAR MR. SAMPSON,—I am very sorry to find, by notice of Committee-meeting on Tuesday next, that I shall not be able to be with you. Our annual excursion is fixed for that day, and, as so many persons go, I must go with them.

“I see by the agenda that Mr. Lambourne’s case will come on. I do hope this will be entertained and, if possible, granted. It is simply a desperate case, and Mr. Lambourne will leave of necessity, unless some help from somewhere is forthcoming. It would be a thousand pities for the work to stop, as there is a very large piece of ground for a chapel in a first-rate position. I know the present school-room is of little use for church life and a solid work. Mr. Lambourne has worked very hard, and deserves help, and very deeply needs it.

“I am very sorry I cannot be at the meeting, as I could have answered all questions and explained the whole thing.

“I am, dear friend, yours sincerely,
“W. CUFF.”

The Committee could not resist such testimony; they voted him £50 for this year, and mean to do it next year also.

Another case was also accepted. A young man living in a country village is brought to Christ. The only place of worship in the village is the parish church, where anything but the Gospel is preached. He does what he can in a quiet, simple way to make the truth known. A few are gathered in a room; he talks to them and reads with them. Gradually the numbers increase, and the room is too small. He rents a piece of ground, and builds a small chapel on it. He collects £150 to pay for the chapel. The people collect enough themselves to pay the ground-rent and other expenses, amounting to some £12 or £15 a-year. He gives his services. He is obliged to remove to some distance, but he goes down and conducts service every Lord’s Day still. He is not rich; in fact, was only a working man, and is now struggling to establish himself in a little business. His travelling expenses come to about £16 a-year. The Association gives him a small vote; and our Committee is asked to contribute towards the balance. From what we know of the case ourselves it is a purely missionary effort. Here is a good man working hard all the week,

and he travels down to minister on the Lord's Day to a few people whom he has been the means of gathering together; and is such work to stop because he and they are too poor to meet his travelling expenses? Right glad are we that the Committee mean to help him. He need now be under no fear that his travelling expenses will be met.

It may be said—it has been said—"Oh, there are three thousand such cases that could be found!" Our reply is very simple. "We should be glad to know three thousand such cases. We should be glad to bring three thousand such cases before the Committee, and we should like nothing better than to have three thousand such cases to bring before the churches of England, assured that we should not have to plead for them in vain."

In our last number we asked for suggestions or correspondence from friends. We have received the following, which we publish with great pleasure. We trust it is an indication of awakening interest in the Society:—

"To the Editor of the CHRONICLE.

"MY DEAR SIR,—For many years it has been my privilege to read the monthly organ of the British and Irish Baptist Home Mission, but never with more zest than its last two numbers. Without a word of disparagement to the official conduct of the paper in times gone by, I rejoice to see indications of its being conducted with increased vigour, which, in the end, must tell in favour of the work it advocates. May you soon see tangible proofs that your undertaking of this onerous work is everywhere appreciated. Don't be discouraged if you get the retort, 'Ah, a new broom sweeps clean,' 'Wait a bit, and we'll see if Mr. Sampson does any better than previous secretaries,' and such like cold-water chills. If you, as a new broom, can fire others by your ardour to sweep clean this wretched debt, all honour to you. Years ago, when your respected predecessor, Mr. Kirtland, used to come to the city I then resided in, we felt that any sum less than £10,000 a-year for this Home and Irish Mission was not worthy of the denomination, and the same must be felt now. Let the word go forth, then, '*Wanted, ten thousand pounds.*' To attain this, fling far and wide copies of the letter to pastors and deacons, and your own personal paper, headed, '*Is there not a Cause?*' Specially let these be placed in all pews the Sunday previous to a collection being made, with a word or two from the pulpit, asking people to take them home, carefully read same, and then give '*as God hath prospered them,*' if ever so little. In your case, '*he giveth twice who gives quickly.*' In most of our Sunday-schools, quarterly mission meetings are held in the afternoon of one Sunday. In every case let there be a penny collection for a specific purpose, and let your cause take its turn with the '*Sunday-school,*' '*Continental,*' '*Foreign,*' and other missions. I name a penny collection, as from experience we have found that the smallness of the sum frightens no one, induces *all* to give instead of leaving it to a comparative

few, and at the same time it does not hinder anyone giving more. In senior classes a list of subjects for the quarter is drawn out, and in the one I meet with next Sunday, I hope to bring this up to the young men present, ask their aid, and distribute to each a copy of your CHRONICLE. I am afraid to say more now, but by such tactics as these being adopted everywhere, simple as they may be, I am convinced that your debt would soon become a thing of the past, and a fair prospect opened up of realizing an annual income of £10,000. Let us all try—*will* it, and it is as good as done. May God bless your every labour, and guide you in all your thoughts and words.

“Leicester.”

“Yours faithfully,

“H. C.

We gave in the last number of the CHRONICLE an account of the opening of the campaign with the tent. Our brother Ramsey, of Clough, in whose district it was first pitched, gives the following encouraging account of the results of the services besides those mentioned in the CHRONICLE for July :—

“Our tent services are over here ; they have been attended with good results so far as we can judge. The good effects have been seen in the breaking down of prejudices ; six or seven profess to be anxious about their souls—and there is hope of some coming out to join us.

“I made a collection toward meeting the expense of the tent. Most of it was given by our own people, while the others also aid very well indeed. We raised £3. It does the people good to give in this way. There might be the half of the tent expenses raised at the meetings.”

The friends at Waterford have asked for the tent, having resolved to make an effort to disturb the stagnation which now exists in that fearfully Popish district ; the resolve is a brave one. Will all the friends of the mission make this work with the tent in Waterford a special subject for prayer ?

The work of the colporteur in Ireland is of the first importance. To get at a Romanist is one of the greatest difficulties known to the missionary in Ireland ; but the colporteur finds it comparatively easy, though in his case it is only easy when compared with the almost insuperable difficulty experienced by the missionary. The following interesting letter from one of our colporteurs illustrates in a simple yet graphic way the work of these good brethren :—

“REV. SIR,—I visited a Roman Catholic family. The house was very nicely adjusted. The governor was a very intelligent-looking man. I asked him if he would speculate on any religious literature. He gently declined, saying, that I had no religious literature suitable for him. I said I had the Bible and Testament, which are the most important of all books. ‘But you have not the kind,’ said he, ‘that I would read, or allow to be read, in my house.’ Yes, I said, I have the Douay version ; and I exhibited it, and also

read a few notes of the Fathers to gain his attention, and afterwards read the Scriptures, and expounded them to him; and also told him of our lost and ruined condition by the fall of Adam; and from this misery there is but one escape, and that is by a simple faith in that all-sufficient, all-worthy atonement once made by the Man of Suffering on Calvary's tree. Thus he (the Roman Catholic) listened to these words with rapt attention. When I was going away he solicited me to call whenever I would be in the locality.

"I visited another Roman Catholic family, and exhibited my books; and I was under the impression that I was going to get one sold, when the master of the family came in, and ordered me out of the house, for 'a blackguard'; but I seemed impregnable. Then he began to imprecate a thousand evils upon my head, and to curse me for 'a heretic,' and to get out of the house, or he would put me out. So I had to withdraw, ere I would experience the oil of the hazel.

"One night, as I was coming to my lodgings, I was attracted to a little hut by the cries of a person who seemed to be in great anguish. I immediately walked towards the place where I heard the sound proceed from. I entered the hut; there lay an old woman on a pallet of straw, almost expiring, and an old man and woman attending to her. They had no light; everything was as dark as midnight. I approached towards the litter, groping my way; the only thing I had to direct me was the breathing of the invalid. I talked to her about her soul; she seemed to despair of mercy. I illustrated His powers to save by mentioning some of the demoniacs, and Magdalene, out of whom He cast seven devils. 'Now,' said I, 'if you were to meet one with eight He could save her;' and I also spoke of Paul, whose case was inveterate, and so brought the conversation to a close, as there was no light to allow me to read. I gave them some money to get light, and also nourishment for the invalid. Then they returned their sincere thanks for my visit and assistance."

Contributions received from June 24th to July 22nd, 1880.

LONDON AND VICINITY—		DEVONSHIRE—	
Booth, Rev. S. H. (Special)	5 0 0	Appledore, Mr. Darracott	1 0 0
Finchley (Collection)	3 7 3	North Devon Auxiliary	2 2 0
Karby, Miss	1 1 0	Plymouth, George-street—	
Onslow Chapel, Brompton (Collection)	4 16 0	Weekly Offerings... ..	4 0 0
Rooke, Miss	1 1 0	Special, for Debt	7 12 0
BERKSHIRE—		HAMPSHIRE—	
Reading (per Mrs. Moore)	9 0 0	Southampton—	
BUCKINGHAMSHIRE—		East-street	0 10 0
Brickhill	2 0 0	Portland Chapel... ..	4 3 6
CAMBRIDGESHIRE—			4 13 6
Cambridge, Mr. J. Nutter (Special) ...	50 0 0	ESSEX—	
CUMBERLAND—		Colchester, Mr. G. A. Hayward	1 11 6
Maryport (Special)	1 0 0	Loughton (Collection)	5 14 4
		LANCASHIRE—	
		Liverpool, Pembroke Sunday-school...	3 0 0

LEICESTERSHIRE—		WORCESTERSHIRE—	
Leicester, Mrs. Paul (Special)	10 0 0	Astwood Bank, Mrs. Austin... ..	0 12 0
LINCOLNSHIRE—		YORKSHIRE—	
Gainsborough	15 0 0	Halifax—	
MONMOUTHSHIRE—		Trinity Ch. (Collections) ...	6 7 3
Newport, Commercial-street... ..	15 0	Pellon-lane (Subscriptions) ...	3 12 10
NOTTINGHAMSHIRE—			10 0 1
Newark	21 1 6	THE CHANNEL ISLANDS—	
Nottingham	51 3 1	Jersey, St. Helier's	2 12 8
SOMERSET—		WALES—	
Taunton, P. T. S.	1 0 0	Neath, Glamorgan, Mr. A. Curtis (special)	2 2 0
SUSSEX—		IRELAND—	
Midhurst	10 0 0	Aughavey (Collection)	2 3 3
WARWICKSHIRE—		Carrickfergus (Collection)	3 10 0
Birmingham (per Mr. F. Ewens)... ..	11 3 6	Cairndaisy (Subscriptions)	1 17 6
Erdington, Mr. J. C. Guest	0 5 0	Clonmel (Rents)	3 10 10
WILTSHIRE—		Clough (For Tent Expenses)	3 0 0
Semley, Rev. T. King	5 0 0	Dublin, Abbey-stree:	7 5 0
		Tandragee, A Friend (per Rev. J. Taylor)	0 11 0
		Waterford (Rents)	26 1 10

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THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

SEPTEMBER, 1880.

THE AUTUMNAL MEETINGS.



