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

https://biblicalstudies.org.uk/articles_baptist-magazine_01.php

THE
BAPTIST MAGAZINE

For 1885.

THE
BAPTIST MAGAZINE

FOR

1885.

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THE
BAPTIST MAGAZINE.

JANUARY, 1885.

The Old Year and the New.

BY REV. JAMES STUART.



HE welcome with which we greet the advent of the new year is not untinged with sadness at the thought of parting from the old. Time is a possession of priceless worth. We measure it not simply by its duration, but by the possibilities that are folded up within it—the thought, the affection, and the energy to which it may give rise. And to see our hold of it gradually relaxed, and our life brought within narrower limits, is by no means a pleasant sensation. We are reluctant to bid farewell to old and familiar friends, especially when we know that here we shall see their faces no more. And it is with some such feeling that we think of the passing away of the year as it nears its close. It has but a few days to last, and it will have become a part of the irrecoverable past—a memory rather than an experience or a hope.

To most of us, probably, the old year has gathered around it tender and hallowed associations. It has brought us a succession of mercies, the fulfilment of cherished hopes, the realisation of various joys. As we review its course, we gratefully celebrate the goodness of God, and render Him our tribute of praise.

To others among us the year has been a season of toil and struggle. We have suffered from the pressure of bad trade. This has inevitably brought in its train straitened means, and in many cases the pinch of poverty. Sickness has entered our homes, and perhaps the angel of death has taken from us our nearest and our dearest. Our remembrance

of the year is chastened and subdued. And yet, even in our sorrows, we have been cheered by the sympathy and help of our Heavenly Father. He has stood by us in our trials, enabled us to bear them with calm resignation, and over-ruled them for our good. Our recollections of the year have been made all the more precious to us because of its trials. In this very darkness we have seen more of God and of the things above, even as the night reveals to us the splendour of the starry sky which the glaring light of the day effectually conceals. Our very tears reflect, as in a mirror, the brightness of God's love.

The voice of the old year rings out also its tones of reproach. It reminds of purposes which have been baffled, of good resolutions abandoned, of opportunities neglected, and duties sinfully set aside. We started the year with a determination that the time past of our lives should suffice us to have lived in selfishness, slothfulness, and sin; that we would resist the temptations which we could not expect to avoid—temptations to indolence, pleasure, or grasping ambition. But how sadly the poverty of our achievement contrasts with the splendour of our purpose! We have found that it was easier to plan than to act, and that many a good intention is chilled to death in the keen biting winds of trial. The hard flinty road of duty, with here and there its steep ascents, exhausted our strength, and we turned aside to pluck the flowers that bordered our path, or to sport on the meadows across which it lay. The promises and expectations with which we began the year have had to take their place among the "unfulfilled prophecies," and so far as 1884 is concerned, they can never be transformed into history.

And yet the past is not dead—its spirit has not departed from among us, its influence is working silently and powerfully still. To-day is the result of yesterday, as to-morrow will be the result of to-day. We are what we are now, because of what we have been. Acts ripen into habit, habit becomes a second nature. We could not, even if we would, cut ourselves adrift from the associations which have already gathered round our history, and crowd upon us at every step. But we can learn from them, we can convert them into teachers and guides. They will reveal to us—if we will carefully examine them—the sources of our weakness and failure; they will warn us and encourage us; and if we faithfully hearken to them, will ensure for us a future nobler and happier by far than our most sanguine dreams have anticipated. We should be determined not to

say farewell to the old year until it has, at any rate, rendered us this service—the last perhaps which it can render, but by no means the least.

And how shall we greet the new year? Surely with a calm and sober confidence in the loving-kindness and fidelity of which we have had so ample an experience. Our memory of God's great goodness is an inspirer of hope. Things behind shadow forth things before. God will never leave us. His mercy is greater than our sins, and we may confidently look forward to its continuance, in whatever form it may come.

The thought of our indebtedness to God should arouse us from our self-complacency and sloth. Ought we not to make a worthy response to the Divine love, and live in harmony with it? We should not enter on another year without determining that we will do our utmost to make it more honourable than any that has gone before; that now at last we will throw our whole energy into the task of purifying and strengthening our character, according to the will of God, and of rendering our lives a source of blessing to others. True we have often made such resolves and have failed. But we must have the heart to try again. For, as Faber has very pithily said, "No soul was ever lost because its fresh beginnings broke down, but thousands of souls have been lost because they would not make fresh beginnings." And it may be, as he also adds, that the life of the saintliest is little more than an entanglement of generous beginnings. At any rate we can do nothing without a clear and firm purpose. To live thoughtlessly, according to the caprice of the moment, is fatal to all heroism and usefulness. The lack of a definite aim will make our life a chapter of accidents. More harm is done by want of thought than by want of heart, by careless easy-going goodness than by deliberate choice of evil. We must form for ourselves, more soberly and prayerfully than heretofore, a wise and well-considered plan, and strive with all the earnestness, steadfastness, and zeal we can command to fulfil it. If we do this, we shall have to acknowledge that, bright as are the hopes with which we enter the year, the end of it is better than the beginning.

No plan will be worthy of us which does not embrace the good of others. The Christian law is that we shall love our neighbour as ourselves; that by love we shall serve one another. In God's Kingdom greatness springs, not from self-assertion, but from self-sacrifice. All

our gifts—whether of intellect, wealth, or position—have been conferred upon us largely as a means of service. We have freely received, and are, therefore, no less freely to give.

Never were the needs of the world sorer or deeper than they are to-day. Even after eighteen centuries of Christian history, after all the advances of our boasted civilisation, ignorance and poverty, crime and wretchedness, are rampant among us—a blot on our national greatness, a reproach to the negligence and lethargy of our Churches, a sorrow to every loving and generous heart. In the England of to-day, in outcast London, in squalid Liverpool, and a hundred other places, there are sights as sad, as perilous, and as terrible in their issues as those over which Christ wept in Judea. And in the warfare He is waging against the ignorance, the unbelief, and the misery of men, He calls us to take our part, that we may share with Him the toils of the conflict and the honours of victory.

For victory is assuredly His. Tardy as is the progress of the world, it is sure. With slow and steady step—like the dawn of the morning, which gradually dispels the darkness of the night, the triumph of truth, righteousness, and love draws near. There is much in the aspect of the world to discourage us. Our work often seems to be in vain. The minds of men are impervious to the light, their hearts cold and selfish. They care for nothing except their present comfort, and value our Christian work only for “the loaves and fishes” it brings them. We are apt on this account to become weary and dispirited, and to withdraw from our appointed task.

But of this we may be assured, **GOOD DEEDS NEVER DIE.**

Bad as the world now is, it would be immeasurably worse were it not for the true-hearted self-denying Christian work which is done in it—done often by weary and obscure workers. The influence men exert is wider and more lasting than they know. Many a stray word, many a deed of lowly kindness, will in the end be found to have exerted more real power than the noisier and more showy influences which seem so potent. We are, in this respect, as men who labour in the dark.

“ Not till the hours of light return,
All we have built do we discern.”

One thing more is certain. Without generous and self-denying labour for others, the new year will not be in the highest sense a

happy one. There is an undoubted luxury in doing good, a deeper and nobler joy than the pleasure seeker can ever find. Hackneyed as are Shakespeare's lines which tell how mercy is twice blessed, they will bear repetition until we have learned their lesson more perfectly. The converse is also true. The withholding of mercy is twice cursed. It injures the man to whom it should be shown. It injures still more the man who should show it. Selfishness is misery, and not in vain are we told that he that withholdeth corn in time of famine, the people shall curse him.

As we become older, we live less in the future, and more in the past. Old men dwell continually on their reminiscences of long ago. How necessary that we should all so live and work that, if we should be spared to see old age, with its weaknesses, and its strange pathetic looking back to the years that are no more, we shall not be tormented by the memory of sins recklessly committed, of splendid opportunities neglected, of pleas for help selfishly disregarded. How sad it must be to be perpetually confronted by the thought of sorrows we might have soothed, of wounds we might have healed, of nakedness we might have clothed, yea, of death in life, whose ravages we might have stayed; to be compelled to live thus in the past, or, if we think of the future at all, to know that these dread voices of memory are but the premonitions of a greater and more terrible sentence from the lips of the Supreme Judge, "Inasmuch as ye did it not unto one of the least of these my disciples, ye did it not unto Me"?

We shall soon reach that solemn period when we must enter, not a new year, but a new world—that strange and unknown world, the thought of which fills so many with an unspeakable dread. They tremble because of the darkness and the mystery in which it is wrapped. No curious prying into its secrets will ever disclose them. The veil will not here be lifted. But when we go forth into that unknown world, we need not be alone. The Christ whom we have loved and served will be there to welcome us. The acts of Christian service to which His grace has prompted us will have gone before to testify of the faith that is in us—the faith that worketh by love. To have been one with Christ on earth is a sure pledge that we shall be one with Him in heaven; and there every act of service, even to the cup of cold water, shall be abundantly recompensed, and shall so contribute its gem to our crown of life.

The Lost Key.

AN ADDRESS TO WORKING MEN ON THE BEING OF GOD.

BY J. HUNT COOKE.



CERTAIN youth had in his possession a large chest. It was of considerable strength and firmly locked. He knew that it contained great wealth, and he was in need; he knew it held pearls of great price and jewels of rare value, and he longed to see their beauty and rejoice in their adornment. But he had not the key. Day by day he laboured to get at the contents in some other way, but all his efforts failed. The property was rightfully his own. A great longing grew upon him, and a still greater need, so that he felt, if he could not soon open the chest and secure its contents, he must die. He consulted many advisers, but none brought him just the help he needed, and there the unopened casket, with all its treasure, stood unused; instead of a joy it became a sorrow, instead of a blessing it was a curse. Those whom he consulted at length concluded that the key was to be found in a certain old tower near at hand. Thither he went to find it.

This tower consisted of three stories. Into the lower one he entered first, for the door was easily opened. The darkness was dense. He called, but there was no reply. He shouted in eager anxiety, but no answer came. He went in, the place was empty. A hard cold marble block stood in the centre, shapeless, unhewn. The atmosphere was foul, and he thought, as he entered, he saw the horrible yet fascinating sparkle of a serpent's eye. Yet his deep anxiety to find the key led him to make some research, which he did sufficiently to convince him that the key was not there. He speedily returned, and none too soon, for the miasma of the place brought sickness, and for some time he was ill and his life in peril in consequence.

On his next visit he went to the large room on the above floor. There a strange scene met his gaze. Upon a kind of throne a father was sitting. He was attired in royal robes, and wore the crown of a

king. All around was in disorder. About him were the children of his numerous family. They were all haggard with want and crying for bread, but the father sat unmoved in thorough intoxication, altogether indifferent to their tears and entreaties. Some of the children lay dead, and others turned their dying eyes to him for help. But no word of pity, no promise of bread came. Himself enjoying all the luxuries he desired, there he sat, unheeding their condition and bitter prayers, and let them die. The youth appealed to him for the key, but in vain; no response came. He searched around and left, convinced it was not there.

Then he tried the third room, higher still. As he entered, a flood of dazzling sunshine seemed to affect him like darkness. A clear view seemed difficult, even impossible, but he saw enough to serve his purpose. A father, surrounded by his little ones, sat there, strong and gentle, loving and wise; all their wants, though not all their wishes, were attended to. Some of the children seemed very wayward, and some were disobedient; but bread was supplied to all, and wise discipline was developing obedience and order. As he looked he saw it was his own father, who listened at once to his story, and with outstretched hand gave him the key. It was golden, and in the form of a cross.

Now a careful study of theologic ideas will suggest a threefold classification. Putting aside fetish worship and demon worship, and such insane developments of human thought or no thought, the people with whom we come into contact are either atheists, deists, or theists. These terms are not very satisfactory, but they are in use and are understood. Persons who think must believe either that there is no God, or that there is a God who has not revealed Himself, or that there is a God who has revealed Himself. Or to put it more accurately still, with an endeavour to get at ideas, not words, there are three views which cover the scope we call God. In "the eternal without us" there is either—first, no head or heart; secondly, head without heart; or thirdly, head and heart united. Your opinion is either—first, that there is no God, or rather that God is nothing; or secondly, that there may be a God, but He does not care about you, therefore you do not care about Him; or thirdly, that there is a God, and He has revealed Himself by Jesus Christ the Lord.

First, look at the conjecture of the atheist. He professes not to believe in a God. In the place of a Supreme Being he places nothing.

Then nothing is his God. We ask, Whence came this world? Who governs it? By whom is the infinity beyond inhabited? Let the atheist answer. You reply, chance. Then chance is your god, and chance has neither intelligence nor love. I cannot believe in such a god. Why he, or it, is not so great as I am, for I can think and judge. And I judge your god to be contemptible, a being or no being which I cannot worship; no more can you. And you are content that the sublimest and noblest faculty of your nature, that of adoring and worshipping a Supreme Being, the grand distinctive feature of your mind from that of the lower animals, should be poisoned with a notion like this! The just emblem of your god is a block of unhewn stone in a miasmatic dark cellar. A story is told of a young sceptic who, in conversation with a Christian gentleman, boastingly said: "I am not one of those who believe in God." Possibly he expected some admiration at superior intelligence, for often scepticism is but a daughter of vanity. He was disappointed at the reply. "Just like my dog, only he does not go round whining about, and telling other dogs his unbelief." Thoughts of a superior being ought to be elevating, yours are degrading. You exactly reverse the order. With us man is better than the beast, and God is better than man. With you, man is better than God, for who would not rather be a something than a nothing? And a beast is better than a man, for he does not find his noblest faculties exhausted, and his happiness destroyed, in a vain search after nothing. Change the terms if you will, call me an atheist, or even a blasphemer. I do not believe in your god. Nay, more, I regard him, or it, as contemptible. Your conjecture meets none of the longings of my soul, and leaves my noblest thoughts and desires unsatisfied.

Secondly. This position, which was the one taken by the foremost sceptics of the past generation, has been generally abandoned for what is termed Agnosticism—that is, belief in an unknown god. Let the so-called agnostic, who is the lineal descendant of the deist, stand forward. He says: "I altogether repudiate the opinion you have stated. I do not deny the existence of a great First Cause. I do not say that there is no Being who is Creator and Preserver of all. I only say I do not know Him. I would I did. I feel certain great longings of heart after some Being supreme in power and righteousness. I earnestly desire to know the truth, and do the right. I am sure there must be a supreme Intelligence, a universal Father; and

am 'an infant crying in the night, an infant crying for the light, and with no language but a cry.'" I reply: "I cannot accept this as a just view of the great and true God. A god who does not hear, or, hearing, does not answer prayer, is a god without feeling. Such a conjecture may meet some of the needs of the intellect, but it leave starved to death the nobler appetites of the heart. Consider the multitudes of anxious souls crying for help. Is there none for them? You are compelled to admit, then, the great Designer and Sustainer of nature must be a being of unconceivable intelligence; and yet, according to your showing, He is destitute of love and care for His children. The fact is, the true emblem of your god would be a drunken father, who hears without concern his children moaning for the bread of life, and yet is like to one who hears it not; one who cares not for them, and cares not that they should care for him; who asks from them no affection, but is willing they should go their way and perish, so that they trouble him not. Who can adore a being like this? I cannot. I do not believe in his existence. To you I am an atheist, for I can neither reverence nor love your god."

Thirdly. Since, then, a notion, such as that of chance, without mind and heart, cannot be accepted by a reasoning being, and since a Supreme Being of infinite intelligence, but who cares not for His children, is almost equally repulsive, we turn to consider the belief of a great First Cause and preserver who has a heart as well as a mind, who is love, as well as power and wisdom. And if the demand be made for evidence that such is the character of the eternal Lord of all, we go further, and assert that, however such an idea may be sustained by reason, we accept it on the testimony of Jesus of Nazareth. We believe on the Lord Christ. What He tells us of God we accept. Just as if a traveller from distant lands, or the witness of some extraordinary incident should bring us information, we should first decide as to his trustworthiness. Satisfied on that point, we accept his message. No man hath seen God at any time; Jesus Christ came divinely credentialed to reveal Him. We accept His instruction as that of a Master. He tells us that God is a wise, loving, tender, watchful Father. I am no atheist, with regard to His presentation of God, but accept it with heart and soul.

The sceptic demurs, and asks for proof that Jesus Christ should be relied upon. An appeal may be made both to fact and consciousness.

On the one hand, very satisfactory evidence comes from the study of history and miracles. On the other, the teaching He gave finds a remarkable recognition in the consciousness. We know that Jesus Christ knew God well, because He knew man well. Let us extend our parable, or develop it into another to illustrate this.

On leaving the tower the youth placed the key carefully in a pouch he carried with him. In that were a number of other keys. In his mingled feelings he forgot to note as particularly as he should have done the key that had been given him, so that when he came to the chest he could not distinguish it. For a moment he was much concerned. Should he go back and inquire which was right? Should he consider his efforts fruitless, and give up in despair? At once the natural course was suggested, namely, to try which key would fit the lock. Full soon the right one was discerned. The open chest flooded his heart with joy, as he feasted his eyes on the flashing diamonds and calm pure pearls, and his glad hands took of the gold that could bring supplies for all his wants.

Our belief in the representation of God given us by Jesus is confirmed by finding that His teaching exactly corresponds to the needs of both mind and heart. If you found a key of a very remarkable form, and, upon trial, discovered that it exactly corresponded to the wards of a singularly complicated lock, you would not require much proof, but would be satisfied with a very little evidence, that it was the right key. The needs of the human spirit are almost inconceivably varied and complex; they are as a lock of multifarious intricacy. The revelation which Jesus Christ brought touches every part, fails at no one point, and opens it readily. It is the true key. All others fail somewhere.

And what does the deepest thought of the human breast present in regard to God? We ask for a Being infinite in power and resource, for none other could have made the worlds, but at the same time tender and gentle. He must have a hand capable of guiding the stars in their courses, and shaping in delicate beauty the minute diatom. He must be immaculately holy, ever looking upon sin with abhorrence, yet loving sinners. He must be infinitely pitiful to fallen creatures. He must be inflexibly just, by no means sparing the guilty, yet ready to pardon iniquity and transgression. His ear must be open to every prayer, and His heart affected by each, but His wisdom must guide the answer, refusing or granting, as may be best. He must be infinitely

gentle, for it is only by gentleness souls are made great, and of exhaustless patience. He must combine in himself all the varied forms of true love, and give a full heart to each of His children, however unworthy. He must delight only in perfection and yet discern and joy in any germs of good in imperfect souls. He must give evidence of the exalted nature of His love by some sacrifice inconceivably great. He must in some wonderful way attain a human heart, suffer human sorrows, become acquainted with human grief, and know what it is by experience to die and to enter the silent grave. He must, whilst having a nature altogether transcending that of humanity, yet be a man. He must be a God to be worshipped, a father to be revered, and a brother to be loved. As we endeavour to shape into sentences the idea of the God our souls need, we shrink beneath the conception, it seems so full of impossibilities and even inconsistencies. But when we regard the revelation of Jesus Christ, however much our reason hesitates and halts, we find it exactly meets the requirement of our hearts. The key fits every ward. It unlocks the prison portal and lets us free. It unlocks the home door and admits us to peace and rest. It unlocks the casket lid and reveals gold and jewels. It unlocks the hidden chamber of the heart, whence flows the fragrance of strong true love. It unlocks the gate of heaven and we enter and see God.

Choose well, for your choice is brief and endless. You are conscious of a feeling after God, a desire to worship a Supreme Being. That lies at the base of the nobler part of your nature. In that is the great distinction between you and other animals. In its development or evolution lies the reason of your earthly existence, and upon it depends your eternal destiny. To be right here is the aim of the conflict of human life. To starve or surrender the faculty is to give up humanity and sink to the level of the beasts that perish. In sober truth you cannot avoid taking one position or another on this question. Your belief must either be in a no-person or nothing, whom you can neither worship nor love; or in an unrevealed being whom you may worship but cannot love; or in the true God, who has revealed Himself, and whom you can both worship and love.

Denominational Periodical Literature.



MIDST the symptoms of decadence in the ancient Roman Empire, we are told there arose the opinion that all religions were equally true, all equally false, and all equally useful; in effect, a perversion of charity, developing neglect of principle. Not very dissimilar is the conventional idea of Christianity to-day. The world at the present time (using the term in the New Testament sense, of those who are not the true followers of Jesus Christ), has come to believe that Christianity is true; but that the different sects or denominations are all equally true, false, and useful. And the Church is in danger of falling into the same easy error. A false charity is in circulation, and, like base coin, is not at once detected. Denominationalism may indicate narrowness, but it is the narrowness of a river that keeps within its banks, flowing deep and strong, instead of flooding the fields around with stagnant, shallow pools. The average Christian of to-day, in the strange idolatry of breadth which prevails, needs to learn that indefiniteness in doctrine is no sign of superiority, however popular the laziness may be; and that Christian charity is something very different from carelessness in regard to recognised commands of Christ. Better be broad in principle and narrow in opinion, than be broad in opinion and narrow in principle.

Our work upon earth, as Christian men, is to maintain and live up to the instructions of the Lord Christ, as we have received them. In the history of the Church, men frequently have been set to bear a certain testimony, sometimes upon what has appeared to be of secondary importance; but was really primary, as it involved that absolute obedience which the Divine Teacher demands. The Baptist Denomination stands out for implicit obedience to an ordinance, which the Romish Antichrist has perverted, but which, although a rite, involves principles of the highest import. We are set for the defence of certain truths. To be faithful to Christ we must not allow the world to divert us from our testimony. It is for us to be brave in that particular part of the battlefield to which we are appointed by the

great Captain. Every true soldier would prefer to be in the heart of the battle, rather than skirmishing at some small outpost. Happily, however, the Christian warrior can do both, can contend for the central truths, and special points of obedience; and must not neglect the one for the other.

Prominent amongst the forces of the present age is the press. Everybody reads now. Every home has its periodicals. These are taken up at odd minutes, and influence opinion to an extent not generally known. As in Derbyshire may be seen birds' nests turned into stone by the dropping of petrifying water, so, insensibly, opinions are influenced by casual reading. Instead of the well-known proverb about the songs of the people, we may now say, wisely, "Give me the direction of a people's periodicals, and I care not who makes their laws." If people so studied their Bibles, as thence to gain their views of truth, the case would be different. But they do not. They read papers and magazines as well, and, for the most part, from these obtain their seed-thoughts. He who neglects periodical literature at the present time, neglects one of the mightiest forces of the age. It has not been so in the past. It may not be so in the future. But just now this is the great agency by which thought, bad or good, debasing or holy, finds its way into the community at large; and those opinions which are the springs of public opinion and action are directed. Periodical literature is the pulsating heart of the generation's thinking. Keep it diligently, for out of it are the issues of life.

In our own denomination, neglect of this is without excuse. Considering the extent of our body, there is no inconsiderable variety; and, if the witness of those outside may be accepted, our papers and magazines are of a high order of merit. All are well aware that there are certain amongst us who affect superiority of taste by a supercilious sneer. Just as in families, not unfrequently, some of the young people, ignorant of the homes of their neighbours, speak slightly of their own domestic circle. Our denomination is neither wealthy nor grand in a worldly sense, and it can scarcely be surprising that some men adopt the tone of fashion; hence, amongst a certain class of Baptists, there is found a slighting of Baptist institutions and Baptist literature. Such persons have been known to speak contemptuously of an article in a Baptist magazine, and praise as highly one by the same pen in some journal not belonging to the body. Equal with the dislike we

have of the "glory-be-to-our-own-party" spirit, is our dislike of the "can-any-good-come-out-of-Nazareth" spirit. This fault-finding with home productions seems native to some minds. However, it is not here that the weakness lies, but rather in the prevalent spirit of neglect. Not to see the literature of one's own denomination is often spoken of as a glory rather than a shame. There are Baptist homes in which piles of political and so-called unsectarian journals and magazines are found; and yet, amongst all, not one seeking the advancement of principles for which, perhaps, great sacrifice has been made, and which are held very dearly. The consequence is that the young people grow up, their opinions insensibly formed by their casual reading, indifferent to the principles of their parents. They have been taught that these opinions are not worth the few pence of subscription to a paper which gives information concerning them. Hence, to an immense extent, the secret of the defection of the youth of our families.

A story is told of the family of a peasant residing in a valley in Switzerland, far away from the ocean. The parents had never seen the sea, yet each of the four sons, as he grew up, chose the mariner's life. The old man was once expressing his astonishment at this to a visitor, and wondering what could be the cause. Over the mantelshelf there hung a fine picture of a ship in a storm. "There," said the stranger, "is the secret. Day after day your sons were led by that picture to think of a seafaring life. Hence their choice." The formation of character, in all, is due far more to repeated unconscious influence than many are aware of. If the members of families are taught, by neglect, that denominational literature is unworthy of their regard, and see papers advancing other views steadily welcomed, they will not be slow in gaining the notion that our opinions are defended by inferior men, and are scarcely worthy of sustenance. But it is not the young folks alone who are to be considered. It is neither healthy nor right to lose interest in the progress of the body of Christians to which we are attached. It is possible by such a course to have sympathies, instead of being widened to all, so narrowed as not to be large enough even to care for the members and interests of a denomination.

We submit these considerations to the prayerful attention of our readers. If each Baptist did his duty on the subject before us, the strength and influence of our body would be immensely increased.

No intelligent observer of the signs of the times can question the mighty power of the press. It is the duty of each to do what he can to sustain that power when working for righteousness. Its support lies with individuals, so that the responsibility is shared by all. He who withholds his influence from literature, which he knows to be for the advancement of the right, and gives it to that which he holds to be imperfect and erroneous, is not doing his utmost for the cause of God and truth. The subscription may be small, but even in that the influence may be great. At this season of the year, then, we make an earnest appeal that, in arranging the magazines and papers which shall be taken in during the new year, those belonging to our denomination shall not be overlooked. Let each Baptist feel it to be his duty to subscribe for one at least. And, surely, the claim of our MAGAZINE, after so many years' service, demands some attention. We speak as unto wise men, judge ye what we say.

Preaching among the Baptists.



N common with the Protestant Churches of all denominations we recognise the importance of preaching, and regard it as an indispensable element of Christian worship. It is an ordinance of Divine appointment, designed for the instruction and edification of the Church, and the evangelisation of the world. The pulpit has been well described as the Thermopylae of Christendom, and, whatever may be said by croaking critics who delight in alarming the timid-minded by their gloomy forebodings, we do not for a moment believe that it has become, or is likely to become an obsolete institution. "The decay of preaching" is not, in any true sense of the words, a distinguishing feature of modern ecclesiastical life. That which it is intended to describe may be more or less illustrated in individual churches, or in some of the ministers of those churches. But the phrase is glaringly inapplicable to the state of Christendom at large. Its fitness is exemplified on a very limited area, and it certainly does not possess "the note of universality."

We are well aware that the actual influence of the pulpit varies—how can it fail to vary?—with the genius and character, the spirituality, and practical common sense of its occupant on the one

hand, and with the attitude and condition of his hearers on the other. The question is, therefore, concrete rather than abstract. The old Scotchwoman who was once asked what she thought of the power of the pulpit was quite right when she cannily replied, "That depends on wha's in it," even as another northern humourist expressed a principle of indisputable force, which bears no less strongly in the opposite direction. Asked how it was that he alone, in a crowded congregation which had been swayed by the eloquence of a popular orator, had remained unmoved, his reply was, "Ye ken, I dinna' belang to his parish." The skilful player had failed to touch the strings of his heart, or, if he had touched them, to draw forth the strains, either of penitential submission or of reverential joy; because the man, as an outsider, was not in sympathy with the life around him, and preserved, amid all its manifestations, a callous indifference.

Eloquence, as we have been often reminded, lies as much in the audience as in the speaker. Unless the one is *en rapport* with the other, the charmer will charm in vain.

It is, however, incumbent on the ministers of our churches, and the students in our colleges, to keep steadily before their minds a high ideal of pulpit excellence. Let that ideal include all the elements, however varied, which the experience of centuries has proved to be essential to a persuasive and efficient ministry—a ministry powerful to convince men of sin, to awaken in them longings after holiness, and to aid their obedience to the will of God. These elements are intellectual as well as moral, literary and oratorical as well as spiritual. In relation to the lofty and complex character of his work, every preacher should seek to perfect himself, to acquire and express the fullest possible life, that his task may not be defeated through any fault or unfitness in the instrument. It is as mischievous as it is criminal to be content either with low and ignoble aims, which can be accomplished without strenuous effort, or with noble aims lazily and imperfectly fulfilled. Failure to reach our highest conceptions of what is demanded of us is unworthy. In this, as in every other department of life, the counsel must be unceasingly and uncompromisingly urged,

"Nay, falter not; 'tis an assured good
To seek the noblest, 'tis your only good
Now you have seen it, for that higher vision
Poisons all meaner choice for evermore."

It is not possible, of course, for every man, who conscientiously

acts in the spirit of this counsel, to become a great, or even (which is a widely different thing) a popular preacher. Nor does the counsel imply that a man of ordinary capacities should be ambitious to preach what are sometimes called great sermons. In compassion for our congregations, we hope that no such attempt will result from any advice of ours! We have no wish to multiply "the afflictions of the righteous." The aim of such a man will be apparently a humbler, but really a much more important one. Rhetorical fireworks and feats of intellectual gladiatorship are pitiably out of place in the pulpit. Efforts to win the approval of the respectable classes, or of a literary and æsthetic clique, are as incongruous with the ideal of ministerial life as is a craving for the suffrages of the multitude. To please men, whether they are in the church or out of it, is a very subordinate matter, compared with the determination to please Christ, in whose sight and for whose sake we must resolutely live, if we are to make full proof of our ministry. "With me," said one of the bravest and most heroic of preachers, whose example all men would do well to emulate, "with me it is a very small thing that I should be judged of you, or of man's judgment. . . . He that judgeth me is the Lord."

On this ground we do not attach much importance to the efforts which have lately been made to discover who in general estimation are the ten greatest living preachers. Some time ago one of our contemporaries proposed a *plébiscite*. Voting papers were sent in by some three or four hundred readers of the magazine, "mainly from the clergy of the Anglican and Dissenting communities," with results that are somewhat curious. The voting was necessarily restricted to a limited constituency, whose voice is by no means to be regarded as the *Vox Dei*. Besides which, the word great is a relative and not an absolute term; while the conditions which modify our judgment are so numerous and subtle that it is often impossible to speak with confidence. The two first names on the list, for example, were those of Canon Liddon and Mr. Spurgeon. But what fair comparison can be drawn between a man who has enjoyed years of learned leisure, who preaches but once a week, and that not every Sunday, but only during the terms of his residence as Canon, and a man who preaches at least thrice every week, presides over a college, manages an orphanage, writes innumerable books and gets through the work of a dozen ordinary men?

So far as the position of our own denomination is concerned, we have no need to be ashamed of the result of this *plébiscite*; and it is not on that score that we fail to sympathize with it. The question, "Who is the greatest?" was asked centuries ago under circumstances which do not encourage but should rather forbid its repetition, and most men can occupy their time more profitably than in discussions of this nature, which may so easily engender strife.

In view of such facts and warnings as these, we are at a loss to discover the explanation of a paragraph which occurs in a review of Dr. Maclaren's recent volume of sermons in the *Wesleyan Methodist Magazine*. The writer says:—"It is remarkable that the two top-most preachers of the time are Baptists. Spurgeon and Maclaren stand out in the pure bright blue, like the two peaks of the Mount of Beatitude. Yet there is no rivalry between them, each is so individual, so impressively unique. It looks like an example of the law of compensation that, with these two grand exceptions, and three or four names of secondary eminence we find among our Baptist brethren a more level range of mediocrity than in any other Church." We suppose the writer of these words is so profoundly grateful for the law of compensation and so thoroughly enamoured by it that he has felt bound to act on it here, and to exemplify it in his criticism. What he gives with one hand he generously takes away with the other! He ungrudgingly admits the greatness of the men whose pre-eminence in the pulpit is universally recognised, but, lest such an admission should be thought to mean too much, or lest "our Baptist brethren" should be thrown off their balance and unduly puffed up by it, he dexterously mingles with it a judicious counter-active. The rank and file of the ministry of every church are comparatively unknown. They may be faithful but are not famous, and if they are weak enough to think that they can shine in reflected light they must be undeceived. The law of compensation is brought into play, and their conceit vanishes!

As to the value of the assertion itself, it would not be difficult, if it were worth while, to refute it. It has afforded us no small amusement, and will, we doubt not, make many guileless readers open their eyes in astonishment. Things are not always what they seem. That which "looks like" is not necessarily the equivalent of that which *is*. We know not where the critic has looked for that which he says "we find." But we could point to Church after Church, both

in London and in the provinces, which disprove it. "Our Baptist brethren" are, as a rule, by no means unworthy of association with their greatest and most distinguished preachers. It certainly cannot be said, with any degree of fairness, that there is among them "a more level range of mediocrity than in any other Church." The towns and villages are not few in which the ministers of the Baptist Churches take a foremost part in social and political life, but, as a rule, their pulpit is their stronghold, and mediocrity in preaching would be fatal to their best influence.

We therefore regret the occurrence of this "compensatory" remark as ungenerous and uncalled for, especially when we remember the type of preaching which is most characteristic of Methodism and the peculiar conditions under which its ministerial labours are carried on. Were we in any danger of forgetting it, we should be glad to have our attention recalled to the fact that we have no ground for self-complacency, nor do we intend by indulging in self-gratulation to foster "the principle of all stagnation—both intellectual and moral." But we know of no reason why we should suffer a slur to be cast on our brethren. If there is in them "a more level range of mediocrity than in other Churches," they are assuredly not without fault in the matter, and the prospects of the denomination are less cheerful than we have imagined. We do not, of course, occupy the same standpoint as the writer of this review, and perhaps we are as little fitted to estimate the preaching power of other Churches as he is. It was not, however, of the Baptists, but of the ministers of a denomination with which the writer in question is better acquainted, that, in a recent article on the greatest living preachers, the *Spectator* affirmed that—"It is certain that neither in literature nor in the pulpit do they occupy a position which corresponds to their number and influence." We have no wish to be either jealous or self-assertive. Depreciation of others is less noble than resolute faithfulness to our duty. It is evident that no Church has a superfluity of pulpit power; can any Church claim a sufficiency of it? If not, we should surely all aim at higher things and be more eager to go on unto perfection than to tell others that they are not so near it as we are.

Saul among the Prophets.



MR. MATTHEW ARNOLD has written many clever and interesting books, and delivered many interesting lectures on literary and religious subjects. He has not, however, until within the last few weeks, been known as a lay preacher. His first appearance in this character was in connection with the unveiling of a mosaic tablet which has been placed upon the front of St. Jude's Church, Whitechapel, on which there is a copy of Mr. Watts's allegorical picture of Time, Death, and Judgment. Time is represented by the figure of a young man full of buoyancy, energy, and hope; Death by a figure stern and inexorable, which represents "the breakings off, the cuttings short, the baffling disappointments, the heart-piercing separations," which spoil the triumph of the happiest and most successful life; while the third figure, representing Judgment, stands "with a weighing scale and a sword of fire, and a scroll on which are inscribed the words, 'The Lord is a God of Judgment; blessed are all they that wait for Him.'" This tablet has been erected by the friends of the incumbent, the Rev. S. A. Barnett, as a testimony to their appreciation of the efforts he has made to purify the tastes and elevate the lives of his parishioners—especially by an annual exhibition of pictures and other commendable means of a religious and a semi-religious character.

Although the meeting which followed the unveiling of the tablet was not held in the church, but in a neighbouring hall, it was, at any rate, held in connection with a church and in honour of a clergyman, so that it might be supposed to have a distinctively Christian tone. Mr. Matthew Arnold's speech was generally regarded as the most notable feature of the proceedings, and has naturally attracted considerable attention. There is very much in it with which we heartily sympathise. So far as Mr. Arnold commends the work of men like Mr. Barnett, Mr. Tyler, and other true-hearted philanthropists, who labour in the dull and dreary East End, amid discouragements which to most of us are inconceivable, we are in cordial agreement with him. Such workers as these are, in the modified sense in which alone it is permissible to use the word, "the true saviours of society."

We further allow Mr. Arnold's claim, that he has, in his various writings, rendered good service by protesting against "the idolatry of the West-end" and the City. We have no disposition to quarrel with his assertion that he has spent most of his leisure time "in preaching in my feeble way to these (wealthy money-making) classes, and in telling them that their idolatrous work could not stand, and that already one began to hear formidable crackings in it and to see it beginning to sway ominously to and fro." Perhaps his condemnation was a little too sweeping, and lacked that discrimination which we should have expected, in one who is so severe on the licence of theological affirmation. Trade is not all dishonourable, nor are its practices uniformly inspired by the devil. We know men in the West-end and in the City successful and influential, who are as scrupulously honourable, as rigidly righteous, and withal as generous and sympathetic as Mr. Arnold himself could reasonably require them to be. We share his indignation at the unjust and heartless neglect, or worse than neglect, with which the struggling and unfortunate toilers of the East-end are frequently treated. There are "people who have failed and fallen, or been hurt or wounded, and whom the excess of production and competition, which the trading classes carry on, has turned out." Let everything be done for their amelioration which sound economical laws, social science, and Christian philanthropy can devise.

But does Mr. Arnold imagine that from his standpoint he can ensure the discussion of these questions, and urge men to a life of absolute and unalloyed righteousness? or that he can speak from the vantage-ground of Christian principle, when he uses the words of Christ in a sense which his hearers know—if he himself does not know—to be strained and unnatural? He quotes the prediction of Christ with regard to the mission of the Comforter, and enlarges on the idea of the judgment of which he is to convict men. He delights in the thought that Christ has pronounced condemnation on that of which he disapproves in the words "The Prince of this world is judged." He pointed, with solemn emphasis, to the allegorical representation of judgment on the newly erected tablet as confirming his position, and suggesting a much needed warning. So far so good. But what does the "preacher" mean by all this? We will not ask him whether he ascribes personality to the Prince of this world or believes in his actual existence, though it would not be beyond the province of a critic

to inquire how far he accepts the evident teaching of Him whose words he ventures to use. But when he turns to the tablet and quotes from it the text "The Lord is a God of judgment," as if that were a statement that he accepted and could verify, we naturally wish to know in what sense he believes it. Our suspicion is aroused by the fact, that for the word Lord Mr. Arnold here substituted his favourite expression "The Eternal." Now, we do not deny that the Hebrew word admits of this rendering, but although it does, it is indisputable that in Mr. Arnold's mouth the word means something very different from that which it meant to the Hebrew psalmists and prophets. It is too closely associated with his characteristic phrase "The Eternal, not ourselves, which makes for righteousness," to allow us to ignore the interpretation he puts upon it. "The Lord is a God of judgment" conveys to the minds of ordinary men the idea that there is a Being of supreme power, who, in the exercise of His intelligence, wisdom, and rectitude, will execute judgment, a Being who has consciousness, character, and will, and who, therefore, knows, discriminates, and acts; in some cases expressing His approval and rewarding men, in other cases as directly showing His disapproval and inflicting punishment. Mr. Arnold uses the words as if they were the equivalent of a stream of tendency, a categorical imperative, a vague impersonal abstraction. The conception of a Divine personality he derides as a theological figment, the product of loose, inaccurate, and illogical thought. To him the words mean simply that there is something in the constitution of things which inevitably favours righteousness, and which ultimately proves that that which is ideally and theoretically the best is also practically the best. All that he asserts is consistent with the atheistic conception of the universe, and, in fact, compels us to regard the universe as a blind automaton, a self-acting machine which neither requires nor admits supervision, guidance, and control from without.

Now, the question we wish to ask Mr. Arnold is this, Does he sincerely and honestly believe that this explanation would have satisfied the writers of Scripture, or have been accepted by them as an adequate account of their meaning? He insists so loudly on the necessity of verifying our conceptions of God, that we must resolutely ask him to do as he wishes us to do. He quotes the Bible with approval; and contends that religion is the one permanent power in the world. He enforces his counsels by reference to the teachings of Christ, which, apart from its preternaturalism, may be scientifically

verified. He even goes so far as to say that the world cannot get on without Christianity. But is his Christianity the Christianity of Christ? Does he seriously maintain that the God whom Christ revealed, whom He called our Father, to whom He prayed, to whom He attributed knowledge, foresight, wisdom, love, was nothing more than an Eternal not ourselves? Would Christ's prediction of judgment have been fulfilled by the operation of necessary and self-acting laws? Or, to put the matter in another way, does Mr. Arnold maintain that the thin and attenuated Christianity which he so persistently preaches is absolutely identical with that enforced by our Lord and His Apostles? Does he suppose that Christ would accept his superfine theories as the exposition of His secret, and be content to let men take their ideas of the Sermon on the Mount and of the parables of mercy and judgment from Mr. Arnold's lay sermon, or from the representations of his *Literature and Dogma*?

From a purely theological point of view, we have the right to enter a vigorous protest against Mr. Arnold's deplorably defective teaching, but it is no less vicious in a literary sense. It robs words of their natural and legitimate meaning. It plays fast and loose with the most sacred terms. It puts one thing in the place of another and affirms that there is no difference between them. It is at once a moral and a literary crime to strip language of its proper significance; and, however strongly Mr. Arnold may imagine himself to be illustrating the value and upholding the authority of the Bible by his non-natural interpretations, he is really bringing it into contempt, and preparing the way for those who assert that it means nothing. To affirm that the teaching of Christ was merely an anticipation of Mr. Arnold's "Eternal not ourselves," and is adequately represented by this vague talk about the stream of tendency is, in our view, as irrational as it is profane.

Is it, moreover, by such teaching as this that men will be awed into penitence, or stimulated amid fierce and powerful temptations to righteousness? Will they, when under the dominion of selfishness, care much for an eternal order which they see to be frequently violated; and if their view is restricted to this world, violated with impunity? In addition to the figure of Judgment, there is on the tablet another figure which Mr. Arnold pathetically described—the figure of Death—"the power that makes" for breakings off, cuttings short, baffling disappointments, and heart-piercing separations? Can men be

reconciled to submit to this grim power by the cold and stoical creed of Mr. Arnold's "Eternal, not ourselves"? Will his belief nerve them to meet this fell spoiler with composure and strength, or enable them to go forth fearless into the unknown? Will it reconcile men to bitter and heart-breaking separations, or comfort them amid the grief of their last farewells? Christ could comfort men even in view of this dread enemy. The creed of the churches can comfort them. Will Mr. Arnold lay claim to the same power?

The lay sermon which has suggested our criticisms was delivered in the East End of London, in the neighbourhood of poverty, vice, and ghastly distress. Mr. Arnold commended certain men as the true saviours of society. Does he imagine that his dreary creed would inspire and sustain them? Many years ago he described in felicitous and impressive language the source from which one of these noble-minded, self-sacrificing men drew his strength. May we venture to ask him whether, if Mr. Tyler, a preacher of a very different type from himself, had lived by the colourless and diluted creed which runs throughout his later works, he would ever have had it in his power to write one of his noblest and grandest sonnets? Mr. Arnold may not care to answer us, when we affirm that, according to his view, neither God, Christ, nor the Scriptures can be, in any true sense, described as essentially living. But will he answer himself? With his own words before us, we need have no hesitation in affirming that the conception of Christ, which underlies his sonnet, is more scientifically exact as well as more inspiring than the conception of the White-chapel "lay sermon."

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, look'd thrice dispirited.

I met a preacher there I knew, and said:
"Ill and o'erworked, how fare you in this scene?"
"Bravely!" said he; "for I of late have been
Much cheer'd with thoughts of Christ, *the living bread.*"

O human soul! so long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam—
Not with lost toil thou labourest through the night.
Thou mak'st the Heaven thou hop'st indeed thy home.

Love and Obedience.*

BY REV. GEORGE BOWEN.

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”—JOHN xiv. 21.



SOME there are who willingly speak of themselves as believers in Christ, but who would be displeased if you were to address to them the question, Do you love Christ? Love to Christ does not well express their idea of the feeling that a believer should have. There is something too warm, too personal, too enthusiastic about this definition of discipleship to suit them. They would view Christ at a certain distance; they would yield Him reverence, honour, trust; but to speak of loving Christ savours to them of extravagance. It is nevertheless certain that this is the very sentiment that Christ most persistently demands of His people. He freely speaks of it without the least hesitation. “Lovest thou me?” is His interrogation to every one who professes to be His disciple. There are some who are very willing to make use of Christ, as they are of the servants of Christ in certain exigencies, but who prefer that there should be, for the most part, no great intimacy, no very decided warmth of affection. They would be united to Him by a cord so long that they may walk on one side of the way and He on another. They deceive themselves fatally as to the nature of a true union with Christ. Note the affection of the mother for her child, of the child for its parent. See how the glances of the bridegroom and bride seek each other! Search in the retrospect of your own heart-life for that which may best be expressed by the word “love,” and you will be assisted to understand something of the strength of that feeling which binds the believer to Christ. Do you consent to recognise the obligation thus to love Christ? Is it your heart’s desire and aim thus to love Him? If not, you may immediately blot out your name from the book of candidates at the door of Christ. If you will not give up the idea

* Taken by permission from the author’s “Love Revealed” (David Douglas, Edinburgh).

that there may be faith without love, you must give up Christ. "Kiss the Son, lest He be angry and ye perish from the way."

Ah, what a great gain it would be to many to give up *their* Christ! —to know their utter penury of all that heaven calls treasure, to take deliberate knowledge that there is no essential difference between them and the unconverted! How cruel of any to seek to confirm them in their delusion! How noble in us if we would help them to escape from the network of their imagination! How many there are whose hope is an unsatisfying one, and who yet cling to it with greatest tenacity. Ah, if they would only dare to die! "When the commandment came, sin revived, and I died." The apostle's hope died out, the consciousness of sin and hell-desert took possession of him again. It seemed to him that Satan had come back upon him and was reconquering him. But the fact was simply this—that Satan, disguised as an angel of light, had been hitherto leading him captive, bound by chains that were ornamented with passages of Scripture, and that now he had begun to see the diabolic lineaments of the guide whom he had deemed celestial. It was well that his hope and trust in such a mock saviour should be destroyed, and it mattered little how much peace was dashed from him in the moral revolution. The ruins of his old confidence are simply the stones over which Christ, the true, the living, the all-mighty, the all-loving, Christ, will haply be seen bounding on His way to the throne of his heart.

If any man love not the Lord Jesus Christ, an anathema will be his portion in the last day. It is the portion which he himself has chosen. All are under the curse, and all are pervaded by the curse (unforgiven sin is the curse), till the love of Christ comes into the heart to annihilate that curse.

He that truly loves Christ will be content to learn of Christ how he shall express his love. Some are willing to love Him, they think, but they must be allowed to express their love in the way their own heart may suggest. When He says "Go," they reply "Nay, but we will sit at His blessed feet." This sort of love is simply calumny. They prefer themselves to Christ in the very act by which they profess to show their attachment. They prefer their will to His—that vile, corrupt, odious will; they prefer their wisdom to His—an abominable caricature of wisdom to the infinite wisdom of Christ. A parent may love a child and yet do what the child dislikes; a husband

may show his love even in acts that oppose the will of his wife, for with him is authority, and with him, perhaps, superior wisdom; but what a monstrous position were this for a believer to take up with respect to Christ!

“He that hath My commandments”—hath them in memory, in meditation; hath them conspicuously in his mind where he can find them without delay and trouble—is filled with the knowledge of his Master’s will in all wisdom and spiritual understanding. The lawyer, he that would know the laws of his state, with how much diligence does he apply himself to the study of those laws until he has mastered them, and is so much at home among them that none can throw him off his guard! The Christian must be a scribe instructed unto the kingdom of God. See our Lord in the wilderness when tempted of Satan; what an admirable hold He had of the commands of God! He brought forth, in each instance, without giving the adversary the advantage of a moment’s hesitancy, the very command that was needed. If Christ needed thus to have the commands of God about Him, surely the believer no less requires to have the commands of his Lord present to him. We must seek, by the grace of God, to make it a habit, an instinct, a second nature of our souls, to refer constantly to the will of Christ. The vigilant and faithful helmsman never acts as though he were the commander of the ship, but hearkens ever for the voice that shall tell him what to do.

The commandments of Jesus are not grievous—the very opposite; they are the means of giving expression to our love. Where there is love, there is a necessity for expressions of that love, and the loving heart rejoices greatly in the opportunity of uttering itself. The commandments of Jesus are in fact responses to the question of the believer, “Lord, what wilt thou have me to do? In what way may I give utterance to my love?”

“He that loveth me shall be loved of my Father.” Ah, Lord, there are some who deny that Thou art God manifest in the flesh, God over all, blessed for ever, by whom all things were made, by whom all are upheld. While they profess to love Thee, they declare Thee an impostor, guilty of one of the basest and most opprobrious of all practices, the undue exaltation of one’s-self, and guilty of it in a greater degree than any other man ever was. To love *their* Christ were a sin indeed. How blessed the confidence of him who knows unwaveringly that he who loveth Jesus is loved of the Father! The

Father loveth the Son, and therefore he loves Him who loves the Son, rejects him who rejects the Son.

We love Him because He first loved us. Our love is elicited by His, and there are special revelations of His love granted to those who give proof of love to Him. As the believer makes progress in conformity with His will, he is enabled by faith to discover new measures of Christ's unmeasurable love.

"I will love him that loveth Me, and will manifest myself unto him." We love Him because He first loved us; we are indebted to His love for the very first spiritual exercises of our souls, as well as for all that succeed in time and eternity. But there are special revelations of His love, and special manifestations of His glory, made to him who gives special evidence of love to Christ. One way in which this special evidence is given is in seeking very earnestly those special revelations. He that loves Christ counts all but loss for the excellency of the knowledge of Christ. His love "believeth all things"—believes that there are unsearchable riches in Christ, and that Christ is able and willing to impart of His blessed wealth to those that seek it. We 'disparage Christ beyond expression when we rest satisfied with what we have seen and known of Him. It is sheer vanity for us to profess to admire Him if we do not, above all things, desire and seek, not in the distant future, but in the immediate present, those revelations of our Lord which made the disciples of ancient times to rejoice with joy unspeakable and full of glory. They saw Him not with the bodily eye; and let it not be thought surprising that the highest joys which our souls are capable of experiencing while they are in the body are awakened by spiritual contemplations. Believers are spiritual. Even in heaven it is not the beholding of a material glory that constitutes the crowning felicity of the redeemed; even in heaven the redeemed look back to Calvary. A Lamb as it had been slain in the midst of the throne is what they gaze upon. The saints in heaven excel us fully as much in their clear understanding of the sufferings and death of Christ as in other respects.

Christ hath promised to manifest Himself unto those that love Him. How will He do this? By His Spirit. The office of the Spirit is to take of Christ and show unto us: "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," said the ancient prophets; "but these things," saith Paul, "God hath revealed unto

us by His Spirit." Does the word of the apostle seem to you to take away the glory of the prophetic aspiration? This only shows that you are shamefully ignorant of the power of the Spirit. The Spirit of God is omnipotent; He is omnipotent with reference to these souls of others, with reference to the subjugation of sin and the communication of joy unspeakable. He is able to meet all the exigencies of our nature, to heal our corruption, our depravity, our carnality, to communicate His own hallowed and ecstatic perceptions of Christ, and to fulfil to us the visions that floated before the inspired eye of Isaiah. He is with us to make known Christ to us, and it will never do for us to think so meanly of His capacity as to doubt that He can make Him known to us so that He shall be to us the chiefest among ten thousand, the one altogether lovely.

*Religion in England during the Present Century.**



HERE is no history which ought to be more interesting and instructive than a history of our own times and of the times immediately preceding them. Too often it may be feared our studies illustrate the truth of the proverbial saying that "distance lends enchantment to the view," and that that which is far off, whether in space or in time, possesses a superior charm to that which is close at hand. During recent years the progress of education and the rapidity with which our movements are conducted have effected a marked alteration in this respect, and strenuous efforts have been made to narrate, accurately and faithfully, events within the memory of living men, to depict scenes of struggle and of triumph whose force will extend to distant centuries, and to treat them with the same philosophical insight and comprehensive judgment as are applied to the great and memorable scenes of more remote ages. Graphic and picturesque narrative, subtle discrimination, power to trace the course of historic developments, and to detect the

* RELIGION IN ENGLAND FROM 1800 TO 1850: a History. With a Post-script on Subsequent Events. By John Stoughton, D.D. In two volumes. London: Hodder & Stoughton. 1884.

frequently occult links of connection between cause and effect, may be employed to as much purpose in depicting the events in which we or our fathers have taken part, or at least have witnessed, as in seeking to portray the men and the history of the ancient and mediæval worlds.

The story of religion in England is none the less fascinating and inspiring because it is so chequered, for, notwithstanding many drawbacks, it is a story of progress. It tells of light expelling darkness, of truth overcoming error and superstition, of generosity and love subjecting to themselves the forces of barbarism, cruelty, and selfishness, of righteousness vindicating itself against sin, of liberty surrounded with trophies which have been wrested from the grasp of tyranny, kingcraft, and priestcraft. Ceremonialism and traditionalism, infidelity and vice, materialism and culture, has each in its own way resisted the influence of the Gospel, and the struggle is not yet ended; but progress has been continuous, and the Church of Christ, with its eyes turned towards the light, confidently anticipates the dawn of a brighter day, and rejoices in the assurance that the future of the world is in the hands of its Lord.

We are glad, therefore, that Dr. Stoughton has added to the obligations under which he had previously placed us by now setting before us a vivid, accurate, and comprehensive picture of the life of the present century. In his earlier volumes he narrated the history of religion in England from the opening of the Long Parliament to the close of the last century, and he has at length completed his task by giving us a record of events bearing on the same subject down to 1850, with a supplementary section on events of a still more recent date, ending with 1880.

Probably no living author is so well qualified for this work, in all its bearings, as he. To a style of singular transparency and grace, he adds the charm of perfect frankness and scrupulous impartiality. He is—though not without decided opinions of his own—a man of judicial fairness, more anxious to sift the evidence and reach the truth than to win a partisan victory. His theology is evangelical, and his ecclesiasticism is the reverse of Erastian, or, we should say, that in many respects he brings us in mind of the late Dean Stanley. At times he is fully as picturesque, and groups his facts with no less skill. He is patient, painstaking, and effective, not only in his delineation of character and incident, but in his philosophical judgments and in his endeavours to follow the thread of “the increasing

purpose" which runs through the ages. Here and there his canvas is, perhaps, too crowded, and his figures are occasionally lacking in distinctness, and we have no doubt that his statement of dogmatic differences will be regarded by many as deficient in precision, and as failing to present the *differentia* of our various creeds and systems in a sufficiently strong and definite light. But no writer can combine all the qualities of perfect authorship, and we are not sure that it would be well for us to have books which left nothing for the reader to supply in the way of completion or adornment. The correction of an author is often a more profitable exercise than acquiescence in his indisputably accurate statements, and there is a delight in rendering some of his pictures more vivid and pointed, and adding, now and then, a finishing touch. For ourselves we can only express our grateful appreciation of a history so comprehensive, so luminous, and so rigidly impartial as this.

What a series of epoch-making events are crowded into the eighty years of the present century! We will say nothing of the great missionary enterprise which, though begun in the closing years of the eighteenth century, could scarcely be regarded as fairly established, or to have taken firm root, until the earlier decades of the nineteenth. Think, however, of the political and ecclesiastical changes which have taken place—the Repeal of the Test and Corporation Acts, the Reform Bill, Catholic Emancipation, the Abolition of West Indian Slavery, the Abolition of the Corn Laws, the Opening of the Universities to Nonconformists, and the Abolition of Church Rates. Or think again of the new forms of religious activity—the establishment of the Religious Tract Society, the British and Foreign Bible Society, and the Sunday School Union; the founding of the Congregational and Baptist Colleges; the rise and progress of the Tractarian movement and of the Broad Church party; the formation of the Liberation Society; the controversies in relation to "Presbyterian" endowments and the claims to them of the Unitarian party; the Baptist controversies as to Particular and General Redemption, with their results not yet removed; and as to Open and Strict Communion; the Methodist controversies and the branching off of so many of its members into separate communities; the preaching of Edward Irving, and the rise of the Catholic and Apostolic Church. Or, again, take the work of the Congregational and Baptist Unions; the renewed activity of the Episcopal Church, especially among the Ritualistic party; the preaching

in cathedrals and the manifold other efforts at which the sleepy clergy of a former age would have stood aghast; the rise of Young Men's Christian Associations, the formation of the Evangelical Alliance, the efforts which have been made to refute rationalistic and sceptical literature, the great advance of Biblical criticism and scholarship, the still growing power of the press, as seen not only in our newspapers, magazines, and reviews, but in a number of solid additions to our literary, philosophical, and theological treasures, such as probably no other century has equalled. It is plain that the nineteenth century, notwithstanding its materialism and its absorption in physical and mechanical science, is not destitute of the elements of chivalry and romance. Vast as are the conquests it has achieved in the world of matter, it can point to other and greater triumphs. The utilitarian spirit has not destroyed religious faith, or bounded men's interests and energies within the sphere of the seen and the temporal. There is a celebrated passage of Lord Macaulay's in which he descants, with almost more than his usual brilliance, on the progress of physical science and the advantages to human life it has secured. A pen less eloquent than his might easily construct an eulogy, not less striking and impressive, on the immortal power of religion as the supreme and dominating force of life, and on the greater than material gains it ensures to men even in the present. We will venture to add that the story told by Dr. Stoughton is itself an eloquent commentary on this truth, and in future years other historians will find in his pages ample materials to illustrate the "romance of history."

Dr. Stoughton has taken a prominent part in many of the movements he describes, and has been thrown into intimate association with many distinguished men, both in the Established and Nonconformist Churches, and has therefore written with the accuracy of an eye-witness, and has been able to draw on his personal reminiscences for many of his facts and illustrations. His sketches of such men as Bishops Middleton, Heber, and Stanley; of Keble, Newman, and Pusey; of the Claytons, Pye-Smith, Andrew Fuller, John Foster, Robert Hall, and Joseph Kinghorn; Adam Clarke and Richard Watson; Edward Irving; Archbishop Whately, Julius Hare, Dean Alford, F. D. Maurice, and Dean Stanley, are full of interest, and, in most cases, are rendered attractive to the general reader by bright and pertinent anecdote. We have not space at command to go through the volumes systematically, but will insert one or two brief extracts which will serve to show the

charm of the work. The following picture of Legh Richmond and Charles Simeon will be contemplated with pleasure:—

Of both Legh Richmond and Charles Simeon I have a vivid recollection. I heard them in Norwich plead on behalf of societies with which they thoroughly identified themselves, and which, according to a custom I believe elsewhere observed, held their annual auxiliary meetings in the city at the same season. There were very few Evangelical clergymen in the neighbourhood then; but the churches where they preached were crowded with hearers, and the life diffused stood out in contrast with surrounding apathy. The week of these Church anniversaries was a gala time for the Evangelical laity, increased by visitors from Nonconformist congregations. St. Lawrence's Church, in the lower part of the East Anglian capital, was filled on such occasions; and I can now see Legh Richmond, with his pleasant, smiling face, and his large spectacles, mounting the pulpit stairs, with his lame foot—the preacher attired, not in white surplice, but in black gown, without anything of a priest in his appearance and manner. He took for his text—his sermon was on behalf of the Jews—"For Thy servants take pleasure in her stones, and favour the dust thereof;" and with a soft winning voice, and with "sweet reasonableness," he discoursed on the interest which all Christians should take in the Church of God, and especially in building into it the ancient people of Israel. In St. Andrew's Hall, where religious meetings were wont to be held, he made a speech on behalf of the Bible Society, full of anecdotes told in his own characteristic style: relating, I remember, a conversation he had with the Emperor Alexander of Russia, when he visited England. Charles Simeon was a different man, not penetrating like dew, but coming down like "hailstones and coals of fire." I was struck with the preacher's force, even vehemence. He spoke as one who had a burden from the Lord to deliver—as one who, like Paul, felt, "Woe unto me if I preach not the Gospel!"

No sections of the work have a deeper interest than those which relate the origin and development of the Tractarian movement and its associated ritualism. Of course our author's estimate of the worth of the movement would not be accepted by its partisans, but to his statement of its doctrines they would not, we imagine, refuse their assent.

In a few words, the Oxford doctrines were these: that Holy Scripture is not the sole and sufficient rule of faith and practice; that the traditional teaching of the Church, as well as the New Testament, is a part of the Word of God; that the existence of the true ministry of the Gospel depends on apostolical succession; that the visible Catholic Church of Christ is bounded by a connection with that line of ministerial descent; that the grace of God which saves the soul is "ordinarily" conveyed through the medium of the sacraments; that they are more, much more, than spiritual symbols, being really Divine occult powers, working wonders beyond the reach of nature; that these cannot be effectually administered by any who are not in the chain of apostolical succession; that we are justified by baptism and not by faith alone; that baptism possesses regenerating power; that the blood and body of Christ are

really present in the Eucharist; that reserve is to be maintained in the public ministry of the Gospel; and that, though the Popish doctrines of purgatory, pardons, images, relics, and invocation of saints are contrary to Scripture and the Articles of the Church of England, yet there is a kind of purgatory, a method of priestly pardon, a species of reverence for images and relics, and a certain form of saintly invocation which may be maintained in harmony with both.

And not only is this exposition of the Tractarian principles candid and accurate, but the sketches of Newman, Keble, Pusey, Hurrell, and Froude are, we had almost said, sympathetic. Certainly Dr. Stoughton has aimed to bring into prominence all that was good and true in their character and work, and has shown us how we may all profit from their lives. Associated with the Tractarian party there was a man of more than ordinary power—if not in the pulpit, yet in the administration of his parochial work—Dr. Walter Farquhar Hook, who was successively Vicar of Holy Trinity, Coventry, Vicar of Leeds, and Dean of Chichester. Dr. Stoughton remarks of him:—

Dr. Hook always stood outside the Tractarian party, taking the liberty of praising and blaming as he thought fit; in this respect resembling Dr. Johnson, who wished to monopolise all criticism relative to David Garrick. Hook would let nobody either laud or find fault with Pusey, but he was not sparing himself in the delivery of both favourable and adverse judgments on the Oxford controversy. His individuality and his practical assertion of the right of private judgment was as pronounced as that of any Puritan or Nonconformist in the land.

Dr. Hook wrought a surprising change in the state of his parish in Coventry, but it was in Leeds that he accomplished his greatest work. During the twenty years of his ministry there he increased the power of the Established Church in a remarkable degree. "He found it with fifteen churches, he left it with thirty-six; he found it with three schools, he left it with thirty; he found it with six parsonage houses, he left it with twenty-nine." He was a leader in all kinds of benevolent work, and the better to promote the moral and religious welfare of the townspeople he became a teetotaler. He once persuaded a drunkard to become an abstainer without taking the pledge, offering himself to try the plan for six months. "Ah," said the man, "how is each to know whether the other is keeping his resolution?" "It is easily done," replied the vicar, "you come and ask my missus once a month, and I will ask yours." This was thoroughly characteristic of "the vicar with the broad-brimmed hat." We have ourselves more than one pleasant recollection of him, and can endorse Dr. Stoughton's estimate both of the man and his work. We will quote it at length, as it not only proves how men of very wide divergences

may live in kindly relations, but how much those of one school may learn from another. Many among ourselves might take a leaf out of Dr. Hook's ministry.

He was just the kind of man to get on equally well with the upper and lower classes. He was, while at Leeds, necessarily thrown much amongst Dissenters, and between him and them there arose open controversies. Hard battles were fought. He never failed to speak his mind, and without circumlocution he would tell people what he meant. He used to say that schism was a sin; but that every schismatic was not a sinner, for he might not act with a schismatical intent. He would unchurch Nonconformity; but he did not unchristianise Nonconformists. Some of them he treated as intimate friends, all of them as neighbours to be regarded with kindness. He could write letters on the good and evil of the Established Church, and on the advantages and evils of an established religion, and he always distinguished between his Church as Episcopalian, and his Church as connected with the State, also between religion as an individual matter, and religion as, in his estimation, and according to his idea, essential to the welfare of the political State. After his retirement to Chichester he loved to talk over old times, and tell of his work and warfare at Leeds, like the old soldier described by Goldsmith. He would stroll in the deanery garden, and the fields beyond, and describe how he got time for study by rising at five in the morning and working hard before breakfast; for, he said, at ten o'clock the knocking at the Leeds vicarage door began, and incessant parochial claims kept him busy till ten o'clock at night. Also he related how, whilst bold in maintaining Church principles, he visited Nonconformists, and was drinking tea with a Dissenting minister when he received an offer of the Chichester Deanery. How he took a leaf out of Methodism, and instituted gatherings amongst his parishioners something like class meetings. How, whilst he vastly preferred Anglican divines, he had read with profit the writings of Nonconformists, and held in high estimation certain preachers whom he knew; and how with his High Church views he coupled an earnest, almost Lutheran, belief in the doctrine of justification by faith. Memories of his warm-hearted English hospitality, of his John-Bull-like characteristics, and of his catholic piety—which caused him to sympathise with spiritually-minded Dissenters, though he was emphatic but not rude in his disapproval of Nonconformist ecclesiastical polity—are cherished by me with much affection, and I look forward with delightful hope to the "All-reconciling world," as John Howe called it, where present controversies will melt away in the sunshine of new revelations.

We had also marked for quotation the delightfully written sketches of Kingsley, Maurice, and Dean Stanley—that of Dean Stanley being one of the finest, most discriminating, and appreciative we have seen. If we have not referred at length to Dr. Stoughton's account of the progress of our denomination, and his graphic portraiture of the men whose memory we all revere, it is only because our readers are familiar with this side of his subject. On some future occasion, however, we

hope to return to it, and in the meantime will close by quoting a reference to two men to whom our denomination is deeply indebted, one of them happily still with us. The obligations under which we lie to Sir Morton Peto—both in our politico-ecclesiastical struggles, and in our more purely denominational work—are of no ordinary kind and measure. His work, as we know, has been lovingly appreciated, and we trust that he will see in the continued prosperity of our churches, in their growing intelligence and culture, in their augmented spiritual power and generous evangelism, a proof that the services he so efficiently rendered were not in vain. Dr. Stoughton says:—

“A double work was undertaken in the Metropolis by a distinguished Baptist, Sir Morton Peto. He built Bloomsbury Chapel, near Oxford Street, where, nearly up to the time of his death, William Brock, after a prosperous ministry at Norwich, laboured most successfully among the people of London. A thorough Englishman, with a countenance inspiring confidence, a gift of speech rich in Saxon utterances, a mind full of common-sense, a heart inspired with warm affections, and habits of indomitable activity, he drew and kept together a crowded congregation who contributed a new source of Baptist power, when the denomination had been on the decline. Dr. Brock was a Catholic Christian, loving good men of every name, and I have heard him tell how on Sunday mornings, when he and his neighbour, the Hon. Mr. Villiers, afterwards Bishop of Durham, met on the way to Church, the one would say, ‘The Lord be with thee,’ and the other respond, ‘And with thy spirit.’ Sir Morton Peto soon afterwards purchased and fitted up for worship, in Regent’s Park, the Diorama, where painted views had been popular; and he turned the place into a Baptist chapel. Dr. Landels was the first pastor.”

Words in Season.



AS we write, Christmas, with its memories of our Lord’s birth and its great lessons of lowly, self-denying, and benevolent service, is close at hand. Christ came into the world to die for us men and our salvation. The spirit of His advent requires us to love even as He loved. “For others” should be one great law of our life. Before the memories and associations of the festival have been weakened or obscured we should seek to stimulate ourselves to a closer imitation of our Lord’s gracious example, and to become in a larger degree than ever ministers of good to others. “It is (even in this world) more blessed to give than to receive,” and thus also do we lay up for ourselves stores of profounder spiritual joy in the world to come.

There is an old tradition which tells us that those whom we have

served on earth shall be the first to welcome us in heaven, and on that idea the following beautiful poem is based, which our readers will be glad to possess in what we believe to be its original and correct form :—

“ When mysterious whispers are floating about ;
 And voices that will not be still
 Shall summon me home, from the slippery shore,
 To the waves that are silent and chill.
 When I look with changed eyes, on the home of the blest,
 Far out of the reach of the sea,
 Will any one stand at the Beautiful Gate
 Waiting and watching for me ?

“ There are little ones glancing about on my path
 In need of a friend and a guide ;
 There are dim little eyes looking up into mine,
 Whose tears might be easily dried.
 But Jesus may beckon the children away
 In the midst of their grief or their glee :
 Will any of these, at the Beautiful Gate,
 Be waiting and watching for me ?

“ There are old and forsaken who linger awhile
 In the homes which their dearest have left,
 And an action of love, or a few gentle words
 Might cheer the sad spirit bereft.
 But the reaper is near to the long-standing corn,
 The weary shall soon be set free :
 Will any of these, at the Beautiful Gate,
 Be waiting and watching for me ?

“ There are dear ones at home I may cheer by my love,
 There are wretched ones pacing the streets ;
 There are friendless and suffering strangers around,
 There are tempted and poor I must meet.
 There are many unthought of, whom, happy and blest
 In the land of the leal I shall see :
 Will any of them, at the Beautiful Gate,
 Be watching and waiting for me ?

“ I *may* be brought there by the unbounded grace
 Of a Saviour who loves to forgive,
 Though I helped not the hungry one close to my side,
 And prayed but for myself while I lived.
 But I think I shall mourn o'er my selfish neglect,
 If sorrow in heaven can be,
 If *no* one shall stand at the Beautiful Gate
 Waiting and watching for me.”

The Late Rev. Henry Dowson.



DURING the last half century few names have been more prominent among the Baptists of Yorkshire and Lancashire than that of Henry Dowson. He entered as a student at Horton College, Bradford, under the presidency of the venerable Dr. Steadman in 1832, and afterwards proceeded to the University of Edinburgh. He was called to the pastorate of the Church assembling at Westgate Chapel, Bradford, in 1836, then, and we believe still, the largest of our chapels in this district, and in this post he remained for thirty years. It was Mr. Dowson's privilege to minister to a large and growingly influential congregation. He took a foremost part in all branches of denominational and religious work, and devoted his energies not only to the interests of his immediate neighbourhood, but laboured throughout the county, drawing still more closely the ties by which the churches of the Association were bound together, and aiming at the general extension of our principles. He was, in his earlier days, a very powerful preacher, a man of massive strength, of solid thought, thoroughly sound in the faith, able to speak fearlessly of the things he had seen and heard, and caring more for fidelity to conviction than for popular approbation. His doctrinal views, according to the testimony of those who knew him best, were clear and well defined, and he was one of those who, amid all changes and unsettledness of faith, could say, "I know whom I have believed." He acted as Secretary of Horton, and afterwards of Rawdon, College from 1840 to 1864, and on his retirement a handsome recognition of his services was made. In 1866 the College at Bury was founded on Strict Communion principles, and Mr. Dowson became its first president. In this office he laboured with a success equal to that which had been granted to him in his pastorate, and in proof of this we are told that "in 1873 a new home was found for the college in Manchester, and to Mr. Dowson's labours and influence the denomination is mainly indebted for the handsome building in Brighton Grove. Mr. Dowson discharged with much efficiency the duties of president and theological tutor, and his retirement in 1877 was viewed with regret by all friends of the college. As a memorial of Mr. Dowson's services at Brighton Grove, a special effort was made a year or two ago to found a scholarship in connection with the college. The effort was so far successful that a sum of £1,000 was subscribed and invested for the 'Dowson Scholarship.'" After his retirement, in 1877, Mr. Dowson removed to the neighbourhood of London, where his preaching was much appreciated. Perceiving a need for a Baptist church at Crouch Hill, he secured a site for a building, and undertook the entire responsibility, pecuniary and otherwise, retaining the pastorate until his death. For several years he suffered from enfeebled sight, and it was feared at one time that he would become totally blind. This, as will be remembered, somewhat interfered with the discharge of his duties as President of the Baptist Union, to which office he was

elected in 1881. His health had been gradually giving way in consequence of his suffering from diabetes. His death, which took place on November 23rd, was hastened by an accident he met with some weeks ago when he was knocked down by a van while crossing the street. Happily his sufferings were not great. He died in calm and strong reliance on the merits of Him whose gospel it had been his delight to preach. His life and example will be widely and lovingly remembered. In his own circle few men have had a stronger influence than he.

Correspondence.

DRUNKENNESS IN INDIA.

To the EDITOR of the BAPTIST MAGAZINE.

DEAR SIR,—I see from the BAPTIST MAGAZINE, just to hand, that Mr. Atkins, the Delegate of the East Indian Railway people to England, has sent my letter to him on the evil effects of the out-still system of excise in Bengal to the BAPTIST MAGAZINE as well as to other periodicals and papers in England.

Allow me, first of all, to correct one or two mistakes in the figures of my letter as printed in the BAPTIST MAGAZINE in September.

On page 421, instead of "22 gallons of London proof spirits out of one maund of *Mowah* fruit," &c., it should have been 12 gallons, and not "22."

Then, on page 422, I am made to state that the excise revenue of Bengal has gone in five years, since the introduction of the out-still system, "from £60,000 to over a MILLION sterling." This should have been, not "£60,000," but from £600,000 to over a MILLION sterling.

As your readers have had before them some facts about the terrible evils of the Excise system complained of, it would be well that they should also know what the result of the agitation kept up for years on this vexed question has been.

While the reins of the Bengal Government were held by Sir Ashley Eden there was not a chance of a hearing, and all remonstrances were simply ignored, as the morality and the social welfare of the millions of Bengal had no chance to outweigh the higher (?) considerations of *financial* success to the State. The *rupee*—like the "Almighty dollar" in America, and the "Great Goddess Diana" in Ephesus—was the sacred Idol before which all were asked to bow, and to which every other claim of social and moral nature had to be sacrificed.

But better days dawned on India. A Viceroy (though a Romanist) who feared God came to the country, and Bengal was blessed with a Lieutenant-Governor who thought it his duty to protect the *people* rather than promote

the revenue, and not to fill the coffers of the State with taxes derived from measures which fostered the vices and immorality of the subjects.

As soon as Mr. Rivers Thompson found that he had sound ground to go upon, he appointed a Commissioner to make a searching enquiry into the working of the out-still system of Excise. Two Europeans and two native gentlemen were commissioned to undertake the work, and though there was but one of these who at first felt really convinced of the great evils of the system, and at least one of the remaining three strongly prejudiced in favour of the out-stills, yet, before they had half finished their work, they had abundant proof of the terrible social ruin which Sir Ashley Eden's pet scheme had already brought upon the land, and the result of the inquiry of this commission is the recommendation for the utter abolition of the out-still system of Excise in all the large cities of Bengal, where the vice of drunkenness had increased at a rate that was fearful to contemplate. His honour the Lieutenant-Governor has approved of the recommendations of the Excise Commissioners, and though the system is still to be continued in the rural districts to prevent, it is said, illicit distillation, I feel persuaded in my own mind that the fate of the evil system is practically sealed, and that in the course of a couple of years we shall have the pleasure to see this abomination swept clean away from Bengal.

There are two elements at least which will tend strongly to stultify the present plan of having Government distilleries at the urban and the out-stills in the rural parts of Bengal.

1. The wholesome restraints and restrictions now to be imposed on the rentees of rural out-stills will so cripple the powers of the out-stillers that they will not be able either to pay the high rents they used to pay to the Government, nor yet reap the rich gains which they themselves have been able to do. This itself will result in two consequences which, as it seems to me, the Commissioners have overlooked. There will be, first, a falling-off in the number of the out-stills that will be sought for by the rentees; and, second, the amount of rent they will now offer will, I feel sure, fall to less than one-half the money now paid for permission to manufacture and sell country spirits.

2. Nor will this be the only difficulty. Natives always go to the *cheapest* shop for purchase; and a few miles from town into the country will be thought nothing of in order to secure out-still liquor at one-fourth the price that it can be obtained from the "*sudder*" or Government distilleries.

When the natives of India are so very "penny wise" that a man will spend half a day in walking ten or twelve miles to avoid paying a penny or two to cross a ferry, it is not at all likely the Hindoos, who have been taught to drink by the facilities of the out-still system, will pay a shilling for a bottle of native liquor distilled in a town when he can get a bottle of

spirits quite as strong for intoxicating purposes for two or three pence a few miles off in the country; so that I opine failure to the success of the dual system of Excise that will now be introduced into Bengal, for which I shall not be sorry, for it will result in the *entire* abolition of a wicked system of excise which has already wrought such terrible mischief in Bengal.

As I have sent further details about the restrictions that are now to be imposed upon the out-still system in the rural parts of the country to the *Freeman*, it may not be necessary for me to repeat them here; and I need but say that it is to me and to many others a source of great satisfaction that the efforts put forth to expose the enormous evils of the system now condemned by Government itself have at last borne such salutary and desirable fruits; but I am sorry to add that the drink trade is still advancing in India, and that the "cheap" and poisonous spirits that are imported into the country so largely are taking a pernicious hold upon "young Bengal," who think it respectable and "English like" to drink their "Brandy *pawny*" like the *sahibs*, who indulge so freely in strong drinks. I am happy to say that among truly Christian people of India *total* abstinence is now the rule, and very few missionaries or nonconforming ministers here taste the "cursed thing." All missionaries to India should be abstainers *entirely* from the use of all alcoholic drinks, for the simple reason that if a man makes any use of them, however moderate, he is put down as one who "drinks," which by the people here simply means one who "gets drunk," as natives always use intoxicating drinks *in order to make themselves drunk*.

THOMAS EVANS.

Mussoorie, November 15th, 1884.

Reviews.

JOHN WYCLIFFE AND HIS ENGLISH PRECURSORS. By Professor Lechler, D.D., of the University of Leipzig. Translated from the German. With Additional Notes by the late Professor Lorimer, D.D. A New Edition Revised. With Chapter on the Events after Wycliffe's Death. London: Religious Tract Society.

The five hundredth anniversary of Wycliffe's death has suggested to the Committee of the Religious Tract Society the propriety of issuing in a cheap form the ablest, most learned, and most complete biography of the great Reformer which has yet been written. Dr. Lechler's work has been placed in this post of honour by the universal consent of theological and ecclesiastic scholars, both on the Continent and in England, and it has, we believe, gained a similar recognition in America. We made ourselves acquainted with Prof. Lorimer's

translation of the work, which appeared some years ago in two volumes, and were at once impressed by its comprehensiveness and thoroughness. As a narrative it reads with a pleasant and easy flow; its portraiture of character is vivid, its analysis is penetrating, its philosophical insight is clear, its theological judgments are sound. The conditions and surroundings of Wycliffe's life, as well as the successive stages of his personal development, are presented with lucidity and force, so as to give us a distinct and powerful impression of the man and his times. If we were shut up to a single biography, this is unquestionably the one we should select, and so comprehensive is it that, with it in our hands, we should scarcely require any additional aid. The present edition is, moreover, a great improvement on its predecessor. The notes from unpublished Wycliffe MSS., which form a consecutive and complete view of the Reformer's opinions, are given at the foot of each page, instead of at the end of the chapters. An analytical table of contents has been supplied, and sidenotes, giving a summary of each paragraph, have also been inserted. These are specially valuable to the student. A new chapter has been added, containing the substance of Dr. Lechler's second volume on *The After Effects of Wycliffe*. The well known initials S. G. G. are a guarantee of the loving and reverential care with which the translation has been revised, and the various improvements effected. Dr. Green has spent much time in research connected with Wycliffe, going back to original sources, and traversing the whole ground with an enthusiasm which could have been inspired only by a sincere love of the principles which Wycliffe was one of the first to understand. Dr. Green's own short biography of the Reformer, and his collection of anecdotes, indicate his profound interest in the theme. A more useful and timely work, the present publishing season will not yield us. We ought to add that, while the book is not only so admirably edited, but beautifully printed and strongly bound, it is published at about a third of the price of Dr. Lorimer's previous translation. It is certainly a marvel of cheapness.

THE EARLY DAYS OF CHRISTIANITY. By F. W. Farrar, D.D. Popular Edition in One Volume.

THE LIFE AND WORDS OF CHRIST. By Cunningham Geikie, D.D. Part 1.

THE OLD TESTAMENT COMMENTARY FOR ENGLISH READERS. Parts I.—III. Edited by Bishop Ellicott.

THE POETICAL WORKS OF H. W. LONGFELLOW. Illustrated. London: Cassell & Co.

The one volume edition of Canon Farrar's "Early Days of Christianity," which has been issued in ten monthly parts, is now complete, and forms a convenient as well as an attractive-looking volume. It is a work of no less eloquence and learning than its companion volumes—"The Life of Christ" and "The Life of St. Paul"—and, though it is not without grave defects, the more we read it the more we are surprised at its manifold excellences. It is a really great work, and in its present form it will secure a circulation equal to that of the most popular novels.

Dr. Geikie's "Life and Words of Christ" is another *magnum opus* which has passed through thirty editions; different in character from Dr. Farrar's—by no means so picturesque and brilliant—but equally learned and perhaps more philosophical in its style. It is an indispensable aid to theological study, and we are heartily glad that Messrs. Cassell have purchased the copyright of it and are about to issue it in a serial form. Paper and print can only be described as handsome.

To the "Old Testament Commentary," we have so often given our hearty commendation that we need do no more than announce the fact of its re-issue.

Each successive number of the fine art edition of LONGFELLOW excites our admiration. It is in every way superb.

JOSEPH MAZZINI: A Memoir by E. A. V. With two Essays by Mazzini—"Thoughts on Democracy" and "The Duties of Man." London: Alexander & Shephard.

Among the sixpenny reprints of great books this is one of the most opportune. The career of the great Italian patriot yields a deeper interest than that of fiction. The purity of his private life was as beautiful as the disinterestedness and heroism of his public actions. He was a man of rare and versatile power, and possessed in an altogether uncommon degree that personal fascination which inspires enthusiasm and aids the triumph of a noble cause. How much Italian freedom and unity owes to Mazzini it is impossible to tell. But for his work as a writer, a politician, and a military organiser, matters would to-day have been in a very different state. We do not agree with all his opinions, either political or religious; but we admire the disinterestedness and heroism of his life, the beauty and eloquence of his writing, and the solid worth of his main principles. The exquisitely written "Memoir" by Mrs. Venturi is a noble study, and will do much to promote the growth of a healthy Liberalism.

THE LIFE OF JESUS CHRIST. By James Stalker, M.A. New Edition.
SCENES FROM THE LIFE OF JESUS. Lectures by E. Lehmann. Translated by
Sophia Taylor. Edinburgh: T. & T. Clark, 38, George Street. 1885.

MR. STALKER'S "Life of Jesus Christ" was originally published as one of Messrs. Clark's handbooks for Bible-classes, and in that form it has passed through several editions, and may still be had. Numerous requests have, however, been made for a somewhat better and more costly edition, free from those marks of a handbook which are apt to impede rather than aid the general reader. The mechanical helps of the class-room are, therefore, here laid aside. Type, paper, and binding are greatly improved, and the volume is handsomely got up. The work itself is one of the most valuable and suggestive contributions which any British author has given us to the study of this peerless Life. Mr. Stalker has made it his aim to exhibit in the briefest possible space the main features and the general course of that Life, "so as to cause the well-known details to flow together in the

reader's mind, and shape themselves into an easily comprehended whole." In this aim he has admirably succeeded. His thoughts are concise, and carefully arranged; his portraiture is vivid, and occasionally brilliant; his style is picturesque, and his art is not more striking than his philosophy is profound. On its own lines, no work in our language is superior to this.

Mr. Lehmann's "Scenes from the Life of Jesus" consists of a series of lectures, delivered before the Union for the Inner Mission at Leipsic, and are avowedly popular in treatment and style. They are seven in number, and deal with such themes as Jesus, a Home Friend (Luke x. 38-42); Jesus, the King of the Heart (Matt. xix. 16-22); Jesus in the Storm, Jesus the Physician, Jesus the Conqueror of Death (John xi.); Gethsemane and Golgotha. They display considerable expository power, and, while they are not directly critical, they embody the results of the latest research. Their tone is devout; their aim practical; their faith distinctly evangelical; and they are none the less acceptable because of the author's firm, unwavering confidence in the great verities of the Gospel. They are worthy of a high place in our devotional literature.

(1) **THE TWO SISTERS.** (2) **SCARLET ANEMONES.** By L. T. Meade, Author of "How it all Came Round," &c. London: Hodder & Stoughton.

(3) **CARLOWRIE; or, Among Lothian Folk.** **URSULA VIVIAN, THE SISTER MOTHER.** By Annie S. Swan. Edinburgh: Oliphant, Anderson, & Ferrier.

(4) **ARNOLD'S RESOLVE.** By Mrs. Lucas Shadwell. (5) **"THE ADVISER,"** for 1884. Glasgow: Scottish Temperance League.

(6) **THERE IS A FRIEND FOR LITTLE CHILDREN.** By Jessie F. Armstrong. London: Hodder & Stoughton.

FIRST come two booklets by that skilful writer of short stories, Miss L. T. Meade. Dainty as to exterior, they are excellent within. "The Two Sisters" (1) is a pretty tale, prettily told, of two charming twins; a tale of love, and misunderstanding, and sacrifice—that is to say, a very noble motive and a rather foolish action—and explanations and a happy ending. You may read it in an hour, or less, and dream of it for days, or more. "Scarlet Anemones"

(2) is longer, but not less attractive. It is the story of a little blue-eyed boy who lived with his mother in a *chabot* in the beautiful borderlands of France and Spain, and who admires, with all a child's singleness of heart, the flowers that give the book its title. One day, when on an expedition to distant friends, he becomes doubtly lost: lost in silent adoration of his floral deities, and lost also by his companions. He is, in fact, stolen by some reprehensible burnt-cork minstrels. What his adventures are, and how he is found at last, and brought safely back to his mother's arms: these are things it is not meet for us to tell. The little ones must discover them for themselves; and that the search will delight them is beyond question. Both stories are written with humour and right-feeling; and—what is hardly less notable—with no small skill.

Two books by the author of "Aldersyde" (3) may well raise expectation; that it will be satisfied is more than we dare prophesy. Both contain good points; and both are marked with signs of great haste, and, in parts, with positive

unreality. On these matters we might say much if time and space permitted ; more particularly because Miss Swan clearly possesses gifts which call for more careful uses than are visible here. Literary criticism aside, however, "Carlowrie" presents some admirable sketches of "Lothian Folk"; sketches whose humour and insight are notable enough. Miss Swan is evidently most at home in the delineation of characters like Mrs. Beatoum and Miss Ritchie ; and it is to be regretted that we see so little of them. Still, the heroine is a winsome and true-hearted girl ; and the story of her trials is sure to interest. "Ursula Vivian" bears a suspicious resemblance to Elsie Beatoum ; but her surroundings are totally different, though her sorrows and difficulties are not less great, nor surmounted less bravely. Needless to add that both stories contain touches of genuine pathos, and that they are permeated with sincere Christian feeling.

Mrs. Shadwell's little work (4) is a stirring and effective temperance tale, full of vigorous incidents, and not less vigorous teaching. Arnold himself is a very admirable fellow, and his "Resolve," considering what it cost him, as tremendous as it was high-minded. By toil, faith, and a little good luck in the shape of a burglary which he was able to frustrate, and so to save his employers from ruin, he is eventually requited for a sacrifice which very very few in this world, we fear, would make as readily as he did. Mrs. Shadwell points her moral remarkably well ; may her little book go forth and do good far and wide.

The Adviser (5) is so well-known that recommendation from us seems unnecessary. It is emphatically a book for young people ; full of excellent reading,

pretty pictures, and ornamented texts fit for tiny minds and loving hearts.

Last and best of all, however, is Miss Jessie Armstrong's admirable story for children (6). Anything more touching we have not read for long ; anything more inspired with the charm and sweetness of child-nature, and the beauty of Christian faith, we do not wish to read. True to life, it possesses original features ; and its manner is as its matter poetical and pathetic. The descriptions are excellent ; the "harvest home," for instance, is very bright, and there is a "children's service" which is distinctly new in idea, and moving in effect. We should like to see it in the hands of every child this Christmas-tide ; and older folk should read it for their own sakes, as well as for the very little ones who cannot read.

REVELATION : Its Nature and Record.

By Heinrich Ewald. Translated from the German, by the Rev. Thomas Goadby, B.A., President of the Baptist College, Nottingham.

ENCYCLOPÆDIA OF THEOLOGY. By Dr. J. F. Rábiger. Translated by the Rev. John Macpherson, M.A. Findhorn. Vol. I. Edinburgh : T. & T. Clark, 38, George Street.

THE two new volumes of Messrs. Clark's *Foreign Theological Library* are equal in interest to any of the preceding volumes, and although we have not had time to examine them with the thorough and minute care their importance demands, we have read more than sufficient to convince us of their greatness, we need not scruple to say, their exceptional worth. The two works are very different in point of style. Ewald, notwithstanding the massiveness of his learning, and the subtlety and strength

of his thought, was a facile and pleasant writer. He is often diffuse, and occasionally involved; but there is a rich poetic glow in his writing which gives to it a singular charm. Rábiger, on the other hand, while clear and crisp, is dry. He writes with the precision and point of a trained scientist in theology, and does not delight us with flashes of brilliant exposition and imaginative fervour. Ewald's name is now familiar to Biblical students of all schools. In his present work he deals with the framework of the Divine revelation. Regarding revelation as possible and necessary, he distinguishes its various forms, tracing their progress from the earlier to the later stages as we possess them in the sacred Scriptures. He endeavours "to read revelation, religion, and Scripture in the light of universal history and the common experience of men, and with constant reference to all the great religious systems of the world." The doctrine of the Word of God as the embodiment of the divine thoughts and purposes and the educator of our spiritual life is profoundly and suggestively discussed. The translator disclaims agreement with the peculiar views of his author, and in this he is right; for Ewald is frequently one-sided, dogmatic, and arbitrary, and his doctrinal system comes far short of the Evangelical faith. His conceptions of the work of the Holy Spirit are egregiously defective, and act detrimentally on the general current of his thought. But his main aim was synthetic and constructive. In relation to many of the speculations which have gained currency, Ewald's works are distinctly conservative; and Evangelical theologians and scholars find in him valuable help, and, indeed, regard him as indispensable in their scientific study of

Scripture, and of the history of religion. He is, notwithstanding his grave defects and errors, one of the most suggestive and helpful writers of this century. This is certainly a noble book, and will be appreciated not less than his other and larger works.

Rábiger is, as we have said, a well-trained and expert theologian, with a mastery of the whole field of study. His work has gained high distinction in Germany, and will speedily find its way into the colleges, the theological halls, and the ministerial studies of Great Britain. It is rigidly scientific, placing before the beginner an outline and a bird's-eye view of the entire course of theological study, and indicating the scope and limits of the different departments of theology; suggesting the problems to be solved, and the points of view that must be taken in accordance with the demands of science. Rábiger's method is material, as opposed to the formal. He does not concern himself simply with the arrangement and distribution of the different branches of his subject, but also with their detailed contents, and the methods of treatment to be adopted in relation to them. He further dwells on their manifold inter-relations and connections, and treats each branch as a component part of a great and harmonious whole. His analysis is keen, his construction bold and firm; he has broad philosophical insight and vigorous mental grasp, and his work is one without which no professional theologian will be content. We must congratulate the translators of these volumes on the grace and fidelity of their renderings. Mr. Goadby has given us a translation which reads with all the charm of a work written in beautiful English.

OLD TESTAMENT CHARACTERS. New Edition, Enlarged, with Fifty-eight Illustrations. THE PRECIOUS PROMISES ; or, Light from Beyond. By Cunningham Geikie, D.D. London : Hodder & Stoughton.

THE former of these two works may, as Dr. Geikie tells us, be regarded as a condensed epitome of some prominent portions of his *Hours with the Bible*. The work was issued some years ago in a handsome quarto ; it is now published in a cheaper and more popular form. The sketches, though too brief for scholars, are admirably adapted for general reading, as they are well and pleasantly written. Their information is abreast of the times ; they are graphic in style and generally suggestive. The re-issue of the work entitled "The Precious Promises" will be welcome to many hundreds of readers. It is a work which has carried consolation into innumerable hearts. Its grasp of divine truth is clear and strong, its views are devoutly evangelical, its spirit is tender and sympathetic, and it is written with a corresponding delicacy of style.

HOSEA ; with Notes and Introduction. By the Rev. T. K. Cheyne, M.A., D.D. Cambridge : At the University Press. 1884.

THE new issue of the Cambridge Bible for schools and colleges will attract attention, both on the ground of its intrinsic merits and as the production of Dr. Cheyne, one of the foremost Hebrew scholars and Biblical critics of our day. The prophet of the decline and fall of Israel must always be an interesting figure to Biblical students, and the questions relating to his domestic history will continue to be the subject of eager discussion. Dr. Cheyne holds that

only Chapter II. of the prophecy is allegorical, the rest he regards as fact. His discussion of this and other questions in the introduction is masterly, his analysis of the book is clear and full, his comments combine lucidity and breadth of insight, soundness of judgment, devout evangelical fervour, and vigorous masculine sense. This little book is the work of an accomplished Christian scholar.

THE CASE FOR DISESTABLISHMENT : A Handbook of Facts and Arguments in Support of the Claim for Religious Equality. London : Society for the Liberation of Religion from State Patronage and Control. 1884.

THE value of this manual is at least in inverse ratio to its size. It is small but weighty, full of indisputable facts and unanswerable arguments. Its appearance is opportune and its circulation, which is sure to be extensive, cannot fail to hasten the consummation we all desire to see. The religious, the political, the historical and legal arguments are successively dealt with in a frank, manly and trenchant style. The doings of the Ecclesiastical Commission furnish food for grave reflection. The evil of the traffic in livings is powerfully exposed, the practical failure of the Established Church is proved to demonstration, and disestablishment is shown to involve nothing which as Christian men and as patriots we should not be prepared to welcome. We earnestly advise our readers to purchase this able and powerful book, and to place it in the hands of friends who as yet have shrunk from the adoption of Free Church principles.

INDIA : Its Condition, Religion and Missions. By Rev. James Bradbury, thirty-four years Missionary in India. London : John Snow & Co. 1884.

THIS is one of the most important and trustworthy accounts which has recently appeared on the condition of India, and brings into small compass a view of the character, institutions, social and religious condition of the Hindoos. The sections on the Tenure of Land, on Marriage, on the Women of India, and on Education are specially interesting. Mr. Bradbury proves by indisputable facts that missions in India have been the reverse of a failure. His vindication of the character of the native Christians is exceedingly fine. The plea with which the book closes for the union of Evangelical missionary societies has our hearty sympathy, and we trust it will be the aim of all our associations to work towards this desirable end.

A MEMOIR OF WILLIAM HENRY DOKE, Late Missionary to the Congo River. By his Father. London : Alexander & Shephard.

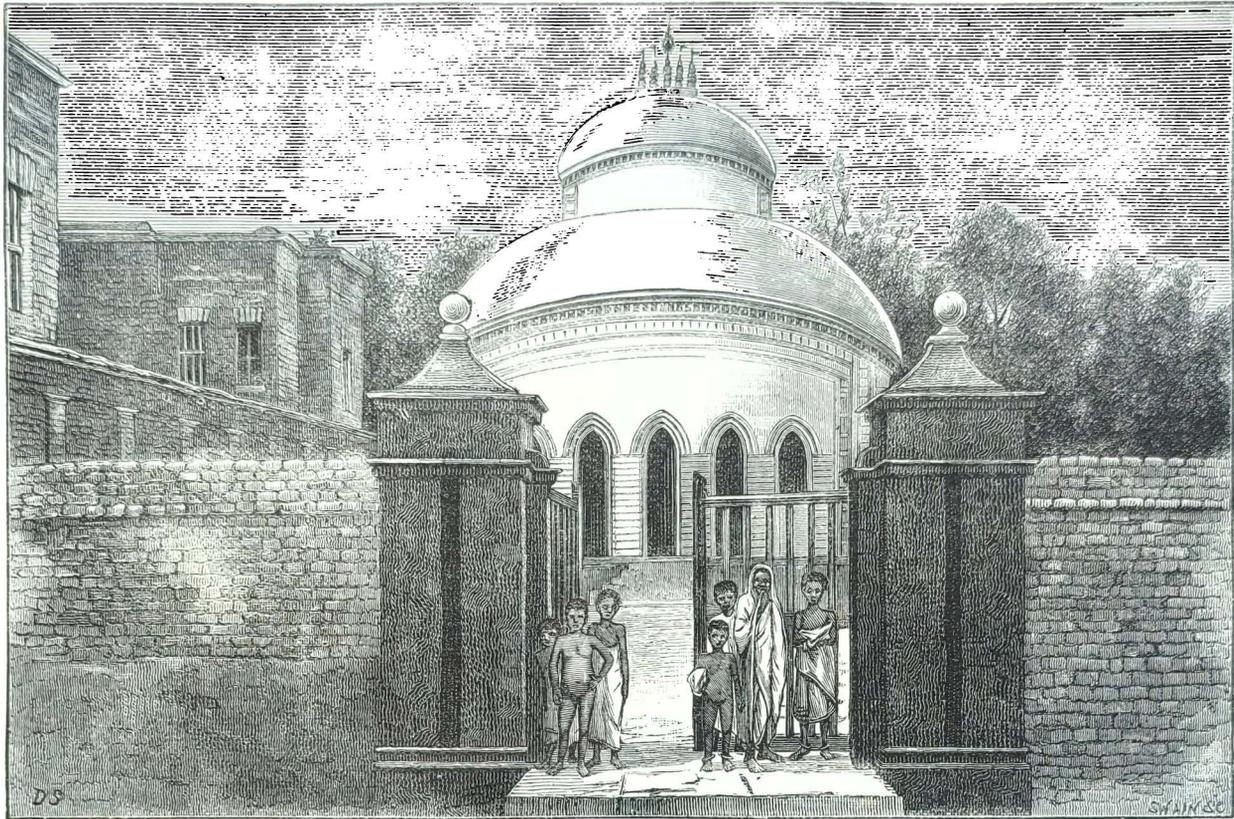
A BRIEF but beautiful life, told in a brief and beautiful memoir. How touching it is to think that a father should have to write memorials of his son ! But in this case it is true of that son that "he being dead yet speaketh." We are glad to have this record of his short career. Its perusal will do much to awaken in the minds of young men a true missionary enthusiasm. We shall never forget the farewell meeting in the Mission House, when we bade Mr. Doke "Good bye till then," nor will he be forgotten by our churches. The sketch written by his father is rendered of still greater value by the letters of Dr. Maclaren, Mr. Baynes, Mr. Chown, and other friends. Young men, buy this book, read and study it again and again.

LITERARY NOTES.

WE have been favoured with a sight of the advanced sheets of a work which cannot fail to be of rare interest to Baptists. The Rev. S. A. Swaine, of Brompton, has just issued his expected "Faithful Men or Memorials of Bristol College, and some of its most distinguished alumni." It is a work of extensive research, and at the same time is bright pleasant reading. It makes a handsome octavo volume of 376 pages, with the valuable addition of an index. Mr. Swaine evidently has a talent for this kind of work, for although the labour must have been considerable, yet it has plainly been congenial. In due time we hope to give a full review of it. Glancing at the table of contents we note the vast service Bristol College has been to our denomination. It is remarkable how many leaders of thought amongst us, how many of our truly great men have found their training in that ancient institution.

In another part of our MAGAZINE we have given a chapter of "Love Revealed" (Meditations on John xiii. to xvii.), by George Bowen, Missionary at Bombay. The book is published by Mr. David Douglas, of Edinburgh. It is a delightful and refreshing work, refined in thought and style and profoundly spiritual. While reading it we seem to be sitting at the very feet of Christ.

[THE MISSIONARY HERALD,
JANUARY 1, 1886.



A. TEMPLE OF THE GOD SHIV AT SERAMPORE.—(From a Photograph). See page 21.

THE MISSIONARY HERALD.

The Outlook.

AS the transition is made from the old year to the New: thus completing one definite period of time to commence another, the friends of Christian missions might very naturally inquire as to the progress which is being effected in the missionary enterprise. It is perfectly true that the "Great Commission" of the Lord Jesus Christ would require diligent obedience were there no signs, whatsoever, of progress—enough for the servant that the Master should have given His orders; but when the results following Christian effort are so abundant as to astonish those who have put them forth, their recognition both honours God and encourages to fresh endeavour. None of our readers will suppose it possible to place on record the actual amount of good which has been wrought during the past twelve months amongst the heathen. We do not possess any apparatus for periodically measuring spiritual influences. For aught we know, in that particular part of the mission field where no confessions of the Saviour have gladdened the heart of the persevering though sometimes weary missionary, the All-seeing eye may perceive preparatory processes secretly working towards mighty issues. But without taking into consideration the manner in which ancient beliefs and customs, especially in India, are being silently and surely undermined, the visible results are so numerous, the manifest effect of preaching the Gospel amongst the heathen is so decided and so extensive, that he must be unbelieving indeed who can question the utility of missionary labour. As we take our outlook, we feel that the present condition and the prospects of the work are more than sufficient to inspire gratitude and confidence. Each succeeding year bears witness to its ever-growing importance. Let it be remembered that as far as the Christian Church in this country is concerned, foreign missionary operations have not been in existence more years than those of the lifetime of some individuals now living. It is very little more than fourscore years since William Carey sent home from India the cheering news to Andrew

Fuller of the baptism of Krishu, the first Hindoo convert, and that the first page of the New Testament was composed for printing in Bengallee. To-day, the Heralds of the Cross are proclaiming "the good news" in every land; converts are to be reckoned by hundreds of thousands; the Word of God, rendered into all the known dialects and languages of the earth, is being widely circulated; whilst commerce, education, freedom, civilisation, all the world over find in the missionary their forerunner and their most helpful ally.

Robert Mackenzie is no utopian dreamer when he writes in his *History of the Nineteenth Century*:—"In the foremost rank of powers destined to change the face of the world stand Christian missions . . . all other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives sure promise of results, the success of which we as yet dimly perceive. . . . Every year increases the power of the agencies which are employed, and widens the sphere of their influence. In the priceless results already gained, we discover warrant to expect that in some not very remote future the missionary will fulfil his daring and glorious programme—the educating and christianising of the whole heathen world."

It is very evident that time is on the side of the missionary cause. Every year the opportunity for carrying on its operations becomes more extended, and the need for its influences more urgent. The most important question now is not, Where can the missionary go? where will it be possible for him to dwell?—but, Is the consecration in the churches sufficiently developed to enable them to accomplish the work waiting to be done? The prayer now need not be that God would remove barriers—would open great and effectual doors; but, rather, that He would graciously pour out His Spirit so that His servants may be prepared and constrained to take full advantage of the providential answers which He has granted to the prayers of former years.

OUR PROGRESS.

But leaving these general observations and becoming more particular, how are we as a Missionary Society affected by the review of the year now past, and the prospect of the year upon which we have entered? Like brethren of other kindred institutions, we have recently been widening the sphere of our agency. To this extension our committee have felt themselves divinely impelled. In Carey's spirit they are, indeed, "attempting great things." Their resolutions, ratified by the unanimous and enthusiastic approval of the representatives of numerous churches in the autumn at Bradford, commit the Society to prosecute their labours with more vigour in India; to the

addition of fourteen missionaries to the staff in China; and to the planting of ten stations on the Upper Congo River.

Upon these resolutions they are acting. Alrcady eight of the fourteen new men for China have been accepted. The land for one station at Lukolela, three hundred miles towards the interior from Stanley Pool, has been secured. The steamer *Peace* has returned from a successful expedition as far as Stanley Falls, where the last of the ten stations is to be established. The friendliness of the native tribes along the entire distance has been reported. And the offer of sites for the whole of the proposed stations at a mere nominal rental by the African International Association has been made. The proceedings of the deeply important conference, now being held in Berlin at the time we go to press, are most decidedly favourable to the prosecution of our proposals.

Such, then, are the circumstances of the mission as we enter upon this New Year.

OUR FINANCIAL CONDITION.

And now, what can we say with respect to the manner in which the churches at home are supporting the committee in their onward movements? As our financial year is not coincident with the calendar, but closes on the 31st of March, and as by far the larger part of the year's revenue comes in during the last three months, we are not able to state on the 1st of January how income may stand to expenditure. We can only compare the present period of our current financial year with the corresponding period of last year; and, as we do so, we find there is a total increase (including a donation of £2,000) in the contributions of £1,550. The expenditure shows a slight increase, but it must be distinctly understood that this increase will be greater during the next three months, in consequence of the departure of the new missionaries.

We have included in our comparison the above-named donation. It should however, be said that this gift is almost the only one which as yet has been received, whilst last year before this date several such gifts, and some of them large sums, had been contributed. In the absence of these occasional donations, we cannot but feel a degree of thankfulness that the general contributions have been so well sustained. We take this opportunity to plead the claims of the mission with our friends, who have frequently cheered us with their generous remittances, as also with others whom God has blessed with temporal good. How greatly encouraged should we be if, as New Year's offerings, such donations were to be forwarded!

But whether encouragement of this kind be granted or not, this, the last quarter of our financial year, will soon come to its end. We dread a debt. We shall do our best to avoid a debt.

Will our friends—the pastors and officers of the churches, the secretaries and collectors, our Christian brethren—everywhere co-operate with us in this desirable endeavour. Let this be done, then our funds will prove more than sufficient to enable the society to carry out its present noble and blessed purposes.

JOHN BROWN MYERS.

Africa for Christ. The Congo Mission.

TIDINGS FROM THE INTERIOR.

BY REVS. T. J. COMBER AND GEORGE GRENFELL.

(See *Map for particulars of route.*)

THE following graphic account of the first long voyage of the s.s. *Peace* cannot fail to deepen and strengthen the interest of our readers in the Congo Mission, revealing, as it does, the marvellous way in which the road into the very heart of this long-neglected and degraded continent is opening up. Surely the call to prosecute the grand enterprise of winning Africa for Christ with truer earnestness and larger self-sacrifice is loud and distinct. The road is indeed ready, “and the path made straight.” We cannot draw back—we dare not. Shall we not rather resolve to carry on this work with intenser zeal and completer consecration? Reinforcements are most urgently called for—the fields are “white already to harvest.” Who will come forward to the help of the Lord—to the help of the Lord against the mighty? Both men and means are needed, and the need is urgent and immediate. Brothers and sisters, we appeal to you; we beseech you help us, and help us quickly.

“Stanley Pool, Congo River,
“August 21st, 1884.

“DEAR MR. BAYNES,—You will have been expecting further news of the steamship ‘*Peace*,’ and also of her first journey before this; but you will allow that her having been built, launched, having made the necessary trial trips, and run a journey of 1,200 miles all within a few days more than four months, has not left much time for letter-writing. Then, again, until we had really given our little craft a thorough trial, we were not in a position to speak of our success as amateur shipwrights and engineers; but now that we have safely returned from Mangala, a point midway between the

Pool and Stanley Falls, we feel we can speak more confidently about our work, and better calculate the possibilities before us.

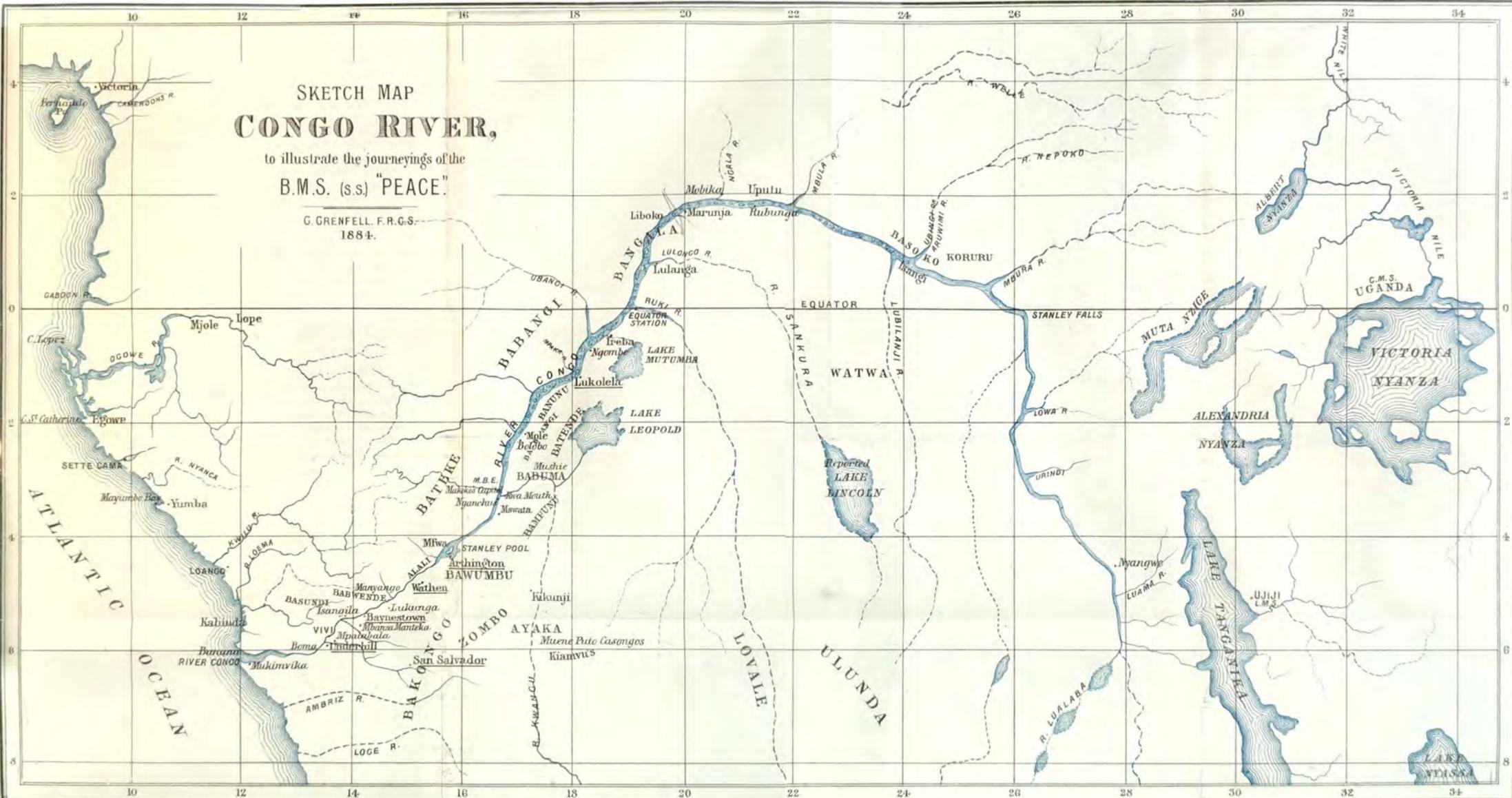
THE S.S. “PEACE.”

“Friends at home will be glad to learn that the *Peace* answers every expectation in the matters of speed, simplicity, and comfort. We need never be afraid of being caught by canoes if we have only good firewood on board and wish to keep out of the way. As to simplicity of management, I think it will suffice for us to tell you that we ran the whole distance without any mishap that involved delay, or even the stoppage of the engines. Shaw and Scott, who both figure in

SKETCH MAP CONGO RIVER,

to illustrate the journeyings of the
B.M.S. (s.s.) "PEACE."

G. GRENFELL, F.R.G.S.
1884.



the picture in the July HERALD, doing all the engineering. Thanks to our exceptionally light draught, and the warnings given by the lead, the sand banks gave us very little trouble, there being no place where, after a little searching, a channel could not be found. Even with four days' fuel on board, and our multifarious stores of barter goods and food, we only drew a little more than fifteen inches. One thing that helped us not a little was the experience gained in the small boat at the commencement of the year, Ebokea, who pulled stroke oar on that occasion, doing most of the steering.

SIR FRANCIS DE WINTON.

"It was our pleasure, during the first ten days of our journey, to have the company of Col. Sir Francis de Winton, Administrator-in-Chief of the International Association, and also that of our good friend Mr. Gill, of Stanley Pool, who was acting as his secretary. Sir Francis was a most agreeable fellow-traveller, taking a very real and sympathetic interest in every phase of our work, from the establishment and modes of procedure at our stations, down to taking his turn at the wheel, wood-cutting, and bread-making. He is a thorough-going campaigner, and so can manage to enjoy life anywhere. You may be sure we enjoyed his company.

BOYS AND ANXIETIES.

"In addition to ourselves, Mr. Maloney, who had come up from Wathen, our passengers, our crew of a dozen, and three men, we were taking to prepare the ground for building at Lukolela, we ventured to take with us eight of our schoolboys, thinking that to take them on a long journey would tend to enlarge their ideas of things: the world is a very little place to some of their minds. But, however desirable it may be to enlarge their ideas, we very much question if either of us

will ever again face the responsibility of personally conducting a party of eight unruly young cubs for a twelve-hundred-mile tour. In the cold mornings the stoker was their very dear friend; in fact, so attached did they become to the stoke-hole that most of them left bits of their skin sticking to the steam-pipes, contenting themselves for a time with a few swathes of bandaging, with rolls of which we were fortunately fairly well provided. In the middle of the day when the stoke-hole had lost its charms, the water became a great temptation to them, and a constant source of anxiety to us; for not only there were the risks consequent upon their not being able to swim, but the grave possibility of hungry crocodiles being on the prowl. On one occasion we came very near to a disaster, by a boy, while playing, falling overboard, dragging another with him, who, like himself, could not swim. Happily, the small boat was able to reach them without much loss of time, and we are now rejoicing in the fact that notwithstanding the risks of fire, water, and rapidly revolving machinery, by God's good favour we have brought them all safely back again.

FUEL AND WEATHER.

"Though our youngsters were such a trouble to us, yet they could be very helpful at times, especially when fire-wood had to be carried from some little distance in the forest. Cutting wood was our big work from day to day. Everybody joined in it, and we did fairly well if we managed to get enough in three or four hours to suffice for the remainder of the day. On these occasions quantity was not the only desideratum: if we had bad wood it meant going at three to four miles an hour; with good wood we managed ten.

"But though fire-wood was a constant care, and involved many an

anxious look out as we wended our way between apparently interminable sand banks, travelling in the *Peace* was luxurious compared with journeying in our twenty-six feet boat, which sufficed for the journey to the equator at the commencement of the year. We were especially grateful for the awning, furnishing, as it does, such a splendid protection from both sun and rain, ever present contingencies on the Congo; for though we start in the cold season we are not half way along the Congo before we are into the hot, and though we start in the dry, as we did this time, before we reach Mangala we find the rainy season in full swing.

THE CONGO MISSION.

"A reviewer, criticising the account of a recent voyage up the Congo, refers to it as a 'thrice-told tale,' and the newspapers just to hand are so full of Congo news that we can easily imagine it possible that by the time this reaches you, our friends at home may be tired of the whole business. But whatever M.P.'s and merchants may do with the Congo, the Congo mission, as a Baptist Missionary Society question, remains the same; nay, with increasing light and better knowledge of the people and country, our work appears as more and more imperative, and we are thus constrained to lay the matter even more fully before you, our brethren, at home.

"Having decided we could devote five weeks to a prospecting tour in the *Peace*, we were enabled to get under weigh by nine o'clock on the 7th July, and by the time for dropping anchor in the evening, we found ourselves right beyond the Pool, and well into the narrow portion of the Congo, which extends for about 100 miles. (We trust our friends who read this letter will do so with our map before them, as it will greatly help them to form an idea of what we have done and what we pro-

pose to do.) The next day brought us almost to Mswata, which, counting Kinshasha and Kimpoko, on the Pool, is the third International station beyond Leopoldville. Having passed Mswata and proceeded five miles, we come in sight of the French station at Gauchus, on the opposite—the right—bank. Another five miles brought us to the next International station, at Kwaruonth.

THE KWA RIVER.

"At this point we determined to forsake the Congo for awhile, and started the following morning to go up the Kwa, or the Hari Nkutu—which the natives call the Bochini—as far as the junction which it makes with the Kwango. This furnished us with some little excitement, for we were rather uncertain as to the temper of the people, and knew nothing of the character of the river. So far as we could learn, it had only once previously been visited, and that time by Mr. Stanley, some two years ago. A map, which appeared in Mr. Johnston's recent book, gives the distance to the junction as twenty-five or thirty miles east of the point where the Kwa falls into the Congo. We found it fully three times as far, and had many and many an anxious look across the miles of sandbanks from the awning top before we got a glimpse of the water-way we sought. Its being so much farther than we had expected resulted in a greater curtailment of the time we had at our disposal for the main river than we had bargained for. However, we were well repaid for making the *détour* by our coming into contact with the chieftainess of the Wabuma, a strong-minded woman, who rules one of the most important trading communities on the Congo."

"The Kwa for the first thirty miles has a mean course of N.E., between steep grass and scrub covered

sandy hills, of from 200 to 500 feet in height, and having narrow fringes of timber along the water's edge and in the valleys. Along this reach of the river, which has a width varying from a quarter to three quarters of a mile; navigation involves great care, by reason of the many rocky reefs which stretch themselves out into nearly mid-stream. From N.E. the course gradually wears round into an easterly one for another thirty miles or so; but where the course changes near the friendly town of Bo, the river takes upon itself the character of the higher reaches of the Congo, widening itself out among sandbanks and islands into lake-like expansions, of from two to five miles wide, and five to fifteen miles long.

MUSHIE TOWN AND NGA NKABI.

"It was after journeying about fifty miles, and passing the second of these expansions, that we came in sight of Nga Nkabi's Mushie town (the capital of the Wabuma country), which is a series of hamlets, extending some two or three miles along the north bank. We rather hurt her ladyship's feelings by not steaming straight away till we came opposite her residence. However, by getting up anchor again, and accepting her personal pilotage, we were able to comply with her notions as to what was the proper thing to be done, and to drop anchor within a stone's-throw of her house. She is a very capable, energetic woman, of but few words, but who evidently knows her own mind and rules her subjects, though she made but few pretensions in the way of state ceremony. Whatever her rule may be, her people are, without exception, the best specimens of the African we encountered on our journey. Well formed, intelligent, and, by comparison, industrious, it is not surprising that they are among the

most successful traders on the river. It is not at all unusual to encounter a fleet of from ten to twenty canoes all heavily laden and bound down to the Pool, where all trade has to forsake the water-way and take to the land. We often met these canoes weatherbound, for when the strong westerly breezes spring up, the water becomes altogether too rough for their canoes, nearly laden down to the gunwale. These breezes were so strong sometimes as to send the water flying right across the deck of our steamer, compelling us once or twice to ease down the speed lest we should tow the boat under. As we lay at anchor at Mushie, we often had as many as thirty canoes alongside, each one containing somebody anxious to sell something. Besides being good traders, they are good handicraftsmen, making not only their own canoes, but a considerable number for sale. We saw between one and two hundred canoes along their beach, and several new ones in course of being finished. They are roughly made in the forest, then brought home to have the final touches put upon them. There is always hope for people who do not think it beneath their dignity to labour. Our Bateke neighbours cannot carry their own brass rods when they go to make a small purchase, or their fowls or eggs, if they have them to sell. They must have a boy or two dangling at their heels. Even Nga Nkabi herself, who posed with an air quite 'Napoleonic,' as she came to visit us, standing among her crew of stalwart men, wielding paddles whose shafts were completely overlaid with brass, did not seem to think it out of order, when she went on shore again, to get into a little canoe with another woman to go fetch a present of a goat and some plantain, and bring it alongside for us. We were prepared for a favour-

able impression of the Wabuma people from our experience of them at Kintamo, where there is mostly a settlement of their traders. They come down and sometimes stay for months, and we thus have time to become intimate with them. Many of these people recognised and welcomed us. A very noticeable feature among them is the number of bright-eyed little folk they have both in their towns and trading camps, contrasting forcibly in that matter with their Bayansi neighbours, and speaking not only in their favour socially, but to those who know the details, very forcibly in their favour morally.

A GOOD OPENING.

“Altogether Nga Nkabi's town was the most promising position we saw for a mission station; and we trust our numbers will soon be sufficiently augmented to allow of our occupying this point, where we are assured of a welcome. Of course, they have but very indistinct notions concerning our object, though we tried to tell them. It is not to be expected from a single visit. They are quite expecting us.

“The country about Mushie is very picturesque, the town itself being built on the slight elevation which lies parallel with the course of the river and the hills behind, from which latter it is separated by a strip of low-lying land where they have their corn, sugar cane, and cassada farms. The people, perhaps, number three thousand, without estimating the population of the many separate towns which acknowledge Nga Nkabi's sway. Their language appears to be quite a distinct one, though they understood Kikke, the language which commences at the pool, and is altogether different from the Kisibi-Congo dialects which obtain from the lower river up to Kintamo.

THE KWANGO RIVER.

“After leaving the two or three miles of hamlets constituting Mushie the river trends S. by E. for about thirty miles to its junction with the Kwango, which comes from the S.S.E., and is a fine stream of 400 to 500 yards wide, with an average depth of two fathoms and a mean current of a mile and a-half per hour. Though this is a very considerable river (Livingstone speaks of it as very swift and 150 yards wide at a point 500 miles south of where we saw it), yet we judge it to be very much smaller than the one from the N.E. explored by Mr. Stanley as far as Lake Leopold in 1° 30' S. lat. We should have liked to push our way up both these streams, but had to be content with going a mile or two up the Kwango. Here we noticed that instead of the hitherto universal four-walled houses, the natives built round ones, which denoted pretty plainly our having reached the borderland of a distinct people. Not only did we notice that these houses were similar to those found by the Portuguese travellers, Capello and Ivens, some 200 miles south, but we also recognised the same peculiar hat-like mode of dressing the hair as depicted in their sketches. Unfortunately, we were unable to open communication with these people, as they were too nervous to reply to our questions or respond to our salutations. They simply ran along the bank, spear in hand, dodging behind the trees, as though afraid of harm we might possibly do them. By the next time we pay them a visit they will have heard of our peaceable character, and lost all fear, and very likely have become as impudent and overbearing as many of their neighbours become as soon as they have recovered from their surprise at the sudden apparition of white men in their midst. From that point of the

Kwango which we saw to that where Capello and Ivens last saw it, some 180 or 200 miles, there is a fall of about 1,000 feet, or, say, an average of five feet per mile, a fact that pretty plainly indicates that the available waterway is comparatively short, and that we must not expect any extensive area of country to be opened up thereby. Capello and Ivens speak of the place they reached as 'an immense desert over which the silence of death reigned supreme.'

"Having just had a look at the Kwango, we set out upon our return to the point of our departure, calling at our friend Nga Nkabi's, and spending an hour or two there on the way, occupying in coming down a little more than a day and a-half in covering a distance that had required five days for the ascent. By the time we reached Kwa mouth, Sir Francis found one of the expedition steamers waiting to convey him to the Pool, whither he at once proceeded. The following morning we resumed our Congo voyage, leaving Kwa mouth, which we determined by observation to be in 3° 14' south latitude, and proceeding northward. Our next stage, like our previous one on the Congo, was characterised by few or no people on the right bank, though we passed a whole series of towns on the left.

CHUMBIRI'S TOWN.

"The chief of Chumbiri's town, which was our first stopping place, we had heard had been deposed and killed by his son; so we were quite prepared to find another ruling in his stead, but hardly prepared for the son's version of the matter—that his father had gone up river to buy ivory! We were unable to decide upon its truth, and had to put up with his oily pretensions of friendship for ourselves, and the grease and powdered redwood which he trans-

ferred from his person to our clothes, as he persistently took our arms and squeezed himself in between us as we walked the narrow paths of his town. Here it was that we found a San Salvador man, who had been sold away as a slave. He was very glad to see some one who knew his country, and recognised in that fact that he had an extra claim upon our generosity, and we had not the heart to dispute it with the poor stranger in a strange land. San Salvador lies very near all our hearts.

"About four miles beyond Chumbiri's, we saw a remarkable stony hill, common enough in the cataract region, but conspicuous here where all the hills on both sides for the previous hundred miles had the smoothly-rounded contours peculiar to the sandy ranges of this part of the continent. These hills, of from 200 to 700 feet in height, for the most part rise immediately out of the water on the right bank, while on the left bank the ascents are commenced by gentle slopes which, together with the rocky points jutting far out into the water, afford sites for the numerous towns we passed. Some of these points were extremely picturesque, and run out so far and so acutely into the water that the towns built on them front the river both up and down, but generally these rocks are quite steep, and some run up to thirty and fifty feet in a perpendicular line, and thus afford no landing-place. The natives, however, have ample beaches and water approaches within the beautiful bays which stretch from point to point.

DIFFICULT NAVIGATION.

"Soon after leaving Chumbiri's, too, we came in sight of the Lone Island, which, though apparently standing all by itself, as we proceed we discover to be only the first of the countless islands which are the ever-present feature of

the river from this point to Stanley Falls. Hereabouts, too, we exchange the deep water and the dangerous reefs of rocks for shallows and sandbanks so numerous and channels so intricate that we often lose sight of the main land and have to rely upon our compass for the course. The current certainly tells us whether we are going up or down, but when the channel is two miles wide to 'go up' or 'down,' is not always sufficient. It is important to steer a straight course, and hit the right bank, and not to wander about in a maze at haphazard, and find oneself on the wrong one. After thirty miles or so among these islands and sandbanks, the hills once more approach the river, and on the slope of these hills on the Eastern bank, ranging for about a couple of miles, we find the Bolobo towns, of which Ibaka is the supreme chief. On the quarter of a mile or so of debateable land which lies beyond these towns, and before reaching the Moïé district, we find the Bolobo station of the International Association. With the exception of Iebu and of the Bangala towns of Liboko, we found no place containing so large a population in so small an area as Bolobo-Moïé. To estimate the population is very difficult, but we think it may safely be put down as over 5,000.

BOLOBO.

"In Bolobo, as in Chumbiri—and indeed, having scattered themselves everywhere, right down to the cataracts below the Pool—we find the Bayansi, or, as they call themselves, the Babangi people, all having emigrated from Ubangi, opposite Ngombe (see map). In adjacent Moïé we find Banunu people, the Banunu being probably the indigenous race. Inland are said to be the Batende. Bolobo has, as we have said above, about two miles of

villages composing its town. Moïé is rather bigger than Bolobo, and its villages, each under its separate chieftain, extend further back from the river and higher up the sides of the 100 feet hill which backs them. Between Bolobo and Moïé there is generally enmity, and one can generally reckon too on internal dissensions in each district, one chief of Bolobo frequently not being "on speaking terms" with his fellow chief. Although Ibaka is the special and perhaps biggest chief of Bolobo (being the white man's chief or friend), he is not by any means the only one. There are Lingenji, Yambula, Katula, Oruru, Yinga, Biangala, Itumba, etc., etc.—in all *eighty chiefs!* The chief characteristics of Bolobo people appear to be *drunkenness, immorality, and cruelty*, out of each of which vices spring actions almost too fearful to describe. In hearing of these, one living out here almost gets to feel like calling the people terrible brutes and wretches rather than poor miserable heathen. The light of their consciences must condemn them in most of their sins.

HEATHEN LIFE.

"On the afternoon of our arrival, accompanied by Lieut. Liebrecht of the Association Internationale, we walked through all the towns of Bolobo and Moïé. In Bolobo it was a great day, a gala day, indeed. The wife of one of the chiefs had died somewhere away, and, of course, there must be four or five days and nights of orgies—any amount of dirty sugar-cane-beer swilling, unbridled license in every species of sensuality, and a grand finale of fair human sacrifices, each victim, mark you, being a poor wretch of a *slave bought for the purpose!* Drums beating briskly, circles of "fine" women, wearing the great heavy brass collar (25 to 30 lbs.!), dancing and clapping.

rythmically, and plenty of people about in all the streets. The victims were tied up somewhere; of course, they would not tell us where; but were said to be apathetically and stolidly awaiting their fate—bowstring or knife—both being Babangi ways of killing. Remonstrances and pleadings on behalf of these poor victims were all in vain. Another cruel tragedy was also to shortly take place. Prices of certain food were to be arranged, and, as a sign or seal of such arrangement, a slave was to be killed thus—a hole was to be dug between the two towns, and the victim's arms and legs broken, and he thrown into the hole to die, no one being allowed to give him food or drink. Oh, Christians at home, think of this! Very few children are seen in any Babangi town, and this may easily be explained by the immorality of the people. The towns are kept large, and the population sustained chiefly by the purchase of slaves, who frequently receive the tribal mark—two rows of raised blebs along the forehead from ear to ear. In most countries and tribes, owners of male slaves have to provide their slaves with wives; but among the Babangi, it would seem that the chiefs keep an extra-large number of wives, and allow their slaves permission to consort promiscuously with any of them—except, probably, favourite ones.

MOÏE TOWNS.

“The Moïe towns look very pretty from the river, many of them being very picturesquely laid out. The Banunu inhabitants are at present shyer than the Bolobo Babangi, and communication with them has hitherto been more difficult. The women and children (the Banunu have more children than the Babangi) frequently ran away; one young woman especially, whom we noticed, actually showed her

teeth at us viciously, like a wild animal, as our glance turned towards her. Banunu houses are built in rows of four or six houses, in form the same, but larger than Babangi houses, a small yard between each two, but the whole row or set under one roof. A few of the houses are ornamented with human skulls, one having as many as thirteen. Circling round the bases of large trees here and there were many hippopotamus' skulls; we counted as many as thirty, showing that these people hunt (probably harpoon) the hippopotamus.

“Of course, in walking through these towns, we tried to make friends with the people as much as possible. We know scarcely any of their language, and can do very little with them more than make friends on these first short prospecting visits. But we have said a great deal about Bolobo-Moïe district, because here we are desirous of having *one of our stations*; in fact, have provisionally decided so to do, the population being dense, and the people appearing as friendly as anywhere—save Nga-Nkabe's on the Bochini River.

“At Bolobo we got further observations for latitude, and place it in 2° 13' 0" S.

“From Bolobo we steamed on past some very pretty hill scenery, passing Moïe Nkunju and Sakamimbe, charmingly situated on spurs of rocky tree-clad hills, and prettily embowered in trees. These people seem to have picked all the best sites. On this stage (as between Kwa Mouth and Bolobo) we had a passenger, Lieutenant Liebrecht, accompanying us to Lokolela. For the whole of the distance, one hundred miles, we saw absolutely nothing of the opposite bank of the great river we were ascending; but, keeping somewhat near the eastern

shore, and a general N.E. direction, we passed among the islands in channels of from 150 to 1,500 yards wide, in generally shallow water. Towns were very few, as the map will show. Hippopotami were more plentiful than we have ever before seen them, several which we shot we left for the natives to follow and tow on shore, and they must have had grand 'feeds.' One we sent our boat after and landed, thus obtaining fat for the engines, and any amount of meat for ourselves and people (hippo steaks, if fat, are very agreeable, as we found). We also saw three elephants, but the rate at which the *Peace* was going prevented our getting near them. As, on the third day, we approached Lokolela, we found the current much stronger; and at last, the first time for 120 miles, we saw the opposite shore. Just above Lokolela the river narrows from its hitherto unknown width to a mile and a-half.

LOKOLELA.

"Lokolela, you will remember, was fixed upon as a site for our sixth station (Liverpool), and was described in the letter of July. The whole of Lokolela and its vicinity is densest forest, from the water's edge up its gentle slope reached to a height of about sixty feet. Giants of trees—cotton trees, African oak, &c.,—with a girth that takes the edge off your axe almost at sight of it. We being already so few in number, that while we were away only six brethren were distributed over our five stations, there was no brother, of course, to take charge of our new Liverpool station, which will probably wait for Mr. Bentley; but friends at home will be glad to hear that although so short-handed, we have actually *commenced our new and sixth station of Liverpool*. Three men from Victoria and Bimbia (of our West African Mission) are placed there with three months' stores

of food, a great cross-cut saw, and six good axes, and, after clearing a little ground in the great forest, they will build a temporary house. Our station there, as here, will adjoin that of the Association. Of course, it is very likely that in the future, as we get to know the towns and peoples better, sites of up-river stations may be altered, as we have had to alter them below on finding others more suitable, *i.e.*, Underhill, from Mussuca to Tunduwa, Bayneston; from Isangila to Vunda and Wathen; from Manyanga to Ngombe. For such alteration, of Liverpool or other up-river stations, we must be prepared.

"The villages of Lokolela are smaller and somewhat more scattered than those of Moïé, Bolobo, and other Babangi towns below, although Lokolela people too belong to the same enterprising tribe. They differ very much, however, from their more wealthy fellow-tribesmen at Bolobo and Chumbiri, and are much milder and more pleasant in disposition.

"The chiefs are three in number, two of whom have the name of Yuka, and the other—apparently the principal—Mangaba. As was the case in the other stations of the Association, the gentleman in charge of Lokolela station, Mr. Glave, accompanied us in our first walk through the town. At Lokolela we stayed two days, fixing our site, 'wooding up' for the steamer, and making good friends with the people. They seemed all very glad to hear that we were coming to live amongst them, and to teach them, and the chief, Mangaba, with whom we made special friendship, promised to go on with us to Bangala, to introduce us to the chiefs there. All is promising for our work there.

NGOMBE

"Leaving Lokolela on the 23rd July,

we slept just below Ngombe, which we reached early the following morning. Here the river narrows again, having expanded, as usual, between the two places. Opposite Ngombe, a little above, is the Albangi River, evidently a considerable body of water of a light clay, whitey-brown-paper colour, contrasting strongly, for many miles refusing to mix with the dark brown water of the main river. The two bodies of water flow side by side, always with a great deal of commotion and splashing waves at their edges of contact, as if jostling with each other on their way down. The same is very noticeable, too, at the Lulango River much higher up, the water of which, flowing alongside that of the big river, is inky black.

“At Ngombe, where there is a ‘post’ of the International Association, we have a little branch of Bangala people who seem to have pushed down past Ilebu, but who probably came *via* Albangi. Ngombe point is very rocky, masses of ferruginous conglomerate cropping up on the point, and forming a hill of some fifty feet high. There are plenty of people at Ngombe, and they appeared very friendly.

“About twelve miles further on and we came to a splendid set of towns, of which mention was made in the July letter—viz., Bathunu, Boshende and Ilebu. In this set of towns, especially the last two, which are separated from each other by a stretch of country of about a mile in length, we have probably the densest population yet seen by us on the Congo, not excluding Bangala towns. The people literally swarmed, the crowd coming to one point of beach numbering about 500 people. Here, as at Ngombe, and in fact almost all further towns on as far as Liboko, there are isolated stretches of rocky banks where the overlying

soil seems particularly fertile, and where the people have built. Sometimes this rocky bank, washed by the current, assumes the form of a squared and artificially constructed quay for distances of twenty to fifty yards. The towns, especially Ilebu ones, go extensively back, away from the river, an unusual thing, as if the suitable building land along the river front was not sufficient for the people.

BOSHENDE TOWNS.

“We anchored off, and went ashore at Boshende, walked to the chief’s house, he in turn paying us a return visit on board, and bringing a present of goat, &c. At Ilebu we slept, of course, going on shore to make friends with the people. The principal chiefs are Ipaka, Mbeka, Makwala, and Mangombo, and we made special friends with Ipaka, an old man. We walked about the towns, and found each chief sitting on his stool outside his house, ready to give us a welcoming shake of the hands. Talking to the people of Ilebu and Boshende was very difficult, whether on shore or when they came to see us on board the *Peace*. There was always a deafening din of voices. Mayango, chief of Boshende, and Ipaka of Ilebu, as well as almost every friendly disposed man of importance, from Chimibiri up to Iboko, were very desirous to seal friendship by the ceremony of blood-brotherhood, which, among the Ilebu, Babangi, and Bangala people, is very, very common; but the rite is so meaningless and empty, and appears to have no binding force, that up to the present we have always refused to drink blood with any one; and our arms, unlike those of a few upper river travellers, and notably the arms of all Ilebu and Bangala chiefs, are not covered with a lot of marks, scars of blood-brotherhood.

A NEW STATION.

Ilebu, or Ilebu-Boshende, is the third fresh site we have chosen for one of our future stations.

"Our choice was determined by the extreme populousness of the district, and the appearance of the people, who seem less rowdy and overbearing and more friendly than the Bangala higher up. Since fixing upon Ilebu, however, we have not seen the people, and so they as yet know nothing of our wish to build in their country, although there is no doubt they will be very glad to have us.

"The people about Ilebu are always spoken of as a distinct tribe, which includes Ilebu proper, Boshende, Butunu, and Mantumba, up the river of the same name. Their origin is at present, however, a little uncertain, and they are possibly immigrants, like the Babangi.

"From Ilebu, forty miles, up to the towns of the Inganda district, we saw no signs of population. These towns, commencing from Bojungi, may be called the Congo Equatorial towns, running from about six miles S. of the Equator to and up the Ruki River six miles N. of the Line; and the station Mr. Stanley has established there he calls Equatorville. It is again difficult to assign the people to a special tribe, although we believe them to be indigenous.

CONGO EQUATORIAL TOWNS.

"The Congo equatorial towns are divided up into districts as follows:—Bojungi, Mbongo, Inganda, and Bwangata. The population is very scattered, and many of the villages, specially in lower Inganda, consist of only a few tumble-down lopsided houses. In the Bwangata section, however, the villages were better. At the Mbongo below, the people seemed very rudely-bold and troublesome, and it seemed almost as if

they wanted to fight us because we would not stop and go ashore at their rocky beaches. Inganda was especially interesting to us, because our Livingstone Inland Mission brethren are going to build there. They have a fair sphere above the Bwangata towns, but a small diocese below. These people about the great Ruki River (hitherto known as the Ikelemba) are the most primitive of the people we have hitherto met. They are the only people we met who use the bow and arrow. Here, too, we first saw an African shield, and found most men walking about with bow and arrows and shield, or spears and shield, or else a murderous knife, of which more presently.

"They also, for the most part, wore hats of monkeys' skins; the head of the animal coming to the front of their heads, and the tail hanging down behind. In spite, however, of their coiffure and arms, they did not appear wild or savage.

HABITATIONS OF CRUELTY.

"That they are cruel, curiously and ingeniously cruel, we know from the description given us by Lieut. Vangele, the chief of Equatorville station, of the methods of execution obtaining amongst them. Certain victims die by the knife alluded to above, and others have to afford to the bloodthirsty spectators the pleasures of the chase. These last are given a certain start across country, and then are pursued in full cry by all the people armed with spears and bows and arrows. An obstinate victim who will not run well causes disappointment, but others are said to make a 'fine run' before they fall, pierced with arrows and spears.

"The death by the knife is given thus. The victim is tied down to stakes driven into the ground, in a squatting position, his arms behind

him, and his head bent well forward. Round the chin and coming to a loop at the top of the head is a strong plaited rope. Four feet or so in front is a strong young sapling, which with great force is bent down until its top reaches the loop at the head of the victim, to which it is made fast. The sacrificial knife (a strange sickle-shaped affair, the hollow fitting the curve of the neck) is brought, and, after a little playing about with the miserable doomed man, a smart deft stroke is given which never fails to sever the head, which springs high in the air by the relieved tension of the sapling. Indeed, interior Congo is one of the 'dark places of the earth, full of the habitations of cruelty.' We have been told that among the Babangi, on the death of a chief, scores of victims are sacrificed.

EQUATORIAL DRAMA.

"Strangely contrasting with these revolting descriptions, we saw at Equatorville a very pretty little performance by children, lasting several hours, and consisting firstly of clever dancing and then of a little bit of operatic acting, after the style of a Greek play, the chorus part of which was very prettily rendered by little girls of eight to twelve years old. A strange-looking bier was carried in on the shoulders of four men. On the top of it was somebody or something covered over with red baize cloth. Sitting up at one end and looking along it was a pretty little girl, looking sad and mournful. This bier (a native bamboo bed) was placed on the ground and surrounded by the 'chorus'—six little girls. A plaintive song was chanted by a woman who came to the side of the bier, which was chorused by the little girls. It was really sweet and sad; in fact, the idea of drama in Central Africa surprised us altogether. We could understand but little of the words sung, but caught the

frequent repetition, at the end of the chorus, of 'Ka-wa-ka,' he is not dead. After a time the spells of incantation were considered to have worked, and there was a noticeable heaving and shuddering in the covered mass at the girl's feet. The red cloth was drawn aside, and a girl was discovered, her chest heaving quickly and her limbs trembling as if in a paroxysm of epilepsy. Two persons came forward, and taking her by her arms, raised her to her feet. The whole was so curious for Africa that we thought it worth describing. The little performance was enacted to please the white man.

"Equatorville appears to be the prettiest and best built and best kept of any of the upper International Association stations, and really reflects great credit on the chief of station, M. Vangela, who was most kind to us. We spent a pleasant quiet Sunday here, and on the Monday morning, July 28th, continued our journey up the river. Our midday observations (we got a water horizon here as in many other places) gave us 4° 20' N. of the Equator.

THE RUKI RIVER.

"The Ruki River we found to be just the magnificent affluent Stanley has described it, quite 1,000 yards wide, and with several islands at its *embouchure*. Up above the Ruki River we found Bangala towns, stretching right away to 1° 50' 0" N. (our farthest point) to Liboko, where Stanley had his great battle in 1877. We went, however, forty-five miles above Equatorville before we arrived at Lulanga, the first Bangala town on the eastern bank. Meanwhile, nothing was to be seen of the opposite bank of the great river we were ascending, and there was the same monotonous and uninteresting series of islands of all lengths, covered with forest, and swarming with gadflies by day and mosquitoes by night. 'How I love

their bosky depths,' writes Mr. Stanley in describing them. It is more than we do. What great lumps the flies raised on suffering leg and ankle as one traced one's chart, or studied the native languages in the comfortable cabin of the *Peace*! But, as Mr. Stanley explains, his love for the interminable islands of the Congo arose from the protection they afforded him from his bloodthirsty cannibal pursuers. The islands are very low, as is also the eastern bank, except just above the Ruki River, where the 'terra' is really 'firma,' although the banks are only about four to six feet high. No grass is to be seen, and so there are no hippopotami, pasture being nil. The calamus creeping palm, with its sharp hooks, lines the banks almost everywhere, and one has often to cut through it to effect a landing, and get into the forest to cut firewood. On many trees which we cut down for fuel, we found the gum copal of commerce oozing out of, or solidified on, its bark. Coffee in plenty was discovered growing everywhere on the previous journey of July. But after leaving the Ruki River, until we arrived at Lulanga, we really saw no point on the eastern shore where a town could be built: all was so low and muddy.

"At Lulanga we had our first real introduction to Bangala people, and we found them out and out the most boisterous, wild, noisy, troublesome, worrying lot of people either of us has ever met. We were introduced by our friend Mengaba, of Lokolela, who all the journey had made himself very interesting to us, although we have said nothing about him. Like all Babangi people, Mangaba was very superstitious, and carried his fetishes with him on board. His toilet was never complete without the application of his face powder and rouge—not used however, to improve the complexion,

but to make mysterious red and white (chalk) marks about his body, in which his boy assisted him. A white line up his back, from hip to left shoulder, to the left of the median line, and carried down thence along the outer part of the arm to the hand. Red and white lines on the left foot, ditto across forehead, but all drawn with the most religious care.

LULANGA.

"Old Mangaba was very active in his communicating with the people, shouting at every canoe we met, and that long after they had ceased to hear what he said. He seemed to claim kinship with almost everyone, found that he had a wife at every town we stayed at, met at least three mothers, and introduced nearly every chief of importance as his own father, until his family tree was, to say the least, perplexing. From Mangaba and his little boy, Mbuma (who, by the bye, he has allowed us to bring down to Arthington), we tried as much as possible to learn the Babangi dialect spoken at Lokolela. Mr. Glave also was kind enough to give us a number of words.

"To converse with these people was very difficult, but we sometimes tried it when, in the evening, we had prayer, and gathered round us our boys to sing our Congo hymn. 'God hears us when we speak to Him,' we said to Mangaba. 'Indeed!' said he, not much surprised. 'Yes, He is our Father, and He is very very good, and loves us all very much,' said we. But to this Mangaba objected. 'God was not good. Why was He always killing people' (by death). And then we had to try and explain the resurrection and the home in heaven, but it was difficult to remove his sceptical objections.

"Lulanga is very populous, perhaps as much so as Ilebu proper. Altogether, going and returning, we spent two

good days at this place. The towns are built on the top of a fifty feet hill, composed of conglomerate iron, as at Ngombe, Ilebu, &c., masses of which cropped out on the beaches. We, of course, walked about in the town accompanied by large crowds of people. A wild lot they evidently were, especially one old chief, Ikafaka by name.

"They swarmed out to the steamer in good canoes, and crowded on deck, almost taking possession. The difficulty was to get the noisy rowdy lot back in their canoes, and not even our steaming ahead a little, or blowing our whistles, would induce them to leave us. A dozen canoes would hang on to the sides of the steamer, even when we were fully under weigh. There was no fear.

NEED FOR CAUTION.

"Once we half feared, from their wild noise and the beating of a sort of signal gong, that they might attack us and seize the steamer. Any little indiscretion on the part of any of our people might have led to grave results, as most of our unruly guests were armed with spears and knives. We had to exercise the greatest tact, keep a most constant genial good-tempered manner, faces wreathed with perpetual smiles, until even the facial effort was quite a strain; and we felt intensely relieved when we were under weigh again—the last canoe left behind. One of us immediately went down with a slight fever after the excitement at Lulanga.

"We found here, just above Lulanga, a considerable river. It is called the Lulongo River, and is about 700 yards wide; the water being inky black. There is a town up this river of the same name.

"From here to Liboko, the last of the Bangala towns, is eighty miles, and we were surprised to find it nearly two degrees north of the equator.

"Mangaba informed us that Bangala was divided into five districts: Lulanga and Bolombo on the left, and Mungundu, Bukolela, and Loboko on the right bank.

"About twelve miles above Lulongo River we crossed over to the other side of the river, thus obtaining an idea of its width at this place, although we crossed very obliquely. We passed three Bukolela towns—Lobengo, Munsembe, and Bombimba, each one built on one of the few raised plots here and there obtaining on the banks. These banks were of clay, and from four to six feet above the water. Along the beach were broad double ladders, a sort of landing steps reaching down into the river. The people here seemed quieter and milder and quite ready to welcome us.

"At last, on the 1st August, we reached Liboko, and after steaming along seven miles of towns, more or less close to each other, we came to that of the great chief Mata Mayiki (*i.e.*, plenty of guns), where the International Association has built fine a house.

LIBOKO.

"The chief of station is Lieut. Coquilhat, who seems to manage the people very well considering their wildness. One fancied that a certain maniacal irresponsible sort of wildness showed itself in their eyes. Here it was that Stanley had his great battle in 1877, when sixty-three canoes came out to attack him, and for five hours he had to sustain the fight. The brave young chief mentioned by Stanley was Mata Mayiki's son, who afterwards died from his wounds. The old chief, a fine-looking tall fellow, with failing sight, fancied one of us was with Stanley on that occasion (Frank Pocock). The people crowded on the beach, most of them armed, with the idea (so M. Coquilhat afterwards

informed us) that we were enemies, and prepared to fight us. In the first place, our flag was strange to them, and they have got to understand that flags are very significant; secondly we did not steam right close into the beach as Stanley's steamers had always done, being smaller, but anchored as usual fifty yards from the shore; thirdly we had two Bangala men on board from a capsized canoe, and they fancied these their two countrymen were prisoners.

"All was explained, however; we came in closer, just to oblige them, and made fair friendship with them. Thanks to M. Coquilhat's very kind and efficient efforts, and acting on his suggestion, not to permit anyone but chiefs and principal men on board the steamer, we did not have to endure again the worry and almost siege of Lulanga. We stayed a day here, and walked into the town, which was better arranged than any Bangala town we had yet seen. Although said to be great traders, we saw no signs of wealth at Liboko, scarcely a gun, no brass ornaments, and very little cloth, all the women wearing a thick fringe, dyed various colours, round their loins, which was very becoming, and the men, many of them, wearing bark cloths. Their tattooing is not so extensive as the Babanji's, being transverse raised lumps down the centre of the forehead to between the eyes, rosettes from the eyes back to the ears, and also down the middle of the breast-bone. Other people, however, living at Bangala, and hailing from an interior country called Ngombe, are hideously tattooed with great raised lumps down the cheek-bones. The Bangala, like the Babangi, universally pull out their eyelashes. Their language is probably much the same as that of the Babangi, although many words are different. But our

time was so short that we could not only go no further, but could not make a prolonged stay in any place.

THREE NEW SITES.

"The journey was a prospecting one, and has resulted in our being able to choose three very important and valuable sites for stations—viz., MUXIE, BOLOBO, and ILEBU.

"The *Peace*, too, has had a splendid trial, and the little we have said about it shows how little trouble it gave in its management and working.

"At Liboko we were half way to Stanley Falls. On setting out from Arthington we had given ourselves five weeks, and, had this time been sufficient, there was nothing to prevent us going the whole distance of 1,000 miles. There was nothing to obstruct; the road was open and most inviting; the *Peace* working well; the people above Bangala reported us 'all good,' and warmly welcomed us: the only thing making any lengthening of our journey impossible was the fact that we had left only Mrs. Grenfell at Arthington, and one of us was overdue to go down to the coast and home to England. Our gang of Loangos, too, were due to go home. So we had, albeit most reluctantly, to start back.

IN CONCLUSION.

"Such, dear Mr. Baynes, is the first journey of the *Peace* into countries new and among peoples strange. It was our constant regret that we could not make it more of a missionary journey—that is, in teaching and preaching, but that was impossible, chiefly because we knew so little of the language. We have, however, done a little more preliminary work, which is none the less our 'Father's business.' Oh for the time when, settled amongst these people, there shall be servants of God, teachers of His word, to show these heathen the

Christian life, and to try to draw them home to God! Oh! will kind friends in England respond. We can but appeal, and plead, and cry. We can only pray, 'The Lord hasten it in His time.' But what can we do, so few in number? Our new brethren, Darling and Cruickshank, have joined us; but we still need at least three more brethren to fill our stations thus far, before anyone can accompany Bentley in his approaching forward work.

"This will be a troublesomely long letter, we fear, but not, we hope, without interest. We must conclude it now, however, and hope its news will en-

courage our friends, and, above all, incline the hearts of some young men to seek for part and lot in a work which, though not without its dangers and arduousness, is a glorious one, which we would exchange for no other, taking, for *the first time*, the light of life into those regions of darkness, cruelty, and death.

"With affectionate regards,

"We remain, dear Mr. Baynes,

"Your fellow-servants in the

Master's work,

"T. J. COMBER,

"GEORGE GRENFELL."

"To A. H. Baynes, Esq."

A Temple of the God Shiv.

BY THE REV. T. R. EDWARDS, SERAMPORE.

THIS temple is situated not far from the College at Serampore. It was erected by the widow of a native deputy magistrate in honour of his memory. Such an act is considered very virtuous for a rich widow to perform. Of course it is endowed, having a Brahmin or more attached to perform the daily ceremonies. Shiv is one of the famous trio of Indian gods, and counts more daily worshippers than those of all the other gods put together. His temples are found in great numbers all over the land, and especially on the banks of the Hooghly. In such a holy situation it is considered an act of great merit to erect a bathing ghaut, with six of these temples on either side of it. Such bathing ghauts, with their broad flights of steps leading down into the water, and with six temples on either side, look very pretty from the river. All the temples erected to Shiv contain no images, but they have what is far worse, and what it is impossible to name. It is impossible without a blush to describe the origin and nature of these objects of worship. And such objects are daily worshipped by these depraved people as God! things that cannot be named by the tongue are daily gazed upon and adored! Is it possible that man could have fallen lower? Is it possible for man to find still more abominable objects of adoration? My heart sickens when I think of these abominations practised in the name of the infinitely holy and pure God. May God have mercy on these worshippers!

Shiv is worshipped under many other forms. I have often seen black

round stones, with a spot or two of red paint upon them, placed at the foot of trees; these are daily worshipped. The famous swinging festival is held in honour of this god. On this occasion, formerly, fanatical worshippers used to have their backs pierced through with iron hooks, and in this way they would swing for many minutes, and some even for the length of half an hour or more. Sometimes the flesh gave way, and the poor man was precipitated to the ground and suffered instant death. These horrid practices are now forbidden by the Government; still the swinging is kept up, but no hooks are allowed to be used.

In the Hindoo trio Shiv is the destroying god. His pictures have always a third eye situated in the forehead. This eye was so terrible that he upon whom it fell was instantly reduced to ashes. His dress is simply a tiger-skin, and his hair hangs down his back in long snake-like coils; while upon his shoulders, and twisted around his body, deadly cobras are visible. This is the terrible being whom the Hindoos call Mohadeb (great god). His life is full of the most obscene stories, and deserves, instead of worship, the eternal execration of men.

In the brick building by the side of the temple one of the Serampore Zenana schools is held. Some of the little girls standing in front of the gate attend it. So that here, under the very shadow of the temple of this monster Shiv, the little Stone not made with hands has taken its station, which is destined ere long to smite this temple and all others like it, and crush them to powder. May God hasten that day!

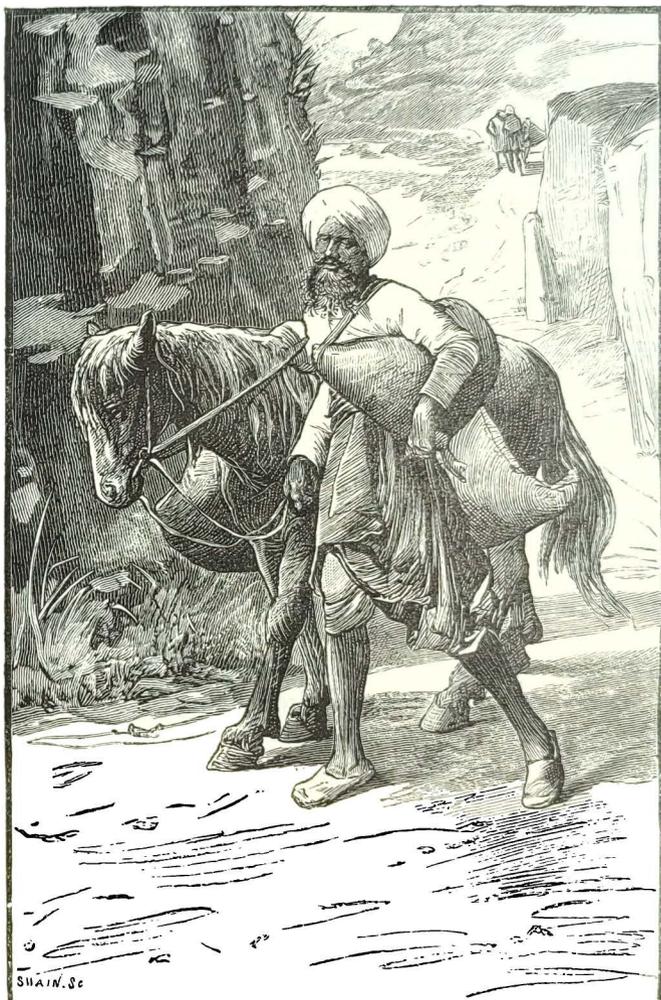
The College, Serampore.

T. R. EDWARDS.

Pony carrying Water in the Hills, India.

BY THE LATE MRS. ROUSE.

IT is a great comfort that many parts of India are blessed with an abundant supply of water. In order to appreciate the blessing of water, we need to live in the tropics and to spend our time under a blazing sun. Day after day, during the hot season, the fierce rays of the sun beat down upon us, in India, out of a cloudless sky. All the objects of nature droop under it; the trees are dry and dusty; the grass completely withers away; not a green blade remains to mark the spot which was lately a *lawn*; and human beings sympathise in the general depression. If we live near one of the magnificent rivers, like the Ganges, with its mighty flow of waters, there is always an abundant supply at hand, and we do not fear its failure; but in places far away from a river, where people are dependent upon tanks (or ponds) and similar sources, the need of water is deeply felt,



PONY CARRYING WATER IN THE HILLS, INDIA.

(From a Photograph.)

and helps those who suffer from it to enter into the force and real meaning of many passages in the Bible which fall unheeded upon the ears of those who have only lived in the damp climate of England. How well can Easterns understand David's longings when he says, "My soul thirsteth for Thee, my flesh longeth for Thee in a *dry and thirsty land, where no water is*" (Ps. lxxiii. 1), and how fully can they appreciate the beauty of the promise given through Isaiah, that "A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the *shadow of a great rock* in a weary land" (Is. xxxii. 2)! Every part of this verse refers to some need which they have experienced at some time or other; especially do they most fully understand the daily need of water and of some shadow to come between them and the fierce beams of the sun.

There are several ways of conveying water into the houses in India. If the distance is short, the *bheestie*, or water-carrier, whose name literally means "the heavenly one," carries it in a bag made of prepared sheepskin. This *mushuk* is formed from an entire skin, the neck being retained as a mouth, and the legs serving as corner handles. When the distance to be traversed is great a pony is employed to accompany the man, and is loaded with two skins full of water. Before water-carts were introduced into Calcutta the streets were watered twice a day by a regular *army* of water-carriers, about six hundred of whom were employed by Government during eight months of the year. At the present time there is a good system for supplying water to the houses in the City of Calcutta, and, whereas formerly it was considered a very unhealthy residence for Europeans, it is now one of the most healthy stations. What we desire and long for is that the river of God's grace may be as plentifully granted to the people, and that the whole land may through it become like "the garden of the Lord."

October, 1884.

L. M. ROUSE.

Tidings from San Salvador.

WRITING to Mr. Baynes, under date of San Salvador, September 29th, Mr. Weeks reports:—

"I have been able to make a great number of friends here, who, notwithstanding the tempting bribes of the Padres, have not forsaken me for a moment.

"I can always be certain that, if those friends are absent from the service, they are absent either through

illness or are gone to trade in another town.

"Such men as these sometimes come and ask if a certain course of action is right in the sight of God. I do not say they are converts, but I certainly think that the light is breaking in upon them. They have suffi-

cient light and life to know how blind and dead they are. Self-righteousness is one of our greatest hindrances. In the service they will acknowledge their sinfulness; but in private conversation, when pressing home the need of a Saviour, they will tell you they are not thieves, adulterers and murderers, like some people they know.

"The Pharisaic spirit is as much present in Central Africa as in any part of the world.

"I hear that the Padres are now gradually doing away with the custom of giving to all who ask. I suppose they find it does not answer to be always giving, and have such small results in return.

"The influence that I have over the king here has, of late, been greatly increased; because, during the last fortnight, I have daily attended him in a trying illness. He is now nearly well, and has repeatedly shown his appreciation of my services.

"Two or three days after I began to attend him, the Congo people got together for the purpose of calling a great witch-doctor. When I heard of it, I sent a message to the king to the effect that, if he called a witch-doctor, I would not attend him any more during his present sickness, but would

leave him to get cured by his witch-doctors. The king instantly dispersed the crowd of persons who were in his 'lumbu,' and, from that day to this they have not made any reference to calling a witch-doctor. A head man, in thanking me for stopping the palaver, assured me that someone would have been killed for it. Witch-doctors are beginning to be afraid to come to Congo, because now they are so frequently derided by the people.

"The work here has just now entered upon a brighter era. The people are more friendly and sympathetic. They come in better numbers to hear the word, and are more attentive.

"I have commenced a translation of the New Testament. It is a beginning; and, if I continue doing a little every day, I expect Matthew will be finished by Christmas, and a great deal of it printed.

"Again thanking you for your kind letter, and ever welcome sympathy, and praying that God will abundantly bless you in all your labours for His glory,

"I am,

"Yours most affectionately,

"J. H. WEEKS."

Life in San Domingo.

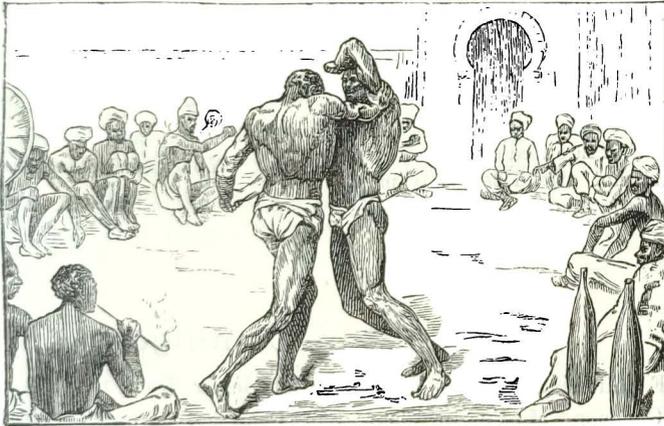
THE following extract from a recent letter from the Rev. R. E. Gammon, of Puerto Plata, San Domingo, gives a painfully sad account of the state of society in that Republic:—

"Since my last letter to you our town and neighbourhood have been the scenes of numerous tragedies—most of them due to the evil custom here of carrying revolvers, knives, machetes, &c. On Saturday-night week at a

Fandango (native dance), the people quarrelled, fired off several shots from their revolvers; the result was one young man (who lived near our house) fell dead, and another was slightly wounded.

“Last Friday and Saturday were ‘fiestas’ (holidays), Friday a holy day (“La Asuncion de Nuestra Señoro”), and Saturday the commemoration of the separation from Spanish rule (August 16th, 1863, and declared by the Spanish “Cortes” March 3rd, 1865); during those two days one young man (son of the late commandante of the fort) was stabbed to the heart, several slightly wounded, another brought in from the outskirts of the town cut up with a machete (a kind of sword); and lastly, a man shot another because he asked him for a dollar which he owed him. Until recently I have always thought how free we were from assassinations, &c., considering that, if a man kills another, he just takes to the woods

and that is generally the end of the affair; but, of late, crime certainly seems to be on the increase—none of the Governments have (as yet) been strong enough to enforce a law forbidding the carrying of deadly weapons; so that even peaceably disposed persons wear such things for self-protection. In fact, in this country one is not considered properly dressed without his revolver, &c. Would that the Gospel of peace and love might reign in this beautiful, but sin-tormented island! I am sorry to say there is a strong whisper of another *revolution* here shortly. I only hope it may prove false. We have had peace so long for Santo Domingo that another outbreak will be a great calamity. The Lord avert this threatened danger!”



Indian Wrestlers.

IN this picture may be seen a couple of Indian wrestlers, surrounded by an interested group of their fellow-countrymen, who are eagerly watching to see which of the two shall first throw his companion to the ground. Many of the people of India are strong, muscular men, and fond of athletic sports.

Mission Song.

THE GREAT CAPTAIN'S CALL TO HIS
YOUNG SOLDIER.

"Keep not back : bring my sons from far, and my daughters from the ends of the earth."—Isa. xliii. 6.

"Most clearly, God's finger points—
ONWARDS ! FORWARD ! and I cannot shut my eyes to the crying needs of the untold multitudes of people on the 400 miles of the noble Upper Congo I have already traversed, or my heart to the pressing claims of the multitudes yet further beyond, in the vast interior regions. We now earnestly need

"REINFORCEMENTS !—*More Missionaries*, so that we indeed may be messengers of peace and good-will to the poor, dark, down-trodden millions in the heart of the vast continent, for whom the message we carry is the only real *eternal Hope*."—REV. GEORGE GRENFELL, "MISSIONARY HERALD."

Soldier of the Cross, arouse thee,
Lift the Gospel standard high ;
'Tis no time for fear or fainting,
See, your Captain still is nigh.
By His love, which sought and bought
you,
Crown of thorns and cruel death,
By His grace, which still exalts thee,
Lives and breathes in every breath—
Listen to your Captain's pleading,
Do you recognise His voice ?
Has it burst your bonds asunder,
Made your heart in Him rejoice ?

Hark ! He asks again a question :
Has My Word now made you free ?
Then declare My love no fiction ;
Soldier, rise and follow Me.

Follow Me where'er I lead you,
Marching onward in My light ;
Nothing then can ever harm you
In the thickest of the fight.
Now, to *this*, young brave, I call you :
Up and tread the tempter down ;
With Me victory awaits you,
All who conquer I will crown.

Hear the voice, too, of your comrades,
Let My love prevail within ;
Mark the myriads round them falling,
Dying in the arms of sin.
Up, then, hasten ! do not linger,
Let My work be life's employ ;
With Me faith shall crown with triumph,
Death the birth of endless joy.

Mark the glory of this mission,
Dawning light, which none can stay ;
Rise ! reflect the spreading brightness,
Earnest of eternal day.
Listen, then, O brave young soldier,
Harken to thy Captain's voice ;
To the honour which He calls thee
Hasten ! let thy faith rejoice.
Brighton. W. POOLE BALFERN.

The Lord loveth a Cheerful Giver.

A LADY near Newport, Mon., sends £4 1s. 6d., "proceeds of sale of missionary jams," for the Congo Mission, and writes :—

"With much pleasure and thankfulness to our Heavenly Father for his loving-kindness, I enclose you a post office order for £4 1s. 6d. for our dear Congo Mission, in the welfare and progress of which I feel deeply interested and earnestly desire that this glorious and golden opportunity of sending the glad tidings of everlasting life, light, and love to our brethren in the dark regions

of Africa, may be joyfully and thankfully seized by God's redeemed people, who are constantly praying, 'Thy kingdom come.' It gladdens me greatly to read in the *HERALD* from time to time of the favour and help which is generously given to the faithful missionaries who are gone out—evident tokens of the smile and approval of our Lord and King, whose right it is to reign. May He bless and comfort them greatly, and you, my dear Sir, and all who are trying to hasten on the crowning day that's coming by and by !”

The Rev. J. Smith, of Romsey, sends three silver trinkets, the proceeds to be devoted to the Widows and Orphans' Fund.

The Rev. W. P. Laurence, of Westbury, Wilts, writes :—

“I enclose a small pair of gold earrings, the gift of a friend, who, though poor in this world, is a warm friend of the Mission. Both the circumstances and spirit of the giver are known to Him who received with equal approval, as a token of love, both the alabaster box of ointment, exceeding precious, and the tears of the sinner who sat at His feet.”

Mr. W. D. Hanson, of Launceston, sends £7 7s., and writes :—

“If all subscribers would adopt my humble example—double their subscriptions, and reckon by guineas instead of pounds—the former would give the Society ample means, and the shillings increase would go far to pay all working expenses.”

£1 10s. for the Congo Mission, “from the small savings of a very poor woman—one of the least.”

M. W. sends £1, and writes :—

“I send enclosed £1, in thankfulness to God for His great goodness to my beloved daughter, who has just passed away, in perfect peace, in her seventieth year. She loved the missionary cause, and contributed to it according to her very limited means. Myself, in my eighty-ninth year, cannot expect to have many more opportunities of contributing, and I therefore wish to do what I can while it is yet day.”

Thirteen articles of jewellery from “two sisters” at Trowbridge, who do not wish their names to appear.

The Rev. J. B. Lee, of Bampton, Farringdon, writing a report on recent missionary meetings in his district, says :—

“At Buckland, a labouring man, whose wages do not exceed 10s. a week, brought his missionary-box. We found that it contained £1 5s. 7d., all of which he had given himself.

“Another, whose box contained 16s., told us how, in the autumn, he sold a sack of apples for 9s. ; and, as he held the money in his hand, he turned to his wife, and said : ‘Mother, is it to go ?’ And she replied : ‘Yes, it is the Lord's ; it must go ;’ and the 9s. was put into the box. You will see that it requires some self-denial, as the wages of the poor are not more than 10s. a week.

“Another labourer brought 12s., saved out of his 10s. a week.

“We are distributing all the boxes we can ; it is no use depending on the annual collection.”

“A widow” sends a silver pencil-case ; “an orphan” two rings ; “a postman” a scarf-pin ; a “dustman” a ring which belonged to his wife, “who left for heaven four years ago”—all for the Congo Mission.

Mr. Saywin Lucas, Kidderminster, £5 for General Purposes, £8 Congo ; Reyner Trust Fund, £30 ; Reyner Trust Fund for Rome, £10 ; Canton, Mr. G. S. Stowe

£15; T. T. R., £40; Mr. Edward Robinson, Bristol, for *Congo*, £100; Mr. Ralph E. Stone, £10; and J. and J. F., £10.

CHRISTMAS AND NEW YEAR'S GIFTS—AN APPEAL.

May we here venture to appeal to generous friends for special help to meet the cost of the outfit and passage expenses of the new missionaries to India and Africa. By the liberality of friends in Bristol these expenses have been provided for in the cases of missionaries to China. Will not like-minded sympathisers meet the cost of the Indian and African Brethren?

Three gifts of £120 each will provide for Messrs. McMillan, Cameron, and Cowe, missionaries to the Congo, and three further gifts of £100 each for Messrs. Carey, Robinson, and McIntosh, missionaries to India. Very earnestly do we urge this appeal in connection with the New Year. Who will help to place a messenger of life and light in the midst of the darkness and degradation of heathenism and idolatry?



Indian Swimmers.

ONE of the favourite sports in India is that of swimming. During the hot summer months, hundreds of Hindoos may be seen by the riverside, in most of the large towns and cities, indulging in their favourite sport. In the city of Agra, swimming festivals are held every week during the summer months. As seen in the picture, floats are often placed under the arms to enable the swimmer to float without much exertion.



Head of the Goddess Kalee.

(From a Photograph.)

THIS is the head of the goddess Kalee, who is worshipped universally in Bengal. It was exhibited at the Juggernath festival at Serampore, and stood on the road in front of the Temple of Juggernath. There is a cloth spread on the ground in front of it, on which people (chiefly women) cast handfuls of rice as they pass to the temple. On the cloth a small heap of rice may be seen with one solitary pice (halfpenny). Foolish women think it an act of great merit to give rice to all such idols and religious mendicants. A man sitting on the ground near by owns it, and frequently calls out to people passing to give to him. Besides this there were many other idols exhibited on the road, and all for the purpose of begging. It is, indeed, as a Brahmin frankly confessed to me, a fact that idolatry is kept up by them solely as a means of securing a livelihood. When the Brahmins are reasoned with, they will almost invariably return this answer.

It will be seen, by looking closely at this head, that the teeth have round little specks on them. These specks are gold. The teeth have been perforated, and small pieces of this metal inserted. This the Hindoos consider very beautiful, and many women have their teeth ornamented in this manner.

Serampore College.

T. R. EDWARDS.

Recent Intelligence.

In pursuance of the request of the Committee, the General Secretary, Mr. A. H. Baynes has, during the past month, visited Berlin in connection with the sittings of the West African and Congo Conference meeting in that city.

Mr. Baynes was also charged with negotiations relating to the annexation by the empire of Germany of the Cameroons and Bimbia on the West Coast, and the interests and property of the Mission at various stations in these districts. These negotiations were conducted with the German Chancellor and the authorities of the German Foreign Office, and were brought to a satisfactory conclusion. We hope next month to refer at length to the results of the Conference—especially in their bearings on the Congo Mission.

The Rev. W. Holman Bentley, of the Congo Mission, has also been in Berlin in connection with the Congo Conference; his wide experience, and special acquaintance with the whole district of the Lower Congo, enabling him, in concert with Mr. H. M. Stanley, to supply most valuable information to the Conference delegates.

At the meeting of the Mission Committee, on the 16th of last month, the following brethren were accepted for mission service in India—viz., Mr. Denham Robinson, of Regent's Park College (son of the Rev. Robert Robinson, of Calcutta); Mr. R. M. McIntosh, of Pontypool College (formerly of Serampore College); and Mr. William Carey, of Rawdon College (son of the Rev. J. P. Carey, of Tiverton); and the Rev. A. Cowe, of Berwick-on-Tweed, for the Congo Mission. Arrangements are being made for the departure of all these brethren during the current month for their fields of labour.

It is proposed, in connection with their departure, and also of Messrs. Watson and Dixon, missionaries-elect to China, to hold a Valedictory Service in

BLOOMSBURY CHAPEL,

ON MONDAY EVENING, 19TH JANUARY, 1885.

Tea and coffee will be provided at 6 o'clock, and the farewell service will commence at half-past seven o'clock.

Will as many of our readers as can arrange to be present make a note of this deeply interesting occasion, that our departing brethren may be cheered by the presence of a large assemblage of sympathetic friends?

The Rev. A. G. Jones, writing under date of Penang, November 15th, reports:—"You will be very glad to learn that the *Glenavon* arrived here this morning, after a trip of eighteen days, from Suez. All well. We had nothing more than a moderate sea in the Indian Ocean, and the temperature never over 86 degrees—rarely up to that—far more frequently under 80 degrees. The health of all our party has been good, my own an immense contrast to the state in which I came home, and my wife's immunity from the dreaded enemy, sea-sickness, almost complete. I feel assured that you share our gratitude to God for the mercies He has so far vouchsafed to us."

The Rev. J. Stubbs writes from Port Said on board s.s. *City of Khios*, November 27th:—"We had twenty-four hours of rough weather after we passed Gibraltar; but, beyond this, though the ship has rolled more or less all the way, we have had nothing in the weather to cause us real discomfort. It has been surprisingly cold, so that I have been glad to wear my thickest great coat every day while reading on deck; but this has been a source of

strength. We have often felt that we have been prayed for by brethren from whom we are separated in presence, not in heart. Christ's legacy of peace has been abundantly ours, and we have had an earnest of the fulfilment of the promise—'Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.' I think we are finding that there is a special fulfilment of the assurance, 'Lo, I am with you,' granted to those who are consecrated to the work of foreign missions. You will, I trust, not fail to strive earnestly in prayer for us that Christ may be with us in the hearts of the heathen, unlocking, so soon as we have acquired the language, the door from the inside. And, soon after this letter reaches you, we shall, all being well, be upon the parched soil of India. We find that, through the ship only calling at the canal ports, our voyage is expected to last only thirty-two days."

The Rev. J. T. Comber writes from the Congo River, September 30th:—
 "Please allow me through the HERALD to thank the donor of seven bales of blankets and cloth tents, and to acknowledge the receipt of same. The name of the kind friend who sent them I do not know; but he will be glad to hear that his gift is a very useful one. It will be used principally for clothing for our school-boys. Some of it, indeed, is already made up and in wear. Such a gift repeated yearly would be very acceptable, and would keep our boys in good warm clothing in this really somewhat variable climate."

Tidings have been received from Mr. George Cameron from "off Landana," on board s.s. *Kinsembo*, October 24th. Mr. Cameron writes:—"As we expect to meet a homeward-bound steamer to-morrow I write now in order to send by it. I would have waited till we reached Banana, but as the next steamer may not leave for some weeks, I prefer to take advantage of this one. By the kindness of our loving Father, both Mr. Whitley and I have enjoyed first-rate health all the way, and we are looking forward hopefully to our work on the Congo. At most of the forts where there are mission stations we called on the missionaries, and were very kindly treated by them. The Scotch Presbyterians at Old Calabar, the Primitive Methodists at Fernando Po, and the American Presbyterians at Gaboon, alike received us as brethren in Christ. At Fernando Po we met an old woman (a Baptist) who had known Mr. Saker and others of our old missionaries. She said she was sure they would meet again in heaven. In talking of the preciousness of Christ her heart seemed overflowing with the joy of the Lord. It was quite refreshing to be in her company even for a little. At Gaboon we visited the Roman Catholic Mission, and were shown over the property. Among other noteworthy buildings the great rum distillery was pointed out. The rum is made from mangoes, which are very abundant, and by its aid the priests say some of the heathen are converted to a nominal Christianity. The Protestant missionaries we have met are *all*, I believe, total abstainers; and well they may be, for strong drink is the worst enemy of their work. Of course, we have not seen much of Africa, but we have seen enough to convince us that it is in urgent need of the Gospel. Along the coast, and on the banks of the rivers, are hundreds of towns in which the name of Jesus has never been heard,

unless, perhaps, from the blasphemous lips of some ungodly trader. Truly the harvest is great, but the labourers are few. We earnestly hope that God is putting it into the hearts of fit men to offer themselves for the work, and we shall gladly welcome any such who may follow us. Let me suggest that a good investment for the voyage is a half-crown's worth of tracts, assorted in English, Portuguese, and French. They are mostly well received, and are taken to places where there is no preaching of any sort, good or bad. We are now within fifty miles of Banana, but as we shall be at Landana all day to-morrow we do not expect to land till Saturday the 26th."

We have much pleasure in reporting that the Committee of the Young Men's Missionary Association have appointed as their new secretary Mr. C. Holliday, of Tottenham, who is now actively engaged in arranging for illustrated lectures and addresses in connection with Sunday-schools and young people's missionary organisations. We ask for this gentleman the cordial sympathy and support of Sunday-school officers and teachers.

In consequence of recent arrangements for the publication of the entire MISSIONARY HERALD with the BAPTIST MAGAZINE, we shall in future acknowledge contributions received up to the 15th of the month only, instead of the 18th, as heretofore, in the HERALD.

At the last meeting of the Committee their cordial thanks were presented to the Rev. Joseph Green, of Old Buckenham, Norfolk, for the gift of Andrew Fuller's tobacco-box for the Mission House Museum, and to Captain Passingham, of Bala, for a fine copy of "Novum Testamentum."—Theodori Bezae, Cantab: 1642, for the Mission House Library.

Like a shock of corn fully ripe Mr. A. R. Gordon, of Bombay, has passed to his rest. He died at Matheran on November 7th, after only a few days of grave illness. The Rev. William Bell, M.A., Pastor of the Baptist Church in Bombay, writing to Mr. Baynes, says:—"I need not say how our dear friend was respected and beloved in the church and congregation. Thirteen years ago, before the chapel here was built, the house which he and his brother occupied was thrown open for morning services; and ever since the chapel was completed he has been, through prosperous and trying days alike, one of the warmest supporters of the cause. Though of a retiring disposition, and not caring to come to the front if anyone else could be found to take that place, he always manifested the deepest interest in the Church's affairs, and was always ready with his counsel and aid. We shall all miss his familiar presence and the kindly word he had for everyone. While we cannot mourn for *him*, we must all feel the loss; and we can only ask you to join your prayers with ours that He, whose best gifts to His Church are, next to Himself, good men, would raise up other true and loyal servants of His in our midst."

At their last meeting, the Committee unanimously passed a resolution recording their high appreciation of the valuable services rendered by Mr. Gordon to Christian work in India, expressing their deep sense of loss at his

removal, and their sincere sympathy with the bereaved and sorrow-stricken family.

By the death of the Rev. Henry Dowson, the Baptist Missionary Society has lost a most wise and valued friend, and supporter. To the last he gave much time and rendered important service as an active member of the committee, where his sound judgment, wise counsel, and practical sympathy were always greatly prized.†

We hope in the "HERALD" of next month to insert the resolution, embodying the feelings of the committee with regard to Mr. Dowson, which, in order to secure the sympathetic assent of *all* the country members as well of those in London, stands over for presentation to the next quarterly meeting, to be held during the current month.

AMBULANCE BASKETS FOR THE CONGO. — Dear Sir,—Will any of your readers join with me in sending to each of the stations on the Congo an ambulance basket? These useful packages contain one set of splints, one field tourniquet, sponges, wool, lint, plaister, bandages, &c., and, with a "Handbook of Instructions," will cost about thirty shillings each. Isolated as our missionaries are, and often exposed to great dangers, the want of a few necessary but simple surgical appliances as the above, suggested by the St. John Ambulance Association, may be severely felt; while the fact of there being one ready at each station may prove of great service. I am about to send one to my son on the Congo, and I entertain the hope that some of the friends who are interested in this mission may be pleased to help in furnishing one to each station. Any donation forwarded to the Mission House, or to my address, at 46, Newgate Street, London, will be thankfully acknowledged.— I am, Sir, yours respectfully, THOMAS WHITLEY, Byculla Park, Enfield.

A series of conferences have recently been held in the following districts in London:—Chatsworth Road, Lower Norwood; John Street, Bedford Row; Camden Road; Lewisham Road, Greenwich; Stockwell; Grove Road, Victoria Park; Rye Lane, Peckham; Abbey Road, St. John's Wood; Walworth Road; Baxter Road, Islington; and Leytonstone. The meetings in some instances have been well attended. The Rev. J. B. Myers was present, accompanied by a missionary. As the result, we are glad to know that several of the churches represented are determined to adopt a more systematic mode of raising contributions. We beg most cordially to express our indebtedness to those churches who have so kindly entertained these conferences. Arrangements are being made for holding similar meetings in those parts of the metropolis yet unvisited.

C o n t r i b u t i o n s

From 19th November to 16th December, 1884.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.	Blackwell, Mr J.	1 1 0	Freer, Mr F. A.	5 0 0	
Barnett, Mr T.	0 10 0	Braden, Rev J. T. ...	1 1 0	Fritwell, Mr O. H. ...	1 1 0
Do., for Congo	0 10 0	Burnett, Mr Egerton	5 0 0	Hanson, Mr W. D. ...	2 2 0
Bennett, Mr E.	0 10 6	Davies, Mr E. W.	5 0 0	Henchman, Mr J. ...	2 2 0

Higgs, Mr F.	3	0	0
Holroyd, Mrs, for Mr Wall's Work	5	0	0
Pitts, Mr A.	0	10	0
Scudamore, Mrs	0	10	6
Tritton, Mr J. (monthly)	12	10	0
Wilkin, Mr M. H., for Congo	5	0	0
Winter, Mr T. B. Under 10s.	2	0	0
	0	2	6

DONATIONS.

A Friend, per Mr G. Baxter, for China	1	0	0
A Christmas Box	0	10	0
Bible Translation Society, for T	150	0	0
Brown, Miss E. A., Leamington	5	0	0
Cunningham, Mr W. C. S., for Japan	2	0	0
E. G., Hertfordshire	10	0	0
Ferguson, Miss M. M., for China	1	0	0
Do., for Congo	1	0	0
Hanson, Mr W. D., for New Station, Congo	5	5	0
Horton, Mrs (box), for Congo	0	14	0
I. and I. F.	10	0	0
"In loving memory of Rev H. Dowson," for Congo	2	0	0
Johnson, Mr W., Kingsland	0	10	0
Lewis, Mr E. W., Coscley, for Debt	5	0	0
Lucas, Mr S., Kidderminster	5	0	0
Do., for Congo	8	0	0
Marshall, Mr L. G., for East Bengal	0	10	0
M. W., A Thank-offering	1	0	0
"One of the least," for Congo	1	10	0
Powell, Mr J. M., Milford Haven	1	0	0
Robinson, Mr Arthur, Bristol, for Congo	25	0	0
Robinson, Mr E., Bristol, for Congo	100	0	0
Reyner's Trust Fund	30	0	0
Do., for Rome	10	0	0
Servants at Gartin House, Stirling, for Naples Distress	0	10	0
Smith, Mr C. W., for W & O	2	0	0
Stone, Mr Ralph E.	10	0	0
T. T. R.	40	0	0
Thankoffering, for Congo	1	0	0
Thorne, Mr J.	3	3	0
Trotter's Trust	13	17	1
White, Mr G., Glasgow	1	0	0
Wickham, Mr J., Alloa Wood, Dr, Southport, for San Salvador Schools	5	0	0
"Z. Q. K., First Fruits of change in salary," for China	2	10	0
Do., for Congo	2	10	0
Under 10s.	0	7	0
Do., for Congo	0	1	6

LONDON AND MIDDLESEX.

Battersea Park, for Congo	0	5	0
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Bloomsbury	42	18	2
Do., for Mr Wall	5	0	0
Camberwell, Cottage Green, Sun. Sch., for Two N P's at Port Canning	25	0	0
Dalston Junction	5	0	0
Enfield	12	16	6
Highbury Hill S. Sch.	8	9	5
Highgate, Southwood Lane	3	9	2
Highgate Road Sun. School and Bible Classes, for Congo	38	7	9
Islington, Cross Street	7	10	1
Metropolitan Tabernacle, Sun. Sch., for N P under Mr Guyton, Delhi	0	2	6
Regent's Park	6	5	0
Shoreditch Tabernacle	40	0	0
Stoke Newington Children's Sunday Morning Service	10	0	0
Twickenham, St. Margaret's and Whitton Grove	1	3	0
Vernon Ch.	1	13	8
Do., Y. M. M. A.	0	10	0
Walworth Road	40	0	0
Do., for Congo	18	9	0
Do., Y. M. M. A., for N. P. India	5	0	0
Do., Sun. Sch., for Congo	8	6	8
Do., do., for Mr Fuller, Africa	5	0	0
Do., do., for Mr Richard, China	2	2	0
Do., do., for Mr White, Japan	2	10	0
Do., do., for Mr Wall, Italy	2	0	0
West London Fuy. Mission Band, for Support of Child under Mrs Kerry	2	2	0
West London Tabncl.	4	0	0
	3	9	1

BERKSHIRE.

Maidenhead	3	7	0
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CAMBRIDGESHIRE.

Burwell	1	14	8
Wilburton	3	7	6

CORNWALL.

Falmouth	11	8	5
Redruth, Ebenezer Ch.	1	12	0
St. Austell	6	15	5

CUMBERLAND.

Maryport	20	8	0
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DERBYSHIRE.

Derby, Trinity Ch.	11	6	6
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DEVONSHIRE.

Bampton	2	4	0
Barnstaple	1	11	6
Hemyock and Samthill	5	13	7
Honiton	10	17	0
Ilfracombe	3	3	0
Plymouth, George St.	0	13	10

DORSET.

Poole	20	15	1
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DURHAM.

Highgate and Rowley South Shields, Westoe Lane	4	0	0
Stockton-on-Tees	11	5	6
	25	8	10

GLOUCESTERSHIRE.

Bourton - on - the - Water	0	10	0
Longhope Zion Ch.	1	5	6
Woodchester	5	2	0

HAMPSHIRE.

Bournemouth, for Naples distress	4	0	0
Brockenhurst	7	16	2
Broughton	15	1	10
Do., for Simla	1	0	0
Southampton, Portland Ch.	3	18	1

ISLE OF WIGHT.

Niton	11	5	2
Sandown	8	1	3
Roud	1	13	3
Ryde, Park Road	5	5	5

HERTS.

Bushey	5	3	4
Mill End	0	17	10
Tring, New Mill	10	5	0
Watford	65	0	0

KENT.

Beckenham, Elm Rd.	1	0	0
Broadstairs	0	12	0
Tunbridge Wells	22	15	0
Woolwich, Parsons Hill	2	13	6

LANCASHIRE.

Bacup, Ebenezer	89	19	10
Do., for W & O	2	0	0
Do., for N P	1	13	6
Do., for China	20	0	0
Do., for Congo	20	0	0
Do., for Mr Wall	5	5	0
Bolton	23	10	0
Dalton-in-Furness	1	18	9
East Lancashire (on acct.) per Mr W. Snape, Treasurer	15	0	0
Leigh	1	10	0
Liverpool, Pembroke Ch.	14	8	3
Do., Richmond Ch.	1	5	0
Do., Everton	3	0	0
Manchester (on acct.), per Mr T. Spencer, Treasurer	50	0	0
Mills Hill	2	0	0
Morecambe	6	0	0
Oldham, Royton	4	5	0
Oswaldtwistle	12	5	6
Preston, Fishergate	38	6	3
Do., Pole Street	16	0	0
St. Anne's-on-the-Sea	0	13	2
Waterfoot, Bethel	3	10	0

LEICESTERSHIRE.

Leicester, Victoria Ch.	25	0	0
Do., for Child under Mr Guyton, Delhi	12	0	0

LINCOLNSHIRE.

Holbeach	0	14	6
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THE BAPTIST UNION
BRITISH & IRISH HOME
MISSION & GENERAL
CHRONICLE.

JANUARY, 1885.

THE NEW YEAR.

HE New Year brings a new call to duty. New possibilities of service, new hopes of success, open before every Christian worker, in whatever department of the world's great field he is called to labour for his Master. Our desire is that the new year may bring with it an earnest of the conscious presence of the Lord in the hearts of His servants, of richer blessing in the ingathering of many to His Kingdom, and the spread of righteousness and peace on the earth. Notwithstanding great depression in the commercial world, there is much to compensate those who seek first the Kingdom of God. Temporal prosperity is not the measure of spiritual vitality. Times of trial test faith and patience, those

virtues of the Christian life which the Spirit of God sanctifies to high and holy ends; and, when the Lord crowns faithful work with success, He rewards the successful worker by calling him to do more work for Him, until He calls him to the nobler service in Heaven. There is very much to encourage in the history of our Churches during the past year. The hold of our Foreign Missions upon the mind and heart of our people has strengthened, and there are signs of increasing interest in our work at home. Thus greeting one another in the name of the Lord we enter on the new year.

ANNUITY FUND.

During the last few weeks visits have been paid by our President, the Rev. Richard Glover, to Nottingham, Liverpool, Sheffield, and Wokingham; and arrangements are in progress for the canvass of those churches which have not yet subscribed to the Fund—chiefly in Lancashire, Yorkshire, the Southern Counties, and London, and with as little delay as possible (though, of course, arrangements of such magnitude must of necessity take considerable time to carry into effect), other parts of the country.

Respecting Mr. Glover's visit to Nottingham, our friend the Rev. W. R. Stevenson, M.A., writes as follows:—

“In the second week in November the Rev. R. Glover visited Nottingham on behalf of the Annuity Fund, it being understood that his mission was specially to the General Baptist Churches of that town. On Monday evening a drawing-room meeting was held at the house of A. Brownsword, Esq., to which gentlemen of the several congregations had been invited, when Mr. Glover gave an address explanatory of the nature and history of the fund, and answered a variety of questions. A similar meeting for ladies was held, next morning, at the house of Mrs. T. Hill, in the Park. On the evening of Tuesday Mr. Glover preached in Broad Street Chapel, and a collection was made on behalf of the fund. As the result of this visit, donations have been made and subscriptions promised to the amount of upwards of £400—a sum which, it is hoped, may be further increased.”

At Liverpool, Mr. Glover attended a meeting of the pastors, deacons, and other friends connected with the Liverpool Baptist Union, at Myrtle Street Chapel, where he had a very warm reception. Promises of donations spread over from three to five years were made, amounting to nearly £300, and subscriptions to about £25 per annum. These latter will be divisible within

each year for the payment of annuities. It is intended to continue the canvass of friends in Liverpool with the view of largely increasing the amount reported.

At Sheffield, Mr. Glover attended a meeting, convened by invitation, at Glossop Road Chapel, when several generous subscriptions were announced; but details are reserved until the canvass of the churches is more nearly completed.

From Wokingham we have already received £25, and Mr. Glover reports that the meeting though small was encouraging, and that the promises then received will be increased upon further canvass.

British and Irish Home Mission.

England.

NORTHERN ASSOCIATION.

ALNWICK — RURAL CHURCHES PLAN.

The Rev. David Ross writes:—

“It is with deep thankfulness to God that I proceed to give a brief statement of the work done in this district in connection with our denominational Home Mission. From July, 1883, to March last, I was engaged as Evangelist, partly in the district immediately surrounding Berwick-on-Tweed, and partly endeavouring to open up new ground here. So successful, by God’s good hand upon us, were the efforts here that a few Baptist families, already living in the town, which has a population of about 7,000, urged the Association to make arrangements for me to live here instead of at Berwick, promising to raise the sum of £30 a year themselves in the first instance. The friends at Berwick very kindly consented to release me three months before the termination of my engagement with them, and the Association agreed to make a grant of £20 per annum, which, with the £50 so generously provided by your valuable Rural Churches Fund, opened up the way for my taking charge of Alnwick, as a centre for work in this district.

“You will see the importance of this step when I tell you that it is the only Baptist church between Berwick and Newcastle (a distance of sixty miles) excepting that at Ford Forge, about a dozen miles south of Berwick, on the banks of the Till, not far from the famous field of Flodden.

"I may say, in passing, that I visited Ford Forge church monthly, before coming to live in Alnwick ; but since that time it has been visited as one of two stations by Brother Cowe, who then became a pastor in connection with the Strict Baptist Church at Berwick. He and I did a good deal of work together last winter, and had the joy of seeing many brought to Christ, not a few of whom have been baptized.

"Since April, we at Alnwick have been steadily working away, and, considering the ignorance of our principles which exists, with its consequent prejudices, we have every reason to thank God and take courage.

"When I began, no church had been formed. We had to hire the hall in which we met. Since then we have purchased about £40 worth of 'furniture' to make the place comfortable.

"In August our church was constituted, when sixteen of us agreed to go forward together in the name of Christ.

"Last month we began to baptize, when four candidates made public profession. Last night I baptized other three, and others, please God, will soon follow. We have now twenty-six members, and about a score of professing Christian people, who may be considered adherents to us—many of whom will very likely be baptized. We have a Sunday-school, as yet 'but a child ;' we have also held regular meetings for some time at a village three miles away, where tokens for good have been given to us. I hope to get another station opened before long, but shall reserve further information for the present."

Ireland.

ENNISKILLEN.

The following communication from the Rev. F. J. Ryan, of Moate, who visited Enniskillen after conference with the Secretary, will show that there is a disposition on the part of the people to listen to the preaching of the Gospel, which is, no doubt, true of other places beside this particular town. There can be no question that, if some brethren in England would volunteer to conduct services in Ireland, and means were at command to meet the necessary expenses, similar results would follow.

"I expected that my friend, Mr. A. H. Richards, had all arrangements complete for a week's special services, to commence Thursday evening, November 20th. I accordingly arrived that evening at seven, but found that his arrangements were not perfect—in fact, had broken down. However, we secured the Town Hall for two services on the Sunday, to be held at 4 and 7.30 p.m. We got out notices

to that effect, and then, getting the names of some Christian people, I visited them. In doing so, I met the Rev. J. W. Jones (Methodist), who afterwards courteously invited me to preach to his congregation at twelve o'clock on the Sunday. Their chapel is a fine spacious building, well ordered in all respects. The congregation comprised about 400 people. Mr. Jones, although we were utter strangers, gave me a most hearty and brotherly introduction to his congregation as being a minister of the Baptist Denomination, referring in warm terms to the work and efforts of our people in all civil and religious movements, and in missionary enterprise. At the close of the service, while the congregation were singing, he said to me: 'It is a pity that you should go back without holding your week's mission. There is a *very gracious influence here this morning*; and, if you will, you can have this church to preach in every evening.' This offer was so free and unexpected, that I could do no less than accept, and thus during the whole week I preached to audiences of from, say, 200 to 300 people. On the Friday evening many people gave testimony of blessing received at the services. Mr. Jones and his colleague, Mr. Stewart, worked heartily and lovingly with me all the week, and the Methodist friends generally treated me with great kindness. I must not forget to tell you of the Sunday services in the Town Hall. Owing to the introduction to the Methodist Church, and Mr. Jones's co-operation, we had two very good services. The place was full at four o'clock, and many had to go away at the evening; and we all felt the power of God resting upon us. I can only say that I think it would be a very desirable thing if I, or some other Baptist preacher, could visit Enniskillen occasionally. There is now a good opening."

NEWTOWNARDS.

A successful series of services in connection with the above place of worship has been conducted by the Rev. F. J. Ryan, of Moate, county Westmeath. On Sunday, December 7th, Mr. Ryan met the Baptist congregation at their morning service, and afterwards gave an interesting address to the children of the Sunday school. At four o'clock, a public service was held, when there was an encouraging attendance. Such was the interest awakened at that service that at seven o'clock, notwithstanding the inclemency of the weather, an unusually large number of people were present, when Mr. Ryan again preached.

Services were held on Monday, Tuesday, and Thursday evenings, the attendances being large and the audiences most attentive. On Wednesday evening Mr. Ryan preached at the Baptist Chapel at Conlig, and at eight o'clock in the Good Templars' Hall, Newtownards, to a large congregation. At the Thursday evening service a large number waited for conversation after the meeting, when several testified to the good they received at the services.

Historical Sketch of the Baptists in Ireland.

We have great pleasure in publishing the first of a series of articles on the History of the Baptists in Ireland, and to which the following is an introduction. From his long acquaintance and former official connection with the Irish Mission, no one is more competent than Mr. Kirtland to supply such a narrative; and we are quite sure his communications will be read with interest.

I.

INTRODUCTORY—BAPTISTS DURING THE REIGN OF CHARLES I.—UNDER THE COMMONWEALTH—PREPARATORY WORK.

THE earliest intimation of the presence of Baptists in Ireland is given in Adair's* Manuscript, which is quoted by Dr. Reid, the historian of the Presbyterian Church in that island:—"Two Baptist preachers in Antrim, where a few separatists still lingered, began to vent their peculiar principles condemnatory of infant baptism, and of a regular ministry or government in the Church."† Their names were Cornwall and Verner. Such an audacious protest against a time-honoured and all but universal practice, was such a grave offence that it could not be tolerated. Accordingly, the Presbyterian ministers were ordered to preach against the heresy, and the two contumacious preachers were summoned to appear before the Presbytery, "to give a confession of their faith." But they refused to acknowledge the authority of that august body, consequently "none did appear." Ten or twelve years before this happened, a few Baptists—probably from London—had settled in Antrim, but no regular church appears to have been formed till after the Monarchy was overthrown, and the Commonwealth established. The Baptists in the Sister Island were not an indigenous growth, but an English importation; and the circumstances under which they settled in the land were not calculated to conciliate the natives, nor to create a public sentiment in favour of their principles. Into the Cromwellian policy, looked at on its political side, I do not propose to

* A Presbyterian minister who lived in the first half of the 17th century.

† Reid's History, Vol. I., p. 38.

enter; but the presence of the English as conquerors naturally excited suspicion and dislike.

The name of the Lord Protector was the symbol of a hated Protestant ascendancy. "The curse of Cromwell" is the bitterest malediction which an Irish Romanist can invoke upon his enemies. But, setting aside the political aspects of the conquest, it must be admitted that our Baptist forefathers made a beneficent use of their opportunities and influence. Never, probably, in the history of nations, has there been such an army as that which left these shores to achieve the subjugation of Ireland. D'Aubigne, in his able vindication of the Protector, says, "Cromwell departed for Ireland at the head of 12,000 men. Before they embarked, the troops observed a day of fasting and prayer; three ministers solemnly invoked the blessing of God on the expedition; and three officers, the Colonels Gough and Harrison, and the Lord-Lieutenant himself, expounded certain pertinent passages of Scripture. The army was under the strictest discipline: not an oath was to be heard throughout the whole camp, the soldiers spending their leisure hours in reading their Bibles, in singing Psalms, and in religious conferences." In this army there was a strong Baptist element, and along the line of the invading army, churches sprang up. In Dublin, Kilkenny, Clonmel, Cork, Waterford, Wexford, Limerick, and other places, companies of baptized believers settled, built chapels, and, in some instances, provided for the ministry by endowments. Fraternal epistles were occasionally exchanged between the churches in Ireland and those of the same faith and order in England and Wales. Copies of several are preserved in Ivimey's "History of the English Baptists." One of these circular letters is a report on the spiritual condition of the churches in Ireland, and it affords pleasing evidence of the order and discipline which prevailed. The writer reports that the brethren at Dublin "walk comfortably together, through grace." At Waterford, they are represented as "in a thriving condition in their spiritual state." At Kilkenny, the brethren are spoken of as "in a growing condition and walking orderly." * Similar testimony is borne to churches at Cork, Galloway, and Carrickfergus. Some of the societies were weak "for the want of able brethren to strengthen them." The church at Cloughkeating had a membership of between two and three hundred, consisting of General and Particular Baptists. Crosby says, "This church, which my Manuscript says was founded by one of old OLIVER's officers, is remarkable for the persecution that attended it in the

* Vol. I., p. 240.

time of Monmouth's rebellion. The minister and all the members were tried for their lives, and the foreman of the jury swore, before he went into court, that he would never come out till he had brought them all in guilty. But, by God's good Providence, he died as soon as he came into court, and a Protestant judge being on the bench, the rest of the jury acquitted them all.* A considerable number of Baptists occupied places of trust, and were in receipt of good salaries. In Secretary Thurloe's state papers we find Dr. Harrison, a leading Independent minister of the time, complaining, in a somewhat querulous tone, of the advantages which our brethren enjoyed. "And yet, alas! how is this land shared out amongst persons of (this) persuasion: Governors of towns and cities, twelve at least; colonels, ten; Lieutenant-colonels, three or four; majors, ten; captains, nineteen or twenty; preachers in salary (to the army), two; officers in the Civil List, twenty-three; and many of whom I never heard." † The Baptists formed a majority of the Irish Council, and such was their influence that when Cromwell, in 1654, assumed the title of Lord Protector, "Fleetwood and the other Baptists composing the Council" objected, and it was only after much persuading that they consented to proclaim him.

Our brethren were very active in spreading the Gospel through the land. Many preachers were engaged in itinerant labours in the different provinces. They travelled from Cork to Carrickfergus, from Bandon to Belfast, to proclaim salvation through Jesus Christ. "And the hand of the Lord was with them, and a great number believed and turned unto the Lord." The zeal of these devoted Evangelists has never been surpassed. It is due to the memory of these good men, that honourable mention should be made of a few. The name of CHRISTOPHER BLACKWOOD occupies a prominent place in Baptist annals during the Commonwealth. When the civil war broke out, Mr. Blackwood was the minister of a parish not far from Staplehurst, in Kent. He was esteemed a man of sound learning, and it is believed that he had a university education, but whether in Oxford or Cambridge is not known. When he embraced Baptist views, he resigned his benefice, and, in 1652, accompanied General Fleetwood to Ireland. We find him exercising his ministry in Kilkenny. Mention is made of him in the circular letter already referred to. His commanding talents secured for him considerable influence, and gave great weight to his opinions; hence, he was called by Doctor Harrison, "the Oracle of the Anabaptists in

* Quoted by Ivimey, Vol. II., p. 327.

† Thurloe's State Papers, Vol. IV., p. 91.

Ireland." In 1655 he removed to Dublin, where he was pastor of the Church meeting in Swift's Alley. Mr. Blackwood was an author of some repute, and several of his works had a wide circulation. His connection with Dublin continued till the Restoration, after which he returned to England. Of the time and place of his death there is no record.

In the Baptist history of the period under review, the name of THOMAS PATIENT stands out as a distinct individuality. In some respects his career is more interesting than Blackwood's. The iron rule of Charles the First drove him to America. He settled in New England as an Independent minister. The study of the New Testament made him a Baptist. Persecution followed. This time his foes were "they of his own household." His brethren, who had suffered for conscience' sake, cast out his name "as evil;" and in 1640 he fled back to Old England, and became co-pastor with Mr. Kiffin, in Devonshire Square, whom he accompanied in his preaching tours about the country. About the year 1652 we find Mr. Patient in Dublin, where, for some time he was pastor of the Baptist Church in that city. From the scanty records which have been preserved of him, it is evident he must have been a preacher of singular power—a born Evangelist. His great ability was recognised by Fleetwood, who appointed him state-preacher; and, after the removal of Doctor Winter, he frequently preached in the Cathedral before the General and the Commissioners. At the request of Colonel Jones, who married the Protector's sister, Patient became his chaplain, and preached before him and the Council in Christ Church, Dublin. But he was too large-hearted to restrict his labours to one locality; he had a passion for the salvation of souls, and he was "appointed as an Evangelist to preach up and down the country." He travelled as far north as Carrickfergus, and was honoured with a large measure of success. In 1660 came the Restoration, when Mr. Patient returned to England. For some time he preached at the Pithay meeting, Bristol, and ultimately resumed the co-pastorate at Devonshire Square. He died in 1666. Another Baptist minister, named Wyke, was set apart as an Evangelist to visit Lisnegarvey and Belfast, and places in Ulster to which the Lord might direct them.

Our admiration of these good men and their labours is somewhat diminished by the fact that they accepted state pay. The Commissioners provided the money, and took it from the "Bishops' and Deans' and Chapters' lands in Ireland." It is with feelings of humiliation that we record the fact, that in one year—1655—the Independent and Baptist

ministers received their salaries, amounting to more than ten thousand pounds, from the State revenues. But, can nothing be said in extenuation of their conduct? In obedience to conscience, many of them had nobly suffered the loss of all things. This forbids us to harbour the suspicion that they were swayed by mercenary feelings. With our light, we think they did wrong; they judged otherwise. To their own Master they stand or fall.

Finances and Deputation Arrangements.

It is imperatively necessary that, before the end of September next, the income of our Mission should be increased at the rate of £500 per annum, and we are hopeful that this will be done. Many of the churches are now preparing a plan of special collections for the ensuing year, and their earnest attention and prompt response is asked to personal correspondence on the subject and to a general circular issued by the Secretary, from which we make the following extracts:—

“DEPUTATION ARRANGEMENTS.

May I have the privilege of again asking that, in your arrangements for collections and public meetings during the coming year, you will kindly provide for this mission. The two departments, English and Irish, are kept distinct, and subscriptions are credited to either or to both, as our subscribers prefer.

“I am anxious to have a plan of deputation work for the forthcoming year completed as soon as possible. Several districts, under the superintendence of the Rev. W. J. Avery, are already in process of completion, and, with the kind co-operation of your own and other churches, not yet in correspondence with us, we hope to cover the whole ground.

“Will you kindly let me know the date you consider most convenient for our mission collections, and whether the visit of a deputation, either on Sunday or a weekday, is desirable? In order to minimise travelling expenses, it is well to make an arrangement, whenever practicable, with neighbouring Churches. And perhaps you will allow me some latitude in this matter; at all events, I am sure you will not object if I try to bring a number of Churches into a particular plan.

“We plead for help. The Council have had to decline several promising openings for useful aid, because the funds at their disposal did not warrant the increased expenditure.”

In addition to the places specified in the December CHRONICLE, Mr. Avery visited (at the end of November) Mirfield, Lockwood, Milnsbridge, Brearley, Hebden Bridge, Wainsgate, and Huddersfield. In December he addressed a meeting at Lindley and preached at Dagnal Street, St. Albans.

Subscriptions received at the Mission House from November 21st to December 15th, 1884.

BAPTIST UNION.

Warwick, Castle Hill.....	0 10 0	Cambridge, Lilley, the late Mr. W. E.	3 3 0
Bristol, Ashley Road.....	0 5 0	Montacute.....	0 10 0
Rushden.....	1 0 0	Waterbeach, Toller, Mr. James.....	0 10 0
Reading, Thomsett, Rev. W. E.....	0 5 0	Sheffield, Glossop Road.....	1 0 0
Clipstone.....	0 15 0	Mirfield.....	0 10 6
Cardiff, Longcross Street.....	1 1 0	Roohdale, Drake Street.....	0 5 0
Frome, Naish Street.....	0 5 0	Metropolitan Tabernacle, Greenwood, Mr. Thos.....	1 1 0
Halifax, Trinity.....	1 0 0		
Alperton.....	0 5 0		
Huddersfield, New North Road.....	0 10 0		
North Curry.....	0 5 0		
Salterforth.....	0 5 0		
		Total.....	<u>£13 5 6</u>

ANNUITY FUND.

Evesham, White, Mr. Thomas.....	25 0 0	Lockwood, Holmes, Miss Sara.....	10 0 0
Wokingham, Skerritt, Mrs.....	10 0 0	" Dyson, Mr. Geo.....	1 1 0
" Skerritt, Miss.....	5 0 0	Camberwell, Denmark Place, Klickmann, Mr. R.....	2 0 0
" Skerritt, Miss Alice.....	5 0 0	Westbury Leigh, Bigwood, Mr. Thos.....	1 0 0
" Watts, Mr. Jas.....	5 0 0	Portsmouth, Blake, Mr. Geo.....	2 12 6
Birmingham, Peirson, Mr. E. J.....	3 3 0	Bristol, Whittuck, Mr. C. J.....	50 0 0
Contributions, per Rev. B. C. Young	15 17 6	Nottingham, Goodliffe, Mr. Arnold.....	10 0 0
South Shields, Westoe Lane, Sac. Coll. (2 years).....	3 14 6	" Neville, Mr.....	5 5 0
Nottingham, Bradley, Mr. Alf.....	25 0 0	" Woolley, Mr. Herbt.....	10 0 0
" Booker, Messrs. W. H. & R.....	20 0 0	Liverpool, per Mr. J. M. Winchester	13 0 0
" Hill, Mr. F. (Moieity).....	5 0 0	Sheffield, Smith, Mr. Sydney.....	5 0 0
" Stevenson, Rev. W. R., M.A. (Moieity).....	5 0 0	Mirfield.....	2 5 0
Derby, Stevenson, Miss.....	5 0 0	Sutton-in-Craven.....	3 2 6
Liverpool, Cook, Mr. T. Wesley.....	5 0 0	Foots Cray.....	5 0 0
" Thomson, Mr. Malcolm.....	1 1 0	Huddersfield, Brooke, Mr. Jos., J.P.....	100 0 0
Bideford.....	4 0 0		
Frome, Badcox Lane.....	3 15 0		
Lockwood, Crowther, Mr. H. A.....	1 0 0		
Bloomsbury, Chown, Mr. John.....	5 5 0		
		Total.....	<u>£373 2 0</u>

AUGMENTATION FUND.

Liverpool, Everton Village.....	1 0 0	Stockton-on-Tees, Wellington Street	1 0 0
Regent's Park.....	45 18 6	Burnley, Colne Road.....	1 0 0
Blisworth.....	1 12 1	Hampstead, Heath Street, Pattison, Mr. S. R., F.G.S.....	5 0 0
Nottingham, Derby Road.....	20 1 0	Sheffield, Glossop Road.....	1 15 0
St. Albans.....	16 3 0	North Curry, Fry, Rev. W. (Don.)	0 2 6
Plymouth.....	8 11 0	Leamington, Warwick Street.....	2 0 0
Birmingham, Cannon Street, Mursell Rev. A.....	5 0 0	Pontnewydd.....	0 15 0
Hereford.....	2 11 4	Harpole.....	0 10 0
Milford Haven.....	1 3 6	St. Leonard's-on-Sea.....	3 2 0
Metropolitan Tabernacle.....	18 2 0	Truro.....	0 15 0
Oldham, Glodwick.....	1 0 0	Manchester, Brighton Grove, Saunders, Mr. A.....	0 10 3
Liverpool, "Reyner Trust Fund".....	15 0 0	Cambridge, Lilley, the late Mr. W. E.....	5 0 0
Presteign.....	1 0 0	Lindley Oakes.....	1 5 0
Dalton-in-Furness.....	0 10 0	Southampton, Portland Chapel.....	2 2 0
Witney, Tite, Mr. G. O.....	0 10 0	Bristol, Tyndale.....	40 0 0
Sunnyside.....	0 10 0	Beaulieu, Burt, Rev. J. B.....	5 0 0
Dawley, Jones, Mr. Jas.....	0 10 6	Heaton.....	1 1 0
Leytonstone.....	2 15 0	Abergavenny, Frogmore Street, Cooke, Rev. T. E. C. (Don.)	1 0 0
Dunstable.....	5 3 0	Wem.....	0 5 0
Bacup, Shepherd, Mr. Geo.....	5 0 0	Waterbeach.....	0 10 0
Manchester, "In Memory of Henry Dowson".....	1 0 0	Birmingham, Hagley Road.....	10 0 0
" Knott, Mrs.....	1 0 0	Liverpool, Richmond, Lee, Mr. Thos.....	0 10 6
Staleybridge, Knott, Mrs.....	1 0 0	London, "A Friend".....	5 0 0
" Knott, Miss (Don.).....	1 0 0	Sittingbourne, Dean, Mr. G. H.....	5 0 0
" Knott, Miss (Don.).....	1 0 0	Praed Street and Westbourne Park	5 0 0
Burton-on-Trent, Station Street.....	1 10 0		
Beckenham, Booth, Rev. S. H.....	6 0 0		
Bloomsbury (additional).....	2 6 6		
Deal.....	5 0 0		
Bucks, per Rev. E. G. Sones.....	3 1 0		
West Haddon, Gilbert, Mr. J. M.....	1 0 0		
		Total.....	<u>£273 4 8</u>

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

West Croydon	27	9	5	Lindley Oakes.....	/	2	17	6
Yarmouth, The Park—				Sheffield, Cave, Mr. E.....		0	10	6
Ames, The Misses.....	E S	2	0	0	Sheffield, Glossop Road		6	13
(Don.)	/	5	0	0	Mirfield, Evans, Rev. R.....		0	2
Arnold, Mr. F.....		1	1	0	Huddersfield, New North Road,			
Blake, Mr. A. W.....		0	10	6	Tate, Mr.....		0	3
Burrell, Mr. T. W.....		0	5	0	Folkestone, Davis, Mr. D.....		0	10
Cowl, Mr. A. E.....		0	10	6	Rochdale, Drake Street		1	13
Gambling, Mrs. H. H.....		0	10	6	Jersey, St. Helier	H	22	10
Harvey, Mr. James.....		0	2	6	Brighton, Queen Square.....		6	11
Moore, Mr. H.....		1	0	0	Ross		3	5
Platten, Mr. T.....		0	5	0	Birkenhead, Grange Road		4	18
Robins, Mr. G. (Inverness)		0	5	0	Scotland per Rev. J. Dickson.....	I	38	15
Saul, Mr. T.....		1	1	0	Rishworth	I	0	10
Saul, Mr. T. J.....		0	10	6	Bristol, Buckingham	I	9	9
Smith, Mr. H. J.....		0	2	6	Berwick-upon-Tweed.....	I	4	8
Welton, Mr. J. R. H.....		0	5	0	Polemoor	I	0	11
Collections.....		5	1	9	Aberdeen, Crown Terrace	I	15	13
					Dunfermline.....	I	4	6
Longhope		18	10	9	Carrickfergus, Weatherup, Mr. Jas. I		1	0
Canterbury, St. George's Street.....		5	14	8	Bacup, Ebenezer	I	25	16
London, Teal, Rev. J.....		0	10	0	Edinburgh, Bristo Place	I	10	18
Paisley, Coats, Mr. Jas., junr.....		20	0	0	Ballymena	I	2	10
*Watford, Peto, Sir S. M., Bart.....		5	0	0	Dividend per Mr. J. J. Smith	H	12	6
Llanelly, Greenfield		15	4	6				
Birchcliffe, Lister, Mr. Jas.....		1	0	5				
Wainsgate.....		1	7	6				
Salendine Nook		13	8	4				
					Total		£285	7
LEGACY—The late Mr. W. E. Lilley								1
* Towards reduction of Deficit.....								£100
								0

EDUCATION FUND.

Contributions, per Rev. J. P.				Wokingham, Skerritt, Mrs.....		0	5	0
Barnett		13	17	6	Bilston	£	1	6
North Curry "Thank-offering"		0	5	0	Catford, Greenwood, Rev. Thos.		0	10
Newcastle-on-Tyne, Stephens, Rev.		0	5	0	Contributions per Rev. H. Hardin		6	10
J. M., B.A.		0	5	0	Upper Holloway	£	1	0
Northants, per Rev. J. Nickalls		2	16	0	Manchester, "F. W. C."	£	1	1
Cambridge, Lilley, the late Mr. W.								
E.....		1	0	0				
Hammersmith, West End, Page,					Total		£285	5
Mr. W. W.		0	10	0				6

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1885.

Dean Stanley's Churchmanship.*



HE re-issue of the late Dean Stanley's principal writings in a cheap and popular edition is one among many indications of his unabated popularity. He has already taken his place among our English classics, and some of his works will probably be read as long as the English language is spoken. During the next few years his contributions to Biblical and ecclesiastical history will receive more extensive and earnest study than the writings of any other leader of the party with which he was so intimately associated. Neither Dr. Arnold nor Dean Milman, Frederick Maurice nor Charles Kingsley, has so strong a hold on the imagination and the heart of English Christians as he. The popularity which he attained in a quite exceptional degree during his lifetime has in no way diminished since his death, and though there are elements in his theology which we deplore; though in some directions it is seriously defective, and ignores much which we consider vital, it is becoming more and more evident that he has rendered services to students of Scripture which, on their own lines and within their own limits, have been equalled by few and surpassed by none.

His position during his lifetime was altogether unique. No other dignitary of the English Church has at once stood so high in the favour of the Court and been so universally beloved by the people, nor has any other exercised so powerful an influence in his own

* LECTURES ON THE HISTORY OF THE JEWISH CHURCH. By Arthur Penrhyn Stanley. In 3 vols. New Edition. LECTURES ON THE EASTERN CHURCH. New Edition. ESSAYS CHIEFLY ON QUESTIONS OF CHURCH AND STATE FROM 1850 TO 1870. New Edition. CHRISTIAN INSTITUTIONS: Essays on Ecclesiastical Subjects. Fourth Edition. London: John Murray, Albemarle Street, 1884.

community, and at the same time gained, to an almost unparalleled extent, the respect and affection of Nonconformists.

His relations with Nonconformists were frank and cordial, and some of them were among his closest personal friends. He had not the remotest sympathy with the bigotry that unchurches Non-Episcopal Communities and brands them as an inferior race. His indignation was roused by the purblind narrowness which regards dissent as heresy and schism on the one hand, or as Philistinism on the other. He has been known to defend our position with chivalrous courage; and greatly to the chagrin of High Churchmen and of others, whom we need not specify, he not unfrequently went out of his way to express his appreciation of the services rendered to our country by Nonconformist churches and ministers, as well as to show his sympathy with that which he regarded as valid in our opposition to the Church as by law established.

HIS PLAN OF COMPREHENSION.

But notwithstanding the Dean's generosity towards individual Nonconformists, and his resolute determination to treat them as "Nonconforming members of the Church of England," he failed to understand our position. It was the dream of his life to see the English Church made all-inclusive. He would have given to it a breadth and comprehensiveness which would have left none of the sects outside its pale. He would have inspired it with a spirit of the largest tolerance and the most unbounded freedom. But here he stopped. The Established Church must be maintained at all costs; and possibly he was somewhat impatient of our scruples, because they, more than any other cause, prevented the realisation of his dream. We are, indeed, as anxious, as the Dean himself could be, to promote the unity of the Church, and to see all sectarian divisions abolished; but we could not attempt to reach this end by the means which he employed. He would have included all men in an organisation created by the State. We contend that the State has no voice in the matter, and that Christianity must be kept entirely free from State-control. It is, therefore, as impossible for us to be absorbed by the Broad Churchman, in his ideal community, as it is for two parallel lines to meet.

A CRITICISM OF THIS PLAN.

The writer of the present article reviewed, in the pages of a contemporary many years ago, the Dean's "Essays on Church and

State," and discussed at some length the position of the celebrated address delivered at Sion College (in the early part of 1868) on "the Connection of Church and State." One or two brief quotations from that review we may be permitted to transcribe, as they will probably express with sufficient distinctness our objections to Dean Stanley's scheme of comprehension, and to similar schemes which have been more recently propounded.

The address is an average specimen of the Dean's controversial style—lucid, vigorous, and brilliant. It is bold in statement, but guilty of a *petitio principii*, and therefore self-destructive. The argument is as superficial as it is dazzling, and not altogether free from sophistry. There is no attempt to pierce to the heart of the question by reference to Scripture, no appeal to the requirements of absolute right. The whole matter is treated as one of expediency. Advantages are pointed out, objections of a restricted class are answered, but the will of the Founder of our religion is never directly consulted, and this is surely a fatal flaw in the argument. The existence of an Established Church is challenged by Nonconformists as essentially out of harmony with the genius of Christianity, and unless we can be shown the contrary, we care not for its supposed advantages. The Dean does indeed assert that the connection of Church and State is the nearest approach that can be made in our modern and complex society to the original and essential idea of the Christian Church. But he adduces no proof of his assertion from the records to which we are indebted for all our knowledge of this original and essential idea. It is too bad to assume so completely the very point in dispute. The Congregationalist objection is not "that there is in the nature of ecclesiastical affairs something that makes it unlawful for lay or secular persons to approach them." Of course we do not admit to the government, or even the membership of the Church, those who are "secular" in the sense of being unspiritual or unchristian. But does the New Testament? When Dean Stanley speaks of the control of ecclesiastical affairs being vested in the whole community, he is led away by a glaring fallacy. It *was* vested in the whole community, if by that expression we are to understand the whole *Church*, but not if it connotes the whole community of the nation, as is here assumed. Did the apostles or early Christians ever summon to their counsels any who had not joined the Church by an explicit and credible avowal of their faith in Christ? Does the New Testament draw no distinction between the believing and the unbelieving parts of the community, or place the affairs of the Church in any sense under the control of the latter?

By an abrupt and magical transformation, the lay element of the Church re-appears as the Government or the State! And we are gravely told that this is the representation the laity are to have, the control exercised by "the whole community."

* * * * *

If a reconciliation between State Episcopacy and Nonconformity is to be

brought about on Dean Stanley's theory, he must show from the words of Christ Himself, or from those of His apostles, that *He* intended the Church to be identified with the nation, or that such an identification has at least been accomplished whether intended or not—a task to which he must certainly acknowledge himself unequal. We need facts, not theories. No good can ever be reached by starting on the assumption that there ought to be and must be an Established Church. We must argue, not *from* that position, but *to* it.

Our view of the advantages of such an institution, as gathered from the facts of our past history and even from these pages, is widely different from our author's. We are sure that the truth of Christ will do its work most efficiently when left perfectly free. By the Established Church of this country its work has been retarded, both by the persecution of Nonconformists and by the scandal of its internal divisions. There are in it parties who have signed its Articles, and uphold its doctrines only in the loosest sense, whose mutual antagonisms are of the strongest and most unseemly kind, and who are kept together only by the strong arm of the law, or by a pertinacious clinging to the prestige and rewards of Establishment. Not only has the National Church failed to evangelise the nation, and to reconcile to its existence large numbers of the most earnest Christians, but it has failed to produce within its own limits those fruits of the Spirit on which Dean Stanley is wont to insist as the very essence of religion. Instead of these, it has engendered strife and hatred of the worst class. No stronger condemnation of the Episcopal Church could be written than our author has himself pronounced in his preface:—"That it would be extremely difficult for the Church of England to maintain its cohesion with such divergent elements in its midst, were its present legal constitution to be materially altered, is indeed more than probable. If it were to cease to exist as a national institution, it would almost certainly cease to exist altogether. The centrifugal forces would then become as strong as are now the centripetal, and the different fragments would have no closer connection with each other than the other English religious communities."

How far this description corresponds to the ideal of the New Testament Church we leave our readers to judge. But if there be this grievous schism, this lack of spiritual sympathy and coherence, let it be honestly avowed by the combatants giving up the pretence of forming one harmonious Church. A union of coercion is certainly not a Christian union, but a miserable and unreal caricature of it. As to the ultimate issue of the conflict we entertain no doubt, for we know who has said "A house divided against itself cannot stand."

DEAN STANLEY'S REPLY TO THE CRITICISM.

This critique was forwarded to Dean Stanley by the editor of the journal in which it appeared, and a request to know the name of the writer followed. In writing to his critic the Dean expressed his grateful sense of the honourable and Christian demeanour of his Nonconforming brethren towards one to whom they must feel them-

selves placed in an almost peculiar attitude of opposition, and then continued,

"You will probably have gathered from my writings that one ground of my strong feeling in behalf of a State or National Church is the violent and intolerant character of those of our own clergy who are most opposed to it in principle, and who are on that account welcomed as allies by the advocates of 'Free' or Voluntary Churches in England or Scotland.

"But I cannot bring myself to believe that the social condition of Nonconformists, any more than the general cause of charity and freedom, will be advanced by the principles of this section of our Church. On the other hand, I flatter myself—perhaps it is an illusion—that I see the principles for which I contend in defending a National Church year by year penetrating more and more the ranks of the Nonconformists, and I therefore cannot abandon the hope that we may some day find that we have drifted into each other's arms. The admission of Nonconformists to the Universities appears to me the greatest stride that the true idea of a National Church has made in my life-time in every way.

"To turn for a moment to your article—of which I wish to acknowledge the unfailing courtesy and undeserved kindness—I observe that when you speak of the contrast of an Established Church with the omission of anything of the kind in the New Testament, that is only part of my general position. I fully grant, and, indeed, urge, that the existing state of European Churches (I should say Conforming or Non-conforming, Episcopalian or Presbyterian Churches) is totally unlike everything in the primitive age, and that I build my hopes of a sound theology, and sound ecclesiastical policy [only ?] on the recognition of this fact. Here and there I see indications of one or other of the present elements of Christian civilisation (as, for example, 'the centrifugal forces' of Paul, Apollos, and Cephas were not thought sufficient to overcome 'the centripetal' attraction of belonging to the local Church of Corinth). But, as a general rule, there is no more mention of Privy Councils, or Archbishops, or General Assemblies, than there is of newspapers, or vestries, or photographs. I have said this much, not to enter into controversy, but to vindicate my meaning."

Our readers will probably agree with us in thinking that while the Dean succeeded in explaining his meaning, he failed to vindicate it.

Dean Stanley's views on baptism are well known. He concedes all for which we contend in regard to the accordance of our own belief and practice with the teaching of the New Testament; but holds that by the exercise of "a wise liberty" sprinkling has been substituted for immersion, and children brought to the font. On this point, however, tempting as it is, we must not here linger.

THE LECTURES ON THE JEWISH CHURCH.

We have the impression that it will be by his "Lectures on the

Jewish Church" that Dean Stanley will be best remembered, although his "Sinai and Palestine," and his "Lectures on the Eastern Church," have a value which will secure them a permanent place in our literature. Great advances have been made in geographical and archæological research since his "Sinai and Palestine" made its appearance. The Palestine Exploration Fund has achieved a remarkable success; but even yet there is no book which makes us so familiar as this with the memorable scenes of Scripture history, and impresses them on the mind with a distinctness which is almost as vivid as the result of personal sight. The scope of his work on the Jewish Church is both larger and higher, and here, more than on any other ground, the Dean has made the old stories more luminous and interesting. The men and women of the Old Testament are so depicted, and their actions portrayed in a style of such mingled simplicity and force, that we cannot fail to realise our kinship with them, and to feel how living is the book which brings them before us. As a verbal artist Dean Stanley was without a rival.

Mr. Maurice was once asked how it was that the religious newspapers tolerated in Dr. Stanley what they would have denounced in other theologians, and promptly answered, "Because they cannot help knowing that Stanley has done more than any living man to make the Bible a reality in English homes." This opinion has been endorsed by men of widely different schools, and is, at any rate, substantially correct. We owe to him "the realising, vivifying touch which has given back to us, not as names and as forms, but as things and as persons, whole characters and whole books of the Bible." There are in the course of the lectures many points to which exception may be taken. The Dean's views of inspiration, his sympathy with much of the "advanced criticism," his admissions and arguments as to the late date of Deuteronomy, as to the two Isaiahs, or rather, as to Isaiah and a "great unnamed," his defence of the Maccabæan origin of the Book of Daniel, and his interpretation of the Levitical law, especially as it relates to the sacrifices, are among the features of his lectures which we strongly regret. But, on the other hand, it should be remembered that his aim is not, like that of some critics and historians, simply to unsettle and destroy. He was, as we know, anxious to confirm the authority of the Bible, to unfold its meaning, and to show from it how God invariably deals with men, whatever be their nationality, their culture, or their wealth. And so marked was

his success on this score, that even those who differ from him most widely may gather from his pages keen and trenchant arguments for the refutation of rationalistic and sceptical criticism. He has made more concessions than were either necessary or judicious; but we believe that the general drift and tenour of his lectures are in harmony with our remarks, and amply merit our eulogy.

What a magnificent gallery of Scripture portraits might be collected from these three volumes! We know not where else to look for equally graphic and sympathetic representations of Abraham, Moses, Samuel, Saul, David, Joab, Solomon, Elijah, and Elisha, or where to find such life-like and glowing pictures of the Passover, of the entrance into Canaan, of the times of the Judges, of the building of Solomon's Temple, of the Syrian wars and the fall of Samaria, of the invasion of Sennacherib, and of the events which preceded and accompanied the Babylonian captivity. Nor can any reader fail to have been struck with the manner in which, with a skill rarely equalled and stores of knowledge to which nothing seemed lacking, Dean Stanley has interwoven history and prophecy. His reproduction of the narratives of the Kings and Chronicles is lighted up by pertinent quotations from the contemporary prophets and psalmists, and the various parts of Scripture are made to illustrate and confirm one another in a degree which, to most readers, must have seemed perfectly remarkable.

HIS CHRISTOLOGY.

Among the recent additions to our hymnology few have been received with more general favour than Dean Stanley's beautiful verses on the Transfiguration, the Resurrection, and the Ascension of our Lord. Two of these appear in the "Supplement" to our own "Psalms and Hymns," those, viz., beginning—

" O Master it is good to be
High on the mountain here with Thee " ;

and—

" Christ is gone—a cloud of light
Has received Him from our sight."

The devout, need we scruple to say, the evangelical, sentiments of these hymns were in accordance with the Dean's most dearly cherished beliefs, though he did not always give such direct prominence to those beliefs as, in our view, he should have done. He loved to dwell more on the practical than on the doctrinal aspects of the

Gospel, and often seemed to depreciate the latter. But his faith was firmer than many have imagined. In addressing candidates for Ordination, from the pulpit of St. Paul's Cathedral, now twenty years ago, he said:—

“We hear much in these days for and against dogmatic religion, positive and negative theology, definite and indefinite teaching. There may be those who will be called upon to increase or diminish the stock of our existing doctrines; but for the vast mass, both of those who hear and of those who teach, what we want is not more or less doctrine, but that we should understand the full meaning of the doctrines we have. The familiar doctrines of the Church—the corruption of human nature, the Divine predestination, justification, the Atonement, the doctrine of the holy and undivided Trinity—hold to each and all of these, but, as you use them, see what you mean by them, or if you cannot define them, be aware that you cannot do so. The silence of theology is often as instructive as its speech.”

And again—

“How can I express my conviction of the depth of new wisdom, of endless instruction to be learned from Jesus Christ, Christ crucified, Christ risen, Christ our Example and our Sacrifice, Christ our Prophet and our Redeemer, Christ who took our nature upon Him, and Christ of one substance with the Father, Christ the Word of God, Christ the Light of the World, Christ the Way, Christ the Truth, Christ the Life? Every one of these words and ideas has more in it than has ever been taken out of it; all make up the very truth of God, the very essence of Christianity, in the strength of which and in the strength of Him whom they set forth we may well defy the world, and repose in the true Communion of Saints.”

Had Dean Stanley lived to complete the great work of his life, he would probably have exemplified these features of his faith with growing clearness and emphasis. In his preface to the third series of his “Lectures on the Jewish Church” he tells us that

“There is still left the yet greater task of portraying the historical appearance of the Founder and the first teachers of Christianity in the light of their acknowledged, yet often forgotten, connection with the long series of prophets and heroes of Israel.”

The heavy bereavement by which he was then tried, and from the effects of which he never recovered, warned him that his hope might never be fulfilled. “Yet,” as he concludes his preface, in words of singular pathos and beauty,

“it is a hope founded in the conviction that the study of the highest and purest elements of religion will, though in different forms, repay alike the patient consideration of the speculative inquirer and the reverential search for strength and consolation amidst the sorrows and perplexities of life and death.”

Some little time after this he wrote, in a letter we still have in our possession, "I shall be encouraged by your kindly words to continue the labours which I have undertaken; but it will require all and more than all the energy which my present desolation has left to me." And so, indeed, it proved.

We need only add, with regard to the popular edition of Dean Stanley's works, that it is issued in convenient octavo volumes, on good paper, and in clear, bold type. In substance, it differs very little from the original editions. In one of the volumes there is a striking portrait of the Dean. "The Essays on Church and State" contain three new papers—those, viz., on "Subscription," on "Christianity and Ultramontanism," and "The Westminster Confession of Faith," for which space has been made by the omission of the articles on Archdeacon Hare, Dean Milman, and John Keble. There can be little doubt that this will prove to be the favourite edition of Dean Stanley's writings, and that it will show, to the younger part of our generation, why he was so generally beloved even by those who, on points of great moment, differed from him so widely.

The Peace of God.

BY REV. J. HUNT COOKE.



THE full meaning of Divine peace is not understood by simply regarding it as peace with God. This is the first element of its enjoyment, but it contains much more. It is God's own peace, that which He Himself enjoys.

The ineffable calm of the Divine being, our heavenly Father, must surpass all understanding. Omnipotent in might, and having all the hosts of angels and all the powers of nature, every force, spiritual and mental, under His control, He cannot know fear. Omniscient in knowledge, nothing can escape His observation. Our great Teacher has instructed us to regard Him, not as one unobservant of affairs which appear to us to be of lesser importance, but who notices the fall of a sparrow, and even numbers the hairs of the head. Inhabiting eternity, all time lying open to Him, there can be no doubt of the future. And thus in His thought there must be

perfect rest. Absolutely holy, there can be no dark memories, such as cast gloom over our hours of thought. No event can bring to Him any surprise. The material universe and all its destinies, the universe of spirits, with all their plans and resolves, and perhaps other universes of which we can know nothing, are all open to Him. And all their interlacings and complications are not only known, but so directed, that they but work out the plan He has willed. Not a ruffle on the ocean of His thought. Not a cloudlet crosses the sunlight of His meditation. As in a watch the pinions move different ways, but all tend to the same result, so in the Divine plan all moves to the same glorious end. Those things which seem contrary do but work out the counsel of His will. During the erection of a palace all appears to be in confusion, but to the architect it is evident that only by such means can the design be accomplished; and thus he acquiesces in the apparent but not real disorder. The work of time is the erection of the eternal house of God. "Thou art holy, who inhabiteth the praises of eternity." The skilful musician introduces discords, for it is only by the resolution of these that the finer harmony is produced.

" God is the true musician, now with skill
 He plays the Universe, His organ great;
 This æon but a discord touched upon
 To be resolved whene'er and how He will,
 Into a higher and more glorious state,
 As the eternal harmony moves on."

Every thought we have of God needs to be regarded from more than one point of view. The peace of God is not an eternal indifference, not the unbroken tranquillity of the grave. The sea of glass before the throne is mingled with fire. It may be difficult to believe, but with the Bible in hand it is still more difficult to doubt, that this peace is incandescent with watchful care, with anxious love and varied feeling towards His children. The energy is as real as the calm. There appears a singular tendency in developed thought about God to exalt those attributes which are represented in our minds and wills, and pass by those which are imaged in our hearts. Yet it is the pure in heart, rather than the lofty in intellect, or the strong in will, who see God. Thought may be still, but feeling must move. The heavenly Father not only thinks about His children, but cares for them. He listens to their prayers and answers them. He has the pity of a tender parent. He is angry with sin, and forgives upon

repentance. He is pleased with well-doing, and delights in His people. The excessive conception of a God moved by every prayer, and changed by every act of men, is not farther removed from the truth than the philosophic notion of one who is untouched by prayer, and unmoved by love. Such is not the God of Scripture. The cold satisfaction of indifferentism, or optimism, is not the peace of God which passeth all understanding.

Turning to the true revelation of God in Christ Jesus our Lord, we find Him often speaking of Divine peace. In one of His latest conversations, He said to His disciples, "Peace I leave with you; the peace that is mine I give unto you." For there are many kinds of peace, and Christ willed His followers should have that which was His. At the very time He spoke those regal words there was unutterable suffering in His life, and His heart was sorely troubled. Never was spirit more anxious for others, filled with greater hatred of sin and deeper longing for righteousness, than the spirit of Jesus at that hour. There was no calm satisfaction with things as they were. His peace was not that. There was no semi-philosophic confidence that all would come right somehow in the end, and hence was no occasion for troubling. His peace was one which admitted of intense activity and intense suffering too.

The peace of Christ was far removed from any spirit of fatalism. It is equally opposed to some of the grosser forms of Calvinism in the past and perfectionism in the present. It is living, not dead. It is not beneath, but above, conflict. It requires a lively habit of faith and prayer and thanksgiving, the Apostle Paul tells us, for its reception. It is the gift of God. The Lord will bless His people with peace. It is a fruit of obedience. "O that thou hadst hearkened unto me," the prophet said, "then had thy peace been as a river."

Our judgment and feelings are governed by the point of view whence we regard objects. If we could look at all things as Christ does, we might feel towards them as Christ feels. It is one grand design of Divine grace to raise us up and make us sit in heavenly places with Christ Jesus. It gives to us to look at all things from the same point of view as that taken by our Lord. The dweller in some side alley may have one view of the town in which he resides, and, to a certain extent, a just view; but, if taken to some neighbouring hill, he will not only breathe a purer atmosphere, but see the place where he has dwelt from altogether another outlook.

So the faith of Christ elevates the soul, and gives another and a loftier view of the sorrows and confusions of earth. It is in this new aspect that the peace is found—a peace for which earnest men long and seek too often in vain. For it is not found in avoiding the cares of life, but in living above them. It is in vain to shun the conflict and seek the coward's retreat, for true peace is not there. It cannot be sufficiently remembered that the only occasion on which Christ spoke of His own peace was when entering into the direst conflict of all eternity. Never was spirit so harassed as His, and yet His peace was overflowing. It is an ineffable truth that the Divinest promise of peace was given by our Lord whilst engaged in the wildest conflict time has ever known, and given as His own. And it is in the Epistles written from Rome, when Paul was most persecuted, that he wrote the most sweetly of this grace. And, in all ages since, it has not been in the indolence of the monastery and nunnery, or in the literary leisure of the school of learning, or in the retirement of the quiet cottage, that this peace has been most enjoyed. But often when in the midst of a great fight of affliction, often amidst most harassing circumstances, that saints have obtained this grace. In the world they have found tribulation, in Christ they have had peace. Their condition has been one of trial, and their minds have been perplexed, but their hearts have not been troubled, neither have they been afraid.

And this is our need to-day. We look out on the world, and as we see the wild forces at work we seem dismayed. We look at the Church, and are saddened at the unrealities and extravagancies which prevail. We look within, and find it hard to rise above the low spirituality of the age. Trumpet-calls for conflict are heard incessantly. Rest, there seems none. The old truths in which our fathers trusted are gaily torn up by the roots. The old ways of spiritual culture are laughed to scorn. The world has grown religious after a fashion. In the clouds of mist which seem to be the peculiar mental characteristic of our time we hardly know which is friend and which is foe. We take a seat with Christ, and deep down in our souls we find a holy calm, like a strong under-current. It passes all understanding. Yielding to this influence we obtain strength. It brings a wondrous commingling of joy beneath sorrow, calmness in conflict, rest with pilgrimage, tranquility amidst strife. Our great need is that it shall ever rule in our hearts.

Souls do not rise above their conceptions of God. The character of the Divine Being is ever with them the noblest of all. The philosophic presentation of the Supreme as dwelling in unbroken peace, undisturbed by feeling, has led to indolent fatalism. The full conception of God must ever be beyond the power of the human intellect, so that true thought of Him may involve apparent contradiction. This should create no surprise. Science recognises that even the endeavour to apprehend space involves ideas most contradictory. The adequate conception of an atom is impossible; and so, in endeavouring to understand God, we stumble not at the idea of one dwelling in unchanging light, who yet is influenced by prayer and love. Nor do we at one who lives in unbroken peace, and is yet engaged in a mighty conflict with evil. And thus we may well waken every energy to join in the same great conflict, and, even whilst enduring a great fight of afflictions, may know what it is to dwell in a peace passing all understanding, Christ's own peace, the peace of God.

Recent Baptist Literature.



HERE are many indications that Baptists are becoming as fully alive to the power of the press as they have long been to the power of the pulpit. It is perhaps not less natural for journalists and authors than it is for ministers to magnify their office, and for each of them to deem "that hour regal when he mounts guard." But there need be no other than a friendly and helpful rivalry between these two forces. Their general aims must, from a Christian standpoint, be to a great extent alike. Christian literature seeks to accomplish the same supreme ends as Christian preaching. But the scope and area of the press are so much wider than those of the pulpit, and its methods are so different, that there need be no serious collision. Each of them ought indeed to work with a hearty recognition of the functions of the other, and there should be between them the sympathy and helpfulness of allies rather than the indifference of strangers or the suspicion and hostility of foes. We are fain to believe that our denominational periodical literature is receiving more attention than was, a few years ago, accorded to it, and that the improvement

which has been noted in this direction will continue until all our serials, weekly and monthly, are placed on a higher vantage-ground for the carrying on of their important and most necessary work.

There are in our denomination many men whose names are by no means unknown in the world of literature. The contributions of Baptist writers to several of the great secular journals and to popular undenominational periodicals are highly appreciated, and prove that in this respect we are not a whit behind the most favoured churches. It would not be difficult to form a library of Baptist authors, which every intelligent student, not less than that somewhat indefinite personage, the general reader, might be proud to possess, and it has often occurred to us that, without any undue partiality or neglect of other claims, a more generous recognition might and indeed ought to be accorded to the works of our own writers.

There are at present lying on our table for review three books written by Baptist authors, and to these we may not unfittingly direct attention in this special manner.

DR. MACLAREN'S RECENT SERMONS.

The first of them, "A Year's Ministry," Second Series, by Alexander Maclaren, D.D., happily needs no commendation from our own or any other pen. Dr. Maclaren is universally regarded as one of the foremost preachers of our age, and his words are everywhere eagerly read and profoundly studied. While he has certainly not failed to catch the ear of the multitude, he is pre-eminently a preacher to preachers, and finds his most appreciative audience and his most sympathetic readers among the thoughtful and educated classes of the community. Dignitaries of the Established Church, prominent ministers of all denominations, and literary journals of every school, have recognised, in cordial and generous terms, his unique power. It is doubtful whether any other preacher of our day has led men to commit so many sins of plagiarism, or has, on this ground, so many offences to answer for. His words have not only been seed-thoughts resulting in many a golden harvest, and models which young aspirants to the ministry have conscientiously and laboriously copied, but they have been reproduced again and again in the most direct and deliberate, though not in the most honourable, manner. Without the aid of the

telephone, Dr. Maclaren's sermons have been simultaneously delivered in churches separated not less widely by their ecclesiastical divergences than by their local habitation. Though he himself would be refused admission to the pulpits of the Establishment, his words have instructed and delighted congregations whose members would decline to learn from such teachers as lack the grace of Episcopal ordination, and who would be shocked at the vulgarities of dissent! More than one amusing story of this kind is well known.

The second series of "A Year's Ministry" has all the fine qualities which delighted us in its predecessor, and we need not attempt the superfluous task of enumerating or defining the "notes" of Dr. Maclaren's genius. The sermons in this volume, had they been first ventures in authorship, would, of themselves, have created a reputation. Their intense and seer-like vision, their breadth and complexity of knowledge, their wealth of imaginative beauty, their subtle penetrative force—all controlled by profound reverence for the Divine Word, and tremulous with emotion—suffice to stamp them as the work of a master mind. It is difficult to make selections, but the sermons on "The Christian Life a Transfiguration," "The Patient Master and the Slow Scholars," "The Unrevealed Future of the Sons of God," and "The Two-Fold Aspect of the Divine Working," are among the most beautiful and effective we remember; while the group of five on "The First Disciples" are an admirable specimen of the best style of Scripture exposition—full of solid instruction, abounding in appeals to the conscience, glowing with emotion, and lighted up from beginning to end with a subdued and chastened splendour. We give below one extract, selected at random from the conclusion of the sermon on Judas, Pilate, and the Priests.

A MISDIRECTED CONSCIENCE.

In his treatment of this theme Dr. Maclaren tells us that Judas represents the agony of a guilty conscience, Pilate the shufflings of a half-awakened conscience, and the Priests the audacious torpor of a misdirected conscience. The following words will show how wisely and effectively the author deals with questions which are continually raised in modern society.

"And so, lastly, we have here another group still—the priests and people. They represent for us the torpor and misdirection of conscience. 'Then answered all the people and said, His blood be on us and on our children.' They were perfectly ready to take the burden upon themselves. They thought

that they were 'doing God service' when they slew God's messenger. They had no perception of the beauty and gentleness of Christ's character. They believed Him to be a blasphemer, and they believed it to be a solemn religious duty to slay Him then and there. Were they to blame because they slew a blasphemer? According to Jewish law—No? They were to blame because they had brought themselves into such a moral condition that that was all they thought of and saw in Jesus Christ. With their awful words they stand before us, as perhaps the crowning instance in Scripture history of the possible torpor into which human consciences may fall.

"I need not dwell, I suppose, even for a moment, upon the thought of how the highest and noblest sentiments may be perverted into becoming the allies of the lowest crime. 'O Liberty! what crimes have been done in thy name!' you remember one of the victims of the guillotine said as her last words. O Religion! what crimes have been done in *thy* name! is one of the lessons to be gathered from Calvary.

"But passing that, to come to the thing that is of more consequence to each of us, let us take the thought, dear brethren, as to the awful possibility of a conscience going fast asleep in the midst of the wildest storm of passion, like that unfaithful prophet Jonah, down in the hold of the heathen ship. You can lull your consciences into dead slumber, you can stifle them so as that they shall not speak a word against the worst of your evil. You can do it by simply neglecting them, by habitually refusing to listen to them. You can do it by gathering round yourself always, and only, evil associations and evil deeds. Habit will lull a conscience faster than almost anything else. We do not know how hot this chapel is, or how much the air is exhausted, because we have been sitting in it for an hour and a-half. But if we came into it from outside now we should feel the difference. Styrian peasants thrive and fatten upon arsenic, and men may flourish upon all iniquity and evil, and conscience will say never a word. Take care of that delicate balance within you, and see that you do not tamper with it nor twist it.

"And conscience may be misguided as well as lulled. It may call evil good and good evil; it may take honey for gall, and gall for honey. And so we need something outside of ourselves to be our guide, our standard. We are not to be contented that our consciences acquit us. 'I know nothing against myself, yet am I not hereby justified,' says the Apostle. 'He that judgeth me is the Lord.' And it is quite possible that a man may have no prick of conscience and yet have done a very wrong thing. So we want, as it seems to me, something outside of ourselves that shall not be affected by our variations.

"Conscience is like the light on the binnacle of a ship, it tosses up and down along with the vessel. We want a steady light yonder on that headland, on the fixed solid earth, that shall not move as we move, nor vary at all. Conscience speaks lowest when it ought to speak loudest. The worst man is least troubled by his conscience. It is like a lamp that goes out in the thickest darkness. Therefore we need, as I believe, a revelation of the truth and goodness and beauty outside of ourselves to which we may bring our consciences that they may be enlightened and set right.

“ We want a standard, like the standard weights and measures that are kept in the Tower of London, to which all the people in the little country villages may send up their yard measures, and their pint pots, and their pound weights, and find out if they are just and true. We want a *Bible*, and we want *Christ* to tell us what is duty, as well as to make it possible for us to do it.

“ Ah! brethren, these groups which we have been looking at now, let us see how very little help and sympathy a wounded conscience can get from its fellows. The conspirators turn upon each other as soon as the detectives are amongst them, and there is always one of them ready to go into the witness-box and swear away the lives of the others to save his own neck. Wolves tear sick wolves to pieces. Round us there stands Society, pitiless and stern, and Nature, rigid and implacable; not to be besought, not to be turned. And when we, in the midst of this universe of fixed law and cause and consequence, wail out, ‘I have sinned,’ a thousand voices say to us, ‘What is that to us? See thou to that.’

“ And so I am left with my guilt—it and I together; and there comes One with outstretched, wounded hands, and says, ‘Cast all thy burden upon Me, and I will free thee from it all.’ Surely He hath borne our griefs and carried our sorrows!

“ Trust in Him, in His great sacrifice, and you will find that His innocent blood will be a power that will liberate your conscience from its torpers, its vain excuses, its agony and despair.”

MEMORIALS OF BRISTOL COLLEGE.

“ FAITHFUL MEN,” by the Rev. S. A. Swaine, has as its secondary title “Memorials of Bristol Baptist College and some of its most Distinguished Alumni.” It is a book which has yielded us more than ordinary gratification, and will be read with keen interest by all who can appreciate unyielding steadfastness of principle, nobility of character, and generous Christian service. Mr. Swaine wields a facile and graceful pen. We were greatly pleased with a manual he published some years ago in Messrs. Cassell’s Shilling Library on “The Religious Revolution of the Sixteenth Century,” and have been surprised that one who can write with such lucidity and strength should so long have delayed his second literary venture. His delay has, however, been amply vindicated, for these “Memorials” must have involved an amount of research which to a busily occupied minister can have been no light task. How many libraries must have been ransacked, how many old and rare volumes read, how many biographies digested, before a work like this could be produced! Mr. Swaine traces the history of the College from its virtual foundation by the godly Edward Terrill, who executed a deed in 1679 by which

he left the greater part, if not the whole of his property, for the purpose of educating young men for the ministry. The history of successive presidents and tutors is pleasantly told, and we have racy accounts of the most distinguished of the students. Few institutions can boast of a longer roll of good and holy men, or of men who have been more honourably distinguished for their intellectual force, their manly patriotism, or their robust piety. In any fair and comprehensive enumeration of disinterested services to the church of Christ and to the general cause of civil and religious liberty the *alumni* of Bristol College will be found to have no secondary place. To illustrate this fact we have but to mention the names of Benjamin Beddome, John Collett Ryland and his distinguished son Dr. John Ryland, Dr. Rippon, John Sutcliffe, Hugh Evans, Dr. Caleb Evans, Robert Hall, John Foster, Joseph Kinghorn, Joseph Hughes (the founder of the British and Foreign Bible Society and the first secretary of the Religious Tract Society), Dr. Steadman, the Stennetts, Dr. Cox, Dr. Marshman, Dr. Yates, Dr. Benjamin Davies, Dr. Acworth, John Howard Hinton, Dr. Steane, Dr. Samuel Manning, Revs. George Gould, James Mursell, and William Sampson. Are not these—and they are but a few out of many—

“On Fame’s eternal bead-roll worthy to be filed?”

The remembrance of such men is an incentive to all that is good and great, and not to know the story of their lives is a distinct loss. Mr. Swaine has, in these interesting pages, given us the cream of many portly biographies; and, with the instinct of a true historian, has seized in the happiest manner on the salient points in the lives of the men whose work he has described. His style is brief and succinct, but never vague or obscure. His outlines are clear and crisp, his colouring is rich and diversified; and though his canvas is necessarily crowded, it is never confused. He has ransacked every available source of information, and not only from rare books, but from conversation with personal actors in some of the scenes described, and witnesses of others he has made a distinct addition to our stock of knowledge. Many of the facts here narrated will be new to all our readers, and along with the pleasure to be derived from the reiteration of a familiar story in a new setting is mingled the no less welcome pleasure of finding that the themes which we had supposed ourselves to have exhausted are still fertile in elements of interest. There are vast

tracts of country, which many of us had not previously traversed, over which Mr. Swaine is a competent guide. There are fields of historical research, in which he has brought to light hidden riches, and has earned the gratitude of all whose aim is to know all that can be known of the subjects of which he treats.

The account of the Library and the Gifford Museum is especially valuable, and reminds us of the wealth of literary and archaeological treasures in the possession of the College—Illuminated missals, MS. copies of Wycliffe's translation, the only perfect copy of Tyndale's New Testament, the first edition of Milton's "Paradise Lost," miniatures of Oliver Cromwell (by Samuel Cooper), of Lord Fairfax (also by Cooper), of Lord Clarendon and General Monk (by Sir Peter Lely), John Hampden, and various others, together with valuable autograph letters and similar relics of inestimable worth. We should like to have quoted the sketch of John Collett Ryland and Dr. Evans's "Advice to his Students," but our space forbids. There will, however, be no reason to regret the omission if our readers have recourse to the book itself.

CHRIST MAGNIFIED.

The Rev. David Davies, minister of Regent's Park Chapel, and formerly of Weston-super-Mare, has published under this title the *Life of Mrs. N. Thomas, of Cardiff*. Mrs. Thomas was the wife of the Rev. Nathaniel Thomas, a well-known and highly esteemed minister of our denomination in South Wales. She was descended from an old and distinguished family—the Blagdens, of Boddington Manor, Gloucestershire—but in early life she voluntarily renounced the advantages to which she had been born for the sake of fidelity to Christ. Her love to Him and her zeal in His service estranged from her the sympathy and affection of her friends, and along with her mother she became an outcast from her ancestral home, cheerfully surrendering wealth, ease, social honour and influence, rather than prove disloyal to Christ. When the question of baptism was brought practically before her, she quickly discerned it in its true light, and acknowledged its importance. As a member of the Baptist denomination, and ultimately as the wife of a Baptist minister, she laboured incessantly for the welfare of her fellow creatures, and by her sympathy with the young, the poor, and the suffering, by her Bible classes and prayer meetings, her visits to people of all ranks, her tract dis-

tribution, and her correspondence, she effected an amount of good which it is given to few to accomplish. She was a woman of high intelligence and singular refinement of character; accomplished, versatile, and fascinating in her manners, the charm of the social circle in which she moved, winning the esteem and affection of all who knew her. Her calm strong faith in Christ, her remarkable knowledge of Scripture—the result of close and unwearied study—her devoutness of spirit, her geniality of disposition, and her unwearied beneficence, made her “a light to guide,” and, apart from the direct influence she exerted on the poor and the suffering, on the unconverted and inquirers, she stimulated many to works of usefulness. By the ministers of the Principality she seems to have been specially beloved, and the testimony of such men as Dr. Davies, Archdeacon Griffith, Dr. Hugh Jones, Professor Morgan, and Dr. Todd, of Sydenham, to the sweet and saintly character of this noble and laborious life, forms one of the most attractive features of a peculiarly attractive work. Into further details it is not necessary for us here to go.

We must, however, offer to Mr. Davies our sincere congratulation on his production of a work so beautiful as this. He displays, as all who know him would expect, fine literary insight and artistic skill. His narrative is flowing and graceful, his arrangement of his materials is orderly, his portraiture is distinct and vivid, and his sympathy with the character of the large-hearted and generous woman of whom he writes is strong and intense. He has accomplished that rarest and most difficult of tasks for a biographer: he has clearly exhibited his subject and concealed himself, and we cannot doubt that this will be one of the most useful of his works. It has not, of course, the broad general interest of his “*Echoes from the Welsh Hills*,” nor are its contents so diversified: it will, therefore, appeal to a smaller circle; but within that circle its influence will probably be more intense, and its results not less welcome. To young Christians who wish to understand more fully the will of the Lord, and the law of spiritual growth, to members of churches who desire to find out methods of usefulness, and to all who are interested in the amelioration of mankind, this short and graceful biography will prove of unusual worth. If any word of ours can help its circulation, and so promote the end for which the author has written it, that word shall be readily and gratefully spoken.

Recollections of Rev. James Harington Evans.



IN the biography of this eminent minister, published in 1852, there is much omitted which to the Christian public is of general interest, especially the immediate act which led him to sever himself from the Established Church. This is not a matter of surprise, when it is remembered that the editor (his eldest son) was a clergyman of the National Church, and of course did not consider himself compelled to give publicity to *all* the facts in his history.

The details that are supplied in this biography—after Mr. Evans's leaving the Church, and becoming a Nonconformist minister—were furnished to the editor by a deacon, then living, of the church at John Street, Bedford Row, where Mr. Evans laboured successfully from 1818 to 1849, the year of his death; but, even in that statement, the particular act which occasioned his disconnecting himself entirely from the Establishment is passed over unnoticed.

Having had the privilege of being acquainted with a lady who for several years resided at Milford in Hampshire, where Mr. Evans officiated as curate, I had a lengthened conversation one evening with her in relation to this event, and she gave me the following particulars.

While Mr. Evans was curate, his mind was gradually opened to embrace views of truth which not only comforted and strengthened his own soul, but produced such a change in the character of his ministry that an awakening in the surrounding villages commenced, and numbers began to inquire with seriousness of mind after the way of salvation. The inward growth of these converts was so marked that it may be supposed the enemy of souls, ever watching to check the good seed from growing up, would not cease to employ agents to effect his purpose. In that portion of the biography supplied by the deacon referred to, there is a reference made to the gentry who had left the church putting a padlock on their pews, and of farmers ceasing to employ labourers who went to services held at the vicarage; and, further, that in the family of a nobleman nine of his servants were discharged in one day because they would

attend the ministry of the curate. When these servants were called in, they were asked if this was the case, and, admitting that it was so, they were told that if this was continued they would have to give up their different positions in his establishment. "My lord," they replied, "if that is your decision, we leave at once"; and so they did, much to the mortification of the nobleman.

It was not to be supposed that the aged rector, who had no sympathy with Mr. Evans's new views, would feel at all comfortable when these things were related, and so he resolved to hear for himself. Being dissatisfied with the preaching, and utterly opposed to the doctrine of justification by faith, he gave Mr. Evans six months' notice to leave; but, before that period had arrived, he came again to listen to him, when the subject treated on was the believer's acceptance of God through the completed work of Christ on his behalf. Unable to conceal his dislike, he said aloud, "Come down, Sir." Mr. Evans obeyed the mandate, walked down the aisle, and, reaching the door, turned round to the astonished congregation, saying, "My sheep hear my voice, and they follow me." The majority then left their pews, and Mr. Evans finished his sermon in the adjoining churchyard.

It is not generally known that, after he had resigned the curacy, he, after great difficulty, procured a spot of ground about half a mile from the church, where, with the aid of friends, he built a chapel and a small house adjoining. There he preached for a short time with great acceptance, and a church was formed which has continued to the present day. He was succeeded by the Rev. James Turquand, father of the Congregational minister at Walworth.

The secession from the Establishment must have occasioned, to his sensitive mind, no ordinary struggle, as he had formed a close intimacy with friends and clergymen who were attached to the National church, and who frequently met with him for prayer and conference. Some of these afterwards followed his example and left the Establishment. One was the late Henry Drummond, Esq., M.P., who, from a sincere regard to Mr. Evans, built the chapel at John Street, at a cost of about £11,000, and presented it to him for life.

It has been thought by some that at one time Mr. Evans regretted leaving the Establishment, but the writer, who was a constant hearer and a member of the church at John Street, remembers well his expressing himself from the pulpit thus: "I have never for one moment sorrowed at breaking off the shackles that bound me to the State

Church," and in a letter to his successor, the Hon. and Rev. Baptist Noel, as late as 1849, the year Mr. Evans died, he thus writes :—
‘ With all the tender love that I bear towards my Christian brethren in the Establishment, I have never seen cause even for five seconds of regret for leaving it, and I feel assured I never shall.’ (This letter is printed in the biography.)

Mr. Evans’s style of preaching was very sententious, but in a sentence there was often found a sermon of itself. Some of these sentences were gathered together and published under the title of “Vintage Gleanings.”

His discourses on Tuesday evenings were frequently listened to by many ministers of the Establishment, and by Dissenters of different denominations. It was no unusual circumstance to see ten or a dozen of such, and on one occasion an incident occurred which is known only to a few. During the last year or two of his life, he was often laid aside and unable to preach through indisposition. Sometimes a very short notice was given to the deacons to get a supply, and I well remember one Tuesday morning a message coming from him, stating that he should not be able to take the service in the evening. The notice was so brief that no time was to be lost, and an application was made to Dr. Cumming to preach. The doctor was found very busy preparing an article for a magazine ; but, perceiving the difficulty the friends were in, he consented, after observing that he had intended coming to hear Mr. Evans. His sermon was from the Psalmist’s words, “Why art thou cast down, Oh, my soul, and why art thou disquieted within me ?” In the previous week it happened that a gentleman had called on the doctor in a very depressed state of mind, asking for counsel and advice. He recommended him to come and hear Mr. Evans some Tuesday evening. This same Tuesday he came, and the Spirit of God applied the preacher’s message so powerfully to his wounded spirit, and he derived such consolation and encouragement, that he went into the vestry after the service, thanking the doctor for being the means of his coming to that chapel, and rejoicing that he, instead of Mr. Evans, was the instrument in God’s hands of establishing his confidence in God.

It is pretty well known that, soon after coming to London, Mr. Evans’s views upon the personality of the Holy Spirit underwent a great change ; but, not long after the publication of these views, he was mercifully brought once more into the light, and showed his

sincerity by using every means to purchase up copies of the work, which, when obtained, were immediately destroyed.

Whilst he boldly declared the grand doctrines of the Gospel, election, God's sovereignty, and the final perseverance of saints, his preaching was thoroughly practical and experimental, and more especially in the latter years of his ministry; for we find in the "Biography," a confession, in his own words, that, in earlier years, whilst the doctrinal truths of the Gospel principally occupied his mind, he did not give that prominence to the work of sanctification which he should have done. "Truth," he says, "had not its due proportion"; and he acknowledged, further, "that expressions were used which were unsanctifying in their principle and unholy in their effect." He states that "this did not arise from indifference to the subject, but from a mistake—he had reason to fear, a common mistake—that if we take care of principles in religion, holy practice is sure to follow, and that the believer needs not to be urged continually and minutely to holiness of motive and obedience of life."

Those who were favoured with hearing him more recently know well that he did not neglect, warning, in a solemn manner, the sinner and the nominal professor, as well as encouraging the timid, the tried, and the perplexed, the sorrowing, the suffering, and the bereaved.

May the good and Chief Shepherd raise up many more like faithful men to "feed the Church of God which He hath purchased with His own blood."

P. TERRY.

Fifty Years' Work in our Village Churches.



IF it is true that every life has its story and its lessons, it must be especially true of a life which, however lowly, is possessed of God, spent at the very footstool of the throne of the Almighty, passed on earth, but lived in heaven.

Many unnoted lives are thus spent in our rural churches, mute and inglorious as far as earth knows them, but full of the strength and beauty of manhood in Christ Jesus. Our village pastorates, particularly in the past, have called forth a special type of character, which, in many respects, differs from that of the popular

minister of our town life. They demanded, as primary qualifications, traits and faculties in their leader which the larger churches did not require. And as this particular type of our ministry is fast passing away, it is a manifest loss to the denomination that no adequate memorial of its character and work has been drawn up. These men had more individuality and originality than is generally to be found among our present-day pastors; for they were elected to, and installed in, their position by the possession of a very peculiar fitness, and by the sheer force of oftentimes ungentle circumstances. They were moulded to, and for, their position, the first condition of which was a large, sturdy, and self-reliant manliness. A few notes of the life of the late Rev. James Crofts, who served the village churches of the Isle of Thanet for above fifty years with the truest zeal and devotion, may possess an interest for Baptists generally, especially at a time when they are so anxiously asking how they may help their rural brethren. There is not much of a story to tell; but there is much to think over, and still more to be grateful for, in the fact that our churches can rear, and our principles enlist, the enthusiastic loyalty of men such as these.

James Crofts was born at Margate in 1816, was baptized in 1831, was recognised as pastor at Birchington in 1851, was called to the church at St. Peter's in 1860, resigned the pastorate, from rapidly growing weakness, in 1883, and died May 24th, 1884. His character was, as far as any man's may be, peculiarly of his own formation; for his youth was passed in weakness, which prohibited much study. Beyond a year or two at a good school in Margate, he was self-taught. This, probably, gave him a habit of self-reliance, which was conspicuous in his after-life. Nor did this education at all discredit its tutor; for he displayed a comprehensive acquaintance with the thought and science of his day, the literature of his own tongue, and the theology of his time and people, which was real and definite, if not profound. To the last his interest in scientific progress was well sustained, and these earlier studies were sufficient to enable him to comprehend its successive advances. Geology and mechanics were his favourite subjects, and when his boys brought home from college and university their bits of learning, they generally found their father had studied before them. The habit of early morning reading, which he adopted in his younger days, he always maintained. As manhood came to him, he seemed, by a regimen which was well sustained, but

not harsh, and by unyielding devotion to work, to overcome in great degree his early weakness, so that he was able to enter upon business. And until within the last years of his life he was engaged in business pursuits, as he had a large family to maintain. His work for his first church was entirely gratuitous, and largely so for his second. He most certainly subordinated his business in all things to his ministry, often with the obvious result of pecuniary loss. He has left nine children, who all wonder how he was able to do so much for them.

Christian labour of every kind, however, was the dear thing of his heart. He was ready for any good work; but, ever quiet and unassuming, he did not so much seek it as joyfully take it when it came to him. Anything that was to be done was taken up by him if by no one else. Of cost to himself in labour or expense he recked little, his one desire being to be found of Christ in His service. It came to him with the force of a primary duty, all the delight of a loved vocation. From the age of fifteen, when he was baptized, he embraced every opportunity of labouring for his Master within his reach. His first regular engagement was a weekly service at Draper's Almshouses, near Margate, and it was also his last; for he continued it, with the rarest intermissions, to the last months of his life. Very soon he began to preach in the hamlets and villages round, until in a few years his journeyings extended throughout the county as far as Dover and Folkestone. They came also, in one form or other, to occupy every night of the week except Saturday, which, like the ancient Church, he always kept as the eve of the holy day. This work involved long and lonely night walks, and he always scrupled to let hired vehicles be provided for him. His service was of the most chivalric kind, and no idyllic knight or *preux chevalier* was more punctilious as to the disinterestedness and unselfishness of his labours, or possessed of a truer and sweeter humility.

And so this pulpit work grew upon him, until his friends urged him to give himself to it more formally. But he had a jealous scruple about entering a college in preparation for the ministry. He applied for missionary service in India, but was told that a deafness which his early weakness had left unfitted him for the work. At an early period his labours found more scope and success at Birchington—a village four miles from Margate—than elsewhere. Here a church was gathered upon Baptist principles, of which he was ordained the pastor,

on April 10, 1851, which soon became flourishing and vigorous, and he served it most happily for nineteen years. In 1860, two other churches sought his services—St. Peter's, near Ramsgate, and Brabourne, near Ashford. The former he accepted, and filled its pastorate until the end of 1883, when he resigned on account of advancing disease. He however, supplied the pulpit until the spring of last year.

As a pastor, he was of the old type, believing in the duty and advantage of visiting his people for prayer and godly intercourse. He excelled in prayer, and so Scriptural were the tone and phrasing and spirit that his prayers were often said to sound like an old Hebrew psalm. His sermons were beaten out in his mind in the midst of work both secular and ministerial, so that they were alive with lesson and inspiration from the week's occupations and incidents. With a clear syllabus in his mind, his only notes consisted of some half-dozen words to mark the divisions. He abandoned himself to the afflatus of the moment, and strains of fine oratory now and again passed through his sermons. His preaching was relished by men well able to judge; visitors to the Isle of Thanet often finding out his services, and warmly appreciating them. The late Sir Charles Reed has left a very kind remembrance in this way. The sermons were eminently biblical, the Book being his constant resource and delight. To the end he retained the habit of reading and communion in the earliest hours of the day. The Word was kept constantly in his children's mouths also, by his frequently calling upon them to read chapter or psalm, and his evident enjoyment always prevented it from becoming wearisome to the young folks.

In what on a bigger scale is called Church Extension, he was enterprising. He was ever ready to undertake building operations which seemed to be at all propitious. At Birchington a new chapel was an early work of his, towards which he gave the site and half the cost. At St. Peter's the old-fashioned chapel, with a floor some feet below the road-level, was entirely renovated, everything but the walls being made quite new. At his own cost also he built two mission stations, one of which has harboured a very good work. He never went begging for his projects, hardly even asking those to whom giving to them was an immediate duty.

But although he thus strove to make full proof of his ministry in its primary work, other means of good for his people were not

neglected. In the villages of those days, the pastor himself had to be the Young Men's Christian Association, the Provident Society and Savings Bank, the Founder and Manager of the Day School, the Director of the social meetings of the Church, and many things beside. And in his day and place this hero of ours was all these things and more. He gave frequent lectures, with diagrams and other means of popular illustration, upon a wide variety of topics; geology, and the explorations in Assyria and the Holy Land being always favourite subjects with him. In the long winter evenings there were social meetings in great variety, with a "monster" programme, beginning with a big country "tea," music, reading, and recitations, in a happy blending of the grave and gay, and ending with prayer and the doxology. A very successful provident society, and a penny savings bank, taught thrift and self-respect to the working man long before philanthropy did these things on a big scale. Both at Birchington and St. Peter's he started, and to a large extent maintained, efficient British Schools, as an alternative for the villagers to the compulsory religious teaching of the Church Schools. Temperance work in all its forms engaged his heartiest advocacy from the very first, in years when it was not counted fashionable and hardly even scriptural in our own churches.

Outside of his ministerial sphere, also, he was always ready for work. He was in the front of the Nonconformist battles of his own neighbourhood, and that in the days when the battling was real and the sufferings involved were in no wise imaginary. In Margate and Ramsgate, as well as in his own village, he was regarded as the champion of the Nonconformist position on Church rates. His goods were frequently seized, because he always refused to pay a tax so unjust; and his last struggle at St. Peter's, in which, with the aid of the Liberation Society, he was signally successful, was spoken of by Mr. Gladstone in Parliament in his great speech on the introduction of the Bill for the abolition of this impost. On cognate questions he was often asked to lecture in the neighbouring towns, especially at the time of the Irish Church agitation. Although Nonconformists of the present day willingly allow those matters to pass into oblivion, we should be unworthy of our ancestry if we forgot how noble, and even heroic, their struggles were for the liberty they have handed down to us. With all the power of parson and squire, of culture, position, and wealth, against them in their isolated picket, they fought and

won, because God and the right were with them. And yet, uncompromising as he was in these struggles, his feelings were singularly tender, and he felt, more than any one knew, the harsh and unkindly things said and done by the men in power, whose anger he so quietly but unyieldingly confronted. And it is pleasing to mention that the present vicar of St. Peter's freely acknowledged the courteous and friendly feelings which the Dissenting minister always evinced towards him.

As years pressed on him, however, many of these extraneous engagements passed from his hands, but to the last he loved to spend himself in his own vocation. Even in the overwhelming weakness of his last two or three months, he would say that pain and weakness fled when he was preaching. And he finally surrendered his calling when the hand of death was tightening upon him. His last public service was noteworthy, and full of rejoicing to him and chastened joy to his friends. On the last Sunday of March he delivered the charge to his youngest son at his ordination at Alcester, in Warwickshire. Nothing could have given a greater sense of completeness to his own life than to see this Benjamin of his taking up his own loved work. His desire for his children was not their worldly happiness and success, but that they should be true and faithful servants of the Most High. And so ended his life of arduous labours and self-denying service. Devotion to the kingdom of Christ at any cost, the complete offering up of himself and all his as a living sacrifice, unostentatious labour for the Master, an unassuming, patient, undaunted manliness, a self-possessed, indomitable fortitude, were the chief characteristics of his life. That this spirit was not maintained without constant prayer and earnest study of the oracles of God every Christian will know. Few but his own family knew how his whole life was a devotion, his every day a service of worship. So deeply impressed with the realities of the kingdom of heaven, he had little regard for the mere appearances and conventionalities of life, and this seemed at times to offend punctilious brethren. But he felt very much the isolation of his position, and the want of brotherly sympathy and support. In this way much help can be given to and received by our country ministers from their more popular brethren in town. Too independent to ask for much help, they should at least receive sympathy and recognition. Their work is all on a small scale, but all things that man can do are small before God. And it is right that this type of

our pastorate should have some record. We are so often told, also, of the "sweetness and light" which the "one gentleman in the parish" sheds all around, and of what "the Church" has done for the education of the country poor, that it is well that our own churches at least should know what men of their own faith and order have done and are doing in the same way, but with very much smaller resources.

Visits to Three Roman Burial Places.



AS the train approaching Rome slowly curves round the southern wall, very few travellers have to be told that the greyish-blue pyramid and group of tall cypresses, just within the San Paolo gate, mark the site of the Protestant Cemetery. We had been in Rome some weeks, however, before we caught sight of those tall cypresses again, and in the meantime had seen the Catacombs and the Capuchin vaults. It was, perhaps, our visit to this last place which suggested, by way of contrast, a closer acquaintance with the Protestant cemetery. Shelley, in his preface to "Adonais," says: "It might make one in love with death, to think that one should be buried in so sweet a spot"; and, indeed, we gathered from our visits to these three burial-places that the aspect which death wears for us is very much what we choose to make it. In the Capuchin vaults it seems the ghastly end of all things, in the Protestant Cemetery a quiet sleep, and in the Catacombs the beginning of a new and larger life.

The Protestant Cemetery lies on the old Ostian Way, just within the city walls. It is usual to visit it either going or returning from the Basilican Church of St. Paul; and, after the white glaring road and blazing sky, it is very pleasant to suddenly find one's self on green grass and in the cool shade of the tall cypress trees. "The spirit of the spot," as Shelley calls it, begins to lay its spell upon you at once. The crowded car and dusty highway which you have just left, even the broad glare of day, almost seem things that belong to another world.

The first name we recognised among the tombs was Julius Hare's.

He is buried in the older part of the cemetery, and a few yards from him we unexpectedly came upon the plain headstone erected to Keats. There before us was the well-known epitaph; but we could not help feeling, even by his grave, that there was something weak and unmanly in it. Keats could have afforded to wait. Time has sifted the merits of both the poet and his reviewers now, and we almost smile as we read that, in the bitterness of his heart at the malicious power of his enemies, he desired that these words should be engraved on his tombstone: "Here lies one whose name was writ in water."

Shelley's grave, or rather the place where his heart was buried, is in quite another part of the cemetery. It is in the newer and upper part, and close to the old city wall, which here forms the eastern boundary of the burial-ground. We were carelessly passing the place, when, on a flat stone, softly outlined in the moss which filled the letters, we saw the two words, "Cor cordium." Below them were the weird, beautiful lines from the "Tempest"—

"Nothing of him that doth fade,
But doth suffer a sea-change,
Into something rich and strange."

This was the spot we were in search of. It lies, as we have said, in the upper part of the cemetery, and close to the mouldering walls of the Emperor Aurelius. There is a seat near by, placed to command the view, and here and there through the trees one catches distant glimpses of the towers and ruins of Rome. Further still the eye ranges over the limitless stretch of the Campagna. At the time we visited the place there were lying at hand several broken amphorae. These are large earthenware jars, which were used for bringing wheat from Spain and Africa in the time of the Empire. They had just been turned up in digging a new grave, and there they lay, telling of crowded wharfs and busy life that had been still for sixteen hundred years. Indeed, it is this background of vanished centuries which gives to the cemetery its curious charm. While we were there a funeral was going on—a young German artist's—but there was nothing sad about it. The cool shadows, the sweet odour of violets, the distant voice of the priest, rising and falling in soft cadences, now and then the rattle of a car on the road outside heightening by contrast the dreamy stillness within—one almost coveted the brief

years which had brought him to his quiet resting-place so soon. And besides, he had only "followed whither all are fled." From where we sat we could see the long white roads crossing the Campagna, and we thought of the millions of travellers that had come and gone along those great highways. They have all finished their journeys now, and it seemed a matter of small moment that one more tired mortal should lay himself down to sleep beside them. "For what is our life? It is even a vapour that appeareth for a little time, and then vanisheth away."

We visited the Protestant Cemetery in an afternoon. On the morning of the same day we had seen the Capuchin vaults. Santa Maria della Concezione—the church of the Capuchins—stands not very far from the Barberini Palace, and, indeed, owes its existence to one of the Barberini cardinals. It is a dark, forbidding-looking place, raised on a kind of platform, and approached by a flight of steps. After having seen Guido Reni's well-known "St. Michael," which is placed over an altar in one of the side chapels, we descended to the vaults. The term "vault," however, is rather a misleading one. We had pictured ourselves groping with a guttering taper among heaps of mouldy skulls; but, instead of that, we entered a light, dry, well-ventilated apartment, which, for a few moments at all events, did not suggest anything more horrible than a cellar stacked with bundles of firewood. But the ghastliness of the place grows upon you. The vault, or vaults, for there are four of them, contain the bones of upwards of 4,000 departed Capuchins, and are fitted up as a series of chapels. The floors are of earth, brought from Jerusalem, and in this holy soil the monks are buried—at least for a time; for, as each monk dies, the brother that has been buried longest is dug up to make room for him. The bodies thus disturbed are then placed in niches made of skulls, and, as if in mockery of devotion, are twisted into attitudes of prayer. Rosaries are hung from their bony fingers, and hideous faces leer out of the shadows of deep monkish hoods. Some of these ghastly objects bear tickets, on which one may read their names, the dates of their deaths, and—if we may so say—the dates of their resurrections. But these dead monks do not find a final rest even in the niches. Their places are soon wanted for others, and when this is the case they are taken out, and their bones used to decorate the vaults. The very altars and crosses are all made out of the bones of deceased Capuchins.

But we need not describe further. We left those vaults wondering how a body of men, who were banded together in the interests of a religion of hope, should have so far succeeded in taking all the hope out of it. They have put over the entrance to their burial places—"Mors janua vitae"; but the words read like a grim jest. We wondered whether there *could* be anything beyond those heaps of grinning skulls—indeed, whether the narrow lives of those dead Capuchins did not find a very fitting end in their ghastly sepulchre. We could not bring ourselves to believe that the universe would be very much the poorer if the former owners of those 4,000 skulls had gone out of it. And if it did not appear worth while to continue their existence, is it worth while to continue ours? Are we of so much more value than they? But, as we have already said, we tried to forget our gloomy forebodings among the violets and cypresses of the Protestant Cemetery.

A week earlier we had visited our third Roman burial place—the Catacomb of San Ponyiano. Passing through the Ghetto and Trastevere, we left the city by the Portese Gate—the sun glaring down as usual on the straight white road. To the right rose the long undulating ridge of Monte Verde, its vineyards not yet in leaf, and only here and there a few olive trees to relieve its bareness. On the left, some distance below us, sluggishly moving through sand and marshes, flowed the "yellow Tiber." Further still—across the river—the eye rested on the grey circuit of the Roman walls, and the steep outlines of that gigantic heap of broken pottery known as Monte Testaccio. The catacomb we were in search of, is excavated in the breccia of Monte Verde, and the entrance to it lies about half way up the terraced slope of the hill. A broken flight of steps led us down to a door at the bottom of a roughly excavated approach; and here, while the guides were lighting and distributing tapers, we were able to gather and press into our Baedekers some of the maiden-hair ferns which half concealed the grim doorway. A moment later we had vanished from the sunny hill side, and elongated into a line of flickering lights, were groping our way along the dark interminable passages. One guide led the way, and in order to prevent stragglers from exploring passages on their own account, and thus running a very good chance of being permanently lost, a second followed in the rear. We stumbled along for perhaps a third of a mile, the passage being about two and a-half feet wide and six or seven high. On either side were

the graves—narrow recesses excavated in the rock, and arranged one above another like berths in a cabin. Originally they were closed with marble slabs, but these have all been either broken or removed. We thrust our tapers into the dark niches, but the bones had gone too. Here and there a few dry, bleached, fragments remained, and without these we should hardly have realised that we were in a burial-place at all. Now and then, as we groped along, the passage widened into a small chamber, and our tapers flickered for a moment or two on some half-obliterated fresco—usually a group of saints, or a calm, colossal face of Christ. Occasionally, too, we stumbled over a fragment of a marble slab, and on one of these we deciphered the word “Pace,” and also a rough tracing of a palm branch. There was some magic charm about that broken and discoloured bit of stone, with its rude scratchings. The long corridors seemed filled with light. “By some fresh breath the gloom was all swept out from the chamber of so many griefs.” We no longer thought of death, but of life-battles right nobly fought, and closing, as the broken marble told us, in “Peace” and “Victory.” A few days after we saw the monumental slabs which have been placed in the Lateran Museum, and they tell the same tale. “Alexander is not dead, but lives above the stars”; “Paulus was put to death in tortures, in order that he might live in eternal bliss”; “Clementia, tortured, dead, sleeps, will rise”; “Aselus sleeps in Christ”; “Lannus, Christ’s martyr, rests here”; “Nicephorus, a sweet soul, in the place of refreshment”; and so we might quote indefinitely. To these early Christians the religion of Christ was a religion of Hope, whatever the Capuchin monks might make of it afterwards. It was their inspiration in life, and nerved them to meet martyrdom and death without fear. They carried their glad enthusiasm even to the grave itself, and we could not help feeling, as we emerged again into the bright sunshine, that they too had left the shadows of their dark burial-chambers, and were passed into a still more glorious light.

N.

Obituary.

THE REV. W. G. LEWIS.

THE brief paragraph with which we opened a recent issue of this MAGAZINE will have prepared our readers for the announcement which the majority of them will have received some days before they can read our present note. Our beloved and honoured friend, the Rev. W. G. Lewis, passed calmly and trustfully to his rest on the morning of the 16th. For many weeks past his friends had seen that the end was drawing near. He suffered from a peculiarly painful disease, and although he obtained the best medical and surgical advice, it was evident that nothing could be done to arrest its progress or to prolong our friend's invaluable life. When he was made aware of the serious nature of his complaint and told that his recovery was impossible, he accepted the fact with calm and manly submission, as he felt sure that all was for the best. His sufferings—which were keener and more constant than he would allow—were borne, not only without a murmur, but with bright and cheerful resignation, inspired by the conviction that he was in the hands of a loving and faithful Saviour, who would take him to nobler service than any he could perform on earth. The matter he seemed most deeply to regret was his having to leave the church, over which he had so happily presided for nearly four years, in the midst of its arduous undertaking in the erection of a new and more commodious chapel and schoolrooms. He felt that this project must, under the most favourable circumstances, greatly strain the resources of his friends, and knew that his removal at so important a crisis could not fail to discourage them. To the last he took a deep interest in the progress of this work, and wrote letters of appeal to friends in various parts of the country, when he had scarcely sufficient strength left to hold the pen in his hand; and even when he was unable to write the letters himself he dictated and signed them. In reference to this disappointment, which he and the people of his charge equally felt, he continually said, "It's all right, it's all right. We need have no fear." This bright, sanguine faith, this loving cheerfulness sustained him to the end, and made it a privilege of no ordinary kind to converse with him. All who saw him were impressed by the way in which, amid the gradual wasting away of his physical frame, he triumphed over pain, and the extent to which he realised and rejoiced in his Saviour's presence and grace. Not only by the members of his own congregation was he profoundly loved, but by the ministers and members of all the churches of the city. No one displayed a more loving and sympathetic interest in this condition than the Ven. Archdeacon of St. Albans, who

frequently called on him and spoke with brotherly and Christian affection on the truths which are deeper than all our differences, and on which alone we can rely "in the hour of death and the day of judgment." The Bishop of St. Albans, with whom Mr. Lewis was to have been associated in the inaugural services of the new cemetery, also visited him, and greatly ministered to his comfort. In a conversation we had with him on one of the early days of the present year, he spoke of the supplies for his pulpit, and said, with almost prophetic power, "Mr. Cooke is to be here for the first Sunday, my brother is to come for the second, and before the third I shall have reached my home." So it has proved. This strong, large-hearted, heroic soul has passed from among us, but only to enter into the joy of his Lord. Another and abler pen will probably give an outline and gather up some of the lessons of his life, but, short as is the time at our disposal, we cannot go to press without offering this sincere and grateful tribute to the memory of one who rendered such efficient service to this *MAGAZINE*, and expressing our sincere sympathy with his beloved son and daughter, who so deeply mourn his loss.

MRS. MACLAREN.

The notice which appeared in the papers immediately before our last issue, of the death of Mrs. Maclaren, the wife of our revered and beloved friend Dr. Maclaren, of Manchester, has excited deep and universal sympathy. This sore trial was comparatively sudden and unexpected. A severe cold rapidly developed into pleurisy, and terminated fatally on Sunday morning, December 21st. Anything which affects so profoundly the life of this great preacher is a matter of general concern, and we are sure that in his sore bereavement he may be assured of the earnest and affectionate sympathy of all our churches and ministers. In the prayers offered for those who are in sorrow he has been widely remembered. Mrs. Maclaren was, of course, unknown to many who are well acquainted with her husband, and to the multitudes who, while they do not know him personally, have listened with thankful delight to his preaching, or are familiar with his invaluable sermons. To the writer of this brief note there are few brighter or more helpful memories than those which recall his associations with Dr. and Mrs. Maclaren, and the occasions on which it has been his privilege to meet them, both in connection with the work of the churches and in their own home. Those memories are now tinged with a sadness they have not hitherto possessed, and tell of conditions which must be strangely altered, and which—in the absence of one whose character was so calmly beautiful and strong, whose sympathies were so pure and generous, whose wisdom was so richly matured—it is difficult to conceive. There are some whose very presence is an incentive to all that is true and good, and with whom

we cannot come into contact without wishing to be better and more Christlike. Mrs. Maclaren was one of these, and her removal, therefore, cannot fail to be a serious loss to the church with which she has been associated, and to a large circle of Christian friends and workers. Of the extent to which she will be missed in the home which she made so bright and happy, and by him whose ministry she so greatly aided, we must not here speak. May he, in the hour of his deep sorrow, and in the hours of wistful loneliness by which its poignancy will be succeeded, realise the consolations of that Gospel which he has so lovingly and earnestly preached to others, and the presence of that Saviour and Lord in whom he had led multitudes to trust as the Resurrection and the Life.

Brief Notes.

THE POLICY OF THE LIBERATION SOCIETY.

HE resolutions recently issued by the Council of this Society have occasioned a keen controversy in the ranks of the Liberal party. The drift of the resolutions is clear enough, and simply affirms what all Liberationists must believe, that the disestablishment and the disendowment of the Church form an essential part of any really Liberal policy, and that this policy ought to be carried out in its entirety. The principle of religious equality is, in the opinion of the Council, one which ought to be honestly and fearlessly applied. A host of objections have been started, mainly—though by no means exclusively—on the part of Liberal Churchmen. The *Spectator*, as was to be expected, censures the resolutions, and reads their promoters a lecture on their arbitrary one-sidedness and the danger of dividing the Liberal party. There can, however, be little doubt of the fact that Liberationists have given much and asked little. They have rendered services to the present and previous Liberal Governments, which have contributed to their most brilliant victories, and have not been over-burdened with marks of appreciation. Besides which the advocates of religious equality form the large majority of the Liberal party, and we cannot, therefore, see why they should be charged with disloyalty or arbitrariness in wishing to bring their opinions to the test at the next election. We know sufficient of the leaders of this movement to feel assured that their action will be neither unfair nor

injudicious. They will not go in advance of the public opinion of a district—however strenuously they may endeavour to educate it, nor will they introduce disastrous division and discord.

The past action of the Council is the best guarantee we can desire as to the wisdom of the course which will be recommended in a particular constituency ; but surely we are not to ignore the demands and possibilities of progress. The arguments which have recently been advanced in the name of Liberalism against the policy of disestablishment are glaringly invalid. Mr. Thomas Hughes, for instance, affirms that we can have any type of religious teaching we like in the Established Church ; or, that, if we cannot have what we like, we are free to provide some other form of teaching for ourselves. But it surely is a degradation of the idea of the Church to say that its ministers may teach all doctrines or no doctrines, as they please ; that one may contradict, and practically “excommunicate,” another, and that they are to do this under the explicit sanction and by the support of the State. Besides which the majority of Nonconformists are conscientiously opposed to the fundamental principle of a State Church—whatever its doctrines and practices—and believe that State patronage is unscriptural and injurious. To contend that disestablishment is, in any sense, equivalent to a “formal divorce of the nation from Christianity,” is an instance either of deplorable blindness or wilful misrepresentation. Are the Free Churches of our country formally divorced from Christianity, and is it their aim to promote godlessness and unrighteousness ? Yet they are a part of the nation, and if any part of the nation has given proof of its determination to make the will of Christ respected in every branch of our life—political and social, commercial and domestic—they have assuredly done it. If the tendency of Liberation principles were in the direction of the divorce which Hughes describes, we should repudiate them with all our might. Such a tendency would reveal a fatal flaw in their foundations, and our life’s work would stand self-condemned. The question is largely political, and must be discussed on political grounds ; but for ourselves we frankly confess that it is mainly a religious question, and our decision in regard to it has been determined by the direct and explicit teaching of the New Testament. In discussing the constitution of Christ’s Church, it never seems to occur to some minds that we should have regard to Christ’s will.

THE TEACHING OF THE APOSTLES.

CANON SPENCE has published, through Messrs. James Nisbet and Son, an excellent edition of "The Teaching of the Apostles." It contains the Greek text, with a capital translation, copious notes, and nine excursus. It is sure to meet with a cordial reception from all sections of the Christian Church. In commenting upon the celebrated passage on baptism, the Canon says, "Pour water on the head thrice—that is to say, that in the event of there not being at hand a sufficiency of water for immersion, sprinkling the water thrice on the head with the use of the baptismal formula—in the name of the ever-blessed Trinity, would suffice." Now this is disingenuous. The text says nothing about sprinkling, it speaks of pouring. Nor does the text say it would suffice. So far as the original is concerned, that is no evidence that this pouring sufficed for valid baptism. It was only a temporary expedient. The authority is clear that baptism is to be in running water; if not, "baptize in other water," cold or warm. Even if this manuscript be proved to be genuine, and of the age imputed, it can only go to prove that very serious departures from the faith had commenced even in those early days of Christianity. "The Teaching of the Apostles" is not, after all, the New Testament, and it cannot claim co-ordinate authority.

A BAPTIST UNION INSURANCE SOCIETY.

The proposal to establish a Denominational Society for the Insurance of Chapel Property finds considerable favour in the country, and will, we imagine, be ultimately carried out. The difficulties are not very formidable, and may, with tact and patience, be effectually removed. The great expense of insurance societies—that of advertising—would, to a very large extent, be saved. There might easily be found men of experience and ability to undertake the direction of the scheme. It is proposed that the ultimate object should be to devote the profits to the annuity fund. It is said that after eleven years' working of a chapel insurance society, in connection with the Wesleyan Methodists, a reserve fund of £16,000 has been secured by the profits. The wisest step would be to form a small committee of practical men, and ascertain how many churches would be willing to transfer their policies to such a society if commenced. From the extent of such engagements a fair estimate of the prospect of success might readily be made. Conferences throughout the associations, at the summer meetings, would make the business clear.

Reviews.

THE LIFE OF JAMES CLERK MAXWELL, with selections from his Correspondence and Occasional Writings. By Lewis Campbell, M.A., LL.D., Professor of Greek in the University of St. Andrews, and William Garnett, M.A., Principal of Durham College of Science, Newcastle-upon-Tyne. New Edition, Abridged and Revised. London : Macmillan & Co.

It is now almost five years since the gentle and heroic spirit of Clerk Maxwell passed from among us, but in the highest scientific circles his name is continually referred to with reverence and affection. As an authority in the higher departments of physics and mathematics he has had few equals. His researches in astronomy, in optics, in electro-magnetism, and in molecular physics, gave him a pre-eminence which the learned societies of our own and other lands have amply recognised. He attained a series of honours such as not more than one or two men in a generation can acquire, and, had his life been prolonged,—he passed away at the comparatively early age of forty-seven,—these honours would have been multiplied. The story of his life has more than a scientific interest. He added so largely to our knowledge of physical phenomena and laws, and described, as well as saw so clearly, the microscopic working of the ultimate particles of matter that our obligations to him on this score are inestimable. But he was at the same time a devout, large-hearted, humble Christian, whose simple earnest faith was as conspicuous as his intellectual force and his marvellous versatility. We know of nothing more refreshing, amid the doubts and perplexities of our age, than the perusal of this sincere, brave, and altogether manly life. While men like Professor Tyndall, Sir George Airey, Professor Forbes, and a host of others, do homage to his scientific genius, he won the affection of a not less numerous and distinguished host of Christian thinkers and workers by the ardour of his devotion and the beneficence of his works. There was no conflict between his science and religion. His impassioned love to Christ was as truly a part of his life as his vast knowledge of nature, and he could far sooner have ceased to be a mathematician and a physicist than he could have surrendered his Christian faith. The record of such a life is more than an intellectual stimulus. It is a moral inspiration, an incentive to diligence, thoroughness, and fidelity in research, and to all that is high, noble, and Christ-like in attainment. Young men especially should read this delightful biography again and again. We may without exaggeration use, with regard to it, the common expression that it is worth its weight in gold. It is, too, as fascinating as it is instructive, for Clerk Maxwell had rare powers of humour, and in the simplest, most natural, and often unexpected manner, provokes our innocent and healthy laughter. His letters and poems furnish quite a fund of genuine wit, and are as valuable in another way as his scientific discoveries. We congratulate Professors Campbell and Garnett on their admirable abridgement of a really admirable biography, and cannot doubt that their graceful and sympathetic sketch of the man they so pro-

foundly revered will be generally appreciated. An edition such as this is sure to command a wide circulation, especially as it has several features which its predecessor did not possess; the greater completeness of the correspondence with Faraday, and the letters to Dr. Higgins, one of which treats of the structure of comets. May we urge the careful study of this volume upon our younger readers as a duty? In view of the intellectual tendencies at work around us, they ought not to neglect it. Our advice, if taken, will be followed by their gratitude.

THE MESSAGES OF THE BOOKS. Being Discourses and Notes on the Books of the New Testament. By F. W. Farrar, D.D., F.R.S., &c. London: Macmillan & Co.

DR. FARRAR'S genius for literary labour, his industry and versatility, are, even in an age like ours, perfectly remarkable. He has worked with a thoroughness and intensity which have few parallels, and has accomplished not only the *multa*, in which a prolific pen delights, but the *multum* without which no work can live. His brilliant rhetorical style has won for his writings a measure of popularity which no other scholar has been able to command; but it has created against him an unjust and absurd prejudice in the minds of those refined critics who imagine that everything of solid and permanent value must be technical and dry. It is certainly not given to many men in a generation to combine the skill of the literary artist with the erudition of the scholar or the clear, deep vision of the philosopher; but Dr. Farrar is one of the few men who possess this rare combination of gifts, and his power ought to be as gladly acknowledged by professional thinkers as it has been welcomed by the multitude.

His latest work admirably illustrates his insight into the real needs of our age. In common with the great bulk of Christian teachers, he has seen the mischievous effects of the partial, fragmentary, and hap-hazard methods of studying the Scripture which so widely prevail. Such methods give rise to misapprehensions and errors of the gravest kinds, embitter our theological controversies, and produce antagonisms and estrangements where no momentous difference really exists. He, therefore, determined some years ago to take "the Books of the Bible as texts and preach a separate discourse on each of the sixty-six treatises which make up the library of Divine Revelation," thus bringing into view the distinctive feature of each separate part of the living oracles—that which is peculiar to it and the manner in which it is related to the rest. In this volume he restricts himself to the books of the New Testament, but hopes to follow it before long by a similar work on the books of the Old Testament. If we may judge from our own estimate of this work, we should say that of its utility there cannot be a moment's doubt. There is no other work which contains so lucid and comprehensive an exposition of "the physiognomy and psychology" of the Gospels, the Acts, and the Epistles, as we find here. Mr. Martin's admirable *Origin and History of the New Testament* deals too exclusively with the external aspects of the books, as does Canon Westcott's masterly *Introduction to the Study of the Gospels*. Bishop Alexander's *Leading Ideas of the Gospels* goes over one part of the ground, but does not touch the critical questions

which Dr. Farrar discusses in his notes; while Dr. Gloag has an invaluable *Introduction to the Pauline Epistles*, which, however, is written mainly for scholars. Dr. Farrar, on the other hand, traverses the whole ground of the question in his usual brilliant, effective, and picturesque style. He necessarily touches upon points which he has discussed in some of his previous writings, but there is no needless repetition, and as the setting of the present work is entirely new and every part is strictly related to its surroundings, there is nothing in it which we could spare. We do not agree with all that Dr. Farrar has said with respect to the second Epistle of Peter and the early date of the Apocalypse, neither can we endorse all his doctrinal interpretations. But there is so much for which we are unfeignedly thankful that the matters on which we differ do not interfere with our admiration, and we sincerely trust that the issue of this masterly and opportune work will induce many of our own ministers to adopt the method it exemplifies, and so promote a more intelligent, healthy, and practical study of the Scriptures.