WE are glad to have to announce that the Autumnal Session of the Baptist Union will be held in London in the week beginning Monday, October 4th. As the British and Irish Home Missions are now so far identified with the Baptist Union as that the election of Committee and presentation of report and annual accounts form an integral part of the proceedings of the Autumnal Session, the fact is one of interest and importance to our readers. For the first time in the history of the Union it meets in the autumn, not in the provinces but, in London. For our own part we are glad. We want London to see what an Autumnal Session really is. It has yet only seen the Union in the spring; and, whatever the cause may be, there can be no doubt the spring meetings are not to be compared with the autumn meetings for attendance, force, interest, and spiritual power. The country churches have wanted to give London the opportunity of seeing what the Union with its various departments and affiliated societies really is—and we are not speaking without book when we say that reason has weighed with some places in not inviting the Union this year. They have said it is quite time that London should have the privilege that the provinces have now had for so many years of receiving the Union in the autumn. And the

country churches will be glad to know that right nobly have the metropolitan churches and pastors availed themselves of the opportunity thus given them. From the moment when it was seen that for various reasons it was inconvenient for any of our provincial towns or cities to receive the Union this year, the energetic Secretary of the London Baptist Association, the Rev. W. Penfold Cope, took the matter up ; other brethren rallied round him ; and when we found that our brother, C. H. Spurgeon, whose adherence to a movement is enough to secure success, at once threw himself into it with all his accustomed energy, we began to feel that the Autumnal Session this year might form an era in its history.

And why should it not? Notwithstanding the forebodings of failure that we have heard in certain quarters, we are anticipating such meetings as the Union has rarely or never had before. These forebodings of failure may, indeed, do much to prevent success. If an enterprise is begun and carried on in a faint-hearted and doubting spirit, can you be surprised if it does not succeed? A good general will do his best to raise the spirits of his troops when he leads them forth to the battle. We are surprised that our friend and brother, the Editor of the BAPTIST MAGAZINE, who, though years are evidently beginning to mark him, retains so much of the vigour and boldness of youth, says that he regrets the visit to London, because the meetings "will lose their freshness and zest." In a most friendly way we ask him what ground he has for saying so. Have the churches in London lost their freshness and zest? If they have, it is quite time that others came to infuse new freshness and zest into them. But we do not believe it. Our knowledge of the London churches is by no means so varied and extensive as that of our brother, but he is unconsciously libelling the London churches. We believe they will take up this matter with a warmth and spirit which will show that they have at least as much freshness and zest as their country brethren ; and when these honoured brethren from the different counties in England come up to the great gathering in the metropolis and mingle with their brethren there, we shall be surprised if, after all, it is not recognised that God's hand has been

in the various movements and disappointments that have issued in the holding of an Autumnal Session in London.

More especially are we glad of it in the interests of the Society mainly represented in the *CHRONICLE*. At the Autumnal Session the Committee for the year is elected and the annual reports and accounts read. And let it be noticed that all nominations for the new Committee must be in the hands of the Secretary by the 30th September at the latest. It is scarcely possible to define accurately and tersely what is to be the leading idea to be kept in view during the meetings. Various suggestions have been made, and they all tend in the one direction—to make the meetings pre-eminently practical, spiritual, devout; and it is a curious and interesting feature in all these suggestions, they all bear more or less upon the duty and need of Home Missions. To put it as clearly as we can, the thought is this—we shall meet as Christian churches; our churches want their own spiritual life quickened and deepened; that quickened and deepened spiritual life will manifest itself in more devoted work for Christ, in true evangelistic effort, and in mission work. Our hope and expectation is that all the speakers will keep that before them, and let all their speeches and papers lead up to it and promote it. To say nothing here of the Foreign Mission services, which this year promise to be of surpassing interest, and for which we earnestly entreat the prayers and warmest sympathy of our readers, the meetings will be made to bear more practically than usual upon Home Missions. The details are not yet definitely fixed; but it is decided that on Wednesday morning the Secretary shall read a paper bringing, amongst other things, the claims and needs of the Home Missions before the churches. He has long wanted the opportunity of doing this. There are many things that ought to be said, and must be said, and while it will entail a very serious addition to duties that he already feels sufficiently onerous, he gladly avails himself of the opportunity so kindly placed at his disposal by the Committee of the Union. Time will be given for a full and frank discussion.

May God's Spirit be so manifestly in the assemblies that ministers and delegates may all receive a great quickening impulse, the effects of which shall be permanently felt through all the churches of the land!

Since our last issue we have received for the debt the following sums:—

	£	s.	d.
Mr. James Harvey	20	0	0
Miss Houghton	15	0	0
Captain McKay, by Mr. J. Benson	5	0	0
Rev. G. H. Rouse	1	1	0
Bournemouth, Westbourne, by Rev. R. Colman ..	1	0	0
Bristol, Buckingham Chapel, by Miss Florence E. Leonard	3	12	6
The Church at Newport Road, Middlesborough ..	1	13	9
	<hr/>		
	47	7	3
Amount previously acknowledged	238	9	6
	<hr/>		
Total	£285	16	9
	<hr/> <hr/>		

We are not a little indebted to the *Freeman* for a suggestion that the London churches should be asked to devote the first Sunday in October to a Home Mission Service and Collection. We trust our contemporary will not think that the suggestion has been overlooked. It has been carefully considered, and very grateful we are for the interest the suggestion manifests in the welfare of the Society. But so many circumstances conspire to assure us that it would be impracticable to carry it into effect that we feel it would be unwise to attempt it. The suggestion, however, will bear fruit, and, if it cannot be adopted in its entirety, its consideration may lead to the adoption of a wider plan that will really secure the object aimed at.

SYSTEMATIC GIVING.

We gladly give insertion to the following letter. We are more and more convinced that in the direction indicated by the writer lies the plan for largely increasing the income of our societies. What is wanted is, first, that our pastors should be thoroughly impressed with its necessity, and, secondly, that in every church some earnest, quiet business man or woman should take it up and steadily work it. Every one who has had anything to do with the regular collection of small amounts is surprised at the amount obtained in the aggregate. We would draw special attention to

the steady increase of the amount subscribed, a testimony at once to the efficiency of the plan, and the spirit with which it has been carried out:—

“BAPTIST CHURCH, SWAFFHAM, August 3rd, 1880.

“MY DEAR SIR,—Seeing a remark in a letter to the Editor of the CHRONICLE OF THE BRITISH AND IRISH BAPTIST HOME MISSION, for August, 1880, signed ‘H. C.,’ stating that in most of our Sunday-schools quarterly mission meetings are held in the afternoon of one Sunday, suggesting that in every case a penny collection for a specific purpose be made, I venture to suggest that, if that plan were to be adopted and thoroughly carried out by *all* our churches, it would increase the funds of the Society very materially.

“The letter referred to has induced me to write you. I have had some sixteen or seventeen years’ experience of a system by which our Sunday-school has raised during that time over £600, and by which system the amount has annually increased. Last year it reached the sum of £76 13s. 8½d. for the year. I can, with confidence, recommend it to our sister churches, it being very simple and easily worked. I should be glad to know that every Sunday-school in the denomination adopted it with the same or better success than ourselves. We have a school of about 200 children; from their numbers, we invite all who are willing to help us in this work, they first obtaining their parents’ consent to allow them to become collectors.

“The children are instructed to collect only from their relatives and friends, by whom they are known, and not to receive from them more than a halfpenny per week. We supply each collector with one or more cards if required. Our staff of collectors for the last few years has averaged about sixty.

“I enclose a card as used by us, also a report of the last year’s work, and shall be willing to give further information to any who may wish it. I give on other side the annual amount from commencement, feeling persuaded that if you, through the medium of the CHRONICLE, or the *Juvenile Herald*, or *Freeman*, consider it desirable to bring it before superintendents and secretaries of our Sunday-schools, so as to prevail upon them to adopt the system, it will, in the course of a few years, augment the income of our societies very considerably.

	£	s.	d.
“ 21st December, 1863, to 25th December, 1864 ..	9	8	9
January and February, 1865	2	3	0
1865 and 1866, February	11	1	5
1866 and 1867 ,,	14	3	0
1867 and 1868 ,,	17	11	2
1868 and 1869 ,,	22	19	2
1869 and 1870 ,,	26	5	3
1870 and 1871 ,,	29	12	11

1871 and 1872, February	..	..	..	..	30	2	11
1872 and 1873	„	..	..	..	32	4	4½
1873 and 1874	„	..	..	..	32	4	6½
1874 and 1875	„	..	..	..	47	0	11½
1875 and 1876	„	..	..	..	55	19	5
1876 and 1877	„	..	..	..	63	11	0½
1877 and 1878	„	..	..	..	65	0	2½
1878 and 1879	„	71	18	9
1879 and 1880	„	76	13	8½

Result of 16 years and 2 months	£608	0	7
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“This year, for the first quarter, we are again in advance of any previous corresponding period.

“Trusting these suggestions may meet with your approval, and that, in a short time, we may have the pleasure of knowing the system is being adopted by schools connected with our churches generally, with large success,

“I remain, dear Sir,

“Yours faithfully,

“THOS. MOORE.

“Rev. W. Sampson.”

Let the same plan be pursued in every church, and there is no doubt our societies would be free from debt and able largely to extend their operations.

Just as we had written this, one of our leading ministers happening to be in the room as we were writing, we threw the letter over to him, and said, “Just look at that.” He read it through. “That’s capital,” he said; “and they have done quite as well for the Annuity Fund.” We turned to the Annuity Report, and were gratified to find a long list of subscriptions, some three or four for good sums; but the long list, made up for the most part of small amounts from five guineas to two shillings, shows a total promised for the Annuity Fund of **£224 9s. 6d.**, and the promises are being regularly and steadily met. If all the churches in England had done what this Norfolk town has done, the Annuity Fund would have amounted to upwards of £100,000. Clearly the principle recognised and acted upon is *the regular giving of small sums*. We are sure our correspondent will be glad to give any information to any who are anxious to have and carry out the principle; and, for ourselves, we heartily thank him for his communication.

WORK IN IRELAND.

Very little idea is realised of the extent of the labours of the brethren in Ireland. Many of their stations are ten and twelve miles from their homes, and, as they have to visit them frequently, it happens several times in a week that, having to travel so far after service, the missionary does not get back to his family till near midnight.

The following record of labour furnished by our brother Phillip will give some faint idea of the regular and systematic labours of our missionaries in the districts in which they are placed :—

“ The quarter just closed represents a season of unusual activity in the outside world, and therefore to a large extent prejudicial to ordinary evangelistic effort, the people being anxious to appropriate every hour to agricultural and other purposes ; but, this notwithstanding, we have had a very fair attendance at our various meetings, as may be seen by the figures appended :—Total number of services held during the quarter, including Lord’s-day, sixty-nine, being an average of five and one-third per week ; number attending the forty-three week-evening services, 1,776, or an average of about forty-one ; the highest number being eighty and the lowest twenty. The interest of those attending these services is very great, and, as the meetings are scattered over an area nearly ten miles in extent, the congregations are almost entirely distinct. Our main object at these gatherings is to preach the simple Gospel and nothing but the Gospel, believing it to be the power of God unto salvation to every one that believeth. Our Sunday services continue well attended, and we are expecting shortly to add four or five to our number by baptism. We have lost two by death, both of whom gave an excellent testimony to the power of Christianity. The Sabbath-school continues its operations with unabated interest ; and we have recently started a new school in a destitute neighbourhood about three miles from Grange, where we have taken a house at a rent of £4 per annum, and intend, by the blessing of God, making it a permanent station ; there are about fifty children in the school already, and we purpose holding a service there fortnightly for the present. I may say that the friend who conducts this enterprise has a night-school two evenings in the week ; and, believing that what the people pay for they more highly prize, we intend raising the rent among themselves.”

We commend our brother for resolving to make this new venture self-supporting, and hope that this example will be generally followed. We cut the following paragraph from the *Tyrone Constitution* of July 3rd. Testimony unsought, and from an outsider, is always valuable :—

“TENT PREACHING.—Within the past few days a tent has been pitched a short distance out of town, in the neighbourhood of Rock, for the purpose of holding meetings. I understand this movement is in connection with the Baptist church. The services were conducted by the Rev. Mr. Dickson, Baptist minister, Donaghmore, and Captain Dunbar, of same place. On Sunday last I attended, and found the tent thronged to excess. A few who are proverbial for attending such meetings left town, and took part in the meeting. I also saw some of the Plymouth Brethren there taking part in the proceedings. Tent-meetings seem to be a common platform upon which all extreme religionists can meet and agree. I was contrasting this meeting with the evening service of a church I attended a few Sundays ago. On that occasion, when the clergyman commenced the service, there was just himself and another in church, and all the persons who came out that evening were eight. On this occasion people were thronging towards the tent one hour before the time announced for commencing, lest they should not get a seat. There is just one question to be asked about this, and that is—Is it religion brings them to the tent? Could they not worship God in their respective churches, without travelling so far? The exhortations, no doubt, were good, and couched in the strongest language. Mr. Dickson is no doubt a good preacher, and upon this occasion, I am sure, has left a very favourable impression on the minds of those who were present. I was much gratified to notice that throughout the whole proceedings he never touched the subject of baptism. While I agree entirely with him myself on that subject, I don’t approve of thrusting my views down the throats of my neighbours. The meetings are to be continued throughout the present week, and I have no doubt they will be largely attended.”

Our friends in England have but little idea of the difficulty in the way of doing real evangelistic work in Ireland. When it can be done our hearts are gladdened. The following letter from our evangelist, Mr. Simpson, will be read with great interest:—

“Millix, August 2nd, 1880.

“REV. SIR,—During the first week of June I preached seven times at Derrynell. The attendance nightly increased, so that at the closing meeting we had 150 persons present. I conversed with three anxious inquirers, one of whom has since been baptized. On the 11th I found myself again within the curtains of the tent at Newtown Cromelin, and preached to one hundred persons. A man who was notorious for drunken habits left the meeting in deep concern about his soul, and found peace in Christ shortly after. On 13th, being Lord’s-day, we anticipated a good audience, and were not disappointed—about 200 were present. On 27th I delivered my farewell address, and, had it not been for the inclemency of the evening, it was believed standing room could not

have been obtained inside the tent; however, there was a large meeting. I conversed with a young woman who was deeply impressed about her spiritual state, she being the sixth one that came under my observation during the services. I might add that Roman Catholics availed themselves of the opportunity of hearing the Gospel almost every night, and one has evinced not a little anxiety about his soul. After I left Newtown Cromelin I remained in Belfast until Saturday, 24th ult. My Sabbaths were engaged at Ballykeel. A good spirit of hearing was manifested by a numerous attendance; one has been baptized. My week-days were employed in visiting from house to house, and preaching both in the open air and within doors. Three have been baptized and added to Regent Street Church. Besides these, I handed to the deacons the names of others desiring fellowship. On 21st, I preached in a cottage in the vicinity of Regent Street to about forty persons, one of whom was awakened to a sense of his sin and misery; and, as I announced I should preach the following evening in the chapel, he came, and it pleased God, to whom be the glory, to bestow on him the remission of sins through faith in Jesus. So I learned the next morning from the man himself, whom I accidentally met during the course of my forenoon visitation.

“To-day is the ninth day since I left home, and I have been preaching every night, besides twice on Lord’s-day, in connection with Mullicar and Knockonny; the meetings have been a success, not only as regards numbers—for last night we had three hundred present in Ballygawley Protestant Hall—but also impressions, concerning which I will write more fully at the termination of my mission here.

“Let me have a place in your earnest prayers each day, for oh! how much I need to be remembered at the Throne of Grace.

“Believe me, yours in the faith,

“MATTHEW SIMPSON.”

In many places the difficulties are much greater than in others. And it is with special gratification, knowing something of the difficulties in the way, that we announce that our brother Mr. Douglas of Waterford, has had the tent sent him, and is now holding a series of evangelistic services in it. The Sub-Committee, meeting during the week in which the services were being held, gladly adopted the following resolution, which we are sure will help and encourage our brother in an undertaking much more arduous than people in England can understand it to be. May many prayers go up to our Father in heaven that these services may be greatly blessed! The resolution is as follows:—

“The Sub-Committee express their great satisfaction at the efforts Mr. Douglas is making to hold evangelistic services in the tent in Waterford.

They sympathise with him in the great difficulties he has had to contend with, and earnestly pray that all grace and wisdom may be given to him and his friends in conducting these services, and that God's richest blessing may accompany and follow them."

Our readers will be interested in the following plain record of work done, drawn up by our brother Mr. Woods, of Nottingham :—

“NOTTS, DERBY, AND LINCOLNSHIRE AUXILIARY.

“The work accomplished by this Auxiliary during the past year, with some drawbacks, has been encouraging. The churches helped by grants have been Collingham, Southwell, Sutton-on-Trent, and Newark in Notts; Birches Lane, Stonebroom, Green Lane, Derby, and Riddings in Derbyshire; and Billingborough and Gainsborough in Lincolnshire. Of these churches four, with two stations, have been grouped together, and formed into two circuits, each of which, when in working order, is supplied with one pastor, and managed by a small representative committee, including two members of the Association Committee. At present the plan is on trial; but, although in both circuits stress has been put upon it, there is reason to hope that it will work well. The thing needed is more public opinion in its favour, coupled with the wise and patient management of a class of ministers not always easy to secure. The plan at present, notwithstanding all that has been said in its favour, has, to the very churches it is most fitted to benefit, all the disadvantages of novelty; and it is not easy, for the salaries which can be offered, to secure the sort of pastorate which such an arrangement requires.

“Newark is one of the churches which owes its present position and its future prospects to the Auxiliary, specially helped by the Home Mission. Although formed in 1810, a few years ago, through want of a suitable chapel and other causes, such was its condition that its continued existence was almost problematical. Now, however, a good chapel is occupied by a most worthy minister, and the progress, though quiet, is sound and promising. Earnest efforts, not only to build up the church, but to liquidate the debt on the building, are being made from year to year; and, though the Society's help will be required for some time longer, there is every prospect that when the chapel is free from debt the church will be able to support itself, and render help to others.

“Gainsborough is quite a new interest, and also owes its present existence to the Society. The church was first formed in 1873, but not until the past year was any permanent building obtained in which to carry on its worship and work. Aided by friends, the Primitive Methodist chapel has been purchased by the church, renovated, and put in work for the Baptist denomination, and

the church, though still small and pressed with a heavy debt, is doing a good work, and deserves continued support and encouragement.

“Southwell, by the aid of the grants made by the Auxiliary, is now able to support a minister. The people there, as in most places where they are overshadowed by wealthy State ecclesiastical establishments, labour amid considerable difficulties; but, led on by their minister and a most worthy deacon, they work on bravely, and are increasing in strength. The work done in this district is largely evangelistic, and is not confined to the chapel. Open-air services, cottage prayer-meetings, and the circulation of Mr. Spurgeon’s sermons are amongst the means employed to promote the Kingdom of Christ, and these means have received a fair share of success.

“Riddings, which for some years has received help from the Auxiliary, has now joined with Swanwick in the choice and support of a minister, and ceases, therefore, to require pecuniary aid. Could other of the smaller churches throughout the country be induced to adopt a similar arrangement, and work it wisely in the truest sense, they could become independent, and set the hands of our societies free for Evangelical work in yet more destitute districts.

“At Billingham the work is carried on by a brother who may be called a lay pastor. Helped by a small grant, which covers his travelling expenses, he travels backwards and forwards, and not only preaches on Sundays, but gives what time he can spare from his business to pastoral work. The cause is prospering, and year by year the proceeds of the place are devoted to the reduction of the debt on the chapel, and to agencies for the spread of the Gospel in the neighbourhood.

“At Collingham and Sutton a healthy and wise influence is being exerted by the respected minister who has charge at these churches, and, though the conditions under which the work has to be carried on necessarily make it somewhat slow and discouraging, the promise of the future is sufficient to justify the small outlay by which existing agency is being maintained.

“After a great deal of weary waiting and anxious work arising from dealings with the Chancery Court, the new chapel and schools in connection with the late Agard Street, Derby, are approaching completion. The schools, consisting of eleven rooms, have already been opened, and public worship has been carried on in the central room. With the opening of the new chapel arrangements will have to be made for the appointment of a suitable minister, and, should the appointment be successful, what may be fairly called a new Baptist church in Green Lane will be established, to take the place of the old Agard Street church, which for a number of years has been at the point of death.”

Contributions received from July 22nd to August 21st, 1880.

LONDON AND VICINITY—		HERTFORDSHIRE—	
Arthur-street, Camberwell, per Mrs.		Watford (Collection)	8 12 3
C. Air	1 6 0		
Dividends, per the Treasurer	65 2 3		
Farley, Rev. E. J.	1 1 0	KENT—	
Harvey, Mr. James (3 years)	30 0 0	Eythorne (Collection and Subs.), per	
Do. (special)	20 0 0	Mrs. John Harvey	7 10 3
McKay, Captain (special)	5 0 0		
Osborn, Mr. G.	0 10 0	MONMOUTHSHIRE—	
Regent's-park College Students	3 2 0	*Newport—	
House, Rev. G. H., per Mr. A. H. Baynes	1 1 0	Coll. at Commercial-street	9 5 0
Do. (special)	1 1 0	Evans, Mr. W.	1 1 0
		Lewis, Mr. E.	1 0 0
			11 6 0
BEDFORDSHIRE—		STAFFORDSHIRE—	
Woburn, Mr. H. J. Fisher	1 0 0	Staffordshire Association	40 0 0
BERKSHIRE—		WILTSHIRE—	
Wokingham (Collection and Subs.), per		Trowbridge, Mr. Attwood	1 0 0
Miss Bringham	10 5 2		
		YORKSHIRE—	
BUCKINGHAMSHIRE—		Clayton	0 10 6
Cheam, A Friend, per Miss Tomlin ...	1 0 0	Lockwood (Collected by Messrs. J. W.	
		Kettlewell and G. W. Beaumont)—	
CHESHIRE—		Crowther, Mr. A.	1 0 0
New Brighton, Miss Houghton (special)	15 0 0	Beaumont, Mr. T.	0 5 0
		Hirst, Mr. Wm.	1 1 0
DEVONSHIRE—		Shaw, Mr. Joshua	0 10 0
Mutley, Vote from Weekly Offerings...	1 10 0	Shaw, Mr. Thomas	0 10 0
		Tate, Mr. Timothy	0 5 0
GLOUCESTERSHIRE—		Whiteley, Mr. John	0 10 0
Bristol, Coll. per Miss F. E. Leonard ...	3 12 6	Whiteley, Mr. Joshua	0 10 0
Minchinhampton	1 18 9	Middlesborough, per Rev. W. Whale	
		(special)	1 13 9
HAMPSHIRE—		SCOTLAND—	
Westbourne, per Rev. R. Colman		Lochgilthead, Mr. D. Fraser	1 1 0
(special)	1 0 0		

* The amount reported from Newport last month should have been £7 15s., instead of 15s.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and by Rev. W. SAMPSON, Secretary, at the Mission House, 19, Castle-street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

OCTOBER, 1880.