THE PULPIT COMMENTARY. Edited by the Rev. Canon H. D. M. Spence, M.A., and the Rev. J. S. Exell, M.A. 1 Chronicles. London: Kegan Paul, Trench & Co., 1, Paternoster Square.

WE have before commended both the design and execution of this unique commentary, and need do little more than renew our eulogy. For exegesis, it is not to be compared either to *Keil and Delitzsch*, to *The Speaker's Commentary*, or to *Bishop Ellicott's Commentary* (published by Messrs. Cassell); but it has attractions which none of these admirable works possess. The expository part of the volume has been contributed by Professor P. C. Barker, whose scholarly attainments are well known, while the Homilies are the work of Professor Bradford Thomson, Mr. Tuck, Mr. Clarkson, Mr. Whitfield, and Mr. Glover—the last of whom writes with all his accustomed insight, strength, and beauty. Those who imagine that the "Chronicles" are a dry book and yield nothing of interest to the Christian preacher should purchase this commentary. They will be surprised to find how it literally overflows with fascinating, suggestive, and helpful materials.

BRIEF THOUGHTS AND MEDITATIONS
on Some Passages in Holy Scripture.
By Richard Chenevix Trench, D.D.
London: Macmillan & Co.

ARCHBISHOP TRENCH has given us many invaluable works on Holy Scripture, none of which we could willingly let die. His latest comes with peculiar force. It is neither controversial, nor

critical, nor exegetical, but, in the best and highest sense, devotional. It contains the purest and deepest thoughts of a strong and cultured mind, of a loving and reverential heart, in moments of hallowed communion with God. Dr. Trench here speaks as one who is face to face with God, who has heard the voice of the Eternal, and gazed on the realities of the unseen world. The

work reminds us in some respects of Dr. Chalmers's *Sabbath Scripture Readings*. In the one book, as in the other, we are taken into the very innermost sanctuary of truth, and hear a voice speaking to us from out of the very soul of light. The Meditations are thirty-four in number. Every one of them is a priceless treasure of spiritual thought and aspiration. A more welcome volume we could not have, nor one which will more pleasantly aid the culture of a devout, self-denying, Christ-like life.

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MY SERMON NOTES. A Selection from Outlines of Discourses delivered at the Metropolitan Tabernacle. By C. H. Spurgeon. Genesis to Proverbs. London: Passmore & Alabaster.

MR. SPURGEON'S industry, even amid frequent suffering, is simply marvellous. His mind is always active and his efforts to serve the churches are unceasing. A volume containing the outlines of his sermons, other than those which have been published in his weekly issue, cannot fail to be acceptable to a large class of ministers and "lay-preachers." These outlines are invariably clear, concise, and comprehensive, showing a strong grasp of the subject of the text and an admirable method of unfolding and enforcing it. Mr. Spurgeon is always happy in the structure or "plan" of his sermons; in this, as in so many other respects, he is a model preacher, and on this ground alone his sermon notes are worthy of close study. He has, to use his own words concerning this volume, "not written so much as to enable any man to preach without thought, nor so little as to leave a weary mind without help." The illus-

trative extracts at the end of each outline are a valuable help to the student. The volume will be as highly prized as any of its predecessors.

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THIRTY THOUSAND THOUGHTS; being Extracts covering a Comprehensive Circle of Religious and Allied Topics. Edited by the Rev. Canon Spence, M.A., Rev. Joseph S. Enell, M.A., and Rev. Charles Neil, M.A. Sections X. and XI. London: Kegan Paul, Trench & Co. 1884.

HAPPY the man who is able to possess himself of the successive volumes of this *magnum opus*. The scheme of the work is vast—we had almost said gigantic—and is being carried out with an intelligence, an industry, and a success worthy of so important an undertaking. The amount of patient and observant reading involved in the production of such a series of extracts is indeed enormous, for the extracts are invariably pertinent and memorable, giving us the best that has been thought and said on the subjects of which they treat. The sections now before us deal, one with VIRTUES (Justice, Wisdom, Benevolence, and Self-control), the other with the MOSAIC ECONOMY, and touch upon every aspect of the points which are properly within their limits. No one with this work at command need at any time be at a loss for the best illustration of the matter in which he is interested.

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SONNETS ON THE PARABLES OF OUR LORD. With a New Classification and a New Nomenclature. By Henry C. Leonard, M.A. London: James Clarke & Co., 13 and 14, Fleet Street.

THIS is not Mr. Leonard's first essay

in poetry. His epic on "John the Baptist" displayed fine imaginative insight, depth, and intensity of feeling, richness of colouring, as well as ethical soundness and historical fidelity. We confess that we are not so greatly enamoured of the "Sonnet" as many of our contemporaries. It does not afford sufficient scope for freedom and spontaneity, and Mr. Leonard would, we think, have done greater justice to himself and his theme, if he had adopted a more purely lyrical treatment. But there is much in his volume which is graceful, tender, and musical. He has caught the inner meaning of our Lord's parables, and expressed it in chaste, forcible, and memorable words. His classification is ingenious, and has great value from a Biblical standpoint. The poems at the end of the volume on the themes of great pictures are admirable interpretations of the grand scenes they described, and are full of subtle and profound suggestiveness.

THE MYSTERIES OF GOD: a Series of Expositions of Holy Scripture. By Philip Henry Gosse, F.R.S. London: Hodder & Stoughton. 1884.

MR. GOSSE is one of the men whose number we should like to see multiplied who are distinguished not more for their scientific attainments and their skill as naturalists than for their devout faith in Scripture. In this series of expositions he discusses a great variety of subjects, "beginning with the purpose of God in the past eternity, and proceeding to the things promised by Him in eternity to come." Some of these themes he treats with a freshness

and a boldness which are by no means common, giving a view of Scripture which is the very antipodes of the commonplace, and illustrating his position by the well-ascertained facts of recent science. With all his views we cannot profess agreement. He is occasionally somewhat mystical, and advances views which are not entirely the result of inductive theology; but he is intensely evangelical, and makes it his first aim to know the mind of the Spirit. His exposition of the significance of baptism contains much helpful and precious truth. The chapters on Crowns and on Science and Revelation are also fruitful in suggestions.

LIGHT IN LANDS OF DARKNESS: a Record of Missionary Labour. By Robert Young, with Introduction by the Right Hon. Earl of Shaftesbury, K.G. London: T. Fisher Unwin.

THIS is a sequel to Mr. Young's "Modern Missions: their Trials and their Triumphs." The ground over which it takes us is less familiar than that of its predecessor, but by no means less interesting. The work which has been accomplished among Greenlanders, Eskimos, Patagonians, Syrians, Armenians, Egyptians, and Jews is as worthy of record as that which has gladdened our hearts in relation to Africa, India, China, and the South Sea Islands. Mr. Young writes with adequate information, his materials are carefully and lucidly arranged; he has the true missionary enthusiasm, and his work has all the charm of a romance. It will at once arouse and strengthen devotion to the greatest of all Christian enterprises.

SERMONS: Fragments of Sermons and Letters. By William Gadsby, of Manchester. London: J. Gadsby. 1884.

MR. GADSBY was undoubtedly a man of remarkable character, and of altogether unusual power. His doctrines were of a higher and more one-sided type than—with the Bible in our hands—we can approve, and he dwelt too exclusively on truths which we are constrained to admit are in other quarters persistently ignored. But his intense love to the Redeemer, his manifest holiness of heart and life, his profound and varied spiritual experience give to his sermons an effectiveness which few men exercise; and these memorials of his ministry cannot fail to be appreciated by all who remember him.

THE JOY OF THE MINISTRY: an Endeavour to Increase the Efficiency and Deepen the Happiness of Pastoral Work. By the Rev. Fred. R. Wynne, M.A. London: Hodder & Stoughton. 1884.

MR. WYNNE writes with the force of a man whose efficiency has been proved, and whose happiness in his work is manifest. He is alive to the more than regal grandeur of the ministerial office, and to the profoundly momentous issues associated with it. He has a just sense of its manifold and frequently conflicting duties, and, with the insight of a well-balanced mind, observes in his counsels the law of proportion. He ignores no element of ministerial power, whether it be intellectual or spiritual—the result of culture or the gift of grace. He recognises the various qualifications requisite for the work,

and dwells with intelligence and discrimination on the special functions of the study and the pulpit and the visitation of the people in their homes. He writes especially for Episcopalians, but we do not know the student or the minister in any community who would not be the wiser and the stronger for a perusal of this fresh, vigorous, and helpful book.

A BRIGHT SUNSET; or, Recollections of the Last Days of a Young Football Player. With Introductory Note by J. H. Wilson, D.D., Barclay Church, Edinburgh. London: Hodder & Stoughton. 1884.

A SINGULAR beautiful and touching narrative, told in a mother's letter to her sister, and published at the urgent request of friends who have seen its adaptation for special usefulness. The book will lay hold of lads who would never be reached by sermons, and we shall be surprised if it is not the means of leading many of them to Christ.

THE REFORMERS: Lectures Delivered in St. James' Church, Paisley, by Ministers of the United Presbyterian Church, Graduates of the University of Glasgow. Glasgow: James Maclehose & Sons. 1885.

WE warmly commend the idea of which this volume is the expression, as well as the able and scholarly manner in which it has been carried out. The nine lectures of which it consists were in substance delivered on Sunday evenings "from a provincial pulpit," and must have proved as attractive and interesting as they are instructive. They trace the history of the Reformation

from its remote beginnings in Wyclif and Hus to its accomplishment by Luther and its formulation by Calvin ; noting the kindred upheavals as represented by Savonarola, the influence of the Renaissance as represented by Erasmus ; and ending with a more detailed account of the Scottish Reformation. The volume will form a pleasing memorial of the Wycliffe and Luther celebrations. Its interest, however, is by no means of a local and temporary nature. It is a solid and noteworthy contribution to the study of a theme of permanent importance, every one of the lectures being distinguished by fulness of knowledge, a comprehensive mastery of details, sound discrimination, and genuine evangelical enthusiasm. It is a treat of no ordinary kind to read lectures so luminous, so sober, and judicious as these.

ZIG-ZAG JOURNEYS IN THE WESTERN STATES OF AMERICA. The Atlantic to the Pacific. By Hezekiah Butterworth.

ALL IN THE SUN. By Mrs. Christophine Goddard.

A NEW LITTLE FOLKS' PICTURE BOOK. By T. H. Collins.

THE TWO BROTHERS ; THE PLAIN PATH ; SAILOR JIM ; and THE CHILD'S GEM. London : Dean & Son, 160A, Fleet Street.

MESSRS. DEAN & SON have this year made ample provision for the instruction and entertainment of the young folks, so that if we were dependent entirely on their supply we should be at no great disadvantage. "The Zig-Zag Journey" is a capital book of

travel, and is packed full of information on all kinds of subjects, told in a pleasant, familiar style, and enlivened by numerous anecdotes. The club of schoolboys were fortunate in what they saw on the wheatfields of Dakota, in the valley of Yosemite, and the mines of Colorado. "All in the Sun" is an exquisite little book, with most beautifully executed illustrations, and a series of etchings such as will send the autocrats of the nursery into ecstasies. The pictures in "The New Little Folks' Picture Book" and "Other Folks at Home" are also sure to become great favourites. The series of tiny little booklets called "The Two Brothers," &c., &c., are worthy of warm commendation. The stories of which they consist are short pithy narratives, which will gain the ear of children and impress upon them healthy moral teaching. The tinted illustrations are a novel and attractive feature.

THE GOSPEL OF THE GRACE OF GOD. Sermons delivered at the Metropolitan Tabernacle by Thomas Spurgeon during his father's illness. With Preface by C. H. Spurgeon. London : Passmore & Alabaster.

WE can fully appreciate the delight Mr. Spurgeon must feel in prefacing such a volume as this. No wonder that the good people at the Tabernacle were filled with joy as they listened to the earnest and stirring words of their pastor's son, who, in more ways than one, must have reminded them of the pastor himself. As little wonder that he who can preach like this should need for his congregation in Auckland a large Tabernacle. Many of our readers will not only purchase his ser-

mons, but will, we doubt not, give him even more substantial help in his important work.

THE MONTHLY INTERPRETER. Edited by the Rev. J. S. Exell, M.A. Nos. 1, 2 & 3. Edinburgh: T. & T. Clark.

IF Mr. Exell's new venture keeps up to the standard of the issues before us, there can be no doubt of its immediate and complete success. All the contributors are men of well-established reputation as Biblical expositors, and their contributions are of the highest order. We need not say more.

THE PROPHETS OF THE OLD TESTAMENT: a Book of Bible Teaching for our Elder Children. By M. D. H. London: James Nisbet & Co.

It is surely an augury of good that Christian teachers of all ranks and denominations are bestowing increased attention on the needs of our elder children. There is no difficulty in interesting the very young ones in Bible lessons: the difficulty is with those who are approaching, or have reached, their teens. Yet "the old, old story" has its charms for them also, as this volume on the Prophets amply proves. It is a simple, beautiful, and instructive series of chapters on themes of the first importance.

THE CHILDREN OF CHINA. Written for the Children of England. By their old friend the Author of "The Children of India." With Map and Illustrations. London: Hodder & Stoughton.

A BOOK that boys and girls will read with delight, and to which they will turn again and again, describing not only the children of China, but all about their land, their homes, and their surroundings. It tells us everything that relates to the Celestial Empire, and to the Celestials themselves. It points out things that are not celestial, and concludes with an account of things that are. Written in a simple and graceful style, and copiously illustrated, we can desire no better book than this.

PUBLIC NOTICES AND CAUTIONS: a Book for Youth. London: J. Eadsly, 17, Bouverie Street, Fleet Street.

A CAPITAL idea, capitally worked out. Notices and cautions—such as "Man-traps laid in this Orchard," "Beware of Pickpockets," "Keep to the right," "Trespassers will be prosecuted," &c.—are made the basis of wise Christian counsel, such as no young man can safely neglect. A really useful book.

Literary Notes.



THE third series of *The Expositor* (Messrs. Hodder & Stoughton) commences under a new editor—the Rev. W. Robertson Nicoll, M.A. This able and successful serial has been so closely identified with the name of Dr. Samuel Cox, that it is difficult to dissociate the one from the other. The publishers, who are also the proprietors of the *Magazine*, in originating the change, have certainly acted “within their rights,” and from a strict and honourable sense of duty. We are among those who, while disagreeing with much, and regretting much, that has appeared in the pages of *The Expositor*, do not see that the change need have been made, as it is desirable to have a periodical in which *questiones vexatæ* can be discussed with full and absolute freedom, and in which both sides have an impartial hearing. That the literary and theological character of the periodical is likely to suffer we do not believe. Such papers as are contributed by Bishop Lightfoot, by Dr. Maclaren, Professor H. Drummond, Dr. Marcus Dods, and Mr. Edmund Gosse, form an exceptionally fine and able number, and we feel sure that *The Expositor* will maintain a high standard of excellence.

THE syndics of the Oxford University Press have issued an edition of their far-famed Bible, which, unless we are greatly mistaken, will become one of their most valued and popular works. This is a FAMILY edition of the Oxford Bible, in pica, post quarto, with references, and the “Helps to the Study of the Bible” appended. These helps comprise a summary of the books of the Old and New Testaments; articles on the chronology of the Old Testament, of the Acts and Epistles; a Harmony of the Gospels; classified lists of Our Lord’s miracles and parables; articles on Bible Lands, of their mountains, rivers, lakes, of their trees, plants, and animals, their sects and social customs, their music and musical instruments; together with a dictionary of Scripture phrases, proper names with their pronunciation and meaning, and in fact all kinds of information which a general reader can require. The book is handsomely printed, and is illustrated by a number of beautiful engravings. It includes a family register, and is in every way adapted for a family bible. We cannot doubt that it will very speedily become the favourite family Bible of England. It is issued by Mr. Henry Frowde, Amen Corner.

DR. ALEXANDER MACLEOD has issued, through Messrs. Hodder & Stoughton, a series of addresses to children under the title of “The Children’s Portion,” in which we know not whether most to admire the robust manly wisdom, the devout evangelical spirit, the broad and generous sympathy with young life, or the fine tact that knows how to catch the ear and win the heart of those who are ordinarily supposed to be the most difficult to reach. We hope to have more to say on this and one or two similar volumes in a subsequent number. In the meantime, may we strongly commend it to the notice of Sunday-school teachers and of our brethren in the ministry?

[THE MISSIONARY HERALD,
FEBRUARY 1, 1885.



MR. AND MRS. FIGOTT AND MISS FLORENCE KEMP.—(From a Photograph.)—See page 48.

THE MISSIONARY HERALD.

The Late Mrs. Rouse.

THE following sketch, written by Mr. Rouse, is taken from the December number of "The Indian Baptist"—

"My dear wife was born in Camberwell, London, on October 19, 1839. Her father, Mr. Denham, was at that time, I believe, a teacher of languages; but he shortly after became pastor of the Baptist Church at Faversham, Kent. He was 'the only son of his mother, and she a widow.'

"BREAD CAST UPON THE WATER."

"In his childhood she became a Roman Catholic, and her son proposed to enter the priesthood. While studying with this object in view, a lady called at every house in the street in which he was lodging, soliciting subscriptions on behalf of the Bible Society. The young student at first gave a polite refusal, but was afterwards induced to purchase and read the Bible. This led to his conversion, and he became a Protestant and a Baptist, for he used to say that he found no logical halting-ground between Popery and Believers' baptism. Years after, when in India, he delivered one of a course of lectures on Popery in Calcutta. The lady who had induced him to read the Bible, but knew nothing as to whether

any fruit had come from her words, was herself present, having come out to India and married a C. M. S. Missionary. It may be imagined what an affecting interview followed. Ever since she has been a warm friend of Mr. Denham's family. She is still living, and is none other than the well-known and much-beloved Mrs. Weitbrecht.

"LIFE IN INDIA."

"Mr. Denham was a man of great linguistic ability, and Dr. Angus, then Secretary of the Baptist Missionary Society, suggested to him whether he would not find a most fitting sphere of usefulness in India. He fell in with the idea, and sailed with his family to India in 1844. My wife was then in her fifth year. They stayed at first in Calcutta, but in 1845 Mr. Mack, of Serampore, died, and Mr. Denham was transferred to that station. He reorganised the College, which had practically ceased to exist, and he became its Principal. He remained there about ten years, at first single-handed, managing the College and the English Church. There my

wife spent her childhood, never going any further than Calcutta in one direction, or Burdwan in the other. It was a very happy time to her and the other members of the family, and often in after years, when telling her son and daughter stories about her own childhood, she presented it in so bright a light, that they could not but form the impression that India in general, and Serampore in particular, must be a very paradise for children ! Many in Calcutta and elsewhere still remember her as a bright, lively child.

“VISIT TO ENGLAND.

“After some years Mr. Denham's health failed, the result, I believe, of a sunstroke ; and he left for England early in 1856. He took a house in Walthamstow, near London; and my wife, who was then about seventeen, finished her education at Mrs. Pechey's School there. Mr. Denham while in England was a most acceptable deputation for the Missionary Society, and his family often thought that their claims upon the father were not thought of as they ought to be by the worthy Secretaries. However, there would be no deputation work in India; and when Mr. Denham left on his return, in September, 1858, they all looked forward to a re-union of the family in a year's time in the old happy home at Serampore. Mr. Denham left England apparently in the best of health; letters were received from Malta and Alexandria, written in the old neat handwriting, and in the graphic style in which Mr. Denham excelled. No letter came from Aden, but the mail which might have brought a long and loving letter from Galle brought two written by strangers, one from a fellow-passenger to say that Mr. Denham had been left behind at Galle, dangerously ill of

dysentery, and the other addressed to the Secretaries of the Society, asking them to break to the family the sad news that their father was no more. It may be imagined what a terrible blow this was to them, the family broken up, the father gone, and the confident expectation of re-union in the old happy Indian home for ever dashed to the ground. It was my wife's first great sorrow; she was then just nineteen, the age at which her daughter now has to bear a like heavy cross.

“WORDS TO BE REMEMBERED.

“I remember calling on my pastor, Dr. Steane, just at this time; and he said to me, ‘We have just heard sad news, Mr. Denham is gone; we must look to you young men to take his place.’ At that time I did not know the family, nor was I anticipating Mission work; and little did I think in what double sense his words would apply to me.

“The death of Mr. Denham quickened my wife's resolution to serve her father's God, and in 1859 she ‘put on Christ by baptism,’ often having regretted since that she did not cheer his heart by doing so in his lifetime. Other trials followed, the aged grandmother and the loving mother in a year or two followed son and husband to the upper world; and when I first knew the family they were indeed ‘orphans,’ having hardly a relative in the world who cared for them. But sisters and brother loved one another, and kind friends took a deep interest in them, specially their two guardians and Dr. Trestrail, then the Secretary of the Mission, who has loved them with a father's love ever since. We were married in September, 1861, and on October 2nd left for India in the *Walmer Castle*, with Mr.

and Mrs. Page, of Barisal. It was in the time of the old Cape voyages, and we did not reach Calcutta till February 8th, 1862.

“WORK IN INDIA AND ENGLAND.

“We remained about eight months at Soory, living with the venerable Mr. and Mrs. Williamson, and having as associates Mr. and Mrs. Ellis, all four of whom were in heaven to welcome my wife on her arrival there. In October, 1862, we returned to Calcutta, but my health soon broke down completely, and I left India in May, 1863, thinking, as I often said to myself, that there are many things uncertain in life, but one thing is absolutely certain, I shall never see India again. Our son was born a week after I left, and three months after my arrival in England I welcomed wife and child in the fatherland. My strength only slowly returned to me, and for two years we lived in lodgings in London. In December 1866 I became classical tutor in our Theological College at Haverfordwest, in Wales, and there we remained for some years. There is not much to record about my wife during this time, she gave herself mainly to household duties, and the training of our two children. In 1872 I felt it my duty to return to India, to fill a gap, thinking that I might be able to bear one, or even possibly two, hot seasons, but not more. With such expectations it was not wise for my family to accompany me, and they remained at Haverfordwest. When it was found that I could bear the climate better than I had expected, my wife and children rejoined me. They arrived in the close of 1874. Mr. Williams, pastor of Circular Road Church, being compelled to visit England for his health,

I became acting pastor, and we settled down in the pastor's house.

“CALCUTTA Grog SHOPS.

“When my wife arrived she found that the Calcutta ‘grog-shop work’ had been recently commenced, and she at once threw her whole soul into it. Every Sunday she, and her beloved fellow-worker Mrs. May, used to visit the Lal Bazaar grog-shops and talk, pray, and sing with the sailors whom they met there. This work she continued, except when illness or absence from Calcutta prevented, regularly until she left India. Playing the harmonium and speaking to the sailors in the coffee-room, and visiting ships to hold services for the sailors on board, were associated with this work. Many were the wanderers who were thus, by her means, reclaimed from vice and ungodliness, and made ‘new creatures in Christ Jesus.’ This work has made her known in vessels and ports scattered over the face of the earth. Soon after our return to England we went to a tea-meeting of Christian workers at the Sailors’ ‘Welcome Home,’ in Shadwell, London. I left my wife seated at the table, went up to the lady in charge and introduced myself as Mr. Rouse, of Calcutta, thinking that this would give about as much information as if I had said Mr. Smith, of New York; but I was immediately greeted with the words, ‘Oh, we know the name well enough, where’s Mrs. Rouse?’ Her name had been mentioned again and again by sailors who had received a blessing through her in Calcutta, and had gone to London. At Liverpool and other ports also where my wife went she found traces of the Calcutta work. We had very interesting gatherings when the Prince of Wales was in

Calcutta. The seamen and marines of the *Serapis* and the yacht *Osborne*, were invited to meetings at our house and elsewhere, and many of them became true followers of the Saviour during their stay here.

“WORK AMONGST SOLDIERS.

“Another special feature of my wife’s work was that among the soldiers. This is more properly her own work, as she originated it. When I commenced my ministry at Circular Road, two men of the 3rd Buffs, the regiment then stationed in Fort William, used to attend the chapel; they were not at the time converted, though well-disposed. We invited them to tea, and afterwards we asked if they would not bring some of their comrades. Then we fixed an evening and gave a sort of general invitation, and got the central room in the pastor’s house filled with soldiers. We gave them tea, sang and talked with them, and invited them to the chapel. Some good was done among the Buffs, but after they left Calcutta the 2-12th Regiment took their place, and it was in this regiment that most fruit was gathered in. Two or three evenings in the week we had meetings, and singing, prayer, and personal appeal led many to Christ. We used to have every Sunday evening twenty to thirty soldiers at the service, and their solid phalanx at the end of the chapel was very inspiring to the preacher. I knew that they would appreciate simple truth in simple words, and their fixed attention as the gospel was preached to them week after week was most cheering. Again and again was the baptistery opened, and one and another of those stalwart men were ‘buried with Christ.’ Not only soldiers, others too sometimes

confessed their Saviour; it was a happy day to my dear wife and myself when my son, a boy of thirteen, thus took his stand on the Lord’s side. My daughter had been baptized in Wales, at the age of nine; and now we could feel that as a family we were indeed united in Christ.

“These evening meetings for singing and prayer and converse were continued till we left India. The 54th Regiment followed the 12th, and were themselves followed by the 90th. In the meantime the work developed in other forms. My wife and Mrs. May used sometimes to visit the canteen in the fort and at Dum Dum, give away tracts and urge the men to give up drink and follow Christ. Two or three times my wife went to Dinapore and spent a month there, holding meetings every evening, sometimes in the chapel, and sometimes in good old Mr. Greenway’s house, visiting the canteen or hospital, and talking with the men. Her work there opened the Dinapore baptistery too, again and again.

“LETTER WRITING.

“Acquainted with individual soldiers, she began to write letters to them, and this led frequently to correspondence with their comrades, whom she had not seen. A large part of the day was often spent by her at her desk writing such letters, till at length the thought suggested itself of writing a monthly letter, and having it printed. This has been carried on for some years now. Every month’s “On Guard” contains a letter from her, and a thousand copies extra have been printed and distributed monthly among the different regiments in India. They are all pointed and pithy, never exceeding two pages in length. I am not sure that it would

not be well to issue them as a series of 'Handbills for Soldiers.' Mr. Gregson tells me that he has received the one for December, the last message from her, headed 'How much owest thou?'

"Though my wife's main work was among soldiers and sailors, yet she did not neglect native work. For some years she was Calcutta Secretary to the Zenana Mission, and used occasionally to visit zenanas. Every week she received the reports of the native agents, and the colloquial knowledge of Bengali which she gained in her childhood was of great service in this work. Amongst Bengali women she seemed like one of them, talking with a simplicity and ease which can only be learned in early years.

"HOME INFLUENCE.

"So much for outside work; but she did not by any means neglect the home. Her children had all that a mother's care could give, as much as if she had nothing else to do. On a Sunday, when in the afternoon and evening was the prospect of the grog-shop and coffee-room work, yet after morning service she would spend two or three hours talking with or reading to our children. I often wondered how she could get through so much.

"In the autumn of 1878 my wife had an attack of dysentery, from which she never properly recovered. In time she recommenced her work, but the old strength was gone, and over-exertion brought on a more serious attack early in 1880. We went home in March of that year. In England my wife slowly regained strength to some extent, and occasionally was able to engage in Christian work. When we called at the Soldiers' Institute at Plymouth in August 1880, we found that workers among soldiers

in England knew 'L. M. R.,' as well as workers among sailors knew 'Mrs. Rouse.'

"WORK IN ENGLAND.

"In 1881 my wife began to visit different places on behalf of the Zenana Mission; from the Isle of Wight in the South, to Scotland in the North, and Wales in the West, she was ever ready to speak of this great mission work. But again she overtaxed her strength, and for some months in 1882 and 1883 suffered excessively from neuralgia. In 1883 she began again to speak but could not do very much. In May last she left London, with our daughter, and spent two or three months with our son at Cambridge and Hunstanton. They then went to Devonshire, where my wife had promised to speak for the Zenana Mission at Plymouth. September was spent at Chudleigh, where my uncle lives. Mother, son and daughter were together, and had a very happy time. The weather was fine, the scenery around was beautiful, and loving friends and relatives supplied every comfort. They went to Torquay, Brixham, and other places, and my wife spoke several times on the twofold subject, the Zenana Mission, and work among the Europeans in India. In one of her last letters to me she says, 'I should not choose so much;' but she felt that she must do what she could, especially at little places where there is not often much to interest the people. At Brixham, a fishing town, she felt specially at home; she mentioned a man she met there whose brother had been converted at Calcutta, and she said 'it was an affecting time.' She left for Plymouth on October 13; she got through her work there, but in her last letter or two she said that the old

neuralgia had returned. It is clear that this was the result of overtaxing her strength.

“SUNSET.

“She died worn out in the Master’s blessed work. Even as late as October 23 she wrote in the old clear handwriting and cheerful tone, saying she hoped soon to be back in London. It was strange to receive the letter, just like what I had received week by week for years, and to know that it was *the last*, that her hand was already stiff in death. It seemed as if those bits of paper called telegrams, containing in all only fourteen words written in a strange hand, could not mean what I knew they did. Last mail brought a letter from my daughter dated October 30, in which she says her mother was ill, but she hoped the worst was passed and that next mail she would be able to send better news still. Three days

after, on November 2, was despatched the telegram, ‘Mother dangerously ill:’ then followed one on Tuesday, ‘No better,’ and on Thursday, ‘No worse,’ and on Sunday evening, November 9, as I was sitting in my chair hoping for the best, and thinking what we would do if her life were spared, came the last sad message, ‘Passed away peacefully,’ dated that Lord’s-day morning, the beginning to her of the eternal Sabbath. ‘Sad message’ indeed to the flesh, but the spirit knows that all is well, because ‘Himself hath done it’; and it may be that, when in the light of eternity we see what blessed fruit her death has brought forth, this ‘sad message’ will shine as one of the very stars of heaven. She was scattering blessing all her life, she will be reaping the fruit all through eternity. She rests from her labours and her works do follow her. “G. H. ROUSE.

“Calcutta.”

Mission Work in China.

BY the kindness of Mrs. Kemp, of Rochdale, we are permitted to print the following letter, written by Miss S. Florence Kemp to the teachers and scholars of West Street Sunday School, Rochdale:—

“MY DEAR FRIENDS,—It is now almost a year since I last wrote to you from the little cabin of a river-boat. This letter also is written away from home, for I am spending a few weeks in the mountains, where I came in the beginning of July with my sister and brother-in-law, for a little fresh air and rest.

“BUDDHIST PRIESTS.

“We had not been long here before we found to our joy that the people

in the villages and hamlets round were far more willing to hear the Gospel than those in the city, and every Sunday some came several miles to the little service, held under the great bell or in the porch of the heathen temple where we were staying. One of the priests, too, we hope, believes in Christ, though, being lame and friendless, he is afraid to confess it, because, of course, he would be turned out. He has been ill and suffering for some time, and has therefore been

letting his hair grow long (Buddhist priests always shave their heads quite clean), in token of repentance. I do not think any of the priests there believe in the idols, in fact one of them told me as much, pointing his finger with scorn at the helpless painted images; but that, alas! does not mean that they believe in Christ, for I believe some of them believe chiefly in having a temple and lands, by which they get plenty of money. Pray for these poor men that they may desire the heavenly treasure. Above the temple at the top of the hill there is another of two stories containing two immense images about twenty feet high, gilded and painted very richly, besides two smaller on an elephant and a queer animal meant, I fancy, to represent a leopard. Then there are a number of little chambers cut in the rock containing images, nearly all of which have lost their heads and been otherwise broken, it is said by Chinese out amusing themselves. These shrines were made some 300 years ago in honour of the gods, who are supposed to have cut out the caves in the face of the precipice at the foot of the glen.

"VILLAGE LIFE IN CHINA.

"The people in two villages being anxious for us to stay with them, it was arranged that I should remain a little while, my sister and brother-in-law not being able to leave the work in the city any longer. So we sent for my sister's woman, who is a Christian, and for Kuei-hua, the eldest girl in the Inland Mission school, and a member of the church, and accompanied by these and the old evangelist I took up my abode in U-po, where the women and girls quite won our hearts, they were so gentle and affectionate and some of them so ready to learn. There was one sweet little

child of three years old (the only Chinese I have seen that I could exactly call sweet) with such pretty winning ways, spiced with a fair amount of mischief, whom I had thought too little to learn anything; but just before we left her mother told us that every night before going to sleep repeated, 'Jesus calls you; come to Him' (the first two lines of a hymn her sister learnt), and kneeling down clasps her hands and prays. Her brother of five has a very clear idea of what he wants, and prays, so the mother says, 'Please Jesus give me good food to eat and good clothes to wear.' Kuei-hua tells me little Lan-tzi, whose name means 'basket,' cried when we went away. I intend to see them again before returning to the city, as we are only three miles off. In this place there are two women and several men and boys who, we hope, are Christians. They heard the Gospel two years ago, and again last year from Dr. Schofield, and have daily worship together.

"SUNDAY SERVICE.

"Last Sunday was our first here, and we had quite a nice little service—twelve women, several of them from a neighbouring village, came for medicine, nine men and boys and as many children. You would have wondered what some of the latter had sticking on their clothes—little strips of cloth with words written on them sewn on to the backs of their jackets, or the picture of a leopard's head, or a bat, or perhaps a little cotton snake, stuffed with wool, with a red head and tail coiled up on the shoulder. These are supposed to preserve the children from dangers and diseases of different kinds, for the Chinese are very superstitious. Just before we left the city anyone could get a little bag with a charmed paper inside by asking

for it at a magistrate's office, and these charms the people believed would protect them from being injured by little invisible paper men armed with knives and able to kill anyone their makers wished to die. Several men were under arrest, charged with having cut out these little paper men; and it was thought there was not much hope of their lives being spared. A shopman having found a paper man entangled in his pig-tail fell ill, and, of course people said that showed the paper was enchanted. Someone suggested that one of the man's apprentices had done it for fun, and that he had fallen ill of fright; but I am afraid not many believed the explanation. At the same time people were selling off their fowls at twopence a-piece and even less (they are usually eightpence or tenpence) believing them to be bewitched, as a great many had had their feathers cut, possibly by some persons anxious to lower the price of fowls, or by getting people to destroy their fowls to secure a good price for their own in a few months' time.

"CHINESE FLOWERS.

"On Monday we were asked by one of the inquirers here to visit the family of his elder brother. The walk four or five miles on a rough mountain would have been too far for the woman and girl, so I had to leave them behind and started with the evangelist, Lao-Tung, and our guide. The walk was a beautiful one, and more than once I was reminded of home—of Healy Dell and Simpson's Clough, but the flowers that bordered the path were gayer than those in our fields and hedges; there were numbers of scarlet lilies, of which Lao-Tung stuck a bunch in the end of his flute, a great many large Japanese anemones, besides pinks and yellow

clematis, snapdragon, yellow and purple, also some welcome old friends in the shape of blue-bells, which the Chinese call *chung-chung* (bell-bell), and wild white roses in bloom for the second time. Winding round the mountain sides, or crossing a ridge, one caught sight of many a little grey village surrounded by smiling terraces, cultivated with Indian corn and millet, wheat (a failure this season on account of the lack of early rain), beans, and potatoes, which last, they say, were brought over by the foreigners to poison the Chinese, but the soil was so good that it not merely destroyed the poisonous nature of the plant, but made it good for food. Here and there, too, one sees a little apple orchard laden with fruit; and in the bottoms of the valleys black lines point to where the coal comes from. These mountains are rich in coal, which lies not far from the surface, and is worked by the men in the winter. In the summer the mines are nearly all deserted, the men being busy in the fields, in consequence of which coal is then very dear and sometimes difficult to procure. It is bought by the pound, which costs from two to four cash in the winter; so a hundredweight might be reckoned at ninepence, but then a Chinese hundredweight would be nearly a third more than an English one.

"VILLAGE LIFE.

"From the top of one hill we looked down on what seemed, from its size, quite an important village; but, on passing through it, we found, I should think, half the houses ruined or deserted, the inhabitants having died during the famine. A little further on, by the side of the stony bed of a mountain stream, we reached our destination, Hung-i, and received a kindly welcome

from a nice old woman in a clean white jacket, and blue trousers tied at the ankles, who refreshed us with tea flavoured with rose leaves. The room soon filled with women; but the first attempt at conversation was not very successful, and I heard them say, 'She doesn't understand our words, and we don't understand her words.' However, the old woman tried again with what is considered one of the most polite of questions, and always one of the first to be asked: 'How old are you?' 'Twenty-eight, and how old are you?' 'Sixty-four.' After which I had the pleasure of hearing: 'Ah! She understands our words, and we understand her words;' and, the ice thus broken, we began to feel at home with each other, and I believe before the evening two or three had some idea of what our Saviour did for us, and is to us now. A picture-book was a great help in interesting them, and making them understand, and a few medicines given away made them feel that we really cared for them. They provided me very abundantly with rice, laoping (a flat cake made with oil and flour, and fried in oil), and egg-plant stewed in gravy for dinner; and for supper, the same with millet, instead of rice, and some dried and salted turnip, shred fine as a relish, which dainty I left for those whose who liked it. After prayers, my kind hostess left me the room to myself, having first spread two thick wadded coverlets on the warm k'ang (brick bedstead) for me to sleep. All my assertions that I needed none, and entreaties that she would at least take one for her own use, were unavailing. She said she had plenty without; so, as I could not be so rude as to tell her they were not clean enough for me to sleep in, I was obliged to submit to their being left in the room.

"But espying a nice broad polished

mahogany-like bench at the other end of the room, I left bed and bedding to take care of themselves, and stretched myself upon it with medicine-chest for pillow, and was soon fast asleep, and in my dreams talking Chinese better than when awake.

"The next morning I was quite surprised at the demonstrativeness of the women, who, when we were about to start, all took hold of me, so that it was with difficulty I could tear myself away. However, as we had a village further on to visit, there was no time to stay longer.

"HEARING THE WORD.

"Going down a rugged valley, we came to a village inn, where several very respectable women listened attentively to what I had to say, one little girl understanding almost better than any of the others, and often repeating and explaining to them. Presently there was an interruption, in the shape of a funny old woman, who came hobbling in on her stick, and was very anxious to examine my shoes and skirt, and everything about me that was not exactly Chinese; but in the end she turned out, I think, the best listener, continually repeating to her neighbour bits of the (to her) wonderful news of our Father's love and the Saviour's grace; and when I came to speak of the possibility of, after death, living with God in His beautiful home above the blue sky, you should just have heard her exclamation of delight and surprise! It did my heart good. The way a few of these villagers listen to the Gospel makes one feel it well worth while to have come. There is one boy here, called Heo-tai, who drinks in all that is said, and his face lights up so when our Saviour is spoken of. He has epileptic fits. His friends have

spent a good deal of money on native doctors in vain, as you will not be surprised to hear when I tell you that one poor woman I saw the other day, who had an attack of rheumatism eighteen years ago, was treated by a native doctor, who stuck a great needle into the back of her head, and since then she has not been able to speak a word.

“THE ONENESS OF CHRISTIAN SERVICE.

“I often think of you all, and wish I could see your faces and talk to you. Dear, dear friends, let us make sure of meeting in heaven. I know I shall see numbers of you there, and the thought is a very bright one; but I cannot bear to think of missing even one. Let us, every one, trusting in our beloved Saviour, resolve not to be the missing one, and let us resolve, too, by the help of our God, to lead others

with us through the pearly gates. God has placed you in Rochdale and me in China, to do one glorious work—to live for Him and to win others to do the same. Don't be discouraged if your efforts seem often fruitless, but let your very failures lead you to redoubled earnestness in your fight against the kingdom of Satan. Thus, by self-denying love, by fervent zeal, by patience and gentleness, and, above all, by an unwavering faith in the Captain of our Salvation, you will be the means of rescuing many a slave of Satan, who will be your joy and crown of rejoicing in the day of the Lord. And I want my dear little children to remember that not one of them is too young to make the heart of Jesus glad by leading someone to Him. Ask Him to show you whom you can help, and He will.

“Ever your Friend,
“S. FLORENCE KEMP.”

We are also able to give this month an engraving, from a photograph, recently received from China by Mrs. Kemp.

Mrs. Kemp writes: “The group consists of Mr. and Mrs. Pigott, and her maid (Seng-ta-Sao) to the left, and to the right one of the Native Evangelists (Lao Tong), and my daughter Florence.”—(*See Frontispiece.*)

Scotland and the Claims of Christian Missions.

BY THE REV. RICHARD GLOVER.

THE following extracts are taken from the address of the Rev. Richard Glover, delivered in connection with the Autumnal Meetings of the Baptist Union of Scotland, held in the city of Glasgow:—

“CHRISTIAN MISSIONS.

“But there is another field in which we work together and which comes before us touchingly, impressively, and

solemnly to-night—Christian Missions. I wish to say a little as to the need of bestirring ourselves in this work. You have given to it of your gold, and what

is richer, of your men ; though some of them, as Hartley of Edinburgh, have died too early for their work. I do not think, however, that the Congo is going to prove an unhealthy region. Wherever you clear new land and turn over the soil you have malaria. Our brethren have been overborne with a terrific amount of work and responsibility. That is pretty well over. All the men on the Congo believe we are not going to have the mortality we have had. The friends taken from us are blest but not lost.

"You gave us Mr. Balfour, who went to be second in charge of the Calabar College ; you gave us Mr. Hay, who is gone to take the chief command of our work in the Cameroons river, succeeding another gracious Scotchman, Quintin Thomson, one of the sweetest souls that ever lived. Mr. Cruickshank has gone to the Congo, and Mr. Cameron is on his way thither ; and within the last month or two Mr. Forsyth, son of one of our former ministers at Greenock, has been accepted for the work. Seven men in all ; sacred number ! I think we may complete the text and say, 'full of faith and of the Holy Ghost.' Who knows what is going to come out of this work ? We fear as we 'enter into the cloud.' Who dreamed of what has come out of the work of Dr. Duff, Dr. Wilson, or Dr. Livingstone ?

"AN APPEAL FOR AFRICA.

"I suggest to our brethren here, as well as to all our brethren in the south, that we need to co-operate in this work and put more of our life into it than ever. Why is Mr. M'Millan being sent out now ? The Society is short of money ; it has four times running finished its year with a deficit, which has been as often cleared off by

friends. Why then, in presence of the pressure of need in India and China, thrust those twenty men upon the Congo, instead of creeping step by step ? Well, our brethren are there, ten at this moment, the rest in England. They have not been without a blessing. They find favour with the people, and know the language better than anybody on the river. They have been the peace-makers between the Stanley expedition and the people there. There is one Christian government at least in Europe and one king of royal thoughts and noble feelings ! The King of the Belgians has spent £100,000 in one year on the work of opening up Africa to light and civilisation, and to the healing of its age-long woes. At this moment there is a European Conference settling in Berlin which will probably issue in a Central African State being formed, neutralized like Belgium, open to the world for trade and everything else. Why cannot we be content to creep our way ? Our brethren there say, 'We are at Stanley Pool ; there is 1000 miles of clear water-way before us. At Lukolelo, the station above the Pool, there is enough food of native growth to feed the world. There are fifty millions of people in this great Congo basin. Two millions die every year !' Excepting by ourselves all the wages paid on the Congo are paid in barrels of gin ; and our brethren plead to go before the trader with his gin and muskets and gun-powder, to carry the message of peace before the rude ways and rough and easy methods of those who raise such a stir as would drive everybody out of the country. We may fix ten stations on the Upper Congo with two men a-piece. It will be healthier than where we are. If you can give the money and the men now it will be far better than twice the number twenty years

hence. Had you been on the Committee what would you have said? At all events the Committee thought that if the income was too small it must be made greater; and that not in the curtailment of your staff nor the refusal to enter the open door was action to be taken, but in laying before the hearts of the people the woes of Africa right down from the time when Noah said of his son, 'a servant of servants shall Canaan be unto his brethren.' A million of men perish every year in Africa through the slave trade. You know our part in that. What I say is that this great work is not to be done except by sacrifice. Let us give what costs us something. I remember our little church in Blackfriars'-street used to send £10 to the Mission. I suggested that a few friends should collect month by month what the members would promise to give, and by the adoption of that system the next year we sent £80. System! Sacrifice! Why should our friend here have all the sacrifice? He is our messenger but cannot be our substitute. We owe as much to our Saviour as he does; we expect the same heaven; the same love loves our heart as falls on him; he owes no larger sacrifice. Stations various but sacrifice equal!—that is the only ground we ought to take.

"AN APPEAL FOR CHINA.

"But I plead not for Africa alone. A great appeal comes from China. The letters we had from China before Mr. Jones came seemed rather wild in the extravagance of their suggestions as to what ought to be done. We did not know until Mr. Jones came what had been already done. Mr. Jones has one fault, he won't speak of himself. You get the facts out of him one by one, as you pick periwinkles on

the end of a pin. He was ill when here and not fit to speak at any meetings. But no Society has ever been served by nobler men than we have in Mr. Richard and Mr. Jones. Mr. Richard had been employed in a mission on the coast, but he was not satisfied with that. He determined to get away into the interior; he went 250 miles inland. He loved the people, studied them, went to their monasteries and learned from the students there, and tried to get from their hearts what they prayed for. He had that spirit of truest orthodoxy which sees the good in others and tries to complete it instead of seeing the bad and giving it a knock on the head and perhaps knocking not the error over but the man. He became their physician in their need. By and by there came the great famine, costing between seven and eight millions of lives. He threw himself into the work of ministering relief as no other European did, working night and day among the famine-stricken, fever-stricken, starving, dying, dead, for two whole years. He and Mr. Jones together succeeded in saving the lives of 20,000 people. Our friend Jones was left with a family of 400 children on his hands! Do you wonder that 'when the eye saw them it blessed them;' that the foreigner was no longer an object of abhorrence but a kind of Providence with a sweet and holy light in his face, such as they never expected to see in man? And now what is the result? If these men had come and told us of a church of fifty members we would have thanked God for this beginning. But today there are between fifty and sixty churches formed through their labours with nearly 1000 members gathered largely by the people themselves. They both felt strongly against coddling converts and employing them in stations carrying pecuniary reward. They

taught them heroic service, to have their own trained pastors, and maintain their self-respect by independence. Remember that a convert in China means more than in India. There is no European government in China. Every man who puts on the Lord Jesus there puts Him on at the risk of persecution and even of life. And they have stood the test of suffering for Christ's sake. Our brethren come to us and say, 'These 1,100 converts are an army, give us the men to officer them! Only one out of seven can read, give us men to train them for pastors and deacons. A thousand members means 10,000 at least who are asking if there be a God, and if His name is Jesus—if they may worship Him who wept with those who wept, and died that they might live? You have stirred these questions, send somebody to give the answer. We occupy two large provinces. The least addition that will meet the needs of the case is fourteen new men.'

"THE WORLD FOR CHRIST.

"In the last fourteen months ten men have left India, four not to return. We have to send out eight men this year to fill vacant places only, if we can get them. I was sent to ask for co-operation in all our work. What are we to do in view of this open door of usefulness? We do not know the big-ness of this Mission work; we are but playing at it as yet. We aim at converting the world to Jesus Christ, and that work goes on at a rate that no one realises. It is not sixty years since Jno. Williams baptized his first convert; it is just over sixty years since missionaries were free to enter India; and yet in sixty years do you know what has been done? The membership of the mission churches throughout the world

is just a little larger than the church membership of Scotland all put together, and you have round that membership a fringe of Christian people; you have a Christian nation like Scotland as the result of these years of labour. This is on the surface. What lies beneath? The waking of the Spirit; secret disciples; people who were first heathens, then proselytes, and then believers. I take no account of the innumerable blessings that go with the gospel of Christ. In fact we are busy at an imperial task, and we must get rid of the idea that we are gathering little knots of people. If the present rate of progress in India be continued, India will be as Christian 100 years hence as England is to-day. My simple and unexaggerated belief is that if we Baptists only used our powers of men and money, filled with the love of Christ, and of our fellow-men, and moved by His grace, before our activities the heathen world would soon be as Christian as we are.

"I have to express our appreciation of your aid in men and money. Some day you will come and say, 'we will take China off your hand.' When that does come it won't end co-operation. Until then let us do our work as best we may. We are blest with a great Secretary; some recent changes have greatly increased the effectiveness of the Committee; and we appeal to you as we charge ourselves, let us take our part and not demur to the high calling of God in Jesus Christ. Let us follow where Christ leads, and acting under the impulse of His love let us share the infinite blessing of the knowledge of our Father and our Saviour, of the hope of His home, of the rest of His cross, and of the enjoyment of His love! In my own name and many others I wish you God-speed in faithful discipleship and faithful service to our common Master!"

New Year's Day Prayer Meeting.

ACCORDING to custom, the New Year was entered upon at the Mission House, Castle Street, Holborn, with a meeting for special prayer, on behalf of Foreign Missions, commencing at eleven o'clock, under the presidency of the treasurer, Joseph Tritton, Esq., when there was a large attendance.

Letters were read by Mr. Baynes from various representatives of other missionary and kindred bodies, expressing deep regret at unavoidable absence. He also reported the receipt of intelligence from abroad, to the effect that many of our missionary brethren would, at the same time, be uniting their prayers for the extension of Christ's work in the "regions beyond."

Prayer was offered by Rev. J. R. Wood, of Holloway; Rev. J. P. Chown, of Bloomsbury; Rev. J. H. Budden, of Almora, N. W. P. (London Missionary Society); Rev. Dr. Wright (British and Foreign Bible Society); Rev. W. Holman Bentley, of the Congo River; Rev. W. Gray, M. A. (Church Missionary Society); Mr. W. Olney, of the Metropolitan Tabernacle; and Rev. S. H. Booth.

Last New Year's Day, it will be remembered, a sympathetic message was received from the sick chamber of our esteemed Treasurer; on the present occasion, therefore, it was a source of special joy and thankfulness to see him once again occupying the chair; and to hear the familiar accents of his voice in the following address:—

"We are met, my dear friends, for prayer; but prayer stands not alone. Our commission runs thus:—'In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.' These three—prayer, supplication, and thanksgiving—will, no doubt, be blended in our devotion; but it may be well for us to-day, as it has been our practice in former years, to lay a foundation of praise befitting the circumstances, and in harmony with the spirit of the New Year's first morning. Personal references would be out of place, but there is a particular individuality of experience which may find suitable expression, not in our own words, but in the words of Divine inspiration itself. The ancient Church was bidden, at its festive gathering, to take a psalm, and bring hither the timbrel. Let us take our psalm this morning, and, though we bring not hither the sounding timbrel, we will bring the sacred tribute of grateful remembrance. The opening words of the 103rd and 66th Psalms will, I think, present us with

that foundation of praise in which we desire individually and unitedly to join. 'Bless the Lord, O my soul . . . renewed like the eagle's.' 'Make a joyful noise unto God . . . they shall sing to Thy name.'

"Turning to the special object of our meeting, let us unite in thanks to God for another year of evangelical agency, of associated effort, of not unrequited service—a year that has witnessed the doors of earth opened for the entrance of the Truth, and the windows of heaven opened for the outpouring of the Divine blessing.

"I ask your prayers for the Church in all lands—'Among whom ye shine as lights in the world, holding forth the Word of Life.' This will embrace the Church in this land, in all its sections. 'One family, we dwell in Him.' Shall we not pray that its spiritual life may be deepened, its faith in God strengthened, its sympathies with mankind enlarged, the riches of its liberality more conspicuously evoked, its high mission more distinctly realised, and its glorious destiny more influentially anticipated? It will include also our European churches in other lands—such as those which we have in our own missionary connection in the great centres—*e.g.*, Calcutta, Bombay, Agra, and Allahabad—that their light may shine yet more brightly on the heathen darkness around, and that their voices, though they be but as the voices that cry in the wilderness, may give forth an utterance clear, persuasive, and prevailing.

"Further, it will include the native churches—weak, tried, persecuted, and exposed to many perils. Such is the case at the present hour in China, and in that great island in the Indian Ocean where, alas! the blood-red hand of war has again been wickedly upraised. For one church in another land we need not to pray: 'Part of the host have crossed the flood'—the sorrows, the sufferings, the toils of the pilgrimage all over and gone. That church has, during the past year, gathered to its more perfect fellowship many of our dear brethren and friends, by the vacant places of which we mournfully gaze, whose living memories we tenderly cherish, and whose holy examples we fain would imitate. For the cause which was dear to them we will pray, while for themselves we cannot but give thanks.

"May I ask your prayers for the work in all lands? 'Blessed are ye that sow beside all waters.' This will include the preaching of the Gospel—God's grand means for drawing sinners to Himself—the preaching of the Gospel, whether in stated ministry or by evangelistic effort; the preparation, sending forth, and circulation of God's blessed Word; the diffusion of religious literature generally; instruction, visitation; medical missions with their merciful healing, and Zenana missions with their loving ministry; orphanages for the fatherless, hospitals for the sick, and homes for the homeless. Nor shall we forget the workers; some of them in loneliness and

weakness ; some in perplexity and peril ; some lamenting that the barren places are so slow to show signs of spiritual verdure ; and others rejoicing that 'in the wilderness waters do break out, and streams in the desert ;' some returning, their mission accomplished ; some preparing to go forth for their lifelong service.

"The last thought which I would suggest as the subject of prayer this morning, is the Want of all lands. 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them ; I, the God of Israel, will not forsake them.' From our point of view, dear friends, the Gospel is the great want of all lands. The Gospel, lovingly, freely ministered, is like the great salvation of which it treats, 'without money, and without price.' Ours is no scramble for territory, but a search after souls ; our motto, 'Not yours, but you.' The Gospel, with more faithful men to proclaim it, with more of the power of the Spirit of God to confirm it, and with the presence of Christ to crown it—He, who is the Hope of the world, is the great Want of the world ; and when that which is written shall be fulfilled, 'the desire of all nations shall come,' then shall the want be satisfied, the hope realised, the work accomplished, and the Saviour's triumph secured.

"I know not that we can better close our morning's supplications than in the spirit of the closing prayer of the Bible : 'Even so, come, Lord Jesus.' "

The occasion was felt by many present to be more than usually helpful and hallowed—a specially blessed commencement of the New Year. We are confident all our friends—those present and those absent, will join earnestly in the prayer of the closing hymn, written by the treasurer,—

"Soon may Thy Gospel's banner float,
In triumph, Lord, o'er lands remote :
All crowns upon Thy kingly brow,
All knees before Thee made to bow.

"All tongues confessing to Thy name,
All hearts with holy zeal aflame,
For Thee all idols cast away.
O hear our prayer and speed the day !"

Our Mission Houses, Barisaul.

BY THE REV. ROBERT SPURGEON.

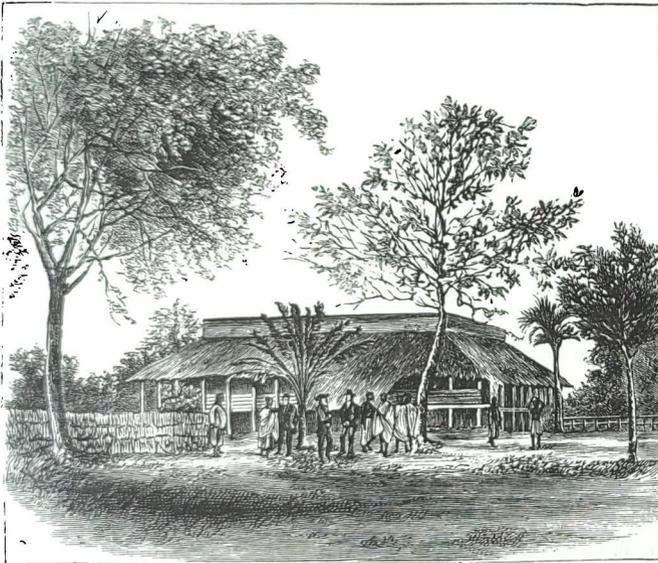
BARISAUL is the capital of Backergunge, one of the largest districts of Bengal. It covers an area of some 4,300 square miles, and has a population of nearly 8,000,000. *Two* of our missionaries usually reside there. No other Society labours anywhere in the district. Our responsibility, therefore, is very great. *From us alone can there sound forth the word of Life and Love.* What can two MISSIONARIES accomplish, though, among so vast a population? It is as though two preachers only were appointed to preach to the people of Norfolk, Suffolk, Essex, Cambridge, Bedford, Hertford, and Kent. No wonder that there are parts of the district where the name of Jesus is unknown, and many more where a visit of some preacher years ago was the only ray of light that ever penetrated the darkness. If the missionaries confine and concentrate their efforts in particular parts, multitudes must be left without even the possibility of hearing or receiving the gospel. On the other hand, if the efforts are spread over such a vast area, there can be no continuity of teaching and labour that seem almost essential to large and permanent success. These considerations bewilder us; and they compel us to cry out for MORE LABOURERS. Until the cry is heard, and earnestly responded to, we can hardly be said to have in any adequate sense realised the needs of the district.

Backergunge has peculiar claims upon us. Larger results have followed our efforts there than in any other part of India. Whatever may be our success in the future, therefore, it will ever be acknowledged that "the Lord hath done it;" for He commenced and established the work before the needs of the district were at all realised, or any adequate efforts made to meet them. The appeal to "come up to the help of the Lord" could from nowhere else be more earnestly urged upon us. He has gone before us. Let us follow. The district is also, let it be remembered, hemmed in on all sides by other districts occupied by ourselves. To the east is Tipperah; to the north are Dacca and Fureedpore; and the west is Jessore. We are, therefore, undistracted by any fear of intrusion; and are surely thus placed for a divine and gracious purpose. Oh! how great is our responsibility! If our workers are increased from *two* to *ten*, each would have even then some 300,000 souls to whom to preach Jesus. And this in one of our oldest and best known fields! Do our churches realise how little we have done in proportion to the work yet untouched? Do the young men in our churches

and colleges not see how large a sphere is open to them to glorify their Master, use their abilities, and "save some"? "Come over and help us;" and do it now!

I.

There are two bungalows at the station of Barisaul. As the town is approached by boat from Calcutta, these are first seen of all the houses dotting the river's bank. A road, raised some six feet above the level of the ground beyond it, forms an embankment. Young fir-trees have been planted along the road, and from the river they present a pretty aspect. The bungalows stand in large compounds or meadows, and are back from the road some two hundred yards. Two rice fields and a sugar-cane plantation lie between the two homesteads. The larger house has been the residence^e



THE LARGE MISSION HOUSE, BARISAUL.—(From a Photograph.)

of a number of our most earnest labourers in the mission field. It is a brick building with a wooden and thatched verandah running all round it. Of course it is only one storied. The verandah is raised some four feet from the ground, and so are the floors of the interior. At the back of the house is a khâl (a creek) where the tide comes up, and small craft belonging to the natives can pass to and fro. There is a circular garden, with a bamboo fence round it, in the front. About Christmas time it abounds with roses and other favourite flowers. An almond-tree stands in front of the house

near the group, and a fir-tree near the little garden enclosure. There is a small vegetable garden to the right with a pretty palm-tree in the corner. A path that runs between the house and the front garden leads to the chapel, the school-house, the Christians' homes, and a number of heathen homes. One can seldom stand on the verandah long without seeing some one pass, and receiving the Eastern salutation. From this house to the crowded bazaar, where daily preachings are carried on, is a walk of some fifteen or twenty minutes. A number of natives meet you on the way, and many come in to visit the "padre sahib" at the bungalow. Some come to purchase scriptures, some to ask more about "that way," and many from worldly motives.

II.

The second house is a much smaller one, and contains only three rooms. The building is of brick and the verandah of wood and thatch. At the back are two tiny mat-wall rooms used as bath-rooms. The native houses further on belong to our excellent and proved brother Nilumber, a preacher supported by Dr. Stanford's church. A creek runs round the back of the house, and beyond it is our Barisaul grave-yard surrounded by rice-fields. The rice-fields are fringed in the distance by palm-trees, mango-trees, bamboos, and other indigenous luxuriant vegetation, among which many heathen homes are found. To the left of the picture rice-fields extend still further, and in front of the house is a large round garden having a narrow path through it to the road by the river side. A row of fine fir-trees stand on the verge of the compound along by the road. From our front verandah, in evening, we could often see between the branches the lights of the funeral pyre on the other side of the river; and, across the water came to us the vain and idolatrous cry raised by the mourners over the cremation of their lost one. In the heat of the day the thatch helps to make it cool within, and as the station is only about forty miles from the sea a soft breeze blows from the south and adds its quota to our comfort. The two fir-trees throw a grateful shade, but not enough to do away with the necessity of having long canvas purdahs hanging along the two sides of the verandah to lessen the brightness of the sun that for months shines in a cloudless sky. The side of the verandah, where a man is seen standing behind the railings, forms an excellent dining-room thus curtained in. Mr. Baynes once dined with us here during his much prized visit to India. Crows on the trees and roof quite appreciate the spot, and kites are ever ready to swoop down and catch any eatable thrown out before it reaches the ground. At night jackals prowl around and fill the air with their anthems, while hooting owls reply to each other upon the trees.

There are two cocoa-nut palms on the bank of the creek behind the house, that supply many more crops of fruit than one family possibly can eat. Just across the khál, within a stone's throw of these palm-trees, Mr. Edwards and I had an experience that we never desire to pass through again. A native had been murdered, and we had two men to dig the grave for the body, while other two brought it upon a bamboo frame wrapped in a piece of white cloth. It was raining almost in torrents. The two men left the frame half dug, and when we went towards the spot to see to it, the two who had brought the bier quickly placed it on the ground and fled. Night was approaching, and everything presented quite a weird-



THE SMALL MISSION HOUSE, BARISAUL.—(From a Photograph.)

enough appearance to frighten the fearful. It would be densely dark in a few minutes. What was to be done? To bury the body in a grave so full of water, and so little below the surface, would be to have a more trying work to do the next day, for jackals could easily have exhumed it. Mr. Edwards jumped into the water, knee deep, and commenced digging. Both of us were soon drenched to the skin, covered with mud, and almost exhausted with fatigue and exposure. But we were compelled to finish our work; and one holding the head and the other the feet, we placed the body in the grave, and hurried back to our bungalows, to bathe and change our garments.

ROBERT SPURGEON.

Mission Work amongst the Garos.

THE Rev. T. H. Barnett, of Dacca, writing under date of August 22nd, reports:—

“I am glad to be able to forward you what I regard as a valuable testimonial in reference to our work among the Garos; a testimonial that will not be rejected, I think, even by those who, not without reason sometimes, consider our mission reports as ‘glorified illusions.’ A few weeks ago, when in conversation with Major D. C. Hennessy, G.L.I., Wing Off., 10th N. I. Benares, who, as he himself said, is not professedly a religious man, and who had just returned from an elephant hunt in the Garo Hills, the subject of ‘missions’ was mentioned. Turning to a third gentleman who was present, and who was apparently not disposed to admit unreservedly that missions to the heathen had been successful, the Major remarked with emphasis: ‘I tell you that, at any rate, the work going on among the Garos is something grand—something positively surprising.’ I have said that the Major spoke with emphasis: I wish I could convey his *tone* and *gesture*, for then you might *feel* the force of his words as I felt them. Even now I feel the impression his remark produced; and the Major’s unbiassed, independent, unsought testimony causes me to look more hopefully than I have been wont to do upon a work the results of which may not appear so markedly to those who are face to face with it every day. A few days after this conversation took place I wrote to the Major, and told him that I should be glad if he would give me what he had said in regard to our work among the Garos in writing,

with full permission to publish the same over his signature. Here is the Major’s reply:—

“ ‘Dacca, 30th July, 1884.

“ ‘My dear Mr. Barnett,—For the past eight years I have been, more or less, connected with the Government elephant-hunting operations, during which time my varied wanderings in the jungles in pursuit of my duties has brought me in contact with a great variety of aboriginal tribes of our Himalayan and other frontier jungle people. I must say that I was particularly struck with the missionary work in the Garo Hills country in the year 1879. My last trip into the interior of these hills, only a couple of months ago, surprised me still further. I was not a little astonished to find that several of my savage friends of 1879, among whom were a few Lashkas (chiefs), who had, through the indefatigable exertions of your respected missionary, Mr. Bion, and his worthy colleagues, been converted to Christianity. Indeed, I cannot speak too warmly of the good results of missionary work among these wild Garos. This is to be seen on all sides. It was very gratifying to witness the contentment and industry that now exists amongst these once ignorant savages in their present altered condition. I regret that my time is so taken up to-day with public business that I am unable to write more upon this interesting subject.

“ ‘Trusting you are well, I am, yours sincerely,

“ ‘DOUGLAS C. HENNESSY.’ ”

Our Approaching Anniversary Services— 1885.

WE are anxious to give early intimation of our approaching Anniversary Services, so that our friends may keep the dates clear from other engagements.

The first gathering, as usual, will be the

INTRODUCTORY PRAYER MEETING

in BLOOMSBURY CHAPEL, on THURSDAY MORNING, the 23RD of APRIL.

The REV. C. H. SPURGEON, of the Metropolitan Tabernacle, will preside and deliver an address.

On TUESDAY MORNING, 28TH APRIL,

The ANNUAL MEMBERS' MEETING,

in the LIBRARY of the MISSION HOUSE, THOMAS WHITE, Esq., of Avon Bank, Evesham, to preside. In the Evening

The ANNUAL PUBLIC MISSIONARY SOIREE,

in the LARGE HALL, CANNON STREET HOTEL.

Chairman : J. HAMPDEN FORDHAM, Esq., J.P., D.L.

Speakers : Revs. W. R. James, of Serampore, Bengal; F. H. Roberts, of Glasgow; G. B. Hawker, of Luton; David Davies, of Regent's Park; and H. E. Crudgington, of the Congo Mission.

WEDNESDAY MORNING, 29TH APRIL,

The ANNUAL MISSIONARY SERMON,

in BLOOMSBURY CHAPEL.

THURSDAY EVENING, 30TH APRIL,

The ANNUAL PUBLIC MISSIONARY MEETING,

in EXETER HALL, STRAND.

Chairman : JOSEPH GURNEY HOARE, Esq., J.P., D.L., Hampstead.

Speakers : The Rev. T. J. Comber, of Stanley Pool, Central Africa; the Rev. Timothy Richard, of Tai Yuen Fu, North China; the Rev. J. Howard Shakespere, M.A., of Norwich; and others.

FRIDAY EVENING, 1ST MAY,
YOUNG PEOPLE'S ANNUAL MISSIONARY MEETING,
in EXETER HALL, STRAND.

With regard to this Meeting, further particulars will be announced next month, but we may state now that we anticipate the following Missionaries and friends, amongst others, will be present and speak, viz.:—The Revs. T. J. Comber, from Central Africa; Timothy Richard, from North China; Daniel Jones, from Agra, N.W.P.; Dr. Green, of the Religious Tract Society, and President-elect of the Baptist Union; and F. F. Belsey, Esq., J.P., late Mayor of Rochester.

We earnestly and affectionately appeal to officers and teachers of Sunday Schools, and juvenile missionary auxiliaries, and all specially interested in the young, to use their utmost endeavours to secure a large attendance.

The Baptist Choir Union are making timely arrangements with regard to the hymns and tunes, and will shortly supply copies to all the metropolitan schools; and the Committee of the Young Men's Missionary Association will use their utmost endeavours to co-operate with schools and auxiliaries within the metropolitan district.

The complete programme for the approaching services will appear in next month's issue of the HERALD.

The Late Rev. Henry Dowson.

AT the last Quarterly Meeting of the General Committee of the Mission, on Wednesday, January the 21st, the following resolution, drawn up by the Rev. J. P. Chown, of Bloomsbury, was unanimously passed, with the direction that it be recorded on the Minutes of the Committee, and a copy forwarded to the bereaved widow and family:—

“RESOLUTION.

“Resolved that, in accordance with an intimation in the HERALD of last month, the Committee desire to place upon record their deep sense of the loss sustained in the death of their late colleague, the Rev. Henry Dowson. As one who for nearly fifty years has filled a large and honoured space in the work of the denomination, and for a great proportion of that time has been more or less prominently connected with the Society, they feel that both the past and the present call for loving respect and grateful memory. Whether we think of his services in the length of their duration, the excellency of their spirit, or the extent of their influence, they are those in which we desire to honour the Divine

Grace. For many years the occupant of the most influential pastoral position in Yorkshire, this was one respect, among others, in which he served the interests of the Master with conspicuous ability and fidelity; unobtrusive and gentle in spirit, but firm and uncompromising in what he felt to be truth, winning the esteem of those who were united with him, and the respect of those who were not.

"The official union of our brother with the Society as a member of Committee was one he always much valued; of the responsibility of which none could be more conscious, or more diligent and devout in the discharge of its claims. When, in the course of years, he was called to other duties and was elected an honorary member, he felt it even more. As years restored to him the opportunity, he resumed his attendance, and shared in the work often under obvious disadvantages of infirmity, and otherwise, but with undiminished interest, such as was sometimes most touching and impressive, especially to those who knew him best. The Committee cannot think of their late brother without being reminded of those whose loss is still more acute, and such as none but the sorrowing widow and family can know, and would beg to tender to them the assurance of deep and prayerful sympathy in their sorrow, trusting that the grief of the present may be soothed by the sanctified memories of the past, and brightened by the sure and certain hope of the future."

"Blessed are the dead which die in
the Lord."

RESOLUTIONS of respectful sympathy and prayerful solicitude were also passed at the last meeting of the Committee with the Rev. Dr. McLaren and family, in the sudden and overwhelming sorrow of the death of

MRS. McLAREN;

with the son and daughter of the late

REV. W. G. LEWIS OF ST. ALBANS,

in the decease of their honoured and beloved father, after many months of distressing suffering, borne with triumphant faith and fortitude; and with the widow and family of the late

MR. WILLIAM FRANKLIN

of Coventry, who, in the midst of manifold Christian activities, after a brief illness, was called to higher and more blessed service.

"AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM."

The Lord loveth a Cheerful Giver.

“TWO Sisters, A. K. S. and L. M. S., Bridgewater, Somerset,” send a small box of silver bracelets, &c., for the China Mission.

Mr. Fredk. Benham, Treasurer of Regent's Park Chapel, sends a chain, locket, and ring given for the Widows' and Orphans' Fund by a young lady at Regent's Park Chapel.

“A Blind Girl” forwards a gold ring that belonged to her mother, who died last year, and writes:—“I cannot wear or keep it while I feel it may be sold, and at any rate do a little, even if ever so little, to bear the news of my precious Saviour to some who know Him not.”

A Friend in Scotland sends 74 copper and 8 rare old silver coins. These are greatly valued by him, having taken eighteen years to collect; but the claims of the Congo Mission are so urgent and blessed that he feels he must do all he can to help it on.

A Pastor in the South of England writes:—“A scarf-pin was put on the plate at our last prayer meeting for the work on the Congo.

“If you do not use my name, you are welcome to use the following as a hint: My little boy, aged five, took a N. P. card. Knowing that other little collectors would canvass our friends at home, the thought came to me that if he sent his card to his aunt and uncle, etc., asking them to send him *cheap* Christmas and New Year cards, placing the rest to the credit of N. P., something might be gained in that way. I asked his consent; he readily agreed. I guided his hand; he wrote the letter. We were too late to stop the purchase of more expensive cards, but he soon after received back his card, and P.O.O. for 12s., not a penny of which would have gone to our noble Baptist Missionary Society. The best of it was that this *apparent self-denial* was rewarded by an unusual number of Christmas cards and presents. When, dear Mr. Baynes, will the churches as a whole *sacrifice* for Jesus?”

“I have commenced this year a children's monthly missionary meeting. It begins at 6 o'clock, ends at 6.30. With a *few maps*, etc., I manage to interest the young folks thoroughly. It is held on the same Monday evening as our Monthly Missionary Prayer Meeting.”

A lady sends £1 7s. 6d. for the Congo Mission, and writes:—“A year ago my husband was advised to give up smoking (he had smoked for forty years). The thought occurred to me, and he heartily agreed with me, to ask you for a box in which to put the tobacco-money each week. It is not much, but we are rejoiced to send it; and I am sure my dear husband feels far greater pleasure than if the money had been smoked away, as before. I tell you that you may make use of it (without giving any name), that some one else may do likewise, asking for God's blessing on the Mission cause.”

A lady sending £10 10s., writes:—“The past year having been one of great pressure and pecuniary loss to me, I hasten, however, to send to the Baptist Missionary Society an increased contribution; first: because others cannot give as much as usual; and, second, because I like a safe investment for my Master's money, that He may receive His own with usury.”

"Y. N. M. and H. M.," "the widow and fatherless," sends 12s. as "a united thanksgiving offering for the dear Congo Mission."

"A cripple" sends a chain, given to him by his mother ten years ago, to be sold for the Congo Mission.

Our very grateful thanks are also given for the following generous gifts received during the past last month:—The late Mr. W. Eaden Lilley, of Cambridge, £400; Mr. W. Johnson, Fulbourn, Cambridge, £100; Mr. Geo. Sturge, of Bristol (2nd instalment of £1,000), £100; Mr. Holmes Wright, Bradford, £100; Miss Scott Makdougall, of Makerstown, Kelso, £100; A Birthday Thankoffering, £70; "In loving Memory of John S. Hartland," half passage and outfit of new Missionary to Congo, £60; Mr. John Marnham, Boxmoor, £50; Ditto, Quarterly Subscription for support of Congo Missionary, £30; The Treasurer, Mr. Joseph Tritton, A New Year's Thank Offering, £50; Mr. Marcus Martin, £20; Mrs. Foster, Sabden, £12 10s.; Mr. J. Warnock, £10; Ditto, for China, £5; Ditto, for Congo, £5; H. W. M., in Memory of the late Rev. C. M. Birrell, £10; Mr. J. H. Fordham, £10 10s.; Mr. J. Wates, "A New Year's Offering," £10; Mr. C. M. Wates, £10; Mr. D. Rees, £10; "Love to Christ," for Congo, £10; "Christmas," for China, £10; "Anonymous," New Year's Offering, £10; Mr. Asquith, Halifax, £10; Mr. Jno. Masters, for China, £5, for Congo, £5, £10; Mr. E. Pryor Liverpool, £10; Anonymous, Sittingbourne, for Mr. Dutt's School, £10.

The Congo Mission.

WANTED A MISSIONARY WITH ENGINEERING EXPERIENCE.

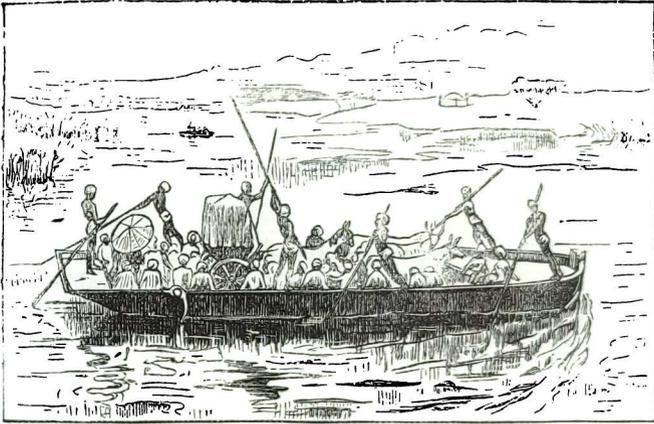
IN the December HERALD we reported the sad tidings of the decease of the engineer sent out by the Society in July last from the ship-building yard of Messrs. Thorneycroft of Chiswick, to assist in the reconstruction and management of the steamer "*Peace*."

Since the receipt of this sad news the Committee have been deliberating as to the best plan for the future, and they have now finally resolved that it will not be wise to try and secure a merely skilled mechanic, but to use their best endeavours to obtain the services of a thoroughly equipped *Missionary* possessing technical skill and practical acquaintance with engineering. The Committee feel, in the words of the Rev. George Grenfell, "that it is now clear that some specially fitted and technically qualified missionary should be sought after, possessing the needful skill to direct and superintend the native engineers of the coast, rather than a merely engineering mechanic who may not be in any true sense a missionary."

The Committee, therefore, desire to announce, through the pages of the HERALD, that they will be thankful to receive offers of service from suitable

candidates possessing engineering qualifications and experience; and they cherish the confident hope that there may be, in the North of England and in Scotland especially, many who, having all the needed qualifications, may be found willing to devote themselves to this most promising and inspiring work.

The Secretary, Mr. A. H. Baynes, will be thankful to place himself in personal communication with any who may feel drawn to offer themselves for this enterprise.



Indian Ferry Boat.

INDIAN rivers are often very broad, especially during the rainy season. In the absence of bridges, which are only found here and there on the rivers, the only method of crossing from one side to the other is by means of such a boat as that shown in the picture. The rivers being often very shallow, the boats are made broad and flat-bottomed. Native carts and cattle, as well as passengers, are by these ferry-boats safely carried from one side of the river to the other. As will be seen in the picture, bamboo sticks take the place of oars as a means of propelling the boat.

Recent Intelligence.

The Rev. Geo. T. and Mrs. Dann reached Allahabad on the evening of Saturday, December the 20th. "As we were very weary and fatigued with such constant travelling," Mr. Dann writes, "the deacons very considerably made arrangements for supplying the pulpit, so that I only presided at the communion service. The friends are all very kind, and I trust the blessing of God will rest upon us in our new home."

The Rev. Andrew Sims writes from Colombo, Ceylon, under date of December 22nd :—

"You have doubtless heard of the safe arrival at Colombo of the s.s. *Thames*. I am now glad to assure you of my own personal safety. The warm reception and the constant and hearty attention of Mr. and Mrs. Waldoek are past understanding. I feel as though I had been here and known them for years. With the place and the scenery I am delighted. You have indeed sent me to a veritable Eden. God help me honestly, bravely, humbly to work for Him amongst this people, and through His grace to bring them back to 'man's first estate.' "

On Wednesday, January 21st, in the British India s.s. *Dacca*, Messrs Denham Robinson, William Carey, R. M. McIntosh, and David Thomas, B.A., left London for Calcutta, and on the 28th, in the s.s. *Glengarry*, Dr. and Mrs. Watson, Mr. and Mrs. Herbert Dixon, and Mr. C. S. Medhurst left London for Chefoo, via Shanghai. We commend these friends to the prayers and sympathies of the Churches.

The Rev. Thomas J. Comber, after an absence of nearly five years, has just arrived in England from the Upper Congo River, Central Africa, for a brief season of rest and change. We are thankful to report that the voyage home has greatly benefited his health, and we earnestly trust that a further season of perfect quiet and rest may thoroughly re-establish his strength.

The Committee deeply regret to learn by telegraph from Calcutta that the health of the Rev. Isaac Allen, M.A., of Howrah, has so completely broken down as to render absolutely needful an immediate return to England. Mr. Allen is expected to arrive in London in the course of a few weeks.

At the last meeting of the Mission Committee it was resolved :—

"That, having regard to the health of Mr. Baynes, the Committee once again desires to record its deliberate judgment that Mr. Baynes ought not to be expected to represent the Society at ordinary missionary meetings, and the Committee further direct that an intimation to this effect be inserted in the next issue of the MISSIONARY HERALD."

On Wednesday evening, January the 14th, a special meeting was held in Lake Road Chapel, Landport, to take farewell of Mr. C. S. Medhurst, missionary-elect to China. The Revs. T. W. Medhurst (father of Mr. C. S. Medhurst), J. B. Myers, J. Hunt Cooke, and others took part.

On Thursday evening, January 15th, a farewell service was held in Denmark Place Chapel, Camberwell, to wish God-speed to Dr. and Mrs. Russell Watson, proceeding to China, the Revs. J. B. Myers, T. J. Comber, J. G. Churcher, H. Dixon, and others taking part in the meeting.

On Monday evening, January 19th, a large and enthusiastic valedictory service was held in Bloomsbury Chapel, under the chairmanship of the Rev. J. P. Chown, to commend to the Divine protection and blessing, Messrs. Robinson, Carey, McIntosh, and Thomas, proceeding to India; Dr. and Mrs. Watson, Mr. and Mrs. H. Dixon, and Mr. C. S. Medhurst, proceeding to China; the Rev. A. Cowe, missionary-elect to the Congo; and Miss G. Fletcher, Zenana missionary to Delhi. The Revs. J. P. Chown, J. B. Myers, T. V. Tymms, T. J. Comber and Dr. Angus took part in this gathering, which will long be remembered by all who were present as a season of special blessing and hallowed inspiration.

The Rev. T. J. Comber writes:—

“DEAR MR. BAYNES,—My old friend and fellow-student, Mr. Richard Watson, of Rochdale, has sent us out another two bales of velvet, one for San Salvador and one for Arthington.

“Please allow me to acknowledge them through the *HERALD*. They are very acceptable for special occasional presents, and we are always very glad to see the bale which Mr. Watson sends us almost yearly.

“I hope other friends will ‘go and do likewise’ (for Congo people are ready for any amount of cloth, from their flimsy calico to velvet.”

The Rev. H. E. Crudgington sends the following:—

“MY DEAR MR. BAYNES,—Will you please acknowledge in next month’s *MISSIONARY HERALD* the present of an ‘ice machine,’ from Mr. Hugh Rose, of Edinburgh. This will be invaluable in cases of febrile disturbance in connection with the Congo Mission.”

The Rev. J. J. Fuller makes the following appeal, which we cordially commend to the generous consideration of our readers.

“DEAR MR. BAYNES,—Some twelve years ago the friends at Sheffield were kind enough to send me a good supply of tools which were of great service to us in the mission, but what with lending to the natives and other causes the supply I kept for my own use has passed out of my hands and I am now without any. I believe if some of our friends knew how useful such articles as carpenters’ and bricklayers’ tools would be to us at the Cameroons they would again be willing to render us some help in giving us a supply, for which I should indeed be very thankful.

“Will you be kind enough just to insert a few lines in the next *HERALD* stating how grateful I would be for a few, and if they are even second-hand ones they will do as well, as I feel sure I shall have none to do my work with when I return to Africa.

“I was in conversation with a lady the other day when she told me that she thought we had no need for clothing for our people; a mistake, I believe, she is not alone in. We are just as much in need of such things to help us in teaching the poor people coming out of heathenism to clothe themselves as ever we were, and I shall always be grateful for such aid.”

We very cordially commend to our readers the memoir of William Henry Doke, written by his father, the Rev. William Doke, of Chudleigh, and published by Messrs. Alexander & Shephard, of 21, Castle Street, Holborn.

No better book could be placed in the hands of young men. It is a deeply touching story of faithful devotion and whole-souled consecration. We hope it may have a very wide-spread circulation.

We are glad to report the safe arrival at Shanghai, on the 8th of December, of the Rev. A. G. and Mrs. Jones; Rev. S. and Mrs. Couling, and Messrs. Forsyth and Morgan. Mr. Jones writes from Shanghai, under date of December 10th, “The *Glenavon* arrived here on the evening of the 8th, fifty-nine days out from London. Long though our journey has been, yet all is well with us; we feel thoroughly happy, and deeply grateful to God for having brought us to the land ‘where we would be.’”

Mr. Eaves has safely reached Japan, a post-card from Mr. White reports on the 12th December:—“Mr. Eaves arrived here to-day in good health and spirits; the post is leaving, and I can only send this line to-day. Further news by next mail.”

The Revs. J. and Mrs. Stubbs have reached India in good health and spirits. Mr. Stubbs writes to Mr. Baynes from Calcutta under date of December 23rd:—

“You will be glad to know that my wife and myself have arrived in India, and that we are both well and happy in the prospect of the work awaiting us—strong in the might of the weakness that trusts in God.

“Our voyage ended on the evening of the 19th. Mr. Kerry kindly met us and brought us to the house of kind hosts, Mr. and Mrs. Beeby, connected with the church at Circular Road, with whom we are spending a day or two until Mr. Kerry hears from Mr. Broadway that we may proceed to Patna with the assurance of finding him ready for us.

“We have had the privilege of refreshing fellowship, not only with Mr. Kerry, but with Messrs. Jordan and Rouse, and yesterday we spent two or three very pleasant hours with Mr. Summers at Serampore. I rejoice greatly that unto me is this grace given to preach with the brethren here the unsearchable riches of Christ to the dusky inhabitants of this great land. I earnestly ask to be remembered now and then in your prayers. I trust that God will soon give me the use of the Urdu tongue, and that he will continually quicken me by His Spirit, and spare and use me for many many years to turn souls from false creeds to serve the living and true God and to wait for His Son from heaven.”

Contributions

From 16th December, 1884, to 15th January, 1885.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		Fleming, Mr. C. W., for Congo		Arthur Street, Cam- berwell Gate, Sun.	
Aldis, Mrs.	3 3 0	0 10 0	0 10 0	Sch.	8 2 10
Bradford, Mrs.	1 1 0	1 0 0	1 0 0	Battersea, for <i>W & O</i>	2 2 0
Burton, Mr. W. R.	0 10 6	10 10 0	0 11 0	Battersea Park Sun. Sch.	1 1 0
Do., for Congo	0 10 6	Gade, Miss, for <i>W & O</i>	0 11 0	Blossomsbury	69 2 6
Carter, Mr. T. C.	1 1 0	H. E. C., payment on account of Mrs. Crudington's Pas- sage Home	38 0 0	Do., for <i>W & O</i>	4 14 5
Casson, Mr. W.	2 0 0	Henderson, Rev. W. H., Family Sunday Morning Offering, for Congo	2 4 6	Brixton, Cornwall Road, for <i>W & O</i>	2 15 0
Crowther, Mr. J., Grimsby	0 10 6	Hartland, Miss, Class, for Congo	0 6 0	Brompton, Onakw Ch, for <i>W & O</i>	2 5 0
Dunn, Mr. Thos.	0 10 0	I. H. M. and H. M., for Congo	0 12 0	Brondesbury, for <i>W & O</i>	3 3 0
Edwards, Rev. Jas.	5 5 0	In Loving Memory of John S. Hartland, for Half Outfit and Passage of Congo Missionary	60 0 0	Camberwell, Den- mark Place	22 17 8
Edwards, Mr. W., Penhwi	0 10 0	Jewson, Mr. F., Earlth	5 0 0	Do., for <i>W & O</i>	6 6 4
Feeter, Mrs., Sabden	12 10 0	Johnson, Mr. W., Fulbourn	100 0 0	Chelsea	9 0 0
Gough, Mrs.	3 3 0	Kellie, Mr. and Mrs. "Love to Christ," for Congo	1 7 6	Clapham, Grafton Sq.	12 10 0
Do., for <i>W & O</i>	2 2 0	Martin, Miss, Reg- ent's Park, for Ambulance Baskets for Congo	3 0 0	Do., do., for <i>W & O</i>	3 10 0
H. W. M. In Memory of late Rev. C. M. Birrell	10 10 0	Massey, Mary and Ruth, for Congo	0 16 6	Do., Kenyon Cha., for <i>W & O</i>	3 0 0
Hickman, Mrs. S.	5 0 0	Merrick, Mr. W., for Mr. Anderson's Edu- cational Work, Barisal	12 0 0	Clapton Downs Ch.	103 1 2
Jones, Mr. Jno., Fley	1 5 0	Murray, Mr. W., Glas- gow, for Harmonium for Mr. Walker, Turin	2 0 0	Do., for Congo	78 0 11
J. B. W.	0 10 0	Nisbet, Mr. H., Clif- ton, for Dinapore Chapel	4 3 4	Do., Sun. Sch, for Congo	38 13 5
In Memoriam, Bath	2 0 0	Rainbow, Mrs. M., for <i>W & O</i>	0 10 0	Dalston Sun. Sch.	10 0 0
Lang, Rev. W. L.	2 2 0	Rees, Mr. D., Haver- fordwest	10 0 0	Deptford, Octavia St.	5 18 6
Lloyd, Mr. G. A.	1 1 0	S. E. A.	0 10 0	Do., for <i>W & O</i>	1 0 0
Marnham, Mr. J.	50 0 0	Smith, Mr. C. W., for Congo	1 0 0	Enfield Highway	2 9 9
Do., Quarterly Pay- ment for Congo Missionary	30 0 0	Sturge, Mr. G. (second half-yearly instal- ment of donation)	100 0 0	Forest Gate, Wood- grange Chapel	10 0 8
Masters, Mr. Jno., for China	5 0 0	Sharpe, Mrs. M., Thrapstone, for Ambulance Basket for Congo	0 10 0	Hammersmith, West End, for <i>W & O</i>	5 0 0
Do., for Congo	5 0 0	Smith, Mr. A. Gurney, for Debt	5 0 0	Hampstead, Heath Street	21 7 3
Ness, Mrs.	2 2 0	Tritton, Mr. J., "New Year's Offering"	50 0 0	Harrow-on-the-Hill Sunday School	8 7 3
Nicol, Miss M.	1 1 0	Thompson, Mr. S., for Debt	5 0 0	Do., for <i>W & O</i>	1 3 0
O'Dell, Mrs.	0 10 6	Wates, Mr. C. M.	10 0 0	Hayes, Salein, for <i>W & O</i>	0 10 0
Pentlow, Mr. J.	1 1 0	Wates, Mr. J., "New Year's Offering"	10 0 0	Highgate Road	24 3 6
Parry, Mr. & Mrs. J. C.	3 0 0	Wilshere, Mr. W.	0 10 0	Do., for Congo	18 8 0
Poole, Mrs. J.	0 13 0	Wright, Mr. Holmes	100 0 0	Do., Sunday School	5 5 0
Pryor, Mr. Edwin, Liverpool, for China	5 0 0	Under 10s.	0 8 0	Do., do., for Support of Three Girls in Mrs. Kerry's School	12 0 0
Do., for Congo	5 0 0	Do., for <i>W & O</i>	0 6 0	Do., Y.M.B.C., for Congo	5 6 3
Room, Mrs.	2 10 0	Do., for Congo	0 6 6	Hornsey, Campsburne Ch., for <i>W & O</i>	1 6 0
Sargent, Mr. E. G.	1 1 0	Do., for China	5 0 0	Islington, Salter's Hall Ch.	6 19 10
Stannard, Mrs.	1 0 0	Wilkins, Mr. W., Garafach, for Congo Under 10s.	0 10 0	John Street	20 0 0
Steele, Mr. Thos.	3 3 0			John St., Edware Rd., Sun. Sch.	9 0 0
Street, Mr. S.	0 10 0			Kilburn, Canterbury Road Sun. Sch.	3 13 10
Tritton, Mr. Josh. (monthly)	12 10 0			Mansfield Street Sun. Sch., for Congo	0 12 9
Warnock Mr., Coly- ton, by Ayr	10 0 6			Peckham, Rye Lane Sun. Sch.	2 13 7
Do., for Congo	5 0 0			Do., Barry Road	2 18 9
Do., for China	5 0 0			Do., do., for <i>W & O</i>	1 7 0
Wilkins, Mr. W., Garafach, for Congo Under 10s.	0 10 0			Regent's Park, for <i>W & O</i>	14 12 5
	0 17 9			Stoke Newington, Devonshire Sq. Ch.	2 0 0
				Do., Sun. Sch., per Y.M.M.A.	10 0 0
				Teddington, Sunday School, for Congo	3 5 0
				Twickenham	1 10 0
				Do., Sun. Sch.	4 10 2
				Do., St. Margaret's Sun. Sch.	3 7 6

LONDON AND MIDDLESEX.
Arthur Street, King's
Cross, for *W & O* 1 0 0

Upper Holloway, for W & O	18 0 0
Do., Sun. Sch.	17 10 7
Do., Mission Sch.	3 10 0
Victoria Ch., Wandsworth Rd., for W & O	6 0 0
Walthamstow, Wood St. (moiety), for W & O	2 3 4
Do., Boundary Rd. Sun. Sch.	1 0 0
Walworth Y.M.C.M., per Y.M.M.A., for Mr Wall	2 2 0
West Green, for W & O	2 0 0
BEDFORDSHIRE.	
Amphill, for W & O	1 0 0
Do., for N P	2 3 0
Thurleigh, for N P	2 3 6
BREKESHIRE.	
Beech Hill	0 18 1
Do., for W & O	0 7 6
Kington Lisle	2 15 0
Reading, King's Rd., for China	31 10 0
Sandhurst, for W & O	1 1 0
BUCKINGHAMSHIRE.	
Chenies, for W & O	0 7 6
Chesham, for W & O	1 5 0
Fenny Stratford, for W & O	0 14 0
Gold Hill, for W & O	1 1 0
High Wycombe, for W & O	2 14 0
Princes Risboro., for W & O	1 0 6
Do., Free Church, for W & O	0 11 2
Speen	0 16 3
Do., for W & O	0 12 6
Weston Turville, for W & O	1 0 0
Winslow, for W & O	0 10 4
CAMBRIDGESHIRE.	
Cambridge, St. Andrew's St., for W & O	6 13 6
Cams. on acct., per Mr. G. E. Foster, Treasurer	93 1 3
Chesterton, for W & O	0 11 6
Cottenham Old Bapt. Ch., for W & O	1 10 6
Haddenham	8 8 5
Do., for W & O	1 10 6
Little Downham, for N P	0 3 0
Waterbeach, for W & O	0 15 0
Wisbech	69 9 4
Do., S Sch., for Pelmadulla Sch., Ceylon	28 0 0
CHESTRE.	
Birkenhead, Grange Lane	16 9 0
Do., for W & O	4 2 10
Do., for India	0 10 0
Chester, Hamilton Place, for W & O	2 0 0
Do., Grosvenor Pk.	3 0 0
Do., for W & O	2 2 0
Do., Sunday-Sch.	2 10 0
Onston, for W & O	1 0 0
Warford and Bramhall, for W & O	0 8 0
CORNWALL.	
Truro, for W & O	0 10 0

DERBYSIRE.	
Chesterfield	17 13 8
Clay Cross, for W & O	0 10 0
Derby, for W & O	0 16 9
DEVONSIRE.	
Appledore, for W & O	0 15 0
Bradinch, for W & O	1 13 4
Croyde & Georgeham	10 5 0
Do., for W & O	1 0 0
Do., for N P	1 9 9
Hatherleigh, for W & O	0 5 0
Ifracombe, for W & O	1 4 3
Kilminster, for W & O	0 6 0
Kingsbridge, for W & O	2 6 9
Paignton	4 6 8
Plymouth, George St.	50 0 0
Do., for W & O	0 10 0
Do., Mutley Ch.	0 13 3
Do., do., Sun. Sch., for N P, Delhi	10 0 0
Teignmouth, for W & O	0 16 6
Torrington, for W & O	0 9 6
Do., for N P	1 6 6
DORSET.	
Dorchester	1 7 0
Gillingham, S. Sch., for N P	1 15 3
Poole	2 2 0
Weymouth, for W & O	2 7 6
DURHAM.	
Hamsterley, for W & O	0 5 0
Langley Moor	0 3 6
Spennymoor, S. Sch.	1 0 0
Sunderland, Bethesda Ch., for China	3 16 5
ESSEX.	
Ashden, for W & O	2 2 3
Burnham, for W & O	0 16 0
Earls Colne, for W & O	1 0 0
Halstead, North St., for W & O	1 1 0
Harlow	5 5 0
Do., for W & O	2 5 0
Hornchurch S. Sch.	1 9 0
Leyt n	0 19 0
Potter Street	0 11 0
Do., for W & O	0 12 9
Rayleigh, for W & O	0 18 0
Woodford, George Lane Sun. School	1 1 0
GLOUCESTERSHIRE.	
Chalford	9 4 9
Cheltenham, Cambray Ch., for W & O	3 3 0
Cinderford, for W & O	1 10 0
Cirencester, for W & O	2 0 0
Kingstanley, for W & O	0 10 0
Shortwood, for W & O	2 12 5
Stow-on-the-Wold, for W & O	2 0 0
Uley, for W & O	0 5 0
Wotton-under-Edge	21 9 6
HAMPSHIRE.	
Beaulieu, for W & O	1 1 0
Do., for N P	1 1 0
Brockhurst, for W & O	0 8 2
Brockenhurst, for W & O	0 15 0
Fleet, for W & O	0 17 6
Forton, for W & O	0 11 6
Gosport, for W & O	0 15 8
Hardway	0 5 0
Romsey	25 0 0

SOUTHAMPTON, EAST	
Street, for W & O	1 1 0
Do., Portland Ch.	4 14 8
Do., do., for W & O	3 8 0
Whitchurch, for W & O	1 6 8
ISLE OF WIGHT.	
Niton, for W & O	1 3 3
Sandown, for W & O	0 17 0
Yarmouth, for W & O	0 6 0
HEREFORDSHIRE.	
Hereford	10 0 0
HERTS.	
Bovingdon, for W & O	0 4 0
Boxmoor, for W & O	8 9 6
Markyate Street, for W & O	0 4 6
Mill End	1 1 0
Do., for W & O	0 8 0
New Barnet	5 0 0
St. Albans, for W & O	7 12 7
New Mill, Tring	2 5 0
HUNTS.	
Bluntisham, for W & O	1 3 0
Spaldwick, for Congo	0 5 0
Great Staughton	0 6 6
KENT.	
Ashford, for W & O	3 6 0
Bexley Heath, Trinity Ch., for W & O	2 0 0
Brockley Road	93 3 11
Do., for W & O	18 1 3
Do., for Congo	1 14 0
Do., Sunday-school	19 2 0
Do., do., for W & O	3 10 0
Do., do., for N P	6 0 0
Do., do., for Congo	10 0 0
Bromley	3 0 0
Do. Sunday-school	16 7 4
Catford Hill, for W & O	3 0 0
Do. Sunday-school	10 6 10
Chatham, Zion, for W & O	3 2 8
Deal	8 10 0
Do., for W & O	2 10 0
Edenbridge	1 1 0
Do., for W & O	1 1 0
Erith, for W & O	2 2 0
Faversham	1 12 0
Folkestone	15 15 7
Do., for W & O	5 5 1
Forest Hill, Sydenham Ch.	4 10 0
Lee, for W & O	6 8 10
Lewisbam Road, for W & O	9 0 0
New Brompton, for W & O	1 1 0
Plumstead, Conduit Road, for W & O	2 7 5
Sevenoaks	27 3 0
Do., for W & O	1 6 8
Sittingbourne	13 9 0
Do., for Mr. Gogon Chunder Dutt's School-work	10 0 0
Suton-at-Hone	3 7 1
Tonbridge	5 0 0
Do., for W & O	1 18 0
LANCASHIRE.	
Ashton-on-Mersey, Oakfield Ch., for W & O	2 0 0
Atherton, for W & O	2 7 8
Bacup, Doals, for W & O	0 16 8

Barrow-in-Furness...	4	19	6
Blackburn	7	18	0
Do., for <i>W & O</i>	2	1	0
Bowdon, for <i>W & O</i>	0	14	1
Briercliffe, Hill Lane, for <i>W & O</i>	1	1	4
Burnley, Mount Pleas- ant, for <i>W & O</i>	1	0	0
Bury, Knowley St. ...	4	11	6
Do., Chesham, for <i>W & O</i>	0	15	2
Colne, for <i>W & O</i>	1	15	0
Church	18	13	1
Do., for <i>W & O</i>	1	17	0
Dalton - in - Furness, for <i>W & O</i>	0	10	0
Heywood	2	0	0
Lancaster, for <i>W & O</i> ..	3	12	5
Leigh, for <i>W & O</i>	0	10	0
Lumb	12	19	2
Littleboro', for <i>W & O</i> ..	0	7	0
Liverpool, Everton ...	12	9	5
Do., Richmond Ch. ...	3	15	6
Do., Princes Gate S. Sch., for <i>Congo</i> ..	35	0	0
Do., Toxteth Sun. Sch., for <i>Congo</i> ..	1	10	0
Ambulance Baskets Mill Hill, Chadderton, for <i>W & O</i>	1	0	0
Manchester, Brighton Grove, for <i>W & O</i> ...	1	17	4
N. E. Lancashire, on account, per Mr. W. Snape, J. P., Treas.	57	5	4
Oldham, Manchester St.	13	0	0
Do., Glodwick	3	0	0
Do., do., for <i>W & O</i> ..	0	5	0
Freston, Fishergate, for <i>W & O</i>	1	11	10
Rochdale, Ebenezer, for <i>W & O</i>	1	0	1
Do., Drake Street, for <i>W & O</i>	0	17	0
Warrington	1	4	7
Do., for <i>W & O</i>	1	5	5
LEICESTERSHIRE.			
Leicester, Melbourne Hall	44	13	4
Do., for <i>W & O</i>	1	10	0
Market Harboro'	5	10	0
Do., for <i>W & O</i>	0	10	0
Melton Mowbray	7	12	0
Do., for <i>China</i>	0	10	0
Monks Kirby and Pailton Sun. Sch., for <i>N. P.</i>	0	10	0
LINCOLNSHIRE.			
Barton-on-Humber .	1	10	0
GreatGrimsbyTaber- nacle, for <i>W & O</i> ...	1	0	0
NORFOLK.			
Diss, for <i>W & O</i>	1	1	0
Lynn, Stepney Ch., for <i>W & O</i>	2	10	0
Neatishead, for <i>W & O</i> ..	0	10	0
Neeton, for <i>W & O</i>	0	10	0
Norfolk, per Mr. J. J. Colman, M. P., Treasurer	30	0	0
Norwich, Unthanks Road, for <i>W & O</i> ..	6	0	0
Do., Surrey Road, for <i>W & O</i>	2	0	8
Stalham, for <i>W & O</i> ...	1	0	0
Yarmouth Park Ch., for Gogan Chunder Dutt's Sch.	6	0	0

NORTHAMPTONSHIRE.			
Clipstone	0	10	0
Do., for <i>W & O</i>	1	5	0
Earls Barton, for <i>W & O</i>	0	10	0
Hackleton, for <i>W & O</i> ..	1	0	0
Killingbury, for <i>W & O</i> ..	0	11	0
Northampton, Col- lege St., for <i>W & O</i> ..	11	0	0
Do., Far Cotton ...	0	11	2
Do., Grafton Soc., for <i>W & O</i>	0	10	0
Ringstead, for <i>W & O</i> ..	0	12	0
Thrapston, for <i>W & O</i> ..	2	0	0
West Haddon, Sun. Sch., for <i>N. P.</i>	0	11	2
Do., for <i>W & O</i>	0	16	2
Weston, near Tow- cester	6	7	0
Wollaston, Zion, for <i>W & O</i>	0	16	0
NORTHUMBERLAND.			
Berwick-on-Tweed...	7	0	0
Newcastle, Bewick Street, for <i>W & O</i> ..	6	0	0
Do., Rye Hill, for <i>W & O</i>	3	10	0
North Shields	0	10	6
NOTTINGHAMSHIRE.			
Newark, for <i>W & O</i> ...	1	1	6
Southwell	1	10	0
OXFORDSHIRE.			
Caversham	10	0	0
Do., for <i>Africa</i>	10	0	0
Do., for <i>China</i>	10	0	0
Do., for <i>Italy</i>	10	0	0
Chipping Norton, for <i>W & O</i>	3	15	0
SOMERSETSHIRE.			
Bristol, Cotham Grove, for <i>W & O</i> ...	14	11	3
Burnham, for <i>W & O</i> ..	1	13	9
Keynsham, for <i>W & O</i> ..	1	2	6
Shepton Mallet	2	17	5
Weston-super-Mare, Bristol Road, for <i>W & O</i>	2	2	0
STAFFORDSHIRE.			
Burslem, for <i>W & O</i> ...	0	10	0
Coseley, Providence ...	5	8	9
Newcastle, for <i>W & O</i> ..	1	0	0
Wednesbury, for <i>W</i> & <i>O</i>	0	11	8
West Bromwich, for <i>W & O</i>	1	3	0
Wolverhampton, for <i>W & O</i>	4	0	0
SUFFOLK.			
Bradfield, St. George, for <i>W & O</i>	0	10	0
Brandon, for <i>W & O</i> ...	0	5	4
Bures, for <i>W & O</i>	0	10	6
Bury St. Edmunds ...	0	7	0
Cransford, Sun.-sch. ...	0	3	6
Eye, for <i>W & O</i>	0	12	6
Hadleigh, for <i>W & O</i> ..	0	10	0
Ipswich, Turret Grn., for <i>W & O</i>	5	5	0
Walton, for <i>W & O</i> ...	1	3	3
SURREY.			
Barnes	2	2	0
Dorking	12	5	6
Do., for <i>W & O</i> ..	2	2	0
(2 years)	2	2	0

Dulwich, Lordship Lane Sun. Sch., for <i>China</i>	5	19	0
Kington, Bunyan Church, for <i>W & O</i> ..	0	10	0
Lower Norwood, Chatsworth Road ...	1	3	11
Do., for <i>W & O</i>	4	10	0
Do., for Sun. Sch. ...	15	0	0
Penge	18	10	0
Do., for <i>W & O</i>	5	19	6
Redhill, for <i>W & O</i> ...	2	0	0
Sutton, for <i>W & O</i> ...	16	0	0
Do., for <i>Mr Guyton's</i> <i>N. P.</i>	0	9	11
Upper Mitcham, for <i>W & O</i>	0	13	6
Upper Norwood, for <i>W & O</i>	7	4	10
Upper Tooting Sun. Sch.	6	0	8
Wimbledon Merton Road, for <i>W & O</i> ...	2	4	0
Do., Sun. Sch.	3	18	9
SUSSEX.			
Brighton, Bond St. ...	1	11	2
Do., Queen's Sq. ...	13	19	9
Do., for <i>W & O</i>	2	10	0
.....	18	0	11
Less Expenses ...	2	13	2
.....	15	7	9
WARWICKSHIRE.			
Birmingham, on act., per Mr. Thomas Adams, Treasurer	52	13	3
Do., Y. M. B. M. S., for <i>Scrampe</i>	24	0	0
Do., do., for <i>San</i> <i>Salvador</i>	20	0	0
Coventry, Queen's Road, for <i>W & O</i> ...	7	10	0
Leamington, War- wick Street, for <i>W & O</i>	2	0	0
Stratford-on-Avon Sunday School	5	11	1
Studley	4	3	6
Do., for <i>W & O</i>	0	10	6
WILTSHIRE.			
Calne	11	0	0
Devizes	1	3	0
Do., for <i>W & O</i>	3	5	0
Downton	14	12	11
Do., for <i>W & O</i>	0	15	0
North Bradley	5	9	10
Pewsey, Zion, for <i>W & O</i>	0	7	0
Salisbury	119	6	8
Shrewton	1	0	0
Do., for <i>W & O</i>	0	11	9
Trowbridge, Back Street	42	0	0
Westbury, West End	16	1	6
Do., for <i>W & O</i> ...	1	10	0
WORCESTERSHIRE.			
Bromsgrove, Wor- cester Street	1	9	11
Westmancote, for <i>W & O</i>	0	9	0
Worcester	5	0	0
YORKSHIRE.			
Barnsley	22	10	6
Do., for <i>W & O</i> ...	1	18	9
Bradford, Westgate, for <i>W & O</i>	7	10	0
Do., Sion, for <i>W & O</i> ..	9	9	0
Do., for <i>Congo</i>	5	0	0

Banley, Salem, for W & O	0 10 0	SOUTH WALES.	Galshields, Stirling St.	7 2 2			
Farsley, for W & O	4 0 0	CARDIGAN.	Do., for W & O	1 15 2			
Gildersome	7 14 7	Aberystwith	1 11 6	Glasgow, for Italy	25 0 0		
Golear, for W & O	1 0 0	CARMARTHENSHIRE.	Do., Queen's Park, for School work, Congo	3 9 0			
Guisley, for W & O	0 7 6	St. Clear's, Zion	0 17 2	Grantown	0 8 0		
Halifax, Trinity Rd., for W & O	3 13 10	GLAMORGANSHIRE.	Kirkcaldy	11 4 0			
Do., for Congo	0 15 3	Briton Ferry, Jeru- salem	0 16 9	Do., for W & O	2 11 9		
Do., Sunday School	6 17 5	Canton, Hope Ch. ...	1 13 3	Do., for Genoa	1 8 6		
Hebden Bridge, for W & O	4 0 0	Do., Sunday School ..	5 4 8	Lesliö	1 12 4		
Horsforth, for W & O ..	0 19 2	Gwaellodygarth	0 10 0	Lochgilphead S. Sch.	4 14 9		
Huddersfield, New North Road	10 0 0	Merthyr, High St. ...	1 6 4	St. Andrews, for China	4 0 0		
Do., for W & O	5 0 0	Pentra, Swansea	1 11 0	Do., for Africa	4 0 0		
Hull, South Street, for W & O	1 0 0	Rhondda Tabernacle ..	0 12 0	Selkirk, for Congo	1 0 0		
Do., Charlotte St. for N.P.	0 12 6	MONMOUTHSHIRE.	Abergavenny	0 6 9	Stirling	0 18 11	
Hunslet, for W & O	1 14 3	Do., Frognore St., for W & O	2 10 0	Do., for N.P.	0 10 0		
Keighley District, on account, for Mr W. Town, Treasurer	22 6 0	Cwmnera	1 10 2	FOR DISTRESS IN NAPLES. (Additional.)	Glasgow, John Street	3 10 0	
Keighley, Albert St., for W & O	1 12 4	Ebbw Vale, Zion, Briery Hill	0 10 6	Stirling	0 2 0		
Leeds, S. Parade	15 9 6	Machen, Siloam	0 2 6	Paid printing, &c.	3 12 0		
Do., S. Parade and Barley Rd. united communion, for W & O	15 6 7	Newport, Commercial Street, for W & O ..	8 0 0	1 12 9	1 19 3		
Do., Meanwood Rd	5 14 4	Pontnewydd, for W & O	0 6 0	IRELAND.	Dublin	5 0 0	
Lindley Oakes, for W & O	1 5 0	Rhymaney, Penuel, for W & O	1 4 5	CHANNEL ISLANDS.	Jersey, St. Heliers, Grove St. for W & O	1 5 0	
Long Preston, for W & O	0 10 0	Do., for Congo	0 10 0	FOREIGN.	AMERICA.	Alleghany, U.S.A., Wright, Mr. John	1 1 0
Lockwood, for W & O ..	3 0 0	PEMBROKESHIRE.	Croesgoch, for Congo	1 0 0	AUSTRALIA.	Bathurst, Price, Rev. E.	1 0 0
Meltham, for W & O ..	1 17 4	Honeyborough and Sardis	21 13 7	EUROPE.	Austria, Vienna, Mil- lard, Mr. E.	1 1 0	
New Wortley, near Leeds	0 11 0	Letterston	10 17 1	Germany, Berlin, for Congo	2 0 0		
Polemoor, for W & O ..	0 13 4	Newport, Bethlehem	24 15 1	Norway	12 10 0		
Sheffield, Glossop Rd., for W & O	7 10 3	Pembroke Dock, Be- thany	20 4 0	SPECIAL FUNDS.	Wathen, Mr. C., for Outfit and Passage of Three new Mis- sionaries	450 0	
South Bank, Welsh Ch. for W & O	0 7 0	Do., Bush Street ..	26 11 6				
Staincliffe, for W & O ..	0 8 4	Do., for Congo	1 0 0				
Wain-gate, for W & O ..	0 14 0	Pisgah, Eng. Ch.	1 14 6				
Wakefield, for W & O ..	1 7 3	SCOTLAND.	Aberdeen, Crown Ter.	12 0 8			
York	4 18 0	Branderburgh Sun- day Sch. for Congo	1 13 0				
Do., for W & O	2 10 0	Crieff, for W & O	1 3 3				
NORTH WALES.		Dundee, Long Wynd Sunday-school, for Congo	1 10 0				
ANGLESEA.		Elgin	1 15 5				
Garegfaur, for W & O ..	0 1 0	Do., for W & O	1 0 4				
DENBIGHSHIRE.		Fraserburgh	15 15 1				
Ffordlas, for W & O ..	0 10 0	Do., for W & O	1 0 0				
Llangollen Eng. Ch., for W & O	0 15 0						
Wrexham, for W & O ..	1 0 0						

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to **ALFRED HENRY BAYNES**, Secretary, Mission House, 19, Castle Street, Holborn London, E.C., and payable to his order; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Messrs. **BARCLAY, BEVAN, TRITTON, & J.** and Post-office Orders made payable at the General Post Office.



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

FEBRUARY, 1885.

ARRANGEMENTS FOR THE ANNUAL
SESSION, 1885.



WE have much pleasure in announcing that the arrangements for the Annual Session are nearly complete. The Sermon on behalf of the Baptist Union British and Irish Home Mission will be preached in the City Temple, Holborn Viaduct, by the Rev. John Clifford, D.D., on Friday Evening,

April 24th, the service to commence at 7 o'clock.

The first day's session of the Baptist Union will be held at Bloomsbury Chapel on Monday, April 27th, commencing at 11 a.m. The Rev. S. G. Green, D.D., President-elect, will then deliver the Inaugural Address, and

the reception of the report of Council, the election of officers and other customary business will follow.

On the evening of Monday, April 27th, a public meeting on behalf of the Baptist Union British and Irish Home Mission will be held in the City Temple. Chair will be taken by the Treasurer, Col. Griffin. The Speakers will be the Rev. R. Glover, President of the Baptist Union, Rev. F. Trestrail, D.D., of Bristol, and the Rev. Charles Williams, of Accrington.

On Thursday, April 30th, the second day's session of the Baptist Union will be held in Walworth Road Chapel at 10.30 a.m. The arrangements as at present made include the reading of a paper by J. Templeton, Esq., F.R.G.S., on "The Responsibilities of Church Members," a subject which, in the hands of our friend, Mr. Templeton, is sure to be highly practical, and cannot fail to be of service to the pastors and delegates of the Union. Various resolutions on matters of general interest will probably be submitted.

The session will be closed by an address which we hope will be delivered by our highly-esteemed friend the Rev. J. T. Brown, of Northampton.

VICE-PRESIDENCY FOR 1885-6.

We have the greatest possible pleasure in announcing that the Rev. C. Williams, of Accrington, kindly consented, at the recent meeting of the Council, to allow his name to be put into nomination for the Vice-Presidency of the ensuing year.

AUGMENTATION FUND.

At the recent meeting of the Council it was reported that, including eight pastors in the London Baptist Association, 170 applications had been received, five of which were declined for various reasons, and that of the remaining 165 eighty-two had received the grant of £20 each, and eighty-three of £19 each. To one applicant declined by the committee as ineligible a donation was given of £5, making £15 in all, a special subscription having been given for the purpose.

British and Irish Home Mission.

Historical Sketch of the Baptists in Ireland.

BY THE REV. CHARLES KIRTLAND.

II.

THE return of the "Merry Monarch" to the throne of his Fathers was a dark day for Ireland. The pent-up waters of evil broke through the restraint which had been imposed on them by the iron rule of Cromwell, and the stern example of his soldiers, and flooded the land with licentiousness. The entire administration of the country, in State and Church, changed hands. The vilest men were exalted to places of trust and profit, and the wicked walked on every side. During the short transition period which followed the abdication of Richard Cromwell, and the collapse of the Republic, a strong current of monarchical and prelatical feeling had set in. It was represented in Dublin by a body of men termed the Convention, who exercised the functions of the Executive. They nominated a committee to make inquiries in each province into matters of religion. Some of their instructions were directed specially against the Baptists, and show the bitter animus by which they were governed, and their fear of the influence of our brethren. The committee was "charged to recommend none for State-support who were of Anabaptistical principles." A list was sent to Dublin "of those now enjoying salaries who were Anabaptists, whereof there was a large number in considerable salaries in Ireland, and divers of them members of the army (doing duty as chaplains), and some who refused ordination. These were degraded from their preaching, and deprived of their salaries, who a little before had ruled over all."* Thus cathedral and church were closed against the servants of God, and their means of subsistence cut off. This was a considerable shock, but it neither silenced the witnesses nor weakened the vitality of the churches. They were rudely cut adrift from the state, but they found better sailing and safer anchorage in the open sea of independence. When released from the trammels of the former they regained their old liberty, and while some were driven from the island by the stern necessity of circumstances, others remained, and continued with unabated zeal to preach the gospel. The effects of the change on the Independents was much more serious than on the Baptists.

* Quoted from Adair's M.S. by Dr. Reid.

The efforts of the former to secure the supremacy of Cromwell in the Commonwealth made him their debtor, and he generously acknowledged his obligations. He patronised them above all other sects, and bestowed on them favours with a lavish hand. In Ireland, the famous Dr. John Owen, Independent minister, was his chaplain; by his authority, Independent ministers in New England were invited to settle in Ireland, with a promise of ample remuneration. It is notorious that Henry Cromwell—the Protector's son—when lord deputy, with a view of weakening the influence of Thomas Patient and other Baptists, brought over to the country some able Independent preachers and placed them in garrison towns. It is also a well known fact that Fleetwood, who was lord deputy till 1655, was too much of an Anabaptist to suit his father-in-law the Protector, “and that the latter sent his son Henry to watch Fleetwood's motions, and to control the selfishness and bigotry of the Baptists, who still composed the majority of the Council.” * But notwithstanding the patronage which the Independents enjoyed, they did not succeed in gaining a permanent footing in the sister country. According to Dr. Reid, “their teachers resided exclusively in garrison towns, or within military quarters, and when, at the Restoration, the power of the usurpers was overthrown, almost all the ministers fled, and their congregations dispersed; and in a few years, with the exception of one or two in Dublin, and perhaps a like number in Munster, not an Independent church existed throughout the kingdom.” † But although our Baptist brethren soiled their hands and impaired their usefulness by accepting state pay, the churches survived the changes which came in with the Restoration.

The intolerant and despotic course which the government of Charles pursued, tended to check the missionary work of the churches, but there remained men, animated by the spirit of Thomas Patient and Andrew Wyke, who continued to sound out the Word of the Lord in the vast regions which sat in darkness. And these efforts contributed—in part—to the sustained vitality and growth of our churches, amidst the general decadence of religious life throughout the land. A hundred years subsequent to the period now under review, there were societies of Baptists in Dublin, Rahue, Lower Ormond, Clough Keating, Abbeylieux, Rhenamore, Sligo, Thurles, Limerick, Clonmel, Bandon, Waterford, Cork, and

* Reid's History of Presbyterian Churches in Ireland, Vol. II. p. 296.

† Ibid., Vol. II. p. 227.

other places. With two or three exceptions, the records of these ancient communities are either lost, or are too scanty and disconnected to supply materials for a consecutive history of our churches in Ireland. The following particulars relating to the first Baptists "in and around Cork" have been gleaned from the old church book, which now lies before me. It gives no information as to the exact date when the church was formed. The chief event which led to it was the settlement, in 1651, of Major Edward Riggs, at a place about seven miles from the city. He was one of the commissioners sent by Parliament for the settling of the forfeited estates in Ireland. He also held a commission of the peace, and sat in the Irish House of Commons for Bandon. Mr. Riggs is described as a gentleman of "great piety and considerable genius," who seems to have united a sound judgment with large-hearted benevolence.* There being no Baptist minister in the neighbourhood, the Major preached the Gospel in his own house to all who were willing to hear. The people attended in considerable numbers, and derived much profit from the ministry. The first acknowledged minister among the Baptists in Cork and the locality was a Mr. Coleman.† Coleman was pastor in 1656, and lived through part of the troublous period which preceded the Revolution of 1688. After the return of the Stuarts, Dissenters in Cork were not allowed public places of worship, but were harassed and persecuted whenever discovered. During Coleman's time the people met in his house, in a place called Coleman's Alley. He died in 1680. During the next twenty years there was no pastor; and through persecution, and the want of spiritual oversight, the Church declined; but it was kept from extinction through the influence of a few persons (chiefly females) of eminent piety, and great strength of character. At length, in 1700, the vacancy in the pastorate was filled by Joseph Pettitt. William and Mary were then on the throne. The sword of persecution had returned to its scabbard. There was liberty of worship. With toleration came increase to the Church, but the conditions of membership, and the hostility

* This gentleman was the first to discern the superior abilities of an Irish peasant lad on his estate, whom he educated, and started in life. The boy was no other than Thomas Delaune, who rose to eminence, and was the author of "A Plea for the Nonconformists," a book which De Foe called "perfect of itself." Delaune was one of the eight thousand Dissenters who died in prison during the reign of Charles II. See Ivey's *History of the Baptists*, Vol. I. pp. 395—404.

† By some this honour has been claimed for a Mr. Lambe.

of all classes to our principles, were unfavourable to the rapid growth and large dimensions of our body. Pettitt united with the pastorate at Cork that of Clonmel, probably fifty miles distant. He was twenty-nine years minister of the two churches, during which he laboured with untiring zeal, and was rewarded with much success. After him came Mr. Gibbons, and then a long succession of ministers of varied qualifications. But I must check my pen. I have no intention of following the church through the long course of its chequered career. Major Riggs remained to the last its faithful friend and munificent supporter, and died in 1707 at the advanced age of ninety years. His widow, Ann Riggs, who was much younger, survived him many years, and during her long widowhood trod the same path of beneficence. It was chiefly owing to her liberality that, after Mr. Coleman's death, a "decent" place of worship was erected, and a pastor settled. She purchased a burial-ground, walled it in, and presented it to her people. "The incomparable Mrs. Riggs," says the writer of the narrative from which I have drawn my information, "did everything in her power to make her pastor (Mr. Pettitt) happy. She portioned off his two daughters, who were both provided for in marriage before his death, and his wife was also decently provided for during her life." This noble lady fell asleep in her eighty-ninth year, and bequeathed to posterity an example of many-sided excellencies, which, like the after-glow of a brilliant sunset, lingered for many years in the memory of survivors.

Ireland.

GRANGE.

The following letter from Mr. Phillips will be read with interest :—

"I am devoutly thankful to be able to report that the work to which I referred in my last still goes on, and souls are being saved through the simple preaching of the Gospel. As God was graciously pleased to show His power in connection with the means employed in the districts of Aughnahoy and Castletown, we thought it wise to increase our efforts in that direction. Accordingly, we have conducted about twelve services, all of which have been crowded with eager listeners to the Word of God, and, what is still more gratifying, scarcely a meeting has passed without some striking evidence of Christ's saving power. Often have we had to remain until a late hour conversing with those who have been awakened. We never saw such a profound interest in the preaching of the Gospel in any meeting before. Among the many instances of conversion which have taken place (and those which have come under our observation number nearly thirty) are many

interesting cases. No. 1, a family in which three sons and one daughter; No. 2, a father and daughter; No. 3, a brother and two sisters; No. 4, two sisters and a brother; No. 5, a brother and a sister; No. 6, a brother and sister; No. 7, two brothers; No. 8, an old lady eighty-six years of age have been brought to see the truth, and realise an interest in the Saviour. We might cite other instances; for indeed the Lord has been very gracious unto us. Last night the blacksmith's shop was wholly inadequate to accommodate the people who came, and about twenty had to stand outside all the time. Two remained for conversation afterwards—the father and mother of a former convert—to whom we spoke of Jesus as an all-sufficient Saviour. God is also blessing the families where we hold the meetings; in one case a son and daughter, and in another two sons being among the converts. How far this work may increase our numbers as a denomination it may be hard to say; but there is certainly a spirit of inquiry abroad respecting our distinctive principles as Baptists, and anything we can do to give direction to this inquiry we will gladly do. It is a matter of thankfulness, too, that in all our out-stations a revival of interest is manifest, and the attendance increased, so that we hope and pray that the Lord may extend his gracious influence on every hand, the power of the Master being everywhere present to heal. The work at the Grange is steadily maintained, and the congregation considerably improved. The school also is prospering in numbers and efficiency, so that we are looking with hope for fruit in this branch of the Lord's work. As a number of children were to be seen about the roads and fields on Sunday afternoons, neglected by their parents and prepared for any mischief, the idea of getting them into an afternoon Sunday-school was thought to be a possible means of doing them good. Accordingly my niece, who is living with us, agreed to visit their homes and make this proposal to their parents. Finding them agreeable the school was forthwith started in our kitchen, and has been kept up for nine or ten weeks with an average attendance of twenty. We trust this effort may redound to the glory of God and the good of the children. We had our usual midnight service on New Year's eve, the chapel was well filled, and a deep feeling pervaded the meeting. The addresses were delivered by my son and myself; our good brother, Rev. R. Erwin, being unable to be present."

WATERFORD.

The following short history of the Church in Waterford by Rev. J. Douglas, B.A., will be read with interest by the friends of our Irish Mission:—

The Church in Waterford was founded about the year 1652, chiefly through the missionary efforts of the Rev. Thomas Patient, who had come over as chaplain to Baptist soldiers in the Parliamentary army. Though not favoured by Cromwell, nor by succeeding governors, it made rapid progress, and in the reign of Queen Anne had over 100 members in fellowship. Some of these were wealthy merchants, who endowed the church to the extent of about £90 a year. Through depreciation of property this is now worth little

more than £50. About the middle of the eighteenth century the membership began to decline, and this continued until very recent years. Many causes tended to this result. The wealth and worldliness of some members became a snare to their children, who gradually lapsed into the Established Church. Ecclesiastical persecution drove others away to the Western World; and often inefficient and unworthy pastors compelled the more spiritually minded to seek instruction among the Methodists, the Kellyites, or other evangelical congregations. There were also the ravages of the cholera in 1846, and the consequent exodus of the most enterprising inhabitants of the South of Ireland. It is computed that during this period over 3,000 Baptists sailed from Queenstown for Canada and the United States. This was a death-blow to the Churches in the south. Several of them languished for years, but were unable to maintain their pastors; and friends in England did not come to their help. If high-class, godly men had been sent to them at this juncture, and maintained by the Churches in Great Britain, I doubt not that many of these ancient churches would have been flourishing to-day. As it is they have become extinct. Out of a dozen Baptist Churches, that two centuries ago were spreading the pure light of the Gospel over every county in the south of Ireland, Waterford alone remains.

Happily, in the case of Waterford, prosperity has in some measure again returned; and we believe that, through the goodness of God, we have entered on a new era of usefulness and power. Contrasting our present position with the state of the church ten years ago, we see much cause for thankfulness and hope. The following facts, which have come under my own observation, may be cited by way of illustration, and will doubtless be of interest to the readers of the CHRONICLE.

(1.) In 1874 there were only eleven members in the church, of whom three were too feeble to attend the public services; to-day we have twenty baptized members, and about ten other communicants, some of whom are seriously examining our views of baptism. The average congregation was then less than a dozen; during the past year it has been over fifty. The voluntary offerings in 1874 amounted to about £11; in 1884 the contributions for all purposes (including Sunday-school, Foreign and Jewish Missions, etc.) have exceeded £70. Thus within the ten years, notwithstanding numerous losses by death and removal, our membership has doubled, our congregations have quadrupled, and the voluntary offerings have increased nearly seven-fold.

(2.) Ten years ago we had to meet in an old chapel in a wretched neighbourhood, altogether out of the way of respectable people. Much difficulty was experienced in obtaining a suitable site for a new building.

At length, however, we succeeded; and have now a neat iron building in one of the best streets in the city, which has been erected and paid for at a cost of about £450. We have also erected a small glebe house, towards which we obtained a Government loan; the loan is now being repaid in annual instalments of £6. A considerable proportion of the cost of these buildings was subscribed by friends in Waterford.

(3.) Ten years ago we had no Sunday-school, nor any children or young people connected with the congregation. We have now a school with seven teachers and about fifty scholars in regular attendance. Bible classes are also held for young men and young women, and from these some members have recently been added to the Church.

(4.) Ten years ago there was no united evangelistic work carried on in the city; each denomination kept rigidly within its own lines. Now we have weekly evangelistic meetings, in which *all* denominations unite; hundreds attend, and much blessing has resulted. The great meetings held in October, 1883, in connection with Mr. Moody's visit, were a means of new life to many, not only in Waterford, but throughout the district for fifty miles around. In the arrangements for these meetings our members took a prominent part.

Though our mission is not directly addressed to Roman Catholics, it is none the less effective in reaching them. While Moody's meetings continued, hundreds of Catholics attended night after night, notwithstanding stern denunciations from the altar. Had the meetings been announced as intended for Romanists, it would have been the signal for a priestly crusade; and rioting, such as occurred in Wexford, would probably have put an end to the work. Most of our efforts to bring the Gospel before them have to be made indirectly and unobtrusively; and our friends in England must bear with us if we do not give them full details of our methods, or full reports of results. In dealing with the subtle and powerful organisation of Rome, which, as a gigantic system of espionage, has its detectives in almost every part of the United Kingdom, it is necessary to exercise a wise reticence with regard to much that would be intensely interesting, but the publication of which would tend to defeat the object in view. One thing, however, may safely be affirmed, that *the priests are losing their hold on the people*. This is undeniable as regards politics, and it is becoming increasingly so in matters of religion. Last month a series of Gospel meetings was held in this city, at which from thirty to fifty Roman Catholics were present night after night. Some of these were rough quay porters, and their attention and behaviour was truly gratifying. During the past few years there has been a deepening of spiritual life in the hearts of many Protestants, making them more con-

spicuously "the light of the world." This is telling on the masses around and breaking down their prejudices against the truth. While, therefore, recognising fully the value of itinerant and other evangelistic effort throughout Ireland, I am persuaded that the ESTABLISHMENT AND MAINTENANCE OF SPIRITUAL CHURCHES is a *sine quâ non* to much success. Those who refuse to read our Bibles will catch the illumination of consecrated lives; and thus holding forth the Word of Life, the mists of superstition and will-worship will be dispelled, and the Sun of Righteousness will arise on our beloved land with healing in His wings.

It remains for me to add, in brief, that during the last ten years several drunkards have been reclaimed through the agency of the church; children have been rescued from the streets and placed in Protestant institutions; several Protestants have been saved from lapsing into Romanism, towards which the inducements are often very great; converts from Romanism have been baptised, and, being subjected to bitter persecution, have been assisted to emigrate; and not a year has passed since I came to Waterford that I have not heard of young people leaving the country nominally as Catholics, who, as soon as they landed in America, declared themselves Protestants.

Thus the work is going on, not without trials of faith and patience, but with many evidences of the Master's presence and approval and efficient help. To His name alone we ascribe the praise.

Finances and Deputation Arrangements.

DEPUTATION ARRANGEMENTS.

The Rev. F. J. Ryan is now in South Wales. He is engaged for eight Sunday services and twenty public meetings. The Rev. T. E. Williams, of Aberystwith, is kindly assisting in the work by addressing twelve meetings amongst the Welsh-speaking churches, on the claims of our Irish Mission.

The Rev. H. Phillips is in Yorkshire—East Riding and Leeds districts—for six Sunday services and as many public meetings.

During January Mr. Avery has had a Sunday in Oxford, and has also addressed meetings at Oxford and Harlington (Middlesex).

Subscriptions received at the Mission House from December 16th, 1884,
to January 20th, 1885.

BAPTIST UNION.

Battersea Park Church	1 1 0	Balham, Ramsden Road	1 1 0
Lingfield, Dorman's Land	0 5 0	West Cowes (I.W.)	0 10 0
Cullumpton	0 15 0	Barnton, Spencer, Rev. A.	0 5 0
Hampstead, Heath Street	2 2 0	Littlehampton, Preece, Rev. B.	0 5 0
Clapton, Downs Chapel—		Treherbert	0 5 0
Arnold, Mr.	0 10 6	Edenbridge, Stanford, Mr. J.	1 0 0
Baines, Mr.	0 10 6	Newport (Mon.), Commercial Street	1 0 0
Bentley, Rev. W.	0 10 6	Redhill	0 10 0
Cox, Mr.	1 1 0	Redhill, Hope, Mr. T. R.	1 1 0
Dore, Mr.	1 1 0	Earl's Colne	0 10 0
Doré, Mr. J. W.	1 1 0	Whitechapel, Little Alie Street,	
Garland, Mr.	1 1 0	Sears, Rev. R. E.	0 10 6
Gordon, Mr.	1 1 0	Preston, St. George's Road	0 10 0
Howard, Mr.	1 1 0	Stotfold	0 10 0
Hughes, Mr.	1 1 0	Burton-on-Trent, Station Street ...	0 10 0
Kent, Mr.	0 10 6	London—	
Lewis, Mr.	1 1 0	Parry, Mr. J. C.	1 0 0
Payne, Mr.	2 2 0	Batey, Rev. J.	0 5 0
Rickett, Mr. W. R.	5 0 0	Harrogate, Pottenger, Rev. T.	0 10 0
Wheeler, Dr.	0 10 6	Langham	0 5 0
Winterton, Mr.	0 10 6	East Dereham, Freeman, Rev. W.	1 1 0
Woolley, Mr.	0 10 6	High Wycombe, Union Ch.	1 0 0
		Sandwich, Harvey, Mr. J.	1 0 0
	19 3 6		
Brighton, Fishbourne, Rev. G. W. ...	0 5 0	Total	£38 11 0
Lower Edmonton	0 10 0		
Cardiff, Tabernacle	1 1 0		

ANNUITY FUND.

Portsmouth, Blake, Mr. J. G.	2 12 6	Waltham Abbey, Jackson, Rev. W. ...	1 0 0
Ditto	14 11 10	Highgate Road	2 2 0
Cardiff, Stowe, Mr. S. G.	0 5 0	Alcester, Philip, Rev. M.	1 0 0
Long Crendon	1 6 0	Padham—Burnley Road	0 14 0
Southport, Laurence, Mrs. C.	1 1 0	Clapton—Downs Chapel	15 0 0
Birmingham, O'Neill, Rev. A. G.	0 10 0	Ealing, Powell, Mr. Alf.	5 0 0
Leeds—South Parade	12 15 0	Rickmansworth, Mill End, Hailey,	
Millgate, Griffiths, Rev. T.	2 0 0	Mr. Geo.	1 1 0
Lymington	3 0 0	Nottingham, Broad Street	32 2 0
Lord's Hill—		Newcastle-on-Tyne, First Church ...	20 6 0
Snalbeach, Jenkins, Rev. W.	0 1 0		
Nottingham	55 2 0	Total	£171 7 4

AUGMENTATION FUND.

Lindfield, the Exors. of the late Mr.		Buckingham, Kingerlee, Mr. G.	2 2 0
J. Proctor	10 0 0	London, Rawlings, Mr. E.	5 0 0
Bloomsbury (additional)	0 15 6	Liberator Building Society (Interest	
Bradford, Sion	10 0 0	on deposit)	10 0 0
Clapton, Rickett, Mr. W. R.	5 0 0	Birmingham, Christ Church	10 0 0
Amersham, Climpson, Miss	0 10 0	Glasgow, Roberts, Rev. F. H.	10 0 0
Haven Green, Ealing	5 0 0	London, Parry, Mr. J. C.	1 0 0
Swansea, Mount Pleasant (addtl.) ...	0 0 6		
Bloomsbury, Denny, Mr. C. W.	1 1 0	Total	£70 9 0

EDUCATION FUND.

Lingfield, Dorman's Land, Grigg,		Treherbert, Rosser, Rev. Hy.	0 10 6
Rev. H. T.	0 5 0	Brockley Road	2 10 0
Rushden, Case, Mr., senr.	0 5 0	Haslemere, Pratten, Rev. B. P., B.A.	1 0 0
Somersham, Pontelow, Mr.	1 1 0	London, Stimpson, Mr. T.	2 2 0
Liverpool	9 0 0	Parry, Mr. J. C.	1 0 0
Leeds, &c., per Rev. G. Charlesworth	2 19 0	Newport (I.W.), Castlehold Church	1 0 0
Devizes, Anstie, Mr. E. B.	1 0 0	Portsea, May, Mr. R. R.	0 10 0
Anstie, Mr. T. B.	0 10 0		
Cardiff	9 13 0	Total	£36 9 0
Derbyshire, &c., per Rev. R. B. Wallace	3 3 6		

THE
BAPTIST MAGAZINE.

MARCH, 1885.

In Memoriam : Rev. W. G. Lewis.



AS we intimated in our last issue, the Rev. W. G. Lewis, of St. Albans, who for a period of twenty years had charge of this MAGAZINE, passed to his rest on the 16th of January. The short note we then inserted had reference merely to his illness and death—an illness of unusual severity, borne with calm and heroic fortitude ; a death which was truly a participation of the triumph of Christ, and an entrance into His joy. Mr. Lewis's relation to the MAGAZINE demands, however, a more extended notice, and we have therefore great pleasure in inserting a brief outline of his life and of his ministerial work, which will, we are sure, be welcome to our readers.

Mr. Lewis was born at Margate, August 5th, 1821, and was the eldest son of Mr. W. G. Lewis, then in business in that town. His family soon after this moved to Chatham, Mr. Lewis's father being ordained pastor of the Baptist Church there in 1824. His education was begun at a school at Gillingham, in Kent, afterwards continued at Margate, and then for a short time at Uxbridge. From 1837 to 1840 he was an articled pupil with Dr. Gray at Brixton, a schoolmaster of great reputation and ability ; and to his opportunities here Mr. Lewis owed most of his early education. In 1840 he obtained a clerkship in the General Post Office, and while in this position, residing at Hackney, joined the Baptist Church at Mare Street, then under the pastorate of the late Dr. Cox and the Rev. Daniel Katterns. At this time his ministry may be said to have begun, for, in his association with friends at Hackney, he was untiringly engaged in many branches of Christian

work as a layman. He and many others of that church, in addition to the ordinary church work of such men, devoted themselves largely to evangelistic labour in the East End of London. In 1847 he preached before a little church of Baptists meeting in Kensington. This introduction led to his being appointed their pastor, and in September of that year he became ordained minister of that congregation. In the following December he married the youngest daughter of the late Mr. Daniel Katterns, of the Honourable East India Company's Civil Service. With the Kensington Church his abilities and sympathies found freer scope. His energy constrained the friends at Kensington to enlarge their borders, and in 1853 the congregation moved to the large and important chapel built by it in Westbourne Grove. Here most of Mr. Lewis's work was done, his usefulness and success augmenting year by year until, in 1880, his long pastorate of nearly thirty-four years came to an end. On the 3rd of January, 1881, at a largely-attended meeting of members of the congregation, held under the presidency of the Rev. Dr. Stoughton, at which also several friends from St. Albans were present, Mr. Lewis was presented with a purse containing four hundred guineas as a mark of the esteem in which he was held. The presentation was made on behalf of the subscribers by Mr. E. Fenn, the senior deacon, and heartfelt regret was expressed at the fact of Mr. Lewis's relinquishment of a position which he had so long and honourably filled. On the same occasion, Mr. E. A. Gibson, superintendent of the Sunday-school, on behalf of numerous subscribers, presented Miss Lewis with a Davenport writing desk, as a testimony to the value of her services whilst associated with the chapel.

The severance of Mr. Lewis's connection with Westbourne Grove was followed by his removal to the church meeting at Dagnall Street, St. Albans, and in the service of this church he spent the last few and happy years of his useful and energetic life. He commenced his labours in St. Albans on Sunday, the 2nd of January, 1881. Here, as elsewhere, he obtained general recognition as a preacher and speaker of power and ability. His pulpit discourses were marked by great depth and earnestness. His illustrations were always original, and the language employed in the enunciation of religious truths was uniformly forcible. Similar observations apply to his qualifications as a platform speaker. At most of the meetings in which he took part a prominent share of the work inevitably fell to his lot, it being known

that he could at all times be safely relied upon for something that was alike interesting and instructive. His work in St. Albans, though it was of comparatively short duration, was of recognised value, and will hereafter be found to have had great results. Whilst those who knew him, knew him chiefly as a minister of the Gospel, earnest and forcible in his preaching of the Word, and eminently influential for good with the young people of his congregations, those who were acquainted with him best found his private character and private life even more impressive than his public career. That power which made many esteem him in the pulpit was a tenfold greater force acting upon those who enjoyed his private friendship; and his friends will recognise the fact that no statement of his public life can adequately delineate his real ability and character.

One of the greatest works in which he shared was the establishment, in 1865, of the London Baptist Association, a work in which he laboured, along with the late Dr. Brock, Dr. Landels, and the Rev. C. H. Spurgeon as the early founders. He filled the arduous post of Secretary to this great Association for the first four years of its existence, and was its President for the year 1870. For twenty years Mr. Lewis was connected with the BAPTIST MAGAZINE—nearly all the time as sole editor—and made this organ of the denomination command the respect of all external critics. One other great work of his may not be overlooked. He probably has done more than any other man to popularise the “Pilgrim’s Progress” by his many years of lecturing upon the “Glorious Dreamer,” and, though of late he had to discontinue that labour, yet many in the country will remember how he cast new light upon the teachings of John Bunyan.

Of his work in St. Albans, apart from his ministerial functions, we may mention his connection with the St. Albans Hospital and Dispensary, of the executive committee of which he was an active member. He was also on the committee of the Free Library, and displayed a great interest in all that related to the progress of that Institution. Another work in which he was much interested was that of the Colportage Society, of the committee of which he was a member. He was a warm supporter also of the Young Men’s Christian and Mutual Improvement Society, of which he was President, and under whose auspices he delivered several lectures. Mr. Lewis had travelled a good deal on the Continent of Europe, and one of his lectures will no doubt be pleasantly remembered from the fact that

it embodied an interesting account of a visit to Belgium. Another lecture given by Mr. Lewis was on "The English Bible," and was illustrated. One of his last public utterances dealt with "Elocution," and was characterised by a thorough knowledge of the subject. In this and a variety of other ways he showed his readiness to help in whatever good work might be brought under his notice. Our account is necessarily imperfect. The fullest chronicle of Mr. Lewis's life could not do justice to his abilities and character, and would fall far short of the record of loving memory preserved in the hearts of many who mourn to-day. It may well be said of him, he has rested from his labours, and his works shall follow him.

Mr. Lewis, who was for some years previous to his death a widower, leaves two children—a son and a daughter. During his illness he was visited, among others, by the Bishop of St. Albans, an incident worthy of mention, as showing the sympathy evinced, not only by members of his own denomination, but by other religious friends.

The funeral took place on January 21st at Kensal Green Cemetery. Before the remains were conveyed to London, a service was held at St. Albans, in the Wesleyan Chapel, kindly lent for the occasion. This service, which was conducted throughout by the Rev. James Stuart, of Watford, was attended, not only by the members of Mr. Lewis's own congregation, but by representatives of all Christian churches. Mr. Stuart dwelt particularly on the character of Mr. Lewis's preaching, and on the strong, healthful influence he had exercised on the general religious life of St. Albans, not less than on that of the Nonconformist churches. He also recalled the services Mr. Lewis had rendered to the Herts Union of Baptist Churches, saying that he had endeared himself to the hearts of the village pastors and of all who were interested in the evangelistic work going on in the county. "In our County Union we shall indeed," said the speaker, "miss him sorely. We shall miss his genial presence, his wise counsel, his loving services; for none ever worked more willingly than he, either in the meetings of committee or in the visitation of the churches. In labours of every kind he was abundant."

The service at Kensal Green was conducted by the Rev. Joseph Angus, D.D., President of Regent's Park College. In addition to ministers and friends from St. Albans and the neighbourhood, there were present the Rev. S. H. Booth, representing the Baptist Union of Great Britain and Ireland; a deputation from the London Baptist

Association; the Rev. J. H. Tuckwell, Mr. Lewis's successor at Westbourne Grove; the Revs. Dr. Clifford, Westbourne Park; R. H. Roberts, B.A., Notting Hill; W. Stott, St. John's Wood, and various other friends.

In the course of his address the Rev. Dr. Angus said that "two feelings struggled for the mastery in his mind at that service—sorrow for the loss which they had sustained, and thankfulness for the grace which had comforted their friend and made his dying a blessed change. The deceased belonged to a family of preachers, and might be called a born preacher, made such, not so much by human teaching, as by a Divine call. For nearly forty years he had laboured, first as a lay brother of the church at Hackney, then at Kensington, and then from 1853 to 1880 at Westbourne Grove, where he built a large chapel, and formed a vigorous and useful church. More recently he was pastor at St. Albans for four years. There he began to build a new chapel, and had gathered a body of earnest and intelligent people, and there he would be greatly missed. He was, moreover, comparatively young—only sixty-three—and it might have been hoped that he had still some ten or twelve years of life before him. His admirable qualities, his manliness, simplicity, vigour, evangelicalness, and good sense, all combined to excite the hope that God would still spare him, and this feeling was deepened by the needs of his church and the wishes of his friends. On the other hand, they might gather as a matter of thankfulness, from the fact of his death, that his work was done. There were in that cemetery several marble columns of classic form and finely polished, with the upper part of the shaft broken. They meant that the lives of those who were buried beneath them ended prematurely, but no such column could be placed upon the grave of a Christian man, least of all on that of their friend. They might say of him as was said of the Master—'He has finished the work God gave Him to do.' They sorrowed, therefore, not for an unfinished life, but rejoiced over a perfected one. Moreover, death was not to them what it seemed to the world. They spoke of following Christian men to their graves, and sometimes used more heathenish language than describing them as sleeping peacefully in their graves; but they believed that Christian men were never put in their graves at all. The body of a man might be put there; the garment of a man might be so ingrained with sin that it needed to be taken to pieces in order that it might be woven

anew ; but the body of a man was not the man, nor was the garment the man. Our everlasting life had already begun ; it did not date from the morning of the Resurrection, but from the day of our conversion, when we believed we passed out of death unto life. Their friend, therefore, lived still. Death was not the termination of his life, nor even the suspension of it, but it was the beginning of its completeness and its glory. Herein, again, they found their joy. It must be added, too, that the illness from which he suffered was such as would have made his life almost intolerable if he had been spared to them. He was unfit for work, living, as he himself told them in one of his letters, in Beulah, within sight of the Celestial City, and longing to be gone. They had, therefore, all the alleviations of which death admitted. They grieved for their loss, but they thanked God for him whose loss occasioned their grief."

The Life of George Eliot.

I.



HE intense interest which has been awakened in the "Life of George Eliot" shows that the character and range of her influence are in many respects unique. No book which has appeared since Carlyle's "Reminiscences" has given rise to so much discussion. Following a custom which of recent years has become general, and which is, in our opinion to be deprecated, because it necessarily demands hasty and superficial work, and prevents the formation of a calm and mature judgment, the leading newspapers, both in London and the provinces, gave on the very day of publication notices of the Life, extending in many instances to three or four columns. It is, perhaps, for the interests of authors and of publishers that advance copies of important works should be supplied to the principal papers, and that their reviews should appear simultaneously ; but, from a public standpoint, the plan has serious drawbacks, and the older and slower methods are more likely to ensure a fair and adequate estimate, such as the public need for their guidance.

We are not in the least surprised at the popularity of "George

Eliot's Life." She is, in our estimation, the greatest English novelist of the present century; greater than Charlotte Brontë; greater than Dickens or Thackeray; and as a subtle delineator of character and a psychological analyst, greater even than Scott. There are directions in which she has no rival. She has accomplished what others have scarcely attempted, or have attempted only to fail. With the exception of Tennyson, and of playful allusions to the characters of Dickens, no author of our own generation is so widely or so constantly quoted; and her popularity, great as it was during her life-time, has increased rather than diminished. The eagerness of the public to read her *Life*, and the discussions to which it has given rise, inevitably recall the still greater eagerness awakened more than a quarter of a century ago by the "Scenes of Clerical Life" and "Adam Bede;" while the semi-mystery in which George Eliot's life was surrounded has intensified the general curiosity in regard to it.

The work is certainly fascinating, and carries the reader on from page to page easily and pleasantly. It is perhaps, as a confessedly incomplete work, too long, and might have been compressed into less space than three volumes. We could have spared the "undue detail of travelling experiences," and sundry other matters which are in no way essential to the formation of a conclusion as to her character. The work is, as we have said, confessedly incomplete. Here and there we are aware of gaps which might have been filled up; of points on which we are left in the dark, and in regard to which we can only read between the lines. Mr. Cross avows in his preface that "each letter has been pruned of everything that seemed to me irrelevant to my purpose—of everything that I thought my wife would have wished to be omitted." Of course, this is a matter of individual judgment, and may mean nothing more than that Mr. Cross has exercised a wise discretion; but everything depends on the breadth of his purpose; and that there were important aspects of George Eliot's life of which we are here told nothing—especially in its home relations—is certain. The fact is these volumes are not a biography in the true sense of the word. They yield us fine materials for a biography, but they contain no finished portraiture of George Eliot's character, no adequate attempt to delineate its most essential features. They depict her mainly on the side of her intellectual development. They are a history of her thoughts and ideas rather than of her life, and fail to give us those minute touches which impart an indefinable but

most real charm to a biography. The incidents of common everyday life are omitted. We see the gifted authoress rather than the woman, and might be led to infer that Homer could never be caught napping.

We must, however, take the volumes as they are, and be thankful that they contain so much of profound and exceptional interest. They throw valuable light on the origin and structure of George Eliot's novels, explain the sources from which many of her materials were drawn, and the extent to which her principal characters were and were not reminiscences of men and women with whom she had come in contact in early life. They are a commentary at once authoritative and indispensable on the series of greatest fictions which the nineteenth century has produced, or is likely to produce, so that their interest is in no way ephemeral.

We cannot in our present article attempt to discuss the novels of George Eliot, to delineate what seem to us the principal characteristics of her genius or even to review her life as it is here presented to us. Our attention must be restricted to one aspect alone.

She was born at Arbury Farm, on the estate of Mr. Francis Newdigate in Warwickshire, on November 22, 1819, in a charming red-brick ivy-covered house where she spent the first twenty-one years of her life. Her father, Mr. Robert Evans, who was at that time Mr. Newdigate's agent, was a man of fine strength and integrity of character and supplied many of the grandest traits of Adam Bede and Caleb Garth. In her eighth or ninth year Miss Evans was sent to a school at Nuneaton, where she formed an intimate friendship with Miss Lewis, the principal governess, an ardent Evangelical Churchwoman, who had a very decided and somewhat narrowing influence on her young pupil. After this, Miss Evans was removed to the school of Miss Franklin at Coventry. Miss Franklin was the daughter of the venerable Baptist minister of that town, a man who is still lovingly and gratefully remembered, and whose work has been faithfully continued by his descendants. "In talking about these early days," says Mr. Cross, "my wife impressed on my mind the debt she felt that she owed to the Miss Franklins for their excellent instruction, and she had also the very highest respect for their moral qualities. With her chameleon-like nature she soon adopted their religious views with intense eagerness and conviction, although she never formally joined the Baptists or any other communion than the Church of England. She at once, however, took a foremost place in the school and became

a leader of prayer meetings amongst the girls." After her return home—where, as her mother was dead and her sister had married—she had to act as her father's housekeeper, she spent a great deal of time in visiting the poor and organising clothing clubs. In 1838 she accompanied her brother to London, but was "so much under the influence of religious and ascetic ideas that she would not go to any of the theatres with him, but spent all her evenings alone reading." She wrote about this time to Miss Lewis, in relation to the marriage of one of her friends:—"I believe that those are the happiest who are not fermenting themselves by engaging in projects for earthly bliss, who are considering this life merely a pilgrimage, a scene calling for diligence and watchfulness, not for repose and amusement. I do not deny that there are many who can partake with a high degree of zest of all the lawful enjoyments the world can offer and yet live in near communion with their God, who can warmly love the creature and yet be careful that the Creator maintains His supremacy in their hearts; but I must confess that, in my short experience and narrow sphere of action, I have never been able to attain to this." She expresses an intense longing to live only for eternity. She highly enjoys Hannah More's letters. "The contemplation of so blessed a character as hers is very salutary." She feels herself to be a mere cumberer of the ground. Her besetting sin, she laments to her aunt, is "ambition, a desire insatiable for the esteem of my fellow-creatures." The reading of novels she decidedly and even sternly condemns, and it is evident that at this time her aims were the reverse of worldly. How true and beautiful are the words which follow. "This is not our rest, if we are among those for whom there remaineth one; and to pass through life without tribulation . . . would leave us destitute of one of the marks that invariably accompany salvation, and of that fellowship in the sufferings of the Redeemer which can alone work in us a resemblance to one of the most prominent parts of His divinely perfect character, and enable us to obey the injunction, 'In your patience possess your souls.' I have often observed how, in secular things, active occupation in procuring the necessaries of life renders the character indifferent to trials not affecting that one object. There is an analogous influence produced in the Christian by a vigorous pursuit of duty—a determination to work while it is day."

This was written in April, 1841. Before the close of that year a

great, and we do not scruple to say a deplorable, change came over Miss Evans's sentiments, in consequence of the removal of her father to Coventry, and the friendships which, unfortunately, she there formed. Her views are, indeed, said to have been unsettled by Isaac Taylor's *Ancient Christianity*; but there is no evidence that this alone would have led to the abandonment of her early faith. In "after years," when the change had been made and her scepticism was confirmed, she might easily imagine that there were principles in it which lead further than the author intended—in the same way as the most advanced Rationalists claim to be carrying out the principles of Luther and the Protestant Reformation. But our firm conviction is that apart from the influence of Mr. and Mrs. Bray and Mr. Charles Hennell, Miss Evans would, after a temporary struggle, have become a more intelligent, devout, and earnest Christian than she had previously been. These new acquaintances were anti-supernaturalists of an extreme type. With slight exceptions their views were identical with those of Strauss. They delighted in criticism and negation, and had all the zeal of propagandists. Of their culture and the fascination of their manners there is abundant proof, and it was nothing short of a calamity for George Eliot that she came under their spell at a time when she was suffering from the reaction induced by an unnatural restraint, when she was feeling the need of larger and freer views than those of the narrow Evangelicalism she had wrongly identified with the Gospel and when she was peculiarly susceptible to refined and sympathetic influences. Her dissatisfaction with herself, and her questionings of some of her old beliefs, were dexterously turned into dissatisfaction with Christ. The false colours in which she had apprehended the Evangelical creed were confounded with the creed itself. The accretions which had gathered around the truth on which she had undoubtedly laid hold hid the truth itself from her view, and, led not by her judgment but by her affections, she allowed herself to drift from her old moorings.

Mr. Cross lays frequent stress on the strength of George Eliot's emotions, on her marked dependency, on her clinging affection. Her yearnings for sympathy, for strong human love, are indeed pathetic, and must be taken into scrupulous account in every attempt to estimate her character. This element of her nature had much to do with the greatest and most serious mistake of her domestic and social life. We are persuaded that it had no less to do

with the still graver mistake without which that other would have been impossible—the rejection of her Christian faith. She was at this crisis, to a large extent, a stranger in Coventry; for she does not appear to have kept up an active friendship with Miss Franklin. She was, moreover, in one of those transition stages through which the majority of intelligent Christians must at some time or other pass. Her mind had been troubled by doubts—such, however, as were in no sense peculiar to her, but, have, on the contrary, been “fought” by many of the firmest believers, so that they have thereafter found “a stronger faith their own.” In this state of mind, with no one to sympathise with and counsel her in her own home, she was thrown into contact with her neighbours Mr. and Mrs. Bray, and Mr. Hennell, who were evidently proud to make her acquaintance, and encouraged her to spend as much of her time with them as she could. They were clever and cultured people, and could not fail to exert, over a mind like George Eliot’s, a peculiar fascination. They were also, in their own way, as their devoted admirer contends, strongly religious. They possessed many of the virtues which are inculcated in the Gospel, and by their generosity and benevolence had won a good report. But what could be the effect of such influences, under the circumstances to which we have alluded, on “the chameleon-like nature” of Miss Evans? We should scarcely have ventured so to describe the great novelist, but the phrase is her husband’s, and its accuracy is manifest. Her judgment, under the dominant influence of her new friends, was held completely in abeyance, and the strength of her feelings no less completely carried her away, in the direction they wished. “The young girl with a full passionate nature and hungry intellect, shut up in a farm house in the remote country, where there was no sympathetic soul with whom to exchange ideas on the intellectual and spiritual problems that were beginning to agitate her mind,” could not resist the power of the sympathy she found in this new circle. The society of the Brays was congenial, and George Eliot was as incompetent to disentangle the false and pernicious elements in their position from that which was true, as she was to work her way from the narrow creed of her school days to larger and worthier conceptions of the Gospel. “Chameleon like” she took on the colour of surrounding objects, and her affections gave to her judgment a bias from which it never recovered. She saw the old and familiar objects in a refracted light and through a prism. Hers was a nature which could

never do things by halves, and hence she gave herself up to these new influences without reserve. It is our firm conviction that if Miss Evans had in this crisis of her life come under judicious Christian guidance, exercised with a thoughtful regard for her "yearnings," and made the vehicle of pure, intelligent, and generous sympathy, an entirely different turn would have been given to her life, and she would never have been known as a Straussian or a Positivist. Her perversion—we use the word in no offensive sense—was, under the existing conditions, a foregone conclusion.

She displayed at once the grateful zeal of a proselyte. Mrs. Pears, the sister of Mr. Bray, wrote to her some months after the beginning of their acquaintance, half apologetically on the subject of her belief; and we thus obtain a glimpse of the whole drift of the friendship. Miss Evans, however, had caught the spirit of this cultured circle, and deprecates the idea of an apology. Her "guardian angel" need not fear that "she will become a stagnant pool by a self-sufficient determination only to listen to her own side." "For my part," she adds, "I wish to be among the ranks of that glorious crusade that is seeking to set Truth's Holy Sepulchre free from a usurped domination. We shall then see her resurrection!" Not very modest words to proceed from a girl of twenty-three. They are an echo of much that Miss Evans had heard from the "crusaders" whom she had recently met—the result of their lofty self-appreciation, their haughty contempt for the old beliefs, their confidence in their own judgment and work, and their deplorable conceit. Miss Evans was not so ignorant of Christian life and character, nor so unfamiliar with history, that she need have fallen a prey to this subtle snare. Her "De Imitatione" might have taught her a lesson of humility. The spirit of a little child is not specially discernible in this proud boast, and it is no marvel that truth, when thus approached, should have eluded her grasp. Orthodoxy, doubtless, has its conventionalities and its empty formulas; but heterodoxy is, by no means, without them, and there is such a thing as the cant of unbelief. Shortly after this time Miss Evans was induced by these friends to undertake the translation of Strauss's "Life of Christ." Then she became sub-editor of the *Westminster Review*, and henceforth her associates were mainly of the same type—Herbert Spencer, W. R. Greg, F. W. Newman, Miss Martineau, G. H. Lewes, and others, whose attitude towards Christianity was one of avowed hostility. The intellectual atmosphere by which she was surrounded would stifle all sympathy

with Evangelicalism. There was now nothing to obstruct, but everything to augment and quicken the current of her sceptical opinions, and the corroboration of her unbelief was inevitable. Her movements in relation to Christianity could not fail to be retrograde, and we are not, therefore, surprised that, on the appearance of Renan's "Vie de Jésus," she should write, "For minds acquainted with the European culture of the last century, Renan's book can furnish no new result; and they are likely to set little store by the too facile construction of a life from materials of which the biographical significance becomes more dubious as they are more closely examined. It seems to me the soul of Christianity lies not at all in the facts of an individual life, but in the ideas of which that life was the meeting-point and the new starting-point. We can never have a satisfactory basis for the history of the man Jesus; but that negation does not affect the idea of the Christ either in its historical influence or its great symbolic meanings." She had, indeed, no tolerance for the intolerance of scepticism, and saw clearly enough that the evangelicals are not the only sinners in this respect. Thus she writes: "I can't tell you how much melancholy it causes me that people are, for the most part, so incapable of comprehending the state of mind which cares for that which is essentially human in all forms of belief, and desires to exhibit it under all forms with loving truthfulness. Free-thinkers are scarcely wider than the orthodox in this matter. They all want to see themselves and their own opinions held up as the true and the lovely." Again, we see her comprehensiveness and her "worship of humanity" in the words which follow, "All the great religions of the world, historically considered, are rightly the objects of deep reverence and sympathy: they are the record of spiritual struggles which are the types of our own. This is to me pre-eminently true of Hebrewism and Christianity, on which my own youth was nourished. And in this sense I have no antagonism towards any religious belief, but a strong outflow of sympathy. Every community met to worship the highest good (which is understood to be expressed by God) carries me along in its main current, and if there were not reasons against my following such an inclination I should go to church or chapel constantly for the sake of the delightful emotions of fellowship which come over me in religious assemblies—the very nature of such assemblies being the recognition of a binding belief or spiritual law, which is to lift us into willing obedience and save us from the slavery of unregulated passion or impulse."

It does not then seem difficult to account for "the change, amounting to a revolution," in the religious beliefs of this gifted authoress. The manner in which the change was effected was due to the misguided strength of her affections rather than to the clearness and force of her judgment. It was engendered by the weakness and limitations of her nature, its lack of independence, and its deception by the illusions of culture. It does but illustrate the aphorism of Lord Bacon, that "the eye of the human intellect is not dry, but receives a suffusion from the will and the affections, so that it may almost be said to engender any science it pleases."

Her early Christian training, however, left on her mind an impress that could not be erased. Her ethical and spiritual ideals were derived, not from the Brays or the Hennells, but from the evangelical teaching of her school days and from her study of the New Testament, imperfect as in some respects it was, when she was yet in her teens. Apart from her experiences in those pre-sceptical times, she could never have given us the noblest creations of her genius. To them we are indebted for all that is best in the "Scenes from Clerical Life." Dinah Morris, Adam Bede, Dolly Winthrop, Rufus Lyon, are characters which no Positivist could have conceived; while the pure and elevated morality which runs throughout her novels, the almost prophetic fervour with which she upholds the majesty of the eternal laws of righteousness, and enlarges on the terrible penalties of disobedience, are the direct inheritance of her Christian faith. Take from George Eliot's writings all which is due to her Christian training, or which bears upon it the impress of Christ's hand, and the residuum will be of little worth. Even, however, with her hold on these inherited truths, she crippled her genius and limited her power by her formal rejection of the Gospel. She has exhibited the lofty ideal, but has failed to show how we can reach it. She has pointed to the pure and perfect heaven, but has built no flight of stairs which opens it to the dwellers on earth, and still less has she spoken any word which can inspire our crippled humanity with strength, or enable it to rise and walk. We need a moral dynamic as well as a moral ideal, motive powers as well as a stainless pattern, and for this greater and more urgent need George Eliot points to no adequate provision. And hence, as Mr. Cross feels, her novels leave on the mind an impression of profound sadness.

The High Priest's Breastplate.

BY REV. J. HUNT COOKE.



T has ever been and probably will long remain an open question how far the Levitical ritual was intended to teach spiritual truth in symbol. More than one reference in the New Testament justifies the belief that in it was a shadow of good things to come. Its rites and ceremonies were in some sense object lessons in the Kindergarten age of public worship. Such, perhaps, is the true meaning of the word *type*—something suggestive and illustrative of lofty thought on subjects not readily comprehended. In the religious teaching of to-day illustrations are found of the highest service. Even the most cultured are influenced by parables and emblems. In the Mosaic economy instruction in Divine things formed a portion of the priest's duties. We may readily understand how in the hands of an able preacher addressing an Eastern audience the magnificent breastplate which was wrought with such skill and minute direction, and worn by the high priest, might be made to sparkle with rays of heavenly light. We are not sure, indeed, that the entire rejection in the modern pulpit of such aids to hold attention and convey truth in a more entertaining way, is not a loss. Perhaps an occasional object lesson might be of service now. An example indeed may be found in the highly popular lecture on Candles given by Mr. Spurgeon.

The description in the twenty-eighth chapter of the Book of Exodus contains all that is satisfactorily known of this curious symbol. The abounding speculations and researches into Talmudic literature really yield nothing further worth having. The jewels must have been of great value, and the whole decoration of exceeding beauty. Precious stones are imperishable, what has become of these? But this is just one of those curious questions into which it is not intended this paper should enter. The breastplate exists no more, but jewels of truth are imperishable and in every age flash light from on high for the strength and joy of humble souls.

The value of the breastplate was in the jewels, which were stones picked out of the clay or struck out from the rocks. There are

sermons in stones. Cold as they are, if touched aright they can throw out sparks of fire, and may even set a town in a blaze. Every stone has a history. It would be found full of instruction if it could be made to speak out. Not only on the tables Moses brought down from the mount, but on stones everywhere may be found the handwriting of God. In the judgment of many cultured minds, nowhere, save only in the inspired Scripture, may grander lessons of the Eternal be found than in geology, or the records of the stones. To him who can read them aright the markings on a block of marble, with its embedded fossils, tell tales of marvellous interest. When walking on a sea beach, have you ever thought what extraordinary biographies the pebbles could give? They could tell of slow formation in clay, of being hardened in volcanic fires, of being trodden under foot by strange monsters of bygone eras, of being washed into the ocean, cast on the beach by storms, and rolled to and fro till their shapes were rounded. And as each has its history so each has its destiny. One to lie quiescent for ages, another to be picked up and flung at a dog, most to be changed into other forms by forces of nature, one here and there to be selected, carved, polished, and so become a jewel of beauty and value. These pebbles are emblems of the multitudinous souls tossed and rolled on the time shore of the sea of eternity. Each has a history, each has a destiny. Some chosen, tested, and prepared to be worn as a gem on the bosom of the Redeemer. It may be difficult to rise to the thought that souls are valuable with God. Yet it is so. His saints are precious in His sight. They shall be mine saith the Lord, when I make up my jewels.

One great beauty of the breastplate was found in its variety: each stone reflected a different hue of light. The truth needs to be more fully enforced that in the church of God there must be great diversity in the nature and culture of chosen souls. Uniformity is human, nonconformity is divine. So in the ranks of the redeemed there are souls of burning zeal that blaze as the ruby, and some of calm mystic life like the emerald; men of golden means as the beryl, men of temperance force as the amethyst, men of heavenly mindedness as the sapphire, and men of rare worth and pure brilliancy as the diamond. There was completeness as well as variety. The breastplate was four-square. The jewels were in four rows of three in each row. Had one of the twelve stones been omitted, the imperfection would have been evident. God wants every saint He chooses, and not one can be left

out. Patristic expositors did not fail to notice a reference to the breastplate in the sublime description of the New Jerusalem in the Apocalypse, the foundations of the city were twelve and "garnished with all manner of precious stones."

Each selected stone had been cut, polished, and engraved. An Eastern apologue may find place here. At the foot of a mountain there lay two rough agates. For one of these a glorious destiny was designed. In due time a merchant came that way who picked it up. The other was left to bask in the sunshine, to drink in the dews and pass the time in undisturbed calm. The chosen one was enwrapt in darkness for a while, then it was taken to the workshop of the lapidary and felt the keen hard edge of the cutting tool. He who could have understood the whirl and shrieks might have found in them this utterance, "Why am I thus tried? Why, hour after hour, do sharp strokes rend me asunder? Why was I not left in the sunlit peace? Is this the road to honour?" Then came the heavy polishing tool, and then the chisel of the engraver, and still no cessation of the disturbance. At length the work was finished. The jewel was set in wrought gold and attached to the High Priest's breastplate, and found its resting-place on his bosom. Then it sparkled with beauty as a glorious object admired by all. All this while the other agate lay unnoticed and unhonoured, encrusted in the earth, and there it remains to this day.

Happy and wise are they who, amidst the afflictions of life, read this sermon in stones, and learn from them the only way by which the unnoticed pebble, dwelling in the dirt, can become the priced and beautiful jewel. It is a great spiritual law that the path to glory is through affliction. This is everywhere illustrated in nature. The gold is not pure until it has dwelt in the fierce furnace. The vine bears not its full fruit until it has been pruned. The fields yield no corn unless furrowed with the ploughshare. The skies pour down no fertilising showers until they have been darkened by black clouds. The acorn cannot grow upwards as an oak until placed in the dark, damp soil. The diamond darts not with coloured rays until it has been carved by the hard instruments of the stone-cutter. In a thousand ways, in the volume of nature, the truth is taught and illustrated, that it is only through tribulation that sinful souls can enter the kingdom of heaven. It would give a calm spirit of resignation to the discipline of a wise and loving God were this more fully

recognised. It would prevent those who are in trouble, on the one hand, from despising the chastening of the Lord, and, on the other hand, from fainting when rebuked by Him. Thus the first inquiry of enlightened spirits in sorrow is not for consolation, but for sanctification. It is sometimes good to be afflicted. The captain of our salvation was made perfect through suffering. The greatest trial of the true believer is to abide without trial. As the lapidary casts the worthless stone aside, but takes the precious jewel, examines it with care, and if he sees a flaw, or a facet not polished enough, applies to it with strong but steady hand the harsh cutting instrument; careful to keep it there neither too long, nor for too short a time, holds it up to the light, and, at length, when the heavens are properly reflected on its face he feels that the work is done, and that it may be set in wrought gold and shown as a jewel of value—a work to bring him praise—so the dear and gentle Lord deals with souls. He watches carefully lest the discipline should be too severe, or lest it should not be severe enough. Lovingly and wisely he cuts away each flaw and polishes each facet, until at length, the work complete, He gives the crown of eternal joy and takes to dwell in His eternal love.

As jewels for the most part flash a coloured ray which is but a broken light, so no illustration is complete. In giving an object lesson in spiritual truth we teach by contrast as well as comparison. No jewel was placed on the high priest's breastplate until cut and polished complete. This may suggest that ere souls enter glory they have passed through the tribulation and become perfect. No more sharp bodily agony then, no more severe mental crushing there, no more of the sorrow upon sorrow, the repeated strokes of trial, heavy or irritating, there. They rest on the Saviour's bosom, where nothing imperfect can come. But another and even grander lesson is here by contrast—a thought which has been the consolation of the Church in every age. Even now, in the holiest, the ever-loving Lord bears on His heart the names of all His saints. The humblest is not forgotten. Infinite in affection, He is able to care for each. Unbounded in might, He can make all things work together for good. Sad hearts may say, "My way is hid from the Lord." It is the erring cry of unbelief. Faith knows that every humble, seeking follower of Jesus lies very near to His mighty heart: never forgotten, never unheeded, every moment the subject of the truest, deepest, wisest affection of eternity—the love of Christ which passeth knowledge.

Such, then, are some of the lessons we may read from, or, being taught elsewhere, we may find reflected in this singular but interesting breastplate. Surely its contemplation may fairly lead to a deeper confidence in the unforgetting love of our Lord, and a more peaceful acquiescence in his will. Shall the jewel say to the lapidary, "Why art thou cutting me thus?" In Him love and wisdom are combined and perfect, and both love and wisdom should lead us to absolute calm resignation to all the discipline of His hand.

And if the glorious Lord Christ wears our names on His heart in heaven, surely we should wear His name on our hearts on earth. Let it be very evident to all, not only that we are not ashamed of Him, but that He is ever at the springs of our life. He acknowledges us there; let us acknowledge Him here. The Christian should so live that all may perceive that at the place of deepest affection, and near the issues of his life, evermore, as his chief ornament, is the name of Jesus Christ.

Religion and the Future Life.

I.



THE Gospel of Jesus Christ strengthens us for our position in the present life and prepares us for the future. It ensures the development of our intellectual and moral nature, and aids us in the discharge of all our duties. It lays hold of all the elements of our manhood, and demands us to act in every separate relation with intelligence, integrity and zeal. It enlightens our mind, by imparting the knowledge of divine truth; quickens our conscience by the presentation of a perfect ideal; and purifies the heart by that communion with God into which it introduces us; and, as a tree is known by its fruits, it inevitably follows, that as is the man so is his life. A religious man will act religiously, and will so far be better, wiser, and stronger than would otherwise be possible to him.

But neither the hopes and fears of men on the one hand, nor the purposes of religion on the other, are centered exclusively on the present world. However eagerly we may be engrossed in its pursuits,

or charmed by its pleasures, we know that our sojourn on earth is brief. Somewhere ahead of us, it may be at no great distance, "sits the shadow feared of man," in whose presence the bravest heart quails, and whose dread meaning none can fathom or ignore.

Life is so short,
That ere a man may gain the goal he would,
Lo, Age! and with it Death! and so an end.

But is this dread experience really the end? Is there no life hereafter, in another and more enduring world than this? Is the splendid structure of our manhood to be overthrown and to rot in the dust? Is the mind, with its clear insight, its stores of knowledge, its maturity and strength of judgment, to sink into eternal nothingness? Is the heart, with its pure and generous affections, with its aspirations after God and perfection, to be for ever stilled? Is the conscience, which has been to us as the voice of God, to be perpetually silenced, and wrapped in a sleep from which there is no awakening? Does the journey of our life, pursued often with a strange and pathetic eagerness amid toil and struggle, amid sacrifice and loss, lead nowhither? Is failure to mock all our efforts, and baffle all our aims? Shall no consolation soothe the cries of the sorrowful, and turn the wails of the dying into songs of triumphant life?

Man is, by the very make and structure of his being, a prospective creature, endowed with the power of "forward-looking thoughts." He cannot be satisfied within the limits of the present, but is compelled by his nature and his circumstances to anticipate the future. There is no definite point, either in this age or any other, beyond which his mind will not travel. He has within him an instinct of immortality, a desire for unending life; nor is it possible for him either to set aside the belief in immortality as a delusion, or to acquiesce in a state of darkness and uncertainty in regard to it, as though it were one of the things that cannot be known.

The idea of immortality is in its magnitude and grandeur second only to the idea of God. What other idea has such power to ennoble the meaning of human life, to elevate its aims, and control its methods? It creates for us a new centre of thought and affection, and places us under new laws of attraction. An immortal nature must, even in the earliest stage of its existence, live for objects higher and grander than any which are confined to earth. Another sphere of being lessens the anomalies by which here we are surrounded, suggests

the certainty of retribution and reward, and opens up for us possibilities of endless progress. The thought that we shall live for ever must, when realised, arrest men in their career of godlessness, awe them into penitence, and induce them so to live that when they pass away from the present world they shall have nothing to regret, except that which already belongs to the irrevocable past, for which they have sought and obtained forgiveness from God, and in regard to which they have been cleansed from all unrighteousness.

What, then, is the relation of the Christian religion to this belief in immortality, and what are the responsibilities which attach to us in consequence?

Christ *clearly revealed the reality of another life*. He taught it more decisively and emphatically than any previous teacher either in the Jewish or heathen world. He was not, indeed, the first to propound the doctrine, or to gain for it extensive credence. Long before His advent, it had obtained currency in Judæa, and was rejected only by the sect of the Sadducees. Whatever its origin as a distinct article of faith, it manifestly underlies the revelations of the Old Testament. It inspired the faith of the patriarchs, who, amid the disappointments of their earthly experience, looked for another country—that is, a heavenly. It sustained the devotion of psalmists, who, amid conflict, persecution, and sorrow, found their solace in communion with God, and believed that in His presence there is fulness of joy, and at His right hand pleasures for evermore. It quickened the aspirations of prophets who battled—often against fearful odds—for the right, the true, and the good. They knew that God would swallow up death in victory, that He would wipe away tears from off all faces, that many of them that slept in the dust should awake, some to everlasting life, and some to shame and everlasting contempt.

But notwithstanding these clear expressions of faith, the doctrine of immortality was not, previous to Christ's advent, an influential factor in the life of the people. It was the cherished possession of a few select souls, who stood on the loftiest eminences of thought, not of the multitude who toiled on the dull plains below. The bulk of men regarded it as an opinion rather than as an established principle, and it exerted but little practical influence over their lives.

Upon the heathen world there rested gross darkness. A few philosophers had urged the probability of a future life, but their

views did not gain general credence. The popular impressions of Hades were coarse and repulsive, and so great was the injustice attributed to the Supreme Powers, that continued existence must have seemed to the majority of men a curse rather than a blessing, and they were left in a state of cruel uncertainty in regard to it. There is, perhaps, no better description of the prevalent state of feeling on the subject than has been given by Gibbon—"A doctrine thus removed beyond the senses and experience of mankind, might serve to amuse the leisure of a philosophic mind ; or, in the silence of solitude, it might sometimes impart a ray of comfort to desponding virtue ; but the faint impression which had been received in the schools was soon obliterated by the commerce and business of active life. We are sufficiently acquainted with the few eminent persons who flourished in the age of Cicero and of the first Cæsars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar or in the Senate of Rome, the ablest orators were not apprehensive of giving offence to their hearers by exposing that doctrine as an idle and extravagant opinion, which was rejected with contempt by every man of a liberal education and understanding."

Now Christ proclaimed the doctrine clearly and authoritatively. He did not give it forth as a philosophical speculation, or as a bold and splendid guess. He did not educe it from supposed analogies between the material and spiritual worlds—the dawn of day succeeding the darkness of the midnight, the development of "the blade and ear, and full corn in the ear," from the grain which rotted in the earth, the bursting of the butterfly from its chrysalis state, and the exuberance and glory of springtide after the dearth and desolation of winter. It was not, in His view, the reflection of a glowing hope or the refuge of a profound despair. It was a plain indisputable truth, about which there could be no hesitancy or uncertainty. Our Lord spoke with a full persuasion of that whereof He testified, and with an authority confirmed by the pure and exalted nature of His teaching, by His works of mercy and of power, by His absolute sinlessness of character, and above all by His resurrection from the dead. He gave to the doctrine an important place in His system, sought by its means to win men from their sinfulness, to sustain them in their trials and struggles, and to nerve them for their encounter with death.

Not only is the dense darkness of ignorance and superstition removed, but the dim twilight of the morning in which we can see and yet not see, has given place to the clear and glowing light of the noonday sun. We have not now to strain our eyes to discern the borders of the land which is far off, nor is its outline so faint and bewildering as to fill our hearts with a feeling of vague apprehension and dread.

Christ has further taught us that *in the future world there will be two great divisions of life*, occupied by men of opposite classes of character—by the righteous and the wicked, by the godly and the ungodly, the penitent and the impenitent, the saved and the unsaved.

Of the details of the future life in either of its divisions Christ has revealed very little. He has put us in possession of ruling principles which are of necessary and universal operation, but it was no part of His aim to depict the circumstances amid which these principles will operate. We know with sufficient distinctness the constituent elements of happiness and of misery, but beyond this fundamental point we are left in almost total darkness. Christ has not, directly at any rate, furnished us with materials for forming a “physical theory of another life.” He steadfastly refrained from gratifying a merely speculative curiosity, and from appealing to the sensuous imagination. The conception of Heaven and Hell, as gathered from the New Testament, is intensely spiritual, and concentrates our attention on the character of men rather than on their surrounding conditions.

We may reasonably infer from Scripture that the blessedness of heaven consists in perfect freedom from sin and its consequences, in the conformity of our will to the will of God, and in a full and unreserved delight in His friendship. Whatever may be the material accessories of this blessedness—the stately city, the walls of jasper, the gates of pearl, the pavements of emerald, the river of crystal, the crowns of gold, the harps of minstrelsy; whatever the freedom from deformity and corruption, and the prevalence of ideal beauty; whatever the health, and vigour, and ease, possessed by the redeemed—it is evident that the supreme joy of heaven is moral and spiritual, that it is the direct and immediate effect of purity, integrity, and perfection of character. There entereth into the holy city nothing that defileth, or worketh abomination, or maketh a lie. It is emphatically the land of uprightness. Its inhabitants have overcome the force of evil; they have washed their robes, and made them white in the blood of the Lamb. They are before the throne of God—the seat and symbol of

His authority, and serve Him day and night in His temple. They walk with Christ in white, for they are worthy. To behold God's face in righteousness, and to be satisfied with His likeness, is the highest of all possible conditions. The teachings of Scripture, not less than the intuitions and experiences of a renewed nature, confirm the assertion of the great heathen sage that *heaven is principle*, and throw us back on the truth that the Kingdom of God is within us.

On the other hand, hell is the absence of principle—the absence of good principle—and the dominance of evil. To be ignorant of God as the righteous ruler and loving Father of our spirits, to have the heart estranged from Him, and reject the control of His will; to be subjected to the sway of impure or malignant passions; to be shut out from the light; to have violated our best and highest nature, and persisted in enmity to God; to be tied up to the companionship of evil thoughts, and tormented by the accusations of a guilty conscience, is not all this to suffer the torments of the lost, and be in hell? The words which Milton puts into the mouth of the arch-fiend are terribly true, and admit of a far wider application than he gave them:

Which way I fly is hell, myself am hell.

J. S.

Regent's Park College.



VERY remarkable but quiet work has been going on in connection with this institution. In the report presented in the year 1881, attention was directed to the need of some provision for increasing the efficiency of the College. Two things were mentioned as essential. *First*, an increase of teaching power, especially in biblical and theological subjects; an increase rendered necessary by the altered conditions of all biblical and theological study, and by the amount of secular work needed. And, *secondly*, provision for an increase of the number of thoroughly trained students; an increase which would justify additional tutors and additional expenditure on that account, and would meet the demands of our societies and churches for *more* labourers, and for

more *efficient* labourers. Closely connected with these two essential objects was a *third*—so to secure these two results as not to increase the difficulties and anxieties connected with the support of the College, and, if possible, to *diminish* them.

To attain these objects it was proposed to raise the sum of £30,000 to be placed in trust for the endowment of three lectureships. The subjects proposed were: Systematic Theology, New Testament Greek and Exegesis, and Old Testament Hebrew and Exegesis. These proposals were made known, and for a while were like buried seed. In the spring of last year three friends, without any mutual concert, thought that the time was come for putting these suggestions into practical form. Two sums of £1,000 each were promised by two ministers, and at the same time a third friend expressed his intention to give £3,000 towards the first £10,000. The work grew and extended, and now the sum of £25,600 has been promised towards the £30,000; of which £20,000 will have been paid in a month or two. Of this sum of £25,600, £10,600 have been given by two friends for the first and second professorships; £8,000 by two friends of the general funds of the College; and £7,000 by sixteen friends, including two pastors, who give in their own name and on behalf of their churches. Three thousand pounds of this amount is promised on condition that the whole £30,000 is raised, and all has been given with the hope that it will be raised. Nor ought there to be any difficulty in completing the work, and so fulfilling these conditions and hopes. We are informed that the Committee have now anxiously under its consideration the details of the trust and the settlement of the whole scheme.

It is difficult to overrate the value of this effort, thus far crowned with success. Happily, the truth is well recognised in our body that the highest qualifications for our ministry are spiritual rather than intellectual. By none is this more fully believed than by the Committee and supporters of Regent's Park College. In our denomination we have ever had in our pastorate a number of vigorous minded men, untrained by college education, who have rendered high service to the Church of Christ. At the same time we have also had in our midst a succession of men of the very deepest learning, and as far as possible of high University honours. We have no desire to see all our ministers of the same grade in human learning. But we can least of all spare the influence of a few men who reach the

higher paths of knowledge. The power and blessing of these is felt in every part of the body. In the rapid progress of education in the present generation it is necessary that our college system should advance. The subject of the removal of Regent's Park College to either Cambridge or Oxford has been frequently and earnestly debated. Into that we do not enter now, beyond noticing the fact that nearly all the gentlemen interested in the College who are acquainted with the working of the two ancient universities oppose the idea with vigour and not without considerable reason. But a new and most important motive for keeping Regent's Park College in London, and also for elevating its teaching power, is felt to-day. The London University, which, at the present hour, is merely a body to examine students taught elsewhere and grant them degrees, is considering the desirability of becoming a teaching University as well. A number of the leaders of learning in the metropolis believe that the greatest city in the world ought to have some organisation of its various schools for higher education. The medical schools and law schools of London have long been amongst the first in the world. Science schools of rare excellence are developing. It is proposed to combine and extend all these under one supreme senate, either in connection with the present University or by the formation of another. This scheme, which will take form in a very short time, will provide education in all secular branches, such as cannot be surpassed. This will probably do away with all need for instruction in our colleges on languages, science, history, and such subjects. Our young men will be able to gain that elsewhere. It will enable our professors to concentrate their attention on subjects connected directly with their proper work, such as biblical criticism and theology. Our students might still pursue a similar course to that followed at the present time, attending lectures on secular subjects at one of the new University halls; or, what perhaps would be far better, in time Regent's Park College might become a high school of theology, set apart for those young men who have graduated elsewhere and feel called to the ministry, who would then devote two or three years entirely to studies bearing immediately on their work. This would develop in our midst a ministry of a higher culture, such as we greatly need to keep pace with the progress of thought. Already there is an urgent demand for pastors of this class, and with the rapid progress of education the demand is increasing. In many of our churches there are in the families young people of

high mental training for whose spiritual help it is necessary to have a pastor they can look up to, rather than down upon. In "the aversion of men of taste to evangelical religion," it is not the men of taste who are altogether to blame. The advantage of a university training is very great, not simply for obtaining knowledge, but also for the development of mental power. It is found to be so politically, and it is evidently so religiously, that to lay hold of working men we need ministers, not only mighty in Scripture, but with full acquaintance with the thought of the age, and able, with well-drilled intellects, to deal with sophistry and error.

Dr. Angus has recently written :—"It would relieve us all if we might forthwith drop all secular training, and require our candidates to obtain their general education before they come to us, and give ourselves at once to those higher branches of Biblical, Ethical, and Theological study, which we so imperfectly teach. But while this result should be constantly before us, I am sorry to be forced to the conclusion that for our Body 'the time is not yet.' It deserves to be noted that we have for many years done more for degree work (and not less I hope for Biblical work) than any of our Baptist Colleges. And if we retire from that work, who will take it up—important as it is not only for general scholarship, but for ministerial efficiency? More serious still is the doubt I cannot but feel, whether secondary education is general enough in our Churches, or even obtainable enough in many districts whence we get some of our best Students, to justify this course. The number of men is still very small who come to us after having taken a degree, or even after having matriculated or passed the higher school examinations. Ten or a dozen years will do much in this direction; and the announcement of a supply of higher Theological education, available for those who fit themselves for it, will do much. But we must meanwhile make the best of our position. Let us work in the direction we desire; raise our standard as quickly as we can, and let it be known that we deem advanced Biblical education to be essential. Those Professorships pledge us to it, and we must at once prepare for higher aims and improved work. May we not with advantage do three things? (1.) Announce our purpose to receive at once young men who have had a fair general education at Colleges, Universities, or elsewhere, and who wish for further Biblical and Theological study. Announce scholarships for such. Give them a three years' course, partly in the College and

partly outside ; treating them not as juniors, but as advanced Students. (2.) May we not institute an entrance examination, with set subjects, on the understanding that we admit for a time exceptional cases of really promising men, even when they have had comparatively few advantages. If we give three whole years to Theological subjects, some men, fairly educated, might enter on that course at once, others after three years of preliminary study, and others after one. We shall thus get a considerable band of Students, fit to take the wider course. (3.) Ought we not also to elect at once a third Tutor, and fill up at least two of the Chairs ; and then re-divide our work. We shall need for some time, I fear, a large amount of instruction in Classics, Logic, and Mental and Moral Philosophy, such instruction as has been supplied by my colleague and friend, Mr. Green. I shall be very willing to give up any part of my work, principal or subsidiary, or to carry it all on, while I must, finding relief in lessened financial anxieties, and in the increased efficiency of the Institution. How best to divide our work will be more easily settled, perhaps, when we have the prospect of a third Tutor, and know what he himself feels would be most welcome to him. The present Tutors will no doubt be very ready to relinquish part of their work and arrange for such a re-division of it as will meet the approval of the Committee and the necessities of the case."

We cannot conclude without giving an expression of gratitude to the honoured principal of Regent's Park College for this effort, and we rejoice with him in his success. A coming generation will value it more highly than the present. Dr. Angus has served our denomination in many ways ; but we believe that this will confer the highest obligation under which he has placed us, and will hand down his name with honour to generations yet unborn.

The Significance of Baptism.*

WHAT IS SIGNIFIED IN BAPTISM.



FAITH is the foundation of Christianity; but few possess it perfectly, and nevertheless we all think that we possess it. The Apostle Paul exhorts us to no other Christian virtue so strongly as to faith, and praises nothing so highly as it. It must then indeed be a very precious virtue, since the Apostle writes no epistle that does not teem with faith. We hold faith to be the beginning of Christianity; but he that possesses it perfectly has fulfilled not only a part, but the whole.

The want of distinctiveness of perception, however, in most persons springs thence, that they do not know what faith is; that is to say, what a true Christian must believe in order to be saved. It is generally thought that because a man has been baptized, and that because a man believes that God is good, he must necessarily also be saved, as is stated in Mark xvi. 16: "He who believes and is baptized shall be saved." And yet there is scarcely one in a thousand who knows what baptism means, and what he should believe.

Baptismal water does not take away sin; otherwise it were a precious water in which we ought to wash every day. Baptismal water has not in itself more power than the water of the Rhine: and we might just as well be baptized with this as with water from the baptismal font. When St. Philip baptized the Chamberlain, as is reported in Acts viii. 8, he had neither holy water, nor lights, nor salt, nor anointing oil; neither did he wear priestly garment, but he baptized him with the water which they incidentally found in their way. Whence it is to be inferred that the power of baptism does not stand associated with holy water, or in other externals connected with the baptismal font. Well, in what then does it? In your faith. That is to say, when a man is baptized he must confidently believe that his sins are forgiven him, and that he is now become a child of God, and that God is his Father. This it is which gives him assurance of his salvation. He will also participate in Christ's suffering, to the extent that baptism owes its power to the sufferings of Christ. When a man is baptized he is born again, and acquires a new Father and a new Brother. God becomes his Father and Christ becomes his Brother, precisely as St. Paul, in

* Translated from "The Sum of Holy Scripture" ("Die Summa der Heiligen Schrift"). Translated from the Dutch of 1526 (into German) by KARL BERRATH, Professor of the University of Bonn (Leipzig, 1880).

Rom. viii. 29, calls Christ "the First-born amongst many brethren." Now, because Christ is His Father's first-begotten Son, and that we all are born again in baptism, hence it is that baptism is in Holy Scripture called the new birth. In John iii. 3, Christ said to Nicodemus, "Unless thou be born again, thou canst not see the kingdom of God." He, who through original sin was a child of the devil, becomes through faith and baptism a child of God, as St. Paul writes in Titus iii. 5: "Who has saved us by regeneration and the renewing of the Holy Spirit." And in Ephes. ii. 5: "And were by nature children of wrath, but Christ has, through His great love to us, who were dead, again quickened us."

This is to be understood thus: There was, as St. Paul teaches, a twofold Adam. The one was our first Father. The other, the new Adam, was Christ. By the sin of the first man we all became the children of the devil, and through our sin like him. The second Adam (Christ) has bought and liberated us, and has made us from children of death to be children of eternal life; from children of wrath to be children of grace. For Christ has in His death fought with the devil; he has triumphed over the devil and death, and has entirely divested them of the claim which they had on us. Now, when we are baptized we become participators of this grace, and thus it comes to pass that we participate in the benefit of Christ's death. For, as I have previously stated, baptism derives its power from Christ's death.

Now, by baptism we testify that we purpose to die with Christ, from whose death baptism derives its power. We testify, I say, that we purpose to die to our former life, to our sins, to our base lusts; and that we purpose, as Paul says, "to walk in newness of life." On this account we are immersed, as a token that we are in like manner dead and buried here. For, as Paul writes in Rom. vi. 11: "Brethren, know that ye are now dead unto sin." And in Colos. ii. 12: "So then ye are buried in death with Christ by baptism." Now then we may no longer live after the life of the world, or after the life of the flesh; but we must live like the children of God, and our life must be hidden in God. St. Paul, however, in Colos. iii. 3, writes: "You are dead, and your life is hid with Christ in God." When God comes again to judgment at the last day, then shall our life be revealed; but as long as we live here below shall we have to learn to die. For we are not to hold this life to be life. This life is the life of the world, of those who are severed from God, who have no hope in the future life, and neither expect it nor desire it. Such people may enjoy the world; it flatters them with its joys, and they themselves are designated in Holy Scripture as the world. But Christ says to his disciple, John xv. 19: "You are not of the world, but I have chosen you out of the world." And in John xvi. 20: "The world will rejoice, but you shall mourn."

It is usual to call all those "seculars" who are not monks. But our dear

Lord established the difference between the world and his disciples before there were monks. On which account Holy Scripture does not anywhere call those seculars, or the world, who are not monks, but all those who live after the flesh, who do not here desire to die and to be hid in Christ, and who give themselves no concern as to the future life. They are seculars, they are worldly men, whether they be monks or canons, nuns or sisters, noble or plebeian, high or low. For, as has been stated, the life of those who are God's is hidden here below and they are apparently dead to the world, because they are disassociated from worldly life. Wherefore the world hates them because they do not belong to it. As Christ says (John xv. 19), "They are not of the world; had they been of the world, the world would have loved them." Because they vowed in baptism to die in God to all worldly joys, for that reason the world persecutes them. Therefore the disciples and children of God are ever recognisable, for they love each other, and for that they do not live here below after the fashion of the world and in the joys of the flesh, but, on the contrary, they hold this life to be no life, and they wait with heartfelt joy for the coming of our Lord Jesus Christ, where their life too will be made manifest and will shine forth with God. Therefore we must always live as though this life were no life, and must always wait patiently for life in God. In this life we have only to fight against our base lusts and to be ever learning to die. As Job says, "The life of man is a warfare upon earth,"—namely, a struggle against spiritual death. And that we desire to do this we vow at baptism, and that is thereby signified in our immersion under the water.

THAT BAPTISM IS ONLY A SIGN, AND WHAT IT BETOKENS.

Now when we come to baptism we should surely know and fixedly believe that all our sins are forgiven us through Christ, and that we become God's children. For God now becomes our Father and Christ our Brother, and that claim which Christ has upon the glory of the Father devolves likewise upon us, since equal rights to the Father's property appertain to all brothers. But it does not devolve upon us through any good works of ours—for prior to baptism we have done nothing good—but are clean through the grace of God and through our faith. We rely upon God's grace, and believe in Christ as our Lord and Saviour, because he died to give us life, and because he became of no reputation, and poor in order to make us great and rich. But St. Paul says (2 Cor. viii. 9), "That Christ, though He was rich, yet for our sakes He became poor." For Christ is wholly given up for our sakes by His Father, in order that He should make us great, rich, and blessed by His death. For since we could not help ourselves, He was born for us. Isaiah says, in ix. 6, "Unto us a child is born"; for we were all equally guilty before God through Adam's sin.

Now because we all, as the devil's bond-slaves, could not help ourselves, God has given us two valuable gifts, and has on our behalf done two different things. As to the first—He has bought us and freed us from the devil and from our sins; as to the second—He has made us, up above, to be children of God and heirs of His glory: both without any merit of ours. As the Prophet Isaiah once prophesied, xl. 2, "Her iniquity is pardoned, for she has received two sorts of gifts." And Zachariah ix. 12, "Turn ye unto Me and I will give you two different gifts." Now whilst these two prophets announce that we, for our sins, on account of which we had merited condemnation from God, receive two different gifts, for that from Christ's side there flowed two streams, water and blood. With His blood he has redeemed us from the devil, with the water He has washed and purified us, in order to present us, who were spotted and impure, clean unto His Father. As Paul expresses this in his Epistle to the Ephesians v. 25, and in several other places, "He has given Himself up for us." Baptismal water sets forth this water, and when we are therewith satisfied, we then are, through our faith, cleansed and sanctified, so that we may present ourselves unspotted and clean before God, who has accepted us as His children, and has made us fellow-heirs of His glory, together with Christ, His Son and our Brother. This is the grace which is communicated to us in baptism.

But not to be unthankful for this grace we, on our part, engage and vow that we will worship Him, the true God, and renounce the devil with all his lusts. Thereupon we receive our name, God inscribes us as His servants, we belong to Him and He to us, then He is our Father and we are His children.

When the children of Israel went up out of Egypt through the Red Sea, whilst Pharaoh, with all his hosts, was drowned in that sea, that was a type of baptism. The children of Israel went into the sea as though they had gone to death. But because they believed in Moses they, through faith, went through the water and came, after a certain fashion, from death to life. Whilst they reached the shore, Pharaoh followed after them and was drowned with all his people. This is the experience of everyone who is baptized. He flees from Pharaoh when he confesses his sins, which made him the devil's bond-slave, and to be freed from sin and from the devil, that is to say from Pharaoh, is what he desires. But he cannot escape Pharaoh without going through the Red Sea—that is to say, he cannot escape from the devil unless he be born of water and of the Spirit. When now the children of Israel saw Pharaoh following after them they believed in God, and in God's faith and grace did they go into the sea, just as though they were going to death; but, through their faith, they walked through the water, and thus passed over through death into life.

Now if a man will get free from the devil, he must be born again of the

Spirit and of the water, into which he enters as though he were going to death. For he there vows to die to all his base lusts, and to live here below before the world as though he were dead—that is, not to live as the world does, but to hide his life in God. Thus do we go with faith to baptism. We step into it as though we went to the death, not of the body but of sin. It indeed appears to us to be difficult to go into the sea—that is to say, to death. But we gain courage and believe in the power and goodness of God and go into the sea, into spiritual death, and vow to die to our sins. Now, if we do this in steadfast faith and confidence, God also gives us to arrive through the sea—that is, through spiritual death to the shore—that is, to life eternal. Pharaoh, that is the devil with our sins, does indeed follow after us, but he is drowned in the waters: the devil's power and all our sins are annihilated when we enter the water with such faith.

Now, when Pharaoh was dead the children of Israel sang and thanked God for it, that they had reached the shore out of the water and the peril of death. So likewise ought the Christian, when he leaves the water, that is this spiritual death, and also when he dies, to praise and thank God that he has brought him through such dangers to the blessedness of the life eternal. But as long as he is yet here in the world he will be in death; that is to say, he will at all times die spiritually, and his life must, as far as the world is concerned, be hidden in God.

Now, indeed, you understand how accurately our baptism is prefigured in the Red Sea as Paul writes (1 Cor. x. 1, 2): "Our Fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud." Now, likewise, you see what baptism signifies, and what we therein believe. But in order that we may continuously think of what we vowed to God, the sign of the cross is made over us, and we are wetted with the water.

The faith which we have at baptism takes away our sins, as the water is nothing other than a sign with which we are marked as those who fight under God's colours; that is to say, who belong to His Cross. As the Jews had the sign of circumcision to distinguish them from the heathen, and as retainers bear their Lord's mark, so do we receive at baptism that mark whereby we notify that God is our Lord.

On the other hand, baptismal water is likewise a token of the grace of God. By it God assures us that we shall enjoy His goodness and His grace, that He forgives our sins and makes us His children. He gives us the token of baptism as a pledge wherewith we may rest assured that He will not leave us in the struggle and in the death which we here die to our evil lusts, and that we therewith confidently believe that He will after this life give us eternal life. He also gives us wherewith to stand firm in the fight, being

certain that God will never desert us since we have the token of baptism as a pledge from Him. As when we, weary of going up and down the Red Sea ; that is to say, in our fight, or when it becomes too hard for us, then we look upon our token and pledge in which God has promised us, that we shall be his children and that He will not leave us.

Now, then, I insist upon it, that all our sins will be forgiven us through faith. That they, however numerous, will be forgiven us, that we are God's children and belong to God, and that God will manifest His mercy to us—whereof we have a pledge in baptism. Now, as often as we are reminded of this pledge we ought also to recollect the goodness and the grace which God has manifested to us, and that we are God's own—His children.

Now, you perfectly understand what baptism means. To God it is indifferent, whether you are eighty years old when you are baptized, or twenty ; for God is not concerned how old you are, but with what purpose, with what meaning, and with what faith you accept baptism and this grace. Neither does it concern Him whether you be Jew or Pagan, man or woman, noble or simple, bishop or layman, but only that he who comes to God in full faith and confidence, he takes eternal life by force and attains it as God has promised in the Gospel.

“Exploits.”



HERE is a very suggestive passage of Scripture (Dan. ix. 32) in which this word occurs. “The people that do know their God shall be strong and do exploits.” This was prophesied of those, probably, in the days of the Maccabees, who remained faithful to God when many of their brethren were carried away by the flatteries of Antiochus. That was an heroic age, and the deeds of those worthies who stood firm and defended the faith, refusing to sacrifice to the “abominable desolation” which was brought into the temple of God, will forever live in the records of sacred history. It may be that they are referred to with the other worthies whose names are mentioned in Hebrews xi. But is not this a day for the people who know the Lord to “do exploits” also ? It is a false idea that it is only in times of violent persecution that martyrs are developed, and that an “exploit” is an action which is characterised by some splendid display of physical courage or some heroic manifestation of faithfulness, such as is seen in the life of some

Daniel, Samson, David, or Stephen. But is not this a mistaken idea? It is true that the sword is not now invoked by some infidel or apostate power against the Church of God, nor do men and women now have to confess Christ with the certainty of bonds and imprisonment awaiting them, or even scourgings and cruel mockings. But are there no other circumstances surrounding the Christian life which give opportunity for "exploits" on the part of the true disciple?

It is said that in the first ages of Christianity Satan sought to destroy the Church by persecution, and failed; but that, when he *joined the Church* and began to patronise it with world power, he succeeded in well nigh smothering the life out of it. Is it not largely so now? Our danger does not lie in the fact that our lives are put in jeopardy every day; but it does lie in the way of false doctrine, in a corrupting alliance of the Church with the world, in an easy, albeit respectable indulgence of the unrenewed nature yet within us. The Church and the world have become wedded. Their lines, which at first crossed each other at the perpendicular, have now well nigh coalesced into parallels. Doctrine is toned down to meet the requirements of a sceptical age, and the life of Christ in the person of His disciples has been largely accommodated to the demands of the worldly patrons of the Church. Is there no opportunity for exploits here? We do not mean with the sword or with the ox-goad, as in Shamgar's hand, nor in a lion's den or furnace of fire, as in the case of Daniel and the Hebrew children; but in a quiet, but none the less heroic determination to keep ourselves unspotted from the world; to maintain a pure spiritual doctrine and life which shall stand out in contrast to the easy-going, careless, worldly thing that passes current for Christianity *with the Church*, but which the world itself detects, and, while well pleased with it, despises and brands as hypocrisy.

Is there no opportunity for some Christian men to do exploits in stemming the tide of greed and lust for gold and world power which seems to possess all mankind, both in and out of the Church? We do not say that there are none such; but they are few in number in comparison with the many who are swept away in the strong current of the times in which we live. It is undoubtedly considered an "exploit" for a man so to manage his business as to amass a fortune of millions in a few years; and he is heralded as a marvel and published as a philanthropist if, out of these millions, a few thousands find their way into some channel of benevolence. Might it not have

been a greater exploit, and one that would have found a record in *God's book of remembrance*, if he had had the courage *not* to have massed those millions by the questionable methods which the Church, half asleep, has winked at as she has dozed? Is there no opportunity for a Christian mother to do an "exploit" by refusing to be dictated to by the ungodly world in the matter of the way in which her children shall be educated and trained for the world? Is there no opportunity for a young man to do an exploit, as did Daniel, in refusing to eat the king's meat, or to give up his prayer, three times a day, in his chamber, with his windows opened toward Jerusalem? Is there no opportunity for a multitude of Christian men and women of time and means to "do exploits" by giving themselves to some quiet, personal work for the Lord, among the poor and lowly, the destitute and friendless, rather than idling and dawdling away their time in the drawing-rooms of the fashionable world? Is there no opportunity for some of our large and small churches to do "exploits" in the way of a consistent and vigorous prosecution of the work of the Lord in a Church too largely at ease?

There are one hundred, if not five hundred agents of the Devil at work every day and night to allure young men into the ways of vice and wickedness, where there is one Christian to draw them aside from the pathway that goes down to Hell. Is there not an opportunity for our Christian young men to "do exploits" in this direction? We see many young men coming into the house of God Sabbath after Sabbath alone, when each one of them might be accompanied by one, two, or three of their acquaintances, if they were courageous enough to seek them out and confess Christ before them. On the other hand, we may safely venture to say that the unbelievers have been far more successful in carrying (professedly) Christian young men into the theatres and other worse places. To stand alone and apart, if needs be, and maintain a consistent Christian life in this day is, for a young man, as great an exploit as it was for Jonathan to scale the wall with his armour bearer, and put to rout the Philistines. Oh! let us up, and be doing "exploits" in this day of worldly compromises and lukewarmness!—*New York Independent.*

Brief Notes.

MRS. SPURGEON'S BOOK FUND.

MRS. SPURGEON has issued the Ninth Annual Report of her generous and useful work. During the past year she has distributed 9,149 volumes, making a total of 71,270 for the nine years. Of these nine thousand volumes, 2,718 consisted of the "Treasury of David," 1,794 "Lectures to my Students," and 674 of Mr. Spurgeon's "Sermons," in addition to which there were copies of Dr. Hanna's "Life of Our Lord," Kitto's Daily "Bible Illustrations," and Drummond's "Natural Law in the Spiritual World," together with some 20,000 single sermons. These books were distributed between 243 Baptists, 158 Independents, 318 Methodists, 172 clergymen, 16 Presbyterians, 24 missionaries, 73 evangelists, one Quaker, one Unitarian, one Waldensian, three Moravians, and one Irvingite. The story of Mrs. Spurgeon's work is simply and gracefully told. Every page of the Report reveals the loving earnestness of a heart which delights in its work and overflows with thankfulness because of the opportunity and strength to fulfil it. Reports are too often dull and uninteresting, marked throughout with the stamp of Dr. Dryasdust. "The Book Fund and its Work" quivers with life, thrills with hallowed emotion, and is, therefore, a powerful incentive to service. It is the unveiling of a noble and sanctified heart, which has drawn its inspiration from communion with God, and longs to scatter blessings on every hand. It is sometimes said that religion is cold and prosaic. Here, at any rate, we have a genuine "enthusiasm of humanity" and rich veins of poetry. Very touching are some of the appeals which Mrs. Spurgeon receives for help; and not less so the acknowledgments of help rendered. How greatly many of our village pastors and churches are indebted to her thoughtful and considerate generosity "the day" alone will declare. We observe that many friends have expressed a wish for a continuous narrative of the work of the Book Fund, and that Mrs. Spurgeon is willing to comply with it if she is assured that the wish is general. Of this there can surely be no doubt. In no formal or matter-of-course manner do we join in urging her compliance with so wise a request.

MINISTERS' LIBRARIES.

We have often wished that an efficient organisation existed for supplying other than the village pastors of our denomination with good and useful books. There are many men whose income exceeds £150 per annum, who find it difficult, and even impossible, to obtain works which, though not perhaps indispensable, are yet of the greatest utility; as, again, such men frequently require books of a different class from those to which Mrs. Spurgeon wisely restricts her efforts. "The Speaker's Commentary," "Herzog's Cyclopædia," "Geikie's Life of Christ," Pressense's "Early Years of Christianity," Stanley's "Jewish Church," Stoughton's "Religion in England;" the works of Bishop Lightfoot and of Dr. Westcott are somewhat costly but to hundreds of ministers they would be invaluable. The two series of Dr. Maclaren's "A Year's Ministry" should find their way to every study table. There are so-called secular books also which ministers can no more afford to neglect than can other educated men. The principal historians, essayists, and poets of modern times ought to be placed side by side with the great English classics. We should like it to be in the power of every minister in the kingdom to read the works of Froude, Green, Freeman, and Stubbs; of Tennyson, Browning, and Lewis Morris, as well as works of a more purely technical character; and we have an impression that the lighter literature which is supplied by our best writers of fiction, such as William Black, Thomas Hardy, George Macdonald, Henry James, and W. D. Howells, would do much to refresh and brighten the mind; while the delightful essays of John Burroughs would invest the country with new charms, and form an epoch in a minister's study of nature, second in importance only to that which results from an intelligent acquaintance with Wordsworth. Our note, however, is suggestive, not exhaustive.

 RECENT ECCLESIASTICAL APPOINTMENTS.

Mr. Gladstone has recently had "the making" of two bishops and the translation of a third. Dr. Frederick Temple leaves the diocese of Exeter for the Metropolitan See; Canon King succeeds Dr. Wordsworth as Bishop of Lincoln; while Dr. Bickersteth, who a few weeks ago was made Dean of Gloucester, takes the position vacated by Dr. Temple. It is a rare thing for three such important appointments to

be vacant simultaneously and not less rare to observe such marked signs of general satisfaction from each of the three great parties in the Church. Mr. Gladstone has recognised the claims of Broad Churchmen, High Churchmen, and Evangelicals, and has endeavoured to deal out even-handed justice. For once he has escaped abuse from the Church organs, and even the Conservative papers, while they refrain from eulogising him, speak with admiration of his action. We do not see what other course he could have taken. The Church being what it is, a composite and complex body, with elements diverse and antagonistic, it is right that the diversity should be acknowledged, and that neither of the three parties should have all the places of honour. Dr. Bickersteth bears an honoured name, to which all Evangelical Christians both in the Church and out of it are strongly attached, and he will in his new and more elevated position add to it fresh lustre. Canon King is a decided, though by no means bigoted, High Churchman. He has been exceedingly popular at Oxford, where he has held the Professorship of Pastoral Theology. He was formerly Principal of Cuddesdon and has always had a strong influence over young men. He is said to be a good administrator and to possess special qualifications for his new duties. We trust he will endeavour to avoid all collision with the Nonconformists of his diocese, and unite with the spirituality and integrity of his predecessor more of the large-hearted charity which we have a right to look for in a successor of the Apostles. Dr. Temple may not inaptly be described as a moderate Broad Churchman. He has proved himself to be, in many respects, a model bishop, wise, courteous, and courageous, full of life and energy, a willing and able leader in all philanthropic and religious work. He is clear-sighted and sagacious, eminently judicial in his modes of thought, conciliatory towards all honourable opponents, and withal a clear, terse, and telling speaker. We question whether a more suitable choice could have been made for London. Dr. Temple was for some time unpopular because of his contribution to the notorious *Essays and Reviews*. Had his dissertation on the *Education of the World* not appeared in that obnoxious volume it would have met with a very different reception. His recent Bampton Lectures on *The Relations of Science and Religion* are one of the finest *Eirenica* we have seen for a long time. Dr. Temple's popularity was still further endangered, before his translation to Exeter, by his bold and manly course in relation to the

disestablishment of the Irish Church. He was one of Mr. Gladstone's warmest supporters in 1868, and this, more than any doctrinal heresy, gave great offence to the upholders of the Church at any price. What attitude Dr. Temple will take in relation to the disestablishment of the Scotch and the Welsh Churches we do not know. We believe, however, that he will, as a sound and enlightened Liberal, be found on the right side. He will show again, as he has so often shown before, the courage of his convictions.

On Holman Hunt's Picture of "The Light of the World."

HOW fast is closed the oaken door,
Unopened for a weary time !
And hinges rust, and weeds upclimb,
But Jesus stands before !

"Behold I stand and knock," He cries,
"And oft have knocked, with loving hands !"
Yet still before the gate He stands,
Though swift the daylight dies !

The moon is high ; the stars above
Soft glimmer with a feeble light,
And still He waits, in silent night,
With disregarded love !

A priestly robe reveals His grace,
A crown His royal right declares,
Yet more than brother's love appears
In that sad, patient face !

One hand sustains the lanterned word,
The other knocks : in both are seen
The marks of wounds ! But now, within,
The gentle sound is heard !

Throw wide the door to Him, my heart !
So only shalt thou find thy rest !
Make haste to meet this gracious guest,
Lest, grieved, He should depart !

H. C. LEONARD.

Reviews.

LIFE OF EDWARD MIALL, formerly Member of Parliament for Rochdale and Bradford. By his son, Arthur Miall. London: Macmillan & Co.

MR. ARTHUR MIALL naturally regrets that Mr. Henry Richard, M.P., was not able to perform the task assigned to and accepted by him, and that in consequence he has had to undertake the duty of writing this memorial of his father's life. Many will share this regret. Mr. Richard possesses exceptional intellectual ability, very large knowledge of public affairs and public men, rare critical acumen, and wields the pen of a ready writer. He would have presented to his readers a life-like word-sketch of his eminent friend, would have done more justice to the work of Edward Miall than the son has felt himself at liberty to do, and would have made the biography a standard book for all time. As it is, we have in the volume before us a remarkably modest and well-written account of the principal events in the life of Edward Miall. The son has carefully collected and preserved for reference abundant materials for a really great biography. We are not sure that more could have been done under the circumstances. At least of this we are confident, that Mr. Arthur Miall has made his readers debtors to him. We have read the book with ever-increasing interest. While we cannot class it with Stanley's Life of Arnold or even with Lechler's Wiclif, we deem it more than worthy of a place in the library of every dissenter and politician. As a history of the last fifty years it is singularly accurate, and supplies many incidents and facts which are omitted from larger and more ambitious works. We are not acquainted with another book which contains fuller or more valuable information respecting the origin and progress of the movement towards the separation of Church and State. Our advice to our readers, especially to young men, is, "read the Life of Edward Miall, by his son, and keep it on your book-shelves for reference."

We are anxious, for many reasons, that this book should be widely read and much studied. Edward Miall was a man of ordinary gifts, *perhaps*, but of extraordinary spirituality and force of character. In our judgment, he was more highly gifted than many of our contemporaries allow. His intellect was keen. He had the seeing eye. His judgment was seldom at fault. He could weigh evidence accurately, appreciate justly the strong as well as the weak points in a case submitted to him, and was as little influenced by passion or prejudice in his decision as any man of his time. His courage was conspicuous. He never hesitated to tell the truth that was in him, nor did he court opponents, or wait on circumstances. In evil report as in good report he bore his testimony, and was essentially outspoken and straightforward. For many years he was a misunderstood man. Hundreds of thousands pictured him as a kind of Apollyon, crossing the path of the Church of England and opposing its progress. As years rolled by, and distinguished Churchmen—for instance, Oxford men who interested themselves in university reform—came into contact

with Mr. Miall, it was discovered that there was much of Gabriel, and nothing of Apollyon, in the champion of the Liberation Society; that he was a quiet, unassuming, modest, thoroughly intelligent, and exceedingly sweet-mannered gentleman, by no means the enemy of the Church of England, but an admirer of her liturgy, and really desirous of seeing her freed from what he regarded as fetters, in her own interests, and that she might become fairer and more useful. Happily, it is now generally recognised that Edward Miall was an earnest and devoted Christian, mainly concerned to promote the spiritual interests of the churches of Christ, and intent on doing and getting done the will of Him who should be the sole King in His Church. We should be sorry for this biography to be judged by its title-page. Why Mr. Arthur Miall describes his father as "formerly Member of Parliament for Rochdale and Bradford," as though his claim to remembrance rested on services rendered in the House of Commons, we cannot tell. Edward Miall will be known to posterity as the editor of the *Nonconformist*, and the chief of the founders and leaders of the Liberation Society. No doubt his parliamentary career was honourable to him and useful to the nation. He prepared the way for the disestablishment of the Irish Church. But even in this matter, he had done, and did, more out of Parliament than in it. We hope the time will never come when the politician will be exalted above the prophet, or the statesman above the sage. Mr. Miall was the prophet of religious equality. His mission was to protest against the exercise of human authority in what concerns faith and worship, to preach liberty to the captives, and to teach men to serve the Lord, and Him only, in their religion. This mission he fulfilled. The day will soon dawn when the greatness and beneficence of his life-work will be universally acknowledged, when Edward Miall will not be less honoured than is Richard Cobden. Meanwhile, this loving memorial of his life "by his son," will provoke very many to emulate his example, and to hasten the consummation he devoutly wished.

THE HISTORY OF THE CHRISTIAN CHURCH DURING THE MIDDLE AGES; with a Summary of the Reformation. Centuries XI. to XVI. By Philip Smith, B.A. With Illustrations. London: John Murray, Albemarle Street. 1885.

MR. MURRAY'S "Students' Manuals" are an admirable library of themselves, and cover, if not the whole, at any rate a considerable part, of the subjects which claim a student's attention in biblical and classical literature, in philology and philosophy, in geography and geology, in sacred and secular history, and in all the chief departments of human enquiry. The present volume forms the second part of the Manual of Ecclesiastical History, and begins with the external union of Western Christianity under the twofold headship of the Roman See and of the Empire in A.D. 1002, and traces the course of events to the time of the Reformation and the epoch of Luther. The ground thus opened up possesses a fascination which no intelligent reader can resist, and

necessitates the discussion of questions which have far more than a scholastic or controversial interest. Among them are the distinctive doctrines of Roman Catholicism, the progress and decline of Monasticism, the rise and corruption of the Mendicant Orders—especially of the Dominicans and Franciscans—the era of Scholasticism, and the founding of the Universities, the conflicts of the Realists and Nominalists, the work of Abelard and St. Bernard, St. Thomas Aquinas and of Duns Scotus, the life of Roger Bacon, the rise of the Mystics—of Tauler, Gerson, Gerard Groot, and A Kempis—and the issue of their teaching in the “heresies” and “sects” which brought about the Reformation. These matters Mr. Smith discusses in a scholarly, comprehensive, and thoroughly impartial spirit. He is, of course, no novice in work of this sort; but displays alike, in statement and argument, in delineation of character and analysis of opposing systems, the ease and grace of an accomplished master. The freedom with which he handles his materials gives a great charm to his writing, and makes him not only a safe, but pleasant, guide through the thorny and intricate periods with which he is occupied. The account of Wycliffe merits special mention. It is needless to say that in this, as in other sections of his work, Mr. Smith is dependent on such great and well-known authorities as Giesler, Kurtz, Guerike, Milman, Hallam, Trench, and Stubbs; but he has used them judiciously, and in a manner which has enabled him to produce a valuable and, in many respects, unique work. The chronological table of events and persons is particularly useful, as is the copious index. The illustrations, too, are a noteworthy feature of the work, and greatly increase its value. No student, indeed, no intelligent general reader, should be without this book.

A TRANSLATION OF THE OLD TESTAMENT SCRIPTURES FROM THE ORIGINAL HEBREW. By Helen Spurrell. London: James Nisbet & Co., 21, Berners Street.

THE interest felt in the revision of the Old Testament is not perhaps so widespread as that which was displayed in the revision of the New; but it is a question towards which no theologian and no scholar can be indifferent. Mrs. Spurrell is an accomplished and learned lady, who has undertaken the task of translation as a labour of love, and the results of her work more than justify her endeavours. She has given us a work which, for the study of the minister and the reading of the private Christian, will prove of essential service. While she is not an idolater of the Authorised Version, she does not needlessly depart from it. To some of her renderings—*e.g.*, in the Song of Miriam, in Psalms xvi., xxiii., xxxiv., cx., we might object that while they have departed from the Authorised Version they are not sufficiently literal and exact. But generally her variations are decided improvements. She has observed the laws of parallelism in Hebrew Poetry, and arranged all the poetical books in a manner which aids an intelligent apprehension of them. In Job, the Psalms, and the Song of Solomon, her arrangement is valuable. The division of the Song of Solomon into the parts which constitute it a drama

will be specially helpful. We have not been able to examine the whole work, but so far as we have looked into it, it has greatly pleased us.

COLERIDGE. By H. D. Traill. BYRON. By John Nichol. London :
Macmillan & Co.

WE ought sooner to have called attention to these two manuals, which are published in the "English Men of Letters." Mr. Traill's dissertation on "Coleridge" is a really valuable addition to the literature of a subject which seems as inexhaustible as it is fascinating. It is a difficult task to write on a man of such many-sided genius and contradictory character as was Coleridge. His multiform attainments and powers were altogether marvellous. The strange duality of his nature and the discords of his life were profoundly sad and, in some respects, inexplicable. Poet, essayist, critic, philosopher; in all these directions he has left us work of the highest order; in none of them has he left us what he ought to have left. Mr. Traill, in a clear terse style and with singular discretion, brings Coleridge to the view of his readers, and by touches of real genius enables them to estimate as clearly and fully as is possible both the man and his writings. His judgments are marked by sincerity and sobriety. They are ethically as well as artistically sound. Mr. Nichol's "Byron" is vigorous and frequently brilliant, and forms by far the best monograph on this erratic poet. Prof. Nichol would have done well to keep back his sneer, on p. 194, about "the fallacy of religion missions," "Wesleyan tracts," and the "converted blacksmith." All that is just in his statements might have been expressed in a less offensive manner. He should not have needlessly marred so able a book.

TWO STORIES OF THE SEEN AND THE UNSEEN. "The Open Door," "Old Lady Mary." William Blackwood & Sons, Edinburgh and London.

IT is impossible not to recognise in these two stories traces of the mind to which we owe "The Little Pilgrim in the Unseen." The motive of the book is the same. Its conceptions of the other world are the same, and there is a strong resemblance in the style in which these conceptions are expressed. We need not disclose the details or even the outlines of the stories. They are gracefully told and abound in tender and delicate feeling, in exquisite pathos, and genuine touches of humanity. They are purely creations of the fancy, and penetrate into a region of which we have and can have no actual knowledge. We do not suppose that the writer of the stories would seriously contend that even such communications as she describes can reach us from the other world. It is easy to see that she is aiming to enforce certain views as to the future, which have recently gained in popularity. She is an advocate of what is commonly called "the larger hope," and writes in its interests. The New Testament is our only guide in these matters, and to its decisions we must bow. Outside the main current of the teaching of these stories there are lessons which cannot be learned too soon or enforced too strongly, and they are conveyed in a most delightful form.

FLETCHER OF MADELEY. By the Rev. Frederick W. Macdonald, Theological Tutor, Handsworth College, Birmingham. London: Hodder & Stoughton, 27, Paternoster Row. 1885.

THE Life of the saintly Fletcher of Madeley, "Wesley's Designated Successor," possesses a peculiar charm, both for the imagination and the heart. Our own Robert Hall described him as "a seraph who burns with the ardour of Divine love. Spurning the fetters of mortality, he almost habitually seems to have anticipated the rapture of the beatific vision." A Swiss by birth and education, he came to England in his twenty-first year, having undergone a series of disappointments in connection with his desire for a military life, and in England he made his home. Some years later he was savingly converted to Christ, and became a Methodist. John Wesley was anxious that he should be associated with himself in his evangelistic journeys, but he accepted an appointment as Vicar of Madeley, though the "living" was poor and the work hard and unpleasant. His influence was truly marvellous, and his fame spread throughout the kingdom. While he was a scholarly and thoughtful man, a powerful controversialist, and an able administrator, his main power resulted from his holiness. There were then, as there are now, greater men than he. We question whether there were, or are, more Christ-like men. His is a story to be told and told again. Mr. Macdonald has rendered to all sections of the Church a service which entitles him to our cordial gratitude. With a rare insight into Fletcher's character and

surroundings, with a sound and vigorous judgment, with a facile pen he has set before us, so that we cannot fail distinctly to see him, one of the noblest of the "men worth remembering." His volume is also enriched by extracts from letters and MSS. not previously published, and throws light on questions hitherto imperfectly understood.

TO THE LIGHT THROUGH THE CROSS. Expositions of the Fifty-third Chapter of Isaiah, and of other Scriptures bearing on the Sufferings of Christ and the Glory that should Follow. By Clement Clemance, B.A., D.D. London: R. D. Dickinson, Farringdon Street. 1884.

DR. CLEMANCE cannot, perhaps, claim to be what is technically termed a profound and original thinker, but he is a man of vigorous mind, of extensive reading, of scholarly habits, of careful discriminating judgment, and of graceful literary style. He has studied the great words of the Evangelical Prophet in the light of the Evangelical history under the guidance of the best Hebrew scholars, both Christian and Jewish, and has given an exposition which, to our thinking, is at once luminous and convincing. His book is a timely contribution to the question, never more important and urgent than now, "What think ye of Christ?" He answers that question with the intelligence and confidence of a man who, while he is fully alive to all the currents of modern thought, and able to see where modifications and concessions are necessary, yet knows whom he has believed, and is assured that the

old Gospel retains, and ever will retain, its supremacy and power. The work will be read with sincere gratification and with profit by thoughtful Christians. Perhaps there are too many quotations from hymns to please a severe taste. These, however suitable in spoken address, are somewhat out of place in print. But such a fault is of small moment.

NEARER HEAVEN: A Help to the Deepening of Spiritual Life. By the Rev. John Baird. London: J. Nisbet and Co., 21, Berners Street.

A SERIES of devout, heart-searching, and soul-inspiring meditations, whose expressed aim is to lead us in every possible experience and need to a more direct contemplation of Christ as our Redeemer, our Exemplar, our Lord, and our Life. Written with marked simplicity, and displaying a clear insight into the workings of our nature. They will prove to many an invaluable help.

THE VICAR OF WAKEFIELD. By Oliver Goldsmith. Adapted for use in Schools.

THE FOURTH STANDARD READER. London and Edinburgh: William Blackwood and Sons.

THESE two works are the latest issues of Messrs. Blackwood's "Educational Series." They have been carefully edited, and are in every way suited for their purpose. The omissions from Goldsmith's text will not be missed by children, while the notes at the end will be of great assistance to them. "The Fourth Standard Reader" consists of pieces original

and selected, in prose and in poetry, and combines in a decidedly successful manner the interesting and the instructive. Tasks from such books as these become pleasures.

PALESTINE. Its Historical Geography. With Topographical Index and Maps. By Rev. Archibald Henderson.

THE LIFE OF ST. PAUL. By Rev. James Stalker, M.A. New Edition, Edinburgh: T. and T. Clark, 38, George Street. 1885.

MESSRS. CLARK'S "Handbooks for Bible Classes" are evidently intended to comprise within their range all that is essential to an intelligent mastery of Scripture, both in its historical and geographical framework, and in its intellectual and spiritual contents. Mr. Henderson's manual on Palestine is by no means the least useful work of the series. It cannot, perhaps, have the same interest as some of its predecessors, but it yields to none of them in practical utility. It embodies a great mass of information, which has been carefully sifted and lucidly arranged, while it is conveyed in a clear and direct style. We greatly admire Mr. Henderson's plan. After describing the position and importance of the land, and dwelling upon its physical features, its natural history, and early inhabitants, he treats it chronologically, beginning with the days of the Patriarchs, going on to the division to the Twelve Tribes and to the days of the Monarchy, and ending with the Palestine of the New Testament. The manner in which the geography is thus connected with the progress of the Sacred History is peculiarly helpful and suggestive.

The maps, five in number, are the work of Lieutenant Conder. There is also a very full Topographical Index.

Mr. Stalker's "Life of St. Paul," published some nine months ago, has been no less successful than his "Life of Jesus Christ," and is now issued in a superior form without the marks of a handbook, to which a general reader might object. It is a delightful little work, giving in its terse and pithy style a vivid portraiture of the Apostle himself, and of his intellectual, social, and religious surroundings. Its literary realism is not more conspicuous than its fine spiritual intuition and its subtle analysis. We trust that the work will secure, in its more attractive form, a greatly extended circulation. All who possess it will prize it.

THE SHADOW OF THE HAND, and Other Sermons. By William A. Gray, Minister of the South Free Church, Elgin. Edinburgh: Oliphant, Anderson, and Ferrier. 1885.

MR. GRAY'S preaching is far above the average, both in substance and form, and represents the best aspects of the Presbyterian pulpit. It is based on a minute and careful exegesis, and displays a degree of familiarity with the Hebrew and Greek texts which cannot be easily maintained amid the multifarious duties of a modern pastorate. It is doctrinal in the best sense of the word, full of sound Biblical teaching, saturated with the Christian spirit, fertile in illustration, and forceful in its application of the old truth to existing

needs. The sermons on "The Waters of Shiloah," "Ill-Considered Beginnings," "Voices of a Summer Landscape," "The Changelessness of Christ," "Unconscious Decay," and "Desert Discipline," are specially effective. Preaching of this order, thoughtful and evangelical, and clothed in an attractive style, cannot fail to be widely useful.

STUDIES IN THE GOSPEL ACCORDING TO ST. JOHN. By the Rev. J. Cynddylan Jones. London: Hamilton, Adams & Co., 32, Paternoster Row.

WE greatly admire Mr. Jones's method of preaching. It is based on a sound and scholarly exegesis and enriched with the best fruits of critical research. It is instinct with broad human sympathy, and strong in the elements of Christian truth. It is remarkably clear and orderly in arrangement. Some of the divisions of these sermons are gems of homiletical power. It is frequently brilliant in style, and abounds in apposite illustrations. There is in the volume a blending of the philosophical and practical which is peculiarly pleasing. Words like these are indeed "winged words."

OLD AND NEW THEOLOGY. A Constructive Critique. By Rev. J. B. Heard, A.M., Author of "The Tripartite Nature of Man," &c. Edinburgh: T. & T. Clark, 38, George Street. 1885.

WHATEVER may be the faults of the abettors of "the New Theology," they cannot be charged with undue concealment of their opinions. They

are evidently determined that their case shall be lucidly stated, and that, if their position be misunderstood, it shall not be for lack of explanation. Mr. Heard is the author of a biblico-psychological treatise, which startled many by its boldness, and provoked a series of keen and interesting discussions. He is not less bold in purpose, clear in statement, subtle in argument, fertile in illustration and persuasive in appeal in his latest volume; and of all the works which have recently been issued on this momentous theme, this is the broadest in range, the calmest in tone, and the most vigorous and trenchant in style. If our allegiance to the old theology is not shaken, it is because we believe that theology to be deduced from the teaching of the New Testament, and to rest on a basis which no dialectic can overthrow, and no progress render obsolete. The claims of the New Theology as advanced—*e.g.*, in Mr. Munger's "Freedom of Faith"—were examined so fully, and (as we venture to think) refuted so conclusively in our pages some months ago, that we need not go over the ground

again. We cannot accept Mr. Heard's teaching as to the supremacy of conscience over the Bible; our views of inspiration, of soteriology—especially in relation to the atonement—and of eschatology, differ very widely from his, and we have met with nothing in his pages which unsettles our old convictions. Behind all varying conceptions of Divine truth, and the frequently antagonistic methods of expressing these conceptions, there is an abiding and unchangeable reality which the old theology has not ignored or obscured so largely as Mr. Heard imagines, and of which the new theology appears to us to have but an imperfect grasp. The conditions of modern life being what they are, it is right and necessary that such matters should be fully and impartially discussed. Both sides should be patiently listened to, and neither should indulge in ignorant and heartless declamations against the other. So far as we can see, Mr. Heard's "Old and New Theology" is the ablest book of its class, and as such it will doubtless receive the attention it merits.

Literary Note.



It is authoritatively announced that THE REVISED VERSION OF THE OLD TESTAMENT will be ready for publication shortly after Easter. The announcement has been received with considerable satisfaction in literary and theological circles, and curiosity is expressed as to whether the Old Testament Revisers have in any degree noted to their own advantage the criticisms which were so freely directed against the Revisers of the New Testament. A statement has gone the round of the papers to the effect that Dean Burgon was preparing an onslaught similar to that which in the pages of the *Quarterly Review* excited so much angry feeling immediately after the appearance of the Revised New Testament. This, however, has been contradicted; and it is to be hoped we shall be spared the sight of so unseemly a controversy as that which the redoubtable Dean inaugurated.

[THE MISSIONARY HERALD
MARCH 1, 1885.



PREACHING IN THE CITY OF AGRA.—(From a Photograph by Major Senior.)—See page 81.

THE MISSIONARY HERALD.

Sad Tidings from the Cameroons.

THE following letters from Messrs. Silvey and Lewis, of the Cameroons Mission, will be read with painful interest:—

“Bethel Station, Cameroons,
“West Africa,

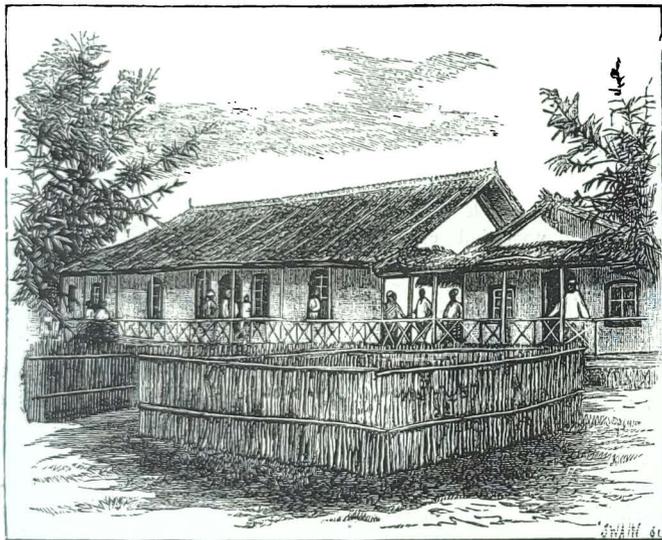
“Christmas Eve, Dec. 24, 1884.

“MY DEAR MR. BAYNES,—Since the hoisting of the German flag here in July last, the towns on this river have been in a very unsettled condition. The Germans are not popular with the people, and many of the chiefs are annoyed and vexed with King Bell for signing the treaty with the Germans. The feeling against King Bell grew so strong that he and all his people were obliged to leave Bell Town, and for the last five or six weeks they have been hiding in the Mungo Creek. A petty warfare has been going on for some weeks between King Bell and Joss and Hickory Towns. About December 14th, King Bell's people caught a Hickory Town man and put him to death. This so angered the Hickory Town people, that on December 16th they came and burned down King Bell's house and town. It had been deserted some weeks previously. On Friday, December 19th, two German men-of-war arrived at the mouth of the river. On Saturday, the 20th, about 10 a.m., I saw two small steamers, the *Fan* and the *Dualla*, towing up about a dozen boats filled with German soldiers. Without the

slightest warning or notice they steamed straight to Hickory Town, firing upon and destroying two small fishing canoes on the way, and killing the poor men in them, who had done nothing wrong, and were perfectly harmless. The Hickory people saw the Germans coming up the river. The men took their guns and ran into the bush behind the town. The women and the children belonging to the mission house took refuge in our mission house. As soon as I saw what was going on, I went immediately in the mission boat up to Hickory, and stayed there all day. Soon after the German soldiers landed, King Bell's people arrived and began to plunder the town. The poor people in their haste and fright left everything behind them. Bell's people seized the goods, furniture, and everything valuable, and even carried off the goats and fowls; then set fire to the whole of the town. When I arrived at Hickory Town, I told the mission people to bring everything they could carry into the mission house, and sit down quietly. I then shut the doors, and with the aid of a German soldier (granted me by the commander) I managed to keep the Bell Town people outside the mission house. I am glad to say we

managed to save the property and lives of about fifty of our mission people. When they began to burn the houses round the mission buildings, I went to the German Commander and King Bell, and pointed out that if these houses were fired, nothing could save the mission property. They both promised me most deliberately that the houses should not be fired, but in a few minutes they had them set on fire. Mr. Fuller's beautiful little chapel soon took fire, then the schoolhouse, then the kitchen and outbuildings of the

night. December 21st, being Sunday, we held a prayer-meeting instead of our usual morning service, and held Sunday-school as usual. About one o'clock the Germans surrounded the Bethel mission buildings with about 200 soldiers. They roughly searched the whole of the mission premises, and threatened us with loaded pistols and rifles at our heads. They only found one man, although we had nearly 100 women and children in the houses. This man 'Robert,' a member of the Hickory Church, was not one of



MISSION HOUSE, MORTONVILLE.

mission. The only thing that saved to some extent the mission house was its iron roof. It did take fire in two places, but we managed to put it out. There is now nothing but the bare brick walls of the chapel and school standing, and no house but the mission house for miles on either side. After the German soldiers left, I got the loan of a large surf boat, and brought about fifty Hickory mission people, women and children, with their goods to Bethel Station. We lodged them in the mission house and schoolroom that

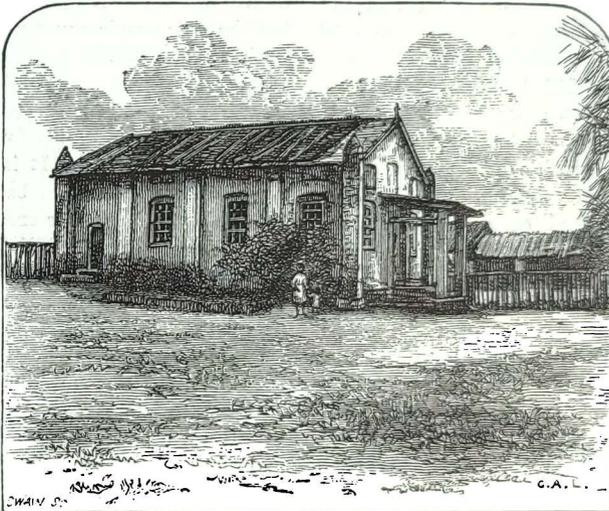
the men brought from Hickory. He came to Acqua Town on business long before the fight commenced on Saturday. The Germans took him prisoner, but I do not think anything can possibly be proved against him. The German officers were most insulting. They threatened and frightened the poor people in the house as much as they could. In the afternoon they sent us a proclamation, which said that if we aided directly or indirectly the rebellious natives they would consider us enemies, and banish us immediately

from Cameroons. After this I thought it best to send the rest of the Hickory refugees away, and most of the women have now gone to their husbands at Bassa. Mr. Lewis will write to you in full about the Bell Town Station. Not only is Mortonville Mission Station destroyed, but there is not a single house standing for miles on that side of the river. The people being proclaimed as rebels are not at all likely to settle there again. Bell Town is also quite ruined as a station; there are no

“Bethel Station, Cameroons,

“West Africa, Dec. 24, 1884.

“MY DEAR MR. BAYNES,—An English steamer has just arrived, and as she leaves early in the morning I hasten to write you a few lines about the sad state of affairs here at the present moment. Last week two German gunboats were seen at the bar, and on Saturday morning a few hundreds of soldiers were towed up the river in boats by two small steamers. They went up to Hickory directly and burnt



MORTONVILLE CHAPEL.

houses standing nearer than Acqua Town. The teachers and members of the Jebari Church have fled for their lives, and now Jebari is occupied by King Bell and his people. Many of the mission people round Bethel have gone to Bassa and other places. The British Consul is expected here tomorrow—Christmas Day—and I will speak to him about the question of compensation for damage done to the mission buildings, which cannot be less than £1,500.

“Yours respectfully,
 “(Signed) SAMUEL SILVEY.”

the towns, as also our chapel and schoolroom, to ashes. Mr. Silvey will send you a full account of their operations there, and it is left for me to write you concerning what was done at Bell Town. I ought to say that the natives—Joss Town people in particular—were sorely displeased with King Bell for giving up the country to the Germans. They threatened war, and as King Bell himself was up the country trading, all his people left the town and fled. King Bell would not come back for fear of the other people. Matters grew worse every day, and frequent petty

skirmishes took place between them. At last King Bell seized a Hickory man and killed him, and this was the beginning of war. The Hickory and Joss Town people joined together, and burnt Bell's Town, and killed all his cows, goats, &c. King Bell still kept up the country. Nothing more happened until the German soldiers came up the river on Saturday last without any notice whatever. When the soldiers were up at Hickory, the Joss Town people seized a German trader, and carried him into the bush behind their town, where they kept him until the German soldiers fired at them; then they killed and buried him. The Joss Town people did not yield at once, but determined to fight. A steam-launch came down from Hickory, and finding that Joss and his people had come to meet them at Bell Town, near our mission house, the German soldiers fired at them. The Joss people responded and killed one of their men, and the launch steamed back to Hickory. Mr. Holder, an English trader, was shot in both legs. Very soon the launch reappeared, and brought up about one hundred soldiers. They had no time to land before the Joss Town people were pouring down bullets on them from the bank to the boats. Some were killed in the boats. After a little difficulty the German soldiers landed, and both sides fought very briskly for a long time, while the steam-launch fired from the river. By this time the German shots were passing right through the mission house at Bell Town. The first one came through while I was standing at the front door, and passed within a few inches of my ear. This was followed by many others, which came in at the back, passing through the front. I converted the tables into shields, and called my boys to lie down with me flat on the floor of

the front room. The bullets were whizzing through the house constantly, but fortunately touched none of us. The Germans at last retreated, finding the Joss people too much for them. While the Germans were waiting reinforcements, I locked the doors of the mission house, and walked up to Bethel over the beach. Mr. Silvey had taken the boat to Hickory, but I preferred wet feet to a bruised head. I need not tell you that we were thankful to find ourselves at Bethel. By the time I arrived at Bethel the fight was resumed, but the Joss people ran away into the bush, and the soldiers proceeded to the town and burnt it. The natives fought most bravely. I cannot give you the exact loss of lives. Only four natives, however, were killed. It is said that forty soldiers fell in the battle, but I think this cannot be correct. There were not less than four killed and nine severely wounded. Sunday morning I went down to Bell Town to bring up some of my clothes, as well as cash, &c. Soon after I left Bell Town on Saturday the German soldiers marched there to search for refugees. I carefully locked all the doors in the morning, and they had to smash doors and windows to get in. They did their work very faithfully, I believe, for when I went down in the afternoon I found they had searched the chest of drawers, all my boxes, stores, and even my private letters and papers. They carried away my gun and a small quantity of powder. After they had finished that piece of business they surrounded the Bethel mission house, and searched the whole place. When the officer saw me he jumped at me, holding a revolver at my head, saying that I fired at them the day previously from the mission house at Bell Town, and that I was with the Joss Town people. If they saw me fire at them, why not take me prisoner when I

walked quietly through their lines on Saturday? Sunday evening I took all my things away from Bell Town. There is a great deal of damage done there. There is not a house standing, and we doubt whether the people will build there again or not. I am now staying at Bethel. I have had no time to think

much of the future. It looks very dark.

"I remain,

"Yours very faithfully,

"(Signed) THOMAS LEWIS.

"P.S.—The British Consul will be here to-morrow, I expect."

A later letter, dated Bethel Station, Jan. 7th, 1885, from Mr. Silvey, reports:—

"We are now living under martial law. The natives are proscribed, with a reward for their capture, and the German authorities carry everything with a very high hand.

"The English Consul offered his services in the interests of peace with the natives, but his services were immediately declined by the German authorities."

On the receipt of these letters, the Committee immediately placed themselves in communication with Her Majesty's Government, with a view to secure compensation from the German Government for the losses incurred by the destruction of Mission property at Mortonville and Bell Town, and also with a view to secure adequate protection for their missionaries, and for other British residents in the Cameroons district.

We earnestly commend our missionaries at Bethel, and the native Christians in the Cameroons district to the prayers and sympathies of the Churches.

At the last meeting of the Committee the following resolutions were unanimously passed:—

"*First.*—That the Committee deeply sympathise with their missionary brethren in the Cameroons District in the very anxious time they have recently passed through, and assure them of their hearty approval of the steps taken under most trying conditions, as reported in their letters of the 24th of December last. The Committee also sincerely sympathise with their brothers and sisters, the native Christians in the Cameroons District, in the sufferings, losses, and privations they have been called upon to endure.

"*Second.*—The Committee earnestly trust that Her Majesty's Government will make such representations to the Government of His Imperial Majesty the German Emperor, as shall speedily secure just compensation for the destruction of Mission property, and for the future a more considerate recognition of the character and work of the missionaries of the Society by the German officials at the Cameroons."

The Committee have also arranged for the removal of Miss Gwen

Thomas from Cameroons to Victoria, where she will resume the school work relinquished last year by Miss Fletcher, now on her way to India. And they are now giving careful consideration to the steps that may be wisest and best with regard to the future of the Cameroons Missions.

The following appeared in the *Pall Mall Gazette* of Monday, Feb. 16th :—

THE BAPTIST MISSIONARIES AND THE GERMANS AT THE CAMEROONS.

Mr. A. H. Baynes, of the Baptist Missionary Society, writes to us as follows in reference to an "Occasional Note" of February 13th on the Baptist Missionary Society and the recent disturbances at the Cameroons :—

"It is no new thing for the agents of the Baptist Missionary Society to be charged by a certain section of the public press of Germany as 'the worst agitators against German ascendancy.' I have now before me a German paper of position and large circulation which publishes a cartoon representing a Baptist missionary as leading on the Cameroon natives to fight against the Germans, with a Bible in one hand and a pistol in the other. The article proceeds as follows : 'From the mission stations the missionaries have themselves fired ; the very worst instigators are the Baptist missionaries ; while the natives actually shot from the English mission-house.' It is, of course, easy to make such charges, and apparently easy also to secure credence for them. All the facts, as represented to the Society, however, clearly demonstrate that the agents of the mission have taken no part whatever in the recent disturbances save to protect defenceless women and children, and urge the natives to respect the authority of the German officers. The letters of Messrs. Silvey and Lewis from Cameroons show that they personally took no part whatever in the conflict between the Germans and the natives save at Hickory Town, where Mr. Silvey gathered the women and children into the mission-house, made fast the doors, and so preserved them from slaughter. After the fight was over, Mr. Silvey removed these refugees to the mission station at Bethel, lower down on the opposite side of the river, and ultimately sent them away to the rest of their people who had escaped to the bush. With regard to the setting on fire of the mission premises, the evidence at present in possession of the Missionary Society indicates that Mr. Silvey pointed out to the German commander and King Bell that if certain neighbouring houses were set on fire it would be impossible to save the mission premises, but that, notwithstanding this representation and a promise to preserve them, they were shortly afterwards fired. So far as the instructions of the Committee to their missionaries are concerned, it is only necessary to refer to a recent letter addressed to them, in which they are urged to make it clear to the native converts that the whole of the Cameroons district is now under German sovereignty, and that this being so, the Committee are most anxious that the native Christians should understand clearly that the right and wise course for them to adopt is to recognise this fact, and to yield obedience to the authority of the German officials. The Committee are, therefore, perfectly content to leave the final verdict upon the matter to a calm review of the facts of the case, and to the evidence of the resident Europeans of the settlement."

Street Preaching in Agra, N.W.P.

(See *Frontispiece*.)

BY THE REV. DANIEL JONES.

MANY of our friends will be pleased to see a good picture of our preaching in one of the public thoroughfares of the city of Agra. I was actually preaching to the people when this was taken, and it is not, therefore, a picture of what might have taken place, but of what did actually occur. It was taken by Major Senior, an earnest Christian worker, and an officer in the army. I well remember how, on this very occasion, a Mahommedan preacher came up, and, folding his arms very complacently, waited for a while, and desired to discuss some matter. This was simply for obstruction's sake. A better way than public discussion with such a man was to ask him to visit me at my house to talk matters over, or for me to come to his house. Several have come to me to the Mission House, and we have had very profitable conversation. From the picture it can be observed that some are coming and going; others are very attentive. Some from an upper storey are listening, and in this way we often have more who hear us than those simply standing around us. Men sitting in their shops on the opposite side of the road hear. One here has laid down his burden, and is seated within reach of our voice. We do not confine ourselves always to one corner on the same morning, but may take two or even three corners in succession, and so many are permitted to hear; or at times we march down the street singing as we go, the people following or standing to listen to us as we make a stand here and there; the poor women on the housetops, hearing the singing coming out to hear, and we would again proclaim the glad tidings. Our hearts have often been gladdened on such mornings, when hundreds have heard of God's love in Christ. This is to be the great subduing power in India. It is what the people need. It is what their own systems do not supply them with. There is very much to be done in this city and the district. We have in Agra one hundred and sixty thousand people, and in the district one million, and in the country near by there are millions of people and *no missionary*. At present we have only our dear brother Potter working there with some of our native brethren. I do hope that, of the brethren now going out to India, some one will be sent to Agra.

DANIEL JONES.

Our readers will be glad to learn that Mr. R. M. McIntosh, now on his voyage to India, has been designated by the committee for mission work in Agra.

Christian and Heathen Melas.

WORK IN THE AGRA DISTRICT.

BY THE REV. J. G. POTTER.

THE following account has just been received from the Rev. J. G. Potter, of Agra :—

“MY DEAR MR. BAYNES,—Having recently attended two melas in the neighbourhood of Agra, one a Christian mela and the other a heathen mela, I have thought that a few words concerning them might not be thought ought of place.

MAINPURE CHRISTIAN MELA.

“Almost immediately on my return to Agra from our Annual Conference at Calcutta, accompanied by some of our native brethren, I started for Mainpure to attend a Christian mela there. This native city, though sixty miles away, is the nearest mission station to Agra. One night by rail and another by road brought us in safety to our destination. Baptists though we were, our Presbyterian friends, who had kindly invited us to attend, made us heartily welcome. We found three missionaries of the Presbyterian Mission, and a large number of native preachers from different stations, already assembled. From morning to night, with intervals for food and rest, the meetings were carried on for some days. Prayer, praise, and friendly discussion on subjects connected with our work alternated, whilst every afternoon the whole company marched in procession to the large and handsome native chapel, situated in the middle of the native city. A hymn being sung, the Christians entered, followed by a crowd of Hindoos and Mohammedans, to whom pointed Gospel addresses were given. After a short interval for rest, the evening meetings were convened. They were especially interesting, on account of the many precious testimo-

nies given by those present of how God had met with them. It is impossible to represent with pen and ink the deep feeling manifested by those who spoke, as they told us of how they had been brought from the darkness of heathenism into the light and liberty of the Gospel. I will, however, briefly refer to the testimony of one of those who spoke, which deeply moved us. Oh, that the people of England might have listened to the thrilling words of this converted Brahman priest.

“Telling as are the speeches often delivered at the meetings of our Society in England, I think I never listened to one that moved me more than that of which I give my recollections. Here is, as near as possible, the speaker’s own words :—

“A BRAHMAN’S STORY.

“I am by birth a Brahman, a resident of the district of Agra. My village is on the banks of the Jumna. In that village I was highly respected, and exercised for many years the office of priest. At times of joy or sorrow, the birth or death of a child, marriage or time of sickness, my services were required and liberal offerings were made to me accordingly. And even thieves and other bad men dared not enjoy their ill-gotten gain till they had handed me a share of the same. By all classes, rich and poor alike, I was honoured, if not worshipped. One day, as I sat by the banks of the River Jumna engaging in my devotions, I was attracted by the preaching of a missionary, who quoted passages from the Hindoo Shasters in refutation of

the very religion which we, as Hindoos, professed. I was stirred by hearing such use made of our own books, and resolved that I would act in the same way with regard to the Christian religion. With that end in view, I spent ten shillings in purchasing Christian books, and commenced to study the Bible diligently in order to find some passages which might be used against the Christian religion. My object was to refute; but instead of that, I was, by God's mercy, convinced of the truth of the religion of Jesus. Being thus convinced, I resolved, at all cost, to be faithful to my convictions. I therefore made my way to Agra, and, on a confession of my faith in Christ, was baptized. After baptism I returned to my village. Then came the struggle as to whether I should try to hush up or boldly make known what I had done. I resolved, by God's help, upon the latter course; and first to my sister and afterwards to my wife and others I declared the fact that I had become a Christian. At first they refused to believe my statement, but, when convinced of its truth, they one and all forsook me, my sister abusing me for having disgraced the family and dishonoured the religion of my fathers, and my wife threatening to drown herself in a well to show her disgust and save her honour. The persecution continued, and I was abused and slighted by those who formerly regarded me with awe and reverence. One day, as I was about to draw water from the village well, the son of the land-owner thrust me away with words of abuse, and also struck me, the very man whom he had been taught to regard as almost divine. Driven from my village, I took a piece of land near by and commenced to farm it for a livelihood, and, after a while, my wife and children came to live with me.

My great difficulty was in regard to obtaining water, as I was forbidden to draw from any of the village wells, lest by my doing so the very water should be polluted. This difficulty was not surmounted till the magistrate of Agra himself came and compelled the landholders of the district to allow me to draw water. This they did, but only from one well, and this well no other villagers afterwards dared to use, fearing defilement or loss of caste. I had, for Christ's sake, forsaken home, wife, children, and property, and had yet to receive according to the promise in this world an hundredfold. This, I thank God, has been the case. As a Christian preacher I have met with much to cheer me; and three or four, through my instrumentality, have been led to embrace the Christian religion and forsake the religion of their fathers. Moreover, Christ has fulfilled His own word in my experience, "Ye shall be brought before kings for My name's sake." During one of my preaching tours I was in the neighbourhood of Jeypoor, and, whilst preaching to a crowd of people, was called upon to desist by a headman amongst the native police, and, not having obeyed orders, afterwards received a summons to appear before the native prince, the brother of the King of Jeypoor, next day. When asked why I had not obeyed orders the day before, I replied, "Your majesty, I was greatly desirous of meeting with you, but had not the money wherewith to bribe the attendants at your court, but by disobeying orders have now obtained my heart's desire." The young prince was taken with my answer, and expressed a desire personally to hear of the Christian religion. Accordingly, next day, he convened an assembly, to which he invited Hindoo and Mohammedan teachers and myself, and, the assembly being

called, himself sat in state to hear the claims of the three religions set forth by their representatives there assembled. For five hours the assembly lasted, and in the end, by the help and blessing of God upon what I was enabled to say, the king decided in favour of the Christian religion, and, addressing me, said, "Stay as long as you wish in the temple premises, and you shall receive from me provision for your wants. And if you can but prove to me the mystery of Father, Son, and Holy Ghost, I myself will become your disciple."

"It was nearly midnight when the old man had finished his story, but there were none in the company who showed signs of weariness, and many were the eyes wet with tears as the story was being told. The life-story there told is that of one of our Agra native evangelists, and the subject of it is has long been an agent of our Society.

"For my own part I could not help feeling that, if this had been the only fruit of many years of toil in the district of Agra, we had not laboured in vain nor spent our strength for nought.

"The truest spirit of unity prevailed in all the meetings, and as one of those present remarked, it was truly entitled to be called a *mela*, because 'mel'—*i.e.*, peace, harmony, love—had been so richly manifest.

"A HEATHEN MELA.

"But I must hasten on to speak of another *mela* which followed the one of which we have been speaking. *That* was held in honour of King Jesus, our Saviour; *this* in honour of a heathen deity, worshipped under the most degrading form. To both, the people attending had, many of them, come from long distances in order to be present. Yet how few had assembled at the former in honour of King Jesus, and

how many thousands at the latter, in honour of a degraded heathen god. Thank God, the name of Jesus was proclaimed at both. Day after day, in various parts of the crowded heathen *mela*, Christ was preached; and hundreds heard, from the Christian preachers' lips, of the vanity of idol worship, and the glorious all-sufficiency of the atoning work of Christ. Christian books also were sold in large numbers, and hymns full of Gospel truth were sung. Preachers of three different missions were there—Church, Presbyterian, and Baptist; yet the message delivered was one Christ and Him crucified. We felt that we as Christians were one in Christ, and so united in Christian worship on the Sabbath in the presence of the people, and between the services marched in procession through the crowded thoroughfares of the *mela*, singing hymns about the Saviour and stopping to explain the same as we found it desirable. The various ways in which mission work is carried on at *melas* has been so often described, that I will not here repeat it. Perhaps one evidence of the effect produced by the preaching is seen in the opposition of *Hindoos* and *Mohammedans* to the same, as manifested in their having their representative preachers, whose sole object is to preach against Christianity. This we had; yet, by the overruling providence of God, we trust that even such preaching may call the attention of some to the claims of Christ, who would otherwise remain quite indifferent to the same. The seed of the Kingdom was sown broadcast by speech, by song, and by the written Word distributed. The harvest we leave in the hands of Him whose servant we are, remembering that it is written, 'My word shall not return unto Me void.'

Agra, N.W.P. J. G. POTTER.

Social Reforms in India.

BY THE REV. THOMAS EVANS.

LONG after I came to India some thirty years ago, no Hindu would ever dream of either allowing a widow to marry, or of seeking a wife for himself or for his son among those who were looked upon as "cursed of the gods," by the loss of their husbands, however young, or fair, or beautiful, rich, or respectable in the social circle the widow might be.

The fact that she was a widow—though often she had only been betrothed and had never lived with her to-be husband, and perhaps not ten years of age, yet "the gods had killed her husband," as a punishment on her for some crime she was thought to have committed in some former birth, and therefore she was considered as a "cursed thing," on account of which she would be shunned by her nearest friends, and hated and despised by her late husband's family as "a vile wretch," who had been the cause of the death of the man who had the misfortune to make her his wife. She is not only condemned to perpetual widowhood, but she is subject to all manner of insult and ill-treatment—from sheer dread that any act of kindness shown to the "cursed thing" would be resented by the King of Hades, who had on her account killed her husband. She is now to eat only the most common and coarse food, and that only once a day. She is to be stripped of all ornaments, however rich she may be, to wear the most coarse clothing, to sleep on the bare floor, to be the drudge of the whole family, and never to be shown any pity or compassion however ill or pained she may be. She is never to sing and never to laugh, and never to appear happy, nor to join in

any family feast or pleasure. All this, and much more, insult and cruelty often drove the poor victim of it to desperation and despair which often ended either in an awful plunge into a well, or to a disreputable life of prostitution. One name for a widow in India is "Rând" and "Rândi" is the common term for a harlot, which shows the light in which the poor despised widows were regarded in Hindu society.

Though I say were regarded, we are not to suppose that the stigma on this state has been abolished throughout India. But it is a comfort to know that it is now beginning to disappear, especially among educated Hindoos, and more especially the Moslem community.

This will be seen from the fact that there is an organ now published in India for the the express purpose of "encouraging and facilitating widow marriages." This paper is published in English but conducted by Hindoos. It is called *The Social Reformer*, and has been published now for a whole year, and the native editor says that "the journal has been started with the object of promoting the social felicity of our natives."

It may interest the readers of the MISSIONARY HERALD to read a few of the many advertisements found in this journal for wives from the formerly despised class of widows.

The editor tells us that he is "not responsible for the correctness of the language" as the letters are given as written by the advertisers, and I copy a few *verbatim et literatim*, from which we find not only that the widows are in demand for marriage, but also

that these ladies themselves have the moral courage to apply publicly for partners in life.

There are altogether about fifty applications in the *Social Reformer* for December, 1884, and the first one reads thus :—

“A widow of a Bengali Brahmin caste, 13 years of age, lost her husband six months after her marriage. Her father wishes to give her in marriage to a Bengali Brahmin of a high clan.”

The second reads thus :—“A widow of Bengali, Vaidya caste, aged 17, is prepared to re-marry in her own caste. She lost her husband when under 13 years old.”

The next application enters more fully into detail and reads thus :—“A Bengali lady of Brahmin caste, who became a widow when she was 11 years of age, and who possesses a fair complexion and long, beautiful hair, and whose moral character is most unexceptional, is prepared to marry a gentleman of her own caste according to orthodox rites.”

I will now give specimens of the applications made by Hindu gentlemen for wives :—

“The guardians of a Khatri (caste) lad of Kapur clan, aged 17, who is the scion of highly respectable family, and is receiving education in English and Persian, are willing to encourage the system of widow marriage by marrying him with a widow of the same caste.”

Another says :—“A well-educated Punjabi gentleman, good-looking and fair colour, aged about 21, holding a permanent Government appointment, wishes to marry an educated and beautiful lady, who may be of any caste, provided she bears a good moral character, and is willing to be married according to non-idolatrous rites. An unmarried lady is preferred, but a widow will not be objected to if she lost her husband at an early age.”

Before I give any more applications from the male sex, I would like to give one on behalf of a Bengali widow, who appears to be rather well up in accomplishments. It reads thus :—

“Required, a match for a Bengali widow of a Vaidya caste, aged 14, who had been married at her 11th, and lost her husband at her 13th. She is of ‘wheat’ complexion, of good features, and can read and write Bengali tolerably well, knows the alphabet of English, and is very intelligent ; can knit comforters, stockings, &c., pretty well, and is very willing to work. The candidate must be a member of the Vaidya caste, and of respectable family. He must be well educated and of good moral character.”

Now comes a rather long and curious application from a respectable Bengali landholder :—

“Required, an educated widow, 13 to 15 years of age. She should be of good shape, feature, complexion, temper and health, and not suffering from any hereditary disease, daughter of a well-to-do gentleman, and of respectable caste—for an enlightened young Bengal Zimindar (landlord) of respectable caste and family, an accomplished, well-built, and free from every present and idiopathic malady. He is prepared to meet agreeable demands, and in order to encourage widow marriage amongst the nobles and gentries, he is desirous of presenting the bride at the wedding with jewels worth ten thousand rupees.” (i.e., £1,000 T.E.)

I shall only add one more advertisement, which is from a Brahmin widower, and who writes :—

“A Dakshni Gour Brahmin, 39 years old, having lately lost his wife, wishes to marry a widow of the Brahmin, Kshatrya, or Kayast caste, under 30 years of age.”

Many of the advertisements are comically worded, but they are *bona fide*

and genuine applications. Names are not given, but each advertisement is numbered, and those who wish to negotiate with either party are to "address the Secretary of the Widow Marriage Aiding Society."

There are several most pleasing proofs of a vast advancement in social reform in India, which one can see in these advertisements.

1. We see that not Brahmos only, but even orthodox Brahmins and Rajpoots, are now willing to marry widows, and that bachelors as well as widowers, rich as well as poor, apply for them in marriage.

2. Strange to say, we have here high caste Brahmins willing to marry widows of lower castes than themselves; which indeed is a new thing in India, and which shows that the mighty prejudice of caste is fast breaking down where education has come to the rescue.

3. Another very pleasing feature of these letters is this—that many of them make it a condition that marriage is to be solemnized "by non-idolatrous rites."

4. Another most pleasing feature of the movement is, that not only the parties who wish to marry, but also

their "parents and guardians," approve of this social reform.

I am glad to see that this "Social Reform Society" is also engaged in the publication of a number of pamphlets in the Vernacular in which is shown the iniquity and cruelty of widow degradation, and the desirability of widow marriage.

I take this to be a pleasing "sign of the times" in India, a glorious day for the "twenty million" widows in India, most of whom are under twelve years of age, and a proof that the salutary leaven of Divine truth is quietly and secretly, but mightily, moving the corrupt mass of Hindu prejudice and superstition.

A tract called "Widows' Tears and Widows' Death," in Hindi, brings out in bold relief the sin and severity to which the poor widows of India have been subjected, and the duty of all to treat these afflicted ones kindly, and where desirable to facilitate remarriage, especially of the young. Who would not say, *God-speed* the movement?

THOMAS EVANS.

Mussoorie, N.W.P.

The Bitter Cry of the Outcast Widow.

THE following extract from a recent missionary address sets forth in clear light the terribly sad condition of Indian widows:—

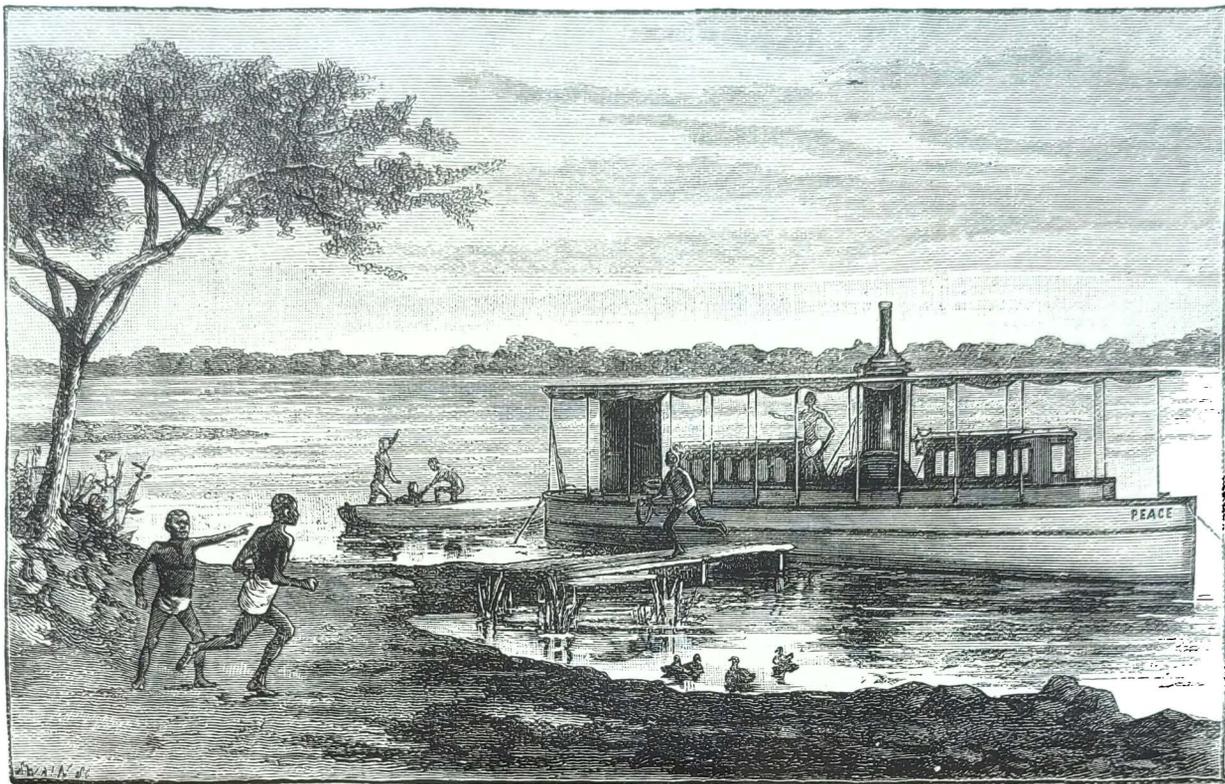
"What do you see stretched out before you in India? There are no less than one hundred and twenty-four millions of Hindoo women. What a field of interest! If you only saw them as I have done; if you only looked into their faces and knew them as we do—oh, how your hearts would kindle with sympathy, and how you would yearn over them!

They belong to one of the noblest races on the face of the earth, and they have a highly-developed intellect and a splendid imagination. They are capable of the highest mental and moral culture, and some of them have already obtained honours in the field of higher education. Their enforced ignorance and their imprisonment in the Hindoo zenanas are fear-

ful wrongs. They have been kept there in utter degradation—such a degradation as only those who have been on the ground and looked into the facts of their lives can realise. Their misery appeals to the intelligence, to the sympathy, and to the love of every Christian woman. But amongst these women you find another large section. The last statistics bring out the fact that you have in India no less than twenty-one millions of Hindoo widows. You may find fifty-five thousand of them in Calcutta. You behold nearly one hundred thousand little widows under ten years of age, who have never left their fathers' houses, with all that is beautiful and sweet and bright eaten out of their childhood by this terrible curse of Hindoo widowhood. You may see them by the thousand sitting on the ground, fasting twenty-four hours twice a month, and weeping for hunger and thirst, with their little mouths parched and dry and their bodies burning with fever. You find about two millions of Hindoo widows below the age of thirty, with all that is intelligent and loving, and all the capabilities of young womanhood crushed and degraded. Tens of thousands of them are driven to a life of shame, and become the corrupters of Hindoo society. You have heard the bitter cry of outcast London. But what is even the cry of outcast London, with its millions of money spent every year upon its charities, with its £140,000 spent on its home missions, with the best men in the world, the greatest Christian power and influence, and its thousand churches, pointing every sinner to heaven—what is that cry compared with the wail of five times the population of this London, a deep minor wail, coming from the twenty-one millions of Hindoo widows? Shall not that cry be heard more fully and

felt more deeply? It shall. Glory be to God! He is laying the burden upon the hearts of Christian women.' It may not be generally known that these so-called marriages are simply contracts, such as would seem to us betrothals. Among the Kulin Brahmins (Brahmins of the highest caste) a man on the very verge of the grave, or in the article of death, may be married, after this fashion, to a whole parcel of little girls. Certain agents will make the circuit of a large number of families where there are unmarried daughters, which is regarded as to the last degree lamentable and disgraceful, and will secure for marriage or betrothal to some decrepit or dying Brahmin a dozen or more girls. They may not leave their parents' house, but after the death of their so-called husband they are widows; degraded and wretched beyond all that can be described. They cannot re-marry. They are forbidden the common ornaments of dress, treated in their own homes like slaves, rather like dogs; their life is one prolonged scene of hopeless abuse, contempt and misery. Again, that we may not be cast down in face of all this wretchedness, and may be reminded of that wherein lies the surest hope, and our own power, I quote the closing words of a letter recently received by me from India: 'The different missions are, in the experiences of each locality, beginning to take on courage and strength from each other, and we may expect simultaneous and continual advances in all that pertains to the benefits of Christianity in India. We can see in all these advances the answers to our prayers. THIS is our hour for prayer. India needs our sons and our daughters, our Bibles and our money, but their *direst* need is our PRAYERS. Great blessings are in embryo in the

THE MISSIONARY HERALD,
MARCH 1, 1886.



A STRUGGLE FOR LIFE AND LIMB.—(Drawn by Mr. A. Cruickshank, of Stanley Pool.)

land of the Vedas, and they are awaiting the sunshine and rain of our Lord's outpoured Spirit and power in answer to prayer. Pray, then, earnestly, that blessing may rest on the native churches—the native ministry—the Governmental policy—the educational institutions—the Bible - women—the

vernacular literature—the Brahmo Somaj movement,—most of all, upon the men and women we call *Our Missionaries*. Everything seems to me as powerless and insignificant in comparison with the great need of prayer, *prevailing prayer*, in the churches of our own country.' ”

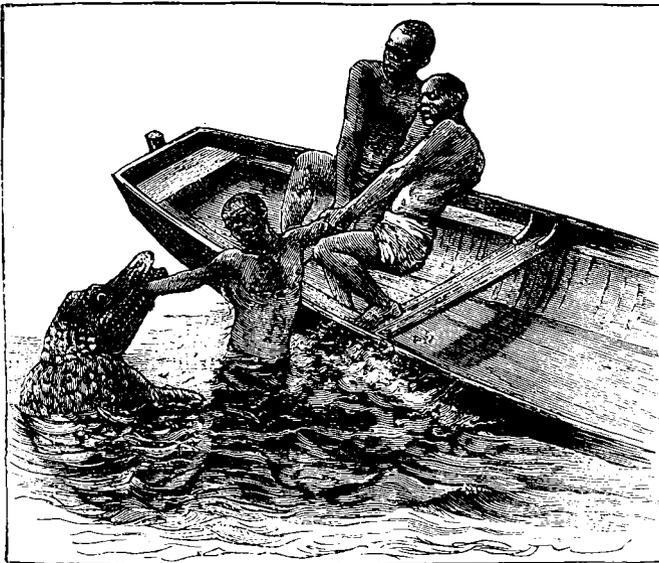
The Congo Mission.

A STRUGGLE FOR LIFE AND LIMB.

“STANLEY POOL, CONGO RIVER,

“ October 10th, 1884.

“ **M**Y DEAR MR. BAYNES,—Last evening, after a busy day's work on board the steamer in getting her ready, James Showers, Shaw, and 'Bob,' the fireman, were enjoying the luxury of a swim. The two former,



A STRUGGLE FOR LIFE AND LIMB.—(Drawn by Mr. A. Cruickshank.)

having finished their bath, entered the small boat, and were being followed by Bob, who was just reaching forward to grasp the gunwale, when he cried out, 'Hold me; a crocodile has got my hand.' James immediately caught hold of him, and, together with Shaw, tried to pull him on board. But the crocodile would not let go, and dragged his intended prey right out

of sight, and the would-be rescuers nearly into the water. James and Shaw then sat down in the boat with their feet firmly planted against the gunwale, keeping a firm grip of poor Bob's free hand and arm, and shouted for further help (see the smaller sketch on page 43). Then commenced a struggle as to who could pull the harder—those in the boat, or the crocodile in the water. The advantage was sometimes on one side and sometimes on the other; but, after about five minutes' struggle and a final unavailing effort, accompanied with a lot of swishing of the tail, the crocodile gave it up and went away disappointed, leaving his intended victim sadly exhausted by loss of blood, with a terribly lacerated hand, and with wounds on the face and leg. Dr. Sims, of the American Baptist Mission, very kindly did everything that was needful for our patient, and I am happy to report all is going well.

“The first intimation that something special had happened I gathered from Shaw's bursting into my room with the exclamation, ‘God is merciful!’ And, indeed, we all feel that God has been merciful, when we consider how narrowly we have escaped a serious disaster; for had Bob been a few inches farther from the boat, and beyond the reach of those in it, he would certainly have been kept under water till drowned, and then easily dragged away and devoured. It has made a deep impression on all our boys. We only wish and pray that they could as easily recognise the danger to their souls from sin as they do the danger to their bodies from crocodiles.

“GEO. GREENFELL.”

The Congo Mission.

DEATH OF DR. SIDNEY COMBER AT NGOMBE.

THE following letter, from Mr. Frank C. Darling, conveys the distressing tidings of the death of Dr. Sidney Comber at Wathen, Ngombe, on Wednesday, December 24th, 1884:—

“Wathen Station, Ngombe, *December 24th*, 1884.

“MY DEAR MR. BAYNES,—It is a very sad Christmas letter I have to write, and fain would I escape from it if I could.

“It is my sad, very sad, duty to tell you of the death of my friend and colleague, Dr. Sidney Comber. On Wednesday last, to-day week, he had a very mild attack of fever, of which for a time he thought little—too little, perhaps. The temperature soon rose, and on Friday night reached $105^{\circ} 8'$, soon to come down, however, but never to normal. We tried everything that was likely to reduce the temperature, but in vain. This morning he seemed better; the temperature was lower than it had ever previously been, but the hope soon faded away; the temperature rose gradually. I did not take the temperature after it reached $103^{\circ} 5'$, as he became delirious, and persisted in

throwing off the bed-clothes. I tried all I could—blisters, quinine, &c., per hypoderm—but I soon felt that human aid was of no avail. He became more quiet, and I asked him if he had any messages for his friends, but he could not understand me, and so he passed away (unconscious) at three o'clock this afternoon.

"I am alone, and very sad, although not discouraged. Yes, indeed, I do thank God that I ever was permitted to engage in this work; but I beseech you, dear Mr. Baynes, to pray for us all, that we may be kept faithful, knowing that 'the time' for each of us 'is short'; pray, too, for the friends in England, who, this Christmastide, will be thinking hopefully of one whom they will never meet again on earth. I am deeply sorry for them—for the mission—for myself; but for him who is gone from us I cannot be sad, for he will have joined the great throng of the faithful in all ages, and will meet with Him whom we strive especially to honour on Christmas day.

"I earnestly trust intending applicants for Congo work will not be dissuaded by this new and heavy trial. The work here is God's work, and will be sure to succeed with us or without us. Let us have a share in it. Christ gave His life for us, and for those now in darkness; shall we not surrender ourselves, whether to suffer or to die, for Him who loved us?

"Again, I entreat you pray for us, dear Mr. Baynes.—Yours faithfully,

"FRANK C. DARLING."

LETTER FROM THE REV. T. J. COMBER.

"98, Camden Street, London, 20th February, 1885.

"MY DEAR MR. BAYNES,—I find it a difficult task to write a few words to accompany Mr. Darling's letter to the HERALD. I try, however, to do so, because we all—I myself, our family, the dear girl who was to have gone out with me in July to be my brother's true wife and helper, and, not least, the Congo Mission—all want and need to be specially remembered by our many friends, the readers of the HERALD, at the throne of Grace.

"The work of the Congo Mission has found its way deep down into almost all hearts, and the interest in it has extended very widely to those engaged in it. To very many personally, and to all by name, most of us are known, and I am quite sure that a large number of dear friends will be praying for us by name that in this trial our 'faith' and strength 'fail not.'

The news of my brother Sidney's death is a terrible blow to us, almost overwhelming, especially to the dear brave girl, who was looking forward to spending her life with him in Africa, and to our father. To our sister, too, in Victoria it will be a dreadful shock: her brothers are all so precious to her. Yesterday we had to break the news to our father. It has, as you can understand, plunged him into great grief, and yet he cannot and does not regret having given up his children to be missionaries. The thought of the work to which Sidney had given himself, and in which he died, afforded some alleviation to his anguish. But, still, it is very hard to bear. Hitherto, since the death of a little sister twenty-five years ago, we have had no break in my mother's family of one girl and three boys. Twenty years ago our dear mother, after committing us all to the care of our Heavenly Father, was called away home, and we were

left to comfort our father. One after another we have all given ourselves to mission work in Africa—my brother Sidney and I were on the Congo, my sister in Victoria, and Percy, my youngest brother, is preparing at Regent's Park College for the same work. Now has come the first break in this family, and our dear brother Sidney, early in his life and work, having done little but lay the foundations (and well and earnestly, wisely and strongly, was he laying them at our Wathen Station) for a life's work, has been called away home to an early rest. It seems so strange that, after he had been for six years (two at Mr. Spurgeon's College, and four as a medical student at Edinburgh), with wise, steady deliberation, and set purpose, preparing himself for a life's work on the Congo, that the life's work should have turned out to be little more than that of a year.

"Like many other things which have happened in our Congo Mission, we cannot understand it, and we are bewildered. But we know and serve One who said, 'What I do thou knowest not now but shalt know hereafter.' We have already ventured so far with Him and trusted so much to Him, 'not knowing' or understanding, and nothing shall shake our confidence in Him anyhow. He cannot have made a mistake; He has not 'blundered.' We can only feel as Mr. Darling writes:—'Knowing that the time for each of us is short, pray for us that we may be kept faithful.'

"This new loss will not keep back any brethren worthy of the work who think of consecrating themselves to it. If any man's 'heart fail him; whosoever is fearful and afraid,' like the two and twenty thousand of Gideon's army, 'let him return' from this work. There will be many, I am sure, whose desire to have a share in it, come life or death, will be but stimulated and made more eager and intense by this fresh trial of courage and faith. Some of us, had we ten lives, would cheerfully lay them all down at our Master's feet for work in Africa.

"We render thanks for the life offered and accepted and given up for Christ and Africa; for its ready consecration, its high and noble purposes, its steady determination and effort, its joyous and happy work (not without fruit, I believe) among the boys of Ngombe, who felt that in my brother they had a real friend, and one whom they could understand, and for its work of alleviating physical suffering, for his skill was effectual in many a case, and especially in gaining great influence over the Ngombe people.

"And while giving thanks for our dear brother's consecrated life and work, let readers of the HERALD pray for us all, that our gracious Lord and Master may sustain and help those to whom Sidney was so near and dear, giving them all comfort and consolation; and also that He will graciously watch over those who remain—the brethren of the Congo Mission—having them especially in His keeping, body, soul, and spirit, and making them all 'faithful' in life and 'unto death.'

"In the next HERALD I should like to give a short sketch of the life of my brother Sidney.

"Asking your own earnest prayers for us, I remain, my dear Mr. Baynes, yours affectionately in the Master's service,

"THOMAS J. COMBER.

"A. H. Baynes, Esq."

Our Approaching Anniversary Services— 1885.

WE repeat the intimation of our approaching Anniversary Services, so that our friends may keep the dates clear from other engagements.

The first gathering, as usual, will be the

INTRODUCTORY PRAYER MEETING,

in BLOOMSBURY CHAPEL, on THURSDAY MORNING, the 23RD of APRIL.

The REV. C. H. SPURGEON, of the Metropolitan Tabernacle, will preside and deliver an address.

On TUESDAY MORNING, 28TH APRIL,

The ANNUAL MEMBERS' MEETING,

in the LIBRARY of the MISSION HOUSE,

Chairman: THOMAS WHITE, Esq., of Avon Bank, Evesham.

TUESDAY EVENING,

The ANNUAL PUBLIC MISSIONARY SOIREE,

in the LARGE HALL, CANNON STREET HOTEL.

Chairman: J. HAMPDEN FORDHAM, Esq., J.P., D.L.

Speakers: REVS. W. R. JAMES, of Serampore, Bengal; F. H. ROBERTS, of Glasgow; G. B. HAWKER, of Luton; DAVID DAVIES, of Regent's Park; and H. E. CRUDGINGTON, of the Congo Mission.

WEDNESDAY MORNING, 29TH APRIL,

The ANNUAL MISSIONARY SERMON,

in BLOOMSBURY CHAPEL.

Preacher: The REV. PRINCIPAL FAIRBAIRN, LL.D., D.D., Airedale College, Bradford.

THURSDAY EVENING, 30TH APRIL,

The ANNUAL PUBLIC MISSIONARY MEETING,

in EXETER HALL, STRAND.

Chairman: JOSEPH HOARE, Esq., J.P., D.L., Hampstead.

Speakers: The REV. T. J. COMBER, of Stanley Pool, Central Africa; the REV. TIMOTHY RICHARD, of Tai Yuen Fu, North China; the REV. J. HOWARD SHAKESPEARE, M.A., of Norwich; and others.

FRIDAY MORNING, 1ST MAY,

PUBLIC BREAKFAST,

To meet

HENRY M. STANLEY, Esq., the African Explorer.

For the purpose of gratefully recognising his generous help in connection with the Congo Mission.

Further particulars to be announced next month.

FRIDAY EVENING,

YOUNG PEOPLE'S MISSIONARY MEETING,

in EXETER HALL, STRAND.

Speakers: Revs. T. J. Comber, Congo Mission; Timothy Richard, North China Mission; Daniel Jones, Indian Mission; Richard Glover, President Baptist Union; Dr. Green, of Religious Tract Society; and F. F. Belsey, Esq., J.P., late Mayor of Rochester.

The Treasurer's Recent Work on the Congo Mission.

THE whole of the first edition of 2,000 copies of the Treasurer's work on the Congo Mission having been sold, and numerous applications having been received for further copies, we are thankful to announce that Mr. Tritton has consented to issue a second edition with additional chapters, bringing down the history of the Mission to the present date.

In view of the great importance of its wide-spread circulation, it is intended that the second edition shall be issued in a somewhat cheaper form, and be sold to Sunday-schools, senior classes, and young people's Bible classes at 6d. per copy.

It is hoped that the new edition will be issued in good time for the approaching anniversary services at the close of April. Applications for copies may, however, be sent in to Mr. Baynes at once, and will be executed in the order of their receipt.

The Congo Mission.

WHO WILL RESPOND ?

A GENEROUS friend of the Society writes :—

“February 17th, 1885.

“I shall have great pleasure in giving £100 if one hundred friends will give a like sum within the next three months.

“The Congo Mission will need at least this sum to fully occupy the stations so providentially opened up.

“I earnestly hope many friends will come forward and help this Mission in its day of trial.”

Who will respond to this offer? Communications will be thankfully received by Mr. Baynes, the Secretary, 19, Castle Street, Holborn, London, E.C.

The Lord loveth a Cheerful Giver.

A MINISTER'S grand-daughter, from Scotland, writes :—“The HERALDS month by month contain such thrilling news from the various mission fields, and I, alas! have so little to give. I beg you to accept the enclosed gold bracelet for the general fund. Our church has been greatly blessed in having more than one of its members sent to Africa, and in gratitude I enclose for the Congo a ring I have had for ten years.”

The Rev. H. Mowbray, of Bowdon, writes :—“I have much pleasure in forwarding you, per parcel post to-day, a small box containing a few articles of jewelry, &c., which two of our young friends here (domestic servants) desire to be devoted to our noble mission. Intrinsically they are not very much worth, but I can assure you that they are the offerings of true and loving hearts.”

The children of the Bebek Sunday-school, Constantinople, forward, by Mr. William Sellar, £6 7s. 6d. for the Congo Mission.

G. W. R. sends £20 12s. 6d. for the General Fund, feeling more strongly than ever what a blessed work is being done in “the regions beyond.”

C. W. F. C. sends fifteen shillings out of love for the work.

“A Blind Girl” sends a gold pencil-case for the Congo Mission, “only pained that she cannot give herself to such a blessed work.”

“A Widow” sends a gold ring that was given her by her husband, and which she “greatly values, but must give up for the good of the Congo Mission.”

Mrs. Talbot, of Barmouth, sends a large homœopathic medicine chest with 300 bottles, and Miss Williams, of Northampton, £3 17s., the cost of fitting it up completely. The chest will be sent out to Miss Thorn, of Delhi, for the use of the Delhi Zenana Mission.

Mrs. Campagnac, of Bristol, asks us to mention that after a recent meeting in Glasgow on behalf of the Zenana Mission, a lady sent up two bracelets as a donation for “an orphanage for poor Indian children.”

We have also received during the past month the following generous contributions, for which we feel deeply grateful:—Mrs. Surtees, Princes Square, Harrogate, per Mr. William Stead, £500; Mr. Edward Rawlings, Wimbledon Common, £272; C. S., for India, £200; Mr. S. A. Daniell, of Birmingham (half passage and outfit expenses of three new missionaries to India), £150; Mr. C. F. Foster, Cambridge, £100; Mr. G. E. Foster, Cambridge, £100; Mr. S. B. Burton, Newcastle, £100; W. B. P., for *Congo*, £25; Anonymous, Taunton, £21; G. W. R., £20 12s. 6d.; T. T. R., £20; Rev. A. J. Harvey, B.A., £20; Mr. Cory, J.P., Cardiff, for *Congo*, £10; Miss E. Bickerton Evans, £10.



The Camel.

THE Camel, or “ship of the desert,” as it is sometimes called, is extensively used in the Northern Provinces of India as a beast of burden, and, as represented in the picture, also for riding purposes. Some camels can run very swiftly, and can go for great distances without getting tired.

Ambulance Baskets for the Congo.

LETTER FROM THOMAS WHITLEY, ESQ., OF ENFIELD.

WE publish the following letter with cordial thanks to Mr. Whitley for his generous action in this matter:—

“46, Newgate Street, London, E.C.,

“February 5th, 1885.

“DEAR SIR,—I have great pleasure in forwarding to the Mission House twelve Ambulance Baskets, completely fitted up, and take the opportunity of again thanking those friends who have responded to my appeal to furnish the present stations on the Congo, the *Peace* steamer, and five prospective stations to be formed.

"That for Bayneston is subscribed for by friends of Mr. Moolenaar, at Tufnell Park, and that for the *Peace* steamer by the teachers and children at Toxteth Tabernacle, Liverpool.

"The contents of each basket are as follows:—1 set of splints; 13 roller bandages; 3 Esmarch triangular ditto; 3 sponges; smelling salts; 1 tourniquet; 1 glass graduated measure; Friar's balsam; sal volatile; Carron oil; knife, scissors, needles, thread, pins, lint, tow, plaister, cotton wool. 'The Surgeons' Pocket Book,' and 'First Aid to the Injured.' Weight, 13lbs. Measurement, 20 by 9 by 6½ inches.

"I append a list of contributions sent to me, and also express my indebtedness to Mr. Banks, of the firm of Maw, Son, and Thompson, for his valuable advice in the selection and arrangement of the baskets.

"I am, dear Sir,

"Yours sincerely,

"A. H. Baynes, Esq., General Secretary, B.M.S."

"THOMAS WHITLEY.

Contributions received by Mr. Whitley:—W. Banks, Esq., Aldersgate Street, 30s.; H. Houghton, Esq., Monkstown, co. Dublin, 30s. 6d.; A. Gould, Esq., Bournemouth, 30s.; W. C. Parkinson, Esq., Carleton Road, Tufnell Park, 30s.; W. R. Rickett, Esq., Upper Clapton, 30s.; Mrs. Hartland, Falkland Road, Kentish Town, 30s.; Mrs. Karby (per Rev. W. H. Bentley), 30s.; Miss M. Muller, 158, Highbury New Park, 5s.; Rev. Wm. Bentley, Lansdown Road, Dalston, 30s.; Thomas Whitley, Enfield, 30s. Mr. Lewis, Liverpool, 30s.; Mrs. Aaron Brown, Liverpool, £3. Contributions received at the Mission House:—Toxteth Tabernacle Sunday-school, Liverpool, 30s.; Miss Martin, Regent's Park, £3; Mr. D. Cornwell, Penarth, 30s.; Mrs. M. Sharpe, Thrapston, 10s.; Mr. Alfred H. Baynes, Wandsworth Common, 30s.

The total response to the appeal of Mr. Whitley is sufficient to provide the four additional baskets needed for the complete equipment of ALL the contemplated up-river stations, leaving a margin for freight and transit charges in connection with their shipment to the Congo.

Letter from a Congo Boy.

THE following is an exact translation, by the Rev. T. J. Comber, of a letter addressed to Mr. W. C. Parkinson, one of the deacons of Camden Road Church, by Mantu, a Congo boy, supported by the Camden Road Church.

"Congo River, 21st Oct., 1884.

"ABOUT THE MATTER TO MY DEAR SIR, MR. PARKINSON,—

"I send greeting. Besides the greeting, we truly thank you very much for the remembrance with which you are always remembering us; that you have sent wise men of God who are constantly telling us good things about our Father in Heaven. Now we are very joyful because we have got these wise men of God to be telling us the great and good news which comes from Heaven with our Lord Jesus Christ. And now we indeed are very much surprised that God has sent them to our help in these good words which show us the way to Heaven. We too

we like it very much, and we wish to help them in their work. We are remembering and wondering too, because you did not know what kind of people we were; but you are trying hard to form us into good people, to make us wise, and to take us away out of darkness and foolishness; and now indeed we are very joyful because we have got guides to show us the road to Heaven. Truly we are very grateful from the bottom of all our hearts. Many praiseworthy and pleasant things we should not have known (otherwise). Look at the letters we are beginning to write, not written by our ancients; because of our wildness, God refused this to us. It is revealed by wise men of God to our generation to be taught things. For this reason I wish very much to come to white men's country, because we hear news of you from Mr. Comber. But I do not know you, you too do not know me; only by report do you know about us. And this matter too about your paying much money so as to help me, a stranger, I wonder very much and am very grateful from the bottom of all my heart. On this account I want also to know all about white men's country, and to see your good country about which we have heard. And another matter about God's white men we are much surprised at that they leave their fine country to come to our wild country; and the trouble they have in travelling and their dying they do not consider, because out of their pity they desire to snatch us out of the hands of the devil, and to show us the path of our Saviour Jesus Christ. And we too, we like them very much from the bottom of all our heart.

✠ "I send greeting to all the children in your school.

"MANTU."

The Congo Mission.

SCHOOL WORK AT STANLEY POOL.

MR. ANDREW CRUICKSHANK, writing from Arthington Station, Stanley Pool, reports:—

"I arrived here on September 14th. For the first few days I was very busy taking stock, examining stores, and packing boxes, but at length all was finished, and Mr. Comber left for home. In a few days probably Mr. Grenfell leaves for Liverpool Station on the Upper River in the *Peace*, and I shall be here alone, yet not alone, for the Master is with me ever. I shall not be lonely, for there is too much to do; and, as to fevers—well I have had several since my two first heavy ones, and they are now of such a light nature that I believe the worst is over.

"The most direct mission work here lies in the school. Our numbers are slowly but surely increasing.

Mr. Comber takes two boys with him to England. Notwithstanding such a loss I have fifteen lads in school to-day. That is very encouraging, for you know from Mr. Comber's letters the difficulty he experienced in getting boys, but his faith was rewarded at last. They are gathered from all parts. One comes from Stanley Falls; another from Lukolea; some from San Salvador; others from Ngobem, and so on.

A SINGING CLASS.

"Some of them have rather nice voices, so to help in singing our hymns melodiously I have started a singing

class. These boys have a very keen sense of the ridiculous, and sometimes when they *do* reach the upper do, when their voices are half on a waver or a shriek, one will give way and run down suddenly. Then comes a scream of laughter, such a hubbub, which takes a minute or two to calm down, or one notices how queerly his neighbour shapes his lips, then follows another scene. These hours we all spend together must benefit the boys; they see plainly the necessity of acquiring knowledge, and some are remarkably intelligent. These spring up above the other boys, which causes an honest rivalry, and to watch one seeking to excel another is cheering to the extreme. Their spiritual light and life are not neglected, during school hours or prayers at night and morning, and of course in Sunday-school, these subjects are introduced and spoken upon simply, plainly, and lovingly.

"I also hold a class each evening. Three of the workmen asked if I would continue a night school for them, commenced by Mr. Comber. This I have done, and now a fourth man has joined. I pray for health and strength that the work may be continued without any serious breaks.

Mr. H. G. Whitley, writing from Underhill Station, reports:—

"It has been settled that I am to be stationed at Stanley Pool, where at present Mr. Cruickshank is alone. I am happy to say we have no reports of illness from any of our stations. My growing conviction is that my life-work is to be on the Congo, and that I did right to come out again; and my prayer is that by the blessing of God future events may still more clearly prove this."

EFFORTS TO EXTEND.

"Our relationships with the neighbouring town of Kintamo are very friendly, although we have not succeeded in getting a boy from the King for our school yet. Our last attempt was somewhat of a success. We went to see one of the subordinate chiefs, who immediately wanted to 'dash me,' *i.e.*, make me a present of a goat or a sheep; but he was told that we had plenty of such things, we *wanted something to teach*. Goats and sheep could never learn to read and write, but a boy could; "if you want to be great friends with the new white man, let two of your boys go to his school." This style of reasoning overcame all his objections, so the following morning he came to the station with a wee, wee laddie, who wanted to 'learn book.'

"We are all pleased to hear of reinforcements appearing, and others on the way. Let us hope that the days of men being single-handed at the stations of our Congo Mission are past and gone for ever.

"With kindest regards,

"Dear Mr. Baynes,

"I am, yours most sincerely,

"ANDREW H. CRUICKSHANK."

Recent Intelligence.

The annual meeting of the Bible Translation Society will be held this year on Wednesday evening, April 29th, instead of, as formerly, on Monday evening, in Bloomsbury Chapel. Dr. Underhill, the Treasurer of the Society, will preside, and the speakers will be Revs. J. Gregory Pike (Loughborough), John T. Briscoe (London), Chas. Williams (Accrington), and W. R. James (Serampore).

Mrs. Wall, of Rome, writes from 35, Piazza, in Lucina: "Dear Mr. Baynes,—May I trouble you to acknowledge in the *MISSIONARY HERALD* for next month a box containing a large number of garments for very poor people at Christmas, and also some fancy articles for the sale? I wish to thank those friends very warmly for their kindness; and regret it was not acknowledged before.

At the last meeting of the Committee Mr. W. F. Cottingham, of Sleaford, Lincolnshire, was cordially accepted for mission work on the Congo River. Mr. Cottingham will leave for Africa as soon as he can make the needful arrangements.