AN experiment of an exceedingly interesting kind has just been tried in Waterford. Our readers are aware that for some time past a tent has been used by our brethren in the North of Ireland for the purpose of holding evangelistic services. These services are of a directly missionary character. Great difficulty exists in securing the attendance of Catholics at any place in which they consider Protestant truth will be preached. These places are chiefly churches or chapels, or buildings for the most part bearing the title of Protestant halls. And it must be confessed that little surprise should be felt at the unwillingness of Catholics to enter such places. Protestants, as a rule, are not desirous of attending Catholic services, except occasionally out of mere curiosity, and human nature in the one is pretty nearly the same as in the other. Our agents, therefore, in the North of Ireland have, for some time past, been holding services in a tent which they have moved about from place to place, and in which services of a strictly Evangelical character have been held—services many of which have been largely blessed. Many of the members of our churches at home would be not a little surprised at the difficulties our friends have had to encounter in conducting such services, and more especially at the quarters in which the difficulties have arisen. In spite of the difficulties, however, our brethren have persevered, and they have been able to rejoice in very manifest tokens of the Divine approval.

There can be no doubt that, however great the difficulties which existed in the way of such work in the North, they would be greatly intensified if it were attempted in the South. For there Romanism prevails to a degree now, happily, almost unknown in the North. Everywhere the power of the priesthood is felt, and its baneful influence is exerted to prevent the people from hearing the truth, and indeed to paralyse any effort made to enable them to hear the truth. In the secretary's recent visit to Ireland, nothing struck him with more painful surprise than the conviction that it appeared to him had forced itself on the minds of all Protestant denominations in the South of Ireland that it was useless, or even worse than useless,

to attempt to do anything beyond holding the customary services in the meeting-house, or occasionally in halls hired for that purpose. He conversed with Wesleyans, Independents, Presbyterians, Baptists. One and all deplored the condition of things, but one and all agreed in the conviction that it was useless to attempt to do anything. "If you try to hold open-air meetings, you will be insulted, mobbed, and ill-treated. The people will not stop to listen to you, and in the event of a disturbance even the police will not protect you." Of course, it was suggested: Such things have occurred in other places; in India, and even in England, preachers have been abused and attacked, but they have persevered and lived down the difficulties, and now there is full liberty to preach the Gospel. "Yes, that is quite true, but it is different here in Ireland. The priests' power is such—is so far-reaching, and is manifested in such minute details, that the people do not dare to come to listen. You may talk with one and another privately, but not in company with each other, and if you attempt to-day in a shop, for instance, to speak on religious topics to a man who yesterday seemed glad to talk with you, he will profess that he had never met you before, and you will soon find it useless to continue."

It was not only one denomination or one class that so spoke. It was the universal utterance. The impression produced on his mind was that a kind of paralysis had fallen on all, and that they felt powerless to do anything other than to accept the situation. He will not soon forget the effect of the words of a gentleman—not one of our agents, but one who had been for many years in the country, who knew the people well, and who was himself most anxious to do what he could to promote their spiritual welfare—when, in answer to the question, "What, then, is your hope for Ireland? If you accept the situation thus, what hope have you of improvement?" he said, "My only hope, under God, is that large numbers will emigrate, and that others will be brought in not so submissive to the priests." Anything more nearly akin to despair can be scarcely conceived than that. But the feeling that found utterance in those words is not very different from the feeling generally prevalent amongst large numbers. He was not a little gratified, therefore, when Mr. Douglas, our agent at Waterford, asked if the tent could be spared from the North, and if they might have it at Waterford and try to hold evangelistic services in it. Arrangements were at once made in that direction, and simple and comparatively trifling though it might appear to people in England to be, yet it is with heartfelt gratitude we record that the effort has been made, and, all difficulties notwithstanding, with no small measure of success.

We should like to let the story be told as nearly as possible in Mr. Douglas's own words, merely premising that his letters were not meant for publication, but, at the same time, we know our friends will be interested to hear the account as written to us almost day by day.

“Lower Newtown, Waterford, 5th August, 1880.

“MY DEAR MR. SAMPSON, * * * * * As to speakers, there is still some difficulty. Two of those whom I have been counting on—viz., an Episcopal curate and the Methodist minister—are from home taking a holiday; and during the last week a good deal of opposition has been excited amongst Protestants in the town, who are afraid that if the tent is erected it will create bad feeling amongst the Roman Catholics, and perhaps lead to a breach of the peace. This has been carried so far that a number of Protestant gentlemen were summoned to a private meeting on Monday evening for the purpose of dissuading us from holding the tent-services; and the meeting stands adjourned till to-morrow evening, in order that the two ministers who are absent, and who had expressed their willingness to co-operate, may be communicated with, and, if possible, induced to withdraw from the movement. This is rather annoying to us, especially as I believe the fears entertained are largely groundless. But in any case we are quite determined to go forward, and, though the field has been granted by an Episcopalian (who is not, so far as I am aware, a decided Christian), we trust he will not be induced to break his promise.

“Under these circumstances I have written to Mr. Mateer, the evangelist who was supplying at Regent Street, Belfast, asking if he can come and take part in the services, and I am now waiting his reply.

“I am sorry we are not able to write a more satisfactory account of the work. It seems hardly credible that such determined opposition would be made by *Protestants* to a purely evangelistic effort. But this is another illustration of the dreadful power and demoralising influence of Popery in the South.

“Thanking you for your kind note in the *CHRONICLE*, and believing that, in answer to prayer, we shall overcome all difficulties and receive a gracious blessing,

“I remain, dear Mr. Sampson, yours most truly.

“JOHN DOUGLAS, JUN.”

Of course we wrote counselling perseverance and expressing sympathy, for we knew it was a very serious undertaking; but urging at the same time that they should make it very manifest that their object was to attack no one, not even to attack Romanism, but to preach Christ, to glorify Him, and to point perishing ones to the Lamb of God who beareth away the sin of the world. We then received the following letter:—

“17, Lower Newtown, Waterford, 12th August, 1880.

“MY DEAR MR. SAMPSON,—Many thanks for your kind letter of the 9th inst., duly to hand. You will be glad to know that the difficulties of which I had to speak in my last are almost all gone. The two ministers (Episcopal and Methodist) are still willing to identify themselves with the movement, the field continues available, and the Presbyterian minister, who has hitherto been neutral, will also join. Mr. Mateer is coming on Monday; and Mr. Parker, his colleague (a singer), is coming on Saturday. We have therefore decided to make a beginning on Sunday afternoon. The weather is most propitious and looks settled, so we are hoping for a good and happy series of meetings.

“We are quite agreed to abide by your counsel as to not attacking the errors of Rome, and I have written to Mr. Mateer to the same effect. We do not anticipate disturbance, and, though the gentlemen to whom I referred last week are prophesying all sorts of evils, we think their fears are groundless. In any case we will not provoke attack. We have also engaged a suitable person to watch the tent all night while the services continue. The police will also have instructions to keep an eye on the place without appearing to do so.

“The expenses will be somewhat considerable, especially as Messrs. Mateer

and Parker will require some remuneration. We will endeavour to raise whatever is required by local contributions, but, if we cannot readily raise the whole amount (which will be about £12), would the Committee of the British and Irish Home Missions be willing to help?

"With kindest regards, in which Mrs. Douglas unites,

"Rev. W. Sampson."

"I am, yours very truly,

"JOHN DOUGLAS."

As the Sub-Committee of the Mission met on the day this letter was received, it and the preceding were submitted to them, and they unanimously passed a resolution of sympathy and encouragement, which it was our pleasure to transmit to Mr. Douglas. On the 18th August he writes again:—

"17, Lower Newtown, Waterford, *August 18th, 1880.*

"MY DEAR MR. SAMPSON,—Very many thanks for your kind letter just to hand. I have read it to some of the friends here, and we all feel encouraged to know that the Committee are so interested in the effort we are seeking to make to evangelise those around us. You will be glad to know that thus far we have had a great deal of encouragement in the work, and comparatively little difficulty from Romish opposition. The tent was nearly filled on Sunday afternoon, about 150 present, and many of these unconverted people. There were also not less than a score of Roman Catholics listening in the field outside.

"On Monday evening there was a large attendance in the tent, and, when it grew dusk, over fifty Roman Catholics came into the field and several of them went into the tent. Two or three of them were very noisy and disturbed the service a little, but many of them listened attentively. I got into conversation with several of those outside, and had a very good opportunity of explaining fully to them the true way of salvation. They listened with the utmost attention, and remained orderly till the service was over. Yesterday evening the tent was crowded, and more than fifty of the audience were Roman Catholics. There were also at least as many more listening around the tent outside. They remained from dusk till the meeting was dismissed (nearly an hour), and, on the whole, were very orderly, some of them listening with marked attention. After the meeting was dismissed there was a great deal of hooting and yelling by a gang of men and women who had assembled on the road outside the field. I waited to see the gate locked and everything secured for the night, and the crowd escorted me for about a quarter of a mile, yelling and hissing in a dreadful manner, and, of course, increasing in number. When I came to the gate of the police-inspector (which was on my way home) I turned in there, and the crowd then dispersed. No stones were thrown, nor any violence offered. This was partly owing to the presence of two policemen who were on duty at the gate. Thus far, we have, therefore, been much favoured by the Lord, as there was nothing (humanly speaking) to prevent the mob from becoming riotous last night. It is clear, however, that we cannot safely continue the meetings without the presence of the constabulary. And on this account I hardly know whether it is advisable to carry on the meetings in the tent for another week. The police-inspectors do not like giving the men extra work at present, as they have had to send a contingent of their regular staff to the North, to quell disturbances there. We shall, however, be guided largely by results at the next two meetings.

"Shall write further in a few days.

"With kindest regards, in haste,

"Yours most truly,

"JOHN DOUGLAS."

We all know how disturbed Ireland is politically. The difficulties of the Government in dealing with it are so great and trying that all friends of

order should be careful to do nothing to increase them. After duly considering the matter, we wrote to Mr. Douglas to use his own discretion entirely about continuing the services. We then received the following:—

“17, Lower Newtown, Waterford, 21st August, 1880.

“MY DEAR MR. SAMPSON,—We have been able to carry on the tent-services throughout the week without any disturbance, and large numbers of Roman Catholics continue to attend, some of them remaining inside the tent; but for the last two evenings the majority have remained outside and listened, being able to hear without any difficulty. There were some, of course, who came only to mock and did mock, and no doubt tried to hinder others from listening; but every evening we observed some who were evidently determined to hear, and who were not only perfectly orderly, but appeared impressed with the service. There has been a good deal of shouting and hooting *after* the meetings were dismissed; there were also a few rough-looking men who scaled the wall last night and threw stones at the watchmen, but afterwards retired without doing any mischief. We think, however, it is well to prolong the services for a few days more, as there are evidently some young men (Roman Catholics) interested in hearing, and we have therefore announced four meetings for next week, intending to conclude the services on Wednesday afternoon.

“I suppose the tent had better be sent back to the North of Ireland. It can be forwarded easily by the direct steamer leaving Waterford on Saturday. I shall keep it here until hearing from you.

“I think it would really be a very good work, if the tent could be sent to Limerick and Cork, but, although some of the Baptists in Limerick would be glad to give it a trial, they are not in a position to meet the expenses.

“We have not yet asked the friends here for contributions, but, as a good many sympathise with the work, I think there will be no difficulty in our making up the whole amount.

“The weather has continued most propitious, and in everything connected with the services we have had very marked evidence of the Divine blessing.

“The enclosed letter from an Episcopal gentleman you will be interested to see; others have given like encouragement by word of mouth.

“As ever, dear Mr. Sampson,

“Yours most truly,

“JOHN DOUGLAS.”

“August 21st, 1880.

“REV. DEAR SIR,—I see by the *Standard* that the tent-meetings are to be continued next week, and cannot help expressing the thankfulness I feel. The movement is one for which all Christians in the neighbourhood ought to feel heartily thankful. I look upon it as an answer to prayer, and trust it is but the beginning of good things for this dear old country, and am fully satisfied that much good will be effected, whether visible or not. I am so very glad you persevered (in the face of opposition, I believe), and that the result has so fully justified the step. I am sure you will not be displeased at a word of ‘God speed!’ from

“Dear Sir, yours sincerely,

“Rev. Mr. Douglas.”

And a few days after Mr. Douglas says:—

“Waterford, August 27th, 1880.

“MY DEAR MR. SAMPSON,—We concluded our tent-services on Wednesday evening in a very happy manner. Everything passed off quietly and well, and almost every one here is astonished at the pleasing results of the meetings. Two or three Roman Catholics have professed to find the peace of forgiveness through Christ, though they do not contemplate ‘turning,’ or identifying

themselves in any way with Protestants. The very thought of becoming a 'turn-coat,' as it is commonly called, is simply terrible to the mind of a Roman Catholic. We believe, however, that some of them are truly converted to God, and perhaps at some future time they will see their way publicly to confess Him.

"The tent is packed up and ready for despatch.

"Personally, we feel very much indebted to you for all the kind encouragement and sympathy you have shown us, and trust you may be long spared to fill the post you now occupy.

"With kindest regards, in which Mrs. Douglas unites,

"The Rev. W. Sampson."

"Yours most truly,

"JOHN DOUGLAS.

So far as the expenses are concerned, Mr. Douglas writes:—

"Waterford, *September 4th*, 1880.

"MY DEAR MR. SAMPSON,—Your kind letter duly to hand. The expenses of the tent amounted to about £15 10s. About £11 are now on hand to meet this, and, as there are two or three friends who have not yet been asked for help, it is probable that the balance required will be readily forthcoming. In any case I am prepared to take the responsibility of any deficit upon myself."

A very interesting communication from Mr. Douglas, in response to the question put to him, "What next?" is necessarily omitted. As the Committee met just as the last letter was received, the opportunity was taken to lay the whole correspondence before them, and they gladly passed a very hearty resolution of thankfulness to God and of congratulation to our friend Mr. Douglas. A few words from him shall close the narrative:—

"*Thursday Morning, September 9th*, 1880.

"MY DEAR MR. SAMPSON,—Your very kind letter, with resolution of Committee, to hand, for which I feel deeply grateful. My regret is that our work here is so little deserving of such kind commendation on the part of the Committee; but I earnestly desire to find further opportunities of bringing the Gospel to the perishing ones around, and trust that in answer to united prayer this desire will not be unfulfilled.

"I am, yours most truly,

"JOHN DOUGLAS."

We are sure the account will be read with great interest and devout gratitude. This kind of work is being done to a large extent by our brethren in the North, and they may be surprised that so much is made of it because it has been done in the South. But the writer scarcely knows how sufficiently to express his gratitude that he is able to write such a story. Its interest to him lies, not only in the fact that it has been done, but that it indicates what should, can, and must be done. Meantime, he asks the earnest prayers of all friends of the Mission that God's blessing may follow the labours of His servants, and that the spirit of zeal and wisdom may be very largely given to them.

Our readers will be interested in learning that Mr. Mateer, who is referred to in the preceding account, and who has devoted a great deal of time to

evangelistic work in Ireland, has accepted the invitation of the church at Regent Street, Belfast, to become its pastor, and that he will labour there in connection with the Society. May he have grace to manifest the same evangelistic zeal in the pastorate that he has shown hitherto! Our earnest conviction is that the one work needed in Ireland at the present time is this evangelistic work. We should like to engage two earnest, devoted men to do nothing else than to go through the South of Ireland, simply preaching Christ everywhere. God grant that something may be done at the ensuing Union meetings to induce the denomination to take up, as it should, the work of our Home and Irish Missions!

We very heartily thank the following friends for special contributions towards the debt :—

Colonel Griffin	£10	0	0
Mr. Alderman Strachan, of South Shields	3	3	0
Mr. J. C. Parry	1	0	0
Mr. E. Smith, Cambridge	2	0	0
Mr. Mansfield, „	0	10	0
Mr. W. V. Dunn, Birmingham	0	10	0
Neath, Orchard Place Chapel, by Mr. A. Curtis	3	5	6
	<hr/>		
	20	8	6
Making, with the previous sum acknowledged of	285	16	9
	<hr/>		
A Total of	£306	5	3
	<hr/>		

While we are very glad and thankful to report the receipt of such a sum, we cannot but regret that the appeal made has not been more successful. The circular was sent to every minister; the responses will be seen by reference to the subscription lists already published. Our friend Mr. Curtis, in sending the contributions acknowledged above, writes the following letter :—

“Nantwern, Neath, 15th September, 1880.

“MY DEAR SIR,—My son and self have succeeded in collecting, from sixty-three members of our church (English Baptist church, Neath), sums amounting in the whole to £3 5s. 6d., towards liquidation of the debt due on Home and Irish Mission account, and I have pleasure in enclosing you cheque for the amount.

“In looking at the CHRONICLE I am grieved and surprised at the very small number of churches from which collections are sent. I do wish you would keep up the pressure until the needful is done. I cannot bring myself to believe that there is a single church from which at least £1 might not be collected with ease, whilst many could quite well afford £5, £10, or even £20.

“With kind Christian regards,

“I am, yours very truly,

“The Rev. W. Sampson.”

“ALFRED CURTIS.

There can be no doubt if some one in every church would take the matter up, and collect specifically for this debt, in a week or two it would be a thing of the past.

Contributions received from August 22nd to September 21st, 1880.

LONDON AND VICINITY—			
A Friend	0 10 0		
Griffin, Colonel (special)	10 0 0		
Parry, Mr. J. C. (special)	1 0 0		
Batt-rsea Chapel	10 3 11		
Camberwell, Arthur-street—			
Collection	7 10 0		
Mr. Barrett	0 10 6		
Mr. Pedley	0 10 6		
	<u>8 11 0</u>		
Hammersmith (Collection)	8 6 3		
Penge—			
Collection	4 3 1		
Miss Stringer	1 0 0		
	<u>5 3 1</u>		
BERKSHIRE—			
Newbury	1 7 6		
BUCKINGHAMSHIRE—			
Chesbam, A Friend, by Miss Tomlin, H	1 0 0		
CAMBRIDGESHIRE—			
Cambridge, St. Andrew's-street, by Mr. J. Nutter—			
Collection	16 4 0		
Subscription	18 13 0		
	<u>34 17 0</u>		
Mr. E. Smith (special)	2 0 0		
Mr. Mansfield (special)	0 10 0		
CHESHIRE—			
Sale, Mr. D. Graham	0 5 0		
DEVONSHIRE—			
Barnstaple, Mr. Fletcher H	2 2 0		
" " I	1 1 0		
	<u>3 3 0</u>		
Plymouth, George-st. (Weekly Offerings)	3 0 0		
" Mutley, "	1 10 0		
DURHAM—			
South Shields, Mr. Alderman Strachan (special)	3 3 0		
ESSEX—			
Halstead	3 0 0		
GLOUCESTERSHIRE—			
Bristol, Mr. E. Robinson (Don.) ... I	5 0 0		
HAMPSHIRE—			
Southsea, Mr. R. May H	1 0 0		
" " I	1 0 0		
KENT—			
By Rev. S. J. Banks	I 9 3 11		
LANCASHIRE, Irish—			
Accrington, Cannon-street	15 9 0		
Friercliffe	2 0 0		
Booth, Miss Denton	0 5 0		
Burnley	13 9 11		
Church... ..	0 15 6		
Colne	7 4 11		
Haggate	1 11 0		
Liverpool, Richmond Chapel	1 18 10		
Manchester... ..	7 6 6		
Oswaldtwistle	1 8 0		
Sabden... ..	0 17 6		
NOTTINGHAMSHIRE—			
Nottingham, Derby-road (Coll.)... ..	6 15 0		
OXFORDSHIRE—			
Caversham, Mr. E. West	2 2 0		
SOMERSETSHIRE—			
Bath, Subscriptions	1 17 6		
SURREY—			
Croydon (Collection, Moiety)	10 18 6		
WARWICKSHIRE—			
Birmingham—			
Mr. W. V. Dunn (special)	0 10 0		
Kingsheath Chapel	3 3 0		
	<u>3 13 0</u>		
SOUTH WALES—			
Neath, by Mr. A. Curtis (special) ...	3 5 6		
SCOTLAND—			
Edinburgh, A Friend, by J. G. D. ...	5 0 0		
IRELAND—			
Ballymena	3 0 1		
Grange... ..	1 15 0		
LEGACY—			
The late Miss Jane Barclay, of Aberdeen	90 0 0		

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and by Rev. W. SAMPSON, Secretary, at the Mission House, 19, Castle-street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

☞ IT IS PARTICULARLY REQUESTED THAT EVERY ONE INTO WHOSE HANDS THIS "CHRONICLE" MAY COME WILL READ IT THROUGH.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

NOVEMBER, 1880.



It is with a purpose that we begin this number of the CHRONICLE with the unusual request at the head of this page. At the recent Autumnal Meetings of the Baptist Union, it was stated by several ministers that they never see a copy of the CHRONICLE, and know nothing, therefore, of the operations of the Society. A copy of this number will be sent to every minister in the denomination and to every subscriber of five shillings to the Mission. It is well known that such publications, on being received by post, are frequently thrown aside unread. It is hoped that the request at the top of the page will catch the eye of every one who opens this paper, and that he will be good enough to read it.

With devout gratitude we look back upon the meetings that have just been held. The spirit prevalent throughout them was admirable. Our earnest prayer is that the Divine blessing may make them fruitful for great good. We especially wish at the present time to bring before our brethren in the ministry who had not the opportunity of attending them what was done in connection with our Mission, and also to urge upon those who were present the responsibility attaching to them through the resolutions they unanimously adopted.

At the morning sitting on Wednesday, October 6th, the Secretary read a paper bearing directly upon Home Mission work, after which the Rev. J. J. Brown, of Birmingham, in a speech of great force and earnestness, moved the following resolution:—

“That this meeting assembled in London, at the Autumnal Session of the Baptist Union of Great Britain and Ireland, places on record its conviction that Home Mission work is a duty devolved upon the churches by their Divine

Lord; it rejoices that in so many and in such various ways the churches are doing so much real work in this direction. The claims and needs of many portions of our country are, however, so great as to call loudly for increased and united efforts. This assembly regrets the small support given to the British and Irish Baptist Home Missionary Society. It earnestly urges upon the churches the necessity of increased support, and solemnly pledges itself to do all in its power to help it."