With feelings of the deepest sympathy and sorrow we record the death at Sunderland, on Thursday, the 12th of February, after only a few days of grave illness, of Mrs. Kitts, wife of the Rev. J. Tate Kitts, of North China. By a beautiful life of self-sacrificing love she endeared herself, not only to all with whom she came into contact at home, but to a large number in China also, upon whom the tidings of her death will fall as a heavy personal sorrow. For her—of a truth may it be said—"to live was Christ." Her sun has gone down while it is yet day, leaving her sorely-stricken husband and her infant child the blessed memory of a life consecrated to noblest ends, and an influence the rich measure of which only the future can fully reveal.

We also deeply sympathise with our much-esteemed friend, Mr. Robert Alex. Williamson, of Calcutta, in the death of Mrs. Williamson, at Epsom, on February the 13th. Mrs. Williamson was ever deeply interested in mission work, and, as Miss Wheeler, devoted many years to Zenana mission work in Calcutta. She will be greatly missed by a large circle of mission friends in India, where she was much beloved, for her gentle, unobtrusive kindness, and the sweetness of her life and influence.

We are thankful to report the safe arrival at Chefoo of the Rev. A. G. and Mrs. Jones, Rev. S. and Mrs. Couling, and Messrs. Morgan and Forsyth, on Christmas Eve, 1884. Mr. and Mrs. Jones and Mr. Forsyth proceed at once to Tsing Chu Fu, while the others remain for a season in Chefoo to learn the Chinese language.

In accordance with medical advice the Committee have resolved to designate Mr. and Mrs. Crudginton to the Indian Mission; it is most probable, therefore, that our friends will leave for India early next autumn, taking up mission work in the North-Western Provinces.

The Rev. R. Glover requests us to call attention to the following corrections in his address at Glasgow, as published in the *HERALD* for last month:—For "wages paid in barrels of gin," read bottles of gin. Instead of "enough food could be grown for the whole world," read "enough coffee could be grown," &c.

We earnestly commend the following appeal from the Rev. J. G. Potter, of Agra, to the generous consideration of our readers:—

"MY DEAR MR. BAYNES,—In order the better to engage in regular itinerating

work in the Agra District, we have for some months past made use of a camel. This has enabled our preachers to visit several places in one day and that without weariness. Out of the way places have been got at which it would have been difficult to reach otherwise. Our camel is therefore, I think, worthy of the name of a missionary camel as, by means of its help, much mission work has been done. For this camel we have a cart which can be utilised where there are roads. Several people with luggage can thus be conveyed from place to place. The cost of the camel is £6 and that of the cart £9. The cost of food for the camel and a man to look after it will amount to only about £8 a year. I mention these separate items of expense because I feel sure that some kind friend or friends of our beloved mission will be pleased to provide the means of supporting this true helper to the missionary and also the original cost of the same.

"I may add that I have myself travelled the distance of fifty miles in this camel-cart in the course of three days.—Yours affectionately,

"Agra, Jan. 1885.

J. G. POTTER."

The Revs. W. Holman Bentley and A. Cowe desire gratefully to acknowledge in the MISSIONARY HERALD the welcome gift of two electrical machines with extra chemicals and cells, from Mrs. Coxeter, of Highgate Road Chapel, for the Congo Mission, which we have reason to believe will be specially useful.

A Welsh pastor writes:—

"I have just received the January number of the MISSIONARY HERALD and circulated copies amongst a large number of my congregation. The unanimous testimony is that they never thought that such glorious work was being done now-a-days as is therein reported. In order to deepen their sympathy with the work—and also to make our missionary gatherings more interesting, I have allotted the missionary intelligence to several members of the Church—who will pay particular attention to particular sections and deliver an address upon mission-work in that section monthly. Thus, one will attend particularly to China mission-work, another to Indian, another to Africa, and so on.

"It is no exaggeration to say that one-half of our Welsh Baptists know little or nothing of the real nature and extent of the work done by our missionary society to-day.

"As far as my experience of the popular feeling goes, I find that people begin to think that the days of enterprise and warfare belong to the past—to the days of Carey, Marshman, Ward, Knibb, and Williams, &c.—and that our present missionaries have nothing to do but gather the spoils of battle.

"I have often heard this feeling expressed, but the last number of the HERALD proves that 'the sword' is still unsheathed—that there are victories yet to be won—that the list of such as 'rejoice that they are counted worthy to suffer shame for His name,' is not yet closed, and that the spirit of the fathers survives in the brave and noble band of to-day who press forward 'faint yet pursuing. If I am unable to go out and call the heathen to repentance, may God help me to arouse Christians at home to missionary activeness. I wish I could do more for my Lord and Master; 'silver and gold have I none,' but such as I have I am anxious that it should be spent in such a way as shall be of the greatest service to His cause in 'the regions beyond,' as well as at home."

Metropolitan Tabernacle, Sun. Sch., for <i>Mr. Guyton</i>	6	5	0
Peckham, Park Road Do., do., Sun. Sch., for <i>N P, Mam Chunder Ghose</i>	20	0	0
Do., Rye Lane, for <i>W & O</i>	5	10	0
Putney, Werter Road, for <i>W & O</i>	2	15	6
Do., Union Ch. Do., do., for <i>W & O</i> (molety).....	9	18	8
Do., do., Sun. Sch. (molety).....	9	17	1
Spencer Place Ch. Sunday School.....	1	0	0
Stockwell, for <i>W & O</i>	4	0	0
Stoke Newington, Devonshire Sq. Ch., for <i>W & O</i>	4	4	0
Do., Sunday Sch., for <i>N P</i>	5	0	0
Stratford, Carpenter Road Sunday Sch.	7	0	0
Tottenham, for <i>W & O</i>	2	10	0
Trickingham.....	2	0	6
Do., Y.M.B.O., for <i>G. C. Dutt</i>	12	0	0
Upper Holloway.....	18	13	4
Do., for <i>Congo</i>	2	11	6
Do., Rupert Road Mission Sch.	3	10	0
Upton Chapel S. Sch., for <i>N P</i>	3	1	5
Vernon Ch., S. Sch.	24	18	9
Walworth Road.....	18	2	4
Do., Ebenezer S. S.	6	0	0
Wandsworth, East Hill S. Sch.	3	11	9
Wood Green, for <i>W & O</i>	4	4	0
Do., S. S., for <i>N P</i>	1	2	2
BEDFORDSHIRE.			
Cotton End, for <i>N P</i>	1	7	3
Cranfield.....	0	13	0
Do., for <i>N P</i>	0	14	0
Keysoe, for <i>N P</i>	0	7	6
Luton, Park Street, for <i>N P</i>	2	9	3
Do., Wellington St., for <i>W & O</i>	2	2	0
Renhold, for <i>W & O</i>	0	5	0
Do., for <i>Congo</i>	0	10	0
Shefford.....	10	15	6
Do., for <i>W & O</i>	0	18	0
Do., for <i>N P</i>	0	11	10
Stevington, for <i>W & O</i>	0	7	0
Toddington, for <i>W & O</i>	0	12	0
BESSHIRE.			
Bourton.....	14	2	0
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	1	10	0
Newbury, for <i>W & O</i>	3	3	0
Reading, Wycliffe Ch.	3	19	8
Do., for <i>W & O</i>	5	0	0
Do., for <i>China</i>	4	8	11
Sunningdale, for <i>W & O</i>	0	8	0
Windsor, for <i>W & O</i>	2	12	0
Do., for <i>N P</i>	1	3	5
Wokingham, for <i>W & O</i>	5	0	0
BUCKINGHAMSHIRE.			
Bierton, for <i>W & O</i>	0	4	6
Chesham, Sun. Sch., for <i>N P</i>	1	11	1
Cuddington, S. Sch., for <i>N P</i>	0	18	4

Drayton Parslow, for <i>N P</i>	0	6	6
Long Crendon, for <i>W & O</i>	1	0	0
Stantonbury, for <i>W & O</i>	0	7	0
Do., for <i>N P</i>	0	9	2
CAMBRIDGESHIRE.			
Burwell, for <i>N P</i>	0	16	2
Causton, for <i>N P</i>	0	9	8
Cherryhinton, S. Sch., for <i>N P</i>	0	8	6
Grantchester, S. Sch., for <i>N P</i>	1	10	0
Harston, for <i>W & O</i>	1	0	0
Haddenham.....	0	10	0
Mildenhall.....	6	7	2
Do., for <i>W & O</i>	0	5	0
Soham.....	7	0	0
CHESHIRE.			
Birkenhead, Welsh Ch., for <i>W & O</i>	0	6	0
Do., Cathcart St.	2	2	0
Do., do., for <i>W & O</i>	0	18	5
Chester, Grosvenor Park.....	8	0	9
Do., for <i>N P</i>	1	9	0
Chester, Ebenezer Mission, for <i>W & O</i>	1	1	0
Do., for <i>N P, China</i>	5	0	0
Do., for <i>N P, Bengal</i>	5	0	0
Do., for <i>N P, Delhi</i>	5	0	0
Do., for <i>N P, Victoria, West Africa</i>	5	0	0
Do., for <i>N P, Congo</i>	5	0	0
Stalybridge, for <i>W & O</i>	0	10	0
CORNWALL.			
Helston.....	7	0	9
Do., for <i>W & O</i>	1	8	5
Do., for <i>N P</i>	0	7	5
Do., for <i>Italy</i>	2	10	0
Truro, for <i>N P</i>	1	4	11
DERBYSHIRE.			
Riddings, for <i>N P</i>	0	17	6
DEVON.			
Appledore, for <i>N P</i>	1	0	0
Bampton, for <i>W & O</i>	0	3	6
Barnstaple.....	44	18	10
Do., for <i>W & O</i>	2	0	0
Do., for <i>Congo</i>	0	10	0
Do., for <i>N P</i>	1	19	1
Bovey Tracey Sun. Sch., for <i>N P</i>	1	5	4
Combe Martin, for <i>W & O</i>	0	10	0
Kentisbury, for <i>W & O</i>	0	7	0
Devonport, Hope Ch.	4	14	7
Do., for <i>W & O</i>	1	5	0
Do., Morice Square.....	1	0	0
Dartmouth, for <i>W & O</i>	0	10	0
Exeter, South Street Ford, nr. Devonport, for <i>W & O</i>	0	5	0
Hemyock and Saint-hill.....	2	2	6
Do., for <i>W & O</i>	0	8	6
Do., for <i>N P</i>	0	17	0
Honiton, for <i>W & O</i>	1	0	0
Moretonhampstead... Newton Abbet, East St., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	1	0	1
Torquay, for <i>W & O</i>	5	0	0
Do., for <i>N P</i>	7	0	0
Totnes, for <i>W & O</i>	1	15	0
Uffculme.....	2	5	0

DORSET.			
Gillingham.....	2	10	6
Do., for <i>W & O</i>	0	11	0
Iwerne Minster.....	0	18	3
Do., for <i>N P</i>	1	10	8
Lyne Regis, for <i>W & O</i>	0	10	0
Piddletrenthide S. S.	1	9	6
Weymouth.....	7	2	5
Wimborne, for <i>N P</i>	0	5	0
DURHAM.			
Bishop Auckland, for <i>N P</i>	0	7	4
Crook, nr. Darlington.....	0	6	2
Middleton Teesdale, for <i>W & O</i>	0	9	7
Do., for <i>N P</i>	1	1	8
Monkwearmouth, Enon Sun. Sch.	1	2	7
South Shields, Mile End Road, for <i>W & O</i>	1	0	0
South Stockton, for <i>N P</i>	1	18	6
Stockton-on-Tees S. School.....	0	18	0
Waterhouses, for <i>N P</i>	0	1	11
ESSEX.			
Barking, for <i>N P</i>	1	10	6
Iford, for <i>W & O</i>	1	0	0
Leyton, for <i>W & O</i>	2	3	1
Do., Sun. Sch.	2	0	2
Leytonstone, for <i>W & O</i>	6	9	7
Do., Sun. Sch.	8	11	8
Romford, Salem Ch., for <i>W & O</i>	2	2	0
GLOUCESTERSHIRE.			
Arlington Sun. Sch.	2	17	6
Blockley.....	12	0	1
Do., for <i>W & O</i>	0	14	2
Bourton - on - the - Water, for <i>W & O</i>	2	15	0
Cheltenham, Salem Church.....	23	6	6
Do., for <i>W & O</i>	7	16	6
Do., Golden Valley Sun. Sch. for <i>Congo</i>	0	7	5
Cheltenham, Cambridge Church.....	55	5	4
Gosington, Slimbridge, for <i>W & O</i>	0	4	0
Do., for <i>N P</i>	1	0	1
Hillsley.....	1	15	10
Milton, for <i>N P</i>	0	5	0
Wotton-under-Edge, for <i>W & O</i>	2	0	0
Yorkley, for <i>W & O</i>	0	7	0
HAMPSHIRE.			
Andover.....	17	16	3
Do., for <i>W & O</i>	1	18	10
Blackwell, Common Sun. Sch. for <i>N P</i>	0	17	6
Bournemouth, for <i>W & O</i>	2	18	1
Broughton, for <i>N P</i>	1	1	11
Fleet, for <i>W & O</i> (addl.).....	0	2	6
Gosport, Grove Road, for <i>W & O</i>	0	15	1
Lockery.....	4	15	3
Do., for <i>N P</i>	3	2	3
Mottisfont.....	4	8	3
Do., for <i>N P</i>	2	1	3
Lyndhurst.....	0	12	4
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	8	4

Milford, for W & O ...	0 10 0
Do., for N P	1 19 6
Portsmouth, Lake Road, for W & O ...	7 0 0
Poulner Ringwood, for N P	0 18 6
Romsey	0 6 3
Do., for W & O	2 14 0
Do., for N P	1 17 1
Shirley	1 9 0
Do., N P	0 16 0
outhsea, Elm Grove, for W & O ...	5 10 0
Westbourne	7 12 0
Do., for W & O	3 0 0
Do., for N P	2 11 10

ISLE OF WIGHT.

Newport	10 12 5
Do., for W & O	1 16 0
Do., for N P	2 7 7
Ryde, George Street, for W & O	2 0 0
Ventnor, for N P	0 18 0

HERTFORDSHIRE.

Boxmoor Sun. Sch.	8 4 4
Chipperfield	13 16 9
Do., for W & O	1 6 5
Do., for N P	4 3 4
Hemel Hempstead	0 6 1
Do., for W & O	2 17 9
Do., for N P	1 16 0
Hitchin	28 13 0

New Barnet, for W & O	5 0 0
Rickmansworth, for W & O	1 1 9
Do., for N P	1 19 3
St. Albans Tabernacle, for W & O ...	1 6 4

HUNTS.

Dean	0 4 0
Buckden, for W & O ..	0 6 6
Offord, for W & O ...	0 15 0
St. Neots, East St., for W & O	0 8 3

Per Mr. R. A. Reaney, Treas., for W & O ..	
Dean	1 0 0
Huntingdon	2 5 5
Kimbolton	0 15 0
Ramsey	1 1 0
St. Ives Free Ch.	2 17 9
St. Neots, Old Meeting	2 5 0
Woodhurst	0 10 0
Yelling	0 12 8

Less Moiety to London Missionary Society

5 13 5

KENT.

Ashford Sun. School ..	1 5 6
Do., for N P	6 8 6
Beckenham, Elm Rd., for W & O	4 11 0
Brabourne	1 15 4
Brasted	0 17 1
Do., for W & O	0 12 0
Do., for N P	1 16 2
Do., for Congo	2 2 7
Catford Hill	30 11 4
Chinthead, for W & O ..	1 8 6
Do., for N P	1 2 10

Crocken Hill S. Sch. ..	1 3 0
Dartford	3 19 11
Do., for W & O	1 10 0
Do., for N P	0 12 7
East Plumstead, Elm Street, for N P	0 3 6
Foots Cray, for W & O ..	2 10 0
Forest Hill, Sydenham Ch. Sunday School, for N P	5 18 7
Gravesend, Windmill Street Sun. Sch.	0 16 7
Do., for N P	1 15 0
Greenwich, South St. ..	22 18 0
Kingsdown	7 7 0
Maidstone, King St. Sun. Sch., for N P	1 0 0
Margate, for W & O	4 0 0
Plumstead, Conduit Road	15 1 6
Ramsgate, Ellington Ch., for W & O ...	1 0 0
Do., for N P	1 8 6
Sittingbourne, for W & O	1 14 0
Smarden, for W & O ..	0 10 6
Shooter's Hill Road Sunday School	21 12 2
Tonbridge Sun. Sch.	10 9 3
Tunbridge Wells	1 1 0
Do., for W & O	2 2 0
West Malling Sunday School	3 3 10

LANCASHIRE.

Barrow-in-Furness, Abbey Rd., for N P ..	1 1 8
Boiton, Zion, for W & O ..	0 10 0
Bootle	14 10 2
Do., for W & O	2 10 9
Do., for India	1 0 0
Do., for China	1 0 0
Do., for Japan	1 0 0
Do., Sun. Sch.	13 5 3
Do., Welsh Ch.	2 13 0
Do., for Italy	1 0 0
Bury, Knowsley St., for W & O	0 10 7
Cloughfold, for N P ..	0 9 9
Dalton-in-Furness, for N P	1 13 6
Goodshaw, for W & O ..	2 0 0
Lancaster	25 0 0
Liverpool, Myrtle St. ..	79 10 10
Do., for W & O	60 0 0
Do., for China	11 10 0
Do., for Congo	0 2 6
Do., Juvenile, for School Work under Mr. East, Jamaica ..	25 0 0
Do., do., do., under Mr. Randall, do.	15 0 0
Do., do., do., under Mr. Hutchins, do.	20 0 0
Do., do., do., under Mr. A. G. Jones, China	10 0 0
Do., do., do., under Mr. Wall, Italy ...	10 0 0
Do., do., do., under Mr. Landels, do.	5 0 0
Do., do., do., under Mr. Hay, Victoria, West Africa	10 0 0
Do., do., for do., at Liverpool Station, Congo	10 0 0
Do., Pembroke Ch., S. Sch., for China ..	5 0 0
Do., do., for Congo ..	10 0 0
Do., do., Cameroons ..	5 0 0
Do., do., Mr. Walker, Italy	5 0 0

Do., Fabius Ch. S. S., for N P	0 16 6
Do., Everton	4 2 8
Do., do., for N P ...	4 11 3
Do., Seacombe, Welsh Ch.	0 12 0
Manchester, on account, per Mr. T. Spencer, Treasurer ..	87 9 11
Do., Brighton Grove, for W & O	1 2 10
Do., do., for N P	2 2 8
Oswaldtwistle, for W & O	2 11 6
Do., for N P	5 12 0
Preston, Fishergate, for W & O	1 6 6
Southport, Houghton Street	30 0 0
Do., for W & O	5 0 0
Ulverston, S. Sch.	1 11 6

LEICESTERSHIRE.

Blaby, for W & O	2 7 0
Husbands Bosworth ..	3 11 0
Do., for W & O	0 9 9
Do., for N P	2 3 6
Leicester, Belvoir St. ..	44 11 0
Do., for Congo	12 0 0
Do., Harvey Lane Sunday School	8 3 11
Do., Belgrave Road Tabernacle	2 14 0
Do., Emanuel Ch., for W & O	1 1 0
Melton Mowbray, for W & O	1 8 6
Oadby, for N P	1 18 2
Palton and Monks Kirby, for N P	0 5 6

LINCOLNSHIRE.

Boston Salem, for N P ..	0 16 0
Gt. Grimsby Tabernacle ..	44 7 8
Do., for N P	1 5 10

NORFOLK.

Cossey, for N P	0 16 0
East Dereham	3 10 0
Foulsham, for W & O ..	0 10 0
Lynn, Union Ch.	8 8 7
Do., for W & O	1 4 3
Norfolk (on account) ..	88 0 8
Norwich, St. Mary's, for W & O	15 0 0
Do., Unthanks Rd., for W & O (addl.) ..	0 10 0
Old Buckenham	3 0 0
Do., for W & O	2 10 0
Do., for N P	2 0 0
Marham, for W & O	0 15 0
Shelfanger, for W & O ..	0 12 0
Worstead, for W & O ..	6 15 0
Do., for N P	6 17 3
Yarmouth, Park Ch., for W & O	4 15 2

NORTHAMPTONSHIRE.

Aldwinkle	1 0 0
Braunston, for N P ...	0 8 9
Bugbrook	0 18 0
Clipstone	2 15 0
Do., for N P	2 17 6
Earls Barton, for N P ..	0 7 6
Kingsthorpe, for W & O ..	0 10 0
Do., do., do.	4 6 6
Kislingbury	1 12 2
Long Buckby, for N P ..	1 12 2
Moulton and Pitsford, for W & O	1 1 0

Northampton, Prince's Street.....	20	15	0
Do., for Africa.....	2	0	0
Do., for W & O.....	1	15	0
Do., for N P.....	1	0	0
Do., Union Ch. Sunday School.....	1	10	0
Rushden, for W & O.....	2	0	0
Roads, for W & O.....	0	10	0
Towcester.....	8	8	0
Do., for W & O.....	1	0	0
Weston by Towcester, for W & O.....	0	7	3
Woodford.....	0	9	6
Do., for W & O.....	0	10	0

NORTHUMBRELAND.

Berwick-on-Tweed.....	26	10	4
Do., for W & O.....	6	5	3
Do., for Congo.....	2	0	0
Newcastle, Scotswood Road.....	1	7	7
Do., for N P.....	0	18	0

NOTTINGHAMSHIRE.

Collingham, for W & O.....	0	7	0
Do., for N P.....	1	0	3
Nottingham, Derby Road, for W & O (2 years).....	16	1	6

OXFORDSHIRE.

Caversham, for W & O.....	7	7	0
Do., for Brittany.....	5	0	0
Coate, Standlake Sun. School, for N P.....	1	1	7
Henley-on-Thames, for W & O.....	0	14	3
Hook Norton.....	3	4	0
Do., for W & O.....	0	13	6
Do., for N P.....	0	17	0
Little Tern, for W & O.....	0	10	0

SHEFFSHIRE.

Newton, Craven Arms, for W & O.....	0	4	0
Do., for N P.....	0	11	2
Smallbeach.....	0	15	0
Do., for N P.....	1	0	6
Whitchurch.....	8	2	6

SOMERSETSHIRE.

Bridgwater.....	4	6	4
Bridgwater, on account, per Mr. H. Leonard, Treas.....	20	0	0
Do., Buckingham Ch., for W & O.....	5	12	7
Do., King Street, for W & O.....	4	4	8
Do., Tyndale Ch., for W & O.....	15	1	4
Do., do., for N P.....	0	19	2
Do., Totterdown, for N P.....	0	13	9
Do., Thrissell St., for W & O.....	2	0	0
Do., Fishponds, for W & O.....	2	2	0
Do., Philip Street, for W & O.....	1	15	0
Crewkerne, for W & O.....	0	5	0
Fivehead and Isle Abbots.....	0	12	0
Do., for W & O.....	0	8	0
Frome, Baden Lane, for W & O.....	2	0	0
Do., Nalsh Street, for N P.....	0	2	0

Hatch Beauchamp.....	10	0	0
Highbridge, for N P.....	0	17	0
Keynsham.....	0	7	8
Do., for N P.....	1	12	0
Do., for Congo.....	0	10	6
Fill, for W & O.....	0	8	3
Street, for W & O.....	0	10	0
Taunton, Silver St.....	75	3	10
Do., do., for W & O.....	2	2	0
Do., do., for N P.....	0	19	6
Do., Albemarle Ch. Do., do., for N P.....	1	13	0
Do., do., for N P.....	1	13	0
Wachet, for W & O.....	0	15	0
Wedmore.....	12	6	8
Do., for W & O.....	0	7	6
Do., for N P.....	3	4	9
Wells.....	3	11	6
Do., for W & O.....	1	6	9
Wincanton, for W & O.....	0	15	0
Do., for N P.....	1	17	1
Williton Sun. Sch., for N P.....	1	11	2

STAFFORDSHIRE.

Bilston, for W & O.....	1	7	6
Burton-on-Trent, Station Street.....	4	19	1
Hanley.....	9	17	0
Do., for W & O.....	0	15	0
Do., for China.....	1	1	0
Do., for Congo.....	2	2	0

SUFFOLK.

Bardwell.....	0	12	3
Rattlesden.....	2	0	0
Do., for W & O.....	1	0	0
Do., for N P.....	2	13	0
Sudbury.....	2	15	7
Do., for N P.....	0	19	8

SURREY.

Cheam, for W & O.....	1	2	6
Do., for N P.....	2	4	9
Croydon, S. Sch.....	3	15	7
Do., for N P, Delhi.....	17	0	0
Dorman's Land.....	0	9	9
Do., for China.....	0	10	6
Dulwich, Lordship Lane S.S., for China.....	0	10	0
Redhill, for N P.....	0	5	0
Do., for Congo.....	0	4	0
Roshampton.....	4	2	7
Do., for Congo.....	0	11	4
Sutton, for Mr Guyton's N P.....	0	16	0
Woking, for W & O.....	1	1	0

SUSSEX.

Brighton, Bond St. S. Sch.....	9	17	9
Do., Queen's Sq., for Congo.....	2	12	0
Lewes, for N P.....	2	2	0
Worthing, for N P.....	2	11	3

WARWICKSHIRE.

Alcester.....	14	0	9
Attleboro', Nuneaton for W & O.....	0	11	7
Birmingham, per Mr. T. Adams, Treas.....	302	8	8
Stratford-on-Avon.....	4	4	4
Do., for W & O.....	2	1	8
Studley, for N P.....	0	16	9

WILTSHIRE.

Acton Turville, for W & O.....	0	5	0
Salisbury.....	0	15	0
Do., for W & O.....	6	18	6

Trowbridge, Back St., for W & O.....	5	0	0
Trowbridge, Bethesda 17.....	4	9	
Do., for W & O.....	1	0	0
Warminster, for W & O.....	1	10	0

WORCESTERSHIRE.

Bromsgrove, New Rd.....	2	14	9
Do., for W & O.....	1	8	8
Evesham.....	9	3	3
Do., for W & O.....	2	0	0
King's Norton.....	2	11	0
Redditch, for W & O.....	0	10	0
Shipston-on-Stour.....	2	9	0
Do., for W & O.....	0	10	0
Stourbridge.....	9	10	11
Do., for W & O.....	1	1	0
Tenbury.....	1	11	6
Upton-on-Severn.....	1	1	0

YORKSHIRE.

Armsley, for W & O.....	0	13	6
Barnsley, for N P.....	1	3	0
Brearley, Luddenden Foot, for W & O.....	1	8	0
Halifax, Pellon Lane.....	40	17	6
Do., for W & O.....	3	1	6
Do., Sun. Sch.....	9	3	2
Harrogate.....	2	3	4
Do., for W & O.....	6	17	6
Do., for N P.....	4	16	6

Less expenses.....	13	17	4
	1	13	6

Huddersfield, for W & O.....	12	3	10
Leeds, South Parade.....	33	11	2
Do., do., for Goolzar Shah, Simla Mission.....	20	0	0
Do., Blenheim Ch., for W & O.....	3	1	0
Do., do., Juvenile.....	31	9	7
Do., Burley Road Juv., for Congo.....	27	6	0
Do., York Road, for W & O.....	0	10	6
Malton, for W & O.....	0	10	0
Rawdon, for W & O.....	4	14	4
Rishworth.....	2	0	0
Do., for N P.....	1	12	4
Shipley, Bethel, for W & O.....	1	1	0
Todmorden, Roomfield Ch., for W & O.....	0	10	0

NORTH WALES.

DENBIGHSHIRE.

Brymbo, for W & O.....	0	7	11
Llanaelhaiarn, Saron, for N P.....	0	12	0
Rhos Ruabon.....	0	17	0
Wrexham, Chester St.....	5	5	0
Do., Sun. Sch.....	8	14	5

FLINTSHIRE.

Tryddyn, for N P.....	0	11	5
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MONTGOMERYSHIRE.

Cwmbellau, for N P.....	0	10	0
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SOUTH WALES.

CARMARTHENSHIRE.

Aberduar, for N P.....	0	8	0
Llandilo, for N P.....	0	14	8

GLAMORGANSHIRE.		Do., for <i>N P</i>	12 4 6	FOREIGN.	
Canton, Hope Ch.,		Do., Crown Terrace,		AMERICA.	
for <i>W & O</i>	5 3 6	for <i>W & O</i>	5 5 0	Princeton, N. J.,	
Cardiff, Bethel, Mt.		Do., S. Sch., for <i>N P</i>	10 1 0	Wilder, Mr. R. G.,	
Stuart Square.....	5 4 7	Do., Academy St.		for Congo.....	
Do., Tabernacle.....	80 4 7	Sun. Sch., for <i>N P</i>	5 0 0	<u>1 0 0</u>	
Do., do., for <i>China</i>	3 0 0	Airdrie, for <i>W & O</i> ...	1 7 0	EUROPE.	
Do., Tredegarville	1 8 8	Do., for <i>N P</i>	4 9 7	Norway, Skein S. S.,	
Do., do., for <i>W & O</i>	4 4 0	Anstruther, for <i>N P</i> ...	1 5 0	per Mr. G. Hubert,	
Do., do., for <i>N P</i>		Do., for Congo.....	5 0 0	for Congo.....	
<i>Farraknagur</i>	7 10 0	Burray, for <i>N P</i>	1 12 9	3 15 5	
Do., Long Cross.....	1 8 0	Cupar.....	8 10 0	Turkey, Constanti-	
Do., Ebenezer Ch.,		Do., for <i>W & O</i>	1 18 0	nople, Bebeck S. S.,	
Pearl St.....	0 10 0	Do., for Congo.....	6 10 0	per Mr. W. Sellar,	
Do., Woodville Rd.	14 2 3	Edinburgh, for <i>Italian</i>		for Congo.....	
Deri, for <i>N P</i>	3 5 0	<i>Missions</i>	49 12 0	<u>6 7 6</u>	
Swansea, Mt. Plea-		Do., Bristo Place,		WEST INDIES.	
sant.....	35 0 0	for <i>W & O</i>	13 9 0	Bahamas, per Rev. D.	
Do., for <i>N P</i>	5 0 0	Glasgow, for <i>Italian</i>		Wilshere, Nassau,	
Trealaw, Bethlehem,		<i>Missions</i>	25 0 0	Zion, for <i>W & O</i>	
for <i>N P</i>	3 14 4	Do., Adelaide Pl....	73 0 0	Do., do., for Congo	
Ystalyfera, Soar.....	2 16 8	Do., Cambridge St.		Do., Sun. Sch., for	
MONMOUTHSHIRE.		Sun. Sch.....	2 10 0	Congo.....	
Rhymney, Penuel ...	5 0 0	Greenock, George Sq.,		Do., do., for <i>Educa-</i>	
Usk.....	3 2 10	for <i>W & O</i>	0 7 6	tion of a boy, Congo	
PEMBROKESHIRE.		Kirkcaldy.....	2 0 0	3 0 0	
Broadhaven.....	4 10 9	Old Cumnock, for		Fox Hill, for Congo...	
Cilgerran, for <i>N P</i> ...	0 16 3	<i>W & O</i>	0 5 0	San Salvador.....	
Cold Inn.....	1 1 0	Do., for <i>N P</i>	1 11 9	Ragged Island.....	
Dinas Cross, Tabor,		Pitlochry.....	1 10 6	<u>18 16 8</u>	
for <i>N P</i>	1 6 1	Selkirk Sun. Sch....	1 12 0	SPECIAL DONATION FOR	
Narberth, Bethesda	33 10 6	Tullyneet, for <i>N P</i> ...	3 11 0	CHINA OUTFIT FUND.	
RADNORSHIRE.		IRELAND.		Gould, Mr. J., Bristol	
Paincastle.....	1 10 0	Carrickfergus.....	1 1 3	<u>5 0 0</u>	
SCOTLAND.		Do., for <i>W & O</i>	1 12 0	SPECIAL CONTRIBU-	
Aberdeen, for <i>Mrs.</i>		Do., for <i>N P</i>	3 6 9	TIONS FOR SPEZZIA	
<i>Wall's Medical Mis-</i>		Waterford, for <i>N P</i> ...	4 4 3	MISSION.	
<i>sion</i>	1 5 0	CHANNEL ISLANDS.		Hendon.....	
Do., for Congo.....	0 8 9	JERSEY.		<u>1 5 0</u>	

ACKNOWLEDGMENTS.

THANKS are presented to friends for Boxes and Parcels for Missionaries as follows :—
 To Mrs. Thompson, High Wycombe, for Boxes of Clothing for Mr. Richardson, Bakundu.
 Miss Shirley, Hendon, for Clothing for Cameroons.
 Miss Starling, Sutton, for Box of Clothing for Miss Given Thomas.
 Rev. T. G. Rooke, M.A., Rawdon, for Magic-Lantern Slides for Rev. J. G. Kerry, India.
 Miss Williams, Northampton, for Homeopathic Medicine for India.
 Friends at Redhill, for Jackets for Congo.
 Mrs. Wheeler, Norwich, for Parcel of Clothing for Mrs. Kerry, India.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts are destined for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Messrs. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE

MARCH, 1885.

ANNUAL SESSION, 1885.

IN the CHRONICLE for February, leading particulars were given of the arrangements for the Annual Session. They need not be repeated here, but full details of the meetings and of the speakers, and also directions to pastors and delegates proposing to attend the Session will be published in the CHRONICLE next month.

DEATH OF THE REV. W. G. LEWIS.

The Rev. William Garrett Lewis, formerly pastor of the church at Westbourne Grove, and recently of St. Albans, "fell on sleep" on 16th January, in the sixty-fourth year of his age. For upwards of forty years he

faithfully preached Christ, and not only in the ministry of the Gospel, but in many other ways, served his generation, and laboured well for our denomination. It was during his pastorate that the chapel at Westbourne Grove was built, and subsequently enlarged. It was hoped he would have lived to minister in the new chapel now in course of building at St. Albans, but the Saviour had otherwise ordained. He was the first secretary of the London Baptist Association, and he took an active and able part in most of our denominational societies. He belonged to a family of preachers, and he was himself a preacher of no mean rank. He was a kind and faithful friend, frank and generous in disposition, and his loss will long be felt by those who were privileged to know him. A suitable record of the loss which has thus been sustained by our body, will be placed on the minutes at the next meeting of the Council.

AUGMENTATION FUND.

Churches are applying for forms in order to share in the distribution towards the close of the year. This is the sixteenth year since the fund was established. The blessing it has been to many of our pastors is incalculable. To this the following extracts testify—extracts which are selected from a large number of letters, written with equal earnestness and depth of feeling:—

“I beg to thank you most sincerely for the cheque. Without the help which has been so kindly given me by the Council of the Union, I could not live in this town. With it, however, the future has been made bright for me once more, and I again beg to thank you and all who have helped me, and through me the cause of our dear Lord, for their kindness.”

“No words that I can command can adequately express my gratitude to you and your coadjutors for their care and consideration of us, the recipients of the grant.”

“It is impossible for me to express the deep feeling of gratitude which I have towards you and the Committee for your continued kindness. If this money had not come, I do not know what we should have done, for our church fund is low, owing to the depression in trade.”

“I do not know how to express the gratitude I feel to the Council for this grant. It comes at a time of great need. This has been a year of sickness and difficulty. I trust my gratitude will be shown by consecrated energetic service for the Denomination during the coming year.”

“No one but brethren in the same position as myself, can conceive the anxiety with which I awaited the result of my application. May Heaven’s richest blessing rest upon those who so nobly responded to your appeals.”

Such touching expressions of gratitude appeal strongly to our churches to maintain the fund in full efficiency. 165 pastors received at the distribution last December £3,213, of which £1,650 were contributed by their own churches, which may be taken as a general expression of the esteem in which those pastors are held by their people.

The Council again earnestly request that contributions which have heretofore been delayed until October may be remitted before 30th of September. This would enable the Council to give a full report at the Autumnal Session.

British and Irish Home Mission.

Historical Sketch of the Baptists in Ireland.

BY THE REV. CHARLES KIRTLAND.

III.

THE increase of our Denomination in Ireland during its early history, naturally suggested the desirableness of a union of churches, for mutual counsel and edification. I have not been able to find any record of the formation of the Irish Baptist Association; but, during many years, periodical intercourse was maintained between the representatives of the different communities. The Cork church-book contains a notice of a meeting of ministers and messengers which was held at Waterford, in 1758. This city was long one of the strongholds of our body. From one authority we learn that the Baptists had a large and important congregation, and that the Governor—Richard Lawrence—was one of its members. So great was their local influence, that for some time during the Commonwealth, they worshipped in the cathedral, or the “great meeting-house,” as it was then called; but when Henry Cromwell was Lord Deputy he deprived them of that ancient sanctuary. Dr. Reid charges the Baptist preachers with sowing dissension between their hearers and the Independents; but the accusation rests on no other ground than the insistence, by our brethren, of the practice of strict communion, or limiting membership and the Lord’s supper to those who had been baptized on a profession of faith in the Lord Jesus Christ. In this they simply acted in obedience to their convictions, and cannot be justly charged with encouraging schism in the body of Christ. My friend, Mr. Douglas—who represents our Irish Mission at Waterford—informs me that, about the year 1700, the church was in a flourishing condition. In the introduction to an interesting little

almanack, which our brother has published, he remarks, "For more than a hundred years the Waterford church continued to flourish, and at the beginning of the century had a hundred and fifteen members in fellowship." The yearly epistles of the churches to the Association are mirrors of Church-life which reflect their spiritual state with such candour, that we are relieved of the necessity of reading between the lines to ascertain their actual position. Prosperity and adversity are both frankly admitted; there is no attempt to exaggerate the former, nor to conceal the latter. The same letter which rejoices "in the pleasing prospect that is before" a sister church, admits with sorrow that its own condition is "melancholy and uncomfortable." One epistle acknowledges with thankfulness the showers of blessing which have fallen on them, and laments the decay of other communities. In our own day it is not uncommon for small and dependent churches to be as fastidious in the matter of preaching as their larger and more influential sisters. At the time of which I am writing, Ireland was not an exception. It is said of one church, "This people, though small in numbers, and not able to support a minister, are yet hard to please." Plain speaking was the fashion of those rough times. "Open rebuke" may sometimes have bordered on rudeness; but in mutual intercourse, whether with individuals or churches, even this is preferable to the spurious charity that connives at glaring faults. In their associated capacity, the Irish delegates admonish the brethren at —— to use "the best means to raise themselves from their present supineness." At this period, and subsequently, the tone of some letters is depressing. They showed unmistakable signs of declension in the churches, both in numbers and in zeal. Several causes contributed to this painful change. The Irish Baptists were not an aggressive people. They stood valiantly on their own defence, but seldom carried war into the enemy's lines. They failed in their proper vocation of proclaiming the Gospel to the benighted and demoralised masses by whom they were surrounded. In their annual epistles to the Association, scarcely any allusion is made to the obligations of the churches to those outcasts. This dead-alive state contained in it the elements of reaction, and, if not arrested, of ultimate extinction. It generated the mildew that is born of neglect. Another cause of decline was the difficulty of obtaining suitable ministers. The Irish Baptists appreciated an intelligent ministry; but there was no "school of the prophets" from which supplies could be drawn. At the beginning of the last century, Major Edward Riggs and Richard Faulkner, with others, formed an "Education Fund" to assist in

the training of young men of promise, who wished to exercise their ministry in Ireland. The amount contributed was £200, which is "now represented by a rent-charge out of lands in Wicklow, of about £30 a year, and is still available for the assistance of ministerial students." Emigration was another factor in the decline of the churches, but it was not then that exhausting drain on them that it became many years afterwards. About the middle of the last century a wave of living water flowed over some parts of Ireland, and spread fertility in its course. The Wesleys visited several important centres, where they preached the Gospel with extraordinary power. With their vast organising faculty they formed many societies, and employed the most gifted among the converts as local preachers and class-leaders. About three years later came George Whitfield, whose voice rang like a clarion through the land. Great crowds flocked to hear the unrivalled preacher. To many, his word was as life from the dead; but the results of his labours were not so visible and lasting as those of his renowned predecessors in the work. The Baptists did not share in the quickening power that attended the ministry of those great men. From a manuscript that was written about the time of their visit, or soon afterwards, it appears that in some places, our brethren regarded the movement with disfavour, if not with mistrust. At that time the public mind was unusually susceptible to religious impressions; and if our forefathers had acted in the spirit of the Eastern proverb, "When the heavens are raining gold, hold all the skirts of thy garment extended," they might have shared in the "showers of blessing" that fell on different parts of the land. Had well-appointed evangelists been sent to preach Christ "up and down the country," some of the currents of spiritual feeling that were circulating through society might have flowed into Baptist channels, and renewed the strength and prolonged the life of the churches. But difference of opinion on doctrine, ordinances, and church polity raised a barrier against any co-operation with the Methodists. It was complained that "several regular communities suffered much by their innovations; their congregations visibly lessened, the members grew uneasy and dissatisfied, the contributions fell off, and the ministers were discouraged." It is further stated that in Swift's Alley, Dublin, a "flourishing congregation was rent asunder by Methodists and Moravians, that they dwindled to a small number." Towards the close of the last century this church was favoured, for a season, with the ministry of John Foster, the distinguished essayist. In a letter to his friend, the late Joseph Hughes, of Battersea, he draws a

gloomy picture of the state of our Denomination in the Irish capital. "In Ireland I preached little more than a year, one month of which was passed most delightfully at Cork. Nothing can be imagined less interesting than the Baptist society in Dublin. The congregation was small when I commenced, and almost nothing when I voluntarily closed. A dull scene it was, in which I preached with but little interest, and they heard with less."* Mr. Foster was then a young man of twenty-three, and, at that time, quite "unknown to fame." It is not disrespectful to this great thinker to say, that, with all his transcendent abilities, he lacked the popular gifts that attract numbers. About the time of his visit it was confidently predicted that the church in Swift's Alley would become extinct; the prediction, however, was not fulfilled. Under a succession of able ministers, the Church revived, and, although never very strong, has maintained a respectable position.† It was more than twenty years after Mr. Foster's visit that active measures were adopted by the Baptists in England to promote the evangelisation of Ireland. Its dark and degraded condition had long been laid as a heavy burden on the hearts of Christians on both sides of the Channel. The feelings of many found a voice in the almost passionate exclamation of Lady Huntingdon, "Poor, wicked Ireland, I trust, will yet have a Gospel day. I cannot see how or when; but it must be; and till I find out opportunity, my eye is only waiting darkly for its accomplishment." The suggestion for a new organisation for the evangelisation of Ireland came in a somewhat unexpected way. When the Baptist Missionary Society was formed, there were grumblers who said, "You are reversing the Divine order. In our Lord's commission to His disciples, 'Beginning at Jerusalem,' he gave precedence to the claims of Home; but you are beginning in India, and leaving the heathen at home to perish." It was not then foreseen that the Foreign Mission would give birth to the Baptist Irish Society. It came about in the following way:—In the spring of the year 1813, George Barclay, of Kilwinning, and John Saffery, of Salisbury, visited Ireland to preach, and collect funds for the Baptist Mission. During a tour of five or six weeks, they had ample opportunities of forming a pretty correct estimate of the character and condition of the people. To their astonishment and grief, they saw that the religion of the great majority was Paganism labelled Christianity. The Priest was

* Foster's *Life and Correspondence*, by Ryland. Vol. i., p. 32.

† Many years after Foster's visit the Church removed to the present chapel, in Lower Abbey Street.

supreme. His influence was ubiquitous. His ghostly power penetrated all classes. He ruled in every household. The confessional invested him with superhuman authority. The threat to withhold absolution cowed the boldest spirits, and compelled them to lift the veil and expose to the confessor's eye the hidden secrets of their hearts. In Mr. Saffery's narrative* he graphically describes the terrible bondage in which the people were held by their spiritual rulers. He says—"a person must visit Ireland and witness in some sort the prevalence of this abomination, to know how completely the consciences of a great population are under the dominion of a bigoted priesthood." Further on he remarks, "Ireland wants men, and *Irishmen*, if possible, whose hearts are greatly devoted to God, and who, in the spirit of a Brainerd or Elliott, would take their stand in some town, or populous neighbourhood (of which there are many), and there preach to, converse with, and watch for souls, collecting, in as wide a circle as they can well occupy, disciples for Christ." These earnest words touched the hearts of many leading Baptists in Great Britain, and awoke a speedy response. The steps that were taken to gather up and embody in a practical form the sympathy which Mr. Saffery's appeal had created will be described in the next paper.

Ireland.

BALLYMENA DISTRICT.

From Ballymena, Mr. Whiteside writes:—

"At no time since I had the honour of being connected with the Mission, had I greater encouragement in the work of evangelisation. A brief summary of the meetings held in this district during the past week would give you an idea of the nature of our work, and the many openings we have for preaching the Gospel. During the winter months our country meetings are arranged so that we can take advantage of the moonlight. Consequently, last week was a busy one; the work done was as follows:—On Lord's-day in Ballymena, we first held the Sunday-school, then the regular service in the church, followed by the breaking of bread. Held the services in the church at Clough in the afternoon, and preached on my way home to about 200 people, one of the largest congregations I have had at any of our country meetings. On the previous Friday evening I preached to eighty persons in the same neighbourhood. On Monday evening, about a mile and a half from Ballymena, I preached to fifty people in a school-house. On Tuesday evening, three miles from Ballymena, I preached in a large barn, where 116 were present. On Wednesday evening we held our annual tea meeting for the

* Baptist Magazine, October, 1813.

children of our Sunday-school. On Thursday evening, three miles and a half from the town, I preached in the kitchen of a large farm-house to about forty-five people; and on Friday evening held a cottage meeting three miles from here, at which there were about twenty-five present. Putting all these figures together, and not including our church congregations or Sunday-school children, about 436 have come to listen to the Gospel in our mission stations. You will thus see that the people are anxious to hear the Gospel, and that the good seed of the Word is being sown. I thank you for the valuable parcel of tracts; they are very acceptable to all who receive them."

BALLYGAWLEY DISTRICT.

Mr. Simpson, the blind missionary, writes of the work he is doing at Ballygawley and Knockconny:—

"The work in the Ballygawley district progresses steadily. The meetings at the principal stations and sub-stations keep up in attendance—upwards of one hundred have been in attendance at some of the services—and several are thinking seriously about their spiritual state. I conversed with a Roman Catholic young man at the close of one of the meetings, who listened very devoutly while I urged upon his acceptance salvation through the merits of Jesus only. Four have been received into fellowship, making twelve in all since my coming last spring. I am asked to open other stations, but economy forbids my doing so except those to which I can walk. May the Lord constrain His people to whom He has entrusted the silver and gold, to contribute liberally towards the work of sending the Gospel to my fellow-countrymen! I spent two Sabbaths at Lisnagleer while Mr. Dickson was in Scotland, as a deputation for the Mission."

COLPORTAGE.

The following is an extract from the last monthly report by Mr. Maginnes, of Athlone:—

"In looking back over the nine months of the past year in which I have laboured in this district, I have reason to 'thank God and take courage.' He has been with me, has opened up my way, given me an open door to the homes of the people, and opened hearts to receive the 'truth spoken in love.' I have avoided as much as possible controversial subjects among Protestants and Roman Catholics alike, and pointed out the full and free provision in Christ Jesus for all the wants of the sinner, to be obtained by all who come with 'repentance towards God, and faith in our Lord Jesus Christ.' I have endeavoured to impress upon Christians the duty and privilege of 'walking with God,' and consecrating themselves entirely to Him, and showing to those with whom they come in contact an example of godliness. To Protestants generally, I have urged the responsibility of using the means of grace aright, and living up to the privileges they enjoy, and showing to their Roman Catholic neighbours that they not only 'know the way,' but 'walk in it.'

“I have visited among the Roman Catholics very quietly, and told them of Jesus,—‘that whosoever believeth on Him shall not perish but have everlasting life.’ I have reason to believe that many of them, though having many disadvantages and little light, are sincerely trusting alone to the merits of Christ for their salvation.

“The Lord has blessed my visits among all classes, and I pray that the seed sown may be watered by Him, and that it may spring forth, bearing much fruit.

“During the nine months—April to December—I have been 1,126 hours at work, paid visits to 1,855 Roman Catholics, and 1,103 to Protestants, sold 18 Bibles, 23 Testaments, 452 Religious Books, 322 Periodicals, 409 Motto Cards. Received for sales £21 19s. 10½d., and distributed 1,575 Tracts. I have conducted 69 services and many have testified to having received great blessing.”

DEPUTATION ARRANGEMENTS.

On 1st, 2nd, and 3rd February, Revs. T. E. Williams and F. J. Ryan continued their work in South Wales at Haverfordwest, Llanelly, Pembroke Dock (Bush Street), and Penarth. Since then Mr. Ryan has visited in London—Maze Pond, Abbey Road, Shoreditch Tabernacle, Westbourne Grove, and Bloomsbury; following a plan through Berks, Hants, Dorset, Somerset, and Devon from 10th to 22nd February.

Mr. Williams also kindly preached for the Mission at Newport (Mon.) on Sunday Feb. 15th, and addressed a meeting there on the following Wednesday.

Rev. H. Phillips concluded his Yorkshire work at Horsforth and Staningley on Sunday, Feb. 1st, and addressed a public meeting at Camden Road Chapel, London, on the following evening. The next day he proceeded upon a plan for Berks, Wilts, and Somerset, which he completed on Sunday, 22nd.

The Rev. W. J. Avery preached at Dunnington and Evesham on Feb. 8th, and addressed a meeting at Evesham the following evening. From 15th to 25th inclusive he was in the Stroud district, and at Wellington, Tiverton, Collumpton and Downton.

On Monday, Feb. 23rd, the Rev. Chas. Kirtland represented our work at the United Annual Missionary (Home and Foreign) Meeting, High Wycombe.

The Rev. J. M. Murphy has also preached and addressed public meetings at Newcastle, Darlington, and other places in the Northern Association.

Subscriptions received at the Mission House from January 16th, 1885,
to February 20th, 1885.

BAPTIST UNION.

Andover	0 10 0	Leicester, Charles Street (2 years)...	4 4 0
Appledore	0 5 0	Lifton	0 2 6
Ashdon	0 5 0	Modbury	0 10 0
Cowell, Mr. J. R.	1 0 0	Newthorpe, Yates, Rev. T.	0 5 0
Bedford, Bunyan Meeting	0 10 0	Norwich, St. Mary's	2 2 0
Belper	0 2 6	Paddington, St. Peter's Park, Cox, Mr. A. H.	0 10 6
Birmingham, Bradford Street	0 10 6	Penzance, Clarence St.	0 10 0
Blunham, Old Meeting	0 5 0	" Elliott, Mr. S.	0 10 0
Bradford, Trinity	1 1 0	Prickwillow	0 5 0
Bradford, Westgate, Acworth, Mr. J.	1 1 0	Princes Risboro', Free Church	0 5 0
Bristol, Buckingham	3 3 0	Romford (2 years)	1 0 0
" Leonard, Mr. G. H.	1 1 0	Romsey	0 5 0
Broughton	0 5 0	Saffron Walden, High Street	1 0 0
Burwell	0 2 6	Salisbury—	
Cambridge, Zion	1 0 0	Brown Street	2 0 0
Canterbury, St. George's Place	1 0 0	Do., Short, Rev. G., B.A.	1 1 0
Cardiff, Woodville Road	0 10 0	Shefford	0 10 6
Castle Donington	0 5 0	Southampton, Shirley (2 years)	0 10 0
Chatteris, West Park St.	0 2 6	" Portland	1 0 0
Chalfont, Gold Hill	0 10 0	Speen	0 5 0
Cheltenham, Clarence Parade	2 2 0	St. Albans, Dagnall Street	2 0 0
Christchurch	0 5 0	St. Neots	0 10 0
Chudleigh	0 2 6	Stow-on-the-Wold	0 10 0
Coate	0 10 6	St. Peter's	0 5 0
Derby, Trinity	0 5 0	Suffolk and Norfolk Union	2 2 0
Eastington, Nupend	0 5 0	Stanningley	0 10 0
Falmouth	1 10 0	St. Austell	0 10 6
Fishponds	0 10 0	Stoke Newington, Devonshire Sq.	1 1 0
Fleet	0 5 0	Thorpe-le-Soken	0 5 0
Haddenham	0 10 0	Thurleigh	0 5 0
Halifax, North Parade, Dyson, Rev. Watson	0 10 0	Torrington	0 5 0
Hammersmith, West End	2 0 0	Totnes, Fore St. (2 years)	1 0 0
Harston (2 years)	1 0 0	Towcester	0 10 0
Hatherleigh	0 5 0	Tring, New Mill	0 10 0
Helston	0 10 0	Winslow	0 10 6
Hemel Hempstead	0 10 0	Willingham	0 10 0
Hemyock and Saint Hill	0 5 0	Wirksworth	0 5 0
Honiton (2 years)	1 0 0	Whitechapel, Mill Yard, Jones, Rev. W. M.	0 10 0
Huntingdon	1 1 0	Windsor	0 5 0
Ipswich, Burlington Ch.	2 2 0		
Lancashire and Yorks, Conference of General Baptist Churches	1 0 0	Total	£59 11 6
Lechlade (2 years)	0 10 0		
Leicester, Carley Street, Carryer, Rev. T. H.	0 5 0		

ANNUITY FUND.

Abingdon, Williams, Mr. James.....	10 0 0	Manchester, Sugden, Mr. B.	2 10 0
Birchcliffe	3 3 0	North Shields, Williamson, Mr. G.	1 0 0
Derby, St. Mary's Gate, Stevenson, Rev. T. R.	10 10 0	South Shields, Williamson, Mr. B.	1 0 0
Hull, George Street, "A Friend," per Rev. J. O'Dell	5 0 0	Notting Hill, Roberts, R. H., B.A.	6 0 0
Liverpool	75 13 6	Poplar, Cotton Street	3 3 0
Louth, Eastgate	3 6 6	Total	£121 6 0

AUGMENTATION FUND.

Birmingham, Wycliffe, Brown, Rev. J. J.	5 0 0	Thame, Mears, Mr.	0 5 0
Folkestone, Collection	4 10 0	Watchet	0 15 3
Harston	0 10 0	Total	£11 0 3

EDUCATION FUND.

Birmingham, Wycliffe, Brown, Rev. J. J.	1 1 0		
Salisbury, Short, Rev. G., B.A.	0 5 0		
Total	£1 6 0		

By direction of the Committee, Subscriptions towards the British and Irish Home Mission will for the present be given in detail in each month's CHRONICLE.

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Abbey Road, St. John's Wood—			
Allen, Mr. J.	0 10 0		
Simpson, Mrs.	0 5 0		
Walker, Miss	0 5 0		
Walker, Miss J.	0 14 0		
		1 14 0	
Bacup, Irwell Terrace	1 10 0		
Ballykeel, Collection	1 2 5		
Banbridge	1 0 16 0		
Bedford Row, John Street—			
Bacon, Miss	1 0 0		
Betts, Miss	0 4 0		
Bosher, Mr.	0 5 0		
Garlick, Mr. and Mrs.	1 1 0		
Martin, Mr.	0 4 0		
Vote of Church	2 9 5		
		8 19 5	
Berwick-on-Tweed (Irish)—			
Paxton, Mr. W.	1 0 0		
Purves, Mr. B.	1 0 0		
		2 0 0	
Beverley (Irish)—			
Akrill, Mr.	0 5 0		
Arnott, Mr.	0 5 0		
Collection	1 0 0		
Duggleby, Miss	0 2 6		
Sample, Mr.	0 10 6		
Sample, Miss	0 5 0		
Smithson, Mr.	0 7 0		
		2 15 0	
Birkenhead Grange Road Sunday-School	1 2 2 0		
Birmingham, Wycliffe, Brown, Rev. J. J.	0 10 6		
Blakeney Ch.	0 10 0		
Bloomsbury—			
Alison, Miss A.	0 4 0		
Carter, Mr. and Mrs.	0 10 6		
Denny, Mr. and Mrs.	0 10 0		
Hogg, Mr. and Mrs.	0 10 6		
Panners, Miss	0 5 9		
Pavitt, Mr. G.	0 5 0		
Snellgrove, Mr.	0 5 0		
Stuck, Mr. and Mrs.	0 5 0		
Thick, Miss E.	0 3 0		
Welsh, Mr. and Mrs.	0 10 0		
		3 8 9	
Bramley, Collections	1 0 10 0		
Breachwood Green	1 0 10 6		
Brentford, Park Ch.—			
Moiety of Collection	2 2 0		
Blake, Rev. W. A.	1 1 0		
		3 3 0	
Bridlington (Irish)—			
Collection	1 8 3		
Stuart, Mr.	0 5 0		
Mainprize, Mr.	0 2 6		
Morgan, Miss	0 2 6		
		1 18 3	
Brixton, Miss Karby	1 1 0		
Calne (Irish)—			
Angell, Mr.	0 1 0		
Chappell, Mr. J.	0 10 0		
Davis, Mr.	0 1 0		
Dixon, Mr.	0 2 6		
Harris, Mr. T.	1 0 0		
Harris, Mr. H.	1 0 0		
Harris, Mr. H.	1 0 0		
Henley, Miss	0 5 0		
Gough, Mr. G. T.	0 2 6		
Brinkworth, Mr.	0 2 6		
Redman, Mr.	0 10 0		

Wilkins, Mr.	0 2 6		
Vallis, Mr.	0 2 6		
Small Sums	0 1 3		
		5 0 9	
Cardigan, Mount Zion (Irish)—			
Collection	0 12 0		
Evans, Mr. and Mrs.	0 5 0		
James, Mr. J.	0 2 6		
Morris, Mr. D.	0 2 0		
Thomas, Mr. T.	0 2 6		
		1 4 0	
Carmarthen Tabernacle—			
Collection	1 11 0		
Evans, Mr. Wm.	0 2 0		
Edwards, Mr. W. R.	0 2 6		
Hodges, Mr. J.	0 2 6		
Lewis, Mr. P. D.	0 1 3		
Lloyd, Mr. W.	0 2 6		
Lloyd, Mr. J.	0 2 6		
Morgan, Mr. E.	0 2 6		
Price, Mr. E.	0 2 6		
Richards, Mr. T.	0 1 3		
Richard, Mr. S. E.	0 2 6		
Rees, Mr. Samuel	0 2 6		
Thomas, Rev. J.	0 2 6		
		2 18 0	
Cattford Hill		3 11 6	
Cheltenham, Cambray Ch.—			
Collections	4 18 5		
French, Mr. R. W.	1 1 0		
Page, Miss	0 10 0		
Tyler, Mr. Geo.	0 10 6		
		6 19 11	
Cirencester (Irish)—			
Collection	1 0 6		
Hiscock, Mr.	0 10 0		
Legg, Mr. G.	0 5 0		
Legg, Mr. J. H.	0 2 6		
		1 18 0	
Coleford—			
Collections	4 12 0		

Collected by Miss E. Provis.

Batten, Mr. Thos. J.P.	1 0 0
Campbell, Miss	0 2 0
Cooke, Miss	0 7 0
Benfield, Mrs.	0 1 0
Griffiths, Miss	0 6 0
Griffiths, Mr. A. P.	0 6 0
Herbert, Mr. Jas.	0 10 0
Morris, Mr. J.	0 4 4
Morris, Mr. W.	0 5 0
Inmins, Miss	0 6 6
Provis, Miss	0 4 4
Provis, Miss J. M.	0 3 0
Smith, Miss B.	0 4 4
Taylor, Miss	0 3 0
Taylor, Mr. B.	0 4 4
Trotter, Mr. I. J.P.	0 10 0
Trotter, Mrs. T. B.	0 10 0
Williams, Rev. T., B.A.	0 5 0

Collected by Miss G. Brenner.

Adams, Mrs. O. J.	0 1 0
Grundy, Mrs.	0 5 0
Herbert, Misses B. and J.	0 2 0
Herbert, Mr. W.	0 5 0
Looke, Mr. B. W.	0 5 0
Provis, Mr. R. D.	0 5 0
Taylor, Mr. T. T.	0 10 0
Thomas, Mr. S. J.	0 5 0
Tilling, Mrs.	0 1 0

Trotter, Dr. L. B.	0 2 6	Markyate Street, Mr. D. Cook ...	1 0 10 0
Trotter, Mr. T. B.	0 5 0	Newbury (Irish)—	
Ward, Mrs.	0 2 6	Collection	0 19 6
Williams, Mr. J. T.	0 2 6	Coxeter, Mr.	0 5 0
	<u>12 15 4</u>	Davies, Mr. J. J.	0 10 0
Less Expenses	0 5 6	Hazell, Mrs.	0 5 0
	12 9 10	Hughes, Mr.	0 5 0
Dunnington, Collection	4 3 7	Jackson, Mr.	0 10 0
Evesham, Mr. Matthews (don.)	0 10 0	Keens, Mr.	0 5 0
Farsley (Irish)—		Nias, Mr.	0 5 0
Collections	1 6 3	Selwood, Mr.	0 2 6
Foster, Mr. F.	0 10 0	Taylor, Mr.	0 10 0
Gaunt, Mr. J.	0 5 0	Tubb, Mr. J.	0 7 6
Gaunt, Mr. R.	0 10 0	Whittington, Mr.	0 2 6
Hainsworth, Mr.	1 0 0		<u>4 7 0</u>
	3 11 3	Northern Association	20 0 0
Hackney, Mare Street, Collection ...	7 9 3	Oxford, New Road, Thornton, Mr. J.	1 0 0
Halifax, Rev. W. Dyson	0 10 2	Stantonbury, Collection	1 0 6
Hammersmith, West End Ch.	5 3 6	Surbiton—	
Hanley, New Street	1 1 0	Butterworth, Rev. J. C.	
Harlington, Collections	8 7 6	M.A.	0 10 0
Hull (Irish)—		Butterworth, Miss	1 0 0
South Street, Collection ...	1 11 7		<u>1 10 0</u>
George Street, Collection	3 12 1	Salisbury, Brown Street—	
Greeson, Mr.	0 5 0	Collection	4 0 0
Hill, Mr.	1 1 0	Short, Rev. G., B.A.	0 5 0
Hill, Miss	1 1 0		<u>4 5 0</u>
Hopper, Mr.	0 5 0	Stanningley, Collection	1 2 0 0
Woodcock, Mr.	0 5 0	Wales (on account)	10 0 0
	8 0 8		
Kettering, Fuller Ch., Collection ...	6 9 11	Total	<u>£181 3 10</u>
Leeds, South Parade, Collection ...	11 4 2	Sale of Books by Colporteurs in	
Liverpool, Myrtle Street	5 10 0	Ireland	5 5 8
Lochgilphhead Sunday School	1 16 6		
Malton	1 1 0	Grand Total	<u>£186 9 6</u>
Malvern, Miss C. Selfe Page	5 0 0		

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

APRIL, 1885.

Easter Evening Fellowship with Christ.

“Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?”—Luke xxiv. 32.



THESE two disciples, like the rest, had been labouring under extreme dismay, wrought by the Crucifixion of their Master; and the dismay had merged into perplexity and wonder excited by the rumour of His Resurrection. As they walked together in the evening from Jerusalem towards Emmaus, they could not help speaking to one another of subjects so sacred and of events so thrilling; and the interest of the narrative is heightened as we see Jesus Himself approaching them, and taking part in the conversation. Though they did not identify Him as their risen Lord, they must have been deeply impressed by what He said; for they were so reluctant to part with Him on reaching the village that they begged Him to stay with them and partake of their hospitality. During the meal He made Himself known to them, and then vanished out of their sight. And they said one to another, “Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?” As I wish the text to furnish an occasion for a meditation for the heart rather than for an exercise of the intellect, I shall not deal with it in any very systematic way. Let me advert, therefore—

I. To the free intercourse which Jesus holds with His people, as suggested by the words, “He talked with us by the way.” I like to think of the sweet meanings which lie in this beautiful phrase. I

like to think of our Blessed Lord thus in fellowship with His people, taking His place at their side, so to say, along the way of their life, and speaking to their hearts out of the fulness of His own; lowering His mind into contact with theirs, and raising their minds into contact with His, so that they may know Him more fully and be drawn out into a warmer and holier love to Him, to the quickening of their spiritual life, and to their attainment of a completer mastery over temptation and trial.

Let us not regard this fellowship between Christ and His people as a mere matter of the imagination—something visionary and unreal. When He was on earth, He had His disciples and friends with whom it was His delight to converse, to whom He loved to reveal Himself, and whose affectionate, confidential intercourse with Him was always welcome to Him. Did such fellowship cease, think you, when He ascended to heaven? Why should we think so when we bear in mind the Omnipresence of His spirit? It may be enjoyed to-day as fully and as richly as ever it was. It has been enjoyed through all the Christian ages; and, happily, there are Christian readers of these lines who are experimentally familiar with the sweet and hallowed delights with which it is fraught.

Undoubtedly this is one of the great facts of the Christian life which raise it into the region of the unworldly and the spiritual, and one, therefore, which is not understood and appreciated by worldly and unspiritual minds. Christ is now to their thoughts at best but a friend who is dead. They may hear about Him, think and read about Him; but the holding of real intercourse with Him—that is to them entirely incredible.

And yet why should it be so? What does this word "fellowship" mean, and what are the conditions on which it may be enjoyed? It is not dependent on bodily sight or on articulate words. "Fellowship" is the mingling of soul with soul, of mind with mind, of heart with heart, of spirit with spirit, of life with life; and the one specific and essential condition of this is mutual sympathy. Mere bodily association is not fellowship. We come into contact daily with persons who (however closely we may be otherwise connected with them) inspire us with no special regard. There is often a complete lack of fellowship between near relatives. I have had some very pleasant intercourse with a few persons whom I have never seen and never shall see in this world. And so we know that we may spiritually

draw near to Christ, and that He can spiritually draw near to us. This fellowship with Him is the secret of our best strength, and of our deepest, most sacred, and most enduring joy.

But what condescension on His part there is in this! Think of the disparity between Him and ourselves. He has all Divine perfections, and inherits all Divine glories; we are creatures of a day, having powers which, however great and noble in some comparisons, are "as nothing, yea, less than nothing and vanity" in comparison with His. He is the infinitely Holy One; our hearts are corrupted, our garments are defiled, and we are so sunk in sin as to be helpless and hopeless excepting as an Omnipotent and Sovereignly Merciful Hand is stretched forth to save us. What a meeting! Such is the wonderful condescension of Jesus in "talking with "His people" by the way." If Queen Victoria goes into a peasant cottage, and chats with its lowly inmates, and shows them kindness (as, to her honour, she often does), what a wonderful queen she is thought to be. But what is condescension such as that compared with the condescension displayed by the Divine Son of God, the Divine Son of Man, the Prince of all the kings of the earth, taking poor, simple, sinful men into fellowship with Himself, and talking with them by the way?

Wonderful condescension, we say! Yes, but how like Him! How natural this "talking" with His disciples by the way to Love and Grace so rich and free as His! Has He loved us so as to become incarnate for us?—so as to be tempted of the devil for us?—so as to incur the bitterest persecution for us?—so as not to shrink from being put to a shameful death for us?—so as to go for us into the unspeakable loneliness and gloom of those who feel that they are God-forsaken? Ah! let us not marvel, then, that He should so love us as, like a brother, "to talk with us by the way." The greater condescension includes the less. And if we do wonder at the less, let our wonder rise to a higher altitude still, and let us indulge it without restraint, as we think of the ways in which He has shown the poor undone mortals of this world the greatness of the love wherewith He has loved them.

Keeping the narrative in view, there is another thought here which should not be overlooked. Jesus sometimes comes to His people in guises through which their vision does not penetrate. These two disciples did not recognise Him in the way to Emmaus; "their eyes were holden," not, I imagine, by any direct power from Him, but by

unpreparedness on their part occasioned by previous bewilderment and grief. So He may be at our side without our recognising Him. He may speak without our being aware that the voice is His. But the words spoken are words of power, words which stir the soul, which breathe new life into our slow nature, which clear away our perplexities, which charm away our griefs, and fill us with unspeakable comfort. And when, in due time, He reveals Himself to those who have thus been unconsciously communing with Him, how great is their wonder and delight. "Oh," they say, "this was an interview with my Lord that I was not expecting! I expect to meet Him in the sanctuary. I think it no strange thing if I get His company when I go to the Bible or to the Throne of Grace. I look for Him there and am disappointed if I do not find Him. But to discover that He has been talking with me by the way, in the common paths of the dusty journey of life, this indeed is an unexpected joy." Ah, brethren, Christ is never in reality very far from any of His people! We can always be with Him if we wish. Alas, we are too content with a few words of prayer and praise on the Sunday—too little desirous to have Him for our daily, hourly, constant companion! It is a shame that it should be so. Let us be thankful that there will be no break to our fellowship with Him in heaven.

Coming to another part of the text, let us note—

II. The honour which, in this fellowship with His people, Jesus puts upon the Divine Word. "He opened to us the Scriptures." He makes the Bible His text-book. He recognises it as the repository of Divine Truth. He endorses it as having Divine authority. He sets it forth as the touchstone by which ideas, doctrines, sentiments, and duties are to be tested. He even sanctions those parts of it which rationalistic criticism most freely handles and most ruthlessly assails—the Pentateuch and the writings of the prophets.

Passing from this, however, let me remind you that Christ thus honours the Bible, not for His own sake, as being Himself dependent on its teachings, or as requiring its help in any way. He never needed to test His own doctrines by it, for the confirmation of His own faith. He never needed to fall back upon its promises for the comfort of His own heart. He honours the Bible for our sakes. How sad it is for us to treat it with any distrust or neglect! That was the mistake into which these two disciples had fallen. They forgot to look at the events which had just happened in the light of

Scripture teaching. They had not the remotest idea that their Messiah was to be a suffering Messiah, though they must have often met with the fact in the Old Testament writings. This is an example of ignorance respecting Bible teaching which is not uncommon in our own day. Many people, if they read the Bible at all, read it very superficially, and so miss the deeper, grander, and more vital facts and truths which it is intended to reveal to them.

Let me advert here to a speciality in Christ's use of the Scriptures. "Beginning at Moses and the prophets, He expounded unto them in all the Scriptures the things concerning Himself." An enemy of Christ might be disposed to stigmatise Him as an egotist for this, but He could not talk with His disciples on any loftier, holier, more important theme than Himself. These two had been anxiously conversing by the way on the events which had just occurred. On joining them He asked what it was that they were so sadly conversing about, and soon had an opportunity of chiding them for having forgotten or distrusted what the prophets had spoken. Jesus still talks with His people of the things concerning Himself—what He is to them: Perfect Saviour, Perfect Friend, "Jesus Christ the same yesterday, to-day, and for ever." And I know of no sweeter happiness for you or for myself than that which is sure to be ours when these topics concerning Christ have special interest for us, as they certainly have for Him.

And out of all this I get this thought, that Jesus is the best expounder of His own truth. None can "open the Scriptures" like Him. None can "expound in all the Scriptures" as He can "the things concerning Himself." There was no other teacher in all the world who could have brought so much light to the mysteries by which these disciples were now troubled. He knew the whole subject from first to last—knew it through and through. And He knew how to present the facts to them in such a way that they should be able to see them. It is so now; it is so always. If apostles have gone forth to instruct men, it is because He has qualified them for their work; their light is borrowed from Him. Ministers of all grades are only true and successful in their teaching as their voice is just an echo of His. What do you know of the planets apart from the sun which not only reveals them, but binds them together in one consistent, harmonious system? Take the sun away, and where will all your sublime astronomy be then?

And now, lastly, we come to—

III. The exalted and holy joy which this fellowship between Christ and His people inspires. "Did not our heart burn within us?" "Burn," indeed? Yes, and no wonder. They had loved their Master fervently—had been fascinated by His teaching, thrilled by His miracles, and ravished by His tender affection. They had forsaken all that they might follow Him. But to all this had succeeded the catastrophe of the Cross. Their Master, who had been to them as a God and yet as a Brother, had been barbarously murdered! Why had He not used His mighty power to scatter His adversaries to the winds of Heaven? And now the mystery is deepened by the rumour of His resurrection. Surely such things were enough to fill their souls with a strange solicitude, and new light upon them from any quarter might well cause their hearts to "burn within them." It is always so with us in proportion to the reality and the ardour of our love to the Saviour. The very interest we take in Him, in His life and history, in His words and works, in His redeeming mercy and grace, in the manifestations of His love, in the developments of His Providence, in all that is so sublimely mysterious in His ways—this will invest any true disclosures concerning Him with a supreme charm for the soul.

We may be sure that the hearts of these disciples "burned" with admiration for their Teacher. They did not for the moment, know His name or where He had come from; but one thing they felt unmistakably—those matters which had been so mysterious to themselves were not at all mysterious to Him. He knew how to explain them, and to set them forth in all their majesty and glory. So, brethren, the more we sit at His feet, walk with Him by the way, listen to His gracious words of instruction, become impressed with the mastery He has of all the treasures of wisdom and knowledge, the more will our hearts warm up into the full glow of admiration and of praise.

We may be sure again that their hearts "burned" with a revived and augmented confidence and love toward their Lord—not simply as a Teacher, but as the Lord of their life, in all the relations in which He stood to them. Listening to His words by the way, they saw that their former fears were groundless, that they had done Him an injustice in supposing Him to have forsaken His cause and thus to have left His friends to the odium of their discipleship without protection or help. They saw that He was still true to His promises, true to His people. He had risen from the dead, and they could trust Him more

implicitly and love Him more fervently than ever. There are times when our faith in Jesus and our love to Him are put to severe tests—when He seems to be a dead Christ rather than a living one. We wait to see Him at our side but cannot. “Oh that I knew where I might find Him!” He seems to be gone. And everything in the Church, in the world, and in ourselves looks as though it were on the road to ruin! Thus, hard on, at any rate, despondent thoughts force their way into the mind, and make sad havoc of the heart. But, by and by, we find that He is with us again, and that, indeed, He left us in seeming only, not in reality; and He lets light in upon the troubled experience, and the wavering faith of the soul is once more firm in its seat, and the heart of love is once more made whole. Yea, the faith is all the firmer, the love is all the warmer, for the trial and for the wise and gracious way in which He has dealt with us in it.

Once more; we may be sure their hearts burned with glowing anticipations of the future. He who had thus broken the power of death and robbed the grave of victory; He who had thus disappointed His adversaries just at the moment when they thought their triumph complete; He who had thus nonplussed the very powers of darkness themselves—had plainly and infallibly proved that there was no hostility which either He or His followers had any reason to fear. They did not know what His next course, or His next step, would be. They could not tell what form His kingdom would assume. But they were profoundly sure that all which was most precious to Him and to them was safe. After this Resurrection triumph no weapon forged against Him or His cause could prosper, however strong, however sharp, or however lustily or ferociously wielded. What a sublime joy this assurance must have given them! Brethren, we too fall into sad quandaries sometimes about the future of the Church and of the cause of Christ. The movements seem to be rapidly backward instead of being rapidly forward, as we wish them to be. And if at such times we lose the presence of Christ we are panic-stricken at the boldness with which Popery and Infidelity, and Error and Vice dash along, and threaten to swamp the truth and smash all that is holiest and best in the world. But let Christ come nigh to us, talk to us, open to us the Scriptures, and throw His own Divine Light upon the things that trouble us; and then the gloom subsides, and the future again becomes bright, and our hearts burn with blessed hope, and we re-address ourselves to our Christian tasks with redoubled energy.

In conclusion, how irresistible the impulse in the hearts of Christians to speak to each other of seasons of holy and rapturous intercourse with their Divine Lord! If our hearts have burned within us when He has talked with us by the way, we cannot help telling our brethren about it. The world calls this sort of thing "cant," but *we* know that the very stones would rebuke us if we kept silence.

Let us take care that if our hearts have been made to "burn within us" in communion with Christ, they be not permitted to grow cold again. The fire on the altar must never go out. Let the flame be kept alive and bright by the frequency of our fellowship, ordinary as well as extraordinary, with Him in the ways of our life. By and by, in heaven, all drawbacks to this fellowship, and to the joy of it, will be at an end. We shall be "ever with the Lord," and "in His presence there is fulness of joy, and at His right hand there are pleasures for evermore." God grant that these holy seasons may come to us often—"days of heaven upon earth"—Sabbatic seasons, which bring a blessed rest to the soul, surpassing all else in preciousness save the still more perfect rest which awaits us *there!*

EDITOR.

The Son of the Widow of Nain.

BY THE REV. DAVID DAVIES.

"And he delivered him to his mother."—LUKE vii. 15.



HUS ends the story of the raising of the son of the widow of Nain from death to life. All culminates in this brief, expressive phrase.

It is interesting to notice the variations through which this narrative proceeds.

On the preceding day our Lord had healed the centurion's servant at Capernaum. This incident added special interest to His movements, and significance to His presence: "There went with Him many of His disciples, and much people."

He approached an insignificant village, the name of which is not to be found elsewhere in the Scriptures. Ascending the mountain slope from the great plain of Esdraelon, or Jezreel, by a rough and narrow road, He drew near to the gate. The road is well-known to-day, and as things are in the East it can scarcely have undergone any important change since the feet of the Son of Man trod its rugged ascent. During that day our Lord had already walked eighteen weary miles. The sun was drawing near to its setting when He approached the gate of Nain, and when a funeral procession emerging from that ancient archway wended its way toward the sepulchre.

The narrative as given here is exquisite in its touches. It grows upon our vision the more we look at it.

First of all, we have in a glimpse a *distant view of sorrow*—the world's cold prosaic way of recording tragedies—"Behold, there was a *dead man* carried out." The narrative is as chill as the corpse! It sounds first of all like the remark of a careless onlooker who can witness a funeral as unmoved, and as unconscious of its touching meaning, as if he saw a wagon-load of timber pass by.

We advance but a step, and how the whole aspect changes! From the cold, distant, prosaic method of narration our eye alights all at once upon a delicate touch that *imparts a tender grace and pathetic significance* to the picture—"The *only son of his mother.*" This is immediately succeeded by another touch that lights up the whole scene, so that we seem to *see* the procession, and to *hear* the deep sigh of the widowed mother, and the solemn heavy tread of the bearers, and our hearts throb with sympathy in *some* measure at least as the heart of the Christ did over 1800 years ago.

We have seen at a distance a solitary hill surrounded by mist and resting beneath the shadow of a great darkness. There it stood, a huge black mass as cold and dreary as if it were the mount that skirted the Valley of Shadows. There is no line visible save the rough outline of the hill itself between us and the dull sky. But all at once a soft but revealing light scatters the mist and dispels the gloom, bringing into relief every furrow and hedgerow and the varied bloom of flower, gorse and heather; yea, touching with its own radiance the even tears of clouds so recently shed in darkness upon every blade and petal, and converting them into gems of day, thus transfiguring the whole scene into a "thing of beauty" and a "joy for ever." So

here, at first, we have a gloomy, indefinite picture. We see a dismal procession, but no feature is visible—all is enveloped in gloom—but gradually a light descends, and a sorrowing widow, bearing upon her brow the deep furrows of many a care, and now bereft of her only son, is seen in the procession surrounded by loving sympathisers, and the very tears upon her cheek are made to reflect the tender radiance of that Sun of Righteousness who has risen with healing in His rays.

Now, what imparts a pathos to a funeral procession generally is not the thought of the dead as much as the *sight of the living*. On this occasion it was the presence of the living, lonely widow that touched the heart of Christ—"When the Lord saw"—not the covering which contained the dead body, but "her," that sorrowing, agonising mother from whom death had taken all that enriched her affections and made happy her home, "When the Lord saw *her*, He had compassion on her."

How far Christ's own circumstances—being, doubtless, at this time Himself the Son of a widow—made this scene all the more affecting to Him, we can but imperfectly conjecture. Did the vision of the cross, and the sorrowing mother standing by, come up even now before His view? Who can tell!

"When he *saw her*" the heart of the Christ responded readily to the *sight* as well as to the *sound* of misery. He blessed this sorrowing one, unsolicited save by those tears shed in silence and desolation. Indeed, in Gospel narrative there is no instance given of any one *requesting* Jesus to give *life to the dead*. Here His power and love seemed to surpass the most daring faith.

It is to the *mother* that He speaks the first words, and *then to the son*.

"Weep not." There were plenty to tell her that, many, no doubt had done so. There is no scarcity, generally, on such occasions of generous friends who flippantly repeat these words. It is the stock phrase of comfort in funerals. If a man can say nothing else he is supposed to say that. But on this occasion the words were uttered in a voice that had heart in it, and were supplemented by a deed that was charged with omnipotence. It is the Almighty One as well as the Infinitely Tender One that speaks *now*.

"And He came and touched the bier, and they that bare him stood still." "*Touched*." He has *healed* men by *touching* them, can He raise the *dead* to life if He but "*touch the bier*"? Let the sequel tell.

“They that bare him *stood still.*” They could not help it. There was Divinity in that touch—a touch which, accompanied by the word of power, made the *living* motionless and silent as the grave, and the *dead* one spring up with the energy, and speak with the vigour, of perennial youth. “They that bare him *stood still*—and he that was dead *sat up and began to speak.*” How wonderful the transforming power of Christ’s touch!

All this, however, but leads the way to the words of my text.

It is instructive to notice what Christ did with those whom He healed and restored to life. This is a typical case.

“He delivered (or *gave*) him to his mother.” It is generally true that Christ’s miracles assumed the character of gifts. Human hearts and homes were enriched by them. Review His miracles and you will find a tender significance connected with almost all of them. This is specially true in this instance. The miracle is wrought in order to fill the vacuum in that mother’s heart, and the empty chair in that deserted home. *The pith of this miracle lies in the restoration of the son to his mother.* We are not so much impressed by the boon to the dead as the blessing to the living. Indeed, it does not appear that Christ would raise anyone to life *for the sake of the dead* as much as for the sake of the living who were left behind. The three restorations to life recorded in the Gospels are the restorations of *young and valuable lives, missed* respectively by father, mother, sisters.

The references, then, to the mother, and to Christ’s compassionate look and consoling word, give a clue to the motive which prompted Him to work this miracle. When He placed His hand upon the bier and exclaimed, “Young man, I say unto thee arise,” we feel the touch of His power, but when He speaks to the mother, “Weep not,” and then consummates the deed of power in giving to the widow her restored son, we seem to feel the throb of Christ’s heart.

“To his *mother*”—the one who had the greatest claim upon him, and the one who needed him most. That was all He did. Christ did not even “improve” the occasion by “reading a portion of the Word” and “offering” an exhausting prayer. There are some good people who never give sixpence to a poor man, with which to buy a loaf, without pulling a very long face, full regulation length, and inflicting upon him a sermon an hour long and a prayer about half the length and equally tedious. They thus make the poor man pay for the loaf.

Not so the Master. When He healed the sick He did it without a lengthy epilogue on the misery of sin, the utmost He said was, "Thy faith hath made thee whole (healed thee), depart in peace." He let the *deed* speak for itself. The Rabbis thought this a very secular way of doing good, and a great many good people to-day would think the same.

"He gave him to his mother"—*and then passed on, drawing no attention to Himself.* He felt there was no room for a third, not even for the great restorer. Let the mother be alone with her son. How exquisitely delicate is this withdrawal! Brethren, no man ever blessed others who was not himself blessed in a large degree with *delicacy of feeling.* The great Saviour of man excelled all others in this respect.

By this withdrawal what a hint He gives others to withdraw! "Let no one intrude upon the sacredness of the mother's fellowship with her son," was the practical lesson which the example of Christ taught all who witnessed it. Let the young man walk home from his own funeral with his aged mother leaning upon his arm and let all others stand at a distance. Let his mother tell him her joy in such a way as that no other ear shall hear the story.

The home and its associations occupy a prominent and sacred place in Christ's miracles. This is a striking instance. To Jesus that young man borne upon the shoulders of his companions to the grave was not merely "a dead man carried out" but "the only son of his mother and she was a widow." He read the story of the bereavement, as that sad procession drew near, in the sombre light of the last dying embers on the hearth at home. The domestic character of this and other miracles charms us.

How many homes has Christ enriched since by giving sons and daughters, who were worse than dead, back to their mothers and fathers! They had been lost,—were dead,—but the Great Healer met the funeral procession, and restored the dead in trespasses and sin to life, so that the earthly parent as well as the Heavenly One exclaimed in ecstasy of joy, "Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet: and bring hither the fatted calf and kill it, and let us eat and be merry, for this my son was dead and is alive again; he was lost and is found."

Letters from Dr. Ryland to a Young Relative.



WE have recently enjoyed the privilege of perusing some letters, addressed to a young relative, by Dr. Ryland. The spirit pervading them is so earnest and devout, and the advice given so eminently suitable to the character and circumstances of the recipient, that we venture to insert them in the hope that the perusal of them may prove beneficial, especially to our young friends.

The first letter is dated March 12th, 1801.—“I thank you for your letter, and assure you that I very earnestly pray for your welfare, and should be glad by any means in my power to promote it. I hope the afflictions you have lately experienced will have been found to be sent in mercy, and attended with a divine and sanctifying influence. Happy is it to be chastened, and at the same time to be instructed by the Lord. For it was well asked of one of old—‘Who teacheth like Him?’ If the young are taught by salutary afflictions that the world cannot ensure happiness, that it is of importance to be prepared for eternity betimes, that all is vanity but the knowledge of Him who hath made peace for sinners by the blood of His cross, and who can fit us for eternal bliss by His affectionate operations on the heart, they may then say, ‘It was good to meet with afflictions which subserved the purpose of impressing the mind with these truths.’

“You say well that it is a great alleviation of trouble to have a friend to whom you may tell your sorrows and burdens. And I have much reason for thankfulness that I have, generally, such friends. But it is a much greater privilege to be enabled to make the Lord our chief friend, and in every case, by prayer and supplications, with thanksgiving, to make known our requests unto God. Other friends are but subordinate helps, and in many ways may be precluded from affording us assistance.

“With what emphasis did I think of these words, and indeed cry out aloud, as I rode along once on my road from Arnsby, ‘Give us help from trouble, for vain is the help of man.’ I had met with a great trouble towards the close of the week, and thought it impossible to preach at home on the Lord’s day. I rode to Arnsby on the Friday to get my dear old friend, Mr. Hall, to preach for me; but circumstances absolutely forbade him, and I was forced to return on Saturday, and go on with my work as I could. Never would I undervalue other friends, but ought to be enabled to make God my chief friend, and only refuge at all times. Notice the close of Mr. Newton’s hymn, ‘What various hindrances we meet,’ &c. I hope, my dear M., you begin to pray, and I beg you may never be suffered to drop or intermit that blessed practice.”

The remarks which follow are specially interesting and important. They are full of the wisdom which ripe experience supplies. We earnestly entreat our young friends seriously to ponder them, since they not only clearly point

out a mistake into which inquirers are very apt to fall, but indicate the corrective. They will find them most helpful in securing the "peace which passeth all understanding."

"You say you think we should strive after excellence of character. I do not mean to cavil at your expression, my dear M., which may bear a sense which no one ought to oppose. But let me take occasion to remind you of some truths which too many overlook, viz., 'That excellence of character cannot be attained by a sinner till the heart be purified by faith. We must first know the defects of our character, the odiousness of our character as sinners, and come as poor guilty criminals unto God in the name of Jesus, imploring forgiveness for His sake, and seeking the renewing influences of the Holy Spirit, to conform as unto His Image.

"The first excellence of a Christian is poverty of spirit, or a deep sense of how poor he is towards God. Humility, unfeigned humility, must be the beginning of all our excellence, or we shall deceive ourselves with mere counterfeit virtue. We must deny ourselves to follow Christ; deny our own wisdom and self-sufficiency to learn of Him as our Prophet; deny our own merit and self-righteousness to rely on Him as our Priest; deny our own will and self-indulgence to obey Him as our Lord and King. May our blessed Lord lead you into the knowledge of yourself and of Himself. He is 'the Lord our Righteousness'—in Him may you be justified. In Him may you glory! And, beholding His glory, may you be changed into the same Image, from glory to glory!"

The next letter, dated July 21st, 1805, written to the same young lady, is chiefly interesting from the reference to Foster's Essays which had then just issued from the press. Dr. Ryland had not thoroughly read them; but had read enough to be profoundly impressed by them, as is evident from the manner in which he urges his correspondent to "read them with much prayer."

"I am compelled to write a few days sooner than I should have done, to commend *most earnestly* to your *speedy* and *most attentive* perusal Mr. Foster's essays in a series of letters to a friend. You will find them highly entertaining and interesting. And, if I am not greatly mistaken, more exactly calculated than anything I could recommend to your notice to break some of the snares which have been most apt to embarrass and entangle your mind. Do, my dear M——, read them with much prayer. You will find 500 things said which I should have been glad to say to you. But if time had permitted me to write ever so largely, I could never have expressed them in so beautiful and so forcible a manner. I have often thought if men had the choosing of God's elect, we should have too great a *proportion* of geniuses and people of taste, and that the poor, and the weak, and the foolish, would have been, for the most part, left to perish; but I bless God he has not forbidden them to become His disciples who are a little raised above the vulgar; and it is ten thousand pities that a little superiority of talents, endowments, or circumstances, should occasion their possessors to reject a free salvation.

"To-day my time forbids my enlargement, but I do beseech you to read Mr.

Foster; and if the perusal should excite you to make a few remarks on any of the subjects, I shall be glad to hear from you on the state of your own mind, and wish it may be in my power to render you any additional service. I have but just got them, and have not read them through myself; but I own I feel impatient for you to peruse them carefully, being inexpressibly charmed with what I have read, and hoping that they will be not only pleasing but essentially profitable to yourself and many others. God grant it may be so!"

We are sure that our readers in general will read these affectionate and judicious letters with great interest. They sound, at this distance of time, nearly a century ago, as a voice from the dead. The advice they contain is immensely removed from what is commonplace. The reference to Foster's Essays indicates the excitement produced by them from the very first; and they have held their place in the religious literature, without question, to the present hour. If any of our younger friends have not read them, we would reiterate the advice which Dr. Ryland gives to this lady. An attentive perusal would refresh and strengthen their minds, and they will feel that, though the writer has long since gone to another life, he being dead yet speaketh.

F. T.

The Gentleness of Christ.

"HY gentleness hath made me great."
 I gaze upon Thy Soul so pressed
 With all the sinning world's dread fate;
 And Thy calm woe becomes my rest!

How patiently Thou didst up-bear,
 Amid the gloom of Calvary,
 My heavy load of sin and care,
 That I might find my peace in Thee!

And now I shelter in Thy love;
 The darkening frown of God subsides:
 I lift my hope to realms above—
 The home where holiest rest abides.

It shall be mine! "Thy gentleness"
 Hath nobly earned it for Thine own.
 Be gentle still, and let Thy grace
 Rule mildly in my heart alone.

So shall I rise to life and strength—
 Patient, like Thee, when griefs prevail;
 And reach Thy heavenly home at length,
 Where griefs shall never more assail.

J. P. BARNETT.

Weariness.

BY THE REV. E. MACLEAN.



IN the columns of a newspaper the other day, we came across the words, "Wearied with the conflicting systems of men, wearied with sectarian wranglings, wearied with physical research and metaphysical analysis, wearied with the modern gospels of culture and humanity, it was unspeakably restful to be able to go back to Christ, and receive from Him the words of eternal life." Therein we think lies more than we have yet reckoned with of the great and grave questions of our day. If we were asked to name in one word an explanation of much or most of the social ills, the mental discontent, the spiritual indifference so rife about us, we would say it is weariness. The struggle for existence, the keenness of competition, the daily drafts made upon our manhood and womanhood all round tell in the long run. Never was the world more active than to-day, and, by a very necessity, never was it so weary. This skimming of newspapers, this speed and frequency of travel, this quick, eager, nervous intercourse, this familiarity, fragmentary and superficial as it is, with events transpiring in every corner of the world, must lead up to one result. We hear a great deal of research and adventure, and discovery; men are seeking everywhere, and glad to welcome from any quarter something to whet an appetite jaded and palled, and, when there is no such stimulus, what can we expect but exhaustion? What the child wants when the day's school or work is over, and when it is fretted, tiresome, unhappy, is, not a new toy, not a fresh amusement, not a more tempting lesson, but rest and sleep. The most popular, perhaps, of our present-day hymns breathes the same feeling—"Art thou weary, art thou languid?" If this be true, we venture to offer it as a solution or a step towards a solution of some of the profound and searching questions of the hour. We make far too much of the scepticism of the day, as if its forces were all consciously and intelligently allied, as if it had one purpose commonly agreed upon and understood. We are bound to confess that we cannot see this. If religious teachers and religious leaders would let it alone, it would "blush unseen and

waste its sourness on the desert air." Why will religious thinkers, who set themselves, often quite unnecessarily, for the defence of the faith, first parade and then demolish, every flimsy argument which is very often flung off from the very forgetfulness of fatigue? "I have a hundred such speculations," said Rabbi Duncan of some such arguments, "all very good for myself; but I have buried them when done with them and never unearthed them since for others. They lie in heaps in one common grave, and mother earth is on them." Just so we say, let them lie. They were, probably, the half-formed thoughts of the fag-end of a busy day. They are not the fresh, buoyant, united deliberations of a morning without clouds, but the outcome and result of the weariness which comes when day is nearly done. What is true of the oft-quoted scepticism of the time, is also no less true of its most perplexing and discouraging indifference. Long hours, low wages, the toil which exhausts but never exhilarates, which brings much pain and little pay, and no poetry, what wonder that men and women will not because they cannot rise to higher things? We are told of what it used to be long ago—of the hours and days that were freely spent in religious fellowship and communion, over home and foreign enterprises for the good of the world; but these days, it is said, are past and gone, and why is it? Because the giants of those days came from the freshness of the country, from green lanes and swelling uplands, fresh with the fragrance of the sweet-smelling flowers and woods, from long hours spent in quiet communion and rest. In those days men found in quietness and confidence their strength; now, when it can be looked at at all, religion is the contemplation of hearts worn with the toil of the day or of the week, and craving for repose. The laws of our nature are, after all, the laws of God; and even heaven itself, with its sapphire throne and streets of gold, will want a rested spirit fully to enjoy them—their mightiest charm and felicity is this, that in the very enjoyment of them they promise us rest. We are not disposed to think that the indifference, any more than the scepticism of the time, is an organised and intelligent opposition to things which are Divine. That, at least, is not the whole explanation, let us take into account the weariness as well; assured of this, that our Father in heaven, who reckons with us, not merely as great men, nor strong, nor wise, but as children, and His children for His beloved's sake, knows what we can or cannot do. Christ knew what it was to be weary, for He is the High Priest touched with the

feeling of our infirmities; and in the wide sweep and range of human feelings we may be sure that He did not forget to include this. But not only do we believe that this element may go some way, at least, to explain the prevailing scepticism and indifference to what we believe to be the highest and most vital truths, we think it may help to account for much even of the fretfulness and feverishness and unrest within the very circle of the Church itself. Christian men are just like other men; they get weary, weary even of good things; not permanently or finally weary, and not because the things are good, but for a time, and because they themselves are men. Do Christian people never get tired of sermons, of hymns, of prayers—not of some kinds of them, but of all kinds? Unquestionably they do, and that because in the very nature of things they cannot avoid it. “Now, speak to me of anything but religion,” is the reported saying of one of our keenest intellects and finest preachers of the last generation. And why? because that religion had ceased to be to him a solace, a balm, a life? No, no; but because the poured-out heart and throbbing brain were weary, that was all.

Do our churches sufficiently take into account this element of human life? I venture to assert they do not. What is the ideal of a Christian church amongst us? Is it not “the working church,” where everybody is “doing something”? But we must not forget that people come to Christ and then enter His Church, not for what they can do, but for what they cannot do. It was this which gave the Apostate Church of Rome such a hold for ages on the noblest nations of Europe. She offered vainly, falsely it might be, but she offered rest, and many of the most chivalrous and saintliest spirits of their time laid, one after another, their heads upon her bosom for a thousand years. Why is it that now, if we are only candid and honest with ourselves, many of the most attractive Christians are the least active Christians, that this extraordinary activity engenders friction and unpleasantness and strife? We are disposed to think it may be largely, if not quite, explained on the score of weariness.

“Man’s life contains a thousand strings,
But fails if one be wrong.”

We must not wonder, therefore, if those to whom the cares of this world are many, but upon whom the care of the churches is laid beside, be found sometimes crying out for very weariness. Are our Sabbaths all they ought to be, are our sanctuaries all they ought to

be to many; or are they not simply and far too much fresh scenes of toils, of toils in other fields, but toils withal, beneath which the spirit sinks, and where even Christ would say, "Come ye *yourselves* apart, and rest awhile."

A great thinker who has recently passed away from us was a kind of "Apostle" of Work; he extolled it, enforced it, almost deified it, but his own life has revealed to us how restless and unhappy man can be. Perhaps if his rest had been greater his work had been greater and more enduring. Christ seeks to found not only societies of active men, but societies of saved and restful men; not only what we are doing for others, but what we are in and by ourselves will be the ultimate and abiding test in the eyes of Him who saith, "My Father worketh hitherto, and I work." "Come unto me, all ye that labour, and I will give you rest."

Religion and the Future Life.

II.



CHRIST teaches us that *the character of the future life—its happiness or its misery—will be determined for each man by his character and conduct in this life.* Our position hereafter will be the natural result of our position here. Between the two worlds there is a close and inseparable connection—as close as there is between the different stages of our experience on earth. The season of boyhood, with its opportunities of education, is intended to prepare us for the duties of manhood, and according to the use we make of those opportunities will be the strength or weakness of our manhood. Diligence, integrity, and perseverance, will tend to insure for us the possession of intellectual and moral power, to facilitate our success, to invest our manhood with the elements of nobility and happiness. Indolence, dishonesty, and selfish indulgence bring after them a train of sorrows, lay the foundation for weakness, vacillation, and worthlessness, and are the sure precursors of misery and disgrace.

This principle is of force in a still wider and more momentous

sphere than the present. There are links of continuity, which bind together the two worlds not less than the different stages of progress in this world. In the future as in the present we shall be under the inexorable sway of moral laws. We shall *be* in the essence of our character what, in a sense, we have made ourselves. This life is the childhood of our immortality. We are now in a state both of trial and of discipline—placed amid circumstances which test our moral principle, and either develop or destroy it, according to our ruling bias. Any propensity we indulge, be it good or bad, is strengthened by indulgence. It becomes more firmly rooted in our nature, more thoroughly intertwined with the texture of our manhood—more indissolubly a part of ourselves. The process of repetition and reproduction never ceases. The spirit of our deeds remains with us, and reappears even in new forms, and under other conditions. **H**e that is holy will be holy still, and he that is filthy will be filthy still.

In view of this universal law it is evident, that *we must, while on earth, be fitted for heaven*. Its blessedness cannot be arbitrarily conferred on us by an act of sovereign power, but must be the fruit of our inner life. If it be true that conformity to the will of God is the acknowledged law of heavenly existence, how can men, who on earth have utterly disregarded that law, find any happiness in its observance? It is impossible to be in heaven, and not do God's pleasure. There is no room there for indifference, caprice, or stubbornness of will. God is all in all. Submission to Him, and communion with Him are indispensable; and to an ungodly man such submission is intolerable. For him there will be nothing in heaven congenial. The tone of its life will be distasteful. Its occupations will be regarded with aversion. An unrenewed heart, even in heaven, would be a hell unto itself.

Every species of enjoyment requires a special qualification. The greatness and majesty of God, as revealed in nature, make no impression on the mind of a man who has no sense of beauty. To him, the world is but a plain prosaic reality, with no voices of mystic meaning, no traces of a glory which never was, on sea or land. Strains of sublime and impassioned poetry have to many men no meaning apart from the flow of the rhythm, and the stately roll of the words. The music which exerts over some a resistless spell, and carries their thoughts beyond the limits of the visible and finite, falls powerless and dead on the ears of those who have no capacity to appreciate it.

Heaven will be no abode of blessedness to us, unless our nature has been trained to obedience to God. Sympathy with Him, delight in His will, a character conformed to His image, must be possessed by all who are to feel at home with Him. And where can such a fitness be acquired, if not here? Heaven must be begun on earth. The germs of its glory must be wrapped up in our present experience, or we should have no sense of gratitude and gladness though Christ should bid us "enter into the joy of our Lord."

Hence *Christ demands us to recognise the reality of a future life, and fully to prepare ourselves for it.* "Be ye therefore ready, for at an hour when ye think not, the Son of Man cometh." "Wherefore we labour, that whether present or absent, we may be accepted of Him." If there be another world—a world in which we shall live for ever, and in which our experience will be determined by the things that now are, we ought not to ignore it, or act in contradiction to its claims. "Boys ought most to learn what most they will need when they become men." The lad who neglects his education, who recklessly squanders away the time which should be spent in the acquisition of knowledge, or in learning a trade, justly lays himself open to censure, and prepares the way for a disgraced and worthless manhood. Are we less guilty when we resolutely fix our thoughts and affections on the fleeting interests of the present, and act as if this life were all; when we give not a moment's consideration to the sure approach of the angel of death, or to that awful world into which he will transport us? Is it a wise and manly thing to be reckless as to the eternal future—never to ask ourselves whither we are going, what we shall do, where we shall be after we die? Soon, at the latest, we must bid adieu to all that now surrounds us. "We brought nothing into the world, and it is certain we can carry nothing out." All we can take away is ourselves, our character, our affections, our dispositions, our habits. What, then, shall *we* be, when we are summoned to depart?

The requisite preparation for the future will in no sense unfit us for the duties of the present. Repentance towards God, and faith in the Lord Jesus Christ, cannot incapacitate us for any lawful duty, or deprive us of any innocent pleasure. They will give to us a spirit of fearless integrity and commanding strength, impart to us a fervid enthusiasm in the path of duty, quicken our sense of responsibility to God and stimulate us to exercise all our powers to their utmost

capacity. The virtues which fit us for the kingdom of heaven do not detract from the fulness of our manhood, or mar its beauty. The prospect of an endless life invests our earthly experience with new elements of greatness, opens to us sources of loftier pleasure, deprives sorrow of its power to distract and annoy us, and throws across the dull plains of earth the glory of a celestial light. He who in the spirit of Christ so "forecasts the years" as to be prepared for the life of the eternal, will act the wisest and noblest part in regard to things seen and temporal. The strongest man, even in this world, is he who lives for God and eternity, and whose citizenship is in heaven.

J. S.

The Life of George Eliot.

II.



IN our former article we gave an account of "the change, amounting to a revolution," which passed over George Eliot's religious beliefs, in her early womanhood, and affected so injuriously the whole of her subsequent life and work. It seems incredible that a young and ardent Evangelical should, in the course of a few weeks, and without any exceptional severity of mental struggle, become a pronounced Rationalist, abandoning, apparently without compunction, her early creed; exulting in her freedom from old restraints, and displaying, on behalf of the dreary negations of anti-supernaturalism, the zeal of a grateful proselyte, whose sole mission is henceforth to "set truth's holy sepulchre free from a usurped domination!" We attributed this change to the limitation, and not to the breadth, of her nature; to the strength of her misguided affections, which evidently warped her judgment, and to the ascendancy of friends with whom she was brought into contact at a critical period of her life, when she was specially susceptible to such influence as they well knew how to exert. George Eliot unquestionably possessed the power which has been claimed for her—of touching hearts that no divine and no philosopher could reach, and her writings have gained so high a place in our literature that it is important for us

carefully to obtain some insight into her methods of study and the process of what is euphoniously described as her mental enlargement. There are, in every circle of life, people who have been charmed with the literary and artistic excellence of her novels, and felt a profound admiration for the loftiness and grandeur of her ethical ideals, and they not unnaturally attach great weight to her views on other and still higher matters. We have heard of intelligent young people, even in our own congregations, asking whether, in view of such teaching as George Eliot's—in which, as they imagine, they have found the essence of all goodness—Christianity can be regarded as vitally indispensable; while her Positivism has caused not a few to relax their hold on the things most surely believed among us. If the position of our former article is valid, it inevitably follows that her attitude towards Christianity does not entitle her to speak on these matters with authority. The reasons which led to this revolution in her belief were limited, superficial, and accidental. With larger knowledge than she then possessed, with a more thorough investigation than she ever gave to the subject, with a broader grasp of mind, and, above all, with happier associations, she could not have taken the course on which she somewhat precipitately entered. Her scepticism was not the outgrowth of any overwhelming philosophical necessity, nor was she driven to it by the force of logical and unanswerable reasoning. She displayed, at this crisis, a singular want of thoroughness, and her scepticism is, therefore, philosophically worthless.

To this same limitation of her nature we attribute the great mistake of her domestic and social life—her “union” with Mr. G. H. Lewes. This is a subject on which it is not pleasant to touch; but apart from the difficulty of passing over an event which had so profound and perceptible an influence on her writings, there has recently been so much said on the question which seems to us so unwarrantable in itself, and so dangerous in its tendency, that it is necessary for us clearly to reaffirm the law of Christ. The facts of the case briefly stated are that George Eliot lived with Mr. Lewes as his wife when the wife to whom he was legally married was still alive. Mr. Cross calls this “the most important event in George Eliot's life.” He gives, however, no account of the circumstances which preceded it, except “that not only was Mr. Lewes's previous family life irretrievably spoiled, but his home had been wholly broken up for nearly two years.” He further appears to think that we shall rightly judge of

this step and acquit George Eliot of blame if we remember what she proposed and actually achieved by it. He also quotes a letter of George Eliot's in which she defends herself on the ground that "light and easily-broken ties are what I neither desire theoretically nor could live for practically." This brief allusion to the subject is altogether inadequate. It furnishes us with no justification of the step, and Mr. Cross should either have been more explicit or more reticent. A paragraph in Mr. F. W. H. Myers's "Essay on George Eliot" awakened expectations which have not been fulfilled. He tells us, "A long tragedy unrolled itself before her; her pity, affection, gratitude, were subjected to a strong appeal; a path was chosen over which, amidst much of happiness, a certain shadow hung. It is enough to say here that if ever her intimate history is made more fully known to the world, it will be found to contain nothing at variance with her own unselfish teaching; no postponement of principle to passion; no personal happiness based upon others' pain." Such considerations as these may place the matter in a more favourable light than that in which many have thought of it, and though they cannot make right that which in itself was wrong they may remove serious misconceptions. Conjectures are so rife that Mr. Cross has been unable to pass over the matter in absolute silence, but we repeat he ought either to have done this or to have given a more definite and intelligible explanation of it.

As it is, we do not know whether Mr. Lewes or his wife was responsible for their tragical estrangement—whether he had driven her from his home by indifference, or worse than indifference. It is possible that she had cruelly deserted him, or, as some have surmised, she might be a hopeless and incurable maniac.

Had George Eliot remained a Christian, however, she could not have entered into an illegal union with Mr. Lewes. But after she had rejected the doctrines of Christianity it was, of course, a comparatively easy task for her to reject its sanctions. We are willing to give her the full benefit of that fact—if benefit it be—and to remember that she no longer accepted the authoritative standard to which, as a Christian, she would have been constrained to conform. We allow, too, that she showed "from her earliest years the trait that was most marked in her all through life—the absolute need of some one person who should be all in all to her, and to whom she should be all in all." Of this there can be little doubt, and a great deal is

explained by it. The elements of her character from which this need arose required wise guidance, and the absence of such guidance did her irreparable harm when she first came under the influence of the Brays and Hennells. In a not less marked manner it distorted her judgment and led her astray when, in an equally momentous epoch, she had fallen so largely under the influence of Mr. Lewes. Vigorous, independent, and even defiant as George Eliot, in some directions, was, she was weak, susceptible, and deplorably, if not culpably, reliant in others. She craved for affection, for affection which could be seen and felt. "My affections," she wrote to Mr. Bray, "are always the warmest when my friends are within an attainable distance." If her friends took no notice of her she lost belief in their love. She not only appreciated, but longed for, praise. Worship of the silent sort she cared nothing for. It must be expressed and demonstrative. With a keenly sensitive nature such as this we can understand how she would be wrought on by the tragedy which unrolled itself before her, and how Mr. Lewes's devotion would win her heart, and, in that same degree, obscure her judgment. Pity and gratitude mastered her.

That her action involved no postponement of principle to passion, in the vulgar sense of the words, we can well believe. The fact with which we are concerned is that she lived in an illegal relation; that the law, not only of Christ, but of the land, placed a barrier in the way of her union with Mr. Lewes which she deliberately set aside, and that she thus weakened the most sacred bonds by which men and women pledge to each other their faithfulness and love. The marriage relation, as it is defined by the law, is an essential safeguard of social purity. Faithfulness to the vows it imposes lies at the root of all domestic virtue, while unfaithfulness to them strikes a blow at all morality, and opens the door to vice and licentiousness of every kind. If the marriage bond can be thus disregarded the continuance of the relation rests solely on individual taste. People are at liberty to take the law into their own hands. All sense of security, all idea of permanence is gone, and the reins are in the hands of immorality and caprice. We do not accuse George Eliot of flippancy, and are willing to admit that she regarded her union with Mr. Lewes with all the solemnity that other people attach to the idea of marriage. But this does not alter the fact that the union itself was illegal, and that so far it was "faith unfaithful" which "kept her falsely true." Nor does it alter another fact—that the sanction of her example could be

pleaded by people of a very different texture from her own, and that she has thus opened the door of temptation to women who have less strength than she possessed, whose circumstances are less favourable, and whose path she has thereby made far more difficult.

The plea that she saved Mr. Lewes from probable ruin, and made for him a happy home, is not at all to the point. We are not at liberty to do evil that good may come; otherwise the imperative voice of conscience could be continually set aside, and the most specious excuses for disobedience to it urged.

This step might not present itself to her as an unmixed evil. She was at war with the social law, not with the moral obligations of marriage. But it is questionable whether her opinions could have been so lax had she not imbibed ideas which could as little be tolerated in a complex society as they are sanctioned by Scripture. Even so early as 1848 she wrote to Mr. Bray, "I have read 'Jane Eyre' and shall be glad to know what you admire in it. All self-sacrifice is good, but one would like it to be in a somewhat nobler cause than that of a diabolical law which chains a man soul and body to a putrefying carcase." *Jane Eyre*, it will be remembered, would not marry a man whose wife—still living—was a lunatic, and George Eliot thinks the self-sacrifice needless, and the law which enforced it diabolical! There is a harsh unsympathetic tone about these sentences which grates on the ear. The confusion which would result from the application of such a principle, the disorganisation and disaster it would introduce are—apart altogether from the moral aspect of the question—utterly inconceivable, and the grossest utilitarianism might have convinced a woman of George Eliot's calibre of the absurdity and mischievousness of her ideas.

Even if we grant that to her existing state of feeling this deplorable act was justifiable, we must go further back and ask how such feeling could have been engendered, and it is sufficiently clear that it resulted from the spiritual deterioration which begun with this great writer's rejection of Christianity, and was confirmed by her association with men whose principles were of the most "advanced" order, as well as by her delight in such writings as Rousseau's, George Sands', Feuerbach's and others of the school in which virtue is treated as a matter of simple convenience.

But when all is said that can be said it is to us incomprehensible that George Eliot could so far impose on herself as to believe that she

was acting rightly. Whether she had *fully* weighed the consequences of her decision is doubtful, and probably if she had known her own power as a writer or been able to forecast the popularity and influence she would afterwards achieve, with the responsibility in which it would involve her, she would have shrunk from so daring a resolve. Lord Acton has very truly remarked, "She urged with pathetic gravity that she knew what she was losing. She did not know it. Ostensibly she was resigning a small group of friends and an obscure position in literature. What she really sacrificed was liberty of speech, the foremost rank among the women of her time, and a tomb in Westminster Abbey."

Of the various ways in which this false step affected the development of George Eliot's genius, we cannot here speak at length. The idea that, apart from the influence of Mr. Lewes, her novels would never have been written, is simply ridiculous. Intellectually, she owed to him very little; morally and spiritually, she owed to him nothing. He was proud of her genius, but it was long before he discovered its real bent. In some respects he repressed, rather than stimulated it. Where his suggestions were acted upon her novels were certainly not improved. He rendered her valuable help in matters of literary form, and stood between her and adverse criticism—greatly to her own disadvantage and the public loss. He placed her on a false elevation, and surrounded her with an atmosphere of fictitious greatness and adulation, which contributed not a little to the oracular, and often contemptuous, tone of her writing. He did his best to make her, if not a goddess, at any rate, a prophetess, and to invest her with an air of commanding mystery. It was quite in harmony with his design that she should pose as a sybil and gather around her a host of worshippers. Everything in her surroundings tended to foster her pride and sensitiveness, to limit her sympathies, and destroy a genuine enthusiasm of humanity. The weakest, the most self-conscious, and, from a spiritual point of view, the most perilous elements of her nature, received an abnormal development, and she lost almost as much as an artist as she unquestionably did as a teacher. Her seclusion, and her estrangement from general social life, were, in every view, unfavourable. Much is said in these volumes of Mr. Lewes's bright and buoyant spirits, and the relation between himself and Miss Evans is represented as uniformly happy. We cannot avoid the feeling that he was unworthy of a woman of genius, and that, had he possessed greater strength and

nobleness, he would have shrunk from placing her in a position so degrading. His companionship was pleasant, but his sympathy with her was far from perfect. He cared nothing for those elements of her character which she owed to her early training; he did not like her to read the Bible. He ridiculed beliefs to which she was attached, and we imagine that even from him she was in many respects isolated. How far she felt the bondage of her position we have no means of knowing. There are, here and there, indications that she fretted under its restraints, and would have been glad of the possibility of a new start. She certainly did not repent, in the Christian sense of the word. Would to God that she had! She indeed affirms that she could conceive of no consequences which could make her repent of the past. But that she viewed her conduct to the end of her life in the same complacent light is incredible. That she never turned from it with aversion, that she had the continual approval of her conscience and escaped its bitter reproaches we cannot for a moment believe. Unless we are greatly mistaken, her consciousness of the grave mistake she had made, and her keen self-reproach, gave a decided complexion to her writings, and assimilated them in a moral sense, and on one point, to the Christian law. The contrariety between this aspect of her life and her general teaching has often been observed. The tone of her works is healthy and ennobling. In none of them does she so much as suggest what could be construed into a palliation of her own conduct. She insists again and again on the sacredness of the relation her own conduct had disregarded, and depicts with uncompromising fidelity the terrible penalties of thoughtlessness, selfishness and sin. What has been called the great blot on her life increased her scrupulous fidelity to the laws of art, and imparted to her creations a loftier and a more morally majestic form. Certain words in one of her letters confirm a belief we have long held, that she determined to counterbalance by her writing the effects of her evil example. "If I live five years longer the positive result of my existence on the side of truth and goodness will outweigh the small negative good that would have consisted in my not doing anything to shock others." This is something very like an effort to make amends—a desire to balance the moral account, which, according to our own carefully formed opinion, may, as Mr. John Morley says, "have had something to do with that laborious sense of responsibility which weighed so heavily on her soul, and had so equivocal an affect on her art." The

effect could only be equivocal because George Eliot's regret was not illumined by the power of Christian faith; because she had no belief in the doctrine of repentance, and in the possibility of forgiveness. She recognised no sway, either in the material or moral world, but that of stern unpitying law. She became, in her positivism, the slave of her own melancholy. Notwithstanding her high sounding strains about "the choir invisible," her later writings especially are tainted with pessimism. She has herself no inspiring belief in the world's attainment of her ideals, and can therefore impart no such belief to others. Her estimate of human nature is depressing, and we have continually to deplore the absence of those Christian truths and principles which are as essential to the harmony and perfection of art as they are to purity of life and to triumph over death.

When the collected edition of Mr. Myers' Essays appeared we directed attention to a passage in which he describes a memorable evening spent with George Eliot.

"I remember how at Cambridge I walked with her once in the Fellows' Garden of Trinity, on an evening of rainy May; and she, stirred somewhat beyond her wont and taking as a text the three words which have been used so often as the inspiring trumpet calls of men—the words *God, Immortality, Duty*—pronounced with terrible earnestness how inconceivable was the *first*, how unbelievable was the *second*, and yet how peremptory and absolute the *third*. Never, perhaps, had sterner accents affirmed the sovereignty of impersonal and unrecompensing law. I listened, and night fell; her grave majestic countenance turned towards me like a sibyl's in the gloom; it was as though she withdrew from my grasp one by one the two scrolls of promise and left me the third scroll only, awful with inevitable fate. And when we stood at length and parted, amid that columnar circuit of the forest trees, beneath the last twilight of starless skies, I seemed to be gazing like Titus at Jerusalem on vacant seats and empty halls, on a sanctuary with no presence to hallow it and heaven left lonely of a God."

Such appears to have been the uniform tenor of George Eliot's later life. No grander or more powerful testimony to the supremacy of the moral law could have been given, but with what a cheerless creed it is allied! How could one who had so clear an insight into the awful majesty of duty, who heard so distinctly the voice of an imperative and absolute law, fail to see that this law pointed to, and was derived from, an authority higher than itself and that it postulates for its own fulfilment the idea of immortality? Did she never remember with regret the faith she had abandoned? Did she never see how it alone completes the moral system of which her burden of

responsibility was an expression, and harmonises the conflicting elements over which her pessimism has no control, and by which she feels herself and her endeavours cruelly baffled? When she lost her belief in God, she discarded the only authority which can keep man's complex nature true to its highest ideals in a world where there is so much to obscure and destroy them, and laid the foundations for an internal conflict, a strained artificiality of effort and a morbid self-consciousness which, on the one hand, are fatal to naturalness, simplicity, and progress, and on the other facilitate a process of self-torture which must make life a gloom. Could this "proud and sensitive" woman have seen the beauty and felt the power of Christian repentance with its correlative blessings of forgiveness and spiritual peace (as they are sketched by her own Dinah Morris and in "Janet's Repentance") how different would have been her life, how bright and joyous her writings, and how immeasurably greater would she have proved in the capacity in which she strove so strenuously to excel. She would not have failed to reach the highest rank had she been a Christian.

In Almost Unknown Book.



AMONGST the special features characteristic of the seventeenth century there is none more noticeable than the growth and development of the literature known as Puritanical.

Amidst the multitude of writers the Baptists certainly may claim a fair representation.

There are many names well known to the student of Baptist history, from John Smith of Leyden, Spilsbury, and Tombes, of the early period, to Norcott, Bunyan, Keach, Knollys, Kiffin, and Vavasor Powell, who belong—all of them—to the last half of the century. But there are others that have hitherto almost escaped the notice of bibliographic explorers. In this category we must place the name of Josias Bonham. This good man lived at Byfield, Northamptonshire, and was the author and publisher of a small 18mo book called "The Churches Glory."

Several of the great storehouses of literary wealth have been

searched with the hope of finding a copy other than that which is the subject of this sketch, but in vain. There is no copy in the British Museum, the libraries of the Guildhall, London, the Baptist Union, Dr. Williams, Sion College, or the London Library. Nor does the book appear to be in the catalogue of the Bodleian Library, Oxford. Allibone, the famous American bibliographer, gives no clue, either to the author or subject; and Bonham's work was also quite new to Mr. John Taylor, of Northampton, a gentleman who has the reputation of being the greatest living authority on the literature of that county. Crosby, Taylor, Ivimey, and other Baptist historians display by their writings an entire ignorance of this exponent of our denominational principles, notwithstanding that Bonham shared the sympathy and goodwill of Norcott and Keach, as their "Epistles to the Reader" testify.

The book is called "The Churches Glory; or, the Becoming Ornament: Being a Seasonable Word, tending to the Provoking, Encouraging, and Perfecting of Holiness in Believers." It was printed in London for the author in 1674.

The dedicatory epistle is addressed to the Baptist Church of Priors Marson, Warwickshire, and is signed John Bonham; but the signature is evidently a printer's error, which the letter suggests. It commences as follows:—

"To the Church of Jesus Christ, congregated in the order of the Gospel, by confession of Faith and Baptism, meeting at Priors Marson, in the County of Warwick; wishing the abounding of all grace, mercy, peace, and unity in, and through our Lord Jesus Christ; and one with another as the truth is in Jesus.

"Beloved in the Lord,

"Having for some years been a companion with you in the fellowship of the Gospel, and by the hand of God upon me, and your requirement, have been instrumental among you as opportunities have been offered, to impart unto your edification what I through grace received. Now considering that mortality is approaching near towards me, and having those words of the Apostle Peter upon my spirit, which saith: 'Moreover I will endeavour, that after my decease, you may be able to have these things always in remembrance.'—2 Peter i. 15.

"And likewise considering the abounding of iniquity and errors, both in opinion and practice in these latter days; . . . the which is much manifested in Papisme, Rantisme, Quakerisme, and superstitious ceremonialism, as also the abounding of self-love, self-endedness, and prophane and vicious atheisme. I thought it my care and duty to present unto you this small treatise; wherein is comprised most of the chief heads and principle grounds of doctrine, that by me hath been delivered unto you."

The fact of Bonham living at Byfield during his pastorate of the Church at Priors Marson, may be accounted for by the working of the Acts passed during the early part of the reign of Charles II. for the suppression of Nonconformity.

The special subject is prefaced by three "Epistles to the Reader," one by the author, followed by another from Norcott, the third being from the pen of Benjamin Keach.

Bonham commences his thus :—

" Casting mine eye and considerations upon the holy and pure word of God, and exercising my mind and meditations therein, I beheld, through grace, the habit of holiness to be of so high acceptation with God, and of great concernment to the Christian Soul : Also, I harkened and heard, as it were the Lord in His word calling unto, and commanding the sons and daughters of men to put on the said habit in the use of the means thereunto appointed, and many argumental grounds and reasons he produceth to move and draw the creatures, thereto, and to cause him to delight therein. . . . Wherefore, I, receiving some glimpse of the excellent property of holiness, and the necessity and benefit thereof, did think it my duty to promote its interest in the best manner I could, according to what I have received, I here present unto thee these ensuing considerations."

He concludes with a direct personal appeal in metre, thus ?—

" And now my friend art thou for Heaven designed,
 And to the way of Holiness inclin'd :
 Lend me thine eye, thine ear, thy heart, and hand,
 These lines with me to read and understand.
 Would we an holy state and glory win,
 Let's search our hearts, and there the work begin.

 Therefore, with diligence, let's fall to work,
 So search what venom in our hearts do lurk :
 Unanimous let's be, go hand in hand,
 Corruptions, laws, and powers, to withstand ;
 That we from slavery may be set free,
 To serve the Lord in holy sanctity.

" Thine in the Lord, J. B."

Norcott recounts many of the Divine commands respecting the necessity of the believer's holiness, and earnestly pleads for its attainment.

The "Epistle" by Keach "to the reader" is quite characteristic of the writer, and well sustains the reputation of that celebrated man.

He deals in no circumlocution, but speaks in his usual plain, yet forcible and attractive, style. His first words are—

“Reader, two things are chiefly treated of in this ensuing treatise, the filthiness of sin, and the excellency of holiness; the covering of a sinner, and the ornament of a saint: nothing makes a wicked man so much like the Devil as sin; nor nothing makes a saint so much resemble Christ, as doth grace and holiness.”

In commendation of “The Churches Glory” he says:—

“This book reader, whosoever thou art, may (with God’s blessing) prove of great advantage to thee; for here is seasonable counsel for saints and sinners, both for the professor and prophane.”

His concluding remarks are:—

“Remember and think upon the man that had not a wedding garment. Know assuredly, that none will be made welcome, and lovingly entertained by the bridegroom, but those only that have that excellent garment on of Christ’s righteousness, holiness, and humility.”

“The Churches Glory” proper consists of 228 pages, divided into twelve chapters, and is founded upon the fifth verse of the ninety-third Psalm,—“Holiness becometh thine house, O Lord, for ever.”

The author in the first two chapters opens and explains the subject, which he divides into four parts, viz.—“Division, Explication, Doctrine, and Application.” Of “Division” he says: “We have in the words a subject bearing the denomination of an house; the person to whom the right of propriety doth belong, that is the Lord; the ornaments of the house, holiness; and the duration of the ornament holiness, viz.—for ever.”

In the second chapter we find the “Doctrine Propounded and Confirmed,” and defined as follows:—“Holiness is an ornament ever becoming the people of God;” or thus—“It ever becometh God’s people to be an holy people.” Six reasons are given in support of this statement, grounded upon various texts of Scripture.

Chapter iii. contains “some considerations by way of Application.”

The fourth chapter is devoted to “The Use of Exhortation;” and in the fifth is given “Some Directions how to put on the Ornament of Holiness.” For this purpose the old Baptist Puritan advises his readers to cultivate a habit—which is considered by some people in these days to be out of date, viz.—

“To look unto Jesus, with an eye of faith, fixed on Him, and to behold His humility; His sufferings, and in the cause and end of His sufferings,” and also

“to look unto him, and to consider Him in His great undertakings for us, to consider His faithfulness towards His Father, in respect of the trust he reposed in Him; and towards man also in the prosecution of poor fallen man’s redemption.”

Chapter vi. is a short one, in which appears “A Word of Advice to consider Christ in his Kingly Office, and by Faith to embrace him in the same;” whilst the seventh discloses “some considerations concerning the Prophetical Office of Christ, necessary to the better attainment of a Degree in the Ornament of Holiness.”

In the eighth chapter are “Directions tending to our better Attainment of that comely Ornament *Holiness*, by putting on Jesus Christ, and abiding in Him.” In instructing the reader here how “to put on Christ in his qualifications,” the author treats very fully on the ordinance of baptism; and from what he writes we find him to have been a teacher “thoroughly sound in the faith.” His views are clear, and the matter decidedly interesting in style. After giving several examples, recommendatory and otherwise, of the early Apostolic Churches, he proceeds thus:—

“The Corinthians were commended for keeping the ordinances to them delivered, but at the same time reprov’d for not observing of them in manner and form, according to the order of the first institution or delivery: therefore he that saith that he abideth in Christ, ought to walk even as He walked.

“Should I, by the way, give one instance of Christ’s observation in that holy ordinance of divine institution into a holy use and end, that in these days is by most people laid aside, and by many violently opposed and abused, calling it a low, carnal, empty thing, and a shell without a kernel, . . . and the observers of it had in great reproach; the which ordinance is that baptism where a Gospel minister is the administrator, and the subject a believer demonstrating faith in Christ, and much water the matter, and both going down into the water, the administrator dipping or overwhelming the subject in the water, in the name of the Father, Son, and Holy Ghost, the manner and form. This baptism, as low as some would have it, is from heaven, appointed by God the Father as a branch of His mind and will. To this ordinance of baptism in water did Christ the Son of God, and Head of the Church, submit unto obedience to his Father’s will, as an act of righteousness unto his people, . . . the which ordinance Christ hath ratified and confirmed unto his Church, and every soul exercising faith in Him, by His authority and command, as a standing ordinance, to be observed in its place, and to its ends and uses, for and during the time of the Gospel administration; the which is like to be until time shall be no longer.”

In reply to the question, “What is the end and use of baptism?” we find the following explicit declaration:—

“Baptism is an appointment of God, to stand as a visible sign or token of

His covenant of grace, made in Christ for the remission of sins, and acceptance of persons, that through a supernatural illumination do see themselves sinners and lost by sin, and their redemption from the gift (guilt?) of sin, and their justification unto life, to consist in Christ by virtue of His death, burial, and resurrection, as a propitiation and atonement by him made, unto His Father's satisfaction and acceptance, upon the conditions of faith and repentance."

Very much more is said to this same purport.

The ninth chapter is devoted to "A use of Reprehension and Admonition unto several sorts of men, who, notwithstanding the Excellency of Holiness, and the great concernment thereof to the advancement of God's glory, &c., do wilfully neglect or carelessly improve the way and means thereof." The topics treated upon are, "the ignorant, the inordinate, and open prophane, those more knowing and seeming religious, Church membership, and Church Government." On this last point, with regard to the introduction of "innovations," Mr. Bonham is exceedingly plain spoken.

"But in case innovations are brought into the Church, and maintained by the power of the Church, and imposed upon the members, and some of the members cannot in conscience bear them, what way may they take to secure themselves from the guilt of sin, that attends the Church in the observations of such innovations, and not sin against God? Answer first: By contending against them by the rule of truth, that if by any means the Church may be convinced of their evil; and if this will not prevail, then to answer the call of God and His counsel therein; which is 'To come forth from among them, and be separate, and touch not the unclean thing, and I will receive you.'"

We have in the next chapter "A Use by way of Caution unto the Saints, or those that have attained, unto a good degree in the Ornament of Holiness."

The extract here presented is a "reminder" from Bonham to his fellow Christians of the perils, sufferings, and persecutions visited upon them through the unrighteous "Acts" that were passed by the supporters and upholders of the most dissolute monarch that ever disgraced a crown. These are brave and honest words, and are filled with a spirit truly noble and Christ-like, and are deservedly worthy of being rescued from oblivion:—

"Take heed therefore, watch and pray, that you may be sensible of God's mercies afforded. . . . It is not long since a strong, rough, east wind did blow upon us for several years; it may be the Lord hath a good end in it, as to sift us, . . . to blow away the chaff, but to preserve the wheat, so that although tryed, yet the Lord in measure did debate with it; so that

although under the left hand of affliction, yet upholden by a right hand of mercy. Herein we are to behold God's hand with much thankfulness, and to take heed that we forget not His providences, under which rough dispensation, we may remember that we did set several days apart to seek the Lord by fasting and prayer, laying our condition and cause before Him. And for as much as it hath pleased the Lord suddenly to turn back the rough stormy wind (the passing of the 'Act of Indulgence' in March, 1672) and to bring a calm, southern serene refreshing gale upon us, in such a way as was unexpected by us, although our hope in Him was for deliverance in His time, and which way should seem good unto Himself for the glory of His name."

In the eleventh chapter "the Believer is taught a Use of Encouragement to Press after the attainment of Holiness, and to persevere therein." And in chapter twelve and last, as a ground of consolation to believers, several privileges are considered, which the heirs of the "Inheritance" or "Kingdom" will enjoy in the possession thereof.

The second part of the book, called "A Glass for the Unregenerate," consists only of eighty-six pages, followed by "Certain Articles—thirty-one in number—included and drawn from the foregoing discourse, as the Judgment of the Author in brief."

Lastly is a letter, which Bonham addresses to his "beloved children, Josias Bonham, Thomas, John, Samuel, and Elizabeth Bonham." In it he apologises for not having remembered his children until he had reached the end of his book. Which book he bequeaths unto them as the "best legacy" he can bestow. The last words of the letter are—

"And now my dear children, my desire is, that you would make my failings your warnings; and what you have heard and seen in me of good, make that exemplary for your imitation. . . . So I commend you to the Lord, and to the word of his grace.

"Hoping in heavenly glory you to see;

Enjoying of each other in felicity.

(Signed)

"Your loving father,

"JOSIAS BONHAM."

As we think of the times in which this book first came forth—those days of wantonness, frivolity and wickedness, primarily the outcome of the transactions of the king and his myrmidons, yet days of trial and stern discipline to the saints of God, we are not surprised at the serious and earnest tone pervading its pages.

It would have been a satisfaction to have known more of the life of the author, but that seems at present very improbable. Crosby, in his "History of the Baptists," speaks of a Mr. Francis Morris, a very

pious and useful minister, who was a man of learning, and a great sufferer in his day for righteousness' sake. When living at Priors Marson it seems Mr. Morris, "with some others, was taken before a justice of the peace at Willoughby, where a neighbouring clergyman appeared, who was very zealous to spur on and further their prosecution," but, beyond being threatened with imprisonment, nothing more seems to have come of the affair. It is just possible that the term "with others" may have included Mr. Bonham. In Dr. Williams's library there is a list in manuscript of the Presbyterian, Independent and Baptist churches of Northamptonshire, by Dr. Evans, from which it appears that in 1720 the preacher for Byfield and Chipping Warden was Nathaniel Kinch. Whether this good man succeeded in any measure to Bonham's ministry we cannot say. The book—"The Churches Glory"—seems to be the only record extant of the man and his ministry. Nevertheless, this small legacy of truth and history is sufficient to tell true Baptists of the kind of rock from which the denomination hath been hewn, and the pit from whence it hath been digged.

W. P.—s.

The Cameroons.



HE story of the conduct of our Foreign Office in relation to the Cameroons, which has wrecked our mission there, is a remarkable illustration of the way important affairs are sometimes conducted by our rulers. The Foreign Office is, perhaps, the most aristocratic of our departments. Whoever may be at the head it cannot but be that the permanent officials have considerable influence. If any house of business in London or Liverpool conducted its affairs in the way revealed in a Blue Book just published we are certain that the heads of the firm would either dismiss the whole staff of clerks or prepare for the bankruptcy court. Protected by powerful friends, we fear these revelations of neglect will not result in any steps being taken for less indifference and imbecility for the future. We will tell the tale.

The story opens with a letter signed by several Cameroon chiefs addressed to the Queen. It is so interesting that we copy it at length:—"Dearest Madam,—We your servants have join together

and thoughts its better to write you a nice loving letter which will tell you about all our wishes. We wish to have your laws in our towns. We want to have every fashion altered, also we will do according to your consul's word. Plenty wars here in our country. Plenty murder and plenty idol worshipers. Perhaps these lines of our writing will look to you as an idle tale. We have spoken to the English consul plenty times about having an English Government here. We never have answer from you, so we wish to write you ourselves. When we heard about Calabar River, how they have all English laws in their towns, and how they have put away all their superstitions, oh, we shall be very glad to be like Calabar now." This was received September 26, 1879, and soon after, December 26, a similar letter was received by Mr. Gladstone from King Bell and King Aqua, which we also give, as being curious and interesting. "Dear Sir,—We both your servants have met this afternoon to write to you these few lines of writing trusting it may find you in a good state of life as it leaves us at present. As we heard here that you are a the chief man in the House of Commons, so we write to you to tell you that we want to be under her Majesty's control. We want our country to be governed by British Government. We are tired of governing this country ourselves; every dispute leads to war, and often to a great loss of lives, so we think it is the best thing to give up the country to you British men who no doubt will bring peace, civilisation, and Christianity in the country. Do for mercy sake please to lay our request before the Queen and to the rulers of the British Government. Do, Sir, for mercy sake, please to assist us in this important undertaking. We heard that you are a good Christian man, so we hope you may do all you can in your power to see that our request is granted. We are quite willing to abolish all our heathen customs. I hope you may take this matter into a deep consideration, and do all you can, for the sake of God, to see that our request is granted. No doubt God will bless you for putting a light in our country. Please to send us an answer as quick as you can." Letters of this kind appear to have been received from time to time, and were endorsed, put into pigeon holes, and neglected until near the close of 1883, when it was decided to attend to these offers. Many will remember that similar neglect of communications from the King of Abyssinia became an important step in the wretched war with that country.

Now, whether information of this dilatoriness reached Prince Bismarck or not we cannot say, but seeing that we neglected accepting the government of the Cameroons that clever statesman thought the territory would be worth annexing. In the spring of last year the German Chancellor writes to our Foreign Office asking for facilities for a traveller or discoverer, a certain Dr. Nachtigal. The request was very unsuspectingly granted. Dr. Nachtigal visited the colony, armed with letters from our Foreign Office. In the month of August, by a negotiation, in which rum and tobacco played a rather too prominent part, Dr. Nachtigal came into possession of a deed by which the German Government claims the sovereignty of the district.

When too late, our Foreign Office appears to have woken up. A useless correspondence followed. But the deed was done. Mr. Gladstone has made the best of it. Prince Bismarck, in effect, has been informed that if there was neglect with us there was sharp practice with Germany. And so the matter, especially with our hands full of the Soudan trouble, will have to end.

Amongst other complications, there was a rising of the people against the German occupation, which led to a bombardment, in which our mission station, with property worth probably £2,000, was destroyed. For full particulars of this we refer to the *HERALD*. Happily, we have on the direction of our Missionary Society a secretary, Mr. Baynes, who is a chief as well as a secretary. He has been to Berlin and had hopeful interviews with the authorities there. The settlement of the claims of our Missionary Society against the German Government remain in abeyance. But we think there is little doubt that eventually they will be met.

Brief Notes.

THE SPRING ANNIVERSARIES.



THE arrangements which have been made for the forthcoming Meetings in London are such as will cause general satisfaction in the country, and hold out the promise of a pleasant and memorable Anniversary. For particulars of the meetings we

must refer to the advertisements, but we note with peculiar gratification the fact that the Rev. C. H. Spurgeon is expected to preside at the Introductory Prayer Meeting on the 23rd; that the Annual Missionary Sermon is to be preached by the Rev. A. M. Fairbairn, LL.D., Principal of Airedale College, Bradford; that among the speakers we may hope to hear not less than four missionaries representing Africa, India, and China, viz.—Messrs. Comber, Cradgington, Daniel Jones, and Richard; while the interest of the missionary meetings will be still further intensified by the Public Breakfast, to which the Committee have invited H. M. Stanley, Esq., the African Explorer, for the purpose of recognising his generous help in connection with the Congo Mission. The enlarged area of our missionary operations, the increased responsibilities of the Society, the growing success from which these responsibilities have, to a large extent, arisen, the enthusiasm and liberality evoked at the last Autumnal Meetings in Bradford, ought all to awaken a more lively and generous sympathy with the work of the Society than we have yet witnessed, and we cannot doubt that this result will be aided by the ensuing services.

Not must we omit to mention the meetings of the Baptist Union. The British and Irish Home Mission, now closely allied with the Union, and forming one of its principal "functions," has secured the services of Dr. Clifford for the opening sermon on Friday, the 24th inst. The City Temple has been kindly lent for the occasion, and we hope to see it well filled, as we do also on the following Monday evening, the 27th, when the Annual Meeting of the Society will be held, under the presidency of Col. Griffin, the Treasurer. The attendance at the Annual Meeting in former years has not been encouraging, but we trust the reverse will be the case this year. We believe that the Society, under the able and judicious guidance of Mr. Booth, is, in a thoroughly healthy sense, "forgetting the things behind," that it is bringing itself more and more fully into harmony with the requirements of the churches, and is so effectually adapting its methods to the conditions with which we have to deal that it will receive a far larger measure of support than has hitherto been accorded to it. It can no longer be said that it is not in touch with the feeling of the denomination, and it ought to be out of our power to say that the support it receives is deplorably inadequate and unworthy. Such, we fear, is the plain fact. But surely we are on the eve of better things.

The President for the year is the Rev. Samuel G. Green, D.D., Secretary of the Religious Tract Society, and formerly Principal of Rawdon College. Of Dr. Green's high qualifications for the presidency it would be superfluous to speak. His high character as a Christian, his literary and scholastic attainments, his mental vigour and refinement, his fidelity to our denominational principles—strengthened, and not weakened, by his sympathy with all that is best and highest in other communities—and his power, proved by many years of collegiate service, to guide the minds of intelligent young men to a sure hold of the great truths of the Gospel, warrant the expectation that his Presidential Address will take rank with the best of its predecessors, and prove an intellectual and spiritual treat of no common order.

Reviews.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. I., the Book of Genesis. London: Richard Clarke, 9 Plumtree Court, Farringdon Street. 1886.

DR. PARKER justly regards "The People's Bible" as the great undertaking of his life—the heaviest and most important literary task to which he has addressed himself. It is not a commentary in the ordinary sense of the term, but a series of practical expositions of "such portions of Scripture as are of obvious and immediate importance to the growth of the soul in divine wisdom." Its aim is on the one hand to bring prominently to view the marvellous wealth and variety of the truths of Scripture, to show how the Bible is a living book, immeasurably in advance of men's highest thought and deepest need; and, on the other hand, to point out the bearing of these truths on the conditions of human life and the possibilities of human development. The clear, subtle thinker is also a skilful guide, and with deep-sighted wisdom and rare tact applies his knowledge to the hearts and consciences of the men and women living around him. There is assuredly no merit in giving a cordial welcome to a work so full of manly thought, so racy in style, so apt and forcible in illustration, even though at times the style is somewhat questionable. It is not without relief that we turn from commentaries so entirely critical and exegetical that they are destitute of all power of moral inspiration. Dr. Parker is no dry

grammarian or formal philologist. He would never excel as a merely verbal critic, but he has powers of a far higher order, and can enable his readers to see and to feel the grandeur of these old records in a degree which to a scholastic recluse would seem incredible. There are thousands of readers who, after perusing these noble and impressive homilies, will be surprised to find how much more there is in the histories of Genesis than they had previously suspected. New glimpses of truth will delight them in every section of the work. Their conceptions of God and of His relations with men will be enlarged and purified; their reverence and love for Him will be strengthened, and it will certainly be their own fault if they do not acquire a broader wisdom and a sounder judgment on the things of God, as well as a more intense delight in tracing the workings of His power and grace. The work is in several important respects unique, and in view of Dr. Parker's design, we have no scruple in saying that we know of no Commentary on Genesis altogether equal to it.

THE CONTEMPORARY PULPIT. Vols. I. and II. London: W. Swan Sonnenschein & Co., Paternoster Square.

It seems strange that when we are continually hearing of "the decay of preaching," "the decline of the pulpit," and "the failure of the churches," there should be so decided a demand for literature of this class, made up almost entirely of the reported sermons of great preachers. We have read these two volumes with sincere interest, and have been delighted to find in them so much excellent and permanently useful material. "The Contemporary Pulpit" is a thoroughly representative periodical, and aims to give the sermons of the preachers of every church and school. Among the best sermons are two by the Bishop of Derry, two by Bishop Lightfoot, and several by Canon Liddon. Our own denomination is ably represented by Dr. Maclaren and Dr. Stanford. One section of the volumes in which we have been specially interested is that which contains "Sermons to Children." These sermons are by Dr. Oswald Dykes, Dr. Maclaren, and the Rev. Teignmouth Shore, and all afford admirable specimens of the manner in which youthful hearers may be interested and instructed. Another series of papers gives brief descriptions of Church Life in Britain. Impartial accounts of the work of various communities in Manchester, Brighton, Leicester, Derby, Edinburgh, &c., and are furnished by writers who are evidently well acquainted with their respective districts; and, though they are occasionally open to criticism on the ground of their omissions, their general fairness is evident. In some of these descriptions there is a good deal of shrewd observation and quiet humour—notably in the one on Belfast. Its remarks on leg power, as opposed to head power and heart power, are keen and trenchant, but they deserve the serious attention both of ministers and churches. The great value of these volumes is that they present us with specimens of the

most diverse kinds of preaching, and practically illustrate the different methods of influencing an audience. It is good for the ministers of all our churches to become acquainted with other modes of working than those to which they and their immediate associates are accustomed. Monotony is a danger which few can escape without difficulty, and a practical acquaintance with the words of the men whose sermons are here published cannot fail to be profitable. Servile imitation is contemptible, but an intelligent conscientious study is commendable. The volumes, we ought to add, are beautifully got up, clearly printed, and strongly bound. The success of "The Contemporary Pulpit" is, we should imagine, ensured.

"ANIMA CHRISTI." By J. S. Fletcher. Bradford: J. S. Fletcher & Co.
9, New Inn Bridge, Thornton Road. 1884.

A cursory perusal some months ago of a portion of the middle part of this poem suggested to us the advent of a new poet, not of the first magnitude indeed, but of an order much superior to many of those who have risen to some degree of poetic celebrity. We regret that a further acquaintance with the volume compels us to modify this judgment. No loftier theme could have been chosen, as indicated by the title; but the setting forth of it in these pages is lamentably imperfect—even from any ordinary human point of view. Judged in the light of Scripture, our disappointment is still greater. It is a poem in three parts, a hundred and twenty pages long, and attempts to narrate the story of a blasphemer who believed "in nothing whatever, for life is a sham and a lie"; but who is led to the happy acknowledgment of Christ by the memory of his dead mother and sister, and by the love of his wife. Undoubtedly a tempting subject, as other poets and greater ones than Mr. Fletcher have found before him. Indeed, we cannot forbear to say that "Anima Christi" bears, in its essential features, a significant resemblance to the late Dr. Holland's "Kathrina." The "Christ" of this poem, however, is the most important element by which thoughtful and devout readers will form their estimate of it. Essentially it is the "Christ" of Romanism, though the author belongs to the Anglican Church, and sings glowing songs in her praise. It is distressing to us to see our Lord and His Gospel represented under such grossly sensuous and misleading forms as those which prevail in the third part of this volume. Viewing it, however, from the art point, we meet with many original and happy turns of thought, many lines of real beauty, and many stanzas of unusual power. Still we crave more of the quickening touch of nature, the tender human feeling, the lofty thought, the strong contrast between the dark negation of the atheistic life and the assured, peaceful radiance of the Christian faith. These things, so notable in Dr. Holland's poems, are but dimly apprehended by Mr. Fletcher, or, at all events, are suggested in his verses but very remotely.

AN INTRODUCTION TO THE BOOKS OF EZRA, NEHEMIAH, AND ESTHER. By A. H. Sayce, M.A.

GALILEE IN THE TIME OF CHRIST. By the Rev. Sebah Merrill, D.D., with a Map of Galilee. London: Religious Tract Society, 56, Paternoster Row. 1885.

THE idea of Professor Sayce's little work is excellent alike in conception and execution. The Bible is doubtless, in one sense, its own best interpreter, but there are points in which we cannot comprehend it without a clear idea of its historical background and setting. We are all the better for a knowledge of the points at which it touches secular history, and shall find in such knowledge both a confirmation of our faith and a means of spiritual illumination. The books with which Prof. Sayce here deals have often been regarded as the most secular of the books of Scripture. But nowhere may we more clearly see "God in history." Only a scholar of the foremost rank could write a work so lucid, so succinct and comprehensive as this. The use made of recent monumental discoveries—especially of the inscriptions of Cyrus—imparts a freshness to the book, and is as instructive as it is interesting. For much of the information to be found in these pages it has until now been necessary to ransack many large volumes, and for some of it we know not where else to look. Dr. Merrill's work is one of the series of "Bypaths of Bible Knowledge," and discusses very fully all that relates to the physical features, the agricultural and maritime pursuits, the villages and cities of Galilee; the religion, education and morals of its inhabitants and the salient points in its history up to the time of our Lord. A well-written, concise, and in every way reliable and helpful book. It is none the less valuable because in two or three directions it controverts the traditional ideas of Galilee and makes it as to size, population and intelligence much more important than is generally supposed. Dr. Merrill's judgment may not command assent. It will certainly be received with respect.

MADAGASCAR AND FRANCE: with some Account of the Island, its People, its Resources and Development. By George A. Shaw, F.Z.S., London Mission, Tamatave. Religious Tract Society, 56, Paternoster Row. 1885.

No enumeration of the books of the season would be complete which omitted Mr. Shaw's "Madagascar." His residence of fourteen years in the island, his intimate knowledge of the people, the esteem in which he is held by the

Hova Government, the functions he fulfilled as interpreter at the British Consulate, form qualifications for the task he has here undertaken, such as are probably possessed by no other living writer. His arrest and imprisonment by the meddling French authorities, and the indemnity afterwards paid to him by the French Government, give an additional charm to his work, and enable him to speak with the accuracy of an eye-witness, and the interest of one who fully appreciates the

gravity of the issues which have been so unfortunately raised by the restlessness and ambition of our French neighbours. Mr. Shaw has produced a complete and invaluable handbook on Madagascar, describing the physical and geographical outline of the island, discussing the origin of its inhabitants (with a full knowledge of previous ethnological researches), and tracing the history of the attempts made by the French to colonise Madagascar, in a manner which proves the utter groundlessness of their recent pretensions. He gives a pleasing account of the progress of the Malagasy in civilisation, and presents a picture of their religious and social life, which is certainly gratifying from a missionary standpoint, and which, as we know, has been substantially confirmed by travellers who have no interest in missions. The chapters on the flora and the fauna of Madagascar contain a large amount of information which Mr. Shaw has collected by personal observation, and for which students of natural history will be grateful. To us the main interest of the book lies in its clear statements as to the moral and religious condition of the people, and in its exposure of the utter worthlessness of the French claims. It ought to deepen the feeling of indignation which the high-handed proceedings of the French authorities awakened, and to render impossible the carrying out of their unjust policy of annexation.

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THE POETICAL WORKS OF JOHN KEATS.

Reprinted from the original editions.
With Notes. By F. T. Palgrave.
London: Macmillan & Co.

THIS is the latest addition to Messrs. Macmillan's GOLDEN TREASURY SERIES, and is, in its general

get up, one of the most exquisite and delightful volumes we have seen. All that editor, printer, and binder could possibly do has been done, and we have no doubt that this will speedily become the favourite edition of Keats—an edition which all his admirers will be eager to possess. Mr. Palgrave's brief introduction contains some fine criticism on this "poet for poets," and accurately characterises his position. The text throughout has been carefully collated, and we now have, in its original and most trustworthy form, the best and most permanent of Keats's work. The notes at the end of the volume are not only full of delicate criticism, but, by quotations from Keats's letters, and the explanation of various allusions, render intelligible much that would otherwise be perplexing and incomprehensible. We are fully alive to the wealth of Keats's poetic beauty, to the splendour of his imagination, and the peculiar freshness of his diction, but we do not set so high a store on his work as do many recent critics. There was a lack of manliness and strength in his work. His atmosphere was too sensuous. The criticism of Sara Coleridge was, in the main, just. "I admire Keats extremely, but I think that he wants solidity. His path is all flowers, and leads to nothing but flowers. The end of the 'Endymion' is no point when we arrive there, it is looking down a land of flowers, stretching on *ad infinitum*, the separate parts indistinguishable." We do not care to read Keats consecutively. For moments of spare time, and for walks in the country, he is a capital companion, and this is above all the edition in which we should read him.

MAN'S MISERY AND GOD'S MERCY.

By the Rev. Adolphe Monod.

THE EMIGRANT'S SON, and other Stories. By Ruth Lamb.

ONLY TELL JESUS, and other Life Pages. By Mrs. Lucas Shadwell.

OVER THE WATER. By Evelyn R. Garratt.

JACK; or, The Story of a Pocket Book. By the Author of "The Boys of Highfield," &c.

PEARLS FROM DEEP WATERS. London: The Religious Tract Society, 56, Paternoster Row.

THE discourses of M. Adolphe Monod, which are here translated in a slightly abridged form, contain a faithful and impressive exhibition of man's sin and danger, and of the means of his deliverance in Christ. Though Monod makes in them no direct reference to his own experience, there can be no doubt that they are, to a large extent, autobiographical, and depict the soul-struggles through which he had to pass ere he found rest in Christ. The rich evangelical teaching of these celebrated sermons ought to win for them wide acceptance. Their sober, chastened eloquence, gives to them an additional charm.

The stories we have grouped together are an admirable addition to our cottage libraries. "The Emigrant's Son," "Only Tell Jesus," and "Over the Water," would furnish pleasant and profitable reading for mothers' meetings, and similar gatherings, while "Jack, or the Story of a Pocket Book," is a capital book for lads, showing how truth, honesty,

and integrity are sure to issue in the highest good, and that, if we maintain them, apparent evil will be overruled for our advantage. "Pearls from Deep Waters" is a collection of Scripture texts, bright and cheerful, ornamented by beautiful chromo-engravings, amid which they are set like "apples of gold in pictures of silver." They are prefaced by a short essay of sermon on "Hid Treasures."

THE PULPIT COMMENTARY. Edited by Rev. Canon H. D. M. Spence, M.A., and the Rev. Joseph S. Exell, M.A. JEREMIAH. Vol. II. Exposition by Rev. T. K. Cheyne, M.A., D.D. Homiletics, by Rev. W. F. Adeney, M.A. Homilies by various authors. London: Kegan Paul, Trench, & Co., 1, Paternoster Square. 1885.

MR. CHEYNE'S Introduction to the book of *Lamentations* is the section of this work which is likely to attract most attention. Although he allows the heading to stand as in the English Bible—the Lamentations of Jeremiah—he rejects the traditional view, and attributes the work to some unknown author or authors who were thoroughly familiar with the writings of the Prophet, and whose sacred elegies were profoundly influenced by him, both in their form and spirit. We do not, for our own part, see any real contrariety between the ethical and doctrinal standpoint of the prophecies and the *Lamentations*, and think that all the differences may be accounted for without

having recourse to so strange a supposition as is here advanced. We see nothing that is gained by such a concession to the advanced criticism. The exegetical sections of the work are decidedly good. The philological criticism, and the hermeneutics are careful, accurate, and scholarly, and may, as a rule, be relied upon as containing the best existing thought on the text. The homilies are numerous, and are occasionally longer than they need be, but they are rarely commonplace. They are generally lucid in arrangement and style, comprehensive in grasp, and solid in their substance. They will meet with hearty appreciation, and the whole volume will be found equal to the best of its predecessors.

valid from those which are selfish and unworthy ; to aid the fulfilment of all that is just in the aspirations of the people, and so prevent the spread of an anti-Christian and mischievous socialism. Mr. Picton here, as in his previous volumes, proves himself a competent and judicious instructor on all the great political and social problems of the day, well versed in the facts of history, and in the constitution and laws of our country, and keen in his discernment of the signs of the times. He has a broad philosophical grasp of mind, is trenchant in argument, forcible and often eloquent in style, and writes in a tone of healthy moral vigour. His lectures are a political *vade mecum*, and ought to circulate widely.

THE CONFLICT OF OLIGARCHY AND DEMOCRACY. Six Lectures. By J. Allanson Picton, M.A., M.P. London: Alexander & Shephard. 1885.

PAYING THE PASTOR: Unscriptural and Traditional. By James Beaty, D.C.L., Q.C., M.P., Ex-Mayor of Toronto. London: J. Fisher Unwin. 1885.

THE conflict which Mr. Picton so graphically describes, and which, with masterly power, he traces to its origin, is one of the most prominent and strongly marked features of modern life. It has not reached so dangerous a form in England as on the Continent ; but it is being waged with resolute firmness, and the democracy have gained a vantage ground from which it is impossible to dislodge them. If our statesmen and landowners, our capitalists and religious teachers are wise, they will endeavour to guide, rather than to check the movement ; to disentangle such elements in it as are good and

It is deplorable that a man of such ability as Dr. Beaty, Q.C., M.P., should employ his time to so little purpose, as he has done in the production of this singular book. What good end he hopes to effect by it, we are at a loss to conceive. To say that he has failed to prove his main position (which is much stronger and more offensive than appears from the title-page) is to state the simple truth. He has proved that "paying the pastor" is unscriptural only in the sense, *e.g.*, that chapels, with pulpits and pews, organs and choirs, vestries and class-rooms, are unscriptural. A

more one-sided and strongly prejudiced essay we have rarely read. It will have no influence, except on a few crotchety people, and on such as are glad, as Mr. Beecher says, to get their religion for nothing. It would be easy to turn the tables on Dr. Beaty, and offer suggestions as to "paying the lawyer," &c., &c.

BOOKS ON OUR TABLE.

THE PREACHERS' ANALYST, Vol. IX., Nos. I., II., III. (Eliot Stock). THE MONTHLY INTERPRETER, No. IV. (T. & T. Clark). THE OLD TESTAMENT COM-

MENTARY, Part VI. FARRAR'S LIFE OF ST. PAUL, Popular Edition, Part II. THE LIFE AND WORDS OF CHRIST, by Dr. Geikie, Part V. THE POETICAL WORKS OF LONGFELLOW, Parts V.-VII. (Cassell & Co., Limited). WHAT IS HOLY BAPTISM? and FORMAL RELIGION, by Rev. F. Pugh, Swindon. And THE PULPIT TREASURY for February and March, New York: E. B. Treat, 757, Broadway. All these pamphlets and serials deserve hearty commendation, and in view of their various aims are excellent. Messrs. Cassell's serials are specially welcome. Messrs. Clark's "Interpreter" is a valuable help to Biblical study; while "The Pulpit Treasury," which reaches us from America, is full of good things.

Literary Notes.



THE latest additions to the cheap reprints of American authors, issued by Mr. David Douglas, of Edinburgh, are "The Lady or the Tiger?" and other stories, by Mr. Frank R. Stockton, author of "Rudder Grange; and "The Queen of Sheba," by Mr. T. Bailey Aldrich. We understand that the whole of Mr. Aldrich's works, both in prose and poetry, are to be included in this neat edition. If American authors can rival our English writers in literary inventiveness and grace of expression, it is certain that no American publisher has approached the beautifully printed and exquisitely finished editions with which Mr. Douglas has delighted the reading public on both sides the Atlantic. Authors have even more cause than readers to be grateful for such editions.

AFTER an interval of two years, the Rev. Joseph Agar Beet has published the third instalment of his "Commentaries on the Epistles of St. Paul," the present volume dealing with the Epistle to the Galatians. It is quite equal to the two which have already received such high eulogies from all sections of the Christian Church, and we look forward hopefully to the appearance of the successive volume. We are glad Mr. Beet, as a Wesleyan minister, is not likely to be made a bishop, as two other eminent commentators have been, greatly to the loss of all Biblical students. But we hope he will allow no other work to interfere with the progress of his unique commentary.

[THE MISSIONARY HERALD
APRIL 1, 1855.



CHRISTIAN WORKERS IN AGRA, N.W.P.—(From a Photograph by Major Senior.)

S.W.M.

APRIL 1, 1885.]

THE MISSIONARY HERALD.

MISSIONARY ANNIVERSARY SERVICES, 1885.

TUESDAY EVENING, APRIL 21ST.

YOUNG MEN'S MISSIONARY ASSOCIATION.

THE MEMBERS' MEETING OF THE ASSOCIATION

WILL BE HELD AT THE BAPTIST MISSION HOUSE.

H. M. BOMPAS, Esq., Q.C., will take the Chair at Seven o'clock.

Speakers: Revs. W. HOLMAN BENTLEY, Congo; and
W. CAREY, M.B., Delhi.

THURSDAY MORNING, APRIL 23RD.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING,

BLOOMSBURY CHAPEL.

The Rev. C. H. SPURGEON, of the Metropolitan Tabernacle, will preside
and deliver an address.

Service to commence at Eleven o'clock.

LORD'S DAY, APRIL 26TH.

ANNUAL SERVICES

IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For particulars see Overleaf.

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. W. Stott ...	Rev. W. Stott
Addlestone	Rev. R. Shindler ...	Rev. R. Shindler
Alperton ... ..	... .. Collections	later this year
Arthur Street, Camberwell Gate	Rev. A. Rollason ...	Rev. W. B. Haynes
Arthur Street, King's Cross ...	Rev. W. Carey, M.B.	Rev. W. Thomas
Balham, Ramsden Road ...	Rev. J. G. Greenhough, M.A.	Rev. J. Jenkyn Brown
Barking, Queen's Road ...	Rev. G. Wilson ...	Rev. G. Wilson
Barnes ... ..	... .. Collections	later date
Battersea	Rev. T. E. Williams	Rev. T. E. Williams
Battersea Park... ..	Rev. W. Thomas ...	Rev. H. Knee
Belle Isle ... ..	... .. Collections	later
Belvedere ... ..	... .. Collections	earlier date
Bermondsey, Drummond Road	Rev. C. Chambers ...	Rev. J. Davey
Bexley Heath	Rev. G. Smith ...	Rev. G. Smith
Bloomsbury Chapel	Rev. J. P. Chown ...	Rev. J. H. Shakespeare, M.A.
Bow	Rev. D. Davies (Swan- sea)	Rev. D. Davies
Brentford, Park Chapel ...	Rev. J. H. Blake ...	Rev. J. H. Blake
Brixton Hill	Rev. F. Tucker, B.A.	Rev. J. Douglas
Brixton, Wynne Road ...	Rev. J. Douglas ...	Rev. W. Barker
„ Gresham Ch....	Rev. J. F. Swift ...	Rev. J. F. Swift
„ Kenyon Chapel ...	Rev. W. B. Haynes	Rev. S. Cowdy, LL.D.
Brockley Road... ..	Rev. J. Penny ...	Rev. T. M. Morris
Bromley	Rev. A. Tessier ...	Rev. A. Tessier
Brompton, Onslow Chapel ...	Rev. E. Richard ...	Rev. W. J. Mayers
Brondesbury ... ..	... .. 12th April	Rev. T. J. Comber
Camberwell, Denmark Place...	Rev. T. J. Comber ...	Rev. F. Tucker, B.A.
„ Cottage Green ...	Rev. H. Trotman ...	Rev. T. E. Rawlings
„ Charles Street ...	Rev. T. J. Hazzard...	Rev. J. Bloomfield
Camden Road	Rev. W. J. Hender- son, B.A.	Rev. W. J. Hender- son, B.A.
Castle Street, Welsh Ch. ...	Rev. C. Davies ...	Rev. C. Davies
Catford Hill	Rev. D. Jones (Liver- pool)	Rev. A. Rollason
Chalk Farm, Berkeley Road...		
Child's Hill	Rev. J. W. Edwards	Rev. J. W. Edwards
Clapton, Downs Ch.	Rev. W. R. James ...	Rev. Jas. Owen
Clapham, Grafton Square ...	Rev. G. W. Hum- phreys, B.A.	Rev. T. Hanger
Commercial Street	Rev. H. Winsor ...	Rev. W. Burton
Chelsea, Lower Sloane Street	Rev. W. H. J. Page	Rev. C. Rignel
Crouch Hill	Rev. C. Rignel ...	Rev. S. Newnam
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon
Dalston Junction	Rev. A. Tilly	Rev. T. W. Medhurst
Dartford		

PLACES.	MORNING.	EVENING.
Deptford	Rev. J. Davey ...	Rev. D. Jones (Liverpool)
Dulwich, Lordship Lane ...	Rev. T. Perry	Rev. W. A. Hobbs
Ealing	Rev. A. Ferguson ...	Rev. A. Ferguson
East London Tabernacle ...	Rev. A. G. Brown ...	Rev. A. G. Brown
Eldon Street, Welsh Ch. ...		
Enfield ... ..	... .. Collections	in December
Edmonton	Rev. J. Seager ...	Rev. D. E. Evans
Erith	Rev. J. E. Martin ...	Rev. J. E. Martin
Esher	Rev. J. Drew ...	Rev. J. Drew
Forest Hill	Rev. E. Spurrier ...	Rev. E. Spurrier
Forest Gate, Woodgrange Ch.	Rev. A. James, B.A. ...	Rev. A. James, B.A.
Greenwich, South Street ...	Rev. C. Spurgeon ...	Rev. C. Spurgeon
„ Lewisham Road ...	Rev. H. C. Leonard, M.A.	Rev. J. H. Atkinson
Grove Road, Victoria Park ...	Rev. C. Gomm ...	Rev. G. D. Evans
Hackney, Mare Street ...	Rev. S. Newnam ...	Rev. A. Mursell
„ Hampden Ch. ...	Rev. T. E. Rawlings ...	Rev. G. Williams
Hammersmith, West End ...	... .. Collections	12th April
„ Avenue Road ...	Rev. W. Woods ...	Rev. W. Woods
Hampstead	Rev. E. Medley, B.A. ...	Rev. C. Jukes
Hanwell ... ..	... .. London Mission	this year
Harlington	Rev. G. L. Wyard ...	Rev. G. L. Wyard
Harrow-on-the-Hill	Rev. J. M. G. Owen	Rev. J. M. G. Owen
Hawley Road		
Hendon	Rev. G. D. Hooper ...	Rev. G. D. Hooper
Henrietta Street	Rev. W. T. Taylor ...	Rev. E. C. G. Rendell
Highbury Hill	Rev. S. Vincent ...	Rev. R. Glover
Highgate Road	Rev. W. J. Mayers ...	Rev. W. R. James
Highgate, Southwood Lane ...	Rev. A. Kirke ...	Rev. A. Kirke
Hornsey Rise	Rev. D. E. Evans ...	Rev. F. M. Smith
Hornsey, Campsbourne Ch. ...	Rev. B. Thomas ...	Rev. B. Thomas
Hounslow	Rev. E. B. Pearson ...	Rev. E. B. Pearson
Ilford ... ..	... .. Collections	in March
Islington, Cross Street ...	Rev. G. Turner ...	Rev. F. A. Jones
„ Salters Hall Ch. ...	Rev. T. W. Medhurst ...	Rev. G. P. Gould, M.A.
James Street	Rev. G. Chandler ...	Rev. G. Chandler
John Street	Rev. H. Wilkins ...	Rev. E. Medley, B.A.
„ Edgware Road ...	Rev. W. S. Chedburn	
Kilburn, Canterbury Road ...	Rev. J. Teall ...	Rev. J. Teall
Kingsgate Street Chapel ...	Rev. E. C. G. Rendell	Rev. B. Dickens
Kingston-on-Thames ...	... .. Collections	April 19th
Ladbroke Grove	Rev. G. Hill, M.A. ...	Rev. J. Lewitt
Lee	Rev. T. Foston ...	Rev. H. C. Leonard, M.A.
Leyton	Rev. B. Dickens ...	Rev. J. Seager
Leytonstone ... ..	... .. Collections	April 19th
Lower Norwood, Chatsworth Rd	Rev. F. Tucker, B.A. ...	Rev. J. P. Chown
Maze Pond Chapel	Rev. W. T. Rosevear ...	Rev. S. Vincent
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon ...	Rev. C. H. Spurgeon
Mitcham	Rev. T. Hanger ...	Rev. H. Trotman
Moor Street, Bloomsbury ...		Rev. T. J. Hazzard
New Barnet	Rev. J. Trafford, M.A. ...	Rev. J. Trafford, M.A.
New Malden	Rev. G. W. Wilkinson ...	Rev. G. W. Wilkinson
New Southgate	Rev. D. Gracey ...	Rev. D. Gracey

PLACES.	MORNING.	EVENING.
North Finchley	Rev. J. Lewitt ...	Rev. H. Wilkins
Norwood, Gipsy Road... ..	Rev. H. Knee ...	Rev. C. Chambers
Peckham, Park Road	Rev. D. Jones (of India)	Rev. G. Hill, M.A.
„ Rye Lane	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe
„ James Grove		
„ Barry Road		
„ Hatcham Chapel	Rev. T. J. Cole ...	Rev. C. Gomm
Penge	Rev. G. Samuel ...	Rev. G. Samuel
Pinner		
Plumstead, Conduit Road		
Poplar, Cotton Street... ..		
Putney, Werter Road... ..	Rev. J. W. Spear ...	Rev. Jas. Smith (of India)
„ Union Ch.	Rev. A. Mursell ...	Rev. R. A. Redford, LL.B.
Regent's Park	Rev. J. J. Brown ...	Rev. D. Jones (of India)
Regent Street, Lambeth		
Richmond		
Romford	Rev. A. Macdonald... ..	Rev. A. Macdonald
Romney Street, Westminster	Rev. G. Davies ...	Rev. J. W. Spear
Shooter's Hill Road	Rev. E. Morley ...	Rev. E. Morley
Shoreditch Tabernacle	Rev. J. Bloomfield... ..	Rev. R. Spurgeon
Spencer Place Ch.	Rev. E. L. Forster... ..	Rev. W. T. Henderson
Stockwell	Rev. W. Brock ...	Rev. J. G. Greenhough, M.A.
Stoke Newington—		
Devonshire Square Ch.	Rev. W. Whale ...	Rev. W. Whale
Bouverie Road	Rev. G. H. Malins... ..	Rev. G. H. Malins
Stratford Grove	Rev. T. E. Rawlings... ..	Rev. G. Williams
Streatham	Rev. T. H. Holyoak	Rev. T. H. Holyoak
Sutton	Rev. T. M. Morris ...	Rev. J. Penny
Tottenham	Rev. Jas. Owen ...	Rev. J. W. Todd, D.D.
„ West Green	Rev. F. A. Jones ...	Rev. G. Turner
Twickenham ... ..	... Collections	later in the year
Upper Holloway	Rev. R. Glover ...	Rev. T. J. Comber
Upper Norwood	Rev. S. A. Tipple ...	Rev. S. A. Tipple
Upper Tooting... ..	Rev. T. L. Edwards	Rev. T. L. Edwards
Upton Chapel ... ..	... Collections	12th April
Vernon Chapel... ..	Rev. R. Seddon, D.D.	Rev. C. B. Sawday
Victoria Ch., Wandsworth Rd.	Rev. J. H. Atkinson	Rev. W. T. Rosevear
Victoria Docks, Union Ch.	Rev. I. Near ...	Rev. I. Near
Waltham Abbey ... ..	... April 19	Rev. R. Spurgeon
Walthamstow, Wood Street ... ..	... London Mission	this year
„ Boundary Road ... ..	... Collections	later this year
Walworth Road	Rev. G. Short, B.A....	Rev. A. Tilly
Walworth, East Street		
Wandsworth, East Hill	Rev. G. D. Evans ...	Rev. G. W. Humphreys, B.A.
Westbourne Grove	Rev. Jas. Smith (of India)	Rev. R. Richard
Wimbledon ... ..	... Collection	later date
Woodberry Down	Rev. G. P. Gould, M.A.	Rev. W. H. Bentley
Wood Green	Rev. W. Barker ...	Rev. F. Trestrail, D.D.
Woolwich, Queen Street	Rev. R. E. Towler... ..	Rev. R. E. Towler
„ Charles Street	Rev. W. Burton ...	Rev. J. Wilson

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

Special Missionary Services will be held in the various Schools on the Anniversary Afternoon, 26th April, 1885.

Speakers have been appointed to all Schools replying to the Circular in time for print, and if those against the blank spaces will apply to the Secretary by the 8th April, speakers will, if possible, be sent.

The arrangements are not completed where marked*. Special Hymn-papers are sent gratis on written application to the Secretary.

NAME OF SCHOOL.	SPEAKER.
Abbey Road, St. John's Wood ...	Mr. Percy Comber.
Arthur Street, King's Cross	Mr. Tweddill.
Battersea, York Road	Mr. Way.
Berkeley Road, Chalk Farm	
Bloomsbury	Rev. H. E. Crudgington (Congo).
Borough Road	
Bow, East London Tabernacle	
„ High Street	
Brixton, Cornwall Road	
„ Wynne Road... ..	Mr. A. G. Barley.
„ Barrington Road	Mr. A. Dewdney.
Brockley Road, New Cross	Rev. J. B. Myers.
Brompton, Onslow Chapel	Rev. R. Richards.
Brondesbury (April 12)	Rev. T. J. Comber.
Camberwell, Arthur Street	Mr. J. H. Carlile.
„ Cottage Green	Mr. S. H. Brown.
„ Charles Street	Mr. A. Huntley.
„ Mansion House Square... ..	Rev. G. W. Linnecar.
„ Wyndham Road	Mr. G. Sutton.
Camden Road	Mr. H. M. Bompas, Q.C.
Charles Street, Goswell Road... ..	
Chelsea, Lower Sloane Street*	
Clapton Downs... ..	Rev. W. R. James.
Clapham, Grafton Square	
„ Solon Road	Mr. H. Graham.
Dalston Junction	
Denmark Place, Camberwell	Rev. T. J. Comber (Congo).
Drummond Road, Bermondsey	Rev. J. Davey (Bahamas).
Ebenezer, Rodney Road, Walworth... ..	Mr. H. Ross Phillips.
Edmonton	Mr. J. Samuels.
Enfield	
Finchley	Mr. T. Pavitt.
Forest Gate	Rev. J. H. French.
Hackney, Mare Street... ..	Rev. S. R. Aldridge, B.A.
„ Hampden Ch.*	
Hammersmith, West End (April 12)... ..	Rev. L. Tucker, M.A. (Calcutta).
Hampstead	
Henrietta Street, Brunswick Square... ..	
Highbury Hill	Rev. L. Tucker, M.A. (Calcutta).
Highgate Road... ..	Mr. F. E. Tucker.
„ Southwood Lane	Mr. H. W. Priestley.
Hornsey Rise	
Hornsey, Campsbourne Park... ..	
Islington, Cross Street... ..	Mr. W. Bishop.
„ Baxter Road, Salters' Hall	Rev. W. Carey, M.B. (Delhi).

NAME OF SCHOOL.	SPEAKER.
James Street, Old Street	Mr. J. Maclean.
John Street, Bedford Row	Rev. J. O. Fellowes.
" Edgware Road	
Kilburn, Queen's Park	
Kingsgate Street, Holborn	
Kensington, Hornton Street	
Ladbroke Grove, Notting Hill	Rev. D. Jones (of Agra).
Lewisham Road	
Leytonstone	Mr. J. Bonner.
Maze Pond, Old Kent Road	Rev. W. A. Hobbs.
Metropolitan Tabernacle	Mr. H. Potter and Mr. H. G. Gilbert.
Norwood	Mr. W. Hart.
Notting Hill, W., London Tabernacle	Rev. W. T. Moore, M.A.
Parnell Road, North Bow	
Peckham, Rye Lane	
" Norfolk Street	
" Park Road	Rev. W. A. Wills (Shanghai).
" South London Tabernacle	
Ponder's End	Rev. A. F. Cotton.
Poplar, Cotton Street	Mr. W. Blackshaw.
Regent's Park	Col. Griffin.
Regent Street, Lambeth	Mr. Ernest Ellis.
Shoreditch Tabernacle... ..	Rev. Robert Spurgeon (Barisal).
Stoke Newington, Devonshire Square	
" " Bouverie Road	
" " Church Street	
Stockwell, South Lambeth Road	
Stratford Grove... ..	Rev. G. Williams.
Streatham	Mr. W. Tresidder.
Tottenham, High Road	Rev. W. H. Bentley (Congo)
" West Green	Mr. Austin Meen.
Upper Holloway	Mr. J. E. Kirby.
Upton Ch., Lambeth Road (April 12)	Rev. J. Fuller (Cameroons).
Vauxhall, Upper Kennington Lane	
Vernon Chapel, King's Cross... ..	Mr. E. Jones.
Victoria Park, Grove Road	
Walworth Road	Rev. W. F. Price.
Walworth, East Street... ..	Mr. W. Potter.
Wandsworth Common... ..	Mr. Perkins.
Wandsworth, East Hill	Mr. J. G. Brown.
Wandsworth Road, Victoria Chapel... ..	Mr. A. Forsdike.
West Ham	
Westbourne Grove	Rev. Jas. Smith (Delhi).
Westminster, Romney Street... ..	Mr. F. Durban.
Whitechapel, Commercial Street	
Wood Green	
Woodbury Down	Mr. W. T. Ogden.

TUESDAY MORNING, APRIL 28TH,
 ANNUAL MEMBERS' MEETING,
 MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock, by THOMAS WHITE, Esq.,
 of Avon Bank, Evesham.

☞ NOTE.—This meeting is for Members only. All Subscribers of 10s. 6d. and 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 28TH.
 PUBLIC MISSIONARY SOIREE,
 IN THE LARGE HALL, CANNON STREET HOTEL.
 J. HAMPDEN FORDHAM, Esq., J.P., D.L., to preside.

Addresses will be delivered by the Revs. H. E. CRUDGINGTON, of the Congo Mission; DAVID DAVIES, of Regent's Park; GEORGE HAWKER, of Luton; W. R. JAMES, of Serampore (Bengal); and F. H. ROBERTS, of Glasgow.

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, early application for Tickets is requested.

WEDNESDAY MORNING, APRIL 29TH,
 THE ZENANA MISSION IN INDIA.
 ANNUAL MISSIONARY BREAKFAST,
 IN THE LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Speakers: Revs. W. R. JAMES, of Serampore; T. H. MARTIN, of Bradford,
 and LEONARD TUCKER, M.A., of Serampore.

Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 29TH.
ANNUAL MISSIONARY SERMON,
IN BLOOMSBURY CHAPEL.

Preacher: The Rev. PRINCIPAL FAIRBAIRN, D.D., LL.D., Airedale College,
Bradford.

Service to commence at Twelve o'clock.

WEDNESDAY EVENING, APRIL 29TH.
BIBLE TRANSLATION SOCIETY.
Annual Meeting at Bloomsbury Chapel at Half-past Six.

Chairman: E. B. UNDERHILL, Esq., LL.D.

Speakers: Revs. J. T. BRISCOE, London; W. R. JAMES, Serampore; J. G.
PIKE, Orissa; CHAS. WILLIAMS, Accrington.

THURSDAY EVENING, APRIL 30TH,
ANNUAL MISSIONARY MEETING,
EXETER HALL.

Chair to be taken at Six o'clock by JOSEPH HOARE, Esq., J.P., D.L.,
Hampstead.

Speakers: Revs. T. J. COMBER, of Stanley Pool, Central Africa; TIMOTHY
RICHARD, of Tai Yuen Fu, North China; J. H. SHAKESPEARE, M.A., of
Norwich; and others.

The London Baptist Choir Union will assist in the singing, and give a
Selection of Choruses.

Tickets may be obtained at the Mission House, 19, Castle Street, Holborn.

FRIDAY EVENING, MAY 1ST.
THE YOUNG PEOPLE'S MISSIONARY MEETING,
EXETER HALL.

Chair to be taken at Six o'clock by JAMES BENHAM, Esq., of Bloomsbury.

Speakers: Revs. T. J. COMBER, Congo Mission; RICHARD GLOVER, President
of the Baptist Union; Dr. GREEN, Secretary, Religious Tract Society; DANIEL
JONES, North Indian Mission; and TIMOTHY RICHARD, North China Mission.

The London Baptist Choir Union will assist in the singing, and give a
Selection of Choruses.

Tickets may be obtained at the Mission House, 19, Castle Street, Holborn.

BREAKFAST TO HENRY M. STANLEY, Esq.

In consequence of Mr. H. M. Stanley's absence in America, the Committee
are compelled to postpone the proposed Breakfast to THURSDAY, MAY 28th.

Further particulars will be announced hereafter.

Sydney A. Comber, M.B.C.M.

STORY OF A BRIEF MISSIONARY LIFE.

BY HIS BROTHER.

MANY young men are longing to be missionaries. It may be that the story of one who had this ardent desire, cherished it, and earnestly sought for its fulfilment; of the difficulties he overcame, and the way in which he qualified himself for mission work; and of his short but earnest missionary life, will stimulate and encourage those who desire to be missionaries to the heathen.

Sidney Comber was born at Camberwell on the 15th of June, 1857. After his mother's death, at seven years old, Sidney was placed under the care of an aunt in Aldenham, Herts, where he went to school. Merry and full of fun, daring and fearless, he became a great favourite with his schoolfellows, who admired his feats on the horizontal bar, and at most gymnastic exercises. He seems to have worked fairly well at school, and to have satisfied and pleased his father with the prizes he won. He left school at the age of twelve years, and, after helping his father for a short time in business, he went into a pawnbroker's shop to learn that business; and from his experience there he learnt much of human nature in a very pitiful and sorry aspect. He satisfied his employers by his ability and diligence, and won their personal esteem, they having followed his later career with much interest. While in business he developed a gift for sketching, specially designing; and when I was preparing, eight years ago, to start for Africa, Sidney unhesitatingly threw himself out of his situation so as to be able to assist me in my preparations. When asked, "But how will you live, Sid?" he replied, "Oh, I'll manage somehow." And so he did, getting in a set of pencils, colours, and some cardboard, and designing cards for jewellers' shops, which obtained a ready sale. This little incident shows his power of resource and self-reliance.

While in business at the pawnbroker's shop, behind counter, in warehouse, and in his little bedroom, the many holy influences of early home life and Sunday school began to concentrate upon his soul, and Sidney gave his heart and life to his Saviour. There was much of warm, sometimes impulsive affection in his disposition. His conversion and decision were distinct and marked, and were accompanied by much powerful feeling—great sorrow for sin, and yearning after Christ and the life of Christ's disciples. It was my joyful privilege to help him during this critical part of his life, and, as it were, to hold his hand as he passed along, from

“death unto life;” to pray with and write to him. When about sixteen years of age Sidney was baptized by Mr. Tarn (now of Cambridge) at Peckham Park-road.

Like myself, and probably influenced by my example, Sidney felt a strong desire to be a missionary to the heathen. We had both been placed at a disadvantage by having had but a scanty education and leaving school early; but Sidney had seen me pass the necessary portals of preparation one by one—venturing to take part in prayer-meeting, to attempt Sunday-school class work, to give an occasional address, to take evening classes, and give myself to special preparation for the work to which I felt called; and he too made a commencement in the same way, and I was able to pilot him a little, direct his course of reading—works calculated to develop and settle his character, give him general information, and stimulate his desire to live a life of purpose and usefulness—correct his French and Latin exercises, &c. He learnt everything very quickly, and showed great aptitude for assimilating knowledge, as one of his old fellow-students also testifies. He had a class of boys at Park-road, Peckham Sunday-school, and learnt to take a deep personal interest in these boys. He also frequently engaged in East-end lodging-house work—a work always congenial to his earnest spirit; he had learnt a great deal about the life of poor, forlorn, struggling humanity while at the pawnbroker’s shop, and understood the circumstances and disadvantages of the poor and outcast of society. The study, and experience of Christian work prepared him to offer himself for a theological course at one of our colleges, and he was accepted by Mr. Spurgeon for a two-years’ course at the Pastor’s College, which he entered at the age of twenty. He gave satisfaction to his tutors, and was much esteemed by them and by his fellow-students, and they saw in him a measure of force and originality, a deliberative, persevering spirit, and a frank candour; and he made some warm friendships. Leaving the Pastor’s College in 1879, and being but twenty-two, after careful deliberation he decided to study medicine, and was specially influenced by the Master’s sending forth of the twelve “to preach the gospel, and to heal the sick”—one of his favourite texts. Advised by many friends so to do, he resolved to try to get a full four years’ course at Edinburgh, and to obtain his diploma. The difficulties were enormous, and would have staggered most young men; for he had no money to pay his fees or personal expenses, and his father was not in a position to help him at all. He needed £80 a year for four years! How was he to get it? First he found there was a scholarship worth £20 a year connected with the Edinburgh Medical Mission. He competed with others for this, and was successful, thus getting a fourth of the sum needed. Admiring his pluck and perseverance, several friends, among whom may be mentioned

Mr. Alfred Henry Daynes, Mr. C. H. Spurgeon, Mr. Bruce (son-in-law to Dr. Livingstone), Mr. Smith, of Watford, and Mr. Mead, of Brockley, gave him monetary help, and he commenced his medical course at Edinburgh, feeling his missionary call confirmed by the opening of this great portal. While at Edinburgh he sought for the same kind of work he had had in the East-end of London, and found it at the Cowgate, where he tried to lead sinful wandering souls to Jesus. At Edinburgh, too, thinking about our work and difficulties of travelling on the Congo, he designed and made for us a portable canvas boat, with which he performed many an exploit on the Firth of Forth, as also on the Thames, going out for excursions of several days, living by day in his boat, and converting it into a tent by night, and bivouacking on the islands of the Thames with his younger brother, while longing, both, for the time when they should do the same on the Congo. The same ingenuity and constructive ability showed itself afterwards in the large and elaborate house he was building at Wathen Station, and which many said would be the finest house built of native material in our Mission.

Sidney passed all his examinations without failing at one, and sometimes in the first class, and, at last, taking his diploma of M.B.C.M., his course of preparation, so long, so careful and deliberative, was finished; and in the autumn of 1883, being then twenty-six years of age, he came out to join us on the Congo. San Salvador was to have been his sphere of work, where he was to have taken the place of our brother Dixon, and to have been Mr. Weeks' colleague. After a month or two, however, he was called down to the river to help us there, our brother Hartley having died and Ross being obliged to return.

Desirous to open direct communication between San Salvador and Bayneston, he succeeded in making a journey between these places, and came direct down to the river at our Bayneston station, passing through country previously unvisited by any European. His health in travelling was excellent, and his spirits exuberant and hopeful; and it was with great delight and thankfulness that, after five years' separation, we clasped hands on the banks of the Congo, as, seeing his flag and caravan in the distance, I crossed over at Manyanga, in the "Plymouth," to ferry him across. We had three happy months together, removed our Wathen station from Manyanga to Ngombe, among a most hopeful, promising, and intelligent race of people, and built temporary houses for ourselves and boys.

In two or three fevers we each nursed the other, and together we planned the details of the new station, its buildings and farms, the services in the towns, the special work among the boys, and the medical work. Helping him set everything going, seeing him comfortably housed, making splendid progress with the language, and gaining the confidence and love of the

people, I went back again to Stanley Pool, where Grenfell had been alone engaged in rebuilding the "Peace." Sidney was making rapid progress in every respect, had many boys under training, and was astonishing the Ngombe people by wonderful surgical operations under chloroform, and gaining influence and affection far and wide.

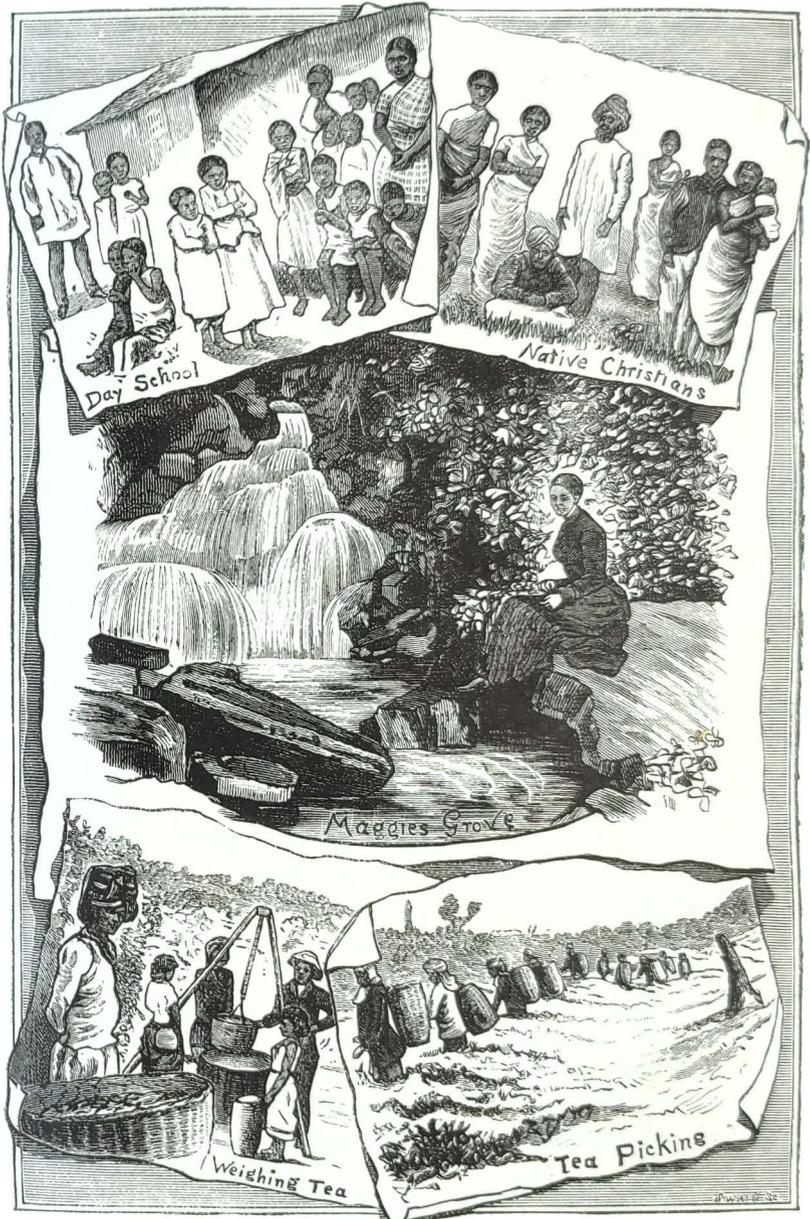
Our two brethren, Cruickshank and Darling, came up to Wathen, and the latter was chosen as his colleague, Mr. Cruickshank going up to Stanley Pool. As I passed down to the coast, on my way to England, I found the mission house nearly finished, the medical and school work hopeful and promising, and the health of both good. They were making plans for joint work for the future, and my brother expected that his life-work would be at Wathen. And so it was. But oh, what a short life work! In October I saw him, brave, hopeful, cheery, and full of love for his work. But on December 24th, his lonely companion, Darling, writes, "He passed away at 3 o'clock this afternoon." He has been called away home after one short year of work, although so splendidly qualified and after such careful preparation. The *how* and the *why* we can't tell. But we know One, in whose wisdom and love we can lovingly confide, and who once said to a perplexed disciple, "What I do thou knowest not now, but shalt know hereafter." For my brother "to live was Christ, and to die gain." But a dear sympathising friend writes, "When Paul said 'To die is gain,' I do not think he had his own personal welfare in view, but the interests of the Gospel, for which he was willing to lay down his life. I have no doubt that, through God's grace, your brother's death will prove to be gain in Paul's sense. Your brother's service on earth was brief, but God has other worlds than this, where His servants shall serve Him, with the added bliss that they shall see His face."

May my brother Sidney's death be gain to the Gospel, by his strong, earnest, bright example, leading many others to fill his place, and the places of the others who have fallen in the field on the Congo.

THOS. J. COMBER.

Pictures at Abbotsford, Ceylon.

THE REV. R. F. GUYTON and MISS THORN, of Delhi, recently paid a short visit to Ceylon, their broken health rendering a season of change and rest absolutely needful. During most of the time they were the guests of Mr. and Mrs. Alex. Fergusson of Abbotsford, whose deep and thoughtful interest in all that concerns the well-being of missionary workers is well known to all who visit Ceylon.



PICTURES AT ABBOTSFORD, CEYLON.

(From Photographs taken by the Rev. R. F. Guyton.)

[THE MISSIONARY HERALD,
APRIL 4, 1886.

Mr. Guyton has sent home several photographs and the following notes:—

THE DAY SCHOOL, CEYLON.

A day or two after our arrival, we went to see the school-house, which is but a few yards from the bungalow. We were delighted to see a most vigorous school, of some seventy or eighty scholars, of whom we counted sixty-four then present. This school is intended for the children of the coolies employed on the estate, and is thoroughly Christian. The Tamil schoolmaster is a Christian, as is also his wife. The children looked wonderfully well and happy, and sang with real life and heartiness. One hymn very much pleased us, and is a great favourite with them. It contains, in brief, the life of Christ, and was sung in responses, the elder children leading and the younger following. It had a singularly inspiriting effect, and often in the evening, as the children marched home to the coolie lines, they would break out into singing, and the effect was really wonderful. In a few years most of these will be scattered over the adjoining coast of Madras, from which their parents have come, and will carry with them some knowledge of the Redeemer's words and deeds.

THE NATIVE CHRISTIANS.

Some of the Christians on the estate were away when this photograph was taken. They are nearly all the fruit of Mr. Fergusson's earnest labours and prayers. They meet three times a week for public worship and preaching, and once or twice a week for united prayer. Besides these services, which are held in the Tamil language, an English service is usually held at the bungalow, at which a few who speak and understand English attend. It was most refreshing to our faith to see so much veritable mission work carried on. At no cost to any society a mission station has sprung up in Abbotsford, in which the work is as varied, the zeal as fervent, and the results as encouraging as in most regularly established missions. If Mr. Fergusson's example were followed by other Christian men in India and Ceylon, the need for specially appointed workers would soon cease, and other fields be more adequately supplied. That God may richly reward the loving service of His servant, will, I am sure, be the prayer of many.

MAGGIE'S GROVE.

This is a lovely spot on the estate, which was once the favourite

resort of Mrs. De St. Dalmas, and is now named after her. A tablet is erected, near her favourite seat, to her memory. In the picture of the lower falls, Mrs. Fergusson is seen seated on a boulder. In that of the upper falls, the ancient forest, the true jungle, is seen, which is rapidly disappearing throughout the cultivable area of the island, before the cultivation of tea and coffee.

TEA PICKING AND TEA WEIGHING.

These pictures speak for themselves. There are in all about 600 coolies employed on the estate; their "lines," as they are called, forming quite a village.

We can never enough express our indebtedness to Mr. and Mrs. Fergusson for their perfect hospitality and kindness to us. It was a visit to be for ever remembered.

Readers of the HERALD will doubtless remember Mrs. Fergusson as Miss Angus, daughter of our valued friends Dr. and Mrs. Angus, of Regent's Park College.

Latest Tidings from the Congo.

WE are thankful to report that recent intelligence from the brethren of the Congo Mission is all cheering.

Mr. Darling, writing from "Ngombe station, January 29th," reports:—

"My fever, which was most severe while it lasted, has happily long passed away. The blessing of God, the faithfulness of my San Salvador boys, and my carpenter, surely saved my life.

"My school work is very cheering and hopeful. I have an increase of six boys. Our Sunday services are also well attended. I am thankful to say I am much encouraged; indeed, I have too much work to do to permit of my being depressed or discouraged. I hope, my dear Mr. Baynes, you will soon be able to send out *more men* to replace those who have fallen.

"Do pray for us. How much we need your prayers: it is indeed impossible to conceive, much more to write."

Mr. Hughes, writing from "Underhill Station, February 3rd," also reports cheering progress in school work. He says:—

"Our Sunday services are most encouraging and refreshing. I speak in both Congo and English. Our school boys here have certainly a great taste for learning, and are bright fellows."

Mr. Donald Macmillan, dating from "Underhill Station, January 6th," gives the following interesting account of his voyage out, &c. :—

"I have now arrived at our first station in safety, for which I feel very grateful to my heavenly Father. I was to post a letter at Banana on my arrival, but there was no homeward mail.

"After a happy and prosperous voyage, though rather long, we arrived at Banana, on Saturday, 20th ult. During the voyage we had two services on board on Sundays. I trust the seed sown may bring forth good fruit. Besides these services, we had many opportunities of speaking to the passengers and crew. I have every reason to believe that one young man, a native of Lagos, who was taking his passage to Loango, was brought to know the Saviour. Unto Him be the praise. Souls are very precious in the sight of our Lord.

"Along the coast we had the pleasure of meeting with a number of our missionary brethren, who all showed us much Christian kindness. At Old Calabar we passed two nights in the mission house. There we met with our brother, Mr. Hay, from Cameroons, rather ill. He came there on Friday, 28th Nov., by the "Senegal," for a change. The doctor at Calabar thought he would get over his illness soon. I am glad to say that during the three days we were there he improved much. I expect by this time he is back in his work, at Cameroons. I spent one night at Banana, in the Dutch house, and two at Boma. I found the gentlemen of the Dutch house kind and obliging. I came up in one of the International Association steamers.

"On the evening of Wednesday, 24th ultimo, I arrived here. I found Mr. Hughes well ; he has been enjoying good health now for some time past. I was quite proud to find such a comfortable house at our first station. In the first place, the situation is splendid ; there is a fine view of Kongolo on the one hand, and of Vivi on the other. By the way, I could not help thinking that the station might well be called *Top-hill* now, instead of *Under-hill*.

"I have been giving the boys their lessons every day since I came. They are very obedient and attentive. I got up a short Congo vocabulary, of nearly 300 words, on board the s.s. *Corisco*, so, I am already able to say some little things to the boys in their own language. I long much to be able to speak to young and old of a Saviour's love, and of the full and free salvation which is offered to all through Him.

"If I am spared to learn the language of the people, I trust that all needed grace and guidance may be given me, that I may speak to the people in all faithfulness, and deal with them in the spirit of my Lord and Master. In this way alone will I be able to glorify Him who has called me to a work so noble and important."

Writing under a later date, February 9th, Mr. Macmillan reports :—

"I have been having complete health, and, as yet, have had no fever. I am thankful to say that I get on very well with everything here, and thank God for my being out here on the Congo."

We have also received a deeply-interesting letter from Mr. H. G. Whitely from Stanley Pool, the publication of which we are compelled to defer to a future number of the HERALD.

Christian Workers in Agra.

BY REV. DANIEL JONES.

(See *Frontispiece*.)

THIS picture of "an united band of Christian workers in Agra" is sadly interesting. It was taken about three months before I left Agra, and all were then well and in good spirits, with much of happy hope in reference to the future. God has been working in our circle since then, both here and in Agra, in His own wise way. And what we do not now know, we shall know hereafter. The first to be "called home" was dear Mrs. Potter (she sits to the right of Mr. Potter, who may be seen with a concertina in his hands in the photo). Little did we think then that her useful life would be such a short one. Her departure has been a loss to us that we cannot describe. She was dearly beloved by her co-workers, and by those among whom she laboured. To the left of Mr. Potter sits Miss Johnston (Mrs. Wilson), our Zanáná medical lady. We know not what to say in order to do justice to her and her work. Last year she treated 12,000 *patients*—at an average 1,000 per month! She had to attend to all these patients. She opened a dispensary for women and children, and a wonderful Christlike work it is. The Duchess of Connaught and Lady Ripon have kindly aided her efforts. *A volume* might easily be written about this most self-denying worker and her work. Just between her and Mrs. Potter sits "Nasevori," a native sister, one of the best we have, who works at the dispensary, reading and singing to the poor women who come. To the left of Mrs. Wilson sits Mrs. Peel, and a native sister, "Jane," and to the right of Mrs. Potter sits Mrs. Marwood and another native sister, "Minam." These are all constantly engaged in Zanáná work. About 250 pupils in Agra. Then there are our native brethren—Preachers, Hari Ram, Jacob, and Mandhar Dás; and school teachers, Reuben, Gabriel, and Thomas.

We have here also our dear brother Dr. Wilson and five of his boys, from the Missionary Medical Training Institute; and our brother John Paul, who often preaches to his fellow-countrymen, though not paid by the Mission for doing so. Our brother, Mr. Potter, has been cheered by the baptism of two converts in the river Jumna, some short time ago. And some months back they found a brother, whom they have appointed as pastor of the native church. He is partly supported by the brethren, but they are *very poor*, and we are greatly cheered at seeing this movement in the right direction. Two of the native brethren in the picture have gone home, "Reuben" and

“Keshari.” We shall miss several faces if we are spared to go back. How glad we should be if the time for returning had come. Our brother Potter is out “*in the district*,” and I wish I could be too. But the Lord had a purpose in bringing me home, if it were only to be near my dear wife and father, in their sorrow, which has also been my own. God is dealing graciously with us here, and also with our stricken ones in Agra, and we trust that we shall be more sanctified for His service when we again meet, and we hope for a great blessing on our work done for Him in the future.

DANIEL JONES.

Hymn by John Chamberlain.

MISS ISABEL ANGUS, of Delhi, writes :—“The following is a translation of one of our best known Hindi hymns, written, as I found after translating it, by John Chamberlain. It may give friends at home an idea of what our good vernacular hymns are like :—

Thy praise I sing, Lord Jesus.

1. Thou didst leave Thy heavenly home. To this poor, dark earth didst come
Sinful man to bless, and free.
2. God, in flesh came down to dwell, Wondrous thought ! what tongue can tell
Half its matchless mystery ?
3. While thou livedst here below, Many wonders didst Thou show,
And in each God's power reveal.
4. To the blind Thou gavest sight, To the cripple strength and might
Silent tongues Thou didst unseal.
5. Sickness fled before Thy word ; Death itself Thine order heard.
E'en the grave gave up its prey.
6. Those of spirits foul possess't Found in Thee release and rest.
Demons owned Thy mighty sway.
7. As Thou blessedst them of yore, Bless us now, Lord, we implore,
Take away our every sin.
8. Sight, and speech and power give, Make our cold, dead hearts to live,
Come, O Lord, and reign within.
9. Stained by sin's dark spots are we, But Thy nature is a sea
—Fathomless—of purity.
10. Love Divine all love exceeds, Rich and strong for all our needs,
Jesus, Our Protector be !

Delhi.

ISABEL M. ANGUS.

Tidings from Khoodna.

THE following letter from Mr. Gogon Chunder Dutt has just been received :—

“DEAR MR. BAYNES,—

“You will be glad to hear that a promising young man, named Amluca Churun Ghose, embraced the Christian religion lately. He belonged to Kyastha caste, and connected with a very respectable family. He was led to believe in Christ by reading the Gospel of Matthew in Bengali. After he joined our Christian community his uncle came to take him back to his own village among his Hindoo friends, but all the unfair means he used to entice away the young man proved ineffectual. At last, his eldest brother, with other relatives, came here and brought an action against us for, as he said, falsifying his age, before the magistrate of this place. When I heard about the case I took him to the Civil surgeon of this place, who is also a Hindoo, and got a certificate to the effect that he is of proper age, on the production of which the case has been rejected by the magistrate, the young man is under our charge, and we are going to baptize him next Sunday with three other young men. We were very anxious about Amluca, many the good Lord deliver us from all troubles.

HEALING THE SICK.

“During the last month there were 200 patients who took medicine from us, and 95 per cent. have been cured. The fever, dysentery, and cholera cases were more than other cases. We have had access to the Zenanas when cholera and fever were raging fearfully, and

had splendid opportunity to preach the Gospel to men, women, and children. One of the best Hindoo boys of our Khoodna mission-school died of cholera. The father of this boy is a Hindoo, and when I used to visit the family the old man asked me to pray for him to Jesus, which I did, again and again, as long as the boy suffered. He got over the attack of cholera by taking homœopathic medicine, but, for want of proper nourishment and care, he was attacked a second time by the dreadful disease, and the second attack proved fatal. The father and the relatives, when forsaken by their best friends at the time of their trial, and found we were faithful friends to them till the last, and said publicly they could not but admit that the Christians are the children of God. Oh may we always receive strength to preach the Gospel by our lips as well as by our Christian lives!

LORD RIPON.

“In this week we have had a great meeting of the inhabitants of Khoodna in the front of the Government school-house, and I was elected by the Hindoos and Mohammedans as a chairman. The object of this meeting was to honour and show our grateful feelings towards the retiring Governor-General, Lord Ripon, for governing India to our entire satisfaction. You will be glad to learn that I was requested by the Hindoo friends to offer a special prayer and sing a Christian hymn. Our Christians sang

the hymn, with their musical instrument, after which I offered prayer. The hymn was the adaptation of the last hymn of the new English Baptist Hymn Book, and it was printed for the occasion by our typographical press. I write the account of this meeting to show our English friends that our Christian influence is increasing in the country, and that when we meet with our countrymen we take God and Christ with us.

THE SINGING BAND.

"Our unpaid Christian band of Shellabunya returned after a month of

preaching and singing Christian hymns to many Christians and non-Christians in this and the Barisaul district. I hope they have done well, and the Spirit of the Master was with them. When they were working in some of the Christian villages of Barisaul they were very kindly entertained by native Christian friends, who subscribed 10 rupees for their expenses. We should not despise the day of small things.

"I remain,

"Yours in the service of Christ,

"G. C. DUTT.

"Khoodna."

Help for the Congo Mission.

THE Rev. Daniel Wilshere, of Nassau, Bahamas, when sending £18 16s. 8d. for the Congo Mission, writes as follows:—

"MY DEAR MR. BAYNES,—I have thought it may be of use to speak of the way in which our Congo contributions are obtained, that it may encourage others. On one Sunday afternoon the Superintendent reads the HERALD and makes an appeal for 'our relatives in Africa.' In our little school here (140 children) we have very small children of very poor parents, yet THEY have raised above £8 this year, mostly in coppers. £1 13s. 7d. has been given at the missionary meetings, and at the teachers' meeting it was discussed what else could be done. One of the teachers said, 'Now we should like to have gone to help up the Congo; we can't go, it costs too much; but suppose we vote £3 of our money to educate some boy under Mr. Comber, whose name we will try and get; and do this every year till he is able to teach his own people about Jesus.' This was decided, and I send you £3 with this for this special purpose.

"Our way on my visits to the island is different. We put a plate on the table, and have five minute speeches, then sing, and during this the congregation come up and give their 'mites' as they say. It is all done without confusion, and very heartily.

"These gifts are out of great poverty, and I believe not a little of the Master's blessing will rest upon them.—I am, dear Brother, yours faithfully,

"A. H. Baynes, Esq."

"DANIEL WILSHERE.

Dr. Carey's Show Board.

BY THE REV. EDWARD DAKIN.

THERE is preserved in the Library of Regent's Park College, a most interesting memento of the patriarch of Indian missions: "the man who rose from a shoemaker's stool to a translator's desk," and who became one of the greatest missionaries the world has seen. The relic is a piece of the show-board of Dr. Wm. Carey, the lettering of which was written by the doctor himself, and was used in his little shop at Hackleton, Northamptonshire.

As it is hardly possible for all readers of the MISSIONARY HERALD to visit this missionary memento, it may be interesting to bring a woodcut of the original under their notice.

SECOND) (HAND
SHOES) (BOUGHT
AND) (

The letters, good block ones, were written in black on a white ground; all that remains now are: "Second hand shoes bought," and fragments of "and." Particulars written on vellum are now fixed to the board, which state that "the board was preserved by Wm. Manning, Mr. Carey's shop-mate, till his death, out of respect for Dr. Carey. It was procured from his widow by Joseph Ivimey, of London, August 22, 1815."

The doctor was accustomed to hang this little notice-board on the wall, just by the door of that little shop which the Rev. Thomas Scott designated *Dr. Carey's College*.

The Death of Thakour Dass.

THE following letter, just received from Mr. Potter, of Agra, reports the death of one of the most faithful veterans of our Indian Mission:—

“Agra,

“February 17th, 1885.

“MY DEAR MR. BAYNES,—On Friday morning last, 13th inst., our venerable preacher, Thakour Dass, was called to his rest and reward.

“He was baptized by Richard Williams of our mission as far back as the year 1843, and was at the time of his death nearly ninety years of age. His has been a long and honourable career. When the fiery trial of the Mutiny tested the faith of the native Christians in India, Thakour Dass remained true to his profession. To him has been given the honour of witnessing for Christ, not only in the village of Chitoura, where he was baptized, but in many of the villages of the Agra district. He now rests from his labours, and his works do follow him. For years past he has been too feeble for active service, yet he has ever been ready to testify for Christ to those who visited him in his home. The call—which has been long looked for—has at last come, and the old warrior has entered into rest. Thakour Dass

leaves behind him a grand memorial in a hymn which he composed, which has long been a favourite in North India. I subjoin a rough translation; it is difficult, however, to represent the beauty of the original.

“‘*Chorus.*

“‘O Jesus, we prostrate ourselves at Thy feet:

Do Thou reveal unto us Thy wondrous name.

1.

“‘The world is full of darkness, and the road we cannot see:

Our heart's darkness do Thou remove.

2.

“‘O, my soul, from the time of birth thou hast been asleep:

From this sleep of sin, O Lord, do Thou awake me.

3.

“‘O Christ, hear Thou the cry of us, poor sinners,
And release us from the bondage of sin.’

“Pray ye, therefore, the Lord of the harvest that He will send forth more labourers into His harvest.

“JAMES G. POTTER.

“Agra, India.”

The Cameroons and Victoria.

WE are thankful to report the safe arrival in England of Mr. Samuel Silvey, of Bethel Station, Cameroons.

The condition of Mr. Silvey's health rendered an immediate change absolutely imperative. Acting, therefore, upon the united judgment of his

colleagues, he left the Cameroons on the 19th of January, and reached Liverpool on the 5th of March, considerably improved in health by the voyage, although still far from strong.

At the last meeting of the Committee Mr. Silvey gave a painfully graphic account of the sad events that have recently transpired at Hickory and Bell Town, and of the condition of the Mission in the Cameroons at the date of his departure.

The unanimous judgment of the Committee with regard to the conduct of their missionary brethren on the West Coast all through these distressing circumstances is, that, under conditions of no ordinary difficulty, they have acted with rare discretion and prudence, and without giving even the least shadow of an excuse for the utterly untruthful assertions openly made in certain quarters that Baptist missionaries incited the Cameroons peoples to acts of insubordination and rebellion against the German authorities; the facts showing most conclusively that the earnest efforts of the missionaries have been constantly put forth to secure from the peoples of the Cameroons a perfectly frank recognition and acceptance of German rule and sovereignty.

In conjunction with Mr. Silvey, the Committee have given prolonged consideration to the present grave condition of the West Coast Mission.

The recently reported action of the British Government in ceding to the German Government the important stretch of sea-board, from the settlement of Victoria to the right bank of the Rio del Rey River (some eighty or one hundred miles of coast), and the whole of the interior, including the Cameroons Mountain, has—in the judgment of the Committee—added greatly to the difficulty of the situation, as by this arrangement the small British settlement of Victoria, wholly belonging to the Baptist Missionary Society, will be completely environed by German territory.

For the present, however, while negotiations are being conducted by the Society with Her Majesty's Government, it would be altogether premature and unwise to forecast the future. Our readers may rest well assured that this most important matter is receiving constant and careful consideration, and that no steps will be left neglected that, in the judgment of the Committee, may tend to promote the best interests of the Mission in this critical period of its history.

Very earnestly do we commend our brethren and sisters connected with the West Coast Mission to the prayers and sympathies of our readers, that Divine wisdom may be given them, and Divine strength made perfect in weakness.

Special Prayer for Missions.

WE earnestly commend the following subjects for special prayer—in private, in the family circle, and in our more public gatherings:—

BAPTIST MISSIONARY SOCIETY.

SPECIAL PRAYER FOR MISSIONS.

I.

THAT the Lord would enlighten all the Churches of Christ by the Holy Spirit to see that sending the Gospel to the Heathen is the GREAT WORK set before them by our Lord. (MARK xvi. 15.)

II.

THAT the Lord would move upon the hearts of Young Men and Women to give themselves for this glorious work. (MATT. ix. 38.)

III.

THAT Parents and others may put no hindrance in the way of those willing to go. (MATT. x. 37.)

IV.

THAT all who cannot go may pray, and give liberally of the means God has given them, that those willing to go may be sent. (PROV. iii. 9.)

BAPTIST MISSION HOUSE,
19, CASTLE STREET, HOLBORN, E.C.

April, 1885.

The above, printed upon small cards suitable for bed-room or sitting-room mantelpieces, may be obtained on application to Mr. A. H. Baynes, 19, Castle Street, Holborn, E.C.

The Close of the Financial Year.

IN consequence of Easter week falling early this month, the Committee have decided to keep open the books of the Society until **Wednesday, April the 8th.**

Very earnestly would we appeal to our friends and supporters to send us all the help they can **on or before that date.**

The important extensions that have recently taken place in China, Africa, and India have involved the Society in heavy additional expenditure.

It will be a sore trial to close the accounts with a **debt**, but unless large and numerous gifts come in between now and the 11th inst., this will be inevitable.

Surely, at this important juncture all our friends will feel thankfully impelled to come to our help, and provide the needful funds for yet more actively prosecuting the grand and noble enterprise of sending into "the regions beyond" the glad tidings of Life and Light.

In the remembrance of God's special blessing on the efforts of the past year, and of the many and clear indications He is giving us at present that He has yet larger blessings in store, will not all our churches feel solemnly pledged to prosecute this blessed work, with yet more earnest prayers, deepened sympathy, and larger gifts.

Can we? dare we? turn a deaf ear to the call of the Lord of the Harvest and the anguishing cry of the millions of heathendom. The fields are already white unto harvest, and everything invites us to more complete and thorough consecration. "Speak unto the children of Israel that they GO FORWARD," for "there is much land still to be possessed."

The Lord Loveth a Cheerful Giver.

A "Manchester Working Man," per the Rev. C. S. Macalpine, M.A., B.D., sends a gold chain for the *Congo Mission*; the Rev. Wm. Green, of Melbourne, near Derby, forwards from P. R. two seals and a ring for the same object. "A Working Man and his friends," Dumfries, send £5 for China, £5 for Congo, and £2 2s. for General Fund, similar help having been rendered for many years past. "Servants at Muskegon, Beckenham," send 6s. for the Congo Mission.

A lady "near Newport, Mon.," writes :—

"With much pleasure and gratitude, I beg to send you a post office order for £2 14s., the sale of marmalade which I have made and sold for the cause which is very near and dear to my heart, our beloved Congo Mission. I wish it were much more, I assure you, my dear Sir ; I feel it an honour and privilege to share, as I am able (though it is little), in such a blessed and divine undertaking, which will, by and by, be the wonder and admiration of men and angels. We have God's glorious, great and precious promises all on our side. May our Lord Jesus Christ graciously bless and uphold and manifest Himself greatly to His dear servants who are so bravely labouring for Him in Africa."

"E. G.," Clifton, sends a very portable homœopathic medicine chest, "fitted with the best tinctures," with best wishes for their useful service. "A Cripple Girl from Seven Dials," sends some of her lace work, "all she has for the Congo Mission, for which she constantly prays, and about which she so delights to read." "The MISSIONARY HERALD," she writes, "is, next to my Bible, my richest treat ; and I long earnestly for the first of the month, so that I may see a fresh number."

"An Orphan Girl," who has no money, and only earns just enough to keep her alive, sends a ring that her Mother gave her just before her death, but which she feels "sure her Mother would like sold for God's work on the Congo."

For the following generous and welcome gifts we also are deeply grateful :—Mr. Howard Bowser, Glasgow, £250 ; John Barran, M.P., £150 ; Mr. Thomas White, Evesham, £100 ; Mrs. Thomas White, Evesham, £100 ; Mr. W. Johnson, Fulbourn, £100 ; A Friend, for *Congo Mission*, £100 ; Mr. T. M. Thomson, Toronto (£50 each for India and Africa), £100 ; Matthew vi. 1-4, half-yearly subscription for support of *Congo Mission*, £60 ; Mr. Joseph Eccles, £60 ; Dr. and Mrs. Slack, £30 ; In Memory of J. M. E., £25 ; Mr. Robert Pullar, £25 ; Mr. W. Haworth, for *Italian Mission*, £25 ; Anonymous, £20 ; In Loving Memory, for *Congo*, £20 ; Mr. and Mrs. P. H. Luntley, £10 ; Mr. F. Gardiner, for *Congo*, £10 ; Mr. G. E. Brock, £10 ; R. C., for *Congo*, £10 ; Mr. D. Lewis, £10 ; Mr. B. J. Greenwood, £10 ; M. G. £5 (for *Congo*), £10.

Recent Intelligence.

We are thankful to announce the safe arrival in England, after an absence of fifteen years, of the Rev. Timothy and Mrs. Richard, from North China, and also of Mr. Weeks, from San Salvador, Congo River.

On the evening of March 3rd, a deeply interesting valedictory meeting was held in Myrtle Street chapel, Liverpool, under the presidency of the Rev. H. Stowell Brown, in connection with the departure of the Rev. A. Cowe, for the Congo Mission. Messrs. Lockhart, Sidney Bowser, B.A., R. Richards, A. Cowe, Alfred H. Baynes, and others, took part in the service.

Mr. Cowe left Liverpool the next morning in the African Mail steamer *Corisco*, for Banana, Congo river.

Mrs. Lyall, widow of the late Rev. A. Lyall of the Cameróons, left also in the same ship, to take up Medical Mission work at Old Calabar, in association with the United Presbyterian Mission at Duke Town.

We earnestly commend these friends to the prayers of the Churches.

At the last meeting of the Committee Mr. David Charters of Glasgow was appointed to the special post of Missionary Engineer for the s.s. *Peace*, in accordance with the conditions reported in the MISSIONARY HERALD for February last. Mr. Charters is a member of the Adelaide Place church, and is much beloved and esteemed for his character and work. He will leave Liverpool for the Congo in the African Mail steamer *Landana* on Wednesday, April 1st, in company with Mr. Cottingham, of Sleaford.

The Committee have also accepted for Congo Mission work Mr. Philip Davies, B.A., of Regent's Park College. Mr. Davies will leave for Africa on the conclusion of his college course at the end of June next.

Mr. Michael Richards of Forest Gate has also been accepted by the Committee for Congo Mission work. Mr. Richards, however, will have a course of a few months' special training before leaving England for his sphere of labour.

Mr. R. H. Tregellus, of Regent's Park College, has been accepted for Mission work in India, and anticipates leaving for his new sphere early in the ensuing autumn.

The Rev. W. S. Mitchell, who for the last two years has been the acting pastor of the English Baptist Church at Dinapore, N.W.P., has been accepted as a Missionary of the Society, and designated for work in the Patna and Bankipore district.

The Rev. Isaac Allen, M.A., who was compelled to leave India in pursuance of peremptory medical advice, has safely reached England somewhat the better for the voyage home, but still in a very precarious condition of health.

At the last meeting of the Committee it was resolved that cordial thanks be given to Mr. Longland, of Northampton, for the presentation of an original oil painting of Dr. Carey, formerly the property of Mr. Sutcliff.

We understand that photographic copies of this painting may be procured from the Rev. J. Allen, B.A., the Baptist minister at Olney, Bucks, the profits on the sales being devoted to the reduction of the Olney Chapel debt.

Friends of the Congo Mission will be glad to hear they can procure excellent photographs of the Rev. T. J. Comber—cabinet, panel, or carte de visite—on very reasonable terms, from Mr. A. Gould, Glen View, Bournemouth.

A Glasgow Baptist minister writes:—

“‘Gather up the Fragments.’”

“About ten months ago a sermon was preached in Glasgow from the above text. A young Christian woman, teaching in a blind institution for poor women, heard it. On returning to the institution she mentioned the sermon to the women and girls—not many—under her charge, and proposed, with the hearty consent of all, to husband money-fragments for foreign missions. The poor women and girls, with an enthusiasm to shame many ‘up higher,’ began dropping into boxes their farthings in the name of Christ and the heathen. The ten months have just passed, the boxes have been opened, the fragments counted, and £6 have been handed us for China, with hearty ‘God speeds,’ and with hope of more farthings to follow. The writer, in thanking this handful of poor women, was much touched with the tender heartiness which accompanied the giving; and when asked if they felt themselves the poorer for giving, a number spoke out, ‘Oh! no.’ How many Baptist families in Great Britain do *not* ‘gather up the fragments?’ If the thousands did—men, women, and *children*—what a royal sum in twelve months would be gathered to ‘buy bread’ for heathen millions, the subjects of the Saviour’s sympathies. How grateful we shall be if this note stirs Christ-like attention to the ‘fragments’ hitherto *lost*. Parents, talk this matter into the hearts of your children, and induce them to procure missionary boxes for their coppers and farthings. Try for one year.”

Mrs. Kerry, of Calcutta, writes, under date of February 10th:—

“MY DEAR MR. BAYNES,—By the s.s. *Goorkha* I received a box of presents for distribution amongst my scholars, also a parcel of clothing and dolls from Unthanks Road, Norwich.

“As the latter had been previously announced by a letter from Mrs. T. A. Wheeler, I have written to thank her and the friends for it. But I have no means of knowing to whom I am indebted for the box of beautiful dolls and toys. Will you kindly publish in the HERALD that I thank the kind donors very much.

“The box came very opportunely, for I had been obliged to postpone my reward day until the beginning of a new school year because I had nothing to give, and had borrowed from more fortunate friends. Now I have an ample supply, and can help others.

“Miss Harriss, now associated with me, unites in thanks.”

The following suggestion from Bath is from a warm-hearted friend of the Society:—

“DEAR MR. BAYNES,—Can something be done at the forthcoming meeting to permanently and greatly increase the income of our Missionary Society? It

surely is a reproach to Christians that, 1,800 years after our Lord gave us the command to Go, in China there is only ONE missionary to every million of people, and in Africa one missionary to two and a half millions! And yet we profess to be His obedient followers.

“Instead of ANNUAL collections only may we not have *quarterly*? As to individual Christians, so to churches, is the word given, ‘Seek ye FIRST the Kingdom.’”

“N. D. Y.”

The Rev. T. R. Edwards of Serampore makes the following appeal. We trust some friend may be led to respond to his request:—

“During this cold season I have been very little in the station. Most of the three months I have spent in itinerating. I visited many places seldom or never visited by Missionaries, and everywhere found a ready sale for scriptures and a great curiosity on part of the people to hear our words.

“I shall be soon sending some particulars of these journeys to you with photographs when I can get them ready.

“I should like, dear Mr. Baynes, if some kind friend of our Mission would make me a present of a really good magic lantern. I have been kept from asking for one up to the present by a fear of asking too much. However, I feel sure there are many who would be only too glad to send me one if they knew it was needed and would do real good.

“You can hardly conceive how useful a lantern would be in a large town like Serampore, with such a fine college to exhibit it in.

“I would, however, like to have a really good one, with a good collection of slides on scripture subjects. Some slides, too, on scientific subjects would be of great service to both the native theological students in the college, and the Christian boys in the boarding school.”

While calling the special attention of our readers to the announcements of our approaching anniversary services, as set forth in the opening pages of this number of the HERALD, we would earnestly appeal to them to make these gatherings the subject of importunate prayer, that they may be memorable and blessed because accompanied by marked tokens of the Divine presence and favour.

Good tidings have reached the Mission House of the health and welfare of the missionaries on board the *Glean Avon* and the *El Dorado*—steamers proceeding respectively to China and India.

It will doubtless be noted that at most of the approaching anniversary gatherings of the Society several of the speakers will be MISSIONARIES—the Congo Mission, the India Mission, the China Mission, and the West Coast Mission being all represented.

We respectfully urge our readers to make early application for tickets, as already there are indications of unusually large attendances at all the gatherings.

Mrs. W. R. Rickett, of the Limes, Upper Clapton, the Treasurer of the China Medical Mission Fund, will be glad to receive any contributions that friends may have in hand, in response to the special appeal of the Rev. A. G. Jones, at the earliest date practicable.

Friends are requested to make remittances to the General Secretary, Alfred Henry Baynes, 19, Castle Street, Holborn, London, E.C., by cheques, drafts, post office orders, or postal orders, and *not by postage stamps*, as frequently letters containing postage stamps go astray.

Contributions

From 16th February to 15th March, 1885.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N.P.*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.					
Anonymous	20 0 0	Irish, Mr T.	2 2 0	West, Mrs Jno., Clif-	
Badcock, Miss C.	1 0 0	Lawrence, Mr T. C.	1 1 0	ton	1 1 0
Barran, Mr J., M.P.,		Lewis, Mrs F.	0 10 6	Welch, Mrs Kemp	2 10 0
Special	150 0 0	Lincoln, Mr H., jun.	2 0 0	Whitchurch, Miss G. B.	2 10 0
Baynham, Mrs S. J.,		Luntley, Mr and Mrs		Wilkinson, Mrs,	
for Congo	0 10 0	P. H.	10 0 0	Sabden	3 0 0
Do., for India	0 10 0	Livett, Mrs T. M.	2 0 0	Wood, Mr Jno., New-	
Do., for Mr Wall	0 10 0	Marsh, Mr J. J.	0 10 0	castle	5 0 0
Beeby, Mrs	2 2 0	Martin, Mr F.	1 1 0	Under 10s.	0 15 0
Bailey, Mr G. T., M.D.	1 0 0	Milligan, Mrs E. J.	1 0 0		
Do., for Congo	1 0 0	Mayo, Rev W.	0 10 0		
Bigwood, Miss	2 2 0	Matthew vi. 1-4, for			
Biborough, Mrs	2 0 0	Support of Congo			
Billing, Mr J., Guild-		Missionary	60 0 0		
ford	3 0 0	M. G.	5 0 0		
Bligh, Mr S. (1s. per		Do., for Congo	5 0 0		
week)	2 12 0	Mills, Mr F., Dor-			
Bligh, Miss P. A.	1 0 0	chester	4 3 6		
Bult, Mr A.	1 0 0	Pierce, Mr J. J.	5 0 0		
Burl, Mr E. Hitchin	2 2 0	Pool, Miss	0 13 0		
Burton, Mr S. B.	100 0 0	Do., for Congo	0 10 0		
Cowdy, Rev S. L. L. D.	0 10 0	Do., for Naples and			
Craighead, Mr D.	1 0 0	China	0 16 0		
Duncan, Mr James,		Pratt, Mr R., Wick-			
Aughnachlog	0 10 0	enden	1 1 0		
David, Mr E.	1 0 0	Pratten, Rev B. P.	1 0 0		
Edmond, Mrs E.,		Do., for Congo	2 0 0		
Edinburgh	1 0 0	Pullar, Mr R.	25 0 0		
Edwards, Mr and Mrs		Reynolds, Mrs C.	4 0 0		
E. M.	2 2 0	Rowe, Rev W. K.	0 10 6		
Edwards, Masters E.		S. T.	1 1 0		
W. and E. C.	1 1 0	Do., for Africa	1 1 0		
E. M.	1 0 0	Scott, Mr J. D.			
Fletcher, Mr W.,		Greenock	3 0 0		
Barnstaple	5 5 0	Steer, Mr N.	5 0 0		
Do., for W & O	2 2 0	Slack, Dr and Mrs	30 0 0		
Gibson, Mr G. S.	2 2 0	Small, Rev G. M. A.,			
Greet and Smith,		for India	0 10 0		
Misses	1 5 0	Do., for China	0 10 0		
Griggs, Mr B., Reigate	0 10 6	Do., for Africa	0 10 0		
Holland, Mr and Mrs		Do., for Japan	0 10 0		
F. W.	2 0 0	Stubbins, Rev Isaac	1 1 0		
Hazledine, Mr S.	1 1 0	Symington, Mr J.,			
Haynes, Messrs R.		Belfast (2 years)	2 0 0		
and S.	0 12 0	Tritton, Mr J.	12 10 0		
Imeary, Mrs S.	2 0 0	Watkins, Mr B.	4 4 0		
		Watson, Mrs, Hers-			
		frith	0 10 0		

DONATIONS.

A Friend for Congo	100 0 0
Another Friend,	
Brighton, per Mrs.	
Beetham, for Congo	1 0 0
A Friend, Man and	
Friend, Dumfries	2 2 0
Do., for Congo	5 0 0
Do., for China	3 0 0
Baker, Miss (Box)	0 10 0
Barnaby, Mr M. L.	
(Box)	0 17 0
Bible Translation	
Society for T.	125 0 0
Brace, Mr T. and	
Miss, for W & O	0 15 0
Brook, Mr G. E.	10 0 0
Butt, Mrs, for Congo	0 10 6
Cope, Mr Jos. Spark-	
brook	2 0 0
Dafforne, Mr J. J.	5 0 0
Dafforne, Mrs J.,	
Box for Congo	0 14 3
Gardiner, Mr F., for	
Congo	10 0 0
Griffiths, Mr J. P.,	
Eccles	1 10 0
Henderson, Rev. W.	
T., and Family	
Sunday Morning	
Offering, for Congo	1 4 3
Hinton, Miss E., for	
Camel at Agra	1 0 0
In Memory of J. M. E.	25 0 0
In loving Memory,	
for Congo	20 0 0
Johannes	1 0 0

Johnson, Mr W.	100	0	0
Joyce, Mr, Sale of Waste Paper, for Congo	0	10	0
Lewis, Mr Jno, Aberdare, for Italy	1	0	0
Martin, Miss, Regent's Park, for Mr Cowe's Ambulance Basket	1	10	0
G., for Ambulance Baskets for Mr G. Cameron, San Salvador	1	10	0
"Memory and Hope," per Rev Dr MacLaren, for Distribution of Scriptures in India	100	0	0
Do., do., China	60	0	0
Do., do., Africa	20	0	0
Do., do., Italy	20	0	0
Mayo, E., Card for NP R. C., for Congo	10	0	0
Roberts, Mr R. J., for Port of Spain Chapel Building Fund Sale of Marmalade for Congo	2	14	0
Thomson, Mr Thos. Do., for Congo	50	0	0
Do., for India	50	0	0
Thomson, Mrs T. W., (Box)	0	13	6
"Trophimus"	0	12	6
White, Mr Thos.	100	0	0
White, Mrs Thos.	100	0	0
Under 10s.	0	6	0
Do., for Congo	1	5	0

LEGACIES.

Hindle, the late Mr Robinson, of Haslingden, per Mr J. F. Hindle	270	0	0
Do., for W & O	270	0	0

LONDON AND MIDDLESEX.

Bloomsbury, for W & O	13	10	11
Do., for Congo	5	0	0
Do., S.S., for Mr R. F. Guyton, Delhi	5	0	0
Barry Road Congregational Ch., for Congo	4	6	2
Camberwell, Denmark Place Ch.	10	2	1
Do., for China (Special)	4	10	0
Do., Cottage Green for W & O	1	1	0
Do., Mansion House Ch.	0	8	0
Enfield	24	3	6
Do., for W & O	2	3	5
Do., Tabernacle Sun-school for NP	2	0	9
Forest Gate, Wood Green Ch., for W & O	3	3	0
Do., Sunday-school Hackney, Hampden Ch.	1	17	10
Do., for W & O	2	2	0
Hammersmith, West End Ch.	0	15	0
Harrow	5	17	0
Highgate, Southwood Lane, for W & O	1	1	0
Highbury Hill, for Congo	2	0	0
Hounslow	3	0	0
	4	5	9

Kensington, Tabernacle Sun-school	5	5	0
Notting Hill, Lad-broke Grove	60	13	2
North Finchley	10	0	0
Do., for W & O	2	4	1
Do., for NP	3	9	3
Peckham, Rye Lane Do., Park Road	1	10	6
Do., James Grove, for W & O	8	9	0
Stratford Grove Sunday-school	1	10	6
West Green Sunday-school, for NP	9	14	1
	1	8	1

BEDFORDSHIRE.

Ampt Hill	4	15	0
Bedford, Mill Street	10	0	0
Do., for W & O	2	17	6
Ridgmount	3	19	6
Do., for W & O	1	0	0
Do., for NP	1	10	0
Riseley	0	11	6
Sandy	12	5	4
Do., for W & O	1	0	0
Do., for Congo	5	0	0

BERKSHIRE.

Fifield Mission	5	2	8
Maidenhead	1	5	0
Newbury	40	0	0
Reading, King's Rd.	84	0	4
Do., for W & O	15	7	3
Do., for Congo	4	2	5
Wallingford, for NP	3	3	0

BUCKINGHAMSHIRE.

Bierton	0	11	0
Fenny Stratford	3	10	6
Great Hill, for NP	2	1	6
Gold Missenden	5	15	2
Do., for W & O	0	12	1
Do., for NP	2	13	0
Little Kingshill	1	17	6
Do., for W & O	0	5	0
Do., for NP	1	8	0
Stony Stratford, for W & O	1	0	0
Do., for NP	1	15	0

CAMBRIDGESHIRE.

Cambridge, Zion, Ch. Sunday-school for NP	1	7	7
Isleham, Pound Lane Do., for NP	5	10	3
Prickwillow, for W & O	0	5	0
Do., for NP	0	17	6
Swavesey, for W & O	0	12	6

CHESHIRE.

Birkenhead, Welsh Ch., for NP	3	4	3
Chester, Hamilton Place	3	5	0
Do., Grosvenor Pk. Sunday-school	6	10	0
Little Leigh	18	11	2
Do., for W & O	1	0	0
Northwich	3	5	0
Onston	22	16	0
Sutton Weaver	17	10	6

CUMBERLAND.

Workington	3	0	0
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DEVON.

Budleigh Salterton for NP	0	8	0
Cullumpton	1	11	10
Do., for W & O	0	10	0
Do., for NP	2	14	2
Hfracombe	5	5	0
Do., for Congo	4	4	0
Kilminster, for NP	1	0	4
Tiverton	23	10	4
Do., for W & O	2	2	0
Do., for Congo	1	0	0

DORSETSHIRE.

Buckland, Newton ...	2	11	4
Do., for W & O	0	8	6
Do., for NP	1	11	3

DURHAM.

Stockton, Wellington Street, for W & O	1	0	0
Do., for NP	1	12	0
Witton Park S. Sch.	1	13	0

ESSEX.

Ashdon	5	9	6
Burnham, for NP ...	0	12	3
Colchester	16	4	0
Do., for W & O	1	16	0
Langham	23	0	1
Do., for W & O	3	9	0
Maldon, Crown Lane	3	17	9
Saffron Walden	37	9	0
Do., for W & O	2	0	0
Victoria Docks, Union Ch., for W & O	1	1	0

GLOUCESTERSHIRE.

Cirencester, for NP	4	2	6
Cheltenham, Salem Ch.	15	0	0
Eastington, Nupend Ch., for NP	2	2	0
Fairford, for W & O	1	0	0
Gloucester	4	13	3
Do., for Africa	4	0	0
Do., for NP	3	0	0
Do., for Jesore	5	0	0
Hillsley, for W & O	1	5	9
Longhope, for W & O	0	11	0
Do., for Mr Fuller's work	4	19	7
Naunton and Guiting for W & O	1	0	0
Woodchester, for W & O	0	18	1

HAMPSHIRE.

Ashley	5	10	6
Do., NP	4	15	8
Emsworth	3	7	4
Lymington	17	1	3
Do., for W & O	1	10	0
Milford	2	1	9
Over Wallop	7	2	9
Do., for W & O	0	13	8
Do., for NP	2	8	8
Sway	1	9	6
Westbourne	19	18	2
Do., for Congo	6	1	10
Winchester, City Rd.	5	10	8
Do., for W & O	0	10	0
Do., for NP	0	7	9

ISLE OF WIGHT.

Sandown, for NP ...	0	10	6
West Cowes	11	17	8
Do., for W & O	0	10	0

HEREFORDSHIRE.

Fownhope	6	9	7
Do., for <i>W & O</i>	0	16	0
Do., for <i>NP</i>	2	6	5
Do., for <i>Mr Price</i>			
<i>Dinapore</i>	5	0	0
Hereford	87	11	10
Do., for <i>W & O</i>	8	10	6
Do., for <i>NP</i>	5	10	8
Ledbury	3	15	7
Leominster	4	11	7
Do., for <i>W & O</i>	0	10	0
Do., for <i>Camel, Agra</i>	0	7	2

HERTFORDSHIRE.

Breachwood Green, for <i>W & O</i>	0	10	6
Ware	2	15	0

HUNTINGDONSHIRE.

Hall Weston, for <i>W & O</i>	0	6	8
Do., for <i>NP</i>	0	5	10
Hunts, on account, per Mr R.A. Reaney, Treasurer	46	5	0
Gogmanchester, for <i>W & O</i> (moiety)	0	7	0

KENT.

Catford Hill Sunday School, for <i>NP</i>	0	10	6
Crayford	1	3	0
Dover, Salem Ch., for <i>NP</i>	5	5	1
Eynsford	5	10	0
Maidstone, Bethel S.S.	2	4	6
Do., do., for <i>NP</i>	4	15	6
New Brompton, for <i>NP</i>	0	7	0
Ramsgate, Cavendish Ch., for <i>W & O</i>	1	10	0
Do., Ellington Ch.	30	19	5
Sandhurst	13	3	1
Do., for <i>W & O</i>	2	15	0
Do., for <i>NP</i>	2	18	0
Sheerness, for <i>W & O</i>	1	0	0
Smarden	4	2	6

LANCASHIRE.

Acerington, for <i>Italy</i>	25	0	0
Astley Bridge	14	15	0
Ashton-on-Ribble	79	1	5
Do., for <i>W & O</i>	2	15	7
Baou, Irwell Ter- race, for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	3	1	4
Do., Ebenezer Ch., for <i>W & O</i>	3	12	0
Blackpool Sun.-sch.	6	10	0
Coniston, for <i>W & O</i>	0	2	6
Do., for <i>NP</i>	1	4	0
Liverpool, Auxiliary on account, per Mr Winchester, Treasurer	300	0	0
Do., Pembroke Ch., for <i>W & O</i>	6	13	3
Do., Richmond Ch.	33	10	7
Do., do., for <i>Congo</i>	1	0	6
Do., do., Sun.-sch.	20	0	0
Do., Everton, Welsh Ch., for <i>NP</i>	0	2	0
Lumb, for <i>W & O</i>	1	10	1
Mills Hill, for <i>NP</i>	1	2	2
Oldham, Ring Street	24	9	0
Do., for <i>W & O</i>	5	0	4
Do., Hollinwood	2	1	5
Widnes	2	15	6

LEICESTERSHIRE.

Arnsby, for <i>W & O</i>	1	5	0
Husbands Bosworth	6	4	3
Leicester, Belvoir St.	44	11	0
Do., for <i>Congo</i>	12	0	0
Do., Harvey Lane Sunday-school	8	3	11
Do., Belgrave Road	2	14	0
Do., Abbey Gate Sunday-school	3	0	7
Melton Mowbray	7	6	7
Sutton and Cosby	3	0	0

LINCOLNSHIRE.

Grantham	4	14	0
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NORFOLK.

Necton	1	2	0
Norfolk, on account, per Mr. J. J. Col- mer, M.P., Treas- urer	89	11	3
Swaffham, for <i>W & O</i>	3	0	0
Do., Castleacre, for do.	0	10	0
Do., Spore, for do.	0	5	0
Yarmouth	23	19	0

NORTHAMPTONSHIRE.

Blisworth, for <i>W & O</i>	1	15	0
Do., for <i>NP</i>	1	2	8
Burton Latimer, for <i>W & O</i>	1	0	0
Earls Barton	5	14	0
Guilsborough	4	14	11
Do., for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	2	15	1
Harpole, for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	0	15	2
Ravensthorpe, for <i>W & O</i>	0	5	0
Do., for <i>Conco</i>	0	15	0
Weston-by-Weedon, for <i>W & O</i>	0	10	6
Wollaston, for <i>NP</i>	0	3	0

NORTHUMBRELAND.

Newcastle, Bewick Street, &c.	117	12	0
Do., for <i>NP</i>	9	16	1

NOTTINGHAMSHIRE.

Nottingham, Derby Road	0	5	0
Do., Juv. Assoc.	10	12	10
Do., George St. do.	22	14	4
Do., Circus St. do.	2	17	7
Do., Bentinck Rd. do.	7	16	0
New Basford, Palm Street Juv.	5	11	2
Southwell, for <i>W & O</i>	0	12	0
Do., for <i>NP</i>	1	9	7

OXFORDSHIRE.

Banbury	8	0	11
Do., for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	1	19	1
Caversham	11	3	1
Oxford, Commercial Road, for <i>W & O</i>	2	4	0
Woodstock	2	18	5
Do., for <i>W & O</i>	0	7	4
Do., for <i>NP</i>	1	4	0

RUTLANDSHIRE.

Langham Sun.-sch.	0	12	6
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SHROPSHIRE.

Bridgnorth	14	13	0
Do., for <i>W & O</i>	0	10	0
Do., for <i>NP</i>	2	16	0
Madeley	5	2	6
Pontesbury	1	10	0
Shrewsbury, Clare- mont Ch.	2	0	0
Do., Wyle Cop	1	18	7

SOMERSETSHIRE.

Bristol, for <i>Congo</i>	18	8	0
Do., City Road, for <i>W & O</i>	4	4	0
Do., Totterdown, for <i>W & O</i>	2	2	0
Do., Tyndale Ch., for <i>Miss Comber's</i> <i>School</i>	5	0	0
Burton, for <i>W & O</i>	0	8	0
Do., for <i>NP</i>	1	9	8
Chard	41	8	4
Do., for <i>W & O</i>	3	10	0
Do., for <i>NP</i>	3	6	4
Cheddar, for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	0	12	6
Crewkerne	1	4	6
Frome, Sheppards Barton, for <i>W & O</i>	4	0	0
Do., for <i>NP</i>	2	0	9
Hatch Beauchamp	2	12	3
Do., for <i>W & O</i>	0	15	0
Do., for <i>NP</i>	2	12	9
Portslade Sun.-sch. <i>NP</i>	1	2	6
Shepton Mallet, for <i>NP</i>	1	0	8
Weston-super-Mare, Wadhams Street, for <i>NP</i>	1	7	0
Yeovil, for <i>W & O</i>	3	15	3

STAFFORDSHIRE.

Bilston, Wood Street	6	0	0
Brierley Hill	0	8	0
Burslem, &c.	10	10	11
Hanley	10	10	11
Wednesbury	2	2	6

SUFFOLK.

Grundisburgh	6	7	4
Ipswich, Stoke Green for <i>W & O</i>	1	1	0
Lowestoft, for <i>NP</i>	2	0	0
Walton	19	3	4
Do., for <i>W & O</i>	1	3	3

SURREY.

Balham, Ramsden Rd., for <i>W & O</i>	3	17	4
Barnes, for <i>W & O</i>	1	1	0
Carshalton, for <i>W & O</i>	1	13	5
Godalming	3	13	6
New Malden, Friends at Cong. Chapel	8	8	0
Redhill	2	0	0
Rye	1	14	4
Do., for <i>W & O</i>	0	10	0
Sutton	35	6	0
Do., for <i>NP, Delhi</i>	0	14	8
Wimbledon	1	11	0

SUSSEX.

Brighton, Bond St.	9	5	0
Eastbourne	41	1	4
Do., for <i>W & O</i>	2	6	0
Do., for <i>Congo</i>	1	13	0
Do., for <i>Mrs Wall</i>	0	7	6
Lewes	20	16	9
Do., for <i>W & O</i>	0	11	6

WARWICKSHIRE.		MERIONETHSHIRE.		PEMBROKESHIRE.	
Birmingham, on account, per Mr T. Adams, Treasurer	56 12 5	Glyndyffrdwy	1 4 0	Haverfordwest, Bethesda	57 14 11
Henley in Arden	24 0 0	Llansantffraid	1 5 0	Do., Hill Park	27 5 2
Do., for <i>W & O</i>	1 0 0	MONTGOMERYSHIRE.		Do., Bethlehem	7 3 7
Leamington, Clarendon Ch. for <i>W & O</i>	6 0 0	Llanfair	2 11 8	Do., Salem	4 13 11
Rugby	2 1 2	Do., for <i>N.P.</i>	1 12 6	Do., Pope Hill	0 17 9
Do., for <i>W & O</i>	1 2 2	Do., for <i>Congo</i>	0 10 6	Croesgoch & Trevine	15 8 7
Studley	5 5 0	Do., for <i>Italy</i>	0 18 0	Glanrhyd	0 7 3
WESTMORELAND.		SOUTH WALES.		Manorbier	1 0 0
Crosby Garrett, for <i>N.P.</i>	2 6 8	BRECKNOCKSHIRE.		Martloes	3 13 6
WILTSHIRE.		Brecon, Watergate	2 18 0	Pembroke	3 1 0
Bratton	8 4 4	Do., for <i>W & O</i>	0 5 0	Sandy Hill	23 10 9
Do., for <i>W & O</i>	1 15 0	Crickhowell	9 5 6	Solva, for <i>Italy</i>	3 6 6
Do., for <i>Congo</i>	7 17 2	Maesyberlan	4 16 4	Sutton	0 5 0
Calne, for <i>W & O</i>	2 5 0	CARMAETHENSHIRE.		1 1 5	
Do., for <i>N.P.</i>	2 16 10	Bwlchyrhiw, for <i>Congo</i>	0 8 0	RADNOBSHIRE.	
Damerham & Rockbourne	2 15 0	Llandoverly, Sion	1 0 0	Presteign, for <i>W & O</i>	0 18 0
WORCESTERSHIRE.		GLAMORGANSHIRE.		SCOTLAND.	
Bewdley, for <i>N.P.</i>	1 3 4	Caerphilly, Tonytelin	3 11 9	Aberdeen, Academy Street, for <i>China</i>	1 0 0
Stourport, for <i>W & O</i>	1 0 0	Do., for <i>N.P.</i>	4 12 6	Do., for <i>Congo</i>	1 10 0
Westmancote	1 7 6	Canton, Hope Ch., for <i>N.P.</i>	12 17 10	Baugh, Tiree, for <i>W & O</i>	0 12 0
Worcester	20 12 10	Merthyr, High Street, for <i>W & O</i>	1 0 0	Cupar, for <i>Congo</i>	2 11 0
YORKSHIRE.		Nantymoel, Saron, for <i>N.P.</i>	0 14 8	Dalkeith, for <i>N.P.</i>	2 0 0
Bradford, Trinity Chapel, for <i>W & O</i>	2 17 6	Neath, Orchard Place, for <i>W & O</i>	1 4 0	Dundee, Lochee	1 0 0
Do., Gillington, for <i>W & O</i>	3 0 0	Do., for <i>N.P.</i>	5 16 9	Do., for <i>W & O</i>	1 8 6
Do., Hallfield, for <i>W & O</i>	3 7 0	Penycae, for <i>India</i>	0 2 6	Do., for <i>N.P.</i>	6 2 4
Do., Juvenile	6 8 3	Penarth, English	2 18 6	Edinburgh, Dublin Street, for <i>W & O</i>	13 10 11
Do., Leeds Road, United Service, for <i>W & O</i>	1 10 10	Do., for <i>W & O</i>	1 1 6	Do., Charlotte Ch.	2 0 0
Boro'bridge for <i>N.P.</i>	1 1 11	Do., Penuel, for <i>N.P.</i>	1 15 0	Elgin, for <i>W & O</i>	0 10 0
Harrogate	1 1 0	Penrhynceiber, English Ch.	1 15 1	Do., for <i>N.P.</i>	1 0 9
Heaton	8 16 4	Rhondda	5 14 0	Glasgow	56 9 6
Do., for <i>W & O</i>	0 10 0	Tondu, Carey Ch.	3 16 0	Do., for <i>Italy</i>	8 0 0
Hellfield for <i>N.P.</i>	0 10 6	Treherbert	2 6 0	Do., Adelaide Place	57 0 0
Huddersfield, New North Road	16 4 6	MONMOUTHSHIRE.		Helensburgh Sunday School	1 2 0
Keighley District, per Mr W. Town, Treasurer	61 0 9	Llanvaches, Bethany	3 0 0	Irvine	4 4 3
Do., for <i>W & O</i>	1 17 1	Do., for <i>W & O</i>	0 8 7	Do., for <i>W & O</i>	0 2 0
Scarboro', Albemarle Ch.	8 10 9	Mynachlogddu, Bethel	11 3 6	Do., for <i>N.P.</i>	0 4 8
Do., for <i>W & O</i>	1 10 0	Pontypool, Crane St.	22 18 6	Do., for <i>India</i>	0 10 0
Sheffield, per Mr. F. E. Smith, Treas.	217 19 8	Pontypool College	1 0 0	Do., for <i>Congo</i>	1 15 0
NORTH WALES.		Do., for <i>Italy</i>	1 0 0	Kirkcaldy	8 7 6
FLINTSHIRE.		Pontnewydd, Merchant's Hall	4 0 4	Do., for <i>China</i>	1 1 0
Holywell	0 10 1	Tredegar, Bethel	0 15 0	Do., for <i>Genoa</i>	1 1 0
Do., for <i>W & O</i>	0 4 0	FOREIGN.		Leslie	3 6 11
Mold	2 10 0	FRANCE.		Paisley, Geo. Street	21 5 1
				Peterhead	6 3 9
				Do., for <i>W & O</i>	0 12 0
				Do., for <i>N.P.</i>	2 0 7
				Rothsay	5 12 11

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to **ALFRED HENRY BAYNES**, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed **Messrs. BARCLAY, BEVAN, TRITTON, & Co.**, and Post-office Orders made payable at the General Post Office.

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THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

APRIL, 1885.

ANNUAL SESSION, 1885.



So far as the arrangements for our Spring Meetings are completed, they give promise of considerable interest and effectiveness. The Rev. John Clifford, D.D., will preach the sermon for the British and Irish Home Mission on Friday evening, April 24th. The service will, as usual, be held in the City Temple, Holborn Viaduct, and will commence at 7 p.m.

At the first day's Session in Bloomsbury Chapel, Monday, 27th, the devotional service will commence at eleven o'clock, after which the retiring President, the Rev. R. Glover, will introduce his successor, the Rev. S. G. Green, D.D., to the chair. The President's inaugural address will follow

immediately, and, after that, the Report of the Council, the election of officers, the ballot for members of Council, and other business. The Rev. Charles Williams, of Accrington, will be nominated for the vice-presidency.

We are further indebted to Dr. Parker and his Church officers for the use of the City Temple again on **Monday** evening, when the public meeting of the British and Irish Home Mission will be held. Our Treasurer, Col. Griffin, will take the chair at 6.30; and addresses will be given by the Revs. R. Glover, H.B. Murray (Mission Pastor, Notts.), F. Trestrail, D.D., and Charles Williams. Tea and coffee will be provided for ministers and delegates from 5.30 to 6.30.

There will be an adjourned Session of the Union on Wednesday in connection with the Annuity Fund. Tea and Coffee in the Library of the Mission House at 5.30. Business at 6 o'clock.

On Thursday, April 30th, Walworth Road Chapel will be the place of meeting for the second day's Session. At half-past ten o'clock there will be a devotional service, and at eleven the President will take the chair. J. Templeton, Esq., F.R.G.S., will read a paper on "The Responsibilities of Church Members."

We very much regret that the state of Rev. J. T. Brown's health will not allow of his giving the closing address; and the Rev. J. Culross, D.D., has kindly consented to supply his lack of service.

Various questions of public interest will be brought before the Assembly during the Session.

At 2.30 p.m., the pastors and delegates will, in response to the generous invitation of the London Baptist Association, given again this year, dine together in the Lecture Hall of the Metropolitan Tabernacle.

Further details of the meetings will be supplied by advertisement in the denominational papers.

DIRECTIONS TO DELEGATES.

Delegates' tickets can be obtained on application, personally or by letter, at 19, Castle Street, Holborn, E.C., on or after the 10th, or in the vestibule of Bloomsbury Chapel on Monday morning, 27th April. These tickets will admit to the Sessions of the Union, and to the tea-meetings on Monday and Wednesday evenings. They must be given up in exchange for dinner tickets on Thursday. All necessary information will be posted at the entrances to Bloomsbury and Walworth Road Chapels.

ST. HELENA.

The following extracts from a letter received from the Rev. W. J. Cother, of St. Helena, give some information respecting the state of things, socially and commercially, in that island :—

“When I came out here from England in 1865, the island, from its geographical situation, was a house of call for the numerous homeward-bound vessels trading to India and the East, and was in a flourishing condition, doing a good trade with passing ships, keeping up a large staff of well-paid Government officials, and having a garrison of several hundred soldiers. But since the opening of the Suez Canal, and the gradual substitution of large steamers for sailing vessels, the Cape route has been practically abandoned ; so that calling ships have year by year been diminishing in number, until now a whole fortnight is sometimes passed without our seeing a vessel in the harbour. The civil and military establishments have been reduced. The highest Government functionary now in the island unites in himself the various offices of Judge, Receiver-General, Collector of Customs, Civil Engineer, and Governor.

“After much anxious thought and prayer for Divine guidance, I have concluded it to be the Lord’s will that I should resign my pastoral charge here. It is, therefore, very probable that we shall leave the island for America about next April.

“I do not regret the years of hard and incessant toil I have devoted to the people of this ocean rock. God has made my ministry instrumental to the conversion of several hundred persons, whom I have rejoiced to baptize into the name of the sacred Trinity. And my post of duty has been such as to give me many opportunities of presenting the truths of the Gospel to men of various ranks and classes in the merchant, naval, and military services, who seldom come within range of Gospel truths ; and the great day of the Lord will, doubtless, reveal that the work for our great and glorious Master has not been in vain.”

JAMAICA BAPTIST UNION.

The annual meetings of the Jamaica Union were held at Kingston in the middle of February. It is interesting to note from a newspaper account sent us by the President, the Rev. J. Seed Roberts, that our friends across the Atlantic express a strong regard for our home work, and a fond affection for “the old country” and its Queen. In the President’s address considerable attention is given to the questions of compulsory education and political enfranchisement. The enlargement of their mission in the islands around and in Central America, was earnestly discussed by the Union. The country appears to be suffering acutely for want of a “working population,” and the churches are not strangers to the difficulties with which we at home have to contend in sparsely populated districts.

Annuity Fund.

The Rev. G. Short, B.A., of Salisbury, and the Secretary, visited Devizes, Trowbridge, and Westbury, in the first week of March, on behalf of the Annuity Fund, and obtained in each place a considerable number of subscriptions, amounting to between £20 and £25 per annum.

J. Barran, Esq., M.P., has given £100 to the Fund.

British and Irish Home Mission.**Historical Sketch of the Baptists in Ireland.**

BY THE REV. CHARLES KIRTLAND.

IV.

THE stirring words of Mr. Saffery, in the "Magazine" for October 1813, were not allowed to remain a dead letter. The character and position of the writer secured for his appeal the prompt and respectful attention of the London brethren, and the subject of a Mission to Ireland furnished them with a topic for conversation at their periodical gatherings. On the south side of Cornhill, there is a narrow opening which connects that great thoroughfare with Lombard Street and Gracechurch Street. This is St. Michael's Alley. A short distance from the entrance there is a sharp bend to the left, and at this angle stands the ancient Jamaica Coffee-house. For more than a century it had been the resort of our London and suburban brethren, who met weekly for fraternal intercourse and conference on sundry matters connected with the interests of the Denomination, and those of Protestant Nonconformity in general. The deplorable spiritual condition and imperative wants of Ireland gave a practical turn to their conversations, so that no long time elapsed before they reached the conclusion that the time had come for some systematic attempt to be made on behalf of that country. But there was considerable difference of opinion as to the shape which should be given to the effort. The question was asked—"Will the Baptist Missionary Society take up the work, or shall an Irish Mission be formed?" Mr. Saffery, who was one of the leading spirits of the movement, felt keenly the embarrassment of the situation. In a letter written early in December, 1813, he says:—"I have communicated with some brethren on this subject, and find many difficulties are in the way of forming a Society for this purpose; and still more are

opposed to such an appropriation of the funds of our Missionary Society." This was not published till January in the following year, and during the interval some progress had been made in conciliating the goodwill of several leading ministers. Messrs. Fuller, Sutcliffe, and Ryland, expressed themselves personally favourable to the object; and although the Foreign Mission, as "a Society for Propagating the Gospel among the *heathen*," could not quit the old lines on which it had worked from the beginning, the committee generously voted twenty guineas towards the new enterprise on behalf of the Sister Island. Thus encouraged, a circular was sent to "all the Baptist ministers in London and its vicinity, requesting them to attend, and to bring their friends with them to the vestry of Eagle Street Meeting-house at six o'clock in the evening of the 6th of December, 1813." Only eight persons responded to the call—less by five or six than were present at the formation of the Foreign Mission twenty-one years before. Such a small beginning was depressing, but the eight were men of strong faith, and this gave them invincible determination. They "meant business;" and, notwithstanding the general indifference of the pastors and churches, they affirmed the desirableness of forming a society "for promoting itinerant preaching in Ireland." They constituted themselves a provisional committee, and appointed a sub-committee, consisting of the brethren Ivimey, Smith, and Shenstone, to confer with Mr. Saffery, with a view of preparing "suitable rules for organising the society, to be considered at a future meeting." The next meeting was held at the Jamaica Coffee-house, April 5th, 1814, at which the action of the friends who met at Eagle Street four months before was approved, and it was resolved to hold a general meeting at the New London Tavern on the 19th of the same month to inaugurate the society. The meeting was held at noon, under the presidency of the excellent Mr. Joseph Butterworth, M.P., a Baptist Wesleyan. The attendance was not large, but, as an expression of the growing interest felt in the evangelization of Ireland, the sum of £120 was subscribed. The constitution and rules which were submitted to the assembly were adopted, a committee was appointed, and Mr. William Burls, sen., and Mr. Joseph Ivimey, were chosen treasurer and secretary. Three days after the meeting, Mr. Fuller—who, by the way, had previously sent a donation of five guineas—wrote Mr. Ivimey a characteristic letter full of sound advice, which all treasurers and secretaries of Missionary Societies will do well to "read, mark, learn, and inwardly digest."

"Be more anxious," says the writer, "to do the work than to get money."

If the work be done, and modestly reported, money will come. . . . Further, be choice in the selection of itinerants. . . . They should not only be men of heart, but of gentle, prudent, and ingratiating manners, and well affected to the constitution and government of their country.

. . . Finally, be less eager as to doing much than doing it well. . . . I am happy to find that the first contributions at your meeting were much beyond £13 2s. 6d. with which we commenced! Money was one of the least of our concerns; we never doubted that if, by the good hand of God upon us, we could do the work, the friends of Christ would support us.

“Affectionately yours,

“ANDREW FULLER.”

The little bark was now fairly launched, and it was ably manned. Joseph Ivimey was at the helm, supported by an earnest and devoted crew. The vessel was freighted with Gospel truth, and its precious cargo was to be delivered in Ireland by the Itinerant Preacher, the Scripture Reader, and the Schoolmaster. The first itinerants were men possessing remarkable aptitude for their work, and do not suffer by comparison with the best of our Missionaries both at home and abroad. Isaac M'Carthy, Josiah Wilson, and Samuel Davis were typical evangelists, who could endure hardness as good soldiers of Jesus Christ. M'Carthy had the spirit of a Chamberlain. His zeal was a steady flame which the cold indifference it had to encounter could not quench, and his energy was an underlying force that no labour could exhaust, while his courage never quailed before the most violent opposition. The following allusion to his work will be read with interest:—“The circuit of my labours is very extensive, as it runs through five counties. I preach every day, and sometimes three times a day. I have about thirty stated places where I regularly preach the word. The scenes through which I pass are exceedingly diversified, as I am sometimes where the people are so very poor that I should think it criminal to deprive them of a morsel of bread; at other times I am at gentlemen's houses, where I am treated with the greatest kindness. Sometimes I am sleeping in mud cabins with a hole in the wall for a window, and at other times I sleep in a bed fit for princes.” At that time the missionaries had but little difficulty in gaining the ear of the peasantry. Many were eager to hear the Word of the Lord. The preaching stations were generally crowded, and the Lord sometimes wrought mightily on the hearts of listeners. “Old and young,” observes our itinerant, “from both town and country, are stuffed together, drinking in the truths of the Word,

and with their Bibles in their hands, marking the passages referred to." Another writes:—"Congregation large and interesting. Many of the people remained a considerable time after preaching, asking questions regarding the Gospel. When the night was far spent, I asked the man in whose house I lodged what was his usual time for going to bed. 'Eleven o'clock, sir; but as we have you to converse with we would not think it long to sit up until morning.'" In one district alone there were a hundred and twenty enquirers.

The employment of devout men to read the Scriptures to the native Irish in their own language was a wise policy on the part of the Society. Such was the crass ignorance of the peasantry when the Mission was formed, that "about fifteen hundred thousand could receive religious instruction only through their own language." There were no schools in the country for teaching the Irish language. In Trinity College, Dublin, there was a Professor of Irish, but the office had long been a sinecure. Some of the readers were employed only on the Sabbath, others during the week. The labours of these men were confined chiefly to Connaught, and in those wild and secluded regions they found an open door. The people are described as "hospitable, teachable, and good-natured." The readers were on a social level with those for whose welfare they laboured. They donned no clerical attire, assumed no priestly airs; their clothing was homely, and their habits of living simple, "and the common people heard them gladly." Mr. Wilson, one of the itinerants, bears the following testimony to the fitness of the readers for their work, and the pleasure with which the peasantry hailed their visits:—"These are indeed men wondered at, not for their erudition, not for the splendour of their talents, but because they are mighty in the Scriptures. For these persons there is always a cordial welcome in the cabin. Their language, their manners, their customs, and (where they are known) their object will ensure them the warmest corner, the *pipe*, the *potato*, and (if they have it) the *milk* and the *lodging*." The same witness observes—"To hear the Scriptures explained in their own language is the delight of the peasantry." The naive manners, sparkling humour, and ready mother wit of some readers did them good service when pressed by hard questions. The amount of work which these worthy men accomplished testifies to their untiring devotion. One of them writes:—"During the last two years I have travelled on foot 2,000 miles, and 200 on horseback." The foregoing facts show that the itinerants and readers found many accessible to their ministrations. Since their day the

conditions of society in Ireland have greatly changed; the priests have succeeded in creating against all Protestant teachers, a violent prejudice; but there is reason to hope that if the remaining half-million of residents in Ireland, who, for the most part, speak only their native language, were approached in their own vernacular by godly and earnest teachers, many of them would be won to Christ.

I.—England.

COLPORTAGE WORK.

Help is given by the Mission in the support of five colporteurs in the Southern Association. Concerning their work, the Rev. J. T. Collier, of Downton, thus writes:—

“I am pleased to say this work is marked by continued, and even growing success. We have five colporteurs employed, stationed respectively at Downton, Salisbury, Poole, Lymington, and Wellow, in the Isle of Wight. I can speak more particularly of the one at Downton, as he comes under my own immediate supervision; but if you multiply his work by five, you will have a fair idea of the whole. He is the oldest in our service, having been with us now more than ten years. We thought at first that possibly by this time he might have exhausted the purchasing power of the district, but such is far from being the case. He sells more books than ever; though, during the last year or two, owing to the depressed state of things in agricultural districts, the books he has sold have generally been smaller and less expensive than before. Still he sells a good quantity of books of a higher price, and finds an increasing desire on the part of the people to purchase, however their ability may have been diminished. As one illustration of the extent and usefulness of his work, I may mention that he distributes every month in the different villages he visits more than four hundred periodicals. These are chiefly those published by the Religious Tract Society, Messrs. Cassell, and others of a similarly popular and instructive class. It seems impossible to overestimate the value of such an educational work in our rural districts. I believe it to be one of the most important agencies of the present day, and that, in addition to other benefits, it is a providential preparation of the rural voters for the intelligent and just exercise of their newly-conferred political power. The personal intercourse of the colporteur with the people is also of much value. He takes something with him, and leaves something behind him, not only by his books, but by many a quiet word of friendly advice and sympathy.

“Our five colporteurs have during the past year sold about 60,000 publications, have distributed in addition, thousands of Gospel tracts, and have conducted about 540 religious services. There is no doubt that the sympathy and assistance of the Baptist Union have already had a stimulating effect in this district, and are likely to do still more in the future, especially if we are able to carry out the Rural Churches Scheme in one or two cases where, we believe, it might be adopted with advantage.”

II.—Ireland.

CORK.

Since the missionary withdrew from Cork, our friend Mr. Edward Fleming, Acting Trustee, has held a week-evening prayer-meeting and Bible-class, and has himself preached the Gospel on Sunday and Wednesday evenings. In this work he has lately been assisted by five earnest young Evangelists. In a letter to the Secretary, Mr. Fleming says:—“The Lord is blessing our work of faith and labour of love, and we expect He is about to give us a revival. We collect all the poor people together, and give them a free tea.” The Rev. John Douglas, B.A., of Waterford, has kindly undertaken to conduct Evangelistic services in the chapel every evening during Easter week.

CAIRNDAISY DISTRICT.

Mr. Lorimer, who now resides in Moneymore, says:—

“The Church seems to enjoy the regular Lord’s Day services far more than the occasional services to which they were accustomed. The Gospel meetings, which in the winter can only be held monthly, are greatly improved. I have a Bible-class of the young people in the morning of every Lord’s Day, which is very encouraging. The attendance of the old people in the church has not been good for some time, owing to their infirmities. We intend soon to have three services every Lord’s Day in the chapel, the class in the morning, the church meeting after this, and the Gospel meeting in the evening. I also expect soon to be able to arrange for Gospel meetings at out-stations for the winter. Friends at Coagh and Aughavey have told me they will be happy to see me at these places soon, so I am arranging to visit them. I have been attempting house-to-house visitation in some of the outposts of Cairndaisy District, and also in the village of Moneymore, and am greatly encouraged by the way I have been received.”

WATERFORD.

INCIDENT OF EVANGELISTIC WORK IN IRELAND.

In a letter from Mr. Douglas the following account is given, illustrating the value of able Evangelistic work in the South of Ireland:—

“A little incident occurred here a few days ago which you will be pleased to hear of, and which is to me peculiarly interesting as a further illustration of that *secret discipleship* to which I referred in a recent letter.

“A young woman, daughter of a respectable artizan, had been taken ill, and sometime ago was pronounced to be dying of consumption. Her parents, who are Roman Catholics, wished her to see the priest, but she declined; and, though the

priest eventually came, she refused to confess to him, and paid no attention to his admonitions. The nuns from a neighbouring convent visited her repeatedly, but their efforts were also unavailing. When at length it was found that she had only a few hours to live, the priest was called again, and tried to persuade her to confess, and receive the last rites of the Church ; but in vain. To all the appeals of priest and friends she made but one reply : ‘ *I am dying in the faith which Mr. Moody preached.*’ In this faith she continued to the end ; and, to the horror of her friends and neighbours, she passed away unconfessed and unabsolved, but undoubtedly trusting in the full and free absolution of that Great High Priest, of whose forgiving love she had heard at Mr. Moody’s meetings. It is painful to think of this poor girl dying without a Christian friend near to speak a word of sympathy or consolation ; but surely that Saviour in whom she was trusting, ‘who is touched with the feeling of our infirmities,’ was specially present, cheering her last moments with the consciousness of His redeeming love and peace.

“I may add that these facts were told to the Catholic servant of one of our members by the Catholic neighbours of the girl, and thus they were brought to me. That other Roman Catholics are being led to the Saviour of whom we may never hear is a matter which, I think, hardly admits of reasonable doubt.”

DEPUTATION ARRANGEMENTS.

The Secretary has to acknowledge gratefully on behalf of the Committee, that in connection with Mr. Avery’s visit to the Stroud district, as reported in last month’s CHRONICLE, brethren in the Gloucester and Hereford Association kindly gave their services so as to cover other districts. Rev. Isaac Watts visited the churches in the Gloucester district, Rev. H. Wilkins and Mr. A. Beckingsale those in the Hereford district, and Revs. J. Bloomfield and Isaac Watts those in the Coleford district.

The Secretary wishes to acknowledge also the great kindness of friends in South Wales shown to our deputation, the Rev. F. J. Ryan, from Moate, co. Westmeath.

During March, the Rev. W. J. Avery has preached for the Mission at Harston and Shelford (Cams.), Torquay, Banbury, and Ladbroke Grove, and Stockwell, London. He has also addressed meetings at Melbourne Hall, Leicester ; and Swaffham, Norfolk.

The Rev. T. G. Atkinson, of Dunstable, has preached and lectured at Newark-on-Trent.

Subscriptions received at the Mission House from February 18th, 1885,
to March 20th, 1885.

BAPTIST UNION.

Aberdare, Price, Rev. Dr.	0 10 0	Bromley, Luntley, Mr. P. H.	0 10 6
Abergavenny	0 10 0	Brondesbury	1 1 0
Amphill	0 5 0	Bugbrooke	0 5 0
Armsley	0 5 0	Calne, Castle Street	0 10 0
Arnsby	0 10 0	Calstock and Metherell	0 5 0
Ashley	0 5 0	Camberwell—	
Banbury	1 0 0	Arthur Street, Barrett, Mr. D. ...	1 0 0
" Cubitt, Mr. W.	0 10 0	Cottage Green	0 10 0
Bath, Hay Hill, Thomas Rev. G. E.	0 10 0	Denmark Place	2 2 0
Battersea, York Road	0 10 0	St. Andrew's Street, Aphorpe,	
Battle	0 5 0	Mr. G.	1 1 0
Bardwell	0 5 0	Camden Road	3 3 0
Beccles	0 10 0	Cardiff, Tredegarville, Cory, Mr. R.	5 0 0
Beckenham—		Caversham, West, Mr. E.	1 1 0
Booth, Rev. S. H. (2 years)	2 0 0	Chelsea, Lower Sloane Street	0 10 0
Foster, Mr. J.	1 0 0	Cindertord	0 5 0
Thompson, Mr. S.	1 1 0	Coalville, Station Street	0 5 0
Beckington	0 5 0	Commercial Road	0 5 0
Bedford, Mill Street	0 10 0	Countesthorpe	0 5 0
Bedford Row, John Street	1 0 0	Cowlinghill	0 5 0
Beoston	0 5 0	Cradley Heath	0 2 6
Belle Isle	0 10 0	Crowle	0 5 0
Bessels Green, Cattell, Rev. J.	0 10 0	Cutsdean	0 5 0
Birmingham—		Denholme	0 2 6
Aston Park, Christ Church	1 1 0	Derby—	
Lombard Street	0 5 0	Osmaston Road, Lamb, Mr. J. ...	0 5 0
Stratford Road	1 1 0	St. Mary's Gate, Ellis, Mr. E. C.	0 10 6
" Chapman, Mr. H. P.	0 10 6	St. Mary's Gate, Hill, Rev. W.	0 10 0
" Ellaway, Mr. H. H.	0 10 6	Deptford, Octavius Street (2 years)	0 10 0
" Mittou, Mr. E. M.	1 1 0	Devonport, Hope Church	0 10 0
" Ross, Mr. W.	0 10 6	Devonport, Morice Square	0 10 0
Bishop Stortford	0 5 0	Dorking	0 10 0
Blackheath, Shooter's Hill	0 5 0	Downham Market	0 5 0
Blockley	0 10 0	Dublin, Lower Abbey Street	1 0 0
Boxmoor (2 years)	1 0 0	Eynsford	0 10 0
Bow, High Street	0 5 0	Faringdon	0 5 0
Bradford—		Forest Gate	1 1 0
Hallfield	1 1 0	Frome, Badcox Lane	0 10 0
Leeds Road	1 1 0	Sheppard's Barton	1 1 0
Westgate	2 0 0	Gildersome, Haslam, Rev. J.	0 10 0
" Illingworth, Mr. W.	1 1 0	Gorsley	0 10 0
Bradford-on-Avon, Pearce, Rev. F.	0 5 0	Grantham, Oxford Street	0 2 6
Zion	0 5 0	Great Ellingham, Toll, Rev. J.	0 5 0
Bratton	0 10 0	Greenwich, Lewisham Road (2 yrs.)	0 10 0
" Aldis, Rev. J.	0 10 0	Hampstead, Heath Street—	
Brearley, Luddenden Foot	0 10 0	Pattison, Mr. S. R.	1 1 0
Bridgwater	1 0 0	Underhill, Mr. E. B., LL.D.	1 0 0
Bridlington	0 5 0	Hamsterley (2 years)	6 10 0
Brimpton	0 5 0	Hanwell, Lowden, Rev. G. R.	0 5 0
Brinton	0 5 0	Harrogate, Stead, Mr. W.	1 1 0
Bristol—		Hebden Bridge	1 0 0
City Road	1 10 0	Hendon	0 10 0
Cotham Grove	1 1 0	Hendon-on-Thames	0 6 0
Tyndale	5 0 0	Hereford	1 1 0
Broadmead	1 1 0	Hinckley	0 6 0
Tyndale, Robinson, Messrs. E. S.		Holbeach	0 5 0
and A.	5 0 0	Holborn, Kingsgate Street	0 10 0
Brixham	0 10 0	Huddersfield, Lindley	0 10 0
Brixton Hill—		Hull, George Street	0 10 0
New Park Road, Jones, Rev. D.,		South Street	0 10 0
B.A.	0 10 0	Iwerne Minster	0 5 0
New Park Road, Rowe, Rev. W. K.	0 5 0	Kentish Town, Bassett Street, Wil-	
Broomley	0 10 0	kin, Mr. M. H.	1 1 0

Kilminster	0 5 0	Plymouth, George Street, Franco,	1 0 0
Kimbolton	0 5 0	C. R., Esq., M.D.	0 5 0
King's Cross, Arthur Street	0 5 0	Pontnewynydd	0 10 6
King's Langley	0 2 0	Pontypool, Crane Street	0 10 0
Ladbroke Grove	1 1 0	Poplar, Cotton Street	0 5 0
Lambeth, Upton	2 2 0	High Street	4 0 0
Upton, Clark, Mr. Jas.	0 10 0	Port Glasgow, Russell, Mr. J. (2	0 10 6
Laxfield (2 years)	1 0 0	years)	1 1 0
Lee, High Road	1 1 0	Portsea, Kent Street	0 5 0
Leeds—	1 1 0	Prad Street and Westbourne Park,	0 2 6
" Outhwaite, Mr. J.	1 1 0	Cayford, Mr. E.	1 1 0
Blenheim	10 0 0	Queensbury	0 2 6
South Parade, Barran, J., Esq.,	0 10 0	Queen's Park, Hall, Rev. T.	0 10 0
M.P.	0 10 0	Rawdon	0 10 0
South Parade, Newton, Rev. F. H.	0 2 6	Rawdon, Rooke, Rev. T. G., B.A.	1 1 0
" Town, Mr. J.	0 2 6	Regent's Park—	1 1 0
Wintoun Street	0 5 0	Benham, Mr. F.	1 1 0
Leicester—	1 0 0	Chandler, Mr. B. W.	1 1 0
Carley Street	0 5 0	Chick, Mr.	1 1 0
Friar Lane	0 5 0	Griffin, Col.	2 10 0
Harvey Lane, Stubbins, Rev. I.	1 0 0	Head, Mr. R.	0 10 0
Melbourn Hall (2 years)	3 3 0	Steer, Mr.	1 1 0
Victoria Road	5 0 0	Sturt, Mr.	0 10 0
Leicestershire Association	2 9 5	Riddings (2 years)	0 10 6
Leighton Buzzard (3 years)	0 10 0	Ridgmont	0 5 0
Leytonstone	0 5 0	Rishworth	1 1 0
Liverpool, Everton, Bourne, Mr.	0 5 0	Romford, Templeton, Mr. J.	1 0 0
J. P.	0 5 0	Rushden	0 5 0
Llanfihangel Ystrad	0 10 0	Ryeford	0 5 0
Lockwood	0 10 0	Sandy, Voysey, Rev. T.	0 5 0
" Hirst, Alderman R.	0 10 0	Sheffield—	0 5 0
" Hirst, Mr. Wm.	0 10 0	Attercliffe	0 10 0
" Whiteley, Mr. J.	0 10 0	Portmahon	2 2 0
" Barker, Rev. J.	0 10 0	Glossop Road, Wilson, Mr. J.	0 15 0
London—	1 1 0	Townhead	2 2 0
Edwards, Mr. C.	1 1 0	Southern Association	5 0 0
Warrington, Mr. F. W.	1 1 0	St. Albans, Betts, Mr. Jas.	2 2 0
Baynes, Mr. W. W.	1 1 0	St. John's Wood, Abbey Road	0 5 0
Cooke, Rev. J. H.	1 1 0	St. Peter's Park	0 7 6
Davis, Rev. J. U., B.A.	1 0 0	Stalham	1 0 0
Johnston, Rev. R., B.A.	2 2 0	Stockton, Wellington Street	0 5 0
Knight, Mr. W. D.	1 1 0	Stoke-on-Trent	1 1 0
Merrick, Mr. W.	0 5 0	Sutton (Surrey)	1 0 0
Small, Rev. G., M.A.	0 10 0	Swaffham	0 5 0
Long Preston and Hellifield	0 10 6	Taunton, Albemarle	0 5 0
Lynn, Union Church	0 5 0	Thornbury	0 5 0
Maldon, Crown Lane	1 1 0	Todmorden, Shore	5 0 0
Manchester, Stretford (2 years)	1 1 0	Torquay, Edmonstone, Mr. G.	0 5 0
Maze Pond	1 1 0	Treherbert, Rosser, Rev. H.	2 2 0
" Harrison, Mr. W.	1 1 0	Tunbridge Wells, Peto, Sir S.	0 5 0
Melksham	0 5 0	Morton, Bart.	2 2 0
Melton Mowbray	0 5 0	Twerton-on-Avon	0 10 0
Meltham	2 2 0	Tydee, Bethesda	3 3 0
Metropolitan Tabernacle	0 5 0	Upper Holloway	1 1 0
Naunton and Guiting	1 1 0	Terry, Mr. P., Jun.	0 2 9
New Barnet	0 10 0	Upton-on-Severn	1 1 0
Newport (I. W.), Castlehold	0 10 0	Victoria Park, Grove Road	1 1 0
(I. W.), Upward, Mr. E. J.	0 10 0	Wandsworth Road	0 10 0
(Mon.), Alma Street	0 5 0	Waltham Abbey	2 2 0
(Mon.), Maudes	0 10 0	Walworth Road	2 2 0
Newton Abbot	1 0 0	Tresidder, Mr. J. E. (2 years)	0 5 0
Newtown (Mont.)	0 10 0	Watchet and Williton	1 1 0
Northchurch	1 1 0	Watford, Beechen Grove	0 10 0
Norwich, Unthinks Road	3 3 0	New Bushey	0 5 0
Nottingham, Derby Road	0 10 0	Wem	1 1 0
Mansfield Road	0 5 0	Westbourne Grove, Evans, Mr. L.	0 5 0
Radford (2 years)	2 2 0	Westbury Leigh	1 7 6
Notts, Derby and Lincoln Association	0 5 0	Western Association	2 2 0
Oadby	0 10 6	West Croydon	0 10 6
" Wilshire, Rev. T.	0 10 0	Whitechapel, Little Alic Street,	1 0 0
Odham (2 years)	1 0 0	Sears, Rev. R. E.	0 10 0
Oxford, Commercial Road	0 10 0	Wimbledon (2 years)	0 10 0
Peckham, Rye Lane	1 0 0	Winconton (2 years)	0 10 0
Peckham, Park Road (2 years)	1 1 0	Witton Park	0 10 0
Penge	1 0 0	Woolwich, Parson's Hill	0 10 0
Peterborough—	1 1 0	Yeovil	5 0 0
Queen Street	0 5 0	Yorkshire Association	5 0 0
" Barrass, Rev. T.	0 5 0	Total	£230 10 11

ANNUITY FUND.

Bromley, Luntley, Mr. and Mrs.....	1 0 0	Devizes (continued) —	
Burnley, Berry, Mr. W.....	30 0 0	Sharman, Mrs.....	2 0 0
Camden Road (don.), Bruce, Mrs.....	0 10 0	Mullins, Mr. B.....	1 0 0
Crews, Union Street, Lees, Rev. W.....	0 10 0	Huddersfield, Hanson, Mr. G. H.....	5 0 0
Devizes, Sheep Street, Anstie, Dr.		India, Vaughan, Rev. J.....	0 10 0
T. B.....	1 0 0	Leeds, Barran, J., Esq., M.P.....	100 0 0
Devizes—		London, Pattison, Wigg & Co.....	5 0 0
Anstie, Dr. T. B.....	1 0 0	New Cross Road, Deptford.....	4 4 0
Anstie, Mr. E.....	5 0 0	Oxford.....	5 2 0
Hart, Miss.....	1 0 0		
Hart, Miss A.....	1 0 0	Total.....	£165 1 0
Sainsbury, Mr. J.....	0 5 0		

AUGMENTATION FUND.

Bratton, Aldis, Rev. J.....		5 0 0
Haslemere, Fratten, Rev. R. B.....		1 0 0
Metropolitan Tabernacle.....		15 0 0
Total.....		£21 0 0

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

Ballymena.....	I 3 4 0	Brearley (Irish)—	
Banbury, Bridge Street—		Church Donation.....	0 10 0
Bayliss, Mr.....	0 2 0	Fawcett, Mr. J. C.....	0 10 0
Brooks, Mr.....	0 5 0	Riley, Mr. J.....	0 10 0
Collection.....	2 5 6	Riley, Mr. T.....	0 10 0
Cooper, Mr. W.....	0 1 0		2 0 0
Cubitt, Mr. W.....	0 10 0	Bridgwater—	
Davis, Rev. J.....	0 2 6	Baker, Mr. J.....	0 10 0
Francis, Mr.....	0 2 6	Collection.....	2 5 8
Heford, Mr.....	0 2 6	Sully, Mr. J. J.....	1 0 0
Jakeman, Mr.....	0 2 6		3 15 8
Kingerlee, Mr. A.....	0 2 6	Bromley, Luntley, Mr. and Mrs.....	2 2 0
Lovell, Mr. J.....	0 2 6	Camberwell, Hawkins, Mr. W.....	2 0 0
Lovell, Mr. J. R.....	0 10 0	Carrickfergus, Moity of Collectn. f.....	3 3 0
Orchard, Mrs. T.....	0 2 0	Crewkerne—	
Owen, Mr.....	0 5 0	Chard, Mr.....	0 2 6
Pymmer, Mr. W.....	0 2 6	Chard, Mr. T.....	0 2 6
Shilson, Mr.....	0 10 0	Collection.....	0 9 4
Wells, Mrs.....	0 3 0	Fone, Mr. J. A.....	0 10 6
Wheeler, Mr.....	0 2 6	Hitchcock, Mr.....	0 1 0
	5 13 6	Newick, Mr. S.....	0 2 6
Barnstaple—		Osborne, Mr.....	0 5 0
Fletcher, Mr. F.....	3 3 0	Tebbs, Mr.....	0 5 0
Bedford, Watts, Rev. T.....	8 0 10 0		1 18 4
Birmingham, Aston, Christ Church	3 18 4	Collumpton—	
Bradford-on-Avon—		Collection.....	0 11 3
Collection.....	0 17 0	Pidgeon, Mr. J.....	0 10 0
Sutton, Rev. W.....	0 2 6		1 1 3
Sutton, Mrs.....	0 2 6	Devizes—	
Taylor, Mr. E.....	0 10 0	Anstie, Mr. E.....	2 2 0
	1 12 0	Anstie, Dr. T. B.....	0 10 0
Bratton (Irish)—		Birt, Rev. J., B.A.....	0 2 6
Aldis, Miss.....	0 5 0	Catler, Mrs.....	0 2 6
Aldis, Mrs.....	0 5 0	Carter, Miss.....	0 4 0
Aldis, Rev. J.....	0 10 0	Collections.....	3 13 0
Anderson, Mrs.....	0 5 0	Crudge, Mrs.....	0 5 0
Brent, Mr. G.....	0 5 0	Hart, Mrs.....	0 2 0
Collections.....	4 7 6	Holloway, Mr.....	0 2 6
Cowdery, Mrs.....	1 0 0	Knight, Miss.....	0 2 0
Reeves, Mr. H.....	0 5 0	Lansdowne, Mr.....	0 2 6
Reeves, Mr. R.....	0 10 0	Plank, Miss.....	0 2 0
Reeves, Mrs. J.....	0 2 6	Price, Mrs.....	0 2 6
Whitaker, Miss (Box).....	0 14 0	Sharman, Mr.....	0 2 6
Whitaker, Mr. J. S.....	0 5 0	Simpson, Mrs.....	0 2 6
Whitaker, Mrs. T.....	0 10 0	Vaughan, Mrs.....	0 2 6
	9 4 0		8 0 0

Downton, Collection	1 0 0
Dundee, Lechee, A Member	I 0 2 6
Eastbourne, Payne, Miss	I 0 2 6
Edinburgh, Bristo Place (Irish)—	
Arthur, Mrs. A.	0 10 0
Arthur, Mrs. A. (Don.)	0 10 0
Arthur, Mrs. C.	0 10 0
Allan, Mr. C.	0 5 0
Crease, Miss	0 10 0
Cromar, Mr. A.	1 0 0
Elmslie, Mr. G. W.	0 10 0
Farlane, Mr. D.	0 5 0
Grant, Mr.	0 5 0
Jackson, Mr. J.	1 0 0
Lowe, Mrs.	0 5 0
Leyton, Mr. T.	0 5 0
McLagan, Mr. J.	0 4 0
Nisbet, Mr. A. P.	0 10 0
Pennell, Miss	0 10 0
Scott, Mr. Jas.	1 0 0
Wallace, Mr.	0 5 0
Waugh, Mr.	0 5 0
Edinburgh, Dublin Street (Irish)—	8 9 0
Anderson, Mr.	1 0 0
Anderson, Mr. C., Jun.	0 5 0
Bouilla, Mrs.	0 3 0
Crombie, Mr.	0 10 0
Daniell, Mrs.	0 10 0
Dilly, Mrs.	0 2 6
Duncan, Mrs.	0 5 0
Friends	1 5 0
Gill, Mr.	1 0 0
Hall, Mr.	0 5 0
Hay, Mrs.	0 3 0
Letch, Mrs.	0 5 0
Lockhart, Mr. R.	1 0 0
"Loop"	0 2 6
McIntosh, Mr.	0 10 0
Rose, Mr.	3 0 0
Rose, Miss	0 10 0
Rose, Mr. A.	1 0 0
Rose, Mr. H.	1 0 0
Sawers, Mr.	0 10 0
Scott, Mr.	0 10 0
Seisells, Mr.	0 5 0
Sterton, Mrs.	0 2 6
Thomson, Mr. A. B.	0 10 0
White, Mrs.	0 3 0
Yorston, Mr.	0 5 0
Evesham, Cowl Street, Collections...	15 1 6
Falmouth, Emmanuel Ch. Collectn.	5 0 0
Farnardon—	2 2 10
Abel, Mr.	0 2 6
Astey, Miss	0 1 0
Ballard, Mr.	0 5 0
Carter, Mr.	0 5 0
Fidel, Mrs.	0 1 0
Liddiard, Mr.	0 2 6
Williams, Mr.	0 5 0
Wintle, Miss E. (Card)	0 3 1
Frome, Badcox Lane—	1 5 1
Ames, Mrs.	0 10 0
Carpenter, Mr.	0 2 6
Collections	3 13 9
Coombs, Mr.	0 2 6
Coombs, Mr. A. H.	0 2 6
Durham, Mr.	0 5 0
Rawlings, Mr. S. T.	0 5 0
Rawlings, Mrs.	0 2 6
Frome, Sheppard's Barton (Irish)—	5 3 6
Collections	4 6 11
Duncan, Mrs.	0 2 6
Handel, Miss	0 2 6
Hinchcliffe, Mrs.	0 10 0
Hodder, Mrs. A.	0 2 0
Hodding, Miss S.	0 1 0

Houstons, Mrs.	0 5 0
Thompson, Mr. H.	1 1 0
Viucent, Mr.	0 2 6
Weaver, Mrs.	0 2 6
	6 15 11
Gildersome—	
Bennett, Mr. Jno.	0 5 0
Collection	2 0 0
Crowther, Mr. Sam.	0 5 0
Ellis, Mr. W.	0 5 0
Haslam, Rev. John	1 1 0
Webster, Mr. Geo.	1 1 0
	4 17 0
Glasgow, Adelaido Place—	
Bowser, Mr. Howard	1 0 0
Carmichael, Mr. J. M.	0 10 0
Coats, Dr.	1 0 0
Cuthbertson, Mr. Geo.	0 5 0
Cuthbertson, Mrs.	0 10 0
Dunlop, Mr. H.	0 10 0
Forgie, Mr. John	0 5 0
Lockhart, Mr. D.	1 0 0
Macpherson, Mr. D.	0 10 0
McAlister, Mr. John	0 10 0
Murray, Mr. Thos.	0 10 0
Paterson, Mr. W. B.	1 0 0
Scott, Mr. D. M.	1 0 0
Taylor, Miss	0 10 0
	9 0 0
Glasgow, Hill Head (Irish)—	
Anderson, Miss	1 0 0
Dick, Mr. A. W.	0 5 0
Dick, Mr. W. D.	0 10 0
McDermid, Mr. A.	1 0 0
Millock, Mr. W., jun.	0 10 0
Rose, Mr. A.	2 2 0
Rose, Mr. C. A.	5 0 0
Robarts, Rev. F. H.	1 0 0
Shank, Mr. W.	0 10 0
	11 17 0
Great Shelford, Collections.	3 1 6
Greenock (Irish)—	
Brown, Mr. G.	0 5 0
Forbes, Mr. J.	0 5 0
Sundries	0 1 0
	0 11 0
Halstead, North Street, Moiety of Collections	1 10 0
Hatch Beauchamp (Irish)—	
Collections	1 1 0
Hills, Mrs.	0 2 6
	1 3 6
Hexham, Imeary, Mrs.	2 0 0
Hitchin, Burls, Mr. E.	I 1 1 0
Hitchin, Tile House Street—	
Butcher, Mrs.	0 2 6
Butcher, Miss	0 5 0
Doggett, Mr. A.	0 10 0
Forster, Miss	0 2 6
Foster, Mr. M. H.	0 10 0
Gatward, Mr. J.	0 10 0
Gatward, Mr. C. W.	0 5 0
Halsey, Mr. G.	0 5 0
Newton, Mr. L.	0 2 0
Perry, Mr.	0 2 6
Throssell, Mrs.	0 1 0
	2 15 6
Horsforth—	
Collections	I 3 12 2
Isle Abbots—	
Collection	I 0 12 6
Compston, Rev. J.	I 0 2 6
Hallett, Mr. R.	0 5 0
	1 0 0
Jersey, St. Helier, Contribution ... B	22 10 0
Leeds, South Parade (Irish)—	
Andrew, Mr.	0 5 0
Barran, Mr.	2 2 0
Barran, Mrs.	1 1 0
Barran, Mr. J.	1 1 0

Barran, Mr. C.	0 10 6
Barran, Mr. A.	0 10 6
Barran, Mr. R.	0 5 0
Barran, Miss	0 5 0
Barran, Miss L.	0 5 0
Bilbrough, Mr.	1 1 0
Bilbrough, Mr. R.	0 10 6
Bilbrough, Mr. J.	0 10 0
Bilbrough, Mr. A.	0 10 0
Denham, Mr.	0 5 0
Fearnside, Mr. C.	0 5 0
Iltingworth, Mr.	1 1 0
Iltingworth, Mr. E.	0 5 0
Iltingworth, Mr. N.	0 5 0
Lister, Miss	0 5 0
Pennistone, Misses	0 10 0
Roberts, Mrs.	0 5 0
Town, Mr.	0 10 0
Town, Mr. J.	0 5 0
Waddington, Mr.	0 5 0
	<hr/>
	12 17 6
Ledbury—	
Biddulph, Lady Elizabeth	I 0 10 0
Liverpool, Pembroke Ch., Rogers Mr.	0 5 0
Leominster Sunday School	0 17 8
Leicester, Melbourne Hall Collectns.	3 4 1
Lockwood	
Barker, Rev. J.	0 10 0
Shaw, Mr. J.	1 0 0
Whiteley, Mr. J.	0 10 0
Whiteley, Joshua	0 10 0
	<hr/>
	2 10 0
London—	
Beach, Mr. E. T.	I 1 1 0
Cooke, Rev. J. H.	1 1 0
Hazzledine, Mr. S.	1 1 0
Poole, Miss	0 6 0
Rowe, Rev. W. K.	0 5 0
Woodroffe, Mr. C. G.	1 1 0
Melkham, Collection	1 0 6
Mullycar (Irish)—	
Collections	1 2 0
Duncan, Mr. John	0 10 0
Duncan, Mr. James, jun.	0 10 0
Duncan, Mr. J., sen.	1 0 0
Lygett, Mr. S.	0 5 0
Pinkerton, Mr. T.	0 10 0
Pinkerton, Mr. A.	0 10 0
Weir, Mrs. T.	0 10 0
	<hr/>
	4 17 0
Newport, Commercial St. Collectns.	8 5 5
North Bradley, Collection	1 3 5
Oswaldtwistle	2 5 4
Pembroke Dock, Bethany, Colls.	I 1 2 2
Pembroke Dock, Bush Street (Irish)—	
Collection	1 15 0
Donation	0 1 0
Hamock, Mrs.	0 2 6
Jones, Mrs.	0 2 6
Phillips, Mrs.	0 4 0
	<hr/>
	2 5 0
Less	0 3 5
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	2 1 7
Peterborough, Queen Street (Irish)—	
Barrass, Rev. T.	0 5 0
Colman, Mr.	0 10 0
Heath, Mr.	0 5 0
Jarmin, Mr.	0 3 0
Rickman, Mr.	0 2 6
Roberts, Mr. C.	1 1 0
Sturton, Mr. J. R.	0 5 0
Smith, Mr. W.	0 5 0
Tansley, Mr.	0 5 0
Vergette, Mr. W.	0 10 0
Wilson, Mr.	0 5 0
	<hr/>
	3 16 6
Plymouth, Mutley, Church Contrib.	1 10 0
Rawdon, Rooko, Rev. T. G., B.A.	0 10 0

Relgate—	
Griggs, Mr. B.	0 5 0
Romsey (Irish)—	
A Friend	0 5 0
Collections	I 1 7 6
George, Miss	0 10 6
Halfpenny Subscriptions	1 14 8
Harris, Mr.	0 5 0
Purchase, Mrs.	0 10 6
Smith, Mr. John	1 0 6
	<hr/>
	4 6 2
Shrewsbury, Wyle Cop Chapel	B 0 2 11
Somerset and Wilts, on account,	
per Rev. F. J. Ryan	I 30 0 0
Stoke Green Sunday School	I 3 0 0
Stow-on-the-Wold, Collections	2 9 0
Swindon (Irish)—	
Bible Classes	0 5 0
Collection	5 11 2
Deacon, Mr.	0 5 0
Greenaway, Mr.	0 2 6
Holden, Mr.	1 0 0
Pocock, Miss	0 2 6
Pope, Mr.	0 10 0
Spiers, Mr.	0 2 6
Shawyer, Mr.	0 2 6
Wearing, Mr.	0 5 0
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	8 6 2
Tiverton—	
Bartlett, Mr. W.	0 2 6
Collection	0 15 7
Havill, Mr.	0 5 0
Lane, J., Esq., J.P.	0 5 0
Mugford, Mr. H.	0 2 6
Powell, Mr. D.	0 5 0
	<hr/>
	1 15 7
Torquay—	
A Friend	100 0 0
Collection	10 0 0
Edwards, Rev. E.	1 1 0
	<hr/>
	111 1 0
Trowbridge, Back Street (Irish)—	
A Friend	0 2 6
Barnes, Mr.	0 2 6
Beavan, Mr.	0 5 0
Blake, Miss	0 2 6
Butlin, Rev. J., M.A.	0 10 0
Chapman, Miss	0 2 6
Chivers, Mrs.	0 5 0
Collection	8 6 3
Daniel, Mr.	0 2 6
Diplock, Mr.	0 2 6
Diplock, Mr. J. V.	0 2 6
Evans, Mr. Sen.	0 2 6
Evans, Mr. S. C.	0 2 6
Evans, Mr. Jun.	0 2 6
Francis, Mr.	0 10 0
Halsey, Mrs.	0 2 6
Hayward, Mr.	0 5 0
Kingham, Mr.	0 2 6
Lyon, Mr.	0 2 6
Purnell, Mr.	0 2 0
Richmond, Mr.	0 2 6
Selke, Mr.	0 2 6
Smith, Mr.	0 2 6
Stancourt, Mr. J. P.	1 0 0
Wilkins, Mr.	0 2 6
	<hr/>
	13 5 9
Waltham Abbey, Paradise Row	
Contribution	B 1 10 0
Ware, Medcalfe, Mr. B.	B 1 1 0
Watchet and Williton—	
Collections	2 5 10
Marshall, Mrs. L.	1 0 0
	<hr/>
	3 5 10
Waterbarn (Irish)—	
Juvenile Missionary Fund	2 17 3
Howe, Rev. J.	0 2 6
Shepherd, Mr. H. W.	0 5 0

THE
BAPTIST MAGAZINE.

MAY, 1885.

Tennyson's Doctrine of Death,
AS DEVELOPED IN "IN MEMORIAM."

BY THE LATE REV. CLEMENT BAILHACHE.

N MEMORIAM" is the noblest tribute of affection ever penned. Its words are words of love in sweetest forms—words of a manly grief in forms most mournful. It contains dark doubts in a philosophical dress—sublime hopes which are essentially Christian occasional outbursts of a fitful despair in mysterious grandeur, like that of thunder immediately overhead—but, throughout, the returning calmness of an over-mastering faith, like that of the clearer sky and the freer air when the storm has passed away. A wonderful book as to its poetry; still more wonderful as to its purity and intensity of feeling; most wonderful of all as to its religiousness.