The resolution was most appropriately seconded by our brother the Rev. J. P. Chown, and a frank discussion followed. Full opportunity was given for the most outspoken utterances; the opportunity was freely used, and then the resolution was passed unanimously. We ask the brethren who accepted that resolution to give it effect, and we make the same request of every one into whose hand this number of the CHRONICLE may come. In the afternoon of the same day, the Report of the Committee was presented to the Union, and, after a discussion conducted in a similar spirit to that of the morning, the Report was likewise unanimously adopted, with the addition that "it is desirable in future that fuller information should be given respecting the operations of the Society, and showing more clearly, and in detail, its net income and expenditure." This addition, it may be said in passing, was cordially accepted by the officers of the Society. It is their wish to give the fullest information of what is done.

Every one who has read the CHRONICLE of late will have seen the earnest appeals made in it for help towards reducing the heavy debt resting upon the Society. To such, it will be no matter of surprise that the Committee, in their Report, drew special and most serious attention to the question of Finances. So severely does the debt press the Committee and officers that special notice is here drawn to the following extract from the Report:—

"FINANCES.

"The Committee feel it incumbent on them to draw very serious attention to the important question of the finances of the Mission. They have in this Report given a sketch of the way in which the work is done by their agents, and have referred to some of the results with which God has blessed the work itself. They have now to put the grave question to the churches—Is this work to stop or be curtailed? They deliberately state that that is the question which the churches will have to consider. In the last Report they drew attention to the large excess of expenditure over receipts. In the eighteen months ending September 30th, 1879, the income was £7,088, and the expenditure £8,588, a deficit on the year's working of £1,500. In the spring of this year, at the public meeting held at Bloomsbury Chapel, an appeal was made to raise a sum to reduce the debt. The appeal was responded to by but a very few, who, however, did generously. A suggestion was made that a circular should be drawn up by the President of the Union (Rev. F. Trostrail, D.D.) and sent to all the churches of London and the country, specially appealing for a small contribution towards liquidating that debt. The appeal was signed

by Dr. Trestrail, and the Treasurer and Secretary of the Society. It was then sent to the pastors of all our churches. The Secretary likewise made a special appeal to several known gentlemen interested in the denomination. As the result, private friends contributed £280 11s. 6d. But the appeal to the churches through the pastors brought in collections from only eight churches, amounting to £25 13s. 9d. Some few of the poorer churches sent most kindly and sympathetic letters, expressing great regret that special circumstances prevented them from sending substantial help. We can assure them that their brotherly sympathy was not thrown away. But it is a fact that, of the pastors to whom the appeal was sent, not more than one per cent. made any response to it whatever.

“Including the £306 contributed specially for the reduction of the debt, an which would not have been given but for the special appeal, the income for the year has been £5,084, and the expenditure £5,868, thus leaving a deficit on the year of nearly £800. Your Committee, therefore, have had no alternative but to sell out stock for that amount. The loan from the bankers, therefore, remains the same, and the debt would have been £300 more but for the special fund contributed.

“Your Committee do not record these statements with any view of disheartening their friends, but it is their duty to place the facts before their constituents. Whatever the results, the real facts should be known, and your Committee only follow the principle that has always actuated them, of taking their friends into their fullest confidence. The question then returns, What is to be done? That this debt could be swept off in a week, if the churches willed it, is evident, and your Committee most earnestly appeal to the different pastors to make an early response to the crying and pressing needs of your Society.

“There is a vast work remaining to be done. It remains with the churches whether it shall be attempted. The question must be considered in all its gravity. May the Lord guide us all aright, and arouse us to do our utmost to carry into effect the great purpose of this Mission—a purpose that must commend itself to every Christian heart—the diffusion of the Gospel of Christ in Great Britain and Ireland!”

Most sincerely do we commend that extract to the pastors of all our churches and to all the friends of Home Mission work. In the face of that statement, is it possible to use language too serious to describe the gravity of the position?

And as we are appealing now more especially to the pastors of our churches, we take the following paragraph from the Secretary's paper:—

“The pastors of our churches may help greatly; in fact, I despair of doing anything in this direction unless the pastors are one with us. And here is a way in which the pastors might help. Send me the name of some one person in the church who will undertake the work of collecting for the Mission. I have sent a circular to most of our pastors asking them to do this, but I suppose our pastors receive so many circulars they most of them go into the waste-paper basket without being read. Unquestionably the waste-paper basket is the fitting receptacle for many of the circulars we receive, but just as unques-

tionably it is not the fitting receptacle for the circulars to which my name is attached. They ought to be read, but, as it is evident that those I have sent have shared the common lot, I take the opportunity of asking thus publicly our pastors to help us by sending to me the name of some one person who will undertake the work of collecting, and I will at once put myself into communication with him or her, and give all the information in my power. In some few cases this has been done, and in every case the result has been that the subscription list has increased twenty-five, fifty, or a hundred per cent; and does not that indicate the line in which something might be done to help us to carry out our resolve?"

Just as we are writing, our warm-hearted friend, Mr. W. Olney, sends us a letter which we are only too glad to copy. We cannot but feel that some of our brethren need the kindly admonition it contains:—

"MY DEAR SIR,—I enclose you a cheque for £21 as promised at the Baptist Union session. Please put it to the debt of the Home and Irish Mission. How I do wish our ministers had not such a dread of talking about money! The Lord forgive them, they know not what they do. The test of blessing for us all is, I believe, our faithfulness to God in money matters, and how dreadfully we fail here. The Lord help you to be the means of bringing about a better state of things. Very kind regards.

"Yours sincerely,
"W. OLNEY."

What is the work for which we are making these serious appeals? The paper to which we have already referred will, to some extent, give an answer to that question. And the work described there is just the work which is still going on. Of the tent services we are glad to give the following account in a letter recently received from our friend Mr. Dickson:—

"Donaghmore, 12th October, 1880.

"MY DEAR SIR,—I am sure you will be glad to hear that our tent-meetings, which we commenced in this neighbourhood about a week ago, are doing well. Last Lord's-day evening there were about four hundred people present, many of whom could not even get standing room in the tent. Almost three hundred persons are present each evening. Numbers in an anxious state remain after the meetings to be spoken to individually, and some have found peace in believing. The Christians attending have cheerful expectation that God will bless us much in the conversion of sinners. To His name shall be the praise. Captain Dunbar and Mr. Simpson are my assistants.

"I enclose you account of repairs we were obliged to get done to the roof of the tent before we could put it up again after its return from Waterford. The eaves were much torn all round, and the cordage was worn out. Will you kindly oblige by remitting amount of account at your convenience? Other current expenses we will do our best to meet.

"{Rev. W. Sampson."

"I am, yours very truly,
"JOHN DICKSON.

And just as we were preparing for press our brother Simpson writes as follows :—

“Lisnagleer, 18th October, 1880.

“DEAR SIR,—Truly we can say, with hearts overflowing with gratitude, ‘Hitherto hath the Lord helped us,’ and may past mercies be signals of greater good yet to come. The tent, which stands an Irish mile from the chapel, has been filled to its utmost capacity every night. Our hearers, comprising seven or eight denominations, have been, as far as attention is concerned, silent as the grave, solemn as the judgment, and in some instances, praise the Lord, glad as heaven, under the preaching of Jesus. Last night was a remarkable night, remarkable for attendance, for earnest appeals made to the conscience, for the spirit of hearing manifested, and number of anxious inquirers who remained to be spoken to. It was found expedient to unhook the side of the tent to let in air, the heat being so intense, and also to facilitate the better hearing by those outside. The meetings generally last between two and three hours, and, after all, the people are unwilling to go away. The greater portion of the time is occupied with singing, prayer, and two addresses, and the remaining time we spend conversing with the anxious. It is impossible to tell how many have been brought to Jesus through the meetings; eternity alone can reveal. Remember me in your prayers.

“Yours in the faith,

“Rev. W. Sampson.”

“MATTHEW SIMPSON.

For an account of the general work we gladly avail ourselves of the unsolicited information kindly forwarded in the accompanying communication :—

“A HOLIDAY TOUR IN IRELAND.

“To the Editor of the CHRONICLE.

“SIR,—This year I decided to spend my holidays in Ireland, and, as the ‘British and Irish Baptist Home Mission’ has been for some time the subject of much discussion at the autumnal meetings of the Baptist Union, I resolved to see for myself the work which the agents in connection with this Society are doing in the Emerald Isle. My first call was at TANDRAGEE, in the county Armagh, where the Rev. John Taylor resides and labours. Fifteen years ago there was no Baptist church in that town. When your Committee appointed Mr. Taylor to occupy that sphere, there were but seven or eight baptized persons in the neighbourhood, without a house in which to meet for worship. Now there is a beautiful minister’s house, and chapel capable of being made to accommodate 400 or 500 persons, free of debt. E. D. Atkinson, Esq., a Christian solicitor—who, with his family, became connected with the cause after Mr. Taylor’s settlement—I believe paid the half of the cost of the erection of both chapel and manse.

“I remained over a Sabbath, and preached morning and evening. The building was well filled with earnest hearers and devout worshippers. About seventy are baptized members. The number present did not exceed the average attendance that usually waits upon our brother’s ministry. There is a good Sabbath-school in connection with the church, and several preaching stations have been opened by the pastor in the surrounding districts, some of

which are many miles distant from Tandragee. The church members, with the exception of the gentleman already alluded to, are poor; yet they raise annually, for the support of the Gospel amongst them, about £30. On seeing those manifest tokens of the Lord's presence, in a locality whose previous spiritual destitution was so well known to me, I could not but exclaim, 'What hath God wrought?'

"DONAGHMORE, the residence of Rev. John Dickson, was the next mission station at which I called. I remained over a Sabbath, and addressed crowded meetings in the beautiful chapel at Lisnagleer. Our brother loves his work so well that, instead of taking a rest, as I had taken for him the services, he went to Omagh, and preached to a band of Baptist Christians who, in the face of much opposition, are endeavouring to form themselves into a church. The cause at Lisnagleer is greatly assisted by the self-denying and persevering labours of Mr. and Mrs. Irwin. Here also is a very interesting Sabbath-school, and a large Bible-class taught by Mr. Dickson. He is engaged almost every week-evening in preaching to large meetings at considerable distances from Donaghmore held in farm-houses and barns. The beautiful chapel is situated in a district surrounded by peat-bogs, and a stranger cannot help asking, 'Whence do these people come?' The population is evidently thirsting for the waters of salvation. Here is fruit unto God; for many have been converted through the instrumentality of our brother's ministry. Before his settlement there was no chapel, and no Baptist minister to represent our Scriptural denomination.

"I then passed on to COAGH, county Tyrone, where our veteran missionary Rev. W. Lorimer lives, who has the oversight of the work at Cairndaisy and other localities. I was delighted to meet with him, and to hear from many Presbyterian observers that he was 'abundant in labours,' and highly esteemed for his 'work's sake' by all who know him.

"TUBBERMORE, in the county of Londonderry, the residence of the Rev. R. H. Carson, was next visited. I remained with the pastor till after the Sabbath, and preached to his people—a congregation including several hundreds. I was not previously announced, so that the congregation was but a fair specimen of an average attendance that usually meets on Lord's-days to hear Mr. Carson. This church and congregation are the largest in connection with our denomination in Ireland. It was founded about seventy years ago by the father of the present learned and talented pastor, the renowned Dr. Alexander Carson. The chapel is situated in an obscure village in a rural district. Yet here a man of the most profound erudition, of the highest genius, who held a princely rank in the commonwealth of mind, toiled till his demise in founding and fostering this church, sacrificing as he did to the cause of Christ worldly emoluments and the future social *status* of his family. There is a great work being carried on here, and I hope the Committee will ever see it their duty to sustain our brother in it, for the people, though earnestly desirous to do so, are unable to support the ministry amongst them without the aid of the Society.

"Mr. Editor, I have thought these few facts connected with your Mission in Ireland, gleaned from personal observation, may not be uninteresting to the supporters of the funds of the Mission, and induce them to express their continued sympathy with it by increased contributions. I was most cordially

received by all our ministers at the several stations, and they evinced a prompt readiness to show me what they were doing in all the departments of their onerous but glorious work.

“Respectfully yours,
“JOHN DOUGLAS.”

Again we commend this whole matter to the serious and prayerful consideration of all friends of missions. This work must not stop. It is the Lord's work, and it must be done. We appeal to all His people to help us at once to get rid of this debt, that this hindrance to work may be taken out of the way, and then to increase the income of the Society that more work for the Master may be undertaken and accomplished.

The following brethren were duly elected and will constitute the Committee for the ensuing year:—

Committee.

ASHWORTH, Rev. J. W.	Plymouth.	HUMPHREYS, Rev. G. W., B.A.,	Wellington.
BAYNES, Mr. A. H., F.R.G.S.	London.	JOYCE, Mr.	London.
BEAL, Mr. W. E.	„	KIRTLAND, Rev. C.	„
BENTLEY, Rev. W.	„	LANDELS, Rev. W., D.D.	„
BIGWOOD, Rev. J.	„	McMASTER, Mr. J. S.	„
BIRRELL, Rev. C. M.	„	MAY, Mr. R.	„
BLOOMFIELD, Rev. J.	Gloucester.	MILLARD, Rev. J. H., B. A.	„
BROWN, Rev. A. G.	London.	MORRIS, Rev. T. M.	Ipswich.
BROWN, Rev. J. J.	Birmingham.	NUTTER, Mr. JAMES	Cambridge.
BROWN, Rev. J. T.	Northampton.	PATTISON, Mr. S. R.	London.
CHOWN, Rev. J. P.	London.	PRICE, Rev. T., Ph.D., M.A.	Aberdare.
COOKE, Rev. J. H.	Richmond.	ROBERTS, Rev. R. H., B.A.	London.
COPE, Rev. W. P.	London.	SHORT, Rev. G., B.A.	Salisbury.
CUFF, Rev. W.	„	SNAPE, Mr. W.	Over Darwen.
DOUGLAS, Rev. G.	Newport, Mon.	STURGE, Rev. A.	Dartford.
EDWARDS, Rev. E.	Torquay.	TEALL, Rev. J.	London.
FLINT, Mr. F. L.	London.	TEMPLETON, Mr. J.	Romford.
GOOCH, Rev. W. F.	„	TILLY, Rev. A.	Cardiff.
GOULD, Rev. G.	Norwich.	TRESTRAIL, Rev. F., D.D.	Newport, I.W.
GRIFFIN, Col.	London.	TYMMS, Rev. T. V.	London.
HANSON, Rev. W.	South Shields.	WATTS, Rev. T.	St. Albans.
HASLAM, Rev. J.	Gildersome, Leeds.	WILLIAMS, Rev. C.	Accrington.
HOPE, Mr. RADFORD T.	Redhill.	WOOD, Rev. J. R.	London.
HOWIESON, Rev. W.	London.	WOODS, Rev. W.	Nottingham.

We ask for these brethren the prayers of the churches that they may be rightly guided in their great work.

Contributions received from September 22nd to October 21st, 1880.

LONDON AND VICINITY—		NORFOLK—	
Angus, Rev. Dr. (special)	5 0 0	Norwich, St. Mary's (Subscriptions) ...	25 2 6
Bacon, Mr. J. P.	5 0 0	NORTHUMBERLAND—	
Barrett, Mr. D. (special)	1 1 0	Northern Auxiliary... ..	63 12 10
Benham, Mr. James (special)	20 0 0	NOTTINGHAMSHIRE—	
B. J. (special)	1 0 0	Gainsboro'	13 0 0
Briscoe, Rev. J. T.	1 1 0	Newark	18 15 0
Freeman, Mr. G. D. (special)	3 0 0	Nottingham—	
1 Chron. xxix. 14 (special) ..	2 0 0	George-street (Collection) ...	11 14 0
Lindley, Mr. C. (special)	2 2 0	Less expenses	2 2 0
Olney, Mr. W. (special)	21 0 0		9 12 0
Rawlings, Mr. E. (special)	10 0 0	OXFORDSHIRE—	
Roberts, Mr. J.	0 5 0	Chipping Norton	17 0 0
Tritton, Mr. J.	5 5 0	Hook Norton	2 3 0
Wainwright, Mr. C. J. (special) ...	15 0 0	SOMERSETSHIRE—	
Walker, Mr. E. (special)	5 0 0	Bath, Miss Maxwell	0 2 6
Denmark-place (Collection)	24 19 1	" by Mr. Moore	0 12 0
Hackney, Mare-street	12 5 2	Bristol, Tyndale Chapel (Collection) ...	14 0 11
Upper Holloway	5 16 0	SURREY—	
Upper Norwood	7 1 2	Reigate, Mr. T. Hill	10 10 0
CHESHIRE—		SUSSEX—	
Salc, Mr. J. Edmiston	1 0 0	Brighton, Queen-square... ..	8 0 6
DERBYSHIRE—		Eastbourne... ..	0 10 6
Melbourne, Mr. H. W. Earp (special)	2 10 0	WARWICKSHIRE—	
DEVONSHIRE—		Birmingham, Mr. T. Adams... ..	1 0 0
Bradninch	1 2 6	WORCESTERSHIRE—	
Exeter, South-street	1 6 0	Blockley	1 10 6
Torquay, Rev. E. Edwards (special) ...	10 0 0	Worcester, Sansome-walk	12 11 9
GLOUCESTERSHIRE—		YORKSHIRE—	
Longhope	1 10 0	Lockwood, Mr. R. Hirst	1 0 0
Nausworth... ..	0 17 7	Sheffield, by Miss Tinker	14 0 0
HAMPSHIRE—		" Mr. J. Wilson (special)	10 0 0
Bournemouth, Rev. R. Colman (special)	2 0 0	CHANNEL ISLANDS—	
KENT—		Jersey, St. Helier	0 5 0
B-vederc, Mr. Farreu	0 10 0	SOUTH WALES—	
Canterbury... ..	10 16 9	Llanely	16 7 3
Chatham	4 3 0	IRELAND—	
Gravesend	1 2 9	Aughavey	2 3 3
Kent and Sussex, by Rev. S. J. Banks	20 9 11	Ballymena (Rents)	30 0 0
Margate	4 12 6	Cairndaisy	1 8 0
Sandhurst, by Rev. W. L. Giles ...	15 16 9	Derryinel... ..	3 9 6
Whitstable	2 6 2	Dunaghmore	5 0 0
LANCASHIRE—			
Come (Subscriptions)	0 10 0		
Liverpool, Mr. J. Houghton (special) ...	20 0 0		
Oswaldtwistle (Collection)	4 4 0		

The following sums have been received during the month, specially for the Debt, making, with £306 5s. 3d. previously acknowledged, £435 16s. 3d. —

Angus, Rev. Dr.	5 0 0	1 Chron. xxix. 14... ..	2 0 0
Barrett, Mr. D.	1 1 0	Houghton, Mr. J.	20 0 0
Benham, Mr. James	20 0 0	Lindley, Mr. C.	2 0 0
B. J.	1 0 0	Olney, Mr. W. (second donation) ...	21 0 0
Colman, Rev. E.	2 0 0	Rawlings, Mr. E.	10 0 0
Edwards, Rev. E.	10 0 0	Wainwright, Mr. C. J.	15 0 0
Earp, Mr. H. W.	2 10 0	Walker, Mr. E.	5 0 0
Freeman, Mr. G. D.	3 0 0	Wilson, Mr. J.	10 0 0

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, J. P. BACON, Esq., 69, Fleet-street, London, E.C., and by Rev. W. SAMPSON, Secretary, at the Mission House, 19, Castle-street, Holborn, London, E.C. Contributions can also be paid at MESSRS. Barclay, Bevan, Tritton, & Co.'s, Lombard-street.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

DECEMBER, 1880.

“THE ASSOCIATIONS BLOCK THE WAY.”



Said two of the brethren in the discussion that followed the reading of the Secretary's Paper at the Autumnal Session of the Baptist Union. And they were two brethren, be it said, who—the one by the work he has done for the denomination, and the other by the great personal interest he has for years taken in the work of our Society—are entitled to be heard. Mr. Charles Williams, than whom few men have more devoted themselves to promote the well-being of the denomination at large, said, “There can be no doubt about it that our associations do, to a large extent, block the way.” Mr. Bacon, whose untiring energy and painstaking zeal as Treasurer of the Society are worthy of all praise, adopted it, saying, “It was the associations that blocked the way.” With all deference to the brethren who used the words, a more unfortunate expression could scarcely be used. We do not refer to it on account of the use made of it by the *Freeman*, in the note and comment referring to it. Nothing can be easier for a writer than to take a figure made use of by one speaker and combine it with a figure made use of by another and draw a conclusion justified by nothing that either speaker said. We had said, in urging the claims of home missions upon the assembly,

“I hope and trust that this Home Mission Society may be the honoured instrument blessed by God to be used by His churches to this end. It can be, and

I think it ought to be. But speaking in my own name, and on my own responsibility only, I deliberately say, if by other agencies than through this Society you can better do the work, do it. Let societies perish if they stand in the way of the work being done. But the little I have seen of the working of this Society makes me feel that you have in it an instrument that you may use for this purpose, and by which, if you choose, you may accomplish great good. I confess my conviction is we do not so much need changing, or mending, or patching up the engine as putting more steam on. If the engine does need mending or patching up, do it; or, if it has been mended or patched up so often you are tired of doing it again, then change it; get a brand-new one; but whatever you do put on more steam."

The meaning of the passage is plain. In our judgment there was nothing in the constitution of the Society to prevent it from doing effective home-mission work; from what we had seen of its working there was nothing in it to prevent our feeling that in it the churches had an instrument which they might use for that purpose, and by which, if they chose, they might accomplish much good. What was wanted was more energy, more zeal, more devotedness, more liberality, we want to put on more steam. It would have been better, perhaps, if we had not used the figure. But it was so plain we had no doubt that every one would understand it and respond to the duty it suggested. To our surprise the *Freeman*, adopting Mr. Williams' and Mr. Bacon's words, says:—"If [the associations] have placed an obstruction on the line, more steam just now might be dangerous." We are quite sure that both Mr. Williams and Mr. Bacon would repudiate any such idea being attached to their words. Our contemporary must have forgotten himself, surely, when he represented the associations as being guilty of what in real life is always described as diabolical, putting an obstruction on the line, and that for the very purpose of bringing the train to grief. Certainly such is not our opinion of the associations. We have known them too long and too intimately to believe them, despite the *Freeman*, to be capable of conduct like that.