It is evident that the author intended to teach a Doctrine of Death in this great poem; for the poem is pervaded by it. Moreover, the doctrine is taught historically; *i.e.*, with a proper beginning, a proper end, and the proper links between. It is further evident that for his doctrine on this subject he is indebted to Revelation, inasmuch as that, and that alone, furnished an answer to his longings, and a confirmation of his intuitions. At the same time there are many developments of the doctrine which have proceeded straight from his poet's heart—the poet's heart, however being most likely in these a true interpreter.

I have mentioned that the doctrine is historically developed—with a proper beginning and a proper ending. I find the beginning in the preface :—

Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove ;
Thine are these orbs of light and shade ;
Thou madest Life in man and brute ;
Thou madest Death ; and lo, thy foot
Is on the skull which thou hast made.
Thou wilt not leave us in the dust :
Thou madest man, he knows not why ;
He thinks he was not made to die ;
And Thou hast made him : Thou art just.

The poet thus starts by avowing the first article of his noble creed. Death is not a necessity in the universe, in any sense which implies that where there is life there *must* be death. Nor is it an unforeseen accident—or an accident at all in the history of life. It is a creation, designed for higher ends—wearing an aspect, indeed, of retribution, for man has sinned—but full of the forecasts of hope nevertheless. as—

“Men may rise on stepping-stones
Of their dead selves to higher things.”

I find the end—the last article—of the poet's creed on this subject in the conclusion of the poem :—

“And one far off divine event,
To which the whole creation moves.”

This I take to be an inspiration drawn from the Apostle Paul, in Romans viii. 20, seq. : “For the creation was made subject to decay, not by its own will, but through Him who subjected it thereto, in hope ; for the creation itself also shall be delivered from its slavery to death, and shall gain the freedom of the Sons of God when they are glorified.”* A day is coming when death itself shall die, and when friends, severed for a while by death, shall be reunited in a deathless life.

Be it observed, however, that the faculty by which our poet grasps and holds these two truths, as well as much that lies between them,

* Conybeare and Howson's Translation.

is Faith. He does not appeal to Logic, nor does he plead mathematical proof. He listens to the teaching of his own intuitions; he sees these intuitions explained by the old Gospel; and he believes. Such belief is assuredly better than conjecture, and in a world in which full knowledge is impossible, is a little of God's light lent to us in our darkness—a little light, but having in it the germ of the perfect day.

“ We have but faith : we cannot know ;
 For knowledge is of things we see ;
 And yet we trust it comes from Thee,
 A beam in darkness : let it grow.”

Our hope, then, is not based upon the known, but upon the unknown—unknown, yet believed, and believed with the assurance that it will one day become the known.

Resting on Faith, however, as he does, Tennyson does not conceive of Faith as being untroubled by doubts, untried by conflicts. Faith has to struggle; but with victory comes strength. On this point mark the history he gives of the faith of his friend (xcv.) :—

“ You say, but with no touch of scorn,
 Sweet-hearted, you, whose light-blue eyes
 Are tender over drowning flies,
 You tell me, doubt is Devil-born.
 I know not : one indeed I knew
 In many a subtle question versed,
 Who touch'd a jarring lyre at first,
 But ever strove to make it true :
 Perplex in faith, but pure in deeds,
 At last he beat his music out.
 There lives more faith in honest doubt,
 Believe me, than in half the creeds.
 He fought his doubts and gather'd strength,
 He would not make his judgment blind,
 He faced the spectres of the mind
 And laid them : thus he came at length
 To find a stronger faith his own ;
 And Power was with him in the night,
 Which makes the darkness and the light,
 And dwells not in the light alone,
 But in the darkness and the cloud,
 As over Sinai's peaks of old,
 While Israel made their gods of gold,
 Altho' the trumpet blew so loud.”

Still more to the purpose is the poet's aspiration after his *own* conflicts with doubt (cxxx.).

“O living will that shalt endure
 When all that seems shall suffer shock,
 Rise in the spiritual rock,
 Flow thro' our deeds and make them pure,
 That we may lift from out of dust
 A voice as unto him that hears,
 A cry above the conquered years,
 To one that with us works, and trust,
 With faith that comes of self-control,
 The truths that never can be proved
 Until we close with all we loved,
 And all we flow from, soul in soul.”

Death created, controlled, and conquered: such is the essence of Tennyson's faith. Such, too, is the theory he meant to develop (as I think) in a regular gradation of thought. Let us see if we can follow him.

Death is not a necessity of the universe; nor is it uncontrolled; yet it is *here*, and to tearful eyes and bleeding hearts it seems a *loss*. Is it so? According to the hypothesis, it is not.

“ But who shall so forecast the years
 And find in loss a gain to match?
 Or reach a hand through time to catch
 The far-off interest of tears?”

How is this seeming loss to be proved *not* loss, and even to be transmuted into gain? This is the question with which the poem starts, and the answer to which the poem is intended to give. From whence does the answer come? Not from grief and death, but from love and faith; for these latter are the better interpreters of destiny. And the answer is manifold.

To the poet, the dead are not dead, but living. It is one of the most marked characteristics of “In Memoriam,” that the thought of the dead *as* dead finds no place, except in the suggested doubts that grow out of weakness and want of faith. It is admitted that there is much mystery in the new conditions of life into which the so-called

dead have passed; but that they *are still living* is not questioned. He believes that

“ There is no death. What seems so is transition.”

“ They do not die,
Nor lose their mortal sympathy,
Nor change to us, although they change ;
Rapt from the fickle and the frail
With gather'd power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil.”

Thus, when the poet most sadly speaks his farewells, he nevertheless declares that he does not “ *think* ” them (cxxxii.)

“ There rolls the deep where grew the tree.
O Earth, what changes thou hast seen !
There, where the long street roars, hath been
The stillness of the central sea.
The hills are shadows, and they flow
From form to form, and nothing stands ;
They melt like mist, the solid lands,
Like clouds they shape themselves and go.
But in my spirit will I dwell,
And dream my dream, and hold it true ;
For though my lips may breathe adieu,
I cannot think the thing farewell.”

Thus he holds a constant companionship with his friend, and sometimes the realisation of this seems to have outlived all doubt.

“ Dear friend, far off, my lost desire,
So far, so near in woe and weal ;
O loved the most when most I feel
There is a lower and a higher ;
Known and unknown ; human, Divine ;
Sweet human hand and lips and eye ;
Dear heavenly friend that canst not die,
Mine, mine, for ever, ever mine ;
Strange friend, past, present, and to be ;
Loved deeper, darker understood ;
Behold, I dream a dream of good,
And mingle all the world with thee.”

Our poet rejects all pantheistic solutions of Death and of the Future. They are, to him, hazy, unsubstantial, and devoid of comfort for the bereaved heart. He clings to the conviction that the soul will retain its individuality for ever, and thus keeps his mind open to the faith that the loved and the loving whom Death has parted will be re-united to resume the impaired or suspended fellowship. (xlvi.)

“That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul,

Is faith as vague as all unsweet :
Eternal form shall still divide
The eternal soul from all beside ;
And I shall know him when we meet :

And we shall sit at endless feast,
Enjoying each the other's good :
What vaster dream can hit the mood
Of Love on earth ? He seeks at least

Upon the last and sharpest height,
Before the spirits fade away,
Some landing-place, to clasp and say :
'Farewell ! We lose ourselves in light.'”

“A faith as vague as all unsweet.” Well may pantheism be so described. Amid the desolations of Death the heart craves a faith more definite and more hopeful than this. It needs, even at its best, an object of love in an everlastingly distinct personality. Our poet cannot consent that either he or his friend should be “merged” and “fused” into any other life, even though it be a greater. That would be the slaying both of love and of its object. Shrinking from this, he asks :—

“The wish, that of the living whole
No life may fail beyond the grave,
Derives it not from what we have
The likest God within the soul ?”

He believes that “the wish” *is* so “derived,” and that because it is so, it contains within itself the prophecy of its own accomplishment. Without a **Future** which shall realise his hopes, man is a great, a

melancholy failure. The poet does, indeed, see something in Nature that causes him momentarily to hold this Future in suspense.

“She cries ‘a thousand types are gone :
I care for nothing, all shall go.
‘Thou makest thine appeal to me :
I bring to life, I bring to death :
The spirit does but mean the breath :
I know no more.’”

Yet, after all, can this be true of man? Is “the spirit” in him mere “breath”—nothing more? (lv.)

“And he, shall he,
Man, her last work, who seem'd so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer,
Who trusted God was love indeed
And love Creation's final law—
Tho' Nature, red in tooth and claw
With ravine, shrieked against his creed—
Who loved, who suffer'd countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or seal'd within the iron hills?
No more? A monster then, a dream;
A discord. Dragons of the prime,
That tare each other in their slime,
Were mellow music match'd with him.
O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil.”

A greater than Tennyson long ago said: “If in this life only we have hope in Christ, we are of all men most miserable.” Man, as man, demands a future; man, as Christian, demands a future still more imperatively. Our unrealised human instincts would make this life a loss, whilst the thought of unfulfilled Christian aspirations would be a dark despair. Our poet does *not* despair. To him, the dead are not dead: there is an everlasting life beyond the life that now is.

Tennyson believes that Death is a great *Refiner*, and that the dead are the wiser and better for dying.

“ Contemplate all this work of Time,
 The giant labouring in his youth ;
 Nor dream of human love and truth,
 As dying Nature's earth and lime ;
 But trust that those we call the dead
 Are breathers of an ampler day
 For ever nobler ends.”

There are many worlds where the happy dead have work to do
 (lxxii.)

“ So many worlds, so much to do,
 So little done, such things to be,
 How know I what had need of thee,
 For thou wert strong as thou wert true ?
 The fame is quenched that I foresaw,
 The head hath missed an earthly wreath :
 I curse not nature, no, nor death ;
 For nothing is that errs from law.
 We pass ; the path that each man trod
 Is dim, or will be dim, with weeds :
 What fame is left for human deeds
 In endless age ? It rests with God.
 O hollow wraith of dying fame,
 Fade wholly, while the soul exults,
 And self-infolds the large results
 Of force that would have forged a name.”

So that the physical changes wrought by Death are regarded as of small moment. The soul moves on in eternal processes—from state to state—ever higher. Humanity, removed from this world, is not only transferred to another sphere, but is brought under conditions which secure a surer growth. This is an oft-recurring thought.

“ I wage not any feud with Death
 For changes wrought on form and face ;
 No lower life that earth's embrace
 May breed with him, can fright my faith.
 Eternal process moving on,
 From state to state the spirit walks ;
 And these are but the shatter'd stalks,
 Or ruin'd chrysalis of one.

Nor blame I Death because he bare
The use of virtue out of earth :
I know transplanted human worth
Will bloom to profit, elsewhere."

(To be concluded next month.)

Samuel Budgett ; or, Religion and Business.

BY THE EDITOR.

No. I.—INTRODUCTORY.



MY main object is to suggest, in two or three papers, a few thoughts on the relation of the religion of Christ to the accumulation of wealth. I need not offer a single argument to show that the subject is one of prime importance. The present is emphatically a money-getting age; and the British, more than any other race, are a money-getting people. Our British commerce has expanded into dimensions which can only be described by the epithet "enormous." It mingles with all the elements, and intertwines itself with all the ramifications of our national life. It absorbs nineteen-twentieths of the thought, the ingenuity, the physical and mental toil, the moral principle, the anxiety and care which prevail in the land; and these have attained to a prevalence in Britain to which no nation, unless it be the other great division of the race across the Atlantic, can offer a parallel. The British, by their commerce, and by the prodigious mass and variety of appliances which their commerce commands, are fast changing the aspect of the world—exercising an incalculable influence on the destiny of mankind at large. In connection with these significant facts it should be remembered that Britain professes to be a Christian country. It pays at least a nominal homage to the religion of Christ. Millions of Bibles circulate through the land. Over all its surface stand edifices set apart for Christian worship. The Christian Sabbath is one of our characteristic institutions. Long ages ago the debasing superstitions and cruel rites of heathenism died out on this island. Missionaries of the cross found their way hither, and taught the people a new and a benigner faith; and through all these centuries Britain has held that faith for its own. In its earlier

history amongst us it had not only to struggle with the prejudices of the human heart in its most depraved condition, but also to endure and conquer the disadvantages arising from the gross theological errors and the outrageous ecclesiastical corruptions which were identified with its advocacy. Notwithstanding these, however, it steadily made its way, and at this hour it exists in Britain in a purer form and in mightier force than in any other country in the world. This is not the moment for discussing how far our English Christianity has contributed to make England the commercially energetic and wealthy nation she is. The point which demands attention just now is this—seeing that the present is essentially a commercial age, and the English an essentially commercial people ; and seeing, also, that the religion of England is professedly the religion of Christ, it is surely worth while for all who are engaged in trade, or who are looking forward to trade life, to pause and seriously consider the attitude which our religion assumes towards trade—the trade spirit which it sanctions, the trade principles which it prescribes, the trade impulses which it supplies, and the trade checks which it administers. Admitting that our religion is divinely authoritative, and intended by its all-wise Author to mould our entire character and to command our entire life, nothing can exceed in importance a clear understanding of what it demands in relation to that which must be pronounced to be the principal form in which our English life is embodied—the principal channel along which it flows.

Now I do not know that any fitter example of the principles I wish to set forth could be selected than that which is embodied in the character and career of Samuel Budgett, the great Christian merchant of the West of England. Samuel Budgett was, on the whole, an admirable type of what a Christian man of business ought to be. The advantage of dealing with such a case as his is two-fold. First, he was identified with the great business world as it exists, for the most part, in our own day. The instruction which we can gather from his business methods and experiences has not the drawback from which it would suffer if it were open to the charge of being antiquated. If he had lived some two hundred years ago it might have been urged against the lessons furnished by his life, that the conditions of business enterprise are not the same to-day as in the days in which he worked and flourished. But, commercially con-

sidered, Samuel Budgett belongs to that very part of the nineteenth century in which we ourselves are living ; so that, in every particular, whatever the conditions of business life and prosperity may be at this hour, they were practically the same to him. The second circumstance which gives fitness to the selection of this example is this : that the business in which Budgett spent his life, gained his wealth, and displayed the excellence of his character, was one of the commonest, and one, therefore, in which he was subjected to the law of competition in its most relentless action ; in which mere ingenuity had the least scope ; in which inducements to wrong-doing for the sake of an immediate advantage were certain most powerfully to operate ; and in which, therefore, substantial success was most difficult of attainment.

Budgett could not boast of any special circumstantial advantages. He did not strike out some new branch of industry, and secure for himself a monopoly thereof. He did not avail himself of some new taste in fashion, or of some new necessity to human luxury or human comfort, and meet it by a bold stroke of genius. Some of our most successful men of business have made their chance, or seen their chance, and used it in this way. But such men must, of course, be comparatively few ; and though each of them may constitute a legitimate example in some respects, their example as a whole is capable of only limited application. No young man, however, could easily select for himself a more ordinary, I was about to say a more commonplace, business than the one to which Budgett's life was devoted, and no one could enter upon it with fewer extraneous facilities than those with which he began. He started without a farthing in the way of capital, and had to make his capital as he went along. Indeed, his policy was to rely as little as possible on the aid which capital furnishes. As we shall see hereafter, he almost entirely repudiated the credit system. All through life he maintained for himself, and for those who dealt with him, a system of cash payments. What he could not pay for at the time of buying he would not buy. What could not be paid for at the time of selling he would not sell. Humanly speaking, therefore, we find nothing to account for his prosperity over and beyond the personal qualities which distinguished him. It is for this reason, in conjunction with the one noted before, that the example of his life becomes so generally available, and so safe to follow.

The Meaning of the Baptismal Rite.

BY THE REV. R. CAMERON.



WHAT is baptism? I reply, it is a symbol—I might almost say a finger-post. It is not a charm. It has not in itself any spiritual power. It is not true, as the author of the Epistle that goes by the name of Barnabas would have us believe, that “we go down into the water full of sin and filth, but come up with faith and benefit in our hearts.” Rather as Cyril says, in his third Catechetical Lecture, “we are not to consider the bare element, but look for its saving power to the operation of the Holy Ghost.”

Baptism is not a christening. We cannot make anyone a Christian by baptism. Christ Himself did not make disciples by *baptizing them*. According to John iv. 2, He first made disciples, and then baptized them.

That baptism is a symbol appears from Mark i. 4, “John did baptize in the wilderness, and preach the baptism of repentance.” “The *baptism of repentance*.” This expression seems at first sight somewhat peculiar. What is the meaning of it? How can repentance be a baptism? Surely the preaching of repentance is the preaching of a *doctrine*; and how can baptism be a doctrine? Only in this way, that it is an illustration of a doctrine. For example, Jeremiah preached a breaking up of Jerusalem and of the Jewish people, and having done so, he dashed in pieces a potter’s earthen vessel in the sight of the ancients of Israel. Nehemiah shook his lap, and said, “So God shake out every man from His house that performeth not this promise.” Now, as Jeremiah preached a “breaking,” and Nehemiah a “shaking,” so John preached a baptism; that is, he preached repentance, and illustrated his meaning by baptizing. This doctrine of repentance is suitably represented by a sign which teaches that our whole nature requires to be cleansed from sin. It was such a repentance that John preached. Josephus seems to have understood the full meaning of John’s teaching; for, says he (*Anti. xvii. 5, 2*), “Herod slew him who was a good man, and commanded the Jews to

exercise virtue and righteousness towards one another, and piety towards God, and so to come to baptism. For that the washing with water would be acceptable to Him, if they made use of it, not in order to the putting away of some sins, but to the purification of the body, supposing still that the soul was thoroughly purified beforehand by righteousness." Thus we see that the action of baptism is a symbol, and that John used it as symbolical of his doctrine of repentance.

We come now to inquire, of what is *Christian baptism* a symbol? And, by Christian baptism, I do not mean the baptism that Christ administered by His disciples in the days of His flesh, but the baptism which He, as a risen Saviour, commissioned His Apostles to administer in the name of the Sacred Trinity. This baptism is a symbol of the relationship to the Father, the Son, and the Holy Spirit, into which those are brought who are made disciples of Christ.

1. It is a symbol of relationship to the *Father*. So far, it is equivalent to John's baptism. For, as John preached the baptism of repentance, so the Apostles, in inculcating faith in the Lord Jesus Christ, were careful not to lose sight of "repentance towards God." John taught the people at their baptism to put away their sins. In like manner Ananias addressed these words to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins," evidently in the sense in which Isaiah uses the phrase, "Wash you, make you clean, *put away the evil of your doings.*" Or as we ourselves speak when we say, "We wash our hands of such a business," meaning thereby that we will have nothing more to do with it.

John's baptism and baptism in the name of the Father agree in this, that both represent "repentance towards God." But why then was Christ, who needed no repentance, baptized? "To fulfil all righteousness," is the answer He Himself gave to the question; that is, having undertaken the work of fulfilling all righteousness, even to the baptism of sufferings under which He was to expire, he consents, on arriving at the full maturity of His mental faculties, to commit Himself to the work by a voluntary recognition of His covenant engagement. For it becomes us to fulfil all righteousness, and *thus* (*i.e.*, by using this symbol) we recognise the engagement to which we are committed, and dedicate ourselves to the Divine Service. This voluntary recognition of engagement seems to be the root idea of baptism—the reference which is present in every modification of its meaning, and which is equally applicable to a repentant sinner and a

sinless Saviour. As Matthew Henry says in his work on baptism, "In this ordinance we do more explicitly signify our consent to that which we were bound to before, and to all the other ties add an obligation of our own." But

2ndly. Christian baptism embraces a relationship to the Son as well as to the Father. In so far as it does, it symbolises the oneness which subsists between the penitent sinner and the suffering and glorified Saviour. He that is joined to the Lord is "one spirit with Him"—he is a member of Christ's body. To be baptized into Christ is to be baptized into His death, and to rise with Him into a new life. The death of Christ for our sins, and His resurrection for our justification, are the two pillars on which the church as a building rests. They are the great facts, the receiving of which makes a man a Christian. They are the truths which the apostles "first of all" delivered. Need we wonder that the initiatory rite of Christianity should point directly to them?

And as it was calculated to impress these great truths on the minds of the first Christians, so it was calculated to enhance their joy, by helping them to realise their personal interest in them. Thus when the Æthiopian came up out of the water, and reflected on Christ's death for his sins, and on Christ's resurrection for his justification, as forcibly brought home to him by his baptism, he went on his way, as well he might, rejoicing.

3rdly. Baptism is also a symbol of our relationship to the Holy Spirit. The gift of the Holy Ghost was to some extent imparted before the day of Pentecost; but then, as Cyril observes, "His grace was not in part, but his power was in full perfection; for, as he who plunges into the waters and is baptized, is encompassed on all sides by the waters, so were they also baptized completely by the Holy Ghost. The water, however, envelopes but outwardly, but the Spirit baptizes also the soul within, and that perfectly. And wherefore wonderest thou! Take an example from matter, poor indeed and common, yet useful for the simpler sort. If the fire, penetrating the mass of the iron, makes the whole of it fire, so that what was cold becomes burning, and what was black becomes bright; if fire, which is a body, thus penetrates and works without hindrance in iron, which is a body, why wonder that the Holy Ghost enters into the very inmost recesses of the soul? Thus, they were entirely baptized according to the promise, invested

soul and body with a Divine and saving garment . . . for he who is invested is completely enfolded by his robe."

The word "immerse" is frequently used by the best English authors to denote an entire giving up of the mind to certain feelings or ideas. Thus, Sir Walter Scott says of Napoleon on a certain occasion, that he was "immersed in profound melancholy." And Miss Martineau, in her work on "Morals and Manners," represents some of the most illustrious of the Christian fathers, as "immersed in superstition."

It may be interesting to inquire why this symbol was originally selected. Was it in consequence of its appropriateness as a symbol of important truth? Or because it was "suited to the tastes, convenience, and feelings" of those nations in the midst of which it originated? Hooker, in his *Ecclesiastical Polity*, says that "signs must resemble the things they signify"; and surely there can be no symbol more appropriate than immersion to set forth such a change of mind towards God as to put away sin in its entirety, such a union to Christ in His death and resurrection as makes us one Spirit with Him, and such a yielding ourselves to the Holy Spirit as brings our hearts and lives completely under His sacred influence.

The selection of immersion as a symbol does not seem to have been arbitrary. It arose out of the nature of the doctrine that John and the Apostles had to preach. To change a more appropriate symbol for one less appropriate, might tend to detach it from the original doctrine, and so render it meaningless; or it might modify the doctrine by some new element that might to some extent be subversive of the old. This is the great danger of unwarranted change, and justifies Hooker's remark, that, "when the Lord hath once Himself precisely set down a form of executing that wherein we are to serve Him, the fault appeareth greater to do that which we are not, than not to do that which we are commanded; in this we show ourselves weak and unapt doers of His will, in that we take upon ourselves to be controllers of His wisdom." We should seriously consider, therefore, whether immersion in water was not the essence of the original institution. Dean Stanley seems to waver on this point, for though he admits that immersion was the Apostolic practice, as well as the meaning of the word, yet, in one place he defines baptism to be "the use of water," which was in no

respect the original meaning of the word; and in another place he says, "The practice of immersion, Apostolic and primitive as it was, was peculiarly suitable to the southern and eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience and the feelings of the North and West"—"for which it was *not* designed," one expects the Dean to add. This is what he does not say. But if he was conscious of being able to prove that immersion was designed *only* for those to whose tastes, convenience, and feelings it was peculiarly suitable, surely it was worth his while to assert the fact, and to prove it. But as if conscious that it was incapable of proof, he does not even assert it, though he suggests it, and writes a sentence leading up to the suggestion. It need not surely be said that in the commission and throughout the New Testament there is a total absence of any indication that baptism was to mean one thing in the East and another in the West, or that it was a rite varying according to men's tastes, conveniences, and feelings.

We urge the meaning of the word—the Apostolic practice—the language of the Apostles in applying the meaning of the rite. What is the Dean's reply to all this? Pretty nearly what the *Médecin malgré lui* in Molière answered when told that he had expressed himself contrary to the general belief that in the human body the heart was seated on the left side and the liver on the right. "Oui (says the doctor), cela était autrefois ainsi, mais nous avons changé tout cela."* "The change from immersion to sprinkling (says the Dean) has set aside the larger part of the Apostolic language regarding baptism, and has altered the very meaning of the word." The meaning of the word designating the ordinance is "changed," the Apostolic language respecting it has been "set aside"; but one change more is needed to complete the circle—a change which shall set aside the formula, "In the name of the Father, and of the Son, and of the Holy Ghost."

* "Yes, that was so formerly, but we have changed all that."

Some of the Political Vices of the Age.*

O thoughtful observers, contemplating our political life from a national or moral point of view, it exhibits signs of decay, and God's eagles of judgment seem to be gathering over it. The disease has spread upward through the body-politic till it has reached its head, the Parliament, whose functions are paralysed by internal strife. As the eye wanders day after day over the dreary record of personal or factious debate—over the frivolous questions, the discreditable scenes, and the barren talk against time, we are reminded of the words of the prophet: "I will give children to be their princes, and babes shall rule over them." While, however, we censure Parliament we must not forget that it is our own creation. We are its root. Our blood is in its veins. Its vices are ours; it is but a magnified image of us who elect it. In considering, as I propose to do, some of the vices of our politics, it must not be forgotten that they have their seeds in our own souls, and that individual renewal must precede a reformation of political life.

In Old London there was a locality called Whitefriars, or in vulgar parlance, *Alsatia*, which enjoyed remarkable immunities. All within its precincts were exempt, not only from legal process, but also from the laws of morality. It had a moral standard of its own, departing widely from the decalogue, and to which all who entered its gates had to submit their conscience. Well, it seems to me, brethren, that our political life is rapidly becoming a kind of "*Alsatia*." Politicians cast Christian principles behind their backs. They do things which elsewhere than in politics would be deemed foul, but which *they* consider fair. They feel no obligation to be truthful in statement or just to opponents, or courteous in discussion. Tempting others is generally judged a heinous sin, but temptation, in the shape of bribery, is a common political practice, and Parliaments have been built upon it. That the end justifies the means, that we may do evil

* From a Discourse delivered in Oxford, *Nov. 8th*, 1864.

that good may come—this is nothing less than a falling down and worshipping the devil ; but it is a principle of party warfare. To encourage the betrayal of confidence by rewarding the traitor, and afterwards to justify the use of information thus basely purchased, would, everywhere but in politics, be reprobated. When, however, we lament to men of the world the low tone of party morality, they shrug their shoulders, and reply that, men being what they are, the thing is a necessity. To whom we make answer, if wrong means and crooked ways are essential to the existence of our political system, there is a yet stronger necessity that such a system should have an end. The moral world is not so constructed that its laws can be forever violated with impunity. The mills of God grind slowly but they grind to powder. Where the carcase is there will the eagles be gathered together. When an institution produces more evil than good, the axe is laid to its root, and God's besom of destruction sweeps it into His lumber-room.

Now, listen to an account of the spirit in which men entered Parliament at a time when Parliaments did something more than talk. "In the Long Parliament nothing so astonishes a modern man as the serious, solemn, nay, devout, religiously earnest spirit in which almost every member had come up to his task. For the English was yet a serious, devout nation, and the divine presence yet irradiated this poor earth and its business to most men ; and to all Englishmen the Parliament, we can observe, was still what their temple was to the ancient Hebrews, the most august of terrestrial objects, into which, when a man entered, he felt that he was standing on holy ground." In other words, he was animated by the spirit of religious patriotism, which is the soul of political life, without which it degenerates into a struggle of selfish factions. Is the account just quoted true of our own time ? We know that it is not. If our Parliament is a temple it has suffered desecration, and has need of cleansing. Few now enter public life from a love of country, and a desire to work for the common weal. For the most part public men are influenced by other motives, and have other objects in view. A parliamentary career is sought for personal advancement, or as an introduction to society, or to advocate trade or other sectional interests, or to promote some philanthropic hobby, or, lastly, to gratify the innate pugnacity which likes fighting more than it cares for what it fights. There is, consequently, no *one* ruling, steady principle,

no common spirit of patriotism governing our Senate, which is made up of various selfish interests, each fighting for its own hand more than for the mother-land. How widely this differs from the true ideal of a Parliament, you shall hear in the words which Edmund Burke addressed to the electors of Bristol a little more than a hundred years ago. "Parliament is not a congress of ambassadors from different and hostile interests, which interests each must maintain as an agent and advocate against other agents and advocates; but Parliament is a deliberative assembly of one nation, with one interest, that of the whole; where not local purposes nor local prejudices ought to guide, but the general good resulting from the general reason of the whole." And when his constituents urged him to support a selfish trade interest, which he considered both unjust and unwise, he vindicated his independence in these noble words, "Were I to consent to your wishes I should only disgrace myself, I should lose the only thing which can make such abilities as mine of any use to the world now or hereafter. I mean that authority which is derived from the opinion that a member speaks the language of truth and sincerity, and that he is not ready to take up or lay down a great political system for the convenience of the hour; that he is in Parliament to support his opinion of the public good, and does not form his opinion in order to get into Parliament, or to continue in it."

You see Burke thought it a vital thing that a public man should speak the language of truth and sincerity. But one of the gravest dangers besetting public life at the present day is its temptation to insincerity. At all times public men have been tempted to utter what will for the moment please or tell rather than what they believe to be wise and right, but they are under greater pressure to do this in a democratic age, when the public they address is at once more numerous and more exacting. Flattery tends to follow power, and it can be practised on the sovereign populace as well as on a single despot. When a position can be won, or votes gained, or cheers excited by adopting opinions the speaker does not hold, or resorting to arguments he sees to be factious, or appealing to motives he would be ashamed to be governed by, or indulging in vituperation he knows to be undeserved, it is not everyone who can resist the impulse to let his tongue play the hypocrite.

It is, I believe, a truth borne out by history, that the relations of parties grow more embittered in proportion as they contend for

party predominance rather than for political principle. The most fatal factions the world has ever seen were those of the circus at Constantinople, whose only distinction was the different colours of their badges. Yet by these, as the historian Gibbon tells us, "Every law either human or divine was trampled under foot, and as long as the party was successful, its deluded followers appeared careless of private distress or public calamity." Our increased political virulence may be an illustration of the truth I have mentioned. It may be due to an approximation of rival creeds, to there being less difference of principle between the contending parties, and perhaps less grasp of principle by either of them. But explain it how we may, it is an unquestionable fact that our politics have become more acrimonious. Each party seems more intent on preventing the other from governing than on assisting in that grand and necessary work. And we may be within a measurable distance of a time when it will puzzle even a Solomon to decide which of the two is the true mother, since each will prefer to have the country they contend for rent in twain rather than hand it over to the other's care.

I must point out one more characteristic of our politics, which is a weakness rather than a vice, a weakness which they share with our religious and social life. I mean the weakness of all kinds of authority, and their loosened hold on our reverence. We, of this century, are like men sailing through a strait between two oceans; we live in a transition time connecting two ages, one of which is passing away, while the other is slowly forming. In these "last days" (for so Scripture designates a time like ours), the beliefs, traditions, institutions and authorities, which are the foundations and pillars of our life, necessarily suffer a loss of power and respect, while they are being slowly transformed so as to adapt them to the coming age. From the family up to the throne, we may trace this decline of authority. In political life it is shown in the diminished influence of its leaders; in a disregard for its unwritten laws and customs; in a want of compactness, a tendency to disintegration in its parties. But this is only a passing, not a permanent condition. As we advance into the new age, faith and authority will be again reunited.

I have pointed out four defects of our political life, four things that we lack or want more of, namely, patriotism, grasp of principle, sincerity, and reverence. But our body politic is what its constituent

members make it. Parliament is a mirror wherein each of us may see his own features; it is the shadow that shows each his own moral shape; its faults are ours, "writ large." All that I have said, therefore, tends to set us on supplying the deficiencies of our own souls, so that individual renewal may precede and bring about political regeneration.

Patriotism is not likely to be a power in our lives, unless it first exists as a clear conception in our minds. We all wish to be patriotic; we all profess we are so. But what do we mean? Do we not often confound patriotism with national aggrandisement, or with the advance of some separate interest? Yet it is neither. It is the desire, not that our country should be lifted above the heads of other nations by fair means or foul, but that she should worthily play the part allotted her in the civilisation of the world, in accordance with those laws of God which cannot be violated with impunity by a nation, any more than by a man. Patriotism, again, is not an endeavour to promote the welfare of one or more classes, howsoever numerous and powerful; the moral idea that inspires it is the development of the whole people, and their elevation to a higher level of thought, and life, and happiness. It is a grand and ennobling thought, which should fill our minds, and possess our spirits, and shape our lives.

We may contribute directly to political regeneration. Small though it may be, we can exert a good influence in politics. We live in days when majorities rule; when decisions are come to by a majority of votes. At such a time we are apt to forget that neither the speeches of men, nor the votes of assemblies, even though they be accompanied by the loudest cheering, can arrest or alter the Eternal Laws. An unanimous vote of the people crucified Christ as a criminal impostor; but the Eternal Laws raised Him to the right hand of God. Let not timidity, therefore, keep you silent, when you are being borne along by a multitude to a judgment you believe false or a resolution you believe unrighteous. If a strong conviction opposes you to any majority, give utterance to it in temperate but earnest speech; and if it be of God be assured it will not be without effect.

A Litany of Pain.



T times, when my pulses are throbbing,
 With currents whose feverish flow
 Sets all the strung spirit a-sobbing.
 With nameless, yet passionate woe,
 I question with feelings that falter,
 I murmur with lips that complain :
 "What profit to lay on God's altar
 Oblations of pain ?

"Can He, in the infinite gladness
 That floods all His Being with light,
 Complacently look on the sadness
 That dares to intrude on His sight ?
 Can He, in His rhythmic creation,
 Attuned to the chant of the spheres,
 Bear the discord of moans, the vibration
 Of down-dropping tears ?

"Would I, a mere woman, foreseeing
 Some anguish my dearest must face,
 Not guard, at the risk of my being,
 Its onset or die in his place ?
 And yet, can the Father, who loves me
 With love that's supreamer, foreknow
 The soul-wrench impending above me,
 Nor ward off its woe ?"

Be quiet, poor heart ! Are the lessons
 Life sets thee so hard to attain
 That thou know'st not their potentest essence
 Lies wrapped in the problem of pain ?
 Even Nature such rudiments teaches ;
 The birth-throe presages the breath ;
 The soul, so high-destinied, reaches
 Its highest through death.

No beaker is brimmed without bruising
 The clusters that gladden the vine,
 No gem glitters star-like, refusing
 The rasp that uncovers its shine ;

The diver must dare the commotion
 Of billows above him that swirl,
 Ere he from the depths of the ocean
 Can bring up the pearl.

And He who is moulding the spirit,
 Through disciplines changeful and sore,
 That so it be fit to inherit
 The marvellous heirship in store—
He measures the weight he is piling,
He tempers the surge with a touch,
 There'll not be a graze of *His* filing
 Too little, too much.

O heart! canst thou trust Him? For sake of
 Attainment the noblest, the best,
 Content thee awhile to partake of
 These trials so wisely impressed;
 Nor question God's goodness, nor falter,
 Nor say that thy service is vain,
 If *He* bids thee bring to His altar
 Oblations of pain.

MARGARET J. PRESTON.

Concerning Texts.

I.



THE word Text is from the Latin *Texo*, which signifies to weave, or knit together; and in modern English has at least two distinct meanings. One is "a portion of Scripture which preachers take as the basis of their sermons"; another, "the whole substance of a book, speech, or public document, in contradistinction from any arguments, or remarks based upon it." The "text" of Butler's Analogy, means the words which the work contains; "the text of Lord Beaconsfield's speech" does not mean the subject on which he speaks, but a report of the speech itself; and "the text" of the Berlin Treaty signifies the language of the important document to which the several signatories attached their names. Anciently, the four Gospels were

termed a "sacred text"—probably because the writings of the Evangelists were considered to be the most important portion of the *texture* of Holy Writ. It is worth while to note here that three or four centuries ago the word anthem—which is now a strictly musical term—signified exactly the same as the theological word "text." Within the last few years a manuscript has been discovered among the literary treasures at Oxford, which attracted the attention of students of history. This manuscript contains a detailed account of the burial of the Countess of Leicester, who is supposed to be the Amy Robsart of Scott's "Kenilworth." The paper mentions that a funeral sermon was preached on the occasion, the preacher taking for his "anthem" the words, "*Beati mortui sunt,*" &c.—that is, "Blessed are the dead that die in the Lord." As this word "anthem" is probably derived from a Greek verb which signifies to lift up, it is not so inappropriate a substitute for the now common word text, as it might at first sight seem to be.

Among the many blessings of the Protestant Reformation is the practice, happily now so common, of the public reading of the Scriptures, and the delivery of sermons based upon some portion of Holy Writ. In the middle ages, sermons were exceedingly scarce, the texts of them being sometimes a portion of the work of some pagan writer, or of the legend of some doubtful saint. The case is altered now, for probably more than a hundred thousand sermons are preached weekly in the United Kingdom alone, and nearly every one of them is founded upon some portion or portions of the Inspired Word. The poet Cowper complains that, in his time, although the text was scriptural, the sermon was frequently made up of pagan matter:—

"How oft, when Paul has served us with a text,
Has Epictetus, Plato, Tully preached."

Such a charge could not now be made. Modern sermons are certainly not too classical, either in subject or style; but this merit we can justly claim for them that, as a rule, they are an earnest endeavour to explain and enforce what their authors believe to be whether rightly or wrongly, "the true sayings of God."

We have sometimes thought that an interesting book might be written, having for its title, "On the choice and treatment of Texts of Scripture." Such a book would contain much mingled light and

shade—specimens of the preacher's wisdom, and certainly of the preacher's folly. It would contain examples of the *inadvertent* choice of texts. An excellent minister once gave out for his text the words of St. Paul, "He was caught up into Paradise, and heard unspeakable words." As the place of worship happened to be called "Paradise Chapel," a smile naturally passed over the faces of his hearers, but little favourable to spiritual edification. A young minister was inadvertent in the choice of a text, when, on his return from his wedding tour, he gave out the words, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage." Still more thoughtless was the textual choice of a minister who, under like circumstances, preached from the words, "The sorrows of my heart are enlarged." We certainly cannot commend the preacher who, living in an Assize town, endeavoured to "improve" a recent execution from the words, "Except ye repent ye shall all likewise perish." A minister, having been invited to preach on probation, inadvertently selected as the text of the first sermon, "We will not have this man to rule over us." His hearers took the hint, and he was not chosen to take the oversight of that Church. Some fifty years since, a young minister commenced his pastorate by preaching from the aged Apostle's words, "I have fought the good fight, I have finished my course, I have kept the faith." It was inconsiderate of him "to strike twelve" so early in the day. Pastoral troubles came—many of them self-made—and when his pastorate ceased, an impartial review of the "fight" did not seem to warrant the application to it of the Apostle's adjective "*good*." The pastor himself, however, did not seem to be conscious of many faults in his conduct of "the fight;" for on quitting the scene he published, being a poet, a copy of verses, in which he drew a parallel between his own pastoral trials and the agonies endured in the Garden of Gethsemane! Let young ministers firmly believe the truth of the Latin adage: "*Nullum nomen adest, si prudentia absit*"—"There is no prosperity apart from prudence."

The supposed book we have referred to would contain a chapter entitled "The *foolish* choice and treatment of texts." We once heard a "local" preacher, in East Anglia, take for his text the words of Isaiah, "Say ye to the righteous, It shall be well with him." The good man, having more grace than grammar, understood the adverb "well" as a noun; and easily proved to us that every Christian has the "well" of salvation within his reach. In the same pulpit an

occasional preacher discoursed to the people upon the Psalmist's prayer, "Unite my heart to fear Thy Name." As the verb "unite" is of infrequent occurrence in the English Scriptures, a slight mistake as to its meaning would have been pardonable; but as he boldly changed the words of the text into "*Untie* my heart to fear Thy Name," we question if absolution would be lawfully granted to him for the blunder. However, the good man clearly proved to his hearers that the human heart requires a good deal of *untying* before it gets into a proper state to fear God's Name.

A friend of ours once heard a Sabbath School anniversary sermon, preached by a "settled" minister, from St. Paul's words, "Now concerning the collection," and the truths he elicited from the texts were the three following:—First, Paul was fond of collections; Secondly, he was anxious to have good collections; Thirdly, there is a right time for collections. The first head may be challenged; the third may pass; but that he should take "*concerning*" to mean "*anxiety*," is bad indeed. But we think we know a still worse example of the treatment of a text. Some few years ago, an agricultural festival was held in the county of Bucks, under the presidency of Mr. Disraeli, afterwards Lord Beaconsfield. The proceedings of the day were commenced by a service in the parish church. The prayers being over, the preacher for the day strangely took for his text the words of the patriarch Job, "In my flesh I shall see God." Students of Scripture are aware that differences of opinion exist as to the right interpretation of the words; but all commentators agree that they express the hope of the patriarch that he should yet see a Divine Deliverer interposing on his behalf. The preacher above-mentioned gave another—and, as far as we know, an original—meaning to the words; for he took them to signify that we ought to "see God," not only in our spiritual, but also in our temporal blessings—the speaker evidently seeing a connection between the word "flesh" in his text and the cooked meats on which his hearers hoped in a short time to feast! Mr. Disraeli was present to hear the sermon; and as he is said to have been a student of theology, we should like to have heard his opinion of the exegetical part of the clergyman's discourse.

A fruitful source of the misapplication of Scriptural texts is the use of them in matters with which really they have no affinity or concern. Hundreds of illustrations of this fact have occurred.

One must suffice. It is a curious arithmetical truth, that the multiplication of fractions decreases the value of their product. For example, $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$. A mediaeval monk, on being shown such a sum, protested stoutly against its orthodoxy, and to clear his conscience preached a sermon against it: taking for his text the primeval command, "Be fruitful and multiply." Having quoted an example from the Roman Catholic priesthood, and one from the clergy of the Church of England, it is but fair to state that a minister of our own religious body once preached a baptismal sermon from the second verse of the seventh chapter of the Song of Solomon! We refrain from any remark upon *that* choice of a text. We never heard—and therefore cannot state—to what denomination that minister belonged, who once took for his text Psalm cxxxix. 14, "I am fearfully and wonderfully made." He, however, saw fit to exclude the final *e*, and forthwith proceeded to preach a sermon upon the spiritual insanity of the unconverted. Judging from the many foolish selections and handlings of sacred texts, one is inclined to say that some mental aberration is occasionally visible even now in expounders of Scripture, and that not every interpreter thereof can say with St. Paul, "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

As the preachers already mentioned committed their textual blunders through sheer ignorance, they are not so censurable as those preachers who consciously mutilate or pervert the contents of the Sacred Volume. That there are always some ministers of this latter class admits of no reasonable doubt. A century ago or less it was the fashion for English ladies to wear head-dresses of great height, and most artificially constructed. The conscience of a London minister having often been wounded by these additions to the female stature, he resolved to preach against them. As he was unable to produce for his text any complete sentence of Scripture, he forthwith manufactured one by mutilation, and the result was—"Top not come down." As no concordance contains the text, we have to inform our readers that it may be found in Matthew xxiv. 17—"Let him which is on the house-top not come down." We received the anecdote from the lips of a trustworthy friend, who assured us that he was present as an auditor on the occasion. The preacher who perpetrated this wrong upon God's Word was one of considerable intelligence, published a

book for the mental benefit of ministers, and died a Doctor of Divinity!

Scarcely less blameable was the treatment of the Scriptures by a minister of whom we used to hear in the days of our youth. He was of so irascible a turn of mind that Rowland Hill said concerning him, with pardonable sarcasm, "He's a very good man with a very bad temper." Being of such a temper, he often found himself in "hot water" with his Church and congregation. The result was that one Sabbath morning, on arriving at the door of his chapel, he found himself locked out. But he was equal to the occasion, and, on the evening of the day, preached in another pulpit of the town from the brave words of Nehemiah, "Should such a man as I flee?" Whether he was culpable or not in this matter we do not take upon ourselves to say; but he certainly was blameable in the matter to which we are about to refer. A friend of his, named Lamb, had disputes with a neighbour concerning the rightful possession of a certain village chapel. The dispute could not be settled amicably, and an appeal to the Court of Chancery was the result. In due time judgment was given, and Mr. Lamb came out victor. To celebrate his triumph, a service was held in the little sanctuary; at which Mr. Lamb's ministerial friend preached from the prophetic words in the book of The Revelation: "These shall make war with the Lamb, and the Lamb shall overcome them." We have heard of many sad perversions of the meaning of Holy Scripture, but not of one more profane than this. Such a man much needed to have presented on his behalf the petition which was once offered on the behalf of another—that other being present at the time—"O Lord, keep our minister out of messes; for Thou knowest that he is very apt to get into them."

The imaginary volume upon texts, to which we have more than once referred, would certainly contain a chapter on "The witty choice and treatment of texts." We could easily mention preachers whose names deserve record in such a chapter. In reading the sermons of such men as Bishop Latimer, Dr. South, Thomas Fuller, Jay of Bath, and Charles Haddon Spurgeon, one is struck with the remarkable appositeness which they often display in the choice of texts, and the real wit they often manifest in the treatment of them. We have not space, however, to dwell upon the subject, and will conclude our paper with two illustrative quotations from the works of that thrice witty preacher—Thomas Fuller.

“I find the genealogy of my Saviour strangely chequered with four remarkable changes in four immediate generations:—1. Roboam begat Abia; that is, a bad father begat a bad son. 2. Abia begat Asa; that is, a bad father a good son. 3. Asa begat Josephat; that is, a good father a bad son. 4. Josephat begat Joram; that is, a good father a good son. I see, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see also, that actual impiety is not always hereditary; that is good news for my son.”

“I heard a preacher take for his text, ‘Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day; was I ever wont to do so unto thee?’ I wondered what he would make thereof, fearing he would starve his auditors for want of matter. But hence he observed:—1. The silliest and simplest, being wronged, may justly speak in their own defence. 2. Worst men have a good title to their own goods. Balaam, a sorcerer; yet the ass confesseth twice he was his. 3. They who have done many good offices, and fail in one, are often not only unrewarded for former services, but punished for that one offence. When the creatures, formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and air pestilential), man ought to reflect on his own sin as the sole cause thereof. How fruitful are the seeming barren places of Scripture! Bad ploughmen, which make balks of such ground. Wheresoever the surface of God's Word doth not ‘laugh and sing with corn,’ there the heart thereof within is ‘merry’ with mines, affording, where not plain matter, hidden mysteries.”

That preacher is greatly to be envied who can produce such combinations of humour and strong sense—thus illustrating the meaning of the inspired Word, “I wisdom dwell with prudence, and find out knowledge of witty inventions.”

J. H.

The Children's Place in the Services of the Church.



T has been computed that in every ordinary congregation there is at least one child to every two adults, or, to speak more accurately, that the proportion of children under twelve years of age is to the rest of worshippers as one in three. If this estimate be even approximately correct, it is evident that these children have a strong claim on the attention of the Church, and ought to have a distinct recognition in its services. We cannot fulfil our obligations to them by providing efficient Sunday-schools, and deputing the task of their instruction to duly-qualified teachers. The school may, and, indeed, ought to be "the nursery of the Church;" but it is not the Church, and its work may be carried on with persistent faithfulness and zeal without creating in the minds of the scholars an intelligent idea of their present relations to the Church, or exciting in them a lively and sympathetic interest in its worship. Nor does the school comprise within its classes the members of all the families of the congregation. There are large numbers of children, living some of them in their own homes, and others at boarding-schools, who, while regular in their attendance at the ordinary worship of the Church, have never entered a Sunday-school; so that the provision which is frequently made for separate services for the young would, even if such services were free from objection on other grounds, fail to meet the needs of many for whom we plead, and do not bring those who attend them into sufficiently close contact with the Church.

As a rule, the presence of children in our ordinary services is officially ignored; and it is apparently taken for granted that they have, and are expected to have, no part in them. An occasional remark may be addressed to them, a sermon preached to them on some special occasion, and a hymn from the Children's Hymn-book sung, but beyond this their claims are treated as absolutely non-existent. The impressions which the bulk of people in their prime retain of the services they attended in the days of their youth are not invariably cheerful and inspiring. They recall in too many cases sensations of weariness and of patience sorely tried; of submission

to something which had to be endured, but could not by any possibility be enjoyed, and of a hearty feeling of relief when the end had been reached. Sermons which only matured and cultured minds can appreciate are not likely to interest the little ones. They may now and then hear a remark in such sermons which is adapted to their intelligence, their heart and their conscience may occasionally be touched; but, ordinarily speaking, the services to which they are taken are beyond their capacities, and fail to arouse their sympathies, and we cannot wonder that they should form habits of restlessness, indifference, and inattention.

Perhaps it is inevitable that a large proportion of our services should lack adaptation to children. The necessities of other worshippers which we are bound to meet, the fulfilment of obligations which children do not share, and the enjoyment of privileges which as yet are not within their province, erect barriers which cannot be set aside, or draw a circle which they cannot cross. But is it not possible to combine with these elements others of a simple and more universal order? We are bound by no law of rigid uniformity, and we may at least do something to lessen the evil of which we speak. It is not necessary that the whole of the Sunday services, morning and evening, should be exclusively, even if they should be predominantly, for adults, and that on their approach to them the children should be confronted with the thought, "All hope abandon ye who enter here." Ministers should not be content so long as in their pulpits they are doing nothing to fulfil our Lord's injunction, "Feed My lambs." The Church should not neglect such exceptional opportunities as it possesses of influencing young lives. The clear, simple statement of the truths of the Gospel is aided by the solemn associations of the Lord's house—associations which naturally appeal to our instincts of reverence and awe, and bring us under the powers of the world to come; and all this should be turned to account in the welfare of young and old alike.

It is a matter for thankfulness that during the last few years efforts have been extensively made to meet this manifest and urgent need. In our own denomination renewed attention was directed to it by the publication of Dr. Green's "Christian Ministry to the Young," a work which we very strongly commend to the pastors of our churches, both because of its admirable discussion of all the questions which relate to the religion and the church membership of children,

and of its not less admirable illustration of the manner in which a ministry to them may, with the blessing of God, be made conducive to their spiritual good.

Among the plans which have been suggested as worthy of adoption are the following :—(1) The insertion in every sermon of remarks and illustrations calculated to interest and instruct the young; the presentation of the subject of the sermon, or some aspect of it, in a form which can be understood by the simplest mind. (2) The holding of a special morning service for the children once at least every month. (3) Some have gone so far as to claim that the morning service every Lord's day should be given up to the young. (4) But the plan which seems to us decidedly the best is that which has been followed with such gratifying results by Dr. Alexander Macleod, whose delightful books, "Talking to the Children," "The Gentle Heart," and "The Children's Portions," contain some of the best addresses to children with which we are acquainted. "For some years," writes Dr. Macleod, "I have been in the habit of giving from ten to fifteen minutes of the morning service on Sunday to the instruction of the children present. In that brief space a children's hymn is sung and a children's sermon preached." We have mentioned the name of Dr. Macleod because the publication of his children's addresses naturally suggests it in this connection; but, though he was one of the earliest to adopt the practice to which we refer, he is by no means alone in it. Mr. Waugh's efforts in this direction are well known. Dr. Eustace Conder, of Leeds, one of the acutest thinkers and most philosophical and scholarly minds of our own day, has also published a series of beautiful and impressive sermons for the young; and, though none of them to our knowledge have appeared in print, similar sermons have been preached by Dr. Oswald Dykes, the Rev. Teignmouth Shaw, and Dean Vaughan. We are acquainted with several instances in our own churches where the plan has been adopted, to the advantage of the minister and his congregation alike. Such addresses require a special aptitude, and cannot be given without careful preparation. But most ministers possess the aptitude, and for the preparation ought to find time. They need not lengthen the service, as the address might take the place of the second reading, or the sermon could be shortened. Topics in which the children are interested are innumerable. Some ministers take the golden text for the day, in connection with the International Lessons of the Sunday School Union; others

give a simplified version of their previous Sunday's sermon, or of the sermon they are about to preach. The Book of Proverbs is rich in appropriate subjects, while the historical portions of Scripture are an unfailling mine. It is not perhaps necessary to take a text for the address at all: some aspect of child life and character, some incident of recent occurrence, a change in the seasons, a national festival, and a hundred other things will furnish a wise preacher with materials with which he can win the ear and impress the hearts of his youthful auditors. One minister with whom we have conversed on the subject mentioned as among the titles of his addresses such as the following: "Heads, Hearts, and Hands," "Forbidden Fruit," "Little Foxes," "Spoilt Children," "Lost Treasures," "Friends who are Enemies," "Enemies who are Friends," "Blossoms," "Flowers and Fruits," "Faded Leaves." These, with addresses on texts and incidents of Scripture, yielded lessons of universal moment, and ensured for them eager attention.

The fear that has in some quarters been expressed that the adult part of a congregation would find ten minutes' sermons to children an intolerable infliction need not be seriously entertained. If the truth must be told, it is not only—perhaps it is not even mainly—sermons to children that are regarded in this light. Disquisitions of a more learned and elaborate nature are not always listened to with patience. The enthusiasm for sermons is not so intense or overpowering that our ministers need cherish a serious apprehension of having to encounter the displeasure of their congregations on this ground! The change will be welcomed rather than resented, and we should not be at all surprised if in nine cases out of ten "the children's portion" should prove fully as acceptable to the seniors as to the juniors. Alexander Vinet has somewhere said that "a child's book may be a great or beautiful work, and deserve a place of honour in our libraries. Good books for children are the best among the books for men." The same remark applies to sermons, and the ten minutes' talk with the little ones will often be gratefully appreciated by those who are no longer little, and touch their hearts as the more elaborate discourse would fail to do.

The most serious objection we have heard to the general adoption of this plan is "that the disconnection between the two discourses tends to hinder the children's interest in the latter." After they have had their portion they do not care for anything more, and during the

service are apt to be listless. We do not think it need be so, and even if it were it would be worth while running the risk, rather than allowing them to go without their portion and be scarcely less listless the whole time. It is well that they should feel that the service is for them as well as for their parents and teachers, and the interest taken in them by the minister will tend to win for him their affections, and dispose them to listen to him more patiently when he speaks to the older people and in language and on subjects which they cannot understand. Instances are not wanting to prove the truth of our position on this point; and very strongly, therefore, do we urge, in the interest of our churches and of those who must form their future members, that either this or some wiser plan be generally adopted.

On Holman Hunt's Picture of "The Shadow of Death."



NAZARETH, set on a hill in the vanishing
 glow of the sunset,
 Shines like a pink-white shell from the beach of the
 Mediterranean.

Quickly the daylight departs from the carpenter's
 shop in the village,
 Home of Mary the widow, or rather of
 Mary the mother.
 Hushed is the creak of the saw, and the thundering
 beat of the hammer;
 She and her son are alone, and alone they have
 long lived together,
 Long have her younger sons, and her daughters, been
 married and settled,
 Jacob, and Joseph, and Simeon, and Judah, (all
 named from the patriarchs)
 These are in homes of their own, but the first-born
 remains with the mother.
 This is the bench where he works, and these are the
 tools that he handles,
 Day after day, as he toils, and earns the poor
 bread of the household.

Near upon thrice-ten years have this son and this
mother, together,
Lovingly dwelt in one home, and scarce for a
day have been parted.
Little she thinks that this night, yes, this night is the
last of the series !
Yet hath she, deep in her heart, oft pondered the
signs and the tokens,
Pondered the wonderful words in the days of her
youth that were spoken.
Oft they have talked of the past, though of late has been
silence between them.
Year after year has gone by, and each one the
same as the other.
Nothing has come to fulfil the fond hopes of the
old days departed !
So to her heart, in mid-age, do the dreams of her
youth show but dimly.
But, in the gloaming to-night, 'tis the present that
fades into darkness !
Clearly the past doth appear, as she thinks of the
visions of angels,
Thinks of the Bethlehem stall, and the simple
delight of the shepherds.
Magian pilgrims are seen, as they come from
afar with their presents.
These, at the least, are most real ; thus she thinks as she
rises to seek them,
Out from a little-used chest, on the floor by the
wall of the cottage,
Takes them in hand for a moment those presents of
gold and of jewels.
Fair is her form, as she kneels, and as slender as
that of a maiden.
Not to be seen is her face, for the artist who
painted this picture
Had but one face in his heart, and he set but one
face on his canvas !
See then the carpenter stand, in the prime and the
beauty of manhood !
Bared for his toil is his form, and beneath is the
saw he has wielded.
Weary is he with his work, and his arms are
outstretched in the gloaming,
Upward and fixed is his gaze, and for him too the
present is vanished !

Nought but the future is real, for the voice of the
 desert, proclaiming
 "Near is the Kingdom of God, and the way is
 prepared for His coming!"
 Sounds in his heart, and re-echoes, and summons him
 south to the Jordan.
 So, in the morn, he will go; and ever henceforth
 will he wander,
 Laying his head where he can, and more homeless than
 birds and than foxes!
 Never again will he handle the axe and the
 saw and the hammer,
 Seldom again will he sit in the evening
 alone with his mother.
 Eager disciples and throngs will in future
 attend and surround him,
 Till, in his death, he shall die with a multitude
 watching his anguish!
 Now, as he stretches his limbs, do the last of the
 rays of the sunset
 Throw on the wall a weird shadow, the likeness of
 death on the cross-tree!
 See how the horror-struck mother takes note of the
 terrible omen!
 Into her heart-strings already the sword of her
 sorrow is piercing!
 So, as the last ray departs, and the shadow is
 lost in the darkness,
 Darkly the night settles down in the home and the
 heart of the mother!

H. C. LEONARD.

Brief Notes.

THE OUTLOOK IN THE SOUDAN.


 HE opinion is gaining ground in influential circles that the
 unfortunate and, as many of us regard it, the unnecessary
 war in the Soudan is rapidly coming to a close, and that
 we are "within a measurable distance" of its natural termination.
 Whatever might be the necessity for an expedition to rescue General
 Gordon, that necessity passed away with his lamented death. The
 object for which Lord Wolseley was sent out was not to conquer the
 Soudan, and the idea of "smashing the Mahdi" was certainly not

included in his instructions. Khartoum fell by treachery, and our soldiers have suffered no defeat. To advance towards it would indeed be to pursue the mirage. Besides which it is becoming evident that the power of the Mahdi will be overthrown without our undertaking the task. The desertion of his own followers, and the revolt of many of the tribes on whose fidelity he had reckoned, will accomplish far more than the bayonets of British soldiers. The contention that we must go to Khartoum for the sake of maintaining our prestige is so utterly weak and absurd that it is not likely to be repeated, or if repeated it will deceive no one. If the greatness and glory of England cannot be maintained without so useless and wicked an expenditure of treasure and of life, they rest on a very shaky foundation, and are likely to come to a speedy end. We have not so low and degrading an estimate of our country as this would imply, and trust that our rulers will not for a moment give heed to the unrighteous clamours which do more to weaken the nation in the eyes of the world than all the treachery of the Orientals. In the East of the Soudan also the course of events seems to be equally in our favour. If Osman Digna's power has not entirely collapsed, it is evident that he can cause us no further trouble. The state of feeling among the Arab tribes is such that they dread the idea of a further encounter, and will not again risk a serious fight. The struggle is practically at an end, and we trust that the Government will have the courage to withdraw the troops at the earliest possible date. Our confidence in Mr. Gladstone should not prevent us, as earnest and consistent Liberals, from urging this view very strongly upon his attention.

CONFIDENCE IN THE GOVERNMENT.

That Mr. Gladstone has approved of the military measures authorised by his Government admits of no doubt, but it is equally certain that he submitted to them reluctantly as to an inevitable and unfortunate necessity. His policy has been determined by events which no one could have foreseen, and over which he had not the slightest control. That he has shamelessly abandoned the principles of his Midlothian speeches we do not and cannot believe, and the fact that he is an object of such keen and unscrupulous resentment to the Tory and Jingo party is a plain proof that he is no advocate of revenge. The attacks to which he is constantly subjected by the

irresponsible and noisy politicians whose one idea is "Rule Britannia," should suffice to convince all reasonable men that his policy is neither aggressive nor revengeful; and we are thoroughly convinced that there is no other statesman of any party under whose guidance we shall reach so speedy, so satisfactory, and honourable a termination of our deplorable difficulties in Egypt, the germs of which are to be found in the policy of the Beaconsfield Government. The manner in which Mr. Forster and Mr. Goschen have deserted their old leader merits the severest censure, and betrays an animus for which it is not easy to account. Their fault with him is—in effect—not that he has repudiated his Midlothian speeches, but that he has not done so. Had he lent himself to the designs of the Tories and the bondholders, had he kept in view some ulterior object which he has all along declared to be beyond his scope, these candid friends would have refrained from their bitter denunciations.

Mr. Gladstone has made mistakes, but to our thinking the gravest of these was his yielding to the pressure which resulted in the mission of General Gordon. The cry got up by a hysterical Metropolitan journal was unfortunately successful. Gordon was extolled as the one man who could save us from disaster. The demand was so widely and persistently urged that it was mistaken for the will of the nation. We have always wished that Mr. Gladstone had refused to comply with that demand, although it would have been difficult—perhaps well-nigh impossible—for him to have done so. With all our admiration for Gordon, we cannot help feeling that his "change of front" greatly aggravated the difficulties of the situation, and that to his mission must be traced the most serious of the entanglements which have since arisen. Had he not abandoned his function of peace-maker and conceived the idea of "smashing the Madhi," had he not struck out for himself an entirely different plan from that which was involved in his commission, the Government—at any rate—would have been spared much abuse.

THE RUSSIAN DIFFICULTY.

The serious news from the Afghan frontier has, for the time, diverted attention from Egypt and the Soudan. The probabilities of a war with Russia have forced themselves upon us, and though the prospects have varied from day to day, there is an uneasy feeling which regards

war as inevitable. Whatever explanations may be given of the fact, it is difficult to account for the delay of the Russian Government in regard to the commission for the delimitation of the frontier. Out of this delay the whole danger has arisen. The advance of Russia into "debated and debatable" territory is an accomplished fact, and the battle on the 31st of March on the Kushk River is, so far as we can judge, one that ought not to have taken place, either in accordance with the agreement of March 17th, or from anything which appears in the defence of General Komaroff. The conduct of the Russian Government is, unfortunately, not calculated to inspire confidence. Its policy has been plainly and resolutely aggressive, and has done much to foster the idea that a conflict is sooner or later inevitable. With some English politicians in power this would undoubtedly be the case—in fact we should have been already at war. But, happily, Mr. Gladstone is still at the head of affairs, and while he will firmly resist all unjust aggression, he will exhaust the resources of civilisation before he plunges us into a war of which no one can predict either the extent or the end. It is still true that the greatest of British interests is peace. We are aware of our obligations to the Ameer, though we doubt how far we can count on the fidelity or friendship of his subjects. We would resist all that is tortuous and treacherous in the policy of Russia, and allow her to do nothing which could endanger our Indian Empire. But we do not see why, while making these admissions, the questions in dispute may not be settled by wise, firm, and temperate diplomacy; or why, if necessary, recourse should not be had to arbitration. War is a terrible and dreadful scourge, and, in this case, it could not be confined to Central Asia. It would, we fear, light a conflagration in Europe, and lead to attempts to remodel the map of Europe which, however dangerous, we could not, with our hands tied in the East, resist.

PROGRESS OF RELIGIOUS EQUALITY.

It is gratifying to find that the resolutions passed at the recent Conference of the Liberation Society have met with the very general approval of the Liberal Party throughout the kingdom, and that the opposition to them is not of a character to require any modification in the policy they advocated. Two influential bodies in London—the General Body of Protestant Dissenting Ministers of the three

Denominations, the Baptist, Independent and Presbyterian, and the Deputies of the three Denominations—have unanimously expressed approval, if not of the resolutions at any rate of the policy which they so clearly foreshadow. This is but one among many indications that, in the judgment of Nonconformists, the question of the disestablishment and disendowment of the Church should be brought without further delay into the sphere of practical politics, and that it should no longer be quietly shelved. With regard to the Scotch and Welsh Churches it is felt that public opinion is sufficiently educated to warrant the prospect of a speedy settlement. Candidates for the new Parliament are more numerous than at any previous period avowing their readiness to vote for Disestablishment, and though the threatening aspect of foreign affairs tends to divert attention from home politics and delay much-needed reforms, there is no reason to fear that the just demands of Nonconformists will be longer set aside, or to believe that the Established Churches will be allowed to retain the authority and prestige of State institutions to the detriment and disadvantage of all other communities. Our claims for absolute religious equality in the eyes of the State are wise and just in themselves, and will be beneficent to all parties in their results.

THE GREATEST SCOTCH PREACHERS.

One of our Scotch contemporaries, following the example of an English magazine, recently offered a prize of five guineas for the list of the ten greatest Scotch preachers approaching most nearly to the general consensus. Nine hundred answers were sent in, embracing the names of no fewer than one hundred and forty ministers. Principal Caird headed the list with 734 votes; then followed Dr. Macgregor, 692; Dr. Cairns, 556; Principal Tulloch, 529; Dr. Alexander Whyte, 508; Dr. W. C. Smith, 426; Dr. Oswald Dykes, 315; Dr. Marcus Dods, 235; Professor Flint, 242; and Dr. Alexander Maclaren, 225. We do not greatly admire such attempts to determine who is the greatest, nor do we attach great weight to the result. This may represent the judgment of the majority of the readers of the paper, which in this instance is an organ of the Established Church of Scotland; but it by no means represents the opinion of the general community. Sectarian prepossessions may have an undue influence

on the judgment expressed. It is somewhat singular that Dr. Maclaren, who stood fourth on the list of English-speaking Protestant preachers (English, Scotch, and American), as voted by the readers of the *Contemporary Pulpit*, should occupy the tenth place in the present list, and still further noticeable, that not one of the nine who are here allowed precedence over him were so much as named among the previous ten. It is still further surprising that the name of Dr. John Ker should have found no place among this ten. His printed sermons have passed through edition after edition, and he is an incomparably greater preacher than several whose names have gained a large number of votes. Several of those, while unquestionably men of ability and scholarship, would, if the voting had been on a larger scale, have had to yield to the names of men who come in the second ten, and who, as preachers, are more popular. But after all, in what does greatness consist? And when that question is settled, how are we to determine the relative position (as preachers) of men like Principal Caird living in the enjoyment of learned leisure, and whose sermons are the result of weeks upon weeks of elaboration; and of men like Drs. Whyte and Maclaren, each of them having charge of a large congregation, for which two sermons every week have to be prepared?

Reviews.

STUDIES IN ISLAM. By J. D. Bate, M.R.A.S., Missionary of the Baptist Missionary Society, Allahabad. Being an Examination of the Claims of Ishmael as viewed by Muhammadans.

A VERY able and useful book, written under circumstances which excite our astonishment and admiration. To us here at home, pursuing the even tenor of our way, it would be no mean achievement to get through the amount of reading and thought requisite for the production of such a work. To brethren abroad, amidst all the demands of Missionary toil and in a tropical country, it seems the more surprising. Our prayer is that our brother may be spared to complete the *magnum opus* to which he has set his hand and of which this is only an instalment. If so, we can hardly doubt that he will have laid the whole Mission Church labouring among the Mussulmans under a great obligation.

The object of the book is rather critical than historical or philosophical, and yet it abounds in smart, vigorous passages written in racy, homely English, such as ought to make it acceptable to general readers. But Mr. Bate takes a Missionary standpoint. He finds Muhammadanism or Islamism existing with undiminished sway, and still lording it over a large section of the human family,

the deadliest hindrance to Christianity, and, wherever it obtains, debasing and degrading its adherents almost to the lowest moral point. Instead of being what some very questionable converts to the faith of Islam represent it, a civilising and elevating influence, he finds it a upas tree blasting all that comes beneath its baneful shadow, and diffusing far and near its pestilential effects. At first it sprang up in the centre of a Christian profession which was fast becoming a hateful idolatry, and it may have done good work then, not only in checking such a tendency, but also in rescuing savage tribes from the lowest kind of fetichism. But this is small praise ; anything is better than fetichism. Impartially but unflinchingly Mr. Bate examines the credentials of Islam. He is at home in the Qur'an itself, and, with a strong common sense and with the advantage of wide reading and more thought, he is able to compare it with the Bible and every-day experience. The result is that no one who follows our author's guidance will fear for a moment the supersession of Christianity by Islamism, or question in the least which of the two religions is the more likely to prevail.

The central position of this false system is that Ishmael, not Isaac, was the child of promise. "We have even heard," says Mr. Bate, "venerable and learned Muhammadans roundly assert in public that Ishmael was actually slain in sacrifice by his father and that he afterwards rose from the dead." "The interest which Muslims have in maintaining this dogma arises partly from the fact that they wish to preserve the traditional sacredness of the Ka'ba (the temple which forms the headquarters of the Muhammadan religion at Makka), partly from a wish to protect the tradition of their own ecclesiastical relation to the Father of the Faithful, and partly from the dogma held by the entire Muslim community of the eventual triumph of the Muhammadan creed over all other religious beliefs throughout the world." Mr. Bate shows what "an unblushing invention" the whole tradition is. The Muhammadans ground their opinion on what they allege to be the teachings of the Qur'an, and yet they are not able to quote a single clear and express statement in its support. Indeed he proves that while, on the one hand, the very strongest support which they can quote from the Qur'an is at the best ambiguous, on the other hand, it is in direct opposition to Muhammad's own teaching, and quite out of harmony with what the text asserts concerning Ishmael's personal character. As to Muhammad's genealogy being traceable to Ishmael, you have the prophet's own word to show that such a problem is "insoluble." And as to Ishmael, "the wild-ass man" of Scripture, and the undoubted ancestor of a large proportion of the inhabitants of Arabia, Mr. Bate shows how utterly opposed his character was to that of the mild and inoffensive man through whom and through whose seed all the families of the earth would be blessed. The argument is interestingly lit up by many a side glance at both legend and true story ; our author being less disposed than Sir William Muir, Deutsch, and others, to think that Islam was "the offspring of the spirit of the time and the voice of the Arabian nation." For good or for bad he thinks it is attributable almost entirely to Muhammad ; "he alone is responsible for its faults and he alone is entitled to the credit, whatever it may be, of being its sole founder."

Important as all this undoubtedly is, especially to the Christian advocate in actual defence of the truth, we cannot but think the general reader will be most

interested in the intellectual, moral, and social influence of Islamism as reported on by Mr. Bate: "Fashionable writers lead the uninitiated to suppose that Islamism, if not better than Christianity, is quite as good; they write as if the Arabs were at the summit of culture, and as if the Bedawin were as loving and gentle as sucking doves." But Mr. Bate shows, "*tam ferus quam onager*," applicable to the sire, is equally applicable to the descendants of that wild man. He contends that indisputable as the outburst of culture was at the crowded universities of Baghdad, Damascus, Alexandria, Bassora, and Samarkhand, this culture was not attributable to Islamism chiefly, if at all; the numerals even are not of Arabic, they are of Sanscrit origin; astronomy was a positive aversion to the Arabs; even in Algebra the Hindus far excelled them; while the arts, statuary, sculpture, painting, &c., were utterly denounced by them as incentives to idolatry. "The glories which illuminated the early days of the Khalifs were but the afterglow of the thought and culture which sank with the Byzantine Empire. The blossom and fruitage which Islam seemed to put forth in Spain were due to Jewish and Christian thought; for when the Moors were driven back all that blossom and fruitage, as far as they were concerned, withered away. In fine, though Islam is not destitute of the elements of greatness, the capacity to grow and the liberty to modify have been cut off; and those noble qualities have wrought no deliverance in the earth. They are strong only for destruction, and beat themselves to death against the bars of their own prison house."

The social and moral influences of Islamism are still more deplorably sad. No one contends that it is not better than gross promiscuousness, or that poverty sometimes does not prescribe a limit. But when it is proved that Muhammadanism permits a man to have four wives, to change them as often as he likes provided he gives them a small pension for a short time; to have meanwhile an illimitable number of concubines—we need not say another word respecting the social and moral influence of Islamism. Very touching and very beautiful are Mr. Bate's words on the subject. "Islam," he says, "as much as it inculcates a belief in one only God, is assuredly an advance upon the religious systems of the savage races of Africa, and its acceptance by them has, so far, been a good thing. But the good influence it has exerted among them is very partial and limited indeed even among the poorer classes. In communities where all are poor Islam might prove, in some respects, an agent for improvement; but in lands where there are many grades of rank and wealth, the poor only ape in a humble manner the vices of those they are taught to regard as their betters. In all civilised and wealthy countries the social system of Islam exerts a ruinous influence on all classes, and if there is to be any great future for the Muhammadan world that system of society must be done away.

"The woman's cause is man's, they rise or sink
Together, dwarfed or godlike, bond or free."

With Mr. Bate's remarks on slavery we heartily agree, but we have not space to quote. His book cannot fail to be a real Thesaurus to the Missionary labouring in the East. It abounds in points which are well argued and forcibly put. In many respects it is unique. The great defect of the book is the want of divisions into sections and chapters. A marginal heading would also be a great relief to

those who wish to take a general view of the subject. As it is, the book is too suggestive of the piecemeal application—which, we fear, is all a brother so devoted to general mission work as Mr. Bate is, can command.

WORK AND ADVENTURE IN NEW GUINEA, 1877 to 1885. By James Chalmers, of Port Moresby, and W. Wyatt Gill, B.A., Author of "Life in the Southern Isles," &c ; with two Maps, and many Illustrations from original Sketches and Photographs. London : Religious Tract Society. 1885.

A WORK like this, full of graphic description, and abounding in tales of adventure in regions which are in England but imperfectly known, would have been sure of a welcome at any time. It appeals to some of the strongest instincts of the English nation—the instincts which have contributed to our strength at home, and our greatness abroad, and in virtue of which we have attained our pre-eminence both in colonization and in commerce. But the work is specially opportune at the present season, when public attention has been so repeatedly directed to New Guinea, and events which have transpired there have given rise to such eager political controversy. In England, as in Australia, a strong party has urged the annexation of the whole of New Guinea, while the action of Germany, in annexing the north coast of the island, has aroused deep resentment. Mr. Chalmers, whose eight years of missionary labour in New Guinea, and whose successful work as an explorer, entitle him to speak with peculiar authority, fearlessly recommends annexation, and believes that, notwithstanding the recent decision of the Imperial Government against it, the whole matter must be reconsidered and the island be eventually annexed. He would not, however, allow the country to become part of the Australian colonies. He would reserve native rights, and govern through native chiefs. All land transactions and trading to be done through the Government, whose officials alone should come into contact with foreign traders. He is of opinion that the island would pay all its own expenses from the day of annexation, so that it would be no burden on the mother country. The picture Mr. Chalmers gives of the resources of the island is certainly an attractive one for traders, and holds out the prospect of profitable enterprise, while there is no reason to doubt that the climate would be favourable to Europeans.

Mr. Chalmers gives, at considerable length, an account of the native customs, the traditions, the superstitious beliefs, the deities, the idolatrous worship, and the temples and great festivals of the people. The character of such gods as Kaerakuku, Semese, and Tanparau, reflecting as they do some of the worst passions of human nature, are such as we might expect to find among a race of cannibals. Their ideas of the future state and the spirit-world are corrupt and degrading. Soothsayers pursue a flourishing trade, and exercise a mischievous power. The cruelties of the people are terrible, and the women are more quarrelsome and revengeful than the men, often inciting them to violence and murder. The tale which Mr. Chalmers can tell of the success of his own and other missionary labours is full of encouragement. Though the converts may not be numerous, the change wrought in them and in the whole district is remarkable.

Cannibalism is dying out. Cannibal ovens are becoming a thing of the past : the desire for skulls is being quenched. Rival tribes now sit side by side as disciples of Jesus. Men and women who, some years ago, were anxious to take the missionaries' lives, are now as anxious to help them. The triumphs won could have been effected by no other power than the Gospel of Christ, and whatever may be the political future of the island, the prospects of the Christian philanthropist are bright and inspiring. Some such course as that which Mr. Chalmers recommends appears, from many points, advisable, and might save New Guinea from disaster. The annexation for which he pleads is, if we understand him rightly, very different in character and design from that which has so often been clamoured for by some of our blustering and irresponsible politicians.

The second part of the work is contributed by Mr. Wyatt Gill, who, fourteen years ago, took the first Christian teachers to New Guinea ; and, in 1884, spent nearly two months there. His report is valuable, both from a Christian and a scientific standpoint. His observations on the botany, the zoology, and the ethnology of New Guinea have special value. The work is worth many times the amount at which it is issued. Indeed, we question whether any other publishers would have issued it at so low a cost.

THE LAIRD'S SECRET. By Jane H. Jamieson. New Edition.

AT ANY COST. By Edward Garrett.

A DIVIDED HOUSE. A Study from Life. By Annie S. Swan, Author of "Aldersyde," &c.

JIM BENTLEY'S RESOLVE. A Temperance Story. By Lydia L. Rouse. Edinburgh : Oliphant, Anderson, & Ferrier. 1885.

MESSRS. OLIPHANT are to be congratulated on having added to the list of their recent publications the new edition of "The Laird's Secret." The work was, if we mistake not, originally issued by another house in two volumes at a guinea. It now forms part of Messrs. Oliphant's admirable FIVE SHILLING SERIES, and stands side by side with "Bits from Blinkbonny," "Aldersyde," and "Preston Towers," and is well worthy of the honour. It is a fascinating book, alike in its structure, its development, and its general style. There is sufficient incident to interest those who care mainly for a good story

and a certain sense of mystery which awakens and sustains our curiosity. The picture of the little Scottish village, situated near Edinburgh—of the church and the Manse—of the hall and the Episcopal Chapel, designed as a half-way house to Rome, is strikingly drawn ; and nothing could be more graphic than the sketches of the Young Laird, of old Robbie Gourlay, and of Dr. Blackburn. Morton, the Popish factor, a despicable character, whose clever and diabolical plotting overreaches his purposes and plunges him into ruin, is also vividly portrayed. The clear Protestant ring of the story renders it none the less acceptable, while its lofty ethical principles, and its illustration of the working of the law of righteousness convey healthful and much needed lessons to those who recognise no law but their own will. The story is finely conceived and no less finely executed. The engraver's illustrations also are delightful.

"At Any Cost" is one of the most successful stories of this deservedly

popular author, and in the history of two Shetland youths who come up to the great metropolis to make their fortune, illustrates the ruin which is certain to overtake all who place success first and duty second. The determination to get on at any cost, even at the cost of principle, is destructive and suicidal. The work is, like all Edward Garrett's, ingenious, powerful and suggestive.

"A Divided House" is the story of a young city merchant, who marries the daughter of a country squire, and, under her influence, commences life in a style which he cannot afford, and therefore speedily reaches bankruptcy. The characters are life-like, and the book is in every sense admirable. Though by no means equal to "Aldersyde," it is a work which any young author might be proud to have written, and holds out a rich promise for the future. Miss Swan has a facile and graceful pen. We trust she will not yield to the temptation to use it too freely, or be content with anything short of her best and highest work.

"Jim Bentley's Resolve" is, as the title page states, a temperance story; and, though it does not differ greatly from the general run of stories of this class, it is cleverly and powerfully written, and cannot fail to exercise a good influence in the direction the author desires.

THE GREAT CLOUD OF WITNESSES ;
or, Faith and its Victories. Second
Series. Joshua to David. By
William Landels, D.D. The
Religious Tract Society, 56,
Paternoster Row.

IT is now some fifteen or sixteen years since Dr. Landels published the first series of his discourses on the "heroes

of faith," by whose memory the author of the Epistle to the Hebrews seeks to stimulate his readers to energy and perseverance. The two volumes form together a lucid and compact exposition of the chapter on which they are based, as well as of the Old Testament histories in which these worthies so conspicuously illustrated their faith. Dr. Landels is a preacher of rare ability and force. His clear, crisp thought, his orderly arrangement, his keen logic, his powers of brilliant illustration, give him a hold on an audience which few men can acquire, and we find in this volume traces of all the qualities we have named. But there are other qualities as well, such as belong to the careful student, familiar with the best that has been thought and said on the subject with which he deals, strong in his research, and, while mainly bent on accomplishing the great spiritual ends of the ministry, neglecting no side lights, whether they are supplied by history, archæology, or general literature. Dr. Landels shares the robust and manly faith he so admirably commends. He has vividly realised the conditions under which alone it can be nurtured, and shows how, while it is one in essence, it is manifold in its manifestations. This is a strong, healthy book, revealing on every page the unmistakeable "accent of conviction," and ringing out its clear, clarion tones like an inspiring battle-cry. In an age enfeebled by doubt and misled by spurious culture, it is well to be reminded of the stuff of which heroes are made.

THE ALTERNATIVES OF FAITH AND
UNBELIEF. By Charles Stanford,
D.D. London: The Religious Tract
Society.

DR. STANFORD has not, hitherto, appealed to his readers as an apologist. Most of his works are expositions of Christian doctrine, or homilies on Christian life and work. He is, however, equally at home in his discussion of the points which are so keenly canvassed by the sceptical criticism of our age, and in regard to which the minds of intelligent young men are often sorely perplexed. His method of proving the validity and enforcing the claims of our Christian faith is natural, simple, and effective. He presents in clear, forcible language a view which cannot be gainsaid of the positive elements of unbelief, and of the consequences to which it must inevitably lead. He rightly declines to treat it as a mere negation, a simple giving up of the old faith; it is itself a faith, cold, dreary, and inexplicable, while there is no department of practical ethics and actual life in which it does not result in weakness, instability, and failure. In a series of brief chapters, Dr. Stanford shows that the Christian position in regard to God, Christ, the Bible, the Gospel, the Right End of Man's Existence is more reasonable and coherent, as well as more practical and helpful than is its opposite, and in this way he shuts men up to faith. The book, though small, has all the fine qualities of Dr. Stanford's writing, and will be received by all sections of the Church with profound pleasure.

CHILD LIFE IN CHINESE HOMES. By Mrs. Bryson, of the London Mission, Wuchang, China. With many illustrations. London: The Religious Tract Society.

Now that the gates of the Flowery Kingdom have been opened to foreigners, an

amount of interest has been displayed in its inhabitants, which augurs well for its future evangelisation. Nowhere are the agents of our various missionary societies labouring with greater zeal or more marked success, and as one result of this our literature on China has been augmented by several very valuable additions. The little folks receive their full share of attention, and more than one bright and instructive volume has recently been issued for their benefit. Mrs. Bryson's is the latest, and will, we venture to predict, be cordially welcomed in our families and Sunday-schools. It contains a full and comprehensive account of Chinese religion and letters, of social and domestic customs, of the various buildings, trades, and occupations of the people, as well as of missionary efforts, difficulties, and successes. It is written in a pleasant and attractive style, and adorned with many striking and valuable illustrations.

MEMORIAL SKETCH OF JOHN STOCK, LL.D., Minister of Salendine Nook Chapel, Huddersfield. By A. M. Stalker, Author of "Kind Questions on Baptism." London: Baptist Tract and Book Society, Castle Street, Holborn.

OUR venerable brother, Mr. Stalker, has here paid a graceful and well-deserved tribute to the memory of an old friend and comrade in the ministry, whose name was known and honoured throughout our denomination, and who will be long remembered for his firm adherence to principles, and his zealous service in the churches, combined with great geniality and generous sympathy. The sketch of Dr. Stock's life is clear and succinct, the estimate of his character is candid and impartial, and the

extracts from his letters and journals are judiciously selected and arranged. We rejoice that Mr. Stalker has been enabled to complete this labour of love.

THE FISHER VILLAGE. By Annie Beale.

EFFIE PATTERSON'S STORY. By Lydia L. Rouse.

THE COTTAGE AND THE GRANGE. By Evelyn Everett Green.

ONE GOOD TURN DESERVES ANOTHER, and other Stories. By Rev. Charles Courtenay.

THE COTTAGE DOOR; and What I Saw and Heard There.

WESLEY ANECDOTES. By John Telford, B.A.

London: Religious Tract Society.

MISS BEALE'S "The Fisher Village" is the result of a close and accurate acquaintance with the character and pursuits of one of the most interesting classes of our population, and describes in a sympathetic manner their everyday surroundings, their life on the sea and in their home. It also narrates the efforts which are made for their moral and spiritual improvement.

"Effie Patterson's Story" is a graphically written tale of the time of the Covenanters, and abounds in stirring incident and fine sketches of character. The authoress has shown due regard to the requirements of his historical accuracy, and has avoided all exaggeration and partisanship. It is good to be brought into contact with the brave and true-hearted men of these stormy and critical days, when persecution brought into a strong light the highest qualities of human nature and Christian faith. "The Cottage and the Grange" is a capital story for the young folks, and inculcates lessons of truth, obedience, and genuine kindness, showing how those of different social rank may be helpful one to another. It is a pleasant, genial, and useful book. "One Good Turn Deserves Another," and "The Cottage Door," are stories of humble life, well told, healthy in tone, and admirably calculated to assist temperance and other Christian workers. The small volume of "Wesley Anecdotes" is similar in design to the "Luther" and "Wycliffe" volumes, and contains a number of characteristic stories of the great founder of Methodism.

Literary Note.

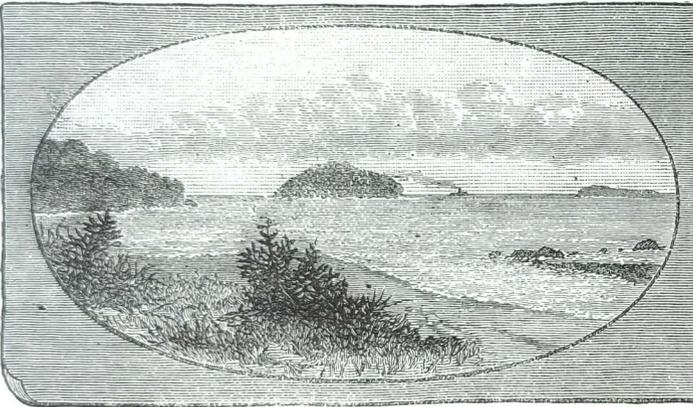
THE long expected series of lectures by Dr. James Martineau, on "Types of Ethical Theory," has been issued by the Clarendon Press at Oxford. The lectures are, we understand, in substance, those which Dr. Martineau has delivered to his students, and are to be followed by a later work, discussing the organic connection between the human spirit and the Divine. Widely as we differ from Dr. Martineau in the sphere of dogmatic theology we gladly acknowledge the worth of the services he has rendered the Church of Christ in its controversy with materialism and agnosticism. The spiritual interpretation of life has never had an abler or more eloquent advocate.

THE MISSIONARY HERALD,
MAY 1, 1886.

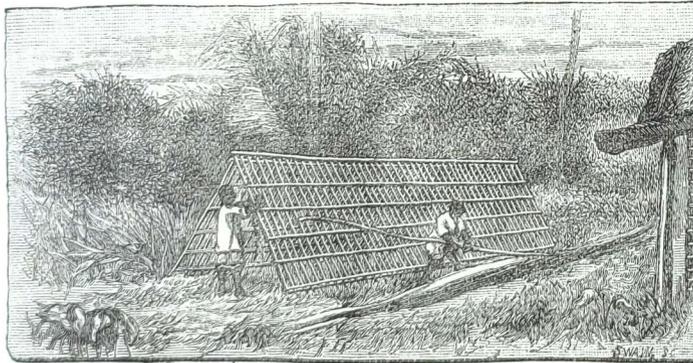
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VIEWS FROM THE CAMEROONS.—(From Photographs).

1.—VIEW FROM BROOKMOUNT, VICTORIA.

2.—MONDOLI ISLAND AND FARM POINT.

3.—NATIVE FRAMEWORK FOR ROOF OF HOUSE.

THE MISSIONARY HERALD.

NINETY-THIRD ANNUAL REPORT, 1885.

IN presenting the Ninety-third Annual Report, the Committee of the Baptist Missionary Society are devoutly thankful that they are able to record continuous and marked progress in almost every department of missionary work, an increasing number of those who by Divine grace have been brought out of darkness into light, a large reinforcement of the missionary staff, a marvellous opening up of lands hitherto almost closed to the heralds of the Cross, and a generous sympathy and support from churches and friends at home never before equalled.

The Committee feel that these clear indications of the Divine blessing call for special gratitude to God, and demand renewed earnestness in His service.

With regard to the almost universal appeal for "more labourers," the conviction of the Committee is that this, so far from being less urgent and loud than it was at the commencement of the year, is far more pressing than ever.

Vast districts never yet trodden by the feet of the Christian missionary, to-day are open and free.

Surely these opportunities impose sacred and solemn obligations upon the Christian Church.

May the spirit of entire consecration, in which alone acceptable service can originate, abound more and more, until under its blessed and far-reaching influence the Church to-day shall join with the Church of early days in affirming—

“None of us liveth unto himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord’s.”

FINANCES.

The year commenced with a debt due to the Treasurer of
 £ 3,215 11s. 8d.,
 viz., £2,871 12s. 1d. on the General Account, and £343 19s. 7d. on the Widows and Orphans’ Account.

In reporting that not only has this debt been extinguished, but that the receipts of the year have been more than sufficient to meet the whole of the enlarged expenditure of the year, the Committee feel that they have abundant reason to thank God and take courage.

The response to the appeal for the immediate liquidation of the debt, made in Exeter Hall at the last annual meeting, together with other contributions, produced £2,687 12s. 1d., and the balance of £527 19s. 7d. has been met by an appropriation from the excess of legacies over the average received during the year.

The debt of last year, therefore, has been completely extinguished.

The total Receipts from all sources during the year just closed have amounted to

	£67,828 9s. 11d.,	
made up thus :—		
Liquidation of Debt	£3,215 11 8	
General Contributions	59,143 17 6	
Widows and Orphans’ Fund	2,514 1 1	
Special Funds	2,954 19 8	
	£67,828 9 11	

by far the largest sum ever received by the Society in any one year, and an increase of £8,044 10s. 5d., as compared with the total Receipts of the previous year.

To this sum of £67,828 9s. 11d. has to be added £1,229 9s. 8d., the balance in hand on account of special Funds brought forward from 1883-4, giving a total of

£69,057 19s. 7d.

The total expenditure for the year has amounted to

£67,353 15s. 7d.,

made up thus—

Debt Extinction	£3,215 11 8
General Expenditure	58,238 1 0
Widows and Orphans' Fund	2,506 2 9
Special Funds	3,394 0 2
	<hr/>
	£67,353 15 7
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the largest sum ever expended by the Society in any one year of its history.

The difference between these totals of Receipts and Expenditure, amounting to £1,704 4s., is accounted for in the following manner:—

£790 9s. 2d. belongs to Special Funds, and is, consequently, not at the disposal of the Committee for other objects than those specified by the donors; £270 has been added to the capital stock of the Widows and Orphans' Fund, as directed by the testator; £573 2s. 1d. has been credited to the Legacy Reserve Fund, and £70 12s. 9d. is the balance in hand after meeting the whole of the year's expenditure—£62 14s. 5d. being on the General Account, and £7 18s. 4d. on the Widows and Orphans' Account.

It is especially gratifying to report that the general contributions from the Churches show an increase of £4,540 19s. 2d. as compared with the receipts of the previous year, and gifts for special stations a further increase of £499 8s. 3d., and that for the last five years there has been a continuous and steady growth in these most important sources of receipt indicating unmistakably the deepened interest of the Churches in the Mission enterprise.

It is clear the Society to-day has a stronger and more intelligent hold on the confidence and practical sympathy of the Churches than in any previous period of its eventful history, while its rapidly expanding work, especially that on the Congo River, has evoked the prayers and the gifts of not a few generous friends altogether unconnected with the Baptist denomination.

The large additional outlay involved in the recent extension of the Missions, especially in China and Africa, has all been met by the Receipts

of the year, a fact which the Committee cannot refrain from regarding as a practical proof that the *Forward Policy* of the last few years in the East and the West has secured the sanction and sympathy of the Churches and the constituency.

The increase in the contributions of the past year is doubtless largely due to the more complete working of well devised plans for the thorough and efficient organisation of the Churches, with a view to the systematic gathering up of large and small periodical subscriptions; by which means, together with a wider diffusion of missionary intelligence, in many cases, contributions have been more than *doubled*, while in some the increase has been *four-fold*.

To the Pastors of our Churches, and the many indefatigable officers of our Missionary Associations, the Committee feel greatly indebted for hearty co-operation and support, and to their Association Secretary, the Rev. J. B. Myers, they feel a special expression of thanks is due for services in connection with the Missionary organisation of the Churches of a most valuable kind, the results of which are now so apparent.

The pages of the monthly *Missionary Herald* during the past year have borne striking witness to rare self-denial and heroic devotion associated with many of the contributions to the work of the Society.

Gifts from the poor and needy, the widow and the fatherless, the blind, the halt, and the lame; from policemen, sailors, soldiers, bargemen, scavengers, and labourers; from bed-ridden women, and hard-worked seamstresses; from colliers and miners, and from costermongers and watercress sellers, telling strange tales of privation and pressure, gladly borne for "love of the work," have revealed how deep a hold the Mission enterprise has upon the hearts and sympathies, not only of the rich and well-to-do, but of the struggling and the obscure.

"Whosoever shall give a cup of water to drink because ye are Christ's, verily I say unto you he shall in no wise lose his reward."

"And He said of a truth I say unto you that this poor widow hath cast in more than they all, for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had."

THE MISSIONARY STAFF

The Committee are rejoiced to record that during the past year they have accepted twenty-two candidates for missionary service—a larger number than has been accepted by the Society in any one year of its previous history.

Of these twenty-two, eight are for work in India, five for China, seven for Africa, one for Ceylon, and one for Japan. The Committee have also used their good offices on behalf of the Allahabad Baptist Church, by securing the services of the Rev. J. G. Dann, late of Peckham, for the pastorate, and by helping the Church to maintain the ministry in this most important North-Western centre of India.

The Rev. A. G. and Mrs. Jones, and Rev. W. J. and Mrs. Price, after a season of rest at home, have returned to their spheres of work in China and India, at Tsing Chu Fu and Dinapore respectively. Mr. Herbert Dixon has exchanged the Congo Mission for that in North China, in pursuance of peremptory medical advice, and Mr. and Mrs. Crudginton, for the same reason, will take up work in India during the ensuing autumn, instead of returning to Africa.

Mr. W. Ross, of the Congo Mission, after a brief season of faithful service, has been compelled, to his great grief, to relinquish the hope of further work on the Congo River, medical opinion being decidedly adverse to his resuming work in a tropical region.

Miss Gertrude Fletcher, after a few months of earnest and successful toil at Victoria, was compelled to return to England, broken down in health, her condition clearly indicating that to attempt further work in the climate of the West Coast would be at great risk to life. Acting upon medical advice, therefore, she has taken up Zenana Mission work in the city of Delhi, in connection with the Zenana Missionary Society, and the Committee congratulate the Zenana Mission on having secured so devoted a worker.

The Rev. Thomas Martin, after long years of faithful service, has been compelled finally to retire from the mission field, to the great regret of the Committee, and of all his colleagues in India. The Rev. W. Etherington, B.A., late of Benares, has resigned his connection with the Society. Miss Saker, of the Cameroons, accompanied by her widowed sister, Mrs. Quintin Thomson, of Victoria, has had to leave Africa in broken health, and Mr. Samuel Silvey, from Bethel Station, after passing through a season of great strain and anxiety, in connection with the recent sad events in the Cameroons, has been compelled to voyage to England, in consequence of repeated attacks of fever, accompanied with great prostration and weakness.

The Rev. Isaac Allen, M.A., of Howrah, has returned home in a sadly shattered state of health, after months of acute suffering in India.

The Rev. J. T. Kitts and Mrs. Kitts, of Tsing Chu Fu, reached this country early last summer seeking restoration to health.

The Rev. Timothy and Mrs. Richard, after fifteen years of incessant work in North China, and the Revs. T. J. Comber and J. H. Weeks, of the Congo River, have also returned home for a season of rest and change.

If the Committee have thankfully to record large additions to the staff of the Mission during the past year, they also have to mourn over many and severe losses. Mrs. Rouse, Mrs. Potter and Mrs. Kitts have left behind them memories of quiet, heroic, self-sacrificing service in India and China, that will abide in fragrance for long time to come. In many an Indian zenana, and in many a Chinese household, these names will be held in loving and thankful remembrance. The Committee ask for Christian sympathy and earnest prayer on behalf of bereaved and sorrow-stricken husbands and children who, specially at this season, need the presence and succour of the Divine Saviour.

The Indian Mission has sustained a further heavy loss by the removal of Robert Carr, of Allahabad; John Christian, of Monghyr; and J. W. L. Gordon, of Bombay—men whose names will long be associated with unobtrusive service for Christ, and an intense interest in all that concerns the truest welfare and progress of the native Church in the East.

A missionary, referring to the great loss India has sustained by the death of Mr. Christian, writes:—

“His immortal ‘*Bhajans*,’ or hymns, have long been scattered far and wide throughout the whole of the North-Western Provinces of India, where, on account of his beautiful poetry, the natives call him ‘*a holy man*.’ I can bear personal testimony that his hymns have comforted and sustained many and many a devout Christian native in seasons of sorrow and suffering.”

On the Congo, the early death of Dr. Sidney Comber has been a mysterious and heavy blow. “His sun,” indeed, “has gone down while it was yet day.” In the words of his brother and colleague on the Congo:—

“He has been called away home after one short year of work, although so splendidly qualified and after such careful preparation. The *how* and the *why* we can’t tell. But we know One, in whose wisdom and love we can lovingly confide, and who once said to a perplexed disciple, ‘What I do thou knowest not now, but shalt know hereafter.’ For my brother ‘to live was Christ, and to die gain.’”

As these lines were passing through the press, further sad tidings arrived from the Congo, reporting the death, from fever, at Underhill Station, on March the 9th, of the Rev. Donald McMillan, after a few days’ illness. Mr. McMillan only reached the Congo in January last; but, during the two or

three months of his active mission service, he endeared himself to all with whom he came into contact by his unselfish sympathy, his sweetness of disposition, his earnestness, and his devotion. His name will long be gratefully remembered by the Congo peoples at Underhill with loving regret at his early loss; while, to the Committee, the decease of such a promising missionary is a heavy and sore trial.

At Home, from their own circle, the Committee have to mourn the loss of fellow workers, wise in counsel, fearless in action, and ever intensely interested in all that concerned the welfare of the Mission. The names of

John Bigwood,
Henry Dowson,
William Garrett Lewis,
John Stock, LL.D.,

will long stand associated with the conduct of the Society, and long be held in affectionate remembrance by their colleagues and companions left behind.

“BLESSED ARE THE DEAD THAT DIE IN THE LORD.”

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

BENGAL—Calcutta, Howrah, Serampore, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Furreedpore, Commilla, Mymensing, Barisal, Chittagong, Soory Santhalistan, and Jamtara.

NORTH-West—Monghyr, Patna, Bankipore, Dinapore, Gya, Benares, Allahabad, Agra, Delhi, Simla.

SUB-STATIONS	147
Missionaries (6 in England) ...	56
Native Evangelists	109

“What is it that makes your Bible have such power over the lives of

those that embrace it?" said a Brahmin priest to the late Alexander McCumby, of Benares.

A recent Eastern traveller, Mr. Moncure Conway, who realises with marvellous distinctness the failures of false religions, writes:—

"On my book-shelves you will find copies of all the sacred books of the East over which I have pored and exulted for years. The noble aspirations of those ancient writers, the glowing poetry of the Vedas, the sublime imagery of their seers, have become part of my life. But when I went to the great cities of India, the pilgrim sites to which throng every year millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast procession of worshippers at the shrines sacred to the deities whose praises are sung by the Hindoo poets, then, alas! the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshippers, not one man, not even one woman, seemed to entertain the shadow of a conception of any thing ideal or spiritual or religious, or even mythological, in their ancient creed. Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them, the great false god which they worshipped, a hulk of roughly carved wood or stone, appeared to be the authentic presentment of some terrible demon, or invisible power, who would treat them cruelly if they did not give him some melted butter. *Of religion in a spiritual sense, there is none.* If you wish for religion, you will not find it in Brahmanism."

The same may be said for China and Japan. Buddhism has no regenerating power. The same is true of Confucianism. The wise maxims and beautiful sayings of its great founder fail to convert men from the error of their ways. They profess to believe them: they laugh at the idea of practising them. They lack regenerating power.

It is the chief glory of the Christian religion that it supplies this supernatural, regenerating power, carrying with it a Divine vitality, and the power of a perpetual life. It opens up a new future to men, it lifts them into a new state of existence, it educates, it civilizes, it ennobles. "If any man be in Christ he is a new creature: old things pass away, all things become new."

"I hate the idea of conjugating Christ's success in India in the future tense," wrote Chunder Sen, only a brief season before his death; "it is a thing already largely achieved—yes, I say most emphatically, the Spirit of Christ has already gone far into the depths of India's heart, and I declare as my solemn, deliberate conviction, that the sanctifying saving influences of Christ's life and teachings have already wrought wonders in this land. Jesus Christ brings more than a system of morals: He imparts the germ of a new life: this is His wonder-working power."

"I believe," said Lord Lawrence, "notwithstanding all that the English

people have done to benefit India, Christianity and Christian missionaries have done more than all other agencies combined."

"Christian missionaries," wrote the late Governor of Bombay, "are infusing new vigour into the stereotyped life of the vast populations of India, and are preparing them to be in every way better men and better citizens of the great empire in which they live."

"The changes that are to-day being wrought out by Christian missionaries in India," writes the present Lieutenant-Governor of the Punjab, "are simply marvellous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste or relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of Hindoo superstition, and bringing about a peaceful, religious, moral, and social revolution."

"From long observation I can most distinctly affirm," said the present Lieutenant-Governor of Bengal, Sir Rivers Thomson, at a recent meeting in Calcutta, "that wherever I have found Christian missions established and properly conducted, I have ever found missions and missionaries great and valuable coadjutors in the cause of good administration and proper order. Missionaries shelter the distressed, expose fearlessly wrong doing, and are ever on the side of a just and upright rule. They are loved and trusted by the people, and are the true saviours of India."

With regard to mission work, not only in India, but in all lands, it cannot be too distinctly stated that the one great aim of the missionary is to *Christianize*, by means of the fearless, loving proclamation of the blessed Gospel of the grace of God.

The supreme need of the heathen world is the knowledge of Jesus Christ and His Salvation. The only good that will certainly bless the nations, lift them to a nobler life and a larger growth, is the blessed Gospel of the grace of God; and to preach this Gospel all the world over is the one great object of the missionary enterprise—deliberately, intelligently, lovingly—until the whole world shall be penetrated, filled, and leavened by the Gospel of God's dear Son.

With regard to the PREACHING of the Gospel, a missionary, who has been nearly fifty years in India, writes:—

"Of this I am fully convinced, after a long life of work in India, there is no power equal to *preaching*—the loving, faithful telling-out of the Gospel message; other forms of Christian work have doubtless their special advantages, but, so far as my experience goes, no method has been so much blessed of God to the conversion of souls in India as that of the plain, patient, loving,

preaching of the glad tidings. To see your hearers listen attentively, and now and then, and here and there, to see the tear steal down the cheek as the story of Christ's love is being unfolded, is surely inspiration of the most blessed sort. Never was there such 'a spirit of hearing' as exists in India to-day; the people will listen quietly and intelligently for hours together to the plain preaching of the Gospel, and then come and ask questions about Jesus Christ and His Gospel for hours after that."

In this work of *preaching*, during the past year the labours of the missionaries have been more than usually abundant. Cities, towns and hamlets, bazars, markets and melas have been visited periodically, and multitudes have heard the good news in parts never before visited by a Christian missionary.

Nearly all our brethren call attention to the growing desire of the natives to know something more about Christ and Christianity; while the still rapidly increasing sales of Scriptures, and Scripture portions, give evidence of a like kind.

"From what I know of India to-day," writes Professor Max Muller, 'the people seem to me riper for Christianity than any nation that ever accepted the Gospel.'

The Rev. Benjamin Evans, of Monghyr, reports:—

"Evidently there is a strong desire taking hold of the mind of the people to know the TRUTH, and to their heart also the name of JESUS is becoming quite a charm; this was seen by the way in which many of them came to us on the last day of the Ram Lila Mela, in Monghyr, this year, and asked us to sell them those books in which the account of the life and work of Jesus Christ was written; the result being that every copy of the gospels we had was sold, and we could have sold many more had we had them."

The Rev. W. R. James witnesses:—

Many a time have I stood up in the open air, after preaching, to offer books for sale to the people, when many of them would ask for a book containing the life of Christ in preference to any other. Sometimes they would be offered the history of Moses; but the people would say, 'No, we do not want that.' Then they would be offered little books containing the life of Daniel, Elijah, or Joseph, and frequently they would say, 'No, we know nothing about these men; we want the life of Christ—we want to know about Jesus Christ. No other book will suit us; we must have a book about Christ.' And right glad they would be to get a copy of the gospel written by Matthew, Mark, Luke, or John."

A vastly larger number of Scriptures and Scripture portions were SOLD last year than in any previous year; while the sales of religious books and tracts were also very considerable.

The Rev. J. D. Bate, writing from Allahabad, states :—

“As to colportage, it is, as you know, carried on mainly at the railway station. I have obtained the consent of the authorities there to our colporteur being permitted to sell tracts and Scriptures on the platform at all hours, day or night. To provide against his being molested by any officious busy bodies there, I have bought him the regular badge worn here by vendors on the platform. He walks the platform, shouting out the titles of his books, and he thrusts his books into the carriages for sale as newspaper boys do on your platforms in England. Thousands of Christian publications are thus carried to the ends of the land in the course of a year. It is a capital outlet for Christian energy. I wish missionaries everywhere would but try the plan. But, to be sure, the vendor needs to be a strong man, and active, with his wits about him. Our colporteur is a member of our church, who served for twenty years as a Sepoy in the Bengal Army. He is a middle-aged man, tall, strong, soldierly. Believers in Jesus will see at a glance how such a method of sowing the seed may tell upon the great purpose for which missionary societies exist. Not at the station only, but also at the junction of the rivers and in the streets of the city, this same form of usefulness is carried on still, as in years long past.”

The Rev. Arthur Jewson reports from Comilla :—

“During the year, I, with the help of the colporteur, who is entirely supported by the proceeds of sales, have sold over 5,000 portions of Scripture, also 5,500 small books and Christian almanacs, and fifty English Bibles. We have also given away over 15,000 tracts.”

The Rev. J. A. De Cruz, writing from the Chittagong district, reports :—

“At the Mahamonee mela we had great success, by the blessing of God. At the place where this mela is held is a large brick-built temple, sacred to the memory of Buddha, about 40 feet high, with an image of Buddha inside in a sitting posture about 30 feet high with some shaven-headed, yellow-robed priests officiating. At the time of the Churruck Poojah some eight to ten thousand Buddhists, Hindoos, and Mohammedans assemble here every year; the Buddhists attend to the observances of their religion, and the Hindoos and Mohammedans to the purposes of buying and selling and to see the *tamasha*. This year we made a band of twelve workers, and visited the mela and preached daily for four successive days. The effect produced upon the minds of the people by this preaching, varied with the singing of Gospel hymns, was very favourable. While the preaching was going on, we noticed one or two persons actually melted to tears, while several persons were seen sitting in the shops reading the Scriptures which they had bought from us, and some of them invited us to sit down with them and to talk to them about our holy religion and Jesus Christ. Four Hindoos also called on us at night at our tent who had been deeply impressed by the preaching of the Gospel. We explained to them the plan of salvation and prayed with them, trying to lead them to Jesus. They were much affected.”

The Rev. D. P. Broadway, writes from Patna :—

“ The desire to *hear the Gospel* is widely on the increase, and copies of the Scriptures are in unusual requisition among all classes of the people.

“ There is a happy change too at work among the Mohammedans of this district. Men of learning and influence have been surprised to find that, according to the testimony of the Koran itself, Christ is the Saviour of the world and will be its final judge; the Bible is beginning to be prized by them, and many are in the habit of coming together to read it and consider its contents.”

The Rev. J. H. Anderson, of Backergunge, reports :—

“ Everywhere the people are found ready and eager to listen to the Gospel message, and I can fully confirm the statements which many other missionaries have made, that the belief in Hindooism is rapidly decaying, and the sentiment in favour of Christianity is *widening and deepening*.

“ The constant, plain, loving preaching of the Gospel in the district of Uttarpar has led, through God's blessing, to a very interesting movement among the people there, and we are hoping that a body of 200 people will join our Christian community.

“ At Angram, some well-to-do residents have arranged with our native brethren to hold a week of meetings for the consideration of the subject of religion. They propose to spend four hours each day in this manner.

“ At Mandra, a family of ten persons have accepted the Christian religion.”

There are abundant indications that the broadcast circulation of the Scriptures is likely soon to produce remarkable results. Our native brother, Romanath Ray Chowdhry, who devoted many months of last year to itinerating work in Burdwan, Purnea, Hazarebag and Gya, reports :—

“ Wherever in the district of Gya I went, I saw copies of the Word of God in possession of many. This shows how widely the Word of God has been circulated throughout the district. Those who keep the Word of God in their possession, keep it not for the sake of curiosity or fancy, but they keep it in order to know more of Christ. At Budh Gaya I not only heard the people singing Christian hymns, but I also met with an old man whose knowledge of atonement by Christ's death was indeed very beautiful and greatly encouraging. In conversation with this man I was much delighted. He loved me so that he cooked for me without fear of caste. There is no doubt that this man is a Christian in heart, but only for fear of separation he has not yet joined the church. Separation at his old age is indeed very difficult and painful. Many more such people I found at Gya itself.

“ All that I observed in the city of Gya was indeed most encouraging. Congregations can be formed without the least difficulty. The people listen to the story of the redeeming love with such interest, with such attention, and with such earnestness that no one could help thinking that they are not far from the Kingdom of heaven, or that the time of harvest is at hand. Those who argued with me, argued not for the purpose of defeating me, but for the

purpose of either knowing more of Christianity, or clearing away the doubts they have in their minds concerning it."

Romanath reports that, during his travels, "women of high caste even would come and listen to the preaching of the Gospel," and that "crowds of the people would sit and listen from ten in the morning until twelve at night, to the story of Christ and His love."

On one occasion he entered a large village and found the people in their temple worshipping their god Vishnu. He says :—

"I at once entered the premises where they were worshipping, and commenced to speak against idol-worship. Thus the people were drawn and gathered together around me. They were not disgusted with me for having thus interrupted them in their worship, but they commenced to argue with me with obstinacy and strong prejudice. The people then proposed that I should remain with them for some time, so that they might have ample opportunities to hear and argue with me. Accordingly I remained with them for four days, and they listened to me with great interest and peculiar attention. I was received and treated with respect and kindness. They asked me to remain with them for a few days more. Certain young men were favourably inclined, but they were afraid of their superiors. This shows that where truth is admitted, there the Spirit of Truth is not always accepted through fear lest self-sacrifice should be their portion. But the leaven is at work there, I am sure; wherever I went preaching Jesus I was welcomed by the people."

In addition to *preaching* and the *circulation of the Scriptures*, the brethren have found a good knowledge of *singing* and *medicine* very helpful.

Many of the popular native tunes have been adapted to Christian hymns and have proved singularly attractive to the people.

One of our missionaries writes :—

"I have often found that, when preaching will not carry the glad tidings home to the heart of the Hindoo, singing will do so; and a band of good Bhajan singers will often carry by storm the most bigoted opposition, and produce a most favourable impression. Singing has not yet had its proper position in the proclamation of the Gospel in India. Let our Committee at home see that the young men they send out to India as preaching missionaries are not only good preachers, but are also the sons of song and men of melody, which will add immensely to their usefulness in this country. To show how passionately fond of music and poetry the natives are, we need only remember that their very grammars are poetic productions."

The Rev. T. R. Edwards, of Serampore, writes with regard to his preaching at the great Juggernaut festival :—

"The last day we spent wholly in preaching and singing and selling books. I sang and spoke until I was quite exhausted and hoarse. Hundreds

assembled in front of our hut and heard us. I shall never forget the sea of faces eagerly listening to the words of Life on those two days. We sang and preached alternately; every now and then urging the people to buy books that would tell them more about Christ. In connection with the singing I will mention one interesting incident. Having just finished singing a lively Bengali tune to one of our hymns, a native stepped forward from the crowd and offered me a pice. Thinking he intended buying a book with it, I offered him one in return, but to my surprise he declined taking it, saying he could not read. I then asked him what he gave me the pice (halfpenny) for? He replied by innocently saying, 'You sang so sweetly, Sahib; it was for your singing I gave you the pice!' I smiled, and so did the crowd around, while the poor fellow looked rather confused at his good intentions being received in this way. I, however, returned him his money, telling him that we were not like fakirs and beggars who sang for money, but that we sang to direct men and women to the true Saviour of their souls, Christ Jesus. I may also say that after the festival was over, I was invited by a wealthy Babu, living in Serampore, to his house to sing. The reason for doing so was that he had heard the singing in the festival, and wished to hear more. Of course, I gladly complied with so pleasant a request, and only wish many more would follow his example. In this way singing gave me an introduction and entrance into his house, and an opportunity for preaching Christ."

Our brother Gogon Chunder Dutt, of Khoodna, writes:—

"From the commencement of the year up to this time, we have given medicine to 10,000 patients, and 90 per cent. have been cured. Our faith in homeopathic medicine has been increased, and many doors have been opened to preach the Gospel to men and women. I have two preachers under me who have been trained as medical preachers, and their usefulness in the work of the Lord has been very satisfactory. I am sure medical knowledge helps the missionary greatly in his work."

Sree Nath, of Backergunge, a native evangelist who possesses great medical skill, writing to the Rev. J. H. Anderson, reports:—

"There are among the Chandals of Kotwabipara, five leading men. When I went to preach there they would not hear me attentively, but on a certain occasion one of them, named Mohun Baroi, was taken dangerously ill, and was at death's door. I went and administered medicine to him, finding the house full of his relations and friends who had come to take a last look at him. Some of them were crying bitterly, some expecting his death, some waiting upon him.

"His eldest son made a vow to give a buffalo to the goddess Kali if she would spare his father's life.

"When the son saw me he eagerly took me to his dying father. I examined the sick man carefully; applied what I thought the right medicines; and then, turning round upon the assembled company, I began to speak as to the temporary nature of man's life here, of heaven and hell, of the love of Christ—how He gave up His life for sinners, the story of the cross, and His resur-

rection. They listened to all these heart-stirring truths most attentively, and then said, 'If this is really true, and there really is such a loving Saviour, we should like to hear more about Him.'

"Since this time, and the recovery of the man, they have come often to inquire about Christ, and I go to them and preach Christ. In this way medical knowledge is a great help to the preacher of Jesus."

Activity, self-denial, and personal sacrifice for the cause of Christ are undoubtedly essential to any real life or growth in a Christian community.

The faith that is the gift of God is not the formal adoption of a new creed with special rites and ceremonies; *but a new life*—a faith which worketh by love.

The native pastor whom his own people support, who preaches in the little chapel they themselves have built, however humble, is naturally quite another *man to them*, from missionary who receives his stipend from a foreign Society, and preaches in a chapel built by foreign funds.

The native Christian who, on going to his little chapel, always looked first at the roof which his own hands had shaped, and his own self-denial supplied, was a typical man.

Self-help is necessary to self-respect, and the two united are the condition of genuine Christian character, which, nowhere more than on missionary ground, commends the Gospel and does honour to the Christian name.

Now that practically the *whole world* is open to missionary effort, and there are calls loud and urgent on every hand for greatly extended missionary effort, there surely is no question of more vital moment than that of the *independence and self-support of the Native Christian Church and ministry*.

In the words of Dr. Anderson, of Boston:—

"Doubtless the one important controlling principle underlying mission policy should be the establishment, at the earliest possible moment, of self-supporting, self-governing, and self-propagating institutions of the Gospel—in short, the work of a missionary society is done in any given field when the leaven of the Gospel is well introduced, and such institutions are firmly established as will secure not only its permanence, but its early and rapid extension throughout the entire population."

For some years past the Committee have done all in their power to bring this most important question prominently before their converts in India, and have urged their missionary brethren to use their best endeavours with a view to secure from the first the education of the native converts to habits of self-denial and personal effort on behalf of their fellow-country-

men ; to see that some regular system of frequent and conscientious giving be established in all Christian communities ; that all expenditure and allowances be carefully adapted to the social surroundings of the people, and such as they may be able to themselves undertake at an early date.

It must not, however, be forgotten that "the more highly civilized a people is without the Gospel, the more difficult it commonly is to reach the higher or middle classes ; those, in short, who have the means to maintain religious institutions for themselves."

Hence it is that in India, with rare exceptions, only the lowest and the poorest classes were accessible at first to the Christian missionary, while to-day by far the larger proportion of the native converts are distressingly poor ; and while individual missionaries doubtless differ in their judgment of the ability of native communities to help themselves, all agree as to the depressing and oftentimes very unfavourable influences to which native converts are exposed in their efforts to attain a genuine, vigorous, and independent Christian life.

The moral and intellectual degradation of many of the peoples of India has only been equalled by the oppression to which they have been subjected for centuries, and which, in many cases, seems to have gone far towards the extinction of every sentiment of self-help or self-respect.

It is only as Christianity works a recognised change of life and character, rouses to enterprise and effort to improve their abject condition, that the native Christians are prepared to help themselves and become self-supporting.

Nor should it be forgotten either that even to-day, in many districts, the native Christians have to suffer great privation and persecution, on account of their Christianity.

The Rev. J. Ewen, of Benares, reporting the conversion of a Mohammedan, writes : —

"For some months previous he had been inquiring, and impressed us all with a belief in his sincerity. When he requested baptism we saw no reason why his request should not be complied with. I accordingly arranged to baptize him together with Henry Ginock on the 21st December. But on that day the Nizam arrived in the city and created quite a sensation amongst the Mohammedans. They turned out *en masse* to welcome him, and lined the streets he drove through, profoundly salaaming as he passed. Our convert's friends insisted on his accompanying them, and by the time he returned he was too late to keep his engagement with us. However, one week later, on the 28th December, he kept his appointment and was baptized.

"I regret to say that, in consequence of his professing Christ, he has been sadly maltreated by his late co-religionists, and despised by his mother. They stopped his work, maligned his character, set a guard over him who

accompanied him wherever he went, even to our service, armed with sticks; spat upon him; argued with him; forced him into the masjid and beat him violently with sticks till with his lips he repeated 'Lá iláha illal-láh Mahomet rasúl Alláh;' and attacked him with knives when they found him instructing his mother. Still he is faithful, and reasons with them from day to day, opening the Scriptures and alleging that Jesus is indeed the Christ. He was engaged to be married, but the engagement has been broken off on account of his conversion. His affections were evidently engaged, and he feels it very keenly. He, however, tands fast in his faith in Christ."

During the past year, however, many cheering indications of the growth and development of an independent spirit on the part of the native church have been exhibited.

The Rev. J. H. Anderson, of Backergunge, reports:—

"At our last district conference, held at Kaligram, our worthy brother, Sree Nath, moved that the time had come when six more of the native churches should become entirely independent. I found that a sentiment in favour of independence had been gradually gaining ground in the minds of the native brethren, and I was most agreeably surprised to find it led to such a proposition. Mr. Spurgeon kept the subject well before the minds of the people, and I have done what I could also.

"The proposition met with the cordial approval of the large representative gathering of the Conference, and it was arranged that five of the leading native preachers should accompany me to the six churches, that we might together confer with them as to the execution of this plan."

The Rev. Arthur Jewson, of Commilla, reports:—

"The native Christian community at Commilla is composed of twenty-eight adults, of whom only two are unbaptized, and of twenty-five children.

"This little Christian community loves to be independent. The affairs of the community are managed by its own elected panchayat. It has also elected its own pastor and pays him ten rupees per month. This, with a rupee paid to the chapel-keeper, is raised by monthly subscriptions from each householder, by handfuls of rice given morning and evening by the women, by collections at the Lord's Supper and monthly missionary meeting, by the sale of first-fruits and of the fruit which grows on common ground in the Christian village, and by the rent of their little holdings."

The Rev. T. R. Edwards, reporting on the Johnnugger native church, says:—

"The Christian women in the village regularly lay aside handfuls of rice, which are collected month by month by two native sisters who have been appointed to do this work. It is then sold, and the proceeds handed to the treasurer. All the church-members, too, are giving according to their incomes, at the rate of about one pice in the rupee. By this means a sum of more than three rupees are realised monthly. This is in addition to what is given

at the Lord's Supper. By these means the church is able to meet all its expenses."

With regard to the important question of *provision for a well-trained native ministry*, the Committee are thankful to report that the new arrangements in connection with Serampore College and the Delhi Training Class are progressing favourably.

Reporting on the Vernacular Christian Young Men's Class at Serampore College, the Rev. E. S. Summers, M.A., says:—

"In this class we have had sixteen students. Of these sixteen, two are Garos from the plains of Mymensing, and one is an Assamese sent us by the late Mrs. Ward of Assam. Of the remaining thirteen, who are all Bengalis, two come from the village to the south of Calcutta, one comes from Dacca, nine from Barisal, and one from Serampore itself. During the year they have studied the whole of Dr. Wenger's Commentary on the Gospel of John, the greater portion of Mr. Rouse's Commentary on Isaiah, the Books of Samuel, Kings, Ezra, Nehemiah and Esther, and the Companion to the Bible. All have studied Bengali, some English, and one Sanscrit. One of the students from Barisal was compelled, to our great regret, to leave in the middle of the year. He has been engaged as a preacher by Mr. Anderson, and is, I have reason to believe, usefully and happily employed. Three students this year complete a three years' term of study, and have therefore been honourably dismissed. The Conference has recommended their being employed by the Society: Prem Anondo Sircar as second grade preacher at Barisal, Prosonno Cumar Gayen as third grade preacher at Dacca, and Jonathan Mondol as third grade preacher at Dinagepore.

"Besides the Theological Classes we have been carrying on the Christian Boarding School as in former years. Under the supervision of Babu Bhogoboti Choron Ghose (a convert himself from the Serampore College School), who has ably and industriously cared for the boys during the past year, we have had, we hope, deeper religious impressions produced than in former years. Five of the boys have asked for baptism, and we believe that the request on the part of some, at least, has been preceded by a very complete change of heart. We are trying to keep the standard of the school up to the Entrance Standard of the Calcutta University, as in the present circumstances of the country seems most desirable. It is my hope that from this school may come forth many fine men, qualified by their school training to be preachers and teachers of a higher class than we have ever had before in our mission. And those who never become preachers or teachers will be better qualified to take their place, whatever that may be, in the Christian community, by the combined religious and intellectual training that they are now receiving."

The Rev. T. R. Edwards, who is associated with Mr. Summers in this important work, writes:—

"I may say here in connection with teaching in the College, that, having always been used to itinerating work, and being very fond of it, I should have

found the daily routine of the college work irksome, did I not feel its solemn and vital importance, now that its main object is to educate young men to be preachers and teachers and missionaries. It is this alone which has reconciled me to so much indoor teaching when I would be abroad, going from place to place declaring the unsearchable riches of Christ to the ignorant thousands around. However, this work on which the College has now entered is exceedingly important, and will, I am confident, be far-reaching in its results. I think it therefore a great honour to be connected with it, and I am sure it is the work that is most of all needed for our mission just now."

At Serampore College, also, an English Theological Class has been conducted during the past year. Mr. Summers reports:—

"In this class we have had two students—J. D. Morris and C. V. Harris. One of the students in the Vernacular Class has also read with them in some subjects. We shall be very glad when we can have Bengali students sufficiently qualified to take up all the subjects of this class. We hope to get some at no very distant date. The curriculum for the year has consisted of the following books:—Hodge's Theology, Wayland's Moral Philosophy, Jevons' Logic, Angus' Handbook of the Bible, and Smith's Græca Initia, Part 1. The industry and zeal of the students have been most commendable, and their progress very satisfactory. Besides the subjects that they have read in English, they have been studying different vernaculars, and for some time have been regularly conducting a service in Hindustani for the benefit of the College servants. They bid fair to form, in the future, very useful additions to our mission staff."

The Committee earnestly trust that Serampore College, in the future, will furnish the Mission with a large number of efficiently trained missionaries, pastors, evangelists, and school teachers, and so the devout longing of its great founder be abundantly realised.

"Above all things else," wrote Dr. Carey to Dr. Ryland, in 1817, "I desire to see carefully and fittingly prepared as large a body as possible of Christian natives of India for the work of Christian evangelists, teachers, and pastors. India must be brought to Christ by the labours of Christian natives specially trained for this vast undertaking."

In the memorable words of the late Sir Donald McLeod:—

"Looking back over eighteen centuries of Christian life and progress to-day, we see that Christianity abides in purity and strength, in perpetual and perpetuating power only in those lands where Christian education has prevailed side by side with the stated preaching of the Gospel. The question of how best to develop and educate an *indigenous ministry* is, in my judgment, one of the most important factors in the grand enterprise of winning India for Christ.

"Perhaps the most pressing want of India to-day is an earnest, educated native Christian agency, thoroughly consecrated to the Master's service, and burdened with a desire to preach His Gospel to dying men—Native Christians who shall close their ears to the attractions of the world, and, in a spirit of

thankful and joyous self-sacrifice, renounce tempting prospects of material advancement for the blessed privilege of becoming ambassadors for Christ to their fellow-countrymen."

With regard to the Training Institution at Delhi for North-Western India, the Rev. R. F. Guyton reports that:—

"The Theological Vernacular Training Classes were attended at the beginning by twenty-four students, but only ten presented themselves at the examination for native evangelists. The subjects, according to the curriculum presented to the Conference in 1883, were as follows:—Genesis and Exodus to chapter xx.; the lives of Samuel and David; the Four Gospels; *Din-i-haqq ki Tahqiq*; Scripture Geography; History of India; Urdu Grammar; Reading, and Writing from dictation; Sermon on a given text. The want of a suitable text-book for Scripture Geography necessitated the omission of this subject. The following are the marks obtained by each candidate in the examination, out of a total of 700 for all the subjects:—Ramman, 607 (87 per cent.); Behari Lal, 461; Jaimal Singh, 427½; John Stephan, 422½; Allah Bakhsh, 421; Bhup Singh, 397—all above 50 per cent. Yaqub II., 331; Yaqub I., 315½—above 40 per cent. Masih Charan, 276; Samuel, 270—above 33½ per cent. Thus it will be seen that all have passed."

The present position of the Christian Native Normal and Boarding School is as follows:—Twenty-nine boarders and nineteen day scholars, of whom four were former teachers. Mr. Guyton conducts the theological, English, and higher arithmetic classes; the remaining classes are taught by Mr. Thomas and three Moonshis. The Punjab Government curriculum and text-books are adopted, and although we are not drawing any Government grant-in-aid for this school, it is annually examined by the Government Inspector. At the examination held last April, seven passed out of the lower, and four out of the upper primary. Thus for the first time a middle school, or sixth class, has been formed, now numbering seven; seventeen are in the fifth and fourth or upper primary, and twenty-four in the classes of the lower primary.

Mr. Guyton closes his report by saying:—

"With frequent disappointments in men of whom we hoped much, we often are grieved deeply, and much disheartened, as they all seem to put the end of our endeavours farther off than ever; but we are nevertheless confident we are on the right path, and are sure that, with the help and blessing of God, our efforts will result in lasting good to the Church of Christ in India."

A still more recent report from Mr. Guyton states:—

"I am greatly pleased with the spirit manifested by my students. Most of them promise to be men of earnest purpose, and I find many signs of deep spiritual life. I am certain of their ability, as I cannot be of their heart-life,

they are most eager for knowledge, and are really acquiring a wonderful amount of information, which will be of great value to them in their work. And I think and hope that the governing impulse is the right one—love to the Saviour, and for His sake love to men.

“Any who may be successful in passing the second grade examination in October will be, in my opinion, well equipped for their work, and worthy of your confidence as fully and efficiently trained ministers of the Gospel.”

With regard to *literary and translating work*, the Rev. G. H. Rouse, M.A., reports:—

“For the Bible Translation Society I have brought out two new books. One is Mark in Mussulman-Bengali. Hitherto we have had only the other three gospels in that dialect; and they are in a high Urduised style. In Mark I have endeavoured to follow the same kind of language as has been used in the Mussulman-Bengali tracts, which has been found acceptable in almost all parts of the country.

“The other book consists of selections from Matthew, pure Bengali, in large type.

“The elementary book on Theology referred to in last year’s Report has been completed. And I have written a dialogue tract on Krishna, similar to those on Jagannath and Kali. The two monthly tracts of the C. T. S. have also had to be provided for. In the Zenana Leaflet series I have commenced a series giving the substance of Gospel teaching.

“Two Mussulman-Bengali tracts have been published during the year, of which Mr. S. P. Buksh and myself may be said to be joint authors. One is on the ‘Law and the Gospel,’ and the other is on ‘Isaac and Ishmael,’ showing that the promise runs in the line of Isaac.”

The Rev. J. D. Bate, of Allahabad, has also devoted a large portion of time to translating and literary work, and has just issued from the press the first part of a most valuable work, entitled, “*Studies in Islam: An examination of the claims of Ishmael as viewed by Mohammedans,*” a book which, by common consent, will prove of utmost value to missionaries labouring amongst Mohammedan peoples, and the preparation of which has involved great labour and research.

The Rev. Thomas Evans, of Monghyr, has also been engaged in a considerable amount of literary labour during his residence at Mussorie, Mr. Evans thus summarises his work in the Hindi language:—

“‘*Satyā Shatak,*’ or one hundred Christian songs, by the late Mr. John Christian.

“These ‘*bhajans,*’ or spiritual songs of John Christian’s, are among the most popular papers in Hindi Christian literature in India, and the book has gone through some six or eight editions numbering many thousands of copies.

“The chief charm of the book to the Hindoos is its perfect *native* style. It

abounds in striking figures, and is full of charming metaphors, descriptive of (1) the evil of sin, (2) the folly of idols, (3) the vanity of the world, (4) the glory of God, and (5) the saving power of the Lord Jesus, and the utter helplessness of the sinner to save himself. It is, in short, a compendium of Gospel truth set forth in charming Hindi verse, which has great attraction to the poetic mind of the Hindoos.

“Our ever generous friend Mr. Dear has set up a most valuable monument to the memory of his late friend and relative, Mr. John Christian, by granting us permission to issue at his cost a new edition of 10,000 copies of these immortal *bhajans* which already have been scattered far and wide throughout the North-West Provinces of India.

“The type of the present edition is beautifully *bold*, the same as that used in Mr. Parsons’ Hindi Testament, which is a great recommendation to the book to the natives, who are used to *large* characters in Hindi.

“The Calcutta Baptist Mission Press has done its work well.

“The ‘*Murti Mudgar*,’ or Iconoclast, 5,000 copies.

“This a pamphlet on idolatry, written by myself, and comprising a treatise on idolatry in seven chapters thus:—

- I. The *causes* of idolatry.
- II. The *excuses* for idolatry.
- III. The *folly* of idolatry.
- IV. The *sinfulness* of idolatry.
- V. The *condemnation* of idolatry.
- VI. The *punishment* of idolatry.
- VII. The *remedy* for idolatry.

“The book is written in the native parabolical style for the greater part, and in the fifth chapter there are copious quotations from authorised native literature, both in Sanscrit and Hindi, to show that idol-worship is *condemned* by the very best Hindi writers in the religious literature of the country. It is shown that the Vedas, the highest authority of the Hindoo religion, condemn idol-worship in unmeasured terms, and that all the celebrated Hindoo reformers have done the same. In short, it is proved that idol-worship, and hero-worship, too, are but modern innovations, for which there is no authority in the ancient ritual of the Hindoos.

“The last chapter shows that the craving of the human mind for a *tangible* Saviour is fully provided for in the *Man* Christ Jesus, who is adapted for *all* the wants of the soul that is thirsting for that Water of Life which alone can quench the fire within, and satisfy the longing soul.

“‘*Satya Dipika*,’ or the Lamp of Truth.

“This is a poetical tract on the life of Christ by our good brother Babu Prem Chand, who displays very considerable power in the construction of Hindi poetry. We have appropriate verses here (1) on the birth, (2) the teaching (3) the miracles, (4) the death, and (5) the resurrection of the Lord Jesus; and as these verses come in very fittingly at the end of the pamphlet on idolatry, they are included in the *Murti Mudgar*, while 5,000 copies will also be struck off as a separate tract for distribution.

“ ‘*Kaitha Hindī.*’ Footnotes on the gospel of John to explain difficult words, or local and technical expressions. A much more elaborate explanation on the gospel of John has also been issued already by our Press at Monghyr, as well as lengthy notes on the other three gospels in Kaithi Hindi, in lithography; but the present edition of John, and the short notes, are issued in the new Kaithi type appointed by the Government of Bengal.”

The reports from Western India are hopeful. In the important city and centre of Bombay, the Rev. William Bell, M.A., has been making steady progress. The congregations are increasing, and several additions to the church have taken place. Mr. Bell feels much encouraged, and looks trustfully forward to the future.

From the great Mahratta stronghold of Poona, the Rev. Hormazdji Pestonji, reports that “he has been greatly cheered by many tokens of the Divine blessing resting manifestly upon his work during the past year.”

He has rented a small shop, in the heart of the native city, for the sale of Bibles, Christian books, and tracts in many languages: it also serves well for a preaching station; crowds listening to the Gospel, and examining the Bibles and books as they pass through the street.

He has also been much encouraged by the voluntary help of several of the native Christians, who have accompanied him upon his preaching tours in the surrounding districts, and voluntarily rendered valuable service in his evangelistic labours.

In their last Report the Committee referred with feelings of thankful pleasure to the growing missionary zeal of the Australian Baptist Churches, and they now record with feelings of still warmer appreciation the deepening consecration of their colonial brethren with regard to this great undertaking.

The following extracts from a recent missionary appeal addressed to the Baptist Churches of Australia, New Zealand and Tasmania, and signed on behalf of the South Australian Baptist Missionary Committee by the Rev. Silas Mead, M.A., LL.B., of Adelaide, cannot fail to be read with interest by friends in England:—

“Dear Friends,—It is a recognised principle among most Churches, and is in entire harmony with our Lord’s great commission, ‘Go ye into all the world and preach the Gospel to every creature,’ that both Churches and individual Christians should give themselves to labour for others. These ‘others’ certainly embrace the heathen. To what a very small extent this has been done in India is painfully evident from the fact that many a million of that country’s population has not heard of salvation, and scarcely knows of even the occasional presence of a missionary from Christian lands. This appalling state of things was vividly set before the eyes of a few South Australian Baptists in 1864, by the Rev. J. C. Page, who, but slightly known in these

lands, had come hither in broken health to regain strength for future work. At the time we had opened up communications as to the undertaking of mission work in Polynesia. Through Mr. Page's representations we were led to adopt Furreedpore as our field of missionary operations. In due course Mr. Page visited Victoria, and Mymensing was adopted as its mission field. With varying degrees of vigour and success these two districts have remained to this day practically allocated to the Baptists of these two colonies to be evangelized. I feel that so far we have only touched the fringe of the work lying before us, and I do hope and pray that, ere seven years shall have rolled away, we shall be doing, under the inspiring power of the Holy Spirit, sevenfold more work in these two mission fields of Furreedpore and Mymensing than we are now doing.

"It behoves us as Australians to ponder well the fact that India, as a mission-field, and a nation containing a vast mass of heathen people, is practically our next door neighbour. There is no doubt that, in a very brief space of time, regular steam communication will be opened up between our northern shores and India. It is particularly our duty as Baptists to bear in mind that Carey, Marshman, and Ward were the noble pioneers of mission work in India. Thus it seems as if the providence of the Lord of the Churches has left it to us Australians especially to listen to the deep and intense cry of India's myriads to bring them the healing message of the Gospel of Jesus.

"Our New South Wales friends have recently passed a resolution adopting Tipperah, with Commilla as its chief town, for their missionary district. We venture to name Cachar and Sylhet as open and needy fields for the Baptists in two of the remaining colonies to take in hand. There may be, here and there, a solitary missionary working single-handed, but practically these districts await the advent of organised Christian effort for their evangelisation.

"I am sure that as we all realise this burden of the Lord laid upon our hearts, and earnestly pray, and eagerly work, and nobly give, in order to the winning of tens of thousands of dark hearts living in Bengal to the light and love of our precious Saviour, there will be returned, even into our own bosoms, a tenfold blessing of holy joy, peace, and power. I can only pray that the presentation of these facts to the Australian, New Zealand, and Tasmanian churches may, in an eminent degree, be used for the glory of God."

The Committee greatly rejoice that the Australian churches are taking such a deep and growing interest in mission work, and gladly will do all in their power to further the efforts of their Colonial Brethren.

In India, with a population of more than two hundred and fifty millions of people, the whole Church Catholic has to-day but a few hundreds of missionaries.

A solitary Herald here and there thrust out by his own heart's desire—out into the waste of darkness to proclaim the great Evangel among the echoes. Yet, what hath God wrought by the sanctified heroism of these lonely, widely scattered witnesses?

Only a few weeks ago, in the columns of a native Hindoo paper, the editor expressed himself thus:—

“To-day every department of native society is undergoing change—radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones. There are changes even in our modes of living. The spirit of Western enlightenment and civilisation is at work in the core of Hindoo society, and is somewhere perceptibly, somewhere secretly, transforming, remodelling, and revolutionising its entire organism. Its powerful influence has shaken the enormous fabric of Hindooism to its very foundations, and convulsed the very heart of the nation, and every sphere of native thought and occupation, intellectual, social, political, commercial, and religious, is in a state of violent fermentation.”

Surely there is ample encouragement to press on with a far deeper earnestness the evangelisation of this noble empire.

Who can doubt that God has committed to England supreme power in India, with the intention that we should give to this magnificent country the blessed Gospel of His dear Son!

Deliberately, intelligently, by all means at our command, must we carry forward this great Christian propagandism, until the whole empire be penetrated and leavened by the Gospel of Life.

Our Lord and Master is marching to victory. His light is in all the sky of human life, too clear and fair to be mistaken.

The passing years tell of His growing dominion, the centuries are the steps by which He is mounting to His throne, and His longing church waits with unutterable desire the blessed day when the millions of India shall everywhere salute the Crucified, as King of kings and Lord of lords.

“Our sword has swept o'er India ; there remains
A nobler conquest far—
The mind's ethereal war,
That but subdues to civilise its plains.

“Let us pay back the past, the debt we owe ;
Let us around dispense
Light, hope, intelligence,
Till blessings track our steps where'er we go.

“O England! thine be the deliverer's meed ;
Be thy great empire known
By hearts made all thine own,
By thy free laws and thy immortal creed.”

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS ...	...	.	...	...	78
Missionaries ...	...	...	...	...	4
Native Evangelists ...	...	...	...	...	22

Reports from Ceylon indicate steady progress.

The settlement of Mr. Lapham, of Kandy, as the pastor of the Cinnamon Gardens Church, Colombo, announced in the last Report, appears to be more and more appreciated. Preaching has also been resumed in the old Pettah Chapel, and an active Sunday-school connected with the Colombo Young Men's Christian Association has been commenced. The prospects are full of promise, and the work is consolidating and extending.

The Colombo Girls' Boarding School, conducted by Mrs. Waldock, continues to give great encouragement.

Mrs. Waldock writes:—

“Last year we had a larger number; and, better still, a larger number than in any previous year gave their hearts to Jesus.

“Seven girls have made a profession of their faith in Christ by baptism. Two of these were the children of Buddhists, and over those we are compelled to rejoice with trembling, as they must be exposed to such great temptations; their husbands being chosen for them, they having nothing to do but submit. May the God who kept Esther in the court of Ahasuerus preserve both of them!

“Five more are wishful for baptism, and we hope to comply with their wishes so soon as we are fully satisfied that they are not influenced by passing emotions merely, but have experienced a real change of heart.”

Mr. Waldock reports from the Colombo district, as follows;—

“We have 39 day-schools. Of these, 24 are for boys, with 1,499 scholars; and 15 for girls, with 586 scholars; total, 2,085.

“By far the larger proportion of these are Buddhist children; and when it is remembered that all these schools are distinctly religious and Christian, the Bible being a text-book, it will at once be seen that they are very direct and effective missionary agencies.

“In our Sunday-schools we have 526 scholars and 50 teachers.

“I have been specially happy in having the training of two native students this year, Mr. Lapham kindly helping by giving a weekly lesson in New Testament Greek.

“One has just left me for evangelistic work in the Batnapura district, the other remains with me. Two others from the Kandy district are to come to me at the beginning of the year. We trust that the Lord of the Harvest, in answer to earnest prayer, is sending us such as shall prove to be labourers fit both in head and heart.”

Since the removal of Mr. Lapham to Colombo the oversight of the work in the Kandy district has been undertaken by Mr. Waldoek.

Mr. Waldoek writes :—

“Thanks to the railway, I have been able to pay many visits, and hold many services in both the Singhalese and English in the Kandy district, while it has been a special pleasure to me thus to renew my acquaintance with people and places connected with my earliest life in Ceylon so many years ago.

“In December we were indeed right glad to welcome to Ceylon Mr. Andrew Sims, who has come to supply Mr. Lapham’s place. His first main work of course is the acquisition of the language, to which he is already applying himself with vigour and success. May he be long spared for the work of the Lord in Ceylon.”

The reports from the Native Evangelists of the work in the various districts in which they labour, for the past year, indicate, in almost all cases, progress.

Readers of the *Missionary Herald* will doubtless remember the account given by Mr. Guyton, of Delhi, of the missionary work carried on at Abbotsford, Ceylon, by Mr. Alec. Ferguson, Mr. Guyton closing his account with the following words :—

“It was, indeed, most refreshing to our faith to see so much veritable mission work carried on. At no cost to any society a mission has sprung up in Abbotsford, in which the work is as varied, the zeal as fervent, and the results as encouraging as in most regularly established missions. If Mr. Ferguson’s example were followed by other Christian men in India and Ceylon, the need for specially appointed workers would soon cease, and other fields be more adequately supplied.

Mr. Waldoek gives the following account of the rise and progress of the work on Mr. Ferguson’s estate at Lindula :—

“In our last report, a slight reference was made to the work on this estate belonging to our brother, Mr. A. M. Ferguson, one of the deacons of the Cinnamon Gardens Church, Colombo. It has now reached proportions which demand a fuller notice. For a number of years a day-school, supported by the owner of the estate, had been carried on in connection with the Tamil Coolie Mission; and visits had been occasionally paid by catechists of that Society, but little result was apparent. In March, 1883, a person who was conductor on a tea estate in the low country, and nominally a Baptist, came to be employed here. He had before this corresponded with me, and at my suggestion had

received a visit from our evangelist, Mr. Marcus, who was then stationed at Ratnapura. He had no idea that the owner and manager of this estate were Baptists, or that he would here find the very Christian privileges he was seeking. A few months after his arrival, he and his wife received baptism from Mr. Marcus, Captain Passingham, then in Ceylon, being present. A few months later the schoolmaster's brother also was baptized, as he confessed he had received conviction while at the London Mission seminary at Nagercoil, Travancore, his native place, but was led to decision by the earnest question addressed to him by Captain Passingham at parting—"Have you received Christ?" From this time the schoolmaster and his brother began earnestly to preach Christ to the coolies, and to hold meetings for the instruction of those who had any desire to seek Him. Every facility was given by Mr. Ferguson, jun., their manager who had a suitable 'service house' provided, and a further visit from Mr. Marcus afforded great encouragement, and led to a systematic arrangement of work. The Divine blessing following, on the 2nd November last no less than twelve candidates, after careful examination as to their fitness, were baptized in one of the lakes on the estate, in the presence of more than three hundred of the coolies and overseers. Among the twelve were the schoolmaster himself and his wife.

"Thus there are now eighteen communicants, fifteen of whom are Baptists. On Sundays, a Tamil service is held in the morning, and an English service in Mr. Ferguson's bungalow in the afternoon, and the communion is monthly observed in both languages. A week-evening meeting is held, principally for the Christians, and weekly preaching to the heathen coolies. There is also a Sunday-school with thirty-two children. I have just had the pleasure of paying our brethren a visit, and delightful it was to see the fruit of Christian effort and example. May the loving Lord preserve our brethren from the temptations arising from their past lives, and their necessary contact with the heathen, and through them may He 'turn many more' from darkness to light, and from the power of Satan unto God."

The district of Sabaragamawa, about sixty miles from Colombo, is a great stronghold of Buddhism. It being the high road to Adam's Peak thousands of pilgrims annually pass through it, to worship the so-called "footprint" of Buddha.

The Rev. H. R. Pigott, who a few years ago established mission work at Ratnapura in this district, finds many difficulties and much opposition. School work, however, greatly prospers, and he contemplates opening up two new schools—one for boys at Gilimale, and the other for girls in the central station of Ratnapura—these schools being thoroughly religious in their character and teaching.

Mrs. Pigott has carried on a useful and most successful work amongst the high caste ladies of the district, for "although we have no Zenanas strictly so-called in Ceylon," writes Mrs. Pigott, "the high caste ladies of the interior

are almost as much secluded from the outer world as the native ladies of India are. On coming to this district the Lord seemed to show me the great need of a regular visitation of these secluded ladies. I have therefore devoted two hours to it every afternoon, and have, as a rule, been able to visit each house in the district once a month, and read and explain the Scriptures. The ladies receive me with much kindness and politeness and thoughtfully listen to our message. We are sowing the good seed in hope, and are already encouraged by many cheering signs of success."

CHINA.

PRINCIPAL STATIONS IN SHANTUNG AND SHANSI:—

Tsing Chu Fu, Pei Su Chu Fu, and Tai Yuen Fu.

SUB-STATIONS	62
Missionaries (3 in England)	14
Native Evangelists	18

At the Autumnal Meetings held in Leicester in October, 1883, the churches, through their appointed representatives, unanimously approved the resolution of the Mission Committee, that—

"Subject to the adequacy of the funds, the Committee determine that during the next three or four years, reinforcements to the extent of fourteen additional missionaries shall be sent forth to China, if possible."

The Committee are thankful to report that *eight* of the projected *fourteen* additional missionaries have already been accepted and appointed; and the Committee only *wait for funds* to send forth at once the remaining six. Suitable missionaries are ready and waiting, and the need for immediate and large reinforcements appears just now specially urgent.

One of the brethren writes:—

"On all hands there are evident signs of awakening thought and interest. Never before did the prospects of Christian work in North China appear so promising.

"Then, too, remember that the Chinese Christians are fine men; they have heroic endurance, and when they once accept Christ they cleave to Him with full purpose of heart, and themselves at *once become missionaries*.

"Every Chinese Christian is a centre of life and light, and influences others for miles around."