And, indeed, we should not have referred to this matter at all but that, from correspondence in our hands, we know it has led to a misapprehension, and misapprehension may be so injurious to a society like ours that it is our duty, if possible, to clear it away. The idea obtains with some that this Society is antagonistic to the associations, and the *Freeman* advises us to avoid a collision with them. If any danger of the kind exists, it is news to us. What are the associations? They constitute, for the most part, the denomination itself; the churches that make up the associations are the

churches, and, for the most part, the only churches to which this Society can appeal. To be in antagonism to the associations, or, in other words, to the churches that constitute the associations, would be suicidal. It is impossible for a denominational society to flourish, or even to exist, in opposition to the denomination itself. The constitution of the Society provides for working with associations. Any association may become an auxiliary to the Mission, with power to appoint to a seat on the committee. The practice has been, where any case applies for help, to get the application backed by the secretary of the association in which the applicant is. Whatever may have been said by an individual here or there, nothing can justify the statement that this Society is acting in opposition to the associations.

Not even when it is met, as it sometimes is, with the remark, "We are doing our own home-mission work, and we can do it better than any central body can." We admit the full truth of this. Just as any individual church may do mission work in its own locality better than any association can, so any association may do its county mission work better than any central body can. It is evident that it must be so, and we take the expression used by Mr. Williams and Mr. Bacon to mean simply this—Inasmuch as associations do this work in their neighbourhoods better than you can, they say, We will do it ourselves, and not help you to do similar work elsewhere, nor give you access to our pulpits to enable you to plead for help for mission work elsewhere—and in that sense, and in that sense alone, they may be spoken of as "blocking the way."

But just as associations appeal to individual churches, notwithstanding what they are doing in their own localities, to help them in their country work, so do we appeal to these same churches, and to the associations in which they are gathered, to help us in our COUNTRY WORK. Right glad are we that so many churches are doing real mission work in their own neighbourhoods. They are truly lights in dark places, and in giving out their light they themselves receive more light. But surely no such church should say, The outskirts of the city in the centre of which we live have no claims on us ; nor should they say, Our county has no claim on us, nor has our country claims on us. There is work in every city which no individual churches can overtake, and work in every county which no association can do, and there are towns and districts in the country which will be left altogether untouched if our richer towns and associations say, "We are doing our own work, and we cannot even look at that."

This misapprehension to which we have referred has led on to or been accompanied by another. There are some who tell us that it is the purpose of this Society to take the home-mission work out of the hands of the association and do it themselves. We refer to it simply to say the effort, if made, would, we know, be futile, and no idea of the kind exists. What we should like would be to see every association a real auxiliary to this Mission, and this Mission working heartily and loyally through and with the associations; and our assured conviction is that home-mission work by the Baptist denomination on any other lines will fail.

APPOINTMENT OF OFFICERS.

We take the following extract from the minute-book of the committee:—

Committee Meeting, November 16th, 1880.

This being the first meeting since the appointment of the committee, J. P. Bacon, Esq., was unanimously requested to preside.

After prayer by the Rev. W. Woods, of Nottingham, the minutes of the last meeting were read and confirmed.

The following resolution was then moved by the Rev. C. Williams, seconded by Mr. W. E. Beal, and carried unanimously: "That the cordial thanks of this committee are due and are hereby given to J. P. Bacon, Esq., for his services as treasurer, and that he be requested to act as treasurer during the ensuing year."

Mr. Bacon acknowledged the vote and accepted the post, and then cordially moved the appointment of the Rev. W. Sampson as secretary for the ensuing year. The resolution, having been seconded by Mr. J. Nutter, of Cambridge, was carried unanimously, and was suitably acknowledged by the Secretary.

The cordial thanks of the committee were then given to J. C. Parry, Esq., for auditing the accounts of the Mission, and it was moved that Messrs. Parry and Caiger be requested to act as auditors during the ensuing year. The motion was adopted unanimously.

It was then moved by the Secretary, seconded by the Rev. John Teall, and likewise carried unanimously, that the following brethren be requested to act as a sub-committee, to prepare the business for the committee and make arrangements for the meetings in the spring, viz. :—Messrs. A. H. Baynes, Beal, J. H. Cooke, Flint, Griffin, Gooch, Hope, and Kirtland.

We bespeak for all these brethren thus called to bear the heat and burden of the day in connection with the work of this Society, and for the committee at large, the warmest sympathy and earnest prayers of the churches. We all feel it is no light work that has been committed to us. Always difficult, circumstances make it now peculiarly so. Will our friends remember us when they are nearest the Master? May the coming year be indeed fruitful of blessing!

Special contributions for the debt have been received as follows during the month :—

			£	s.	d.				£	s.	d.
A Friend	...	...	0	10	0	Smallwood, Mr. J.	...	...	5	0	0
Bacon, Mr. J. P.	...	...	10	0	0	Wellington, Collection	...	...	6	8	9
Middleton-in-Teesdale,	Col-	...	2	10	0	Making, with previously ac-	...	...	435	16	3
lection	...	...	10	0	0	knowledged	...	...	<hr/>
"Nil Desperandum"	...	...	0	10	6				£470	15	6
Pratt, Mr. C. W.	...	...	<hr/>						

THE POTTERIES.

The following account of the work in the Potteries will be read with interest by all who know anything of that district. Mr. Chambers, our energetic evangelist there, is the centre of a noble band of about forty local preachers, who work on "plan and circuit system," and so provide for the means of grace to be vigorously and regularly administered over a very wide area. The friends there are evidently practical. Bands of Hope, temperance societies, mothers' meetings, and Bible-classes are worked well, as well as the Gospel preached with loving energy throughout the wide district under the hands of our brother and his faithful co-workers.

"November 5th, 1880.

"DEAR MR. SAMPSON,—We are having some tokens of the Lord's blessing. A series of meetings have been held in Longton Town Hall, chiefly of a temperance character, but there has been much Gospel preaching and an inquiry-meeting for such as were anxious to find peace with God.

"I was present at some of these meetings last week, and had the pleasure of directing inquirers to the Lord Jesus. There were twenty and twenty-five in the inquiry-room at one time. Over 3,000 have taken the temperance pledge, and fifty or sixty have been brought to trust in Jesus. These meetings were of an undenominational kind, but many, I have no doubt, will join the Baptist church.

"Our quarterly meeting was held on Monday last. The tea and business meetings were well attended. Resolutions were passed to call all the office-bearers of the churches to a conference to be held in Stoke in a fortnight. We

hope this will lead to a still deeper feeling of interest in the work of the association in the district. Three new preachers were accepted on our plan—one from Hanley and two from Longton.

“ On the 17th I was at Congleton ; the meetings were well attended, and I am to pay them another early visit to re-organise some of the institutions of the church and receive applications for membership.

“ On Sunday I was at Burslem, also on Tuesday and Thursday. This was my last Sunday of special care over the church there, as they have their new pastor (Mr. Coote) next week. I baptized four last night at Burslem who had come in about five miles for the purpose from Butt Lane. The chapel was nearly full, and a deep interest pervaded the meeting. These make ten baptized in a few weeks from this station.

“ Meetings have been held this week at Latsbrook. I was there on Wednesday night ; the friends sung in the village, and invited the people. I preached, and most stayed to the prayer-meeting. Some were deeply impressed. Two young women and a young man decided for Christ. The latter was broken-hearted, and sobbed under a sense of sin till streams of tears gave vent and relief. His prayer was a cry, and he found peace in Jesus. I did not get home till nearly eleven o'clock. May the Lord send still more tokens of His favour !

“ With kind regards, yours faithfully,

“ CLARENCE CHAMBERS.”

BALLYKEEL.

This station is worked by our friends in Belfast in a quiet and earnest manner, and is not one of the least promising of fruit, as the following letter from one of the brethren who labours there indicates :—

“ 1, Downshire Place, Belfast, *November 2nd*, 1880.

“ DEAR MR. ANDERSON,—I am glad to say the interest manifested in the meetings is unabated ; the room is quite filled every Lord's-day. The number cannot be less than 130, but the best feature is the marked attention they display, and as we preach Christ out of the fulness of our own hearts we feel and are sure that He will yet prove His Gospel to be the power of God unto salvation to many who listen to us there. The Christians there often thank us for our ministry, and this has often encouraged us to persevere in the work ; were it not for this and the responsibility we feel towards God, coupled with the hope of bringing some souls into the Kingdom, we should long ago have sought easier spheres of labour. There have, as you know, been some baptisms and I believe that if we had the opportunity of going privately amongst the people we should find others quite ripe for entrance into the church below. I have been informed also that the two places where drink was sold have been closed for lack of custom since the mission commenced. Mr. McClatchy, as you know, has commenced a monthly morning meeting in order that our Baptist friends might have an opportunity of observing the Lord's Supper ; fifteen met with him on the last occasion. Next Lord's-day will be the third time of this meeting. Churches have been established in this province under considerably

less promising auspices, and I have no doubt the time will soon come when this question will have to be considered. It seems to me that God in His providence is directing things that way, and is pointing, or rather beckoning, us on. I have written thus fully in order that you might have a clear view of the situation as it appears to one who is best acquainted with it. I think it would be wise if you would just send a short report to Mr. Sampson concerning Ballykeel, as it is just probable that, owing to the Society having no paid agent placed there, he may have heard little or nothing concerning it.

"I am, yours sincerely, "JOHN LIVESEY.

"Mr. D. Anderson."

Lurgan, Dromore, and Ballykeel are all worked to a large extent by lay agency, which, to our minds at least, is none the less valuable because it is non-official. May our Master raise up many in our churches in Ireland both able and willing to tell to their countrymen of the Saviour they have found!

DEATH OF TWO OF OUR OLDEST AGENTS.

Eneas McDonnell and Michael Walsh, the former for very many years Scripture-reader in the neighbourhood of Ballina, Co. Mayo, and the latter who for forty years filled a similar post in the neighbourhood of Athlone, Co. Meath, have been called up higher, and the following brief extracts tell how these lowly labourers for Christ fell asleep:—

"Knox's Street, Ballina, Oct. 8th, 1880.

"DEAR SIR,—I regret to have to inform you of the death of my father, Eneas McDonnell, of Tullylin, who died on the 17th ult. He requested me to thank the British and Irish Baptist Home Mission for their past great kindness to him, and for which he felt very grateful. I may add, he died as he lived, rejoicing in his Saviour, and longed to be with Him. There being no Baptist minister in Ballina, he was visited by the Presbyterian clergyman here, who gave an address at his grave.—I am, dear Sir, yours truly, " M. LAING.

"Rev. W. Sampson."

"Scotch Parade, Athlone, Nov. 5th, 1880.

"REV. SIR,—It is with deep sorrow I inform you of the death of my dear husband, Michael Walsh, who for forty years was Scripture-reader under the Baptist Irish Society. He departed this life 29th October, trusting in Christ, his Saviour.—I remain, Rev. Sir, your humble Servant, " ANNE WALSH.

"Rev. W. Sampson."

So He giveth His beloved sleep. Thus are broken the links which bind us to the past. The old policy of keeping day-schools and Scripture-readers has served its turn, and the removal of these two brethren severs the last tie which bound us to the original policy of the Mission. The

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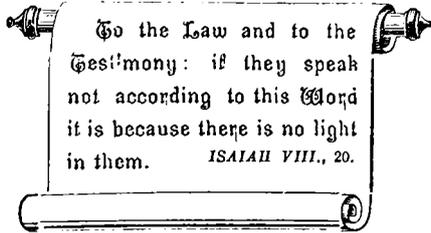
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1 John iv. 1.

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