On this subject the following extract from a recent letter from the Rev. Francis James, of Tsing Chu Fu, throws interesting light :—

“A man in a village ten miles from this city, entered the church two years ago. He is over sixty years of age, and seems to realise the supreme importance of using well his remaining time in preaching the Gospel and exhorting people to receive it, to the full extent of his opportunities. He constantly travels to the neighbouring villages preaching and teaching, undaunted by the reproaches and sneers he meets from his idolatrous and atheistic fellow-countrymen. He is remarkable for gentleness and patience under abuse. He receives no pay for his evangelistic work, but seems to find both his duty and pleasure in it. His name: Mr. Cheng, and his native place Cheng-Kia-Keo. He is only a small farmer with very limited means indeed.

“A respectable widow lady, over forty years of age, named Sung, who lives at Wu Kia Chiang, twenty miles from this city, was once a diligent disciple of Taoism. On hearing of Christianity she came to the city, obtained books and Christian instruction from Mr. Richard, and returned home to study and pray. She became an earnest Christian, is highly respected even by her heathen neighbours, and has now sixteen of the people of the village who have united with her in Christian fellowship. She is a tall, fine woman, with a cheerful look, as if she enjoyed her religion. She is herself a most efficient and earnest missionary.”

More than 350 converts have been added to the churches in the Tsing Chu Fu district during the past year, many of whom have had to endure sore and heavy persecution on account of their public profession of Christ. Yet they have all remained faithful and consistent, notwithstanding great provocation and insult.

The following report is from the pen of the Rev. Timothy Richard, of Tai Yuen Fu, in Shansi, who, after fifteen years of self-sacrificing toil, visits England at the earnest desire of the Committee, for a season of rest and refreshment :—

“The best that the Christian Church has is needed for China. The Christian Church, in dealing with China and her hundreds of millions, cannot afford to send her average or feeble ones. China demands the best and highest of service.

“China needs the highest schools, the best colleges—as yet, she has only one or two of these. What is that in such a vast empire, where every province is a kingdom ?

“We have medical missions. They are doing good work. Still we must not forget that whilst healing the sick is Christlike, it is only preparatory for the bread of life which perishes not. We have an Evangelical Alliance formed there with a view to protect the native Christians, but it is like stopping a leak from without. The missionaries united nobly in relief during the great and terrible famine, but it was only a temporary aid. We want the Chinese to adopt new principles which will make such calamities impossible again.

“To-day we should bear in mind that many of the present methods, while perfect almost in their fitness for Africa, Madagascar and the South Sea, where the chiefs are easy of access and not overlearned in philosophy, history, and politics, do not meet the greatest want of China now. Those who have given most attention to these subjects agree in saying we must have better methods. Acquaintance with the splendid literature of China, say these missionaries, must be more enlightened. We learn from experience in China, and in other countries past and present, that we need the highest men for the highest nations. In taking in reinforcements we must not do over again what other Societies after long years’ experience are giving up. Chinese officials do now consult missionaries about international affairs—ask their help towards the peace and prosperity of their people. Officials from a political view ask for bread. Shall the officers of the Kingdom of God give them a stone? Our Sovereign is King of kings. Can any monarch be more careful of even the *material, the physical* condition of his subjects than our Heavenly Father is? The blessings used by earthly monarchs are *all* of His providing. Where are the men qualified for giving advice in all the various high departments of vast empires? If the church neglects this, it is faithless to the high decrees of Him whose right it is to reign on every throne as well as in every heart. We must believe that nations are to be born in a day. It is true, many of the high officials in China would not dream of asking a missionary’s advice; but shall we, when we actually hear some of them already asking for our help, be faint-hearted? God could speedily convert China. For years opportunities have been given, and fresh ones occur every year. *The difficulty now is to get the Church to embrace them, and enter in.* We have prayed for this time, and God has answered us. With new answers come new responsibilities. The time has now arrived for the Church to *crown* her former missionary efforts by sending her ablest and ripest men to give China friendly Christian counsel. When this is done, then, instead of falsehood, hatred, darkness, poverty, wars, and destruction of body and soul, we shall have truth, love, light, plenty, peace and salvation, temporal and eternal.

“Amongst the five hundred missionaries in China, what has the little band of six families of the English Baptist Mission done there this year? Though hitherto we rank among the smallest of missions in China, as regards the number of our missionaries, the results of our evangelistic efforts give about as many converts as the China Inland Mission, which has over a hundred missionaries. This year, as in former years, some hundreds have been added to the church.

“Largely through our efforts a branch of the Evangelical Alliance has been formed in China. Educational work, such as the training of about sixty native helpers and local preachers, and the superintending of a few Christian schools, has had our attention. So has medical work, by which many thousands of patients have been brought under our influence. So has literary work, in preparing a half-yearly church magazine, biographies, pamphlets, tracts, for the use of Christians and heathens, officials and people.

“Almost all our converts are as yet in Shantung. In Shansi the work has been mostly preparatory, but we are glad to report that we have now succeeded in getting free access to *all* classes of people.

“We were devoutly glad to welcome the first three out of the promised fourteen new missionaries; but we have to deplore the loss of one of the most devoted, unselfish, and beloved of missionaries—Mrs. Kitts. God alone can comfort our dear brother, her husband, in his great loss.

“The need of China gets to be more vast and varied every year. Let us pray that the Church may immediately send an adequate number there, and that these may give exactly what China needs, the blessed Gospel of the Grace of God.”

Writing from Tai Yuen Fu, the Rev. Arthur Sowerby reports:—

“During the past year we have made steady and thorough advance. We have had a good number of conversions and baptisms here. ‘*Evangelise*’ is the one word that sums up our work. Our native helpers have been constant in their labours in the cities and villages north-east and south-east of the city, and have done noble service in preliminary work.

“The arrival of Mr. Turner here was most opportune, and his help has been most acceptable and efficient.”

Referring to the fine qualities of the Chinese converts, Mr. Whitewright reports:—

“A large measure of the success of the mission in Shantung is due to the fine character of the Chinese Christians, and their intense desire to bring their fellow-countrymen to Christ. How I wish you could know our elder, Wang. He is one of the best men we have. One cannot speak with him for any time without being impressed with his thorough goodness and sincerity. He is a Christian, all through and through alike. You cannot help feeling this, although you may only be talking with him on all manner of secular subjects, and Christianity be never once mentioned. A quiet, unassuming, gentle, loving, unselfish man—a man that cannot fail to give you hope for Christ’s work in China. If only we had a thousand like him, I feel sure the millions of Shantung would be won for Christ at once. The work here is most encouraging, and I enjoy it more and more. In spite of the war with France we are left here quite undisturbed and unmolested.”

Early in the current year, the Rev. A. G. and Mrs. Jones returned to Tsing Chu Fu, accompanied by Mr. Forsyth; Mr. and Mrs. Couling remaining at Chefoo for some months with a view to acquire the language, and Mr. Morgan proceeding further north to Tai Yuen Fu, to join Messrs. Sowerby and Turner.

We trust shortly to hear of the safe arrival in China of Messrs. Dixon, Medhurst and Watson; the former to be stationed at Tai Yuen Fu, the two latter at Tsing Chu Fu.

In connection with the visit to this country of Mr. Jones, it may not be out of place to record the resolution of the Committee passed a few weeks before he sailed for China:—

“In the prospect of the approaching departure of the Rev. A. G. Jones from

this country to China, the Committee desire to place on their Minutes an expression of their deep thankfulness to God for the great and solid work wrought in China through his instrumentality.

"It would not be right, they feel, to withhold the expression of their conviction that the widely diffused and deepening interest taken by churches in the evangelisation of China is largely due to intercourse with their dear brother, and that his influence and exertions alone have made the extension of our work there possible in the face of so many other imperious and absorbing claims.

"They commend Mrs. Jones and himself to the guardian care and gracious guidance of their God, and pray and trust that in lengthened service and increasing success in the work for which they have toiled so hard, and sacrificed so much, they may find 'a great recompense of reward.'"

The late Sir Harry Parkes, of Pekin, whose untimely decease every friend of China must mourn, wrote but a few months ago :—

"At length it may with positive truth be said China is on the move—railways telegraphs, mining machinery, steamships, Western commerce, Western discoveries and adaptations: all these, and much more from outside, are surely but silently at work, and even China cannot withstand their transforming influences."

We may go further, and add Christian truth, Christian missionaries, and Christian literature are also "surely but silently at work, and even China cannot withstand their transforming influences."

Gradually the air is being filled with the music of the Cross, and the minds of the Chinese are becoming saturated with the story of Christ's love.

In many parts of China the people are beginning to question their old creeds and superstitions. Thousands have already cast them aside as worthless things, and have gladly given up all for Christ.

Now surely is not the time for indifference or despair, but rather for downright earnestness and daring enterprise. We have opened China in spite of herself, and we have forced the Chinese into the great family of nations.

They are spreading themselves over all the face of the globe, and the wave of emigration is to-day actually touching our own shores.

One thing is certain, the Chinese are going to take their place among the civilised nations of the earth, not as a cipher, but as a real factor; and it is for us to consider whether that factor shall be a Christian or a Pagan one.

JAPAN.

PRINCIPAL STATION :—Tokio.

SUB-STATIONS ...	... 6
Missionaries... ..	2
Native Evangelists	3

One of the most experienced missionaries in Japan reports :—

“The Japan of to-day is quite a new country. The old institutions and ancient customs are fast dying out. We live emphatically in a period of changes. The only thing permanent is the natural scenery around, while in all other things change seems to be the predominant element. Buddhism is gone. Confucianism has lost its power. The temples are left in their former grandeur ; but they have very few worshippers, and those very few worshippers consist only of old men and old women belonging to the lowest classes. This is sufficient to show the impotent state of the once great religion of Buddha. Confucianism, which was for so long a time the highest authority in all the regulations of society, is now studied only for the sake of literature. The old religions thus all gone, what is now coming to take their place ?

“This is a momentous question, and he who has any interest in Japan should know its answer. We know what must take their place, and we rejoice. But we also know what is taking their place, and we are saddened. Change in politics and science has changed also their religious thoughts. The old men being habituated to their religious customs, still keep them tenaciously. Those who are most affected by it and suffer the greatest are the young men. To their minds, Buddha is no longer a god ; Confucius is only a man, after all. Materialism in its grossest form, Atheism in its absolute sense—this, this unhappily is the religion, if it can be called a religion, that is taking the place of the older ones. All those views of science, different as compared with each other, but one in their object of attacking Christianity, are well known here and are eagerly sought after. All those theories of the universe which see no trace of the creative plan in this beautiful cosmos, and which explain the formation and development of the world and its many inhabitants by the spontaneous activity of matter, are as firmly believed as in the circles of their originators. In Western countries, there are men of high authority in science who yet are the humble believers of the Word of God ; but we have none here. The young men admit that Christianity is ‘good,’ and, as far as the present society of men is concerned, it may be a necessity ; yet their proud contempt of it as being fit only for the ignorant people is not very different from the attitude of some of the scientists in the West from whose works they have got their notions. They have absolutely no religion, and, we know, to have none is a state more lamentable than to believe in the basest form of superstition. Unless a far mightier spiritual force replace Shinto and Buddhism, little will be gained save a glittering veneer of material civilisation and the corroding influence of foreign vices.

"With the sublime forces, however, that centre in pure Christianity, I firmly and confidently believe Japan will ere long take and hold her equal place among the foremost nations of the world, and that in the onward march of civilisation which follows the sun, the '*Sun Land*' may lead the nations of Asia that are now appearing in the theatre of universal history."

The Rev. W. J. White, in his review of mission work during the past year, writes :—

"Whatever friends at home may conceive from certain statements in regard to the mental, moral, and religious condition of the Japanese, the fact that the nation to-day is almost as much heathen as it ever was is only too sadly evident to us who are daily brought face to face with the actual immoral and heathenish condition of things in Japan. Of course, with the exception of here and there an instance in the interior, there is every reason to believe that the fierce and bitter opposition, and that old spirit of hatred to Christianity, which was so characteristic of the Japanese some twenty years ago, has for the most part disappeared. And it may, moreover, be affirmed that there is on the part of some of the rulers a very decided and outspoken sympathy with the Christian missionary and his work; and possibly, were it not for considerations in regard to traders taking advantage of any steps the Government may take for the purpose of allowing travel and residence in the interior, there would be no obstacle in the way of the missionary itinerating throughout the entire empire. There is another fact vividly apparent to those who are seeking the welfare of the Japanese, and who anxiously observe what the effect of the introduction of Christianity has been on the minds of the multitudes. It is plain to those of us who have large intercourse with the people, that they feel conscious of a night of terrible spiritual darkness, which in these latter days is being felt by the advent of the light of Gospel Truth. They are conscious of their darkness, but the sad truth is that they love this darkness; and how long a time will elapse ere they embrace the light, and walk in it, of course we cannot tell. The faith which brought us here as workers, however, enables us to look forward to a day when the religion of Jesus Christ shall triumph in this fair 'land of the morning,' even as it has triumphed in other lands. But looking over Japan to-day, the conviction is that there must be much patient toil and waiting on God in prayer, ere His Kingdom is finally established in this empire. I mention this to show how evident it is that Japan as a mission-field invites a lively interest on the part of Christian friends at home. And here I am constrained to say that I believe many friends at home have the impression that Japan is overrun with missionaries, and that there is no need for reinforcements to be sent to this field. This impression, however, must simply arise from a want of knowledge of the actual condition of things at present existing here. I repeat here what I have already said, we need at least *three* more men to put our mission in Japan upon anything like a reasonable basis, and it is most desirable that these other three men be sent out as soon as possible. The field is indeed white unto harvest. May the Lord send forth more labourers."

Referring to the arrival of Mr. Eaves, of Bristol College, recently sent out by the Committee to be associated with Mr. White in mission work, Mr. White says:—

“ I cannot refrain from giving expression to our devout joy and thankfulness at the arrival of Mr. Eaves, he has already greatly gladdened our hearts. I feel sure he is a God-sent brother ; he has already made rapid progress in the study of the language.”

Mr. White has had many pleasing instances of conversion in connection with his work during the past year. Referring to one of the converts recently baptized, Mr. White writes:—

“ He is a promising young man, he is at present the superintendent of a large Government school at Shimoda, in the peninsula of Idzu. He was to have been baptized in October last, but had to leave Tokio to take up this appointment before he could receive the ordinance. It is his intention, on his return after the holidays, to open a preaching station in connection with us at Shimoda. As he understands English pretty well, we hope to assist him with a few English books. He has already ‘ Butler’s Analogy ’ to begin with. The Government school of which he is superintendent has about one hundred students, whose ages range between fifteen and thirty, and Mr. Yamauchi hopes to be able to do Christian work among these, and so become a self-supporting missionary.”

During the past year Mr. White has completed and carried through the Press, as far as the Second Epistle to the Corinthians, the Kana Majiri edition of Dr. Brown’s version of the New Testament ; and, at the request of the Religious Tract Society of London, prepared a Japanese translation of the *Pilgrim’s Progress*, which is now in the hand of the printer.

Over 4,000 copies or portions of Scripture, in Japanese, have been sold during the year, the demand for purely Christian books being very marked on all hands.

Mr. White concludes his report by saying:—

“ At all our preaching-stations the congregations are large and very attentive. We have many inquirers, and several candidates for baptism ; the outlook is decidedly cheering, and we are greatly encouraged by the whole prospect of our work.”

Western Missions.

AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill, Bayneston, Manyanga, Stanley Pool, and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—

Lukolela and Bolobo.

Missionaries (4 in England) — 16

To-day Central Africa no longer bears the ancient geographies' label—“*Unexplored*” “*Terra Incognita*” can no longer be written over any very vast portion of the interior.

The almost blank chart of a few years ago has been superseded by the well-defined map, representing plain and plateau, river and lake. It is no longer the “Dark Continent” because unknown, but the “Dark Continent” with a deeper dark, because it *is* known.

And what can be said of the religious condition of the millions of people inhabiting these vast central reaches?

Arriving direct from English civilisation and Christianity, the traveller in Central Africa is much in the condition of a man coming suddenly out of the full blaze of sunlight into a low, dark hut. The very intensity of the light which he has left may for a time deepen the obscurity in which he finds himself; but gradually his eyes become familiar with the darkness, and he discerns the presence of one thing after another, and so, by degrees, sees more clearly the form of his surroundings. Thus, at a first glance, inexperienced men will say that the native tribes of Central Africa *worship* nothing, and that consequently they have no religious belief. A brief

residence, however, will convince one that there is a something to which deference is paid, and before which the natives tremble with awe. The Waguha have no temples, no altars, no sacred groves, but at the door of every hut stands a miniature hut. "Here," say they, "dwell the Wazimu the disembodied spirits of our ancestors, whose favour we seek, whose protection we crave." Tribes along the Zambezi have a distinct idea of a Supreme Being, Maker and Governor of all things, whom they call "Morimo." The doctrine of transmigration finds expression in snake, monkey and crocodile worship. Retribution shines forth in the belief of the Waguha, that at death they go into the sunset, there to be judged by a great Being, with whom they will live if approved, from whose presence they will be cast out if condemned. A recent traveller met six men-slaves on their way to the coast, singing as if they did not feel the weight and degradation of the slave sticks. "Why so merry?" said he. They answered: "We rejoice at the thought of coming back after death and haunting and killing those who have sold us." But over all the religious beliefs of the Central African rests a dense cloud of superstition. He trembles before the witch-doctor. He kills his own wife when he imagines her bewitched. He kills one child because it cuts the upper front teeth before the lower. He kills another child when it turns from one side to the other in sleep. The ghost-like medicine-man, the universal demi-god of savage nations, with his hideous miscellany of dead lizards, hide, nails of the dead, lions' claws and vulture-beaks, stalks through the village imparting strange efficacy to claw or bone, stick or stone. And as beneath the dull, leaden skies of the distant north there are believed to be structures haunted by ghosts and goblins, so here the forest, with its tenantry of owls and bats, is the abode of malignant spirits, and the rustling of the foliage at eventide is their mysterious dialogue. Shadowy vagueness and superstitious terror are the cardinal elements of Central African religion.

The last words of David Livingstone addressed to the students of the University of Cambridge, ere he left England for his final journey in Africa, were:—

"I go to open the door to Central Africa. It is probable I may die there. Young men in England! see to it, I beseech you, that that door is never again shut."

From the weary, worn-out figure kneeling at the bed-side in the hut in Ilala an electric spark flew, quickening hearts far and near.

The dust of the great African apostle, borne long distance by loving hands, lies treasured up in the Abbey shrine of Westminster; but his

spirit still pleads with men to-day; and his voice, like clarion call, still rouses the Christian Church. In the words of the late Bishop Steere, in Africa to-day

“ We have a continent to work upon where chaos still reigns, both in the social and spiritual world. We have the reproach of ages of cruelty and neglect to wipe out. We have the key of the gate of Heaven, and millions are waiting for us to open it to them. Christian men and women, come *yourselves* and help them. If *you* cannot come, seek out and send *your* best and dearest, that their glory may be yours. If you have money, give it; and that not in little dribblets, but as God has given it to you. Do not wait to be canvassed, but canvass others yourselves. And, as you stand in spirit on the edge of the great continent of darkness, do for it with all your might whatever the whispers of God’s Spirit may suggest.”

The history of the rise and progress of the Society’s Congo Mission, one of the many efforts recently put forth on behalf of the peoples of Central Africa, has been so beautifully told by the Treasurer in his recent work on this subject, that no words are needed here to add to that most complete and comprehensive sketch.

It may not, however, be out of place to give some brief record of the various steps that have led up to, and culminated in, the establishment of the new *Congo Free State*, as now officially recognised by all the great European powers, at the recent African Conference of Berlin.

The following memorandum on this subject is written by the Rev. W. Holman Bentley:—

“ On February 26th, 1884, Lord Granville signed the Treaty between our Government and Portugal, by which the Portuguese Sovereignty was recognised over the long debated territory situated between 8° and 5° 12’ of South latitude.

“ By this treaty the mouth of the Congo River was handed over to Portugal, and the future of our loved Congo Mission greatly imperilled.

“ Had everything been thus placed into the hands of Portugal, we should have been hampered and thwarted at every turn, our expenses indefinitely increased, while restrictions, interference, and constant annoyance would have hindered the prosecution of our work. We should, if possible, be in a worse position than our American brethren in the French territory of the Gaboon.

“ It is true that a clause granting religious liberty was with great difficulty wrung from the Portuguese Ambassador, but the great reluctance with which it was granted, and the past experience of Portuguese treaties, gave us no hope that this stipulation would be fulfilled any more than many such fair but fragile promises made in the past.

On April 25th, our Society presented a petition to the House of Commons praying that the Congo Treaty be not ratified. Our Government, however,

had so far committed itself in signing the treaty that it was most reluctant to refuse the ratification. Trade interests, however, were at stake. The Chambers of Commerce throughout the country strongly opposed the measure, and when it was found that the other European Powers were in no way inclined to recognise the dual arrangement between England and Portugal, the Government was obliged to abandon the treaty. The announcement was made in the House that the Congo Treaty would not be ratified.

“In August, the news reached this country that Germany was annexing the independent territories on the West Coast, and had acquired the Cameroons River where our Society has so long been working. Complications arose in consequence of this action; also in reference to Angra Pequena, the South-East Coast, the Niger, and between the French Government and the International Association. An uneasy feeling was awakened by the passion for annexation which had arisen. It became necessary to call a Conference of the European Powers to consider African affairs. After a preliminary interchange of views between Germany and France, an invitation was issued, and the Conference held its first sitting at Berlin, November 15th.

“While preparations were maturing, the International Association began to declare its policy. In 1879, the Comité d'Etudes du Haut-Congo dispatched an expedition to the Congo, under the leadership of Mr. H. M. Stanley, designed to explore the Upper Congo, to open the country, and to establish scientific stations.

“The expedition had quietly pursued its way, and latterly developed a benevolent policy which, if earlier shown, would have defeated itself.

“The King of the Belgians desired that the whole of the basin of the Congo should be thrown open to trade and civilization. Had the people been left to themselves, or to the European powers having possessions on the coast, we might wait indefinitely for the opening of the country. The French and Portuguese Governments so hampered trade with heavy dues and restrictions that nothing could be done at any long distance from the coast. King Leopold conceived the great idea that, if the basin of the Congo could be placed under a Government that was really anxious for the development of the country, and a railway laid to connect the Upper with the Lower River, the whole country might be speedily opened, and its vast resources placed within the reach of Europe. If a simple trading company attempted this, it would soon be ruined by the greed and false economy of France or Portugal. A railway would be too tempting a bait for avarice. The only possible thing would be to establish an independent State, founded on enlightened principles. Quietly, but energetically, the expedition acquired sovereign rights in the country, until France and Portugal threatened its existence by annexation of all the littoral.

“When the Conference commenced to sit, Portugal had large claims, while France demanded immense territories on the north bank, and, later on, ‘discovered’ rights to further districts on the south bank.

“It seemed likely that King Leopold's philanthropic schemes would be all frustrated, the immense sacrifices of his expedition, both in treasure and life, utterly wasted, and all hope for the future of the Free State taken away. Without a port and free communications, the State could not exist. So great,

however, was the jealousy between the Powers that questions of sovereignty had to be rigorously excluded from the Conference.

“The International Association had therefore to fight its own battles. The United States had recognised the New State, and now negotiations were opened with the other Powers. France presented the greatest opposition. In the Conference attempts were made to limit the time during which any regulations should remain in force, and to restrict the area of incidence; while large demands were made for territory belonging to the New State.

“At length terms were arranged. France was to have all the coast from its colony of Gaboon down to 5° South latitude; thence the line should include the valley of the Niadi Kwilu, following the line of the Chiloango River to its northernmost source; then, striking the Congo above Manyanga, the middle line of the river to the Equator, including the valley of the Likona; the first degree of North latitude being the French northern boundary.

“Portugal was very obstinate, and an identic note from England, Germany and France was necessary before she would abate her pretensions.

“Finally she accepted the extension of her Angola frontier to the south bank of the river for the first ninety-five miles (about), as far as the Portuguese factory at Wanga Wanga. Thence the boundary runs south for about half-a-mile, and a line drawn on the latitude of Noki, as far as the Kwangu River, bounds the Portuguese possessions to the north, and the Kwangu River on the east. A further concession to Portuguese susceptibilities was necessary, in the shape of a strip of coast line from Massabe (5° S. lat.) to a little below Kabinda.

“The Free State thus obtained thirty-seven kilometres (23 $\frac{3}{8}$ miles) of coast line, including Banana, the port of the Congo, and a strip of north bank about sixty miles wide as far as Manyanga. Thence the River is the western boundary of the State. Its north and south frontiers are undetermined, being in unexplored country, and extend from 4° N. lat., to 6° of S. lat.; and in part of the country to the sources of the Zambeze in 12° S. lat. The 30° of E. long. is roughly its eastern boundary. The State has the recognition of all the Powers, and the railway past the cataract region is to be commenced at once. We regard with the highest admiration the philanthropy which first planned such a scheme, the consummate skill with which the various stages were slowly and surely elaborated, and the high ability with which diplomatic arrangements of great difficulty were conducted and brought to a successful issue, in spite of such jealousies and forces. While according our full homage of grateful appreciation to King Leopold of the Belgians, we see a Higher Hand working in all this. The Lord reigneth, and the King of kings in these latter days is working out His gracious designs. Surely the fulness of time is near, and these things are but the dawning of the day when the Kingdom of Righteousness and Peace shall be established, and when all shall know Him.

“Doubtless, King Leopold's greatest joy is this, that not only is he benefiting millions of his fellow-creatures, but that he is the chosen instrument in God's hand of accomplishing this end.

It is gratifying to us that all our stations, with the exception of San

Salvador, are in the territory over which King Leopold has accepted the sovereignty; and we regard this with unbounded satisfaction.

“We have to record our appreciation of Mr. Stanley, who has been the King’s agent in Africa; but, as we hope to be able to do this publicly very shortly, we await that fuller opportunity.

“The founding of the Free State of the Congo has thus occupied our attention, because that has been the chief though indirect work of the Berlin Conference. Other important ends have been attained, which we proceed to note:—The final Acte Général, which has been signed by the European Powers and the United States, occupies itself first with a delimitation of territory concerned. Commencing on the Atlantic, it extends to the Indian Ocean. Its northern boundary is delimited by the crests of the watersheds of the Niari, Ogowe, Shari, and the Nile, reaching the Indian Ocean in the 5° of N. lat. On the south, commencing in the mouth of the Zambeze, it follows the course of that river until five miles above the mouth of the Shire, and continues by the line separating the waters flowing towards Lake Nyassa, from the tributaries of the Zambeze; thence, following the crest of the northern watershed of the Zambeze, and on to the western watershed of the Kwangu River as far as the River Loje, when, following the course of that stream to the Atlantic Ocean, the delimitation is complete. Throughout these vast regions there is to be absolute freedom of trade; no import dues are to be levied for a period of twenty years, when the Powers will decide whether that clause shall be maintained; no privileges or monopolies shall be conferred by any power exercising jurisdiction in this territory. Article VI. secures absolute religious liberty: guaranteeing the suppression of slavery, it provides special favour and protection, without distinction of nationality or form of worship, to all religious, scientific and charitable enterprises, to all Christian missionaries, to scientists and explorers, their escorts and collections. Freedom of conscience and religious tolerance is guaranteed to the natives. The free and public exercise of all forms of worship (*tous les cultes*), the right to erect edifices for religious purposes, and to organise missions belonging to all creeds, shall be submitted to no restriction or impediment. The Acte further regards matters connected with postal service and navigation, the slave trade, neutrality of the region, with matters connected with the Niger River, and the formalities of annexation. This received the signatures of all the Powers on the 26th of February, 1885.

“We must now hope that, after these arrangements, jealousies and scheming will cease, we can look forward to better and brighter days.

“As to our mission at San Salvador, which is in the hands of the Portuguese, but within the territory influenced by the stipulations of the Berlin Conference, we have no reason to anticipate any difficulties.

“The Portuguese have now a clear definition of their territories, and the jealousies and susceptibilities of the long period of uncertainty should be at rest.

“Our influence can no longer be feared in the country thus recognised by the Powers. We also understand that there is a feeling at Lisbon that the past policy has been a mistake, and that Portugal must win the esteem of

Europe by more enlightened measures. Our influence will be exerted to secure the peace and prosperity of the peoples under the Portuguese rule, and our brethren at San Salvador will be ready to render every assistance to the Portuguese Government, and to use their best influences with the natives.

“The Grammar and Dictionary of the Congo language, which will shortly be published, may be recognised by the Portuguese as no mean advantage accruing to them in consequence of our work in their territory.

“The New State has an area of about 880,000 square miles, or fifteen times the size of England and Wales. The introduction of law and order into this country will be an incalculable blessing to the natives; it is that for which all sigh, and any power which brings that in its train will be hailed as the salvation of the country.

“Not at first, perhaps, will they realise the benefit, but, as the sense of security is felt, the affection of the people will be won, and King Leopold will have raised an imperishable memorial. Of its resources, Mr. Stanley speaks in glowing terms; metals, coffee, india rubber, woods, ivory, oils—whatever India produces may be grown there. We regard this rapid opening up of the Dark Continent, this peaceful conquest, as altogether unique in history. The year that commenced with dark forebodings closed with the brightest hopes.

“We wish the Free State the most prosperous future, and rejoice that, under such a Sovereign, we shall be able to pursue our work, looking towards the time when Africa shall be won for Christ.”

One of the last resolutions passed by the out-going Committee in April, 1884, was the following:—

Resolved—“That the further consideration of the urgently pressing question of large reinforcements for the establishment of Mission Stations on the Upper Congo, beyond Stanley Pool, in the Interior of the Continent, be referred to the incoming Committee, with an earnest request that this matter may be taken up without any loss of time, lest by delay the specially favourable openings that exist to-day for the immediate occupation by the Society of the districts of the Upper Congo should pass by, and the great object of the Congo Mission—viz., the opening up of Central Africa to the Gospel—seriously hampered.”

In pursuance of this the Western Sub-Committee, early in July, had several special meetings in conference with the Rev. W. H. Bentley on this important matter; and, at the Quarterly Meeting of the General Committee, on the 16th July, they presented a long report dealing with the entire question.

From a careful examination of previous resolutions relating to the Congo Mission, the Sub-Committee found it abundantly clear that one great object has, from the very inception of the Mission by Mr. Arthington in 1877, been kept steadily and persistently before the Society and its constituents, viz. :—

The establishment of missionary operations on the Upper Congo

River, beyond Stanley Pool, at "as early a date as may be practicable."

The Sub-Committee further stating that, in their unanimous judgment, that date had now been reached, and that from facts before them it was quite clear that—

"Not only have good intermediate stations been established between the ocean and Stanley Pool, but a good footing has also been already secured at Lukolela, on the Upper Congo, 300 miles towards the interior from Stanley Pool, and an admirable allotment of ground, in the best possible position, leased from the International Association for a purely nominal rent, upon which to commence mission buildings.

"The whole of the Upper River, as far as Stanley Falls, some eleven hundred miles from Stanley Pool, is open to missionaries of the Society; while in most parts the people are not only willing, but clamorous for the settlement of Christian teachers.

"It is also clear to the Sub-Committee that the present is a very specially favourable time for the opening-up and establishment of up-river stations, for not only is the International African Association ready and willing to offer generous terms with regard to the possession of suitable land, but the peoples on the banks of the river are favourably disposed to white men, not having as yet become subject to the painfully evil influence of ordinary white traders and dealers.

"The Sub-Committee also believe that, on economical grounds, it will be the truest wisdom for the Society to take action in this direction without delay.

"To man *new* up-river stations with inexperienced brethren will be undoubtedly unwise; and, as new missionaries require some twelve months' residence in Africa before being properly equipped for up-river work, reinforcements should be sent out at once, in view of the urgent need for up-river agents. Delay in this matter cannot but involve increased expense and liability to disaster.

"After careful consideration, the Sub-Committee have arrived at the very decided conviction that between Stanley Pool and Stanley Falls, on the Upper River, a distance of uninterrupted water-way of some eleven hundred miles, there should be established at least ten mission stations at about an average distance, say, of a hundred miles apart, one of these proposed stations being, without question, Lukolela, the ground for which has been already secured.

"They also think that, between Lukolela and Stanley Pool, two other stations might with advantage be opened up also; but they are quite satisfied that this most important question should be left to the wisdom and experience of the senior Congo missionary brethren in conference—subject, of course, to the ultimate approval of the Home Committee; it being suggested to the missionaries that it might be wise, in selecting positions for new stations, to have regard to the special advantages connected with proximity to the mouths of the numerous and large affluents on the south bank of the Congo River, many

of these affluents being of sufficient volume to admit of the *Peace* traversing them for long distances southwards and eastwards.

“ Re-affirming the wisdom of the rule already adopted by the General Committee, the Sub-Committee would advise that in all cases the brethren be located *two and two*, no up-river station being occupied by one missionary alone.

“ The Sub-Committee are thankful to report that all the evidence before them indicates that up-river stations are likely to prove much more healthy than the district of the Lower Congo, no deaths of Europeans having as yet taken place on the Upper River, in connection with the stations of the International African Association, save from accident by drowning or misadventure.

“ As to the ultimate expense involved in the establishment and maintenance of the proposed ten up-river stations, with their complement of twenty missionaries, the Sub-Committee find it extremely difficult to arrive at any exact figure. It is clear that, in many ways, the maintenance of up-river stations will be *LESS EXPENSIVE* than the intermediate ones between the ocean and Stanley Pool; the experience of the agents and representatives of the International African Association indicating that food supplies are much more plentiful, and far less costly, than on the Lower River.

“ In the judgment of Mr. Bentley, £5,000 may be taken as the estimated annual outlay for the ten new stations and the twenty new missionaries; this figure being, without a doubt, a *maximum* sum, sufficient to cover all reasonable contingencies.

“ Having regard to the whole of the facts before them, and specially in view of the exceptional openings which exist to-day for the immediate prosecution of up-river work, neglect of which may seriously imperil the valuable results springing from the long and costly toils of the Lower River; having in view also the one main object of the Congo Mission, as set forth by Mr. Arthington in his first and all subsequent letters, accepted and endorsed by repeated resolutions of the General Committee, the Sub-Committee unanimously recommend the following resolutions:—

“ First—That the sanction of the Committee be given to the proposed occupation of the Upper Congo by missionaries of the Society, with, at the same time, a devout and thankful recognition of the ‘striking way in which the road had been made ready and the path made straight.’

“ Second—That the proposed establishment of ten stations, with two missionaries at each, between Stanley Pool and Stanley Falls, as suggested by the Congo Mission brethren, be generally approved.

“ Third—That in view of the great importance of immediate action in this matter, the proposal to occupy Lukolela at once be cordially approved, and leave given for the establishment of at least two additional up-river stations during the current year, or as early as practicable.

“ Fourth—That further reinforcements, to the extent of at least six additional brethren, be sanctioned, such brethren to be sent out as funds permit, should suitable candidates for the work be found.

“ Fifth—That these resolutions, should they be sanctioned, be forthwith published in the *Missionary Herald*, with a statement of the present circum-

stances and needs of the Congo Mission, and an appeal to the churches for extended sympathy and help in view of the present exigencies of the work, and the call to GO FORWARD and take possession of the district so strikingly opened up."

After prolonged deliberation, these recommendations of the Sub-Committee were unanimously adopted by the Quarterly Meeting, and the FORWARD movement for the occupation of the Upper Congo deliberately sanctioned.

It is most gratifying to the Committee to report that since the adoption of this ONWARD policy, seven new missionary brethren have been accepted for service on the Congo River.

With regard to the general work of the Congo Mission during the past year, the following report from the pen of the Rev. T. J. Comber furnishes valuable information:—

"The basin of the Congo gives us 1,300,000 square miles, over a great portion of which we wish to plant our stations. Let the greatness of the work keep our friends at home from impatience, and the feasibility of the scheme lead them to resolve that in the name of our Redeemer and Master it shall be done. Let our motto be still that of our first honoured missionary, Carey—'Attempt great things for God; expect great things from God. According to your faith' (and faithfulness) 'be it unto you.' Is it possible? It is. Can we do it? We can. We missionaries do not flinch from it. Let not the churches hesitate.

"The year opened with heavy loss and disappointment. Our hearts were jubilant with our success in so speedily getting all the parts of our steamer up to Stanley Pool; but then came the news that the two mechanics, riveter, and engineer, had, with our dear brother Hartley, fallen by the way. Our newly arrived brother, Ross, too, was suffering acutely from a cerebral malady, and felt he must return. Mr. Crudgington, too, reported from Underhill the severe illness of his wife and Mr. Whitley, both of whom he feared would have to leave the Congo if their lives were to be saved. Grenfell then had alone to hold Arthington; I alone to take charge of our Wathen station at Manyanga; Moolenaar was alone at Bayneston; Hughes was at Underhill, preparing to take over the work of Messrs. Crudgington and Whitley; Weeks was alone at San Salvador.

"My dear brother Sidney was fortunately on his way down to the river from San Salvador to come to our help, for we were indeed in sore need. Ross and Whitley set sail for England, and in June following our dear brother Crudgington also left with his wife.

"For the loss of our brother Crudgington we indeed grieve, especially we older ones who have happily worked together with him for five years, 'toiling, rejoicing, sorrowing' together. Mr. Ross, too, we are very sorry to lose, and pray that he may be blessed and prospered in his new sphere in England. Mr. Whitley has, we are thankful to say, been able to return again to his work.

"During my absence, Mr. Grenfell had been hard at work with the *Peace*,

had made his black lads and men riveters and engineers, and when I arrived I saw our precious and splendid little steamer, newly painted and all complete, lying in the river alongside the bank. It was a glad sight, and we rejoiced together in the work that by the hand of God upon him he had so successfully and speedily brought to a conclusion.

“The Lord hath done great things for us, whereof we are glad.”

The *Peace* is a splendid success, and gives every satisfaction. There is no fault whatever to be found with her.

After a trial trip round the Pool, Mr. Grenfell and I started off up the river on a five weeks' missionary prospecting tour. A full report of this journey, of nearly six hundred miles either way, has been published in the *Missionary Herald* for January.

The Liverpool station at Lukolela was occupied by three Victoria assistants.

Sites were chosen in populous districts and among promising people—Babuma, Babangi, and Ba-ilebu—for three other new stations; or, more properly speaking, one *site* only was chosen, and in the other two cases the places were decided on.

Mr. Grenfell had not, by last intelligence, returned from a three or four months' journey in the *Peace*, on which he intended to go up to Stanley Falls, ascend several of the affluents, and choose locations for six other stations, completing the ten recently decided upon by our Committee.

These Upper River stations will be situated at about a hundred miles' distance from each other, among densely populous tribes, who almost all *want us to come to them*. I don't say they want the Gospel, but they want us, and we can, with very little danger, live among them. After a time, when they get to understand the eternal life which we bring to them in the knowledge of God and Jesus Christ, they will want the Gospel, we trust, which shall prove to them the power of God unto salvation.

It is of no use our having made these long journeys; our steamer will be a gigantic folly (costing as it has many valuable lives besides much money); our brother Greenfell's work, so laborious and devoted, will have been work in vain, unless we occupy these central up-river stations.

As to our work at Arthington, Stanley Pool, it has of course suffered in its continuity, on account of the changes that have taken place, and has also been far less than it might have been had we been more in number. Our relations with neighbouring chiefs are good, and the nature of our work is getting to be better understood. We visit much among the people, and they also come constantly to visit us. Often, at our Sunday afternoon native services, the people who have been about the station have come in to join with our boys in listening to the words of eternal life, and have manifested much interest. Our little school there now numbers about twenty. The boys are bright and intelligent, and some of them are trying to be Christ's disciples. Mrs. Greenfell's few girls, too, are getting on well.

Mr. Whitley, by last advices, is in charge of the station, Mr. Cruickshank having come to Wathen to help Mr. Darling, and Mr. Grenfell being away up river.

At Wathen, we held some very interesting and largely attended meetings

in the towns, while I was there. A number of boys are under our care there, and everything promises well for good steady Christian work. The place is quite as hopeful as a sphere for mission work as our old station of San Salvador. This place and San Salvador are the two places where the people manifest a real desire after the good things which we bring to them as missionaries.

"A man was to have been buried alive there recently, but our efforts to save his life were successful.

"At this station of Wathen, my dear brother Sidney commenced what was to be his life work. He had made fast friends with the people, was rapidly acquiring the language, had developed a large medical and surgical practice, and was looking forward to a long life of usefulness there; but the Lord has decided otherwise, and has called him away to other and higher service.

"Mr. Cottingham will probably be Mr. Darling's coadjutor at Wathen.

"The work at Bayneston has been carried on alone by Mr. Moolenaar. It has suffered much in consequence of his solitariness; but he bravely holds on, as did our brother Weeks alone so long at San Salvador.

"At Underhill, Mr. Hughes has just been joined by our new brother Mr. Macmillan. The beautiful wooden house sent out from England is complete, and the station is in good working order. Mr. Hughes will now be able to gather round him a large school, from the many towns within easy reach.

"The work which we entrusted to Mr. Bentley is rapidly approaching completion. His dictionary and grammar of the Congo language will shortly be ready. Such a full and thorough work will be an incalculable boon to our brethren who are now perplexed by the difficulties of the language. It will also be a good basis upon which to ground further work on the other languages which have already occupied our attention. Until the dictionary and grammar are completed, and our brethren's mouths are thus opened, the translation of the Scriptures and other literary work must wait. A month or two will put us in possession of this invaluable work.

"One other matter calls for note. Mr. Bentley brought home with him his lad Nilembo to help him in his work, and I have brought with me Mantu, who so long has been my faithful helper, and Lutunu, a promising boy from Wathen. Mr. Weeks has just arrived with a lad from the neighbourhood of San Salvador. We have therefore with us boys from our principal stations, and trust that their visit to this country will subserve many ends. Until now the Congo people, and the boys in our schools, have only relied upon our own explanations of our work—the impulse that brings us to them, and the means which enable us to do so. Now the lads with us have seen with their own eyes; they have learned something of the deep desire in the hearts of so many hitherto unknown friends that their people should rejoice in the salvation which Jesus has accomplished, and they understand more fully the nature and benefit of our work.

"They will carry back to their people accounts of all that they have seen and heard, and, telling the wonderful story of thousands of kind, loving, unknown friends in England, deeply anxious for the welfare of their coloured brethren and sisters in dark Africa, giving of their means, praying ceaselessly for them, sending their sons and daughters to make known the glad tidings, they

will be able to help their countrymen to understand in some small measure the love wherewith God so loved the world that He gave His only begotten Son, and to comprehend something of the breadth, and length, and depth, and height of the love of Christ which passeth knowledge.

"We know that some of our dear boys have already given their hearts to the Saviour, and are looking forward to the time when they too may teach their people of that which makes their own hearts glad."

The Rev. J. H. Weeks, of San Salvador, reports:—

"Our school at San Salvador progresses wonderfully, and now numbers forty-five boys.

"Many leading men and chiefs who at first held back now bring their sons to us, asking not only that they may learn to read and write, but that they may be instructed in the good palavers of God, about which they themselves have heard from the Missionary.

"Our boys come from sixteen different towns, at distances of from five to forty miles distant.

"On Sunday we have Sunday-school and Bible-classes, and during the week we meet for singing and prayer, and every opportunity is used to press home the truths of the Gospel.

"At stated intervals they visit their homes in distant towns and tell amongst their friends and relations what they have heard and learned of the Gospel, and so become messengers of Life to their own people.

"During last year one of our senior boys went to visit a large town in Madimba, and I was greatly cheered by receiving a letter from him a few days afterwards. In it he writes:—'On Sunday I told the chief to call all the people, and he did, so I told them a little bit of God's Word, and what you missionaries come to our country for; and that you teach all good. The people sat quite still, looking on my face with fear, and when I finished, they thanked me very much; and the chief said I will give two or three boys to go to school.'

"There is going on in our school a quiet, but real and efficient work; the old system of superstition is being undermined, and boys, when visiting their towns, cannot but protest against the absurdities, cruelties, and wickedness of Fetichism.

"You will remember that in a previous letter I gave you the account of one boy's conversion, and I truly believe that others will soon follow. Some give good evidence of a change taking place, which shows they are not far from the Kingdom."

It is estimated that there are more than fifty millions of souls within easy reach of the right and left banks of the mysterious Congo River—untutored savages, as ignorant of God and of His Son Jesus Christ as are the beasts of the forests around them.

What a grand field for Christian enterprise. What a heavy and solemn responsibility rests upon the Christian Church to-day to give the Gospel to these dark and degraded peoples.

The races of the Congo basin are superior to the negroes of the coast, in appearance, stature and intelligence. They have all the capabilities of a strong and flourishing race. As yet these races are simply pagans. They are far more easily won than the Mohammedans or Brahmins. Rev. E. F. Merrian, of the American Baptist Missionary Union, illustrates this difference by the fact that while in Burma the missions of the American Baptist Church have won but about 1,200 Buddhists, they have gained among the Karen pagans no less than 24,000. Or, to use another illustration of his, while only about 2,000 Mohammedan converts are claimed by all missionary societies, whole populations of pagans in the Pacific Islands have been won to the truth in a short period. The motive for missionary effort found in these contrasts appears still stronger when we consider that Mohammedanism from the North is fast progressing toward Central Africa; that a great Propaganda in Cairo, with two thousand students, is constantly sending forth its armies of Islamic heralds to meet us and contest this grand mission field, with its fifty millions of idolaters.

WEST COAST—CAMEROONS AND VICTORIA.

PRINCIPAL STATIONS :—

Bethel, Bell Town, Mortonville or Hickory, Victoria, and Bukundu.

SUB-STATIONS	...	...	...	...	...	...	...	...	6
Missionaries	...	...	...	...	...	...	...	...	5
School Teachers (Female)	...	...	...	...	...	...	...	...	3
Native Evangelists	...	...	...	...	...	...	...	...	8

The year just closed must ever remain as a sad and memorable one in the history of the West Coast mission.

For many years past the Committee of the Society have indulged the hope that a favourable response would be returned by the British Government to the repeated appeals from the chiefs and head-men of the Cameroons district that their country might be taken under the government and protection of the English Crown, and when sending in memorials to successive Governments asking the same favour for the Society's settlement of Victoria and the adjacent district belonging absolutely to the mission, the Committee have frequently pleaded on behalf of the Dualla people also.

With regard to the Cameroons, however, all such expectations must be finally abandoned, as the district is now under German authority, the whole country having been annexed to the German Empire in August, 1884.

The story of how this was brought about is so plainly told in a recent Blue-book presented to both Houses of Parliament, and entitled—

“Africa. No. 1. 1885.

“Correspondence respecting affairs in the Cameroons”:

that further reference to it here is unnecessary.

The Committee, however, cannot refrain from placing on record their sincere regret that the British Government so long delayed taking action in response to the numerous appeals of the Cameroon chiefs and peoples, as but for this delay recent painful and disastrous events might altogether have been avoided, and the often expressed desires of the Dualla peoples complied with.

Nor is the recent annexation of the settlement of Victoria by the British Government likely to be attended with any real advantage to the dwellers there, if reported concessions of surrounding territory by the English Government to Germany be a fact: as by such arrangement the small township and territory belonging absolutely to the mission will be completely environed by German possessions, and trade with the interior rendered practically valueless in consequence of restrictive and almost prohibitive duties and exactions.

The outlook at present is dark in the extreme, and it appears more than probable that the work of the Society on the West Coast, rendered so dear to the denomination by the sacrifice of many noble lives, and the outlay of large sums of money, may have to be relinquished.

Should this eventually prove needful, the Committee earnestly hope that the work there may be carried on by some Evangelical German Missionary organisation, whose agents may have the joy of reaping a rich harvest from the toils, the tears, and the seed-sowing of devoted workers, many of whom have fallen asleep.

Under present circumstances, however, and while negotiations are being carried on with Her Majesty's Government by the Committee, it would be premature to forecast the future, or take any definite step in the matter.

The Committee are devoting to this painful business their constant and careful attention, and they earnestly invite friends of the Society to unite in special prayer on their behalf, that they may be Divinely guided to such issues as shall best promote the glory of God, and the truest welfare of the peoples of the West Coast.

Through the pages of the *Missionary Herald* the sad particulars relating to the destruction of Hickory Town and Bell Town have already been made public. The Committee, through the British Foreign Office, have made a respectful claim upon the German Government for compensation for the loss by fire of Hickory Town mission chapel and premises, and for serious injury to the Bell Town Mission Buildings; but no pecuniary compensation can restore to these townships their former prosperity, as the places are now entirely deserted, and, according to an eye-witness, "not a dwelling of any sort left standing for miles."

Since December last, mission work has, of course, entirely ceased at these places, and the general reign of fear and terror, consequent upon the recent action of the German imperial forces, has done much to scatter the peoples of the district, and render missionary work increasingly difficult.

Writing with regard to Bethel Station, Mr. Samuel Silvey says:—

"Notwithstanding recent distressing events, the work at this station still continues to progress in face of the many trials and difficulties of the past year.

The native church under the oversight of Pastor Dibundu numbers ninety-five members. These members still continue to pay their own pastor's salary, and have during the past year spent £30 on chapel building. At the end of the year, after paying all expenses of every sort, the church had a balance of £10 in hand.

"The children in the Sunday-school, by their own contributions entirely, have supported an evangelist and teacher at Dikolo station.

"Never in the past history of the Cameroon Mission has the day-school been so well attended. We recently held a public examination and distribution of prizes; the children answered admirably, and all the prizes given were well and fairly earned. Bell Town, Moskoko Town and Joss Town have been completely destroyed by fire owing to the troubles between the natives, King Bell, and the Germans. The church members have been scattered all over the country, and the station is now utterly deserted. During the year eleven members had been added to the church, and the station was very promising—never more so. Hickory Town, or Mortonville, is also deserted and in ruins; and the members all scattered far away. Dibumbari is some little distance up the country, and has escaped these troubles. During the year the church has increased from five to eleven members and the school work has gone on steadily."

The only missionary at present in the Cameroons is Mr. Thomas Lewis, Mr. Samuel Silvey having been compelled to leave for England in January in consequence of serious failure of health. Miss Gwen Thomas has, by direction of the Committee, removed to Victoria, and will carry on the girls' school work there recently relinquished by Miss Gertrude Fletcher, whose health did not permit of her return to Africa.

The Rev. J. J. Fuller, with Mrs. Fuller, still remains in England, waiting

the course of events, but will in all probability return to the West Coast during the next few months.

The Committee feel deeply grateful to Mr. Fuller for the large measure of interest he has created by his addresses in various parts of the country on the African Mission, on behalf of which he has so faithfully laboured for more than forty years.

From Victoria, Ambas Bay, the Rev. Robert Wright Hay writes :—

“During the short time I have been in Africa, the conviction certainly grows upon me that the process of slowly and silently leavening is that by which mission work in heathen lands is for the most part done; and while doubtless we ought to expect and look for manifest results, and gratefully record them as they occur, let us honour God by a firm faith that, as the work is HIS, not ours, results that come short of OUR expectations, cannot surely be taken as the full measure of His working.

“Before, however, passing on, let me say what intense joy I have had in my work here. I have found few things just as I expected. Some have come short of, others have exceeded, what I looked for; but it can scarcely be otherwise in commencing an untried work amid circumstances and surroundings so entirely new.

“The new year has come to us full of promise. There is a new fervour in our prayer meetings, indicative of quickened spiritual life, and I believe and expect a time of true revival is at hand.

“The boys' school is very ably carried on by John Pinnock. I think him admirably adapted for this work; he excites real enthusiasm amongst the boys, and exerts a most beneficial influence over all his scholars.

“At *Bonjongo*, some of the young men living there, but members of the Victoria church, are themselves building a meeting-house of bamboos which will I think be found very useful; while the energy of the young men is very gratifying, as indicative of their desire to help themselves in the matter of the means of grace.

“I recently visited *Bukundu*, in the interior, and remained there some days.

“As I passed through town after town full of people, and crossed the Cameroons Mountain, where the gross darkness of superstition and idolatry still reigns, without a single ray of light to alleviate it, I cannot at all adequately express the deep sense of relief which I experienced when at last, and before I was conscious of having emerged from the bush, I found myself at the mission station of *Bukundu*.

“But if my sense of relief and gratitude was great, my impression of the gigantic difficulties to be coped with by the missionary of the Gospel there was still greater, specially as I saw and heard something of the terrible hold that the Prince of the Power of Darkness has over the hearts and the intellects of the native peoples.

“The day before I left I had the pleasure of assisting Mr. Richardson in the baptism of two young men, one of them being a son of the king of that district. Had I not, however, been granted this special token of God's blessing, I should have come away feeling quite satisfied that good work is being done at *Bukundu*.”

The West Indies Mission.

THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO
HAYTI, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

SUB-STATIONS	68
Missionaries	2
Native Evangelists	73

SAN DOMINGO AND TURKS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

SUB-STATIONS	13
Missionaries	2
Evangelists... ..	20

HAYTI.

PRINCIPAL STATIONS:—Jacmel.

SUB-STATIONS	8
Missionaries	1
Native Evangelists	6

TRINIDAD.

PRINCIPAL STATIONS —

Port of Spain and San Fernando.

SUB-STATIONS	16
Missionaries	2
Native Evangelists	13

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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The year's work in the *Bahama and Caicos Islands* has been quietly carried on, although the attendances have not been quite so large as usual.

In many of the out islands great distress prevails, partly due to rapidly declining trade, and partly to a most disastrous cyclone, which caused great havoc to the buildings and destroyed the crops.

The Rev. Daniel Wilshere writes :—

“Notwithstanding this, however, although nearly all the stations suffered so severely from the hurricane, the greatest cheerfulness and zeal have been displayed. The new chapel at Free Town, San Salvador, was opened in November, a capital building, pewed throughout, with platform and pulpit of solid mahogany, all most tastefully designed and of first-rate workmanship, and paid for by the people. A new chapel at Bennett's Harbour and a new school-house at Dumfries have been commenced. At most of the stations improvement is visible, and quiet and peace and good work going steadily on. At St. John's and the Lakes in Abaco, and at Mose Island, new chapels are being built by the people.

“In conclusion, it is my delight to testify to the hearty devotion of our members as a whole.

“To my own knowledge £350 in cash for special objects has been raised, and at least £100 more which I need not tabulate, and this in a year of general and bitter trial and hardship, consequent upon heavy losses by the cyclone.

“The work of the past six years is beginning to bear fruit, and, although the colony seems never free from starvation in some island or other, thank God it has never been general or universal.”

From *Puerto Plata, San Domingo*, the Rev. R. E. Gammon reports :—

“I am thankful to say during the past year we have had in Puerto Plata some spiritual as well as numerical success. We have just baptized ten converts. At Monte Christi, for the first time, we have had a baptism of three converts one of them being a good man, who I feel sure will render good help as a local preacher.

The day-school, under Mr. Francis, of the Calabar College, Jamaica, is very encouraging. At the recent Government examination the results were most satisfactory.”

From the *Turks AND CAICOS Islands*, Mr. Pusey reports that :—

“The people at Grand Turk have raised over £400 for repairs to their chapel, and twenty-two souls have been added to the church. At Salt Cay a great sea-wave swept over the island, and washed away 400,000 bushels of salt, involving the people in terrible loss and suffering. The church nevertheless greatly prospers, and sinners are converted.

“In all the churches of the CAICOS Islands the state of things is progressive and their spiritual condition sound. 141 have been baptized.”

From HARTI, the Rev. A. Von Papengouth reports that he has not yet been able to hand over the work in Jacmel to the Jamaica Baptist Missionary Society, as the Jamaica Committee have not yet made definite

arrangements for its conduct. Mr. Papengouth, however, hopes to be able to leave Hayti within a few months.

During the past year he has devoted himself with marvellous self-denial to the good of the people of Jacmel. Having considerable skill as a medical man, he has used this knowledge as a powerful auxiliary to his missionary work, and has gained a large measure of influence over the people. He has had many striking cases of conversion, and is beloved and trusted by all classes in the city.

A firm foundation has been laid for future work, and Mr. Papengouth will leave Jacmel in a far brighter condition than when he arrived. The Committee earnestly trust that the work there—henceforth to be carried on by the Jamaica Missionary Society—may be abundantly prospered, and prove a real blessing to the Jamaica churches.

The Rev. W. H. Gamble, of TRINIDAD, reports that, owing to the depressed state of the sugar market, there is very considerable financial pressure. Employment is scarce, and the rate of wages low.

The church in *Port of Spain* continues peaceful and prosperous, and considerable additions to its membership have been made during the past year.

From *San Fernando* the Rev. W. Williams reports 101 baptisms in connection with San Fernando and the district churches. There are many inquirers, and clearly "a better time near at hand."

JAMAICA.

The Report for last year presented by the Committee of the Jamaica Baptist Union at the recent Annual Session held in Kingston, gives the following information:—

"Looking at the reported results of the year's work, we find that 109 churches report additions by baptism, and 116 have had additions by restoration. In 84 churches there has been a net increase and in 38 a net decrease, while 6 remain stationary. No baptisms are reported by 19 churches.

"The detailed totals are as follows—

Added by baptism	..	..	..	..	..	2,358
,, restoration	..	..	..	..	..	1,056
,, received	..	..	..	..	..	274
being a total gross increase of	..	..	..	..	..	3,688
Lost by death	..	..	..	..	..	682
,, exclusion	..	..	..	..	..	1,103
,, dismissal	..	..	..	..	..	493
,, withdrawal	..	..	..	..	..	69
,, erasure	..	..	..	..	..	533
being a total gross decrease of	..	..	..	..	..	2,879
and showing a total net increase in the membership of the churches of 809.						

"As, however, 320 of those appearing under the head of losses have been simply dismissed from the churches of Jericho and Mount Hermon to form new churches which will be received into the Union, the actual decrease in the churches is 2,559, and the actual net increase is 1,029. The total membership of the churches is 28,850 and there are 4,467 inquirers.

"Last year we reported 131 churches, and another was added to the roll. As two of the churches, namely, Kedron and Green Valley, have been dropped from the roll in accordance with the fifth rule of the Union, there remain 130 churches connected with the Union for the present year. From 128 of these returns have been received, the churches at Worsop and Enon being the only ones from which returns have not been obtained. Written reports have been received from ninety-eight churches, or their pastors.

"The examination of the reports brings to light the fact that the year has not been marked by any very special or striking events.

"The political condition of the island has undergone an important change. After being deprived for eighteen years of all participation in the management of the affairs of the state, the privileges and responsibilities of representative government have been, to a large extent, restored to the people. Notwithstanding attempted agitation in some directions, and efforts to excite the people, and to stir up strife, the 'new departure' has been taken, and representatives have been elected in a way which reflected the greatest credit upon the people generally, and called forth the warmest encomiums of Her Majesty's representative. We think we may claim that the unbroken peace and good order which prevailed at such a crisis in political affairs was due in no small degree to the prevalence of religious influence and teaching. We regard with some degree of satisfaction and thankful pride the fact that in no case has political change or party feeling caused a ripple of discord to disturb the peace of our churches. On the contrary the year appears to have been felt to have been particularly uneventful; and we therefore have the opportunity of observing the work of the churches uninterrupted by any unusual occurrences; and of inquiring into their condition when not affected by exceptional circumstances.

"We are glad to note that the work of building has been carried on with considerable activity in connection with rather a large number of stations. A small school chapel is being erected at Temple Hall. At Morant Bay a commodious chapel was opened in the month of January, and a mission-house is being built at Prospect. Foundations of new chapels have been commenced at Leith Hall in St. Thomas, and at Mount Moriah in Hanover. A new chapel at Port Antonio for the Bethlehem Church is being used for worship; while the buildings at Clonmel, Mount Lebanon, Jubilee and Sudbury have made considerable progress. The new chapel at Old Harbour was opened on the 1st of August. The chapel at Hartland has been shingled and repaired; that at Zion Hill, in St. Catherine, has been founded, and other buildings erected. At Bethlephil the chapel has been thoroughly repaired and made like a new building. At Mount Carey the sum of £250 has been spent on repairs and improvements, and a similar amount has been spent for the same purpose at Lucea; and £100 have been spent on repairs at Port Maria. The friends at Oracabessa have determined to build a new chapel, and have commenced by

bringing in £106. In connection with the stations under the care of the Rev. W. F. Hathaway, three chapels and two houses are in course of erection. Various sums have been expended at Belle Castle, Buff Bay, Mount Pleasant and Tranquillity. There are 132 day schools on the Government list, which have been inspected, with the following results:—7 in the first class, 41 in the second, 82 in the third, and 2 exceptionals. There are in these schools 11,001 scholars on books and an average attendance of 6,385."

The Committee very heartily congratulate their brethren in Jamaica upon the improved and thriving condition of the churches, and earnestly pray that a yet larger measure of the Divine favour and benediction may rest upon them in the coming year.

CALABAR COLLEGE, KINGSTON, JAMAICA.

The following communication from the Rev. D. J. East, the Principal of the College, gives a summary of the information contained in the Forty-second Annual Report of the Institution:—

"This is my thirty-third annual review of the College. Whether I shall be spared to write another is with Him who has the keys of life and of death; but within a few weeks of entering on the seventieth year I cannot but feel how few remaining days of service are left to me.

"The first half of the year passed over without any distressful occurrences. The High School was opened in January with about a dozen scholars. It gradually increased, till at the close of the second half of the year there were fifty in daily attendance.

"We do not at present know what the pecuniary results are; but we hope they will fully meet the expenditure.

"In the High School expenditure must be reckoned, the beneficiary remission of fees to the sons of ministers—a boon which I hope the income from the school will cover. The lads admitted on this foundation are the following:—A son of the Rev. C. E. Randall; two sons of the Rev. Windsor Burke; a son of the Rev. Jas. Steele; a son of the Rev. W. Teall; and a son of the Rev. Mr. Waring, of Belize. The remission to each of these will be £15 per annum, if the profits of the school will allow. In permitting this appropriation the Baptist Missionary Society is conferring a great benefit, and the school is doing good service to our ministerial brethren, both native and European.

"In addition to the sons of ministers on the foundation there are five lads the sons of ministers of other Christian denominations—two sons of the Superintendent of the Wesleyan body, the Rev. Mr. Butcher; a son of a native Presbyterian minister; and two sons of a minister of the United Methodist body, also a native. The school is, therefore, doing good service to ministerial brethren outside our own denomination.

"The re-establishment of the High School, I am glad to report, has not affected the attendance at the general day-school, so important to keep up as

the training ground of our Normal School students. There have been nearly 200 on the books, with an average attendance of from 120 to 150; and you will be gratified to know that it keeps up its efficiency as a first-class elementary school, having taken sixty marks at the last Government inspection.

“While reporting on the schools, you will be interested to know that the day-schools under my general superintendence in the outlying districts of the city and in the country are keeping up satisfactorily. These are Allman Town, Fletcher’s Land, Mount Charles, Rose Hill, and Gardner’s View. Besides these, three of our church members are conducting elementary schools under Government inspection on their own account. The schools in connection with the church and the college number over 700 scholars. Recently we have taken up another country station, about six miles from Mount Charles. Mr. Balfour has adopted this in his vacations, and during the session it is supplied from the college as a branch of our evangelistic work.

“Indeed, we have been concerned to make the college not only a centre for ministerial and educational training, but for evangelistic work; and I question whether in any part of the world a larger amount of true missionary work is being done in both departments of Christian labour. The churches at Mount Charles, Rose Hill, and Gardner’s View have been supplied by the students throughout the year; and their pastoral and evangelistic work has been crowned with a large measure of success. To all these churches considerable additions have been made, and their order and discipline have been well sustained. Our young men, therefore, are getting a good practical, in addition to a scholastic, preparation for their work as ministers of the Gospel.

“During the year, there have been twenty-two students in residence—sixteen in the Normal school, and six in the Theological department. Of the former, one took charge of a school at midsummer, in which he is doing well. Several completed their term of residence at Christmas, and left with every prospect of obtaining useful spheres of labour. One of the six theological students has entered on a wide sphere of labour as a missionary pastor on the south side of the island, and another has joined Mr. Waring in Honduras. Of those in the college, one has made application to be engaged as a missionary to Hayti, on the completion of his college course. There are three or four candidates for admission to the Theological department, while seven have been accepted for the Normal school. During the coming year, therefore, we are likely to have as many young men in residence as we can accommodate.

“The class-work of the college has been pursued in the usual course. Mr. Balfour has relieved me entirely from the classes in English Composition, Latin, and Greek. How, especially of late years, I managed to take these I am now at a loss to understand. The multiplicity of claims still pressing upon me taxes my strength to the very utmost. I thank God for Mr. Balfour’s efficient help, and yet more that He enables me still to labour in His service.”

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Skien, and 16 other Towns.

Missionaries—One wholly supported, and the other 16 Brethren assisted by an annual grant to the Norwegian Baptist Union.

With a view to secure more accurate information with regard to the work of the Mission in Norway, the Committee requested the Revs. J. T. Brown, of Northampton, and J. G. Greenhough, M.A., of Leicester, to visit the country, and thoroughly investigate into the present condition and prospects of the churches.

These gentlemen very kindly consented to do so, and on their return, last summer, presented a valuable and exhaustive report, for which the Committee feel very grateful.

In connection with this report the Committee have devoted much time to the consideration of the best measures to be adopted for the future of the work in Norway, and one of the results of such deliberation has been the termination of the somewhat exceptional arrangement with Mr. Hubert, as an agent of the Mission, acting independently of his brethren of the Norwegian Union.

Mr. Hubert having expressed a desire to remove to the United States and take up work there, the Committee have very willingly done their utmost to assist him by a grant-in-aid, in sincere recognition of his long and faithful services in connection with the work of the Society in Norway.

Referring to the condition and work of the Norwegian churches the Deputation report as follows:—

“We visited all the Churches except Tromsøe, Frederickshald, and Christiansund, which lay so far wide of our route that we were compelled to omit them.

In each case the brethren received a few hours' notice *only* of our intended visit, and assembled, not generally at their usual time of service, but to suit our convenience, and in several instances it was found impossible to give notice of the meeting to all the members. Yet we had the pleasure of seeing the great majority of them. We were gratified beyond measure by their simple Christian devotion, by the spirit of prayer which pervaded their assemblies, and by the intense, and almost apostolic, brotherly love which binds them together. Again and again, they confessed in feeling terms that in leaving the Established Church and joining the Baptist community, they had found a new and distinctly higher religious life, and, indeed, had learned for the first time the realities of Christian doctrine and experience. They are few in number, almost exclusively poor, and regarded with much contempt by the dominant sect, yet they are full of joy in their religious life, and abundantly hopeful concerning the progress of their work, and so far as we could learn they are all alike intent on spreading the knowledge of those truths which have given them peace. It is evident also that their quiet fervour and consistent Christian lives are gradually removing the suspicion and disarming the enmity of their neighbours, and winning for them a degree of toleration and even of approval to which, in their early days, they were little accustomed. We received testimonies from all sides of the indirect good which they are doing in stimulating other Christian bodies, and especially the priests of the Established Church to greater activity. Together with other dissenters, they have succeeded in provoking a demand for earnest, living preaching, and the result is seen in something like a revival of the prophetic gift throughout Norway. Wherever dissent has established a footing it has given a new character to the religious life of the community generally. It has led especially to the opening and extension of Sunday schools, and proved in many ways that, whilst it is a tree yielding all manner of fruits for those who sit under its branches, 'its leaves are for the healing of the nation.' It is only by giving full prominence to this most significant fact that we can form any just estimate of the results of our mission in Norway.

"The energy and zeal of our brethren are, alas! crippled in all directions by their poverty. Their chapels are, in every instance, heavily burdened with debt, the interest on which, together with the incidental expenses of worship, absorbs the whole of their contributions. Their ministers, therefore, are entirely dependent on the grant made by our Society, and they are, without exception, sadly underpaid. Two or three of them are men of more than average ability and education, and we cannot too highly commend the self-denial which retains them in this work on what is little more than a starving pittance.

"The people also contribute with a generosity which shows how deeply their religious life has taken hold of them. In two cases we found that they were building chapels with their own hands, devoting all the time that they could steal from their ordinary occupations to this praiseworthy object, and in all cases we found that the churches, considering their small numbers and extreme needs, are giving on a scale which exceeds the average contributions of our home churches."

During the past year considerable additions have been made to the

churches ; more than 200 having been baptized, many of whom have been subject to bitter persecution in consequence. The brethren write :—
 “ Prospects are cheering and we feel much encouraged, notwithstanding many trials and grave difficulties.”

BRITTANY.

PRINCIPAL STATIONS:—

Morlaix, Tremel, and Saint Brieux.

SUB-STATIONS	23
Missionaries	3
Native Evangelists	9

The Rev. Alfred Ll. Jenkins reports from Morlaix :—

“ The meetings in our French place of worship in Morlaix have been held as usual ; but there is nothing specially interesting to be said with regard to this part of the work, as the number of the French attendants has remained very much the same. The disposition of the Breton population being more favourable, we are naturally led to give them greater attention. There is no lack of sympathy shown us by the Republican part of the townspeople, but this is rather political than religious. It is the working-class which has hitherto been accessible to our efforts, and our congregation at the Madeleine is mostly composed of them.

“ I am glad to say the meetings at the *Madeline* have been throughout the year encouraging ; they are held every Sunday evening, and the average congregation is about sixty. These people come from all quarters of the town, and the attention with which they listen and take part in singing our hymns is such, that a casual visitor would easily take them all for Protestants. This is not however the case. Many who come to hear me in the evening have been to mass in the morning, so strong is the power of habit ; and there is no doubt that if it were a question of breaking the ecclesiastical link that binds them still to the Church of Rome, many would shrink from the ordeal. To press on such a people the question of membership would be injudicious and would defeat its own ends, as those acquainted with the work of evangelisation in France must know. Still some of these give me encouragement, read the New Testament and benefit by it, being able to give an intelligent account of their belief ; but many of those who attend, and particularly the women, are unable to read, and their progress is consequently very slow and uncertain.

“ At our *Lanneanon* Station, things have also prospered, the meetings continuing to be well attended, and the population in the district being in sympathy with our efforts. The attendance on Sunday afternoons has been on an average about forty, but this number increased when, during

the winter, we had the meetings at night on the week-days. The room on such occasions has been fairly filled.

"At *Lanleia*, a hamlet about six miles from Morlaix, we have rented the house which till lately was used for the village school, and we began meetings there last October. The Mayor of the parish kindly allowed us the use of the old forms, telling me he was delighted to see us making these efforts to enlighten the people. The meetings have hitherto been encouraging, the schoolmaster and many of the young men under his tuition attending.

"At *Kervebel*, the meetings are held in the house of a retired Custom-house employé, who with his two sisters are much attached to the cause. They go themselves to invite their neighbours to come to the meetings, and, being very much respected and loved, generally gather a good number, mostly fishermen, as this village is on the sea coast."

Mr. G. Le Coat, of Tremel, reports that at Pont Menou, Brest, and several other stations, services have been regularly carried on, and that, in connection with the Tremel Mission, during the past year "39,243 portions of the Scriptures have been sold, as well as 34,195 tracts."

From St. Brieuc, the Rev. V. E. Bouhon writes:—

"The preaching of the Gospel has been regularly carried on here and in the surrounding districts, and, I think, with very promising anticipations."

For some time past the Committee have been contemplating a gradual withdrawal of financial support from the Brittany Mission, in the hope that a spirit of local self-help and independence might be evoked and developed by such a step, and recent events have led them to take action accordingly.

For nearly half-a-century the mission has been carried on at the cost of the Society, and the Committee think that the time has now arrived when a movement in the direction indicated may, with advantage, be made. They propose, therefore, to gradually diminish their financial aid and they confidently trust the mission may ultimately be maintained by local support.

At the same time, the Committee intend permitting their mission houses, chapels and buildings, to be used for mission purposes, for a merely *nominal rent*, with a view to render the maintenance of the work less burdensome to friends on the spot.

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY — Rome, Tivoli, Civita Vecchia,
Orbitello, Leghorn, and Florence.

SOUTH ITALY—Naples and Caserta.

SUB-STATIONS	5
Missionaries	3
Native Evangelists	11

NORTHERN ITALY.

The work of the Mission in Turin appears to be of a very hopeful character.

The Rev. Robt. Walker, who during the past year has been resident there, but has now returned to Genoa, writes:—

“The services are all crowded in Turin; there are fifteen candidates waiting for baptism—many have had to go away because there was no room for them in our Sala. The Lord seems about to pour out the blessing we have been long expecting.”

From Genoa we also receive good news. The meetings are all well attended, and Signor Jahier is much encouraged. A second meeting-place is being secured; and Mr. Walker feels sure “the work in Genoa is consolidating and extending. The Christians wear well, and are themselves missionaries to their fellow-countrymen.”

CENTRAL ITALY.

From the City of Rome, the Rev. James Wall reports:—

“In *Piazza in Lucina*, Mrs. Wall's mothers' meeting, held each Monday afternoon, has had a total attendance of 928 during the year. The Sunday-school, held but once on the Lord's-day morning, has had 3,608. The number attending the service on the Sunday for worship, 3,666. At the prayer meeting, on the Monday evenings during the year, 1,841. At the Evangelistic services, 9,143. During the same period twenty-two have confessed Christ in baptism; several have died triumphantly, rejoicing in the Saviour. Many members have taken part in the work. The Church has contributed more than £40 towards its own expenses, and the children of the Sunday-school

send you £2 3s. 4d. towards the support of a Congo child under our beloved brother Mr. Comber.

“Our two Evangelists, Signori Petocchi and Dal Canto, meet for prayer and consultation in my house every morning, and either preach or take part in a service every evening. Now, through the kindness of Elisha Robinson, Esq., Bristol, Signor Giordani, a deacon of the church, does the same. Our Bible work has been extensive, tract distribution constant; our printing press has sent forth hand bills, placards in great numbers, also hymns for the meetings and for circulation, and now we are beginning to print in large and beautiful type texts from the Word of God, which I shall have posted on the walls of the city. In addition to this we have visitation, Bible tours, controversy with our adversaries, special services, and other work which is laid upon us by the necessity of our position, and the ceaseless opposition of the Catholic priesthood in Rome.

“The station beyond the Tiber, where Signor Pettochi has special responsibility, is quite a hive of Christian activity. There the attendances during the year have been as follows:—Mothers’ meeting, 709. Preaching in connection with the medical mission there, 3,024; at the meeting for the poor, by Mrs. Wall, 6,955; at the usual preaching, 8,816; at the Sunday-school, 2,632; making a total, during the year, of 22,136.

The third station in *Via Consolazione* is still crowded by the poor of that densely populated part of Rome. The room—low, damp, and infected with bad odours—is utterly ‘bad,’ but the situation is perfect. The preaching there has had 9,996 attendances; the medical mission, 3,583; the Bible-class on the Sunday afternoon, 1,904. The latter is conducted by a member of the church. It would be a great help to the work at this station if we could secure suitable premises. One of the old houses in this quarter at present would cost but little; in a few years it will probably cost four times as much.

“Our fourth station in Rome, *Via de Serpenti*, where the Bristol evangelist labours, during the ten months it has been open has given us 5,657 hearers; and only 621 at the Bible-class. The class of persons we get at this station is often select, but the work there is pretty hard.

“In looking over the reports of the evangelists in Rome for 1884, I find the attendances marked for this period at all the meetings reach 63,082, which I consider rather under than over the mark. This numerical aspect of the mission will, I hope, be interesting at least to those practical brethren who believe there is science in missions. Relief will be given to these facts if it be remembered how few and feeble the workers are, how restricted for means, how great the opposition of the Vatican, and how trying the climate is in the hot season. I am thankful to our Heavenly Father for all that I see, and am confident that in this work lie the germs of ruin for the Papal Church, and the salvation of increasing numbers of precious souls. But there is quite another side to this work in Italy; the converts are poor, feeble in knowledge and in gift, deficient in moral force, requiring attention which hampers the evangelist. Then, whole classes of society are drifting round us into the worst phases of godlessness. The nation itself cannot, it thinks, afford to be religiously independent—it is silent. Catholicism is making the greatest possible effort to

regain lost ground, and is spending hundreds of thousands of pounds in Rome with the hope of finally bruising our heads. It compasses sea and land to rob our churches. If we excommunicate a man his fortune is almost made, if he is prepared to be a hypocrite. In this critical moment, especially, our work requires the prayers and help of all who love the Lord."

In Trastevere Mrs. Wall has carried on her self-denying and loving labours on behalf of the poor, her medical and hospital work, and her shop and mothers' gatherings. Of her medical work Mrs. Wall writes:—

"We have now two rooms used for this purpose in different parts of the city. That in Trastevere has been in operation for nearly five years. This year, the numbers have very much increased, showing, we think, increasing faith in the doctor, who so kindly gives his services gratuitously, and also less superstition and belief in the priests. Every week we get patients who have never attended an evangelical meeting before, and know nothing whatever of the salvation through Christ. While waiting for the doctor, we get them to unite with us in singing. The effect of this is often marvellous; from sad and sorrow-stricken they frequently become quite cheerful, and say the singing makes them forget their pains. We have those who come to the medical mission every week for the sake of listening to the Word of God, who, as yet, will not come to the usual public services, fearing persecution. In this way very many have been brought to Christ. Several of those who attended with us at the beginning of the year are now no more; they were visited by the Bible woman nurse to the last, and are we believe gone where the inhabitants no more say they are sick."

In Tivoli, Civita Vecchia, Orbitello, Leghorn and Florence, the work has also been carried on during the past year. No detailed reports from these stations have as yet, however, come to hand.

SOUTHERN ITALY.

From the city of Naples, the Rev. W. K. Landels reports:—

"As far as our work in the south of Italy is concerned, the year 1884 was in many respects a remarkable one.

"*Additions and Baptisms.*—In Naples, we have not had as many additions to our church as we could have desired. The number on our church-roll at the end of the year was the same as at the beginning, five new members having been added, and the same number taken away by removal or dismissal. In other respects, however, we have much to be thankful for, the attendance at our services has been gradually improving, and this was especially observable during the last few months of the year; and what greatly encourages us is the increasing number of women whom we are beginning to influence. Some people are always urging upon us the necessity of undertaking school-work, on the plea that the children will bring the parents under the sound of the Gospel;

my own experience, however, has been that, in a place like Naples, this is putting the cart before the horse, and that the true plan is to first get hold of the mothers, being well assured that through them we will also get the children. One mother may bring a number of children, no child can bring more than one mother. In seeing so many women about us we are led to trust that our work has a bright future before it.

"In Caserta, our brother Libonati has been doing a very encouraging work, and during the past year has had the joy of baptizing no less than twenty-one persons, the larger number of whom were soldiers."

Mr. Landels gives an encouraging account of Sunday-school work, mothers' meetings, printing, press-work, and journalistic work.

Referring to work amongst the soldiers, Mr. Landels writes:—

"Our evangelist in Caserta has been giving his especial attention to the different regiments stationed in that town, and has been greatly blessed in his work. A large number of soldiers have been attending our services regularly, and during the past year our brother had the great joy of baptizing some twenty of them. In his last letter, Signor Libonati announces that, on the 8th of last March, six persons in Caserta confessed their faith in baptism, four of them being soldiers and two students.

"We are hoping to do a work of this kind in Naples also. On the departure of the first expedition to Africa, our Church distributed 260 Bibles and Testaments among the officers and men, and since that we have given away other 250 to those who are now leaving. This has brought us into connection with others who are remaining in Naples, a number of whom have asked us to open a meeting for them. As they are quartered in a distant part of Naples, we have been obliged to seek another room; and we have, through the kindness of Mr. Irving, of the Free Church of Scotland, been able to secure a hall with very little extra expense; he, with the sanction of his committee, having let us have one of theirs for two days a week free of rent. I take this opportunity of thanking them most heartily for their kindness."

Signor Nardi Greco, referring to the cholera scourge, writes:—

"Just at the time when Naples was rejoicing in its clear summer sky; just at the time when this vast population thought only of visits to the country, bathing in the sea, and other pastimes, without ever worshipping its Creator in spirit and in truth, then burst forth the terrible disease of cholera, like lightning in a clear sky. As is always the case in public calamities, the people were stupefied and panic-stricken by the first ravages of the disease. Some took to flight, some hid themselves, others closed their shops, left their business, and gave themselves up to despair. The noisy, busy city of Naples became squalid and desolate. But in a very short time the people took courage, and everyone did his best to help his neighbour. As if by enchantment, committees sprang up under the names of the white, green and red crosses; and then, as these were not sufficient, troops of volunteers came down from Leghorn, Florence, Milan and Bologna.

“The white cross in three days gathered together a thousand helpers, who came from the best classes in the town; among these were a number of the gentle sex, two of them being English ladies. From the King to the lowest of the citizens, all vied with each other in acts of charity and of self-sacrifice. The Evangelical Christians were among the first to run to the help and consolation of the afflicted and the dying in those parts where the fatal disease raged most fiercely. Every denomination quietly worked without making any show. The Society of Mutual Aid among the Evangelicals of Naples was untiring in its efforts to assist the Christians of all the churches. It would be impossible to describe the episodes and the scenes of desolation of those days. When one morning visiting a sister of our church, who lived in one of the lowest and most filthy parts of the city, I found that in the same house there were eleven persons sick of cholera, and six were already dead. The lamentations of their friends, the moans of the dying, the overwhelming odours of the disinfectants, and the smoke of the burning beds and linen, moved every heart and wrung every soul. And this was not all. On the 9th and 10th of September, in which the number attacked reached 3,000 according to the official accounts, without taking note of those cases which were not reported to the authorities, the shops were nearly all closed, commerce was interrupted, all work was suspended. In the streets scarcely any sound was heard except the noise of the funeral cars. At the government pawnshop hundreds upon hundreds of weeping women might be seen getting rid of jewels, mattresses, and kitchen utensils. Misery everywhere reigned supreme.

“The evangelicals, during all this time, did not cease to pray that the scourge might be taken away; and with them, and for them, the Christians in all parts of the country offered up their supplications. It is impossible to express in words our thankfulness for the many signs of sympathy we received, not only from the brethren in Italy, but also from those in all parts of the world; and also for the way in which our appeal for pecuniary aid was responded to.

From Caserta, Signor Libonati sends an encouraging report, and refers, very thankfully, to the special blessing following his labours amongst the soldiers.

CONCLUSION.

Less than a hundred years ago, the Foreign Mission enterprise was practically regarded by the Christian Church as the “dream of a dreamer.”

When it became a fact, those who founded it held their gatherings in “small parlours, and obscure places,” the agents employed could be counted upon the fingers, and a few hundreds of pounds was the total amount contributed for “the evangelisation of the world.”

To-day, for the most part, Christian men look at missions with a genuine respect. They admit the worth of their results, the sacrifices they inspire, and that they are righteous, urgent, and imperative; they watch as a few missionaries sail away to countries more or less known; they are grateful for the stir of a missionary service; and there, alas! in many cases their interest ends. They feel no personal obligation distinctly binding them to carry the mission forward, nor have they any special eagerness or enthusiasm. The mission enterprise still continues to be the work and care of a few, and Christian people have yet to feel that it is their own individual cause, and the most sacred and lofty cause for which they can toil or struggle. The Church has been consecrated to this work by its Master, and when the consecration is accepted, penetrating not only into Assemblies and Councils, but into every little group of Christian people; penetrating like a fire that burns into men's souls, and then leaps out in flame of impulse and passionate surrender, we shall see this mission as Christ would have it be. The story of it, and the pitiful wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; the children will grow up, believing that this is the aim for which they are all to live, and Churches will meet to plan their great campaigns, and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour, into which men will pour all that they would spend on the greatest struggle they have ever known—labour and treasure and genius, the affections and the life—will pour these and more, because this cause must always overtop every other.

Surely it is now time for the Church to ask for this consecrated spirit, to ask for the entire congregation the consecration that is asked and expected of the single man or woman whom it sends out to the field.

The voices that proclaim this blessed missionary enterprise in its spiritual breadth and glory may still be crying in the wilderness; yet they are the voices of advent. The day of the mission is at hand. The Church will yet rise to the level of her Master's teaching. She will rise to the height of sympathy with His incomparable love. Awed by the magnificence of plans that embrace the world, she will bow her head to the task, until, seized and transfigured by the Spirit of the Lord, she will become again what she was at first, what she was always meant to be—mission and Church in one.

“ Mr. Matthew Arnold has told us of the Saxon fisherman who used to see the dull, dim shadow of cathedral walls rising incomplete from the marsh

beyond his hut ; but how one night it surprised him by its brilliance—vivid, finished and transfigured. Like that fisher, we have seen the mission hitherto as if—

‘ The minster’s outlined mass
Rose, dim, from the morass.’

“ Like the fisher, we shall one day be startled into joy when, looking at the fabric of the mission, we shall see that—

‘ Lo ! on a sudden, all the pile is bright,
Nave, choir, and transept glorified with light ;
While tongues of fire on coign and carving play,
And heavenly odours fair
Come streaming with the floods of glory in,
And carols float along the happy air,
As if the reign of joy did now begin.’

“ And why ?

‘ O, Saxon fisher ! thou hast had with thee
The fisher from the Lake of Galilee.’

“ Faith in that perpetual presence and perpetual power is the sign we need, if men ask the Church for a sign. And if, as they see these greater works than any that have ever been, they ask the Church, ‘ In what name and by what authority do ye these things ? ’ we shall make answer, ‘ Not as though by our own power or holiness, our gifts or zeal, have we made this lame and impotent humanity to walk, and taught the beggared nations to glorify God. Jesus Christ, the Crucified, is the meaning of our victory. His name is above every name. To Him be the glory and the dominion for ever and ever.’ ”

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order ; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



THE BAPTIST UNION
BRITISH & IRISH HOME
MISSION & GENERAL
CHRONICLE.

MAY, 1885.

REPORT OF THE COUNCIL.
STATISTICS.

THE summary of returns from the Churches showed, on the 31st of December last, accommodation in 3,900 chapels for 1,160,000 persons. The reported membership in 2,699 churches was 312,460, being an increase of 7,660 upon the registered number of last year. The number of Sunday-school teachers was 48,700 and scholars nearly 468,000, being an increase, respectively, of 2,000 teachers and 30,000 scholars. The amount expended in new chapels, according to the schedule returns, was about £71,000, providing about 18,600 sittings. The amount spent in chapel improvements, new school-rooms, class-rooms, &c., was, according to the same returns, about

£64,000; and the amount paid towards the removal or diminution of debt was about £85,000.

The last report of the London Baptist Association showed that the renewed generous attempt to lessen the liabilities of the church property connected with that Association resulted in the removal of debt to the extent of £12,000—the Churches themselves having raised £9,987 0s. 9d., to which £2,012 19s. 3d. was added in grants from the Chapel Debt Relief Fund of the Association.

The statistics for the year have been gathered with great care, and may be considered approximately accurate for all practical purposes. Plans are under discussion for ensuring still greater accuracy.

THE LIBRARY.

In the report for 1879, it was stated that the Library had been re-arranged and catalogued—with the exception of the catalogue of author's names—by the Rev. Harris Crassweller, B.A. The following extract was given from his report:—"I may add that I have been much struck with the character of the Library itself. It is evidently of far greater value than it is generally known to be, and the Union is to be congratulated on possessing it. Of scarce and valuable books, dating from 1490 to 1700, it has a very fair proportion; whilst of works written by Baptist authors it contains a sufficient number to render it a very admirable nucleus for a Denominational Library."

The catalogue of authors' names has been now compiled by the Rev. Charles Kirtland, thus completing all that is requisite for consulting the library.

The Council take the opportunity of appealing for contributions of rare and valuable books, especially in divinity, church history, and biography. The Library already contains about 4,500 volumes besides pamphlets, many of which are of considerable value from their age and scarcity.

GENERAL EXPENSES FUND.

The receipts from subscriptions by associations, churches, and personal members during the past year, as shown in the Treasurer's accounts, have been less than in the preceding year by £72 0s. 7d. This is due, not to the decrease in the number of churches and personal members subscribing, but

to the payment in the previous year of a considerable number of outstanding subscriptions. The income now reported may be taken as an average on the present scale of contributions. The expenditure has increased, and will continue to do so with the rapid increase of office work in every department under the control of the Council.

Last year the amount received from associations, churches, and personal members was £931 11s. 5d. This year it is £859 10s. 10d. The usual contribution of £100 towards expenses of management from the Annuity Fund, and a special grant of £63 from the churches in Bradford towards the expenses of the Autumnal Session last October, have to be added to the receipts, and £2 13s. 4d. for interest on the sum standing to the credit of the Union on deposit with the bankers. This makes the total receipts £1,025 4s. 2d. The generous contribution of the friends in Bradford the Council acknowledge with great pleasure.

The estimated expenditure for the coming year is somewhat more than for the year now closed, partly owing to an increased rental charge by the Committee of the Baptist Missionary Society, and partly from the growth of the work of the Union. This includes the management, not only of the Baptist Union, but also of the Annuity, Augmentation, and Education Funds. The adjustment of economy with efficiency has reached its limit, and the matter is commended to the generosity of the churches.

DECEASED BRETHERN.

The record of brethren deceased is as full as in former years; and there are some brethren whose names have stood prominently before the Churches, to whose decease the Council during the year made special reference, and others who have been held in high esteem by their fellow-labourers in the service of our Lord.

Dr. John Stock was present in London at the Annual Session of the Baptist Union last year, and was suddenly called to his rest while on his return home. The Rev. W. Walters, after long suffering, has also joined the Church in Heaven. Their long and faithful service in the ministry, their high character, and their various writings gained for them the esteem of the ministers and churches of the denomination.

The Rev. John Bigwood held a foremost place amongst the ministers of his day. He was an able expositor and preacher of the truth; and in various ways, both by speech and pen, he rendered valuable service to the

Church of Christ. For several years he was the secretary of the British and Irish Home Mission.

The Rev. Henry Dowson, some time president of Bury College (subsequently Brighton Grove, Manchester), was highly esteemed wherever his high character and his [attainments were known, and especially by the Churches in the north.

The death of the Rev. W. G. Lewis has removed one who for forty years faithfully preached Christ, and who, not only in the ministry of the Gospel, but in many other ways, served his generation, and laboured well for the denomination to which he belonged. He was the first secretary of the London Baptist Association, and, in common with those to whom reference has already been made, he took an active interest in all matters pertaining to our denominational movements.

ANNUITY FUND.

Under the presidency of Rev. Richard Glover, the canvass for additional capital has been continued wherever opportunity has offered for visiting the churches. The result has been promises to the amount of about £2,500, including £500 from Mr. E. S. Robinson, of Bristol, and £100 from Mr. Barran, M.P., of Leeds. With a view to the permanent increase of the Voluntary Fund, a visit was paid to the General Baptist Association at Loughborough, and second visits to Devizes and Trowbridge; Nottingham (£400), Wellington, Somerset (£60), Liverpool (£300), Sheffield (£130), Wokingham (£25), and Bristol (£1,400). The returns from Lancashire and Yorkshire, where the canvass is being systematically conducted, have not yet been made. In addition to the amount named, annual subscriptions have been promised, amounting to about £120 per year; and a considerable number of the smaller churches have promised annual contributions, either by congregational collections or collections at the Lord's Table.

The third Triennial Report is not yet ready, and cannot be formally presented to the Assembly until the Autumnal Session. The Assembly will have to determine what is to be done meanwhile as to the payment of annuities. The Council urgently entreat those Churches which have not yet contributed to this Fund to assist those friends who are arranging the canvass. There are 548 pastors, and 328 wives of pastors, on the list of Beneficiary Members; of these, 102 are Annuitants (57 pastors, and 45 widows).

The amount paid in annuities is now at the rate of about £4,000 a year. It is evident, therefore, that unless a larger income can be obtained, the annuities cannot be maintained at £45 for pastors, and £30 for widows.

The sums invested and in hand amount to more than £104,000, including the subscriptions to the Voluntary Fund (£58,575 to 24th April), payments from Beneficiary Members, and the amounts received from the Yorkshire and National Societies. This noble result justifies the confidence that whatever may be necessary to make the fund a permanent success will be forthcoming in due time. If the total of the Voluntary Fund were raised to £100,000, then whatever may be necessary for the maintenance or increase of annuities would be readily supplied by personal or church subscriptions.

The result of the new canvass so far has been promises to the amount of upwards of £8,500.

BRITISH AND IRISH HOME MISSION.

The Council take the opportunity afforded by the issue of the General Report again to urge the claims of the British and Irish Mission, which has, since the revision of the Constitution in 1882, been under the control of the Union, and is, therefore, one of the agencies, the responsibility of which has been accepted the associated churches.

A report for the year ending 30th September, 1884, was presented at Bradford, and adopted by the Assembly, pledging the churches to a more systematic and generous support of this Mission.

The position and needs of the Mission were given in detail, of which the following is a summary :—

Efficiently to maintain the present agencies, the income of the Fund should be at least £5,000 per annum. Last year there was received from all sources about £4,500.

The Mission has made no grant in England, either under the ordinary mode of assistance or under the Rural Churches plan, except on the recommendation, and with the full co-operation, of the Association in whose district such grant was sought. Help has been given to upwards of forty churches in ten associations. The aggregate membership of such churches is about 2,600. Nearly 300 converts have been baptized within the year. There are 75 local preachers in connection with these churches. The number of children in the Sunday-schools in actual attendance is

upwards of 3,000. Help is also given in the support of six colporteurs. There are nine centres, comprising twenty-six stations, under the Rural Churches plan. In connection with these stations there are 266 church members, of whom forty-eight were baptized during the year. There are 500 children in attendance at eleven Sunday-schools, and upwards of 2,000 visits have been paid to families not usually attending public worship.

In Ireland there are fifteen principal stations, with eighty-three sub-stations. There are eighteen agents, including two colporteurs, supported wholly or in part by our Mission. The number of members in the churches is 1,232; of scholars in attendance at Sunday Schools, 1,120; and the number baptized in the various Mission Churches is 148. The number of visits paid to families not belonging to the various congregations was very large; 894 such visits are reported by some of the missionaries, and this number would have been largely increased had the other missionaries been able to give exact figures. This summary is a record indicating progress and justifying hopes of still greater success.

The colporteurs in Ireland show by their reports satisfactory results. They have in six months visited 4,822 families, nearly two-thirds of whom were Roman Catholics. They have taken part in fifty public services, have sold seventy-two Bibles or Testaments, and nearly 1,000 books and periodicals; and they have distributed about 3,500 tracts. This agency ought to be greatly increased.

The Tent Services have been attended by large numbers of people, and, judging by the fruits which remain from like services in previous years, there is reason to believe they resulted in conversions to God. It is impossible to speak too highly of the self-denying efforts of the missionaries, or of the generous and able help of brethren from England, who have devoted their summer holidays to this work. The results are far wider than those which appear in any report. Other communities have been blessed, and in this we rejoice, first of all and chiefly, because the message of salvation has been correspondingly spread, and then because of the fraternal sympathy and help rendered by ministers and friends of other denominations.

On a review of the facts, the Council appeal with confidence to the Churches to increase the funds by at least £1,000 during this next year; viz., £500 for England, and £500 for Ireland. The sums received from many of the larger churches in the denomination are so small compared with their resources, that it is impossible to doubt that a statement of the case-

will result in more than the amount now pleaded for. Should this be so, there will be a reasonable hope of the extension of the Mission Work.

EVANGELISTIC SERVICES.

The appeal for aid in the continuance of these services has, with the exception of one or two constant subscribers, met with no response. The secretary has, however, been the medium of communication between churches desirous of holding evangelistic services and brethren who have been willing to render help gratuitously. In every such case the church assisted has met all necessary incidental expenses. There is no doubt that this movement, which was commenced by the Union, has so far answered its end as that the churches themselves, in many instances, now make their own arrangements. These services are calculated to do, and have done, much good.

AUGMENTATION FUND.

In the Report lately issued by the Council it appeared that during last year there were 162 applications, 5 of which were adjudged, for various reasons, to be ineligible. The remaining 157 were accepted, 74 of which were recommended by one £10 or two £5 subscribers, and 83 were non-recommended. To these must be added 8 churches connected with the London Baptist Association. This makes 165 churches to the pastors of which the benefits of the Fund have been dispensed.

In 1883 £3,288 was the sum distributed, in 1884 it was £3,213, or £75 less than the previous year. The Council resolved to close the accounts on the 30th of November, in order that the distribution should take place in the first week in December, and instructed the Committee to determine the amount to be given to each accepted non-recommended case should the funds not be forthcoming to allow of £20 being given to all. The whole of the recommended cases received the full grant of £20, and of the 83 remaining cases 82 received £19 each, and a sum of £15 was paid to one applicant, a special subscription having been received for the purpose.

The working expenses of the Fund—slightly less this year than last—have been met; and a balance of £27 16s. due to the Treasurer is carried over to the next year's account.

The Council again earnestly plead that during the current year the free contributions will be forwarded to the Treasurer before the 30th of

September, to enable the Committee to make a full and final report to the Council at the Autumnal Session.

Extracts from letters received from Beneficiary Members when acknowledging the grants forwarded to them at the close of the year supply the strongest arguments, if any were needed, for enforcing the claims of this Fund on the generous support of the churches :—

“I beg to thank you most sincerely for the cheque. Without the help which has been so kindly given me by the Council of the Union, I could not live in this town. With it, however, the future has been made bright for me once more, and I again beg to thank you and all who have helped me, and through me the cause of our dear Lord, for their kindness.”

“No words that I can command can adequately express my gratitude to you and your coadjutors for their care and consideration of us, the recipients of the grant.”

“It is impossible for me to express the deep feeling of gratitude which I have towards you and the Committee for your continued kindness. If this money had not come I do not know what we should have done, for our church fund is low, owing to the depression in trade.”

“I do not know how to express the gratitude I feel to the Council for this grant. It comes at a time of great need. This has been a year of sickness and difficulty. I trust my gratitude will be shown by consecrated and energetic service for the Denomination during the coming year.”

“No one but brethren in the same position as myself can conceive the anxiety with which I awaited the result of my application. May Heaven’s richest blessing rest upon those who so nobly responded to your appeals.”

These extracts are selected from a large number of letters written with equal earnestness and depth of feeling.

EDUCATION FUND.

The following extract from the report of the Council presents in brief the particulars relating to this Fund :—

“The number of beneficiaries last year was nineteen. Thirteen of these have ceased to receive help, the three years’ term for which the grants were made having expired. The Council, at their meeting on 21st January, 1885, accepted eight other cases, which are now added to the list of beneficiaries.

The necessity for this Fund has not diminished since the publication, in last year's report, of extracts from letters which clearly proved the necessity which still exists for the help this Fund gives—especially to pastors in the rural districts. The subscriptions have not fallen off during the past year, but they are not equal to the demands made upon the Fund. The income should be, in order to meet the most pressing cases, at least £600 a year.

CONCLUSION.

On a review of another denominational year there is much to call forth gratitude to the Great Head of the Church, and to justify and encourage hope for the coming year. If some churches, particularly in rural districts, have suffered from the prevailing distress of the past few years, others, in more favoured positions, have increased in numbers and have enjoyed much prosperity. Even in "their poverty" many of the smaller churches have in "the riches of their liberality," "come behind in no gift" by which to show their fidelity to the Lord. A higher tone of spiritual life in the churches generally is shown by the deeper interest taken in the efforts of the Church of Christ to spread the Gospel throughout the world. In this responsibility the churches of our own denomination are attempting to bear their part. An enthusiasm for Foreign Mission work consequent on the opening of new fields of labour within the past few years is beginning to re-act in the direction of our work at home, and the widening and strengthening of the work at home will enlarge the sphere from which men and means will be forthcoming for still more extended work abroad.

In order to the strengthening of the Missionary spirit, whether at home or abroad, the one great need is a closer union with our Divine Lord. As Free churches, this is the ground on which we stand. It is only as we realise and develop this vital oneness with the Saviour, that we justify our claim to a foremost rank among those whom the Lord has commanded to preach His Gospel to the world, or to take part in those controversies which will sooner or later free the religion of Christ from unholy alliances with secular power. In this we shall follow faithfully the steps of our fathers. They became Reformers not merely because freedom was impossible under spiritual despotism, but they desired freedom to think and act as conscience and the Word of God approved. They became Nonconformists—not because they thought the existing relations between Church and State unholy, but because their desire for a diviner life was repressed and crushed beneath State control.

British and Irish Home Mission.

I.—England.

RURAL CHURCHES.

(1) NOTTINGHAMSHIRE, DERBYSHIRE, AND LINCOLNSHIRE ASSOCIATION.

Concerning his work in the group of churches which he superintends as Mission Pastor, Mr. Murray thus writes :—

“ During the quarter my work has been continued upon the same lines as those mentioned in my last report. Three of the churches have been visited three times during the quarter, and two of them twice, five services being held upon the occasion of each visit—a children’s service, a church meeting, and three preaching services—making a total of sixty-five services held during the quarter.

The members of our churches have been well visited, and with very gratifying results ; several whose membership had lapsed, and who had quite forsaken the means of grace, having been restored to fellowship. The *Monthly Visitor* has been well distributed, some 1,500 copies being circulated every quarter ; in several cases every house in the village has received a copy.

“ The attendance at all our services has been most gratifying each quarter, and has shown a slight increase over the preceding one. At Sutton-on-Trent, for instance, at our first week-night service, we had an attendance of nine persons, at our next visit the attendance was twenty-one, and at our next, thirty-two. At our first children’s service we could only gather seventeen children, at our second we had nineteen, and at our next, thirty-two. The increase has not been so good, in proportion, at all our stations, because the numbers here, in the first case, were lower than at other places ; but all round the attendance keeps up well, and shows a slight increase. When it is remembered that at the week-night service at Sutton-on-Trent the attendance for some months has been *under* six persons, I think we have cause for encouragement and hope.

“ CALVERTON.

“ At this place there certainly seems to be a spirit for hearing the Word. More than once on a week-night we have had an attendance at our service of from sixty to seventy persons, the great majority of these being men ; and though

we cannot record any additions to the Church, we have good reason to believe that one or two are feeling their way to better things. For some time past I have been desirous of starting some temperance movement, there being no Temperance Society of any kind in the place. I am glad to say we have at length succeeded. At a temperance meeting held upon the occasion of my last visit, eighteen persons signed the pledge, and when I went over a few nights afterwards to form them into a society, ten more signed. Since then others have signed, and we have now over thirty members, and these principally of the class we were most anxious to gain, the majority of them being young men, many of whom never attend a place of worship, and who, for some time past, have spent most of their evenings in or around the public-house. One of them, a young man over eighteen years of age, declared to me that he had for the last four years spent at least £20 a year on drink, and that if he had all he had spent in drink during that time he would have in hand a sum of nearly £100. When he came up to sign the pledge, his hand shook so much from the effects of drinking that same week, that he could not hold the pen. I had to write his name for him, to which he affixed his mark. He seemed evidently intelligent, and interested me considerably. He had been reading secular literature, and had imbibed infidel notions. He told me he wanted to be a Christian, but had many difficulties and doubts. I had a long and very interesting conversation with him and believe he will become a very useful member of our Society. If we could only help this one young man to come to himself and find Christ, I should consider all my efforts here, rewarded. A great want at Calverton is *some counter attraction to the publichouse*. There is no reading-room, institute, or resort of any kind, to stand as a refuge for lads and young men who want to keep from drink, but who can hardly walk about the village without being pressed and persuaded by their companions to enter the public-house. I should be glad if we could be the first in Calverton to do something in this direction. We have already made a beginning by opening our school-room on Saturday nights as a reading-room, but we want some *books* with which to begin a library.

“ EASTFIELD SIDE.

“ At Eastfield Side we have much cause for thankfulness. Though a considerable number of persons have recently left the place to emigrate to America as many as thirty persons having left within this last quarter), yet our congregations have shown a steady and regular increase. We have a capital Sunday-school, well worked, of over a hundred scholars, and a Band of Hope of over seventy members. During the quarter two lapsed members have been restored to fellowship, and we have before us one candidate for baptism and one inquirer. The women of the congregation have a sewing meeting, and from its proceeds have recently presented the church with a new silver-plated Communion Service.

"STONEBROOM.

"At Stonebroom our work progresses favourably. Since my first visit here our congregations have quite doubled, and the Word preached has been blessed to several persons. At nearly every visit we are gladdened by seeing someone coming forward for baptism. One has been added to the church during the quarter, and we have now before us a lad from the Sunday-school, and a young man, waiting for baptism. Besides these, a woman came to see me in the vestry at the close of one of our services, professing to have been brought to decision for Christ through them. Upon the occasion of my last visit, I also had some conversation with a man who was very earnestly inquiring the way of life, and promises shortly to become a decided Christian. Two lapsed members have also been restored to fellowship here within the last three months. The friends are thoroughly united, and work together happily and harmoniously. During the quarter nearly a dozen scholars have been added to the school, and we hope shortly to begin a Band of Hope here also.

"WOODBOROUGH.

"Of Woodborough I cannot say much. The village is but a small one, and both the Wesleyans and Primitives have churches; so that there is not very much scope for work. Our congregations keep up well, but do not increase. The Sunday-school is well-officered and worked by three young men. Two of these are also active and zealous temperance workers. They conduct a fortnightly Band of Hope, which they have during this quarter affiliated to the Nottingham Band of Hope Union. During the quarter one young man has been baptized and added to the church here.

"SUTTON-ON-TRENT.

"At Sutton-on-Trent the friends have received us most heartily and gratefully. The interest here has fallen very low, the membership being reduced to some twenty persons, all labouring people, and the Sunday-school to some twenty scholars. Several persons who were absent for some months, through being visited, have attended again. The influence of the Established Church is strongly felt here. The people are regularly visited, and all sorts of means are resorted to in order to get them to attend church and have their children christened. The Anglican clergy have a great advantage over us in their resident ministry, and in many places they are working hard to get the people, and especially the children, while the villages are to a very large extent neglected by our own churches. Sacerdotal and sacramentarian ideas are being urged upon the people. Large

numbers of children especially are being enticed away to the 'church schools, where they are frequently taught things that we feel to be utterly contrary to the truth of God. Large numbers of the young people in our villages are lost to us who have from childhood attended our places of worship. It would be a means of great strength to us if our leading ministers could *periodically* visit these churches, and bring their knowledge and influence to bear on our rural congregations. At Sutton the friends have been struggling to pay off a debt, which is now reduced to about £6. Next year we hope the people may be able to do something towards renovating the chapel, which is an old building, and sadly in need of repair."

(2) BUCKINGHAMSHIRE ASSOCIATION.

The Rev. S. H. Case, B.A., Mission Pastor at Great Missenden, reports that notwithstanding special efforts last year, the accounts of the church showed at the close a balance in hand of £2 10s. for the general fund. This sum was voted to the Association in grateful acknowledgment of the help rendered by it and the Council of the Baptist Union. *Contributions to the Foreign Mission show an increase upon former years.* Evangelistic services were held in March under the direction of the Association, and the visit of the Rev. Geo. Wilson "has proved a blessing not only to those who were believers, but also to many others who, during the services and since, have been led into the knowledge of Christ." Mr. Case goes on to say:—

"We are very grateful to God for various signs of His favour since my settlement here. The wanderer has been restored; the aged have been brought into Christian fellowship; the young have been led to decision; and one, whose father was for many years 'a pillar in the House of God,' has united himself with us. Cottage and other services have been held in the surrounding district, as opportunity has offered, and I have held myself in readiness to serve other and weak churches more remote. I need not give details of Bible-class meetings, of children's services, of temperance gatherings, and of winter entertainments, as these have been held periodically during the past season, and have proved generally successful. The church at present seems happily united in love, and the work of God is progressing, though not so fast as we could wish. Our Sunday services are well attended, especially in the evening. There is a good proportion of young people, and we desire to see God's spirit working amongst them mightily. We are busily engaged in restoring our cemetery, which has been lying neglected and wild for many years. It has now been newly planted and

laid out, so as to present a more pleasing aspect as 'God's Acre.' We are anxious also to see the chapel repaired, and shall be glad of any help or advice to this end. We wish to raise sixty or a hundred pounds."

II.—Ireland.

(1) BANBRIDGE.

RE-OPENING SERVICES.

The Baptist Church in Banbridge, which has recently undergone tasteful improvement, was re-opened for public worship at the end of March. The Rev. Dr. Trestrail, F.R.G.S., Bristol, preached the special sermons. In the services of the day, which were well attended by the local congregation and sympathising friends of other churches, the Rev. S. J. Banks took part.

Dr. Trestrail preached in the morning from Romans 1. 16—"I am not ashamed of the Gospel of Christ;" and in the evening from Psalm lxxxiii. 2—"The Lord loveth the gates of Zion more than all the dwellings of Jacob."

(2) TANDRAGEE.

In a letter to the Secretary, Mr. Taylor says:—

"I have no doubt you will be pleased to hear that the Lord has been so blessing the preaching of the Gospel at three of my out-stations lately, that several persons of all ages have professed to accept Jesus as their Saviour. This is especially gratifying to us at this time, inasmuch as we have lost, during the past year, some four or five families, including twelve or fifteen members and a large number of children—most of them having emigrated or removed to distant towns. I am sorry to say that we are just now having a somewhat painful experience of the Plymouth Brethren. They have been visiting the houses of our people and have succeeded, in one or two cases, of dividing families and drawing away those who confess they were led to the Saviour by our labour and who have been members with us for many years. We need much Divine grace and wisdom under these circumstances. Our hope is in God and we are endeavouring to go on proclaiming 'the old, old story' without taking more notice than we are obliged to do of this un-Christlike conduct. But we cannot help painfully feeling it. None of the recent converts have as yet been baptized: the present controversy helps to prevent this."

Subscriptions received at the Mission House from March 21st, 1885, to
April 20th, 1885.

BAPTIST UNION.		
London—		
Haynes, Mr A. H.	1 1 0	
Rawlings, Mr E.	5 0 0	
Farley, Rev E. J.	1 0 0	
Levinsohn, Rev I.	1 1 0	
David, A. J., Esq.	1 1 0	
Weymouth, Mr R.F., D.Lit.	0 10 6	
Acton—		
Bow, Burdett-road	1 0 0	
Bloombury	7 0 0	
Benham, Mr Jno.	5 0 0	
Benham, Mr Jas.	2 2 0	
Borough-road Chapel, McCree, Rev G. W.	2 2 0	
Brixton, Wynne-road	0 10 6	
Brompton, Onslow Chapel..	0 10 6	
Brockley-road,	2 2 0	
Wigner, Rev J. T. (2 yrs.)	0 10 0	
Neal, Mr J. B.	2 2 0	
Denton Junction,	2 2 0	
Edgware-road, Church-street (2 yrs.)	1 0 0	
Ealing	0 10 0	
Hackney, Hampden Church	0 5 0	
Highbury Hill	1 1 0	
Lambeth, Regent-st. (2 yrs.)	1 1 0	
Purney, Wexler-road	0 10 0	
Fraed-street & Westbourne Park	2 2 0	
Regent's Park, Goode, Mr C. H. (2 years)	2 2 0	
Stockwell	1 1 0	
Tottenham, High-road	0 10 0	
Woodberry Down	1 1 0	
Attleborough	0 5 0	
Addlestone	0 10 0	
Aberystwith, Albert-place ..	0 5 0	
Ashford, Clark, Rev T.	0 5 0	
Aberdare, Parfode, Mr B.	0 10 0	
Bexley Heath (2 years)	1 0 0	
Beds Association (2 years)	2 2 0	
Beckenham, Elm-road	2 2 0	
Booth, B., Esq.	2 2 0	
Birmingham, Bristol-road..	1 1 0	
Bramley	0 10 0	
Burnham	0 10 0	
Bucks Association	1 0 0	
Beverly, Well-lane	1 0 0	
Blisworth	1 0 0	
Bradford, Tetley-street	0 10 0	
Bristol, Thriamel street	1 1 0	
Blackley	0 5 0	
Blaenavon, Broad-street (2 years)	1 0 0	
Bures	0 10 6	
Brighthelm	0 5 0	
Bingley	0 5 0	
Birmingham, Bristol-road. Middlemore, Mr W.	2 2 0	
shaw, Mr C. T.	1 1 0	
Bristol, Counterlip	2 2 0	
Birmingham, Umlerslade, Muntz, Mr G. F.	2 2 0	
Bramley Zion Church	0 5 0	
Bampton	0 5 0	
Bradford, Biplay-street (2 years)	0 10 0	
Brecon, Evans, Mr J.	1 1 0	
Burton, Parker-street	0 5 0	
Bury St. Edmunds, Gar- land-street	1 0 0	
Boscombe (2 years)	0 10 0	
Bristol, Old King-street ...	1 1 0	
Beaulieu, Burt, Rev J. B. ...	0 10 6	
Camba Association (2 years)	4 4 0	
Coombe, Martin,	0 10 0	
Cochester, Eld-lane	1 1 0	
Cheltenham, Cambray Ch. Christchurch and Parley ..	2 0 0	
Chipping Norton, Bentley, Rev T. (2 years)	0 10 0	
Crosby Garrett	0 10 0	
Coventry, Gonford-street... ..	0 5 0	
Coleford, Trotter, Mr M. H. ...	0 5 0	
Dunstable, West-street	1 1 0	
Downton	1 0 0	
Derby, St. Mary's Gate	0 10 6	
Hill, Mr J.	0 10 6	
Disa	0 10 0	
Denbigh Flint and Merionett Association	1 0 0	
Dorchester	0 10 6	
Darlington, Grange-road ...	1 0 0	
Dinton, Saunders, Rev J.	0 5 0	
Ereter, South-street	0 10 0	
Ebbw Vale, Victoria	0 5 0	
Ewias, Harold	0 3 0	
Earls Barton, Trotter, Mr M. H. ...	1 10 0	
Earby (3 years)	0 10 0	
Essex Association (4 years)	4 0 0	
Farsley	1 0 0	
Foots Cray and Sidcup	1 0 0	
Gloucester (2 years)	2 2 0	
Gamlingay	0 10 6	
Gretton	0 5 0	
Gildersome	0 10 0	
Grimby, Freeman-street	0 5 0	
Halifax, Myers, Rev J.	0 10 0	
Haddenham	0 10 0	
Houghton Regis	0 10 0	
Hitchin, Tilehouse-street ...	1 0 0	
Do. Walsworth-road	0 5 0	
Hanley, New-street	0 10 6	
Horsforth	0 10 0	
Harlow	0 10 0	
Edwards, Rev T., B.A.	0 10 0	
Halifax, North Parade	0 5 0	
Imber	0 7 6	
Ileham, High-street	0 5 0	
Ipswich, Bland, Rev S. K.	0 10 6	
Stoke Green	1 1 0	
King's Lynn, Stepney	1 1 0	
Kentish Town, Bassett-st. ...	0 5 0	
Kingsbridge	0 5 0	
Kingston-on-Thames (2 yrs.)	2 0 0	
Kington	0 5 0	
Leicester, Belvoir-street ...	5 0 0	
Lymington	0 10 0	
Lantraches, Bathay	0 5 0	
Leamington, Clarendon Ch. Leytonstone, Hutchison, Mr G. A.	1 1 0	
Loughboro, Woodgate	0 10 0	
Leicester, Belgrave	0 15 6	
Little Kinghill (3 years)	0 5 0	
Liverpool, Young, Rev J.	0 5 0	
Leicester, Clark, Mr J. W. ...	2 2 0	
Leamington	2 0 0	
Malden (additional)	0 5 0	
Middlesboro', Newport-rd. (2 years)	1 0 0	
Midland Association	5 0 0	
Market Drayton (2 years)	1 0 0	
Manchester, Brighton-grove, Parker, Rev E., D.D.	1 0 0	
March Centenary	0 5 0	
Madeley	0 5 0	
Matton	0 5 0	
Moulton	0 5 0	
Middlesboro', Brentnall-st. Millsbridge	0 5 0	
Maldon, Crown-lane	0 5 0	
Merthyr Tabernacle	0 10 6	
Northamptonshire Assocn. ...	2 2 0	
Nottingham, New Lenton..	0 10 0	
Normanton	0 10 0	
New Swindon	0 10 0	
Newark	0 5 0	
Newport (Mon.) Temple....	0 5 0	
Northampton, Kettering-rd.	0 10 0	
Nottingham, Tabernacle ...	0 10 0	
North Shields,	0 5 0	
New Barnet, Warren, Mr G. A. (2 years)	2 2 0	
Northampton, College-st. ...	3 0 0	
Oakham	0 5 0	
Oford (3 years)	0 10 0	
Oakham	0 5 0	
Old Buckenham	18 15 6	
Plymouth, George-street ...	0 5 0	
Poynton (2 years)	0 5 0	
Ponthir	0 10 0	
Pialstow, Foster, Rev J.	0 10 6	
Pontrydryn	0 10 0	
Quinton	0 10 0	
Ramsey, Great Whyte	0 10 0	
Steep Lane	0 5 0	
Shrewton (2 years)	0 15 0	
Salendine Nook	0 15 0	
Shipley, Bethel Ch. (2 years)	1 0 0	
Surbiton Hill	0 10 0	
Sunderland—		
Lindsay-road (2 years)	1 0 0	
Stourbridge	0 10 6	
Remley, King, Rev T.	1 0 0	
Sale, Oakfield	0 10 0	
South Shields, Westoe-lane	0 10 0	
Southsea, Elm-grove	0 10 6	
Sarratt	0 5 0	
Tiverton	0 7 6	
Todmorden, Roomfield ...	1 0 0	
Taunton, Silver-street	0 10 0	
Umlerslade (2 years)	1 1 0	
Wells	1 1 0	
Weston-super-Mare—		
Bristol-road	0 10 0	
Wadham-street	0 10 0	
Wellington	1 0 0	
Wednesbury	0 7 6	
Whitchurch	0 10 0	
Weymouth	0 10 0	
Wolverhampton—		
Waterloo-road	1 1 6	
Worstead	1 1 0	
Walthamstow, Boundary-rd. ...	0 10 6	
Watford, Smith, Mr J. J. ...	1 1 0	
Wakefield	0 10 0	
Walsall, Goodall-street	0 10 0	
Yorktown,	0 10 0	

ANNUITY FUND.

Coventry, Queen's-road—	
Friends	10 10 0
Coalville, Station-street	2 10 0
Newcastle-on-Tyne—	
1st Church	4 15 0
London—	
Farley Rev E. J.	10 0 0
Weymouth, Mr R. F., D. Litt.	0 10 6
Beccles, Blnke, Rev J.	1 1 0
Hoople, Collection	2 15 6
Wellington (Som.)—	
Burnett, Mr E.	10 0 0
Bath, Martin, Mrs H. W.	1 1 0
Nottingham—	
Collection at meetings....	9 1 9
.....	52 7 9
Legacy—	
The late Miss E. Rooke ..	17 19 2
Grand total	<u>70 6 11</u>

AUGMENTATION FUND.

Leeds, Blenheim	9 0 0
London—	
Weymouth, Mr R. F., D. Litt.	0 10 6
.....	9 10 6
Legacy—	
The late Miss E. Rooke ..	17 19 2
Total	<u>27 9 8</u>

EDUCATION FUND.

Gravesend, Windmill-street	0 12 6
Beaulieu, Burt, Rev J. B. ...	1 1 0
Bath, Martin, Mrs H. W. ...	2 2 0
.....	3 15 6
Legacy—	
The late Miss E. Rooke ..	9 0 0
.....	12 15 6

BRITISH AND IRISH HOME MISSION.

Knockconney (I)—	
Collections	0 18 7
Givin, Mr Hy.	0 10 0
Gockard, Mr Thomas	0 5 0
Hachet, Mr Wm.	0 5 0
Menary, Mr Thomas.	0 6 0
Patterson, Mr Wm.	0 3 0
Patterson, Mr A.	0 3 0
Simpson, Mr	0 10 0
Trueman, Mr Jos.	0 10 0
Trueman, Mr Wm.	0 10 0
Young, Mr Jno.	0 3 0
Social Tea Meeting	0 18 6
.....	5 0 0
Plymouth, George-strcet ..I	3 0 0
Andover (I)—	
Buckland Mr	0 5 0
Edwards, Mr	0 10 0
Trinder, Mr.	0 5 0
Young Mr.	1 0 0
A Friend	0 2 6
.....	2 2 6
Milford Haven (I)—	
Collections	0 6 8
James, Mr B.	0 2 0
Page, Mr W.	0 2 6
Powell, Mr J. M.	0 2 0
.....	0 13 2

Poole (I)—	
Allen, Mr	0 10 0
Avel, Mr	0 2 6
Frampton, Mr.	0 1 0
Two Friends	0 2 0
Bustard, Capt.	0 1 0
Godwin, Mr	1 0 0
Haine, Mr	0 1 0
Harman, Mr.	0 1 0
Matthews, Miss	0 2 6
Osborne, Rev J. H.	0 2 0
Rowe, Miss	0 2 0
Wakor, Rev R.	0 2 0
Collected by Rev F. J. Ryan	1 1 8
.....	3 9 8

Dublin (I)—	
Lower Abbey-street	2 3 1
Belfast (I)—	
Corry & Co., Messrs. J. & P.	0 5 0
Ewart & Son, Messrs.	1 0 0
Finlay, Mr W. L.	0 10 0
Hamilton, Miss	1 0 0
Jardine, Mr R.	0 2 6
Micks, Mr.	0 2 6
Stein, Dr	0 5 0
Symington, Mr J.	0 5 0
Workman, Messrs. J. & R.	0 5 0
Workman, Mr T.	0 5 0
Workman, Mr W.	0 10 0
Taylor, Mr J. P.	0 5 0
.....	4 15 0

Carrickfergus (I)—	
The Church	3 12 6
Alexander, Mr R. F. P. ...	0 5 0
Bernie, The Misses	0 5 0
Davidson, Mrs	0 1 0
Greer, T., Esq. M.P.	1 0 0
Hilditch, Miss	1 0 0
Hamilton, Mr	0 10 0
Johns, Mrs	0 5 0
Killey, Miss	0 5 0
Lynn, Mrs.	0 1 0
Robinson, Mr	0 2 0
Rodgers, Mr J.	0 5 0
Smyth, Mr	0 2 6
Wheeler, Miss	0 3 0
Stewart, Miss	0 5 0
.....	8 2 0

Bristol, King-street (I)—	
Cummins, Mr E. C.	0 2 6
Derrick, Mrs	0 5 0
Evans, Rev G. D.	0 2 6
Eveleigh, Mrs.	0 2 0
A Friend	0 5 0
Gibson, Mr W. M.	0 5 0
Morphett, Mr	0 1 0
Nash, Mrs	0 2 6
Read Mr	0 2 6
Taylor, Mr.	0 2 6
Whittuck, Mr C. J.	1 0 0
.....	2 6

York, Rev W. Turner ....I	0 5 0
Tabernmore Church	0 12 10
Donaghmore	10 0 0
Waterford	7 10 0
Carrickfergus	5 0 0
Newcastle, 1st Church (I)—	
Angus, Mr G.	1 0 0
Angus, Mr Jonth.	0 10 0
Angus, Mr W.	0 5 0
Angus, Mrs T. C.	0 10 0
Bradburn, Mr John	0 10 0
Potts, Mr W. D.	0 5 0
Potts, Mr John	0 10 0
Rosevear, Mr Chas.	0 5 0
Hammond, Mr Nathan	0 5 0
Miller, Mr Jos.	0 5 0
.....	4 6 0

Aberystwyth (I)—	
Williams, Rev T. E.	0 5 0
Whitchurch (I)—	
Godwin, Miss	0 10 6
Roë, Mrs	0 10 6
.....	1 1 0

Appledora, Darracott, Mrs. I	0 10 6
Aberdeen (I)—	
Academy-street Sunday- school	0 10 0
Bristol, Edmanson, Mr R. ...I	1 0 0
Tring, New-hill (I)—	
Butcher, Mr F.	2 0 0
Glover, Mr	0 5 0
Grace, Mr.	0 5 0
.....	2 10 0

Salendine Nook, Ladies' Auxiliary	4 14 3
Barnsley, collections	1 10 0
Leeds, South Parade (I)—	
Shaw, Mr T.	0 5 0
Ipswich, Burlington (I)—	
Bayley, Mr Wm.	1 0 0
Bayley, Mr J. R.	1 0 0
Benham, Dr H. J.	1 1 0
Brown, Mr A. M.	0 10 0
Clifton, Mr E.	0 5 0
Canlow, Mr W.	0 2 6
Davies, Mr E. J.	0 5 0
Fraser, Mr W.	0 5 0
Morris, Rev T. M.	0 10 0
Piper, Mr Wm.	0 5 0
Ridley, Mr Fred.	1 0 0
Roche, Dr Wm.	0 10 0
.....	6 13 6

Beaulieu, Burt, Rev J. B. ...I	1 1 0
Neath, Curtis, Mrs	3 3 0
Carrickfergus (I)—	
Weatherup, Mr J.	1 0 0
Derrynell	4 0 0
Cheltenham (I) (for tent ser- vice)—	
Friends	1 1 0
Newcastle-on-Tyne (I)—	
Jenkins, Mr George	1 0 0
Camberwell, Arthur st. ...	0 5 0
Bere, Mrs	0 5 0
Pedley, Mr	0 9 0
Rindsey, Miss	0 6 0
.....	1 0 0

Salendine Nook—	
Shaw, Mr John	I 2 0 0
Bucks Assos.	
Contributions	E C 2 10 0
Great Missenden—	
Contributions	E C 17 10 0
Fritelstock—	
Contributions	E C 12 10 0
Ponthir—	
Contributions	I 1 0 0
Contributions	E 1 0 0
Colchester—	
Eld-lane Sunday-school ..	1 10 0
Fownhope—	
Collections	1 4 4
Card, Mrs T.	0 10 0
Orandy, Mr G.	0 19 0
Lewis, Mr M.	1 0 0
.....	3 4 4

Southern Association—	
Contribution	E 56 0 0
Peto Sir S. Morton	E C 5 0 0
Notts, Derby and Lincoln Association—	
Contributions	E C 12 10 0
Herts Union—	
Contribution	E C 12 10 0
Regent's Park College	5 10 0
Camberwell, Cottage Gn.—	
Collections	3 19 0
Subscriptions	1 1 0
.....	5 0 0
Deal, Victoria—	
Contributions	2 0 0
Chesham (I)—	
By Miss Tomlin.	

Ash, Mrs.	0 10 0
Bunker, Miss G.	0 2 6
Bunker, Miss J.	0 1 0
Deverell, Mr	0 2 6
Carr, Mr	0 2 6

Gomm, Miss	0	5	0
Leadbeater, Mr	0	2	0
Luckett, Mrs	0	1	0
Mayo, Miss	0	2	0
Pegg, Miss	0	10	0
Patterson, Mr	0	2	0
Rose, Mr G	0	2	0
Ward, Mr	0	2	0
Wilson, Miss J	0	1	0
Trubshaw, Mr	0	2	6
Two Friends	0	3	6
	2	11	6

Chesham—(E)			
By Miss Gomm.			
Ash, Miss	0	10	0
Gomm, Miss	0	5	0
Rose, Mrs	0	5	0
	1	0	0

Tottenham—			
Wallace, Rev R	0	10	6
Metropolitan Tabernacle—			
Greenwood, Mr T	5	0	0
Harston—Collections			
King Stanley	2	10	0
Collections			
Austin, Mr	0	2	6
English, Mr	0	2	6
King, Miss M	0	10	0
King, Miss E	0	10	0
	1	17	6

Ramsey, Heath, Rev N	0	10	6
Herts Union	R C	15	0
Shropshire Association—			
Contributions	R C	2	10
Madeley	R C	10	0

Alnwick—			
Contributions	R C	7	10
Tredegar, Church-street	B	2	0
Wallingford—			
Lewis, Mrs	0	10	0
Powell, Mr John	2	2	0
	2	12	0

Chepstow—			
Davies, Rev A J	I	0	16
Dutton, Mr E	0	2	6
Ellis, Mr E	0	5	0
Pryer, Mr	0	2	6
Lewis, Mr	0	2	6
Sargent, Mr	B	0	5
Vincent, Mr	0	1	0
	1	17	0

Pontypool, Crane-street—			
Nicholas, Mr	Rahue	0	10
Abersychan—			
Collections			
Treherbert (I)—			
Collections	1	0	0
Hiley, Mr	0	5	0
Rosser, Mrs	0	10	6
	1	15	6

Pontnewydd—			
Collection	I	0	12

Merthyr—			
Collection	I	0	4
Davies, Mr	I	0	10
Davies, Mr J E	I	0	2
Harris, Mr	I	1	0
Harris, Mr W J	I	0	10
James, Mr	I	0	1
Jones, Mr S B	I	0	2
Walters, Mr	I	0	2
Walters, Mr	B	0	2
	2	14	8

Mountain Ash (I)—			
Nazareth, Collection	0	11	8
Zhos, „	8	6	0
	3	17	8

Cardiff (I)—			
Bethel Church, collection	2	14	6
Cory, Mr R	Rahue	1	1
Pawley, Mrs R	0	10	0
Small sums	0	1	6
Thomas, Mr T C	0	5	0
Prosser, Mr	0	2	6
	4	14	6

Swansea (I)—			
Nicholas, Mr	Rahue	0	10
Roberts, Mr	0	2	6
Thomas, Rev E	0	2	6
	0	15	0

Pembroke collections	I	2	0
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Pembroke Dock (I)—			
Collections	0	11	3
Gwyther, Mrs	0	2	0
Clynderwen, collection	I	1	2
Narbeth (I)—			
Collections	0	10	9
Davies, Mr	0	2	6
Eydon, Mr	0	1	0
Meyer, Mr J	0	2	6
Roberts, Mr	0	2	6
Thomas, Rev B	0	2	6
Thomas, Mr J	0	5	0
Thomas, Mr G	0	2	6
Wheeler, Mr	0	1	0
Anonymous	0	5	0
	1	15	3

Weymouth—			
Collection	I	0	6
Cox, Mr J	1	2	6
Dennis, Mr	0	5	0
Ferris, Mrs	0	10	0
Fowler, Mr S J	0	5	0
Hallett, Mrs	0	5	0
Hawkes, Mr R W	0	2	0
Humphrey, Mr	0	2	6
Jeanes, Mr	0	2	6
Read, Mr J	0	2	6
Hawkes, Mr	0	2	6
Rendell, Mr H A	0	2	6
Robens, Mr	0	5	0
Rogers, Mr	0	2	6
Cox, Miss (card)	0	9	0
Tyaford, Rev J, M.A.	1	10	0
Grant, Mr	0	2	6
	4	16	10

Wokingham—			
Collection	I	0	11
Brant, Mr	I	0	5
Biginshaw, Mr	0	2	6
Butler Bros	0	10	0
Knight, Mr E	0	1	0
Sale, Mr S	0	2	6
Weeks, Mr J	0	5	0
	1	17	9

Romsey, collection	1	7	6
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Taunton, Silver-street (I)—			
Collection	8	6	9
Anonymous	1	1	0
Cass, Mr	1	0	8
Chapman, Messrs. W. & A.	1	1	0
Chapman, Mr A	Rahue	0	5
Maynard, Mr	0	10	6
Maynard, Mr W	0	10	0
Maynard, Mr W	Rahue	0	10
Penny, Mr T	1	0	0
Penny, Mr T S	1	1	0
Penny, Mr T S	Rahue	0	5
Westlake, Mr	0	5	0
	13	16	3

Taunton, Albermarle—			
Collections	I	0	10
Adams, Mr F	0	2	6
Adams, Mr S	I	0	1
Combes, Mr	0	1	0
Crosse, Mr	I	0	2
Dyer, Mrs	0	3	0
Greene, Mr C	0	2	6
Hudson, Mr H	0	2	0
Palmer, Rev L	0	2	6
Taylor, Mrs	0	5	0
Webber, Mrs	0	2	0
	1	14	6

Cheddar, collection	I	0	9
Honiton, collection	I	0	14

Bridgewater (I)—			
Brown, Mr E	1	0	0
Curry, Mr	0	2	6
Dosson, Mr	0	5	0
Hemlin, Mr J	1	0	0
Hughes, Mr	0	2	6
Llewellyn, Mr	0	2	6
Nicholas, Mr	0	5	0
Sully, Mr J O	0	10	0
	3	7	8

Chalford—			
Collection	3	15	0
Browning, Mr Jos	0	5	0
Burford, Mr W	0	2	6
Clark, Mr C E	0	10	0
Dangerfield, Mr W	0	2	0
Dangerfield, Mrs	1	1	0
Collett, Mr G	0	3	0
Hinton, Mr J D	0	2	0
Mason, Miss	0	2	6
Morgan, Rev D R	0	5	0
Smart, Miss	0	2	6
Stephens, Mrs R B	0	2	0
Workman, Mr E	0	2	6
Dangerfield's, Mrs, box	0	12	6
Slugg, Mrs, box	1	5	5
Franklin, Mrs, box	0	11	2
Smith, Miss Jennie, card	0	7	0
Smith, Miss Trudie, card	0	9	0
Bentley, Miss Mary	0	2	0
Brooke, Miss Sarah	0	1	5
Sisum, Miss Annie, & Cox	0	1	0
Miss Emma	0	1	0
Sunday school boxes	3	5	0
	15	1	0

Notts, Derby, and Lincoln Association—			
Donation	11	0	0

Wem—			
Contributions	1	0	0

Chard—			
Collection	4	0	8
Brown, Mr T L	0	10	0
Brown, Ms F W	0	10	0
Catford, Mrs T	0	2	0
Gifford, Mr J B	1	0	0
Gould, Mr J	0	10	0
Gewler, Mr S	0	2	0
MacDonald, Rev H	0	5	0
Pearce, Miss E	0	2	0
Toms, Miss	0	3	6
	7	5	2

Burnley, Angle-street—			
A Friend	5	1	0
Maze Pond	1	11	6
Longhope, Glos., Zion Chapel—			

Cards.			
Howard, Miss S	0	7	8
Bradley, Miss A	0	5	10
Hampton, Mr H J	0	6	0
Williams, Miss A	0	4	7

Boxes.			
Joyner, Mrs	0	5	4
Gordon, Mrs	0	0	9
	1	10	2

Edinburgh, Charlotte Chapel—	
Burnett, Mr. H.	0 2 6
Dovey, Mr. J. E.	0 2 6
Duncan, Mr. W. J.	2 2 0
Stewart, Mr. E.	0 2 6
Brughart, Mr. A.	0 3 0
Walcott, Mr. J.	0 5 0
Wishart, Miss.	0 2 0
Collection.	1 3 0
	4 2 6
Clapham—	
Cox, Mrs.	1 1 0
Cox, Miss.	0 10 6
	1 11 6
Semley, King, Rev T.	5 0 0
Newark B	18 15 0
Northern Association R C	10 0 0
Harrow, Waldouck, Mr. T. H., B	1 0 0
Clapton, Downs Chapel—	
Beare, Mr & Mrs.	0 5 0
Bentley, Rev. W.	0 5 0
Bickerton, Miss.	0 8 0
Commander, Miss.	0 8 0
CConnell, Mr.	1 0 0
Cox, Mr.	0 10 6
Davies, Miss.	0 5 0
Dipple, Mrs.	0 5 0
Dore, Mrs.	0 10 0
Erith, Mr. H. G.	0 10 0
Heir, Mrs.	0 5 0
Garland, Mr.	1 1 0
Gordon, Mr.	1 0 0
Hardy, Mr. C.	1 1 0
Hill, Mrs.	0 5 0
Howard, Mr.	1 0 0
Hughes, Mr.	0 10 6
Hughes, Mrs.	0 10 6
Kingham, Miss.	0 6 0
Lewis, Mrs.	0 10 6
Oram, Mrs.	0 10 0
Fayne, Mr.	3 3 0
Rewling, Mr.	0 5 0
Rickett, Mr.	5 0 0
Rothery, Mrs.	0 5 0
Ryder, Mr.	0 5 0
Smilly, Mrs.	0 10 0
Thomas, Mr.	0 5 0
Tozer, Mr. H. G.	0 10 0
Tymms, Rev T. D.	1 1 0
Wallace, Mrs.	0 12 0
Way, Mr & Mrs.	0 10 0
Wheeler, Dr.	1 1 0
Wintonton, Mr & Mrs.	0 10 0
Woolley, Mr.	1 1 0
Wells, Capt.	1 0 0
Under ss.	0 13 0
	31 7 6
Acknowledged in previous "Chronicle"	11 3 6
	20 4 0
Oxford, New-road—	
Collections.	5 0 0
Alden, Mr. W. H.	0 10 0
Cooper, Mr. G. W.	0 5 0
Cooper, Mr. G. H.	0 5 0
Greenaway, Mr.	0 4 0
Grubb, Mr.	0 10 0
Noble, Mr.	0 2 6
	6 16 6
Ledbury—	
Evans, Mr.	0 2 6
Roberts, Mr.	0 5 0
Cards.	
Lambert, Miss A.	0 5 0
Roberts, Miss A.	3 11 0
	4 3 6
Glittersome .....(add.)	0 10 0
Great Brickhill—	
Contribution. F	3 0 0
..... B	3 0 0
	6 0 0

Eastcombe—	
Collected in Sunday-school Boxes.	0 14 10
Hampstead, Heath-street—	
Baynes, Mrs.	0 5 0
Biddle, Mrs.	0 2 6
Bruck, Rev. W. ....(don)	0 10 0
Carwardine, Mr. ....(don)	0 10 0
Duncan, Mrs.	0 10 0
Evans, Mr.	0 12 0
Farrer, Mrs.	0 10 0
Farrer, Miss.	0 2 6
Farrer, Miss G. M.	1 2 0
Farrer, Miss M. A.	0 2 0
Forster, Mr.	0 10 6
Groom, Mrs.	0 10 0
Hewatson, Mr.	0 10 0
Millist, Mr. ....(don)	0 10 0
Osborne, Mr.	0 10 0
Parker, Mrs.	0 2 6
Smith, Miss.	0 5 0
Street, Mr. ....(don)	0 10 6
Underhill, Dr.	1 1 0
Whitehorn, Mr.	0 5 0
Woodall, Mr.	1 1 0
	10 3 0
Manchester—	
Unit. Church, Oxford-road Contributions.	10 0 0
East Barns (Dunbar)—	
Runciman, Miss E.	0 10 0
Ewias Harold.	0 4 0
Bootle, Collections.	3 2 4
Gloucester—	
Bardlett, Mr.	6 2 6
Beale, Mrs.	0 2 6
Beckingsale, Mrs.	0 2 6
Brendon, Mrs.	0 2 6
Collett, Mrs.	0 2 6
Caswell, Mrs.	0 2 6
Carter, Mrs.	0 2 6
Dancey, Mrs.	0 2 6
Fielcing, Mrs.	0 2 6
Goodburn, Mrs.	0 5 0
Gardner, Mrs. Chas.	0 2 6
Gardner, Mrs.	0 2 6
Gibson, Mrs.	0 5 0
Gnyard, Mrs.	0 2 6
Gubby, Mrs.	0 2 6
Hambley, Mrs.	0 2 6
Harris, Mrs.	0 2 6
Jones, Mrs.	0 2 6
Jones, Mr. Chas.	0 2 6
Norris, Mrs.	0 2 6
Newman, Mrs.	0 1 0
Organ, Mrs.	0 10 0
Page, Mrs.	0 2 6
Reanwick, Mrs.	0 2 6
Saunders, Mrs.	0 2 6
Sandoe, Mr.	0 2 6
Walters, Mrs.	0 2 6
Smith, Mrs. John.	0 2 6
Wilson, Mrs.	0 2 6
Whitehead, Miss.	0 3 0
A Friend.	0 5 0
A Friend.	0 2 0
Sunday-schools.	2 0 0
	6 13 0
Lee, High-road—	
Burchell, Mrs.	0 10 6
Frowd, Mrs.	0 10 0
Grant, Mr.	1 1 0
Grimm, Mr.	0 10 6
Hutchinson, Mr.	1 1 0
Micklem, Mr.	2 2 0
Marten, Rev R. H., B.A.	0 10 6
Montgomery, Miss.	0 10 0
Milleash, Mr.	0 10 0
Powtress, Mr. E.	0 10 0
	7 15 6
Clapham, Grafton-square—	
Boxes.	
Cunlugham, Mr.	9 8 7
Hatton, Miss.	0 2 11
Moore, Miss.	0 11 9
Westcar, Miss.	0 4 4
	1 7 6

Portsea, Kent-street—	
Collection (moety).	1 4 5
West Bromwich—	
Balley, Mr. A.	0 2 6
Balley, Mr. C.	0 2 6
Fisher, Mr. J. W.	0 2 6
Dixon, Mr. J.	0 2 6
Garratt, Mr. G.	0 2 6
Richards, John.	0 5 0
	0 17 6
Dinton, Saunders, Rev. J.	0 2 6
Maze Pond Sunday-school.	2 0 0
Ashford, Clark, Rev T.	0 5 0
Lydney, Contributions.	1 2 1
Brixton Hill, New Park-road—	
Higgins, Mr.	1 1 0
Rixton, Mr.	1 1 0
Rixton, Mrs.	0 13 0
	2 12 0
Lower Norwood, Chatsworth-road—	
Hainworth.	0 10 0
Pontheadryun—	
Collection.	2 15 6
Rowland, Mr. W.	0 2 6
Williams, Mr. Wm.	0 2 6
	3 0 6
Aberdare, Carmel—	
Collections.	2 11 1
Fardeo, Mr.	1 0 0
Churchill, Mr.	0 2 6
Davies, Mr.	0 2 6
Hiley, Mr.	0 5 0
Jones, Mr.	0 2 6
Thomas, Mr.	0 2 0
Thomas, Mrs. (Scybornem)	0 10 6
Williams, Mr.	0 2 6
Small sums.	0 2 9
	5 2 4
Glasgow, Frederick-street—	
Contributions.	2 2 0
Alcester, Collections.	1 10 0
Brishlington, Hill, Mrs.	0 10 0
Notting, Hall, Ladbroke-grove—	
Collections.	5 17 3
London—	
Mrs Voelcker.	1 1 0
Stroud—	
Collection.	5 16 0
Bishop, Miss.	0 10 0
Clutterbuck, Miss.	0 5 0
Dudbridge, Mr.	0 2 6
Gay, Mr.	0 5 0
King, Miss E.	1 0 0
Rodway, Mr O.	0 10 0
	8 8 6
St. John's Wood, Abbey-road—	
Stott, Rev. W.	0 10 0
Larcombe, Mr.	0 5 0
Langton, Mr.	0 5 0
Edwards, Mr.	2 2 0
Green, Mr. E.	1 1 0
Green, Mr. M.	0 10 0
Cutler, Mr.	0 5 0
Walker, Mr. H.	0 15 0
Allen, Mr. J.	0 10 0
Brayne, Mr.	0 10 0
Thomas, Mr.	0 5 0
Minnis, Mr.	0 5 0
Lodge, Mrs.	1 1 0
Stops, Mrs.	0 10 0
Simpson, Mrs.	0 5 0
Carr, Miss.	0 5 0
Rogers, Miss.	1 1 0
Boxes.	
Smee, Miss.	0 6 11
Cobb, Miss.	0 5 6
Davies, Miss.	2 11 7
Nicholson, Miss.	0 14 4
Isaac, Miss F.	0 5 6
Francis, Miss.	0 7 3
Cooper, Mrs G.	0 7 11
Parkes, Mr.	0 8 4

Collected, per					
Humphrey, Miss	1 1 0	Beaumont, Mr G.	0 3 6	Webb, Mr S.	0 2 6
Mills, Miss E.	1 7 0	Manning, Mr	0 2 6	Semington, Mr H. B.	0 2 0
Allen, Miss M.	0 14 0	Wates, Mrs	0 2 6	Bowbcer, Mr T.	0 2 0
Last, Miss.	0 16 0	Baulf, Mr	0 2 6	Bennett, Mr W.	0 2 6
Batson, Miss	0 10 0	Beaumont, Mr	0 2 0	Browning, Mr	0 2 0
Redit, Miss	0 12 6	Glanville, Mr	1 0 0	Beck, Mr W. J.	0 2 0
Eastick, Miss	0 18 0	Saw, Mr	0 5 0	Thomas, Mr M. J.	0 2 6
Watson, Miss	0 10 5	West, Mr	0 5 0	Baker, Mrs	6 2 6
Willmott, Miss	0 5 0	Bulker, Mr	0 2 6	Harrison, Mrs	0 2 6
Lavender, Miss	0 6 0	Lewis, Mr	0 2 0	Thomas, Mrs	0 2 6
Gleed, Miss	0 8 4	Haycroft, Mrs	0 6 0	Leaker, Mr R. H.	0 2 6
Searle, Miss	0 16 0	Welsh, Mrs	0 5 0	Roleston, Miss	0 5 0
May, Mrs	0 16 0	Shinar, Mr	0 2 6	Bate, Miss	0 2 6
Fletcher, Mrs	0 18 0	Friends	0 0 9	Woodhead, Mrs	0 2 0
George, Mrs	0 5 0	Young, Mrs	0 4 0	Bryant, Mr	0 2 0
Rogers, Mrs	0 5 0			Nevinder, Mr	0 1 0
Maile, Mrs	0 5 0		5 10 9	Willis, Mr	0 1 0
Bishop, Mrs	0 13 0	Notting Hill, Ladbrooke-grove—		Lee, Mr G.	0 2 6
Cadman, Mr	0 12 0	Carrington, Mr S.	1 1 0	Lewis, Mrs W.	0 2 6
Private sale of work	1 1 0	Manning, Mrs	0 10 6	Gillingham, Mrs	0 0 6
Sums under 5s.	1 15 8	Hughes, Mr	0 5 0	Warlow, Mrs	0 0 6
				Harrod, Miss	0 2 6
				A Friend	0 1 0
				Waterman, Mr F.	0 2 0
	30 15 3		1 16 6		6 14 0
London, Mrs Room	1 1 0	Caversham—		Tunbridge Wells—	
Stonewell, Collections	3 3 0	West, Mr E.	R C 10 10 0	Peto, Sir S. M., Bart.	I 5 0 0
Uley, Collections	1 6 0	Gloucester and Hereford Association.		Cairndaisy	I 0 16 0
Greenwich, Lewisham-road—		Contribution	R C 8 6 8	London—	
Baskcomb, Mrs	0 2 6	Bristol, City-road Chapel (T)—		Weymouth, Mr R. F., D. Lit.	0 10 6
Wyard, Miss	0 2 0	Mayers, Rev W. J.	0 10 6	Total	621 16 9
Forder, Mrs	0 3 0	Headford, Mr W.	0 5 0	Less acknowledged previously	40 0 0
Gillard, Mrs	0 1 0	Matthews, Mr B. W.	0 5 0		581 16 9
Prior, Mrs	0 5 0	Headford, Miss	0 2 6	Dividend, McDonnell's Trust	6 15 0
Andrews, Mr	0 1 0	Davis, Miss	0 2 6	Legacy—	
Miskin, Mr	0 2 6	Palmer, Mr	0 2 6	Rooke, the late Miss Ellen	17 19 2
Chapman, Mr	0 1 0	Neale, Mrs	0 2 6	Sale of Books	3 0 7
Beaumont, Mr E.	0 2 0	Newth, Mr C.	0 5 0	Grand Total	609 11 6
Gorbill, Mrs	0 5 0	Owen, Mr W.	0 5 0		
Bates, Miss	0 1 0	Furston, Mrs.	0 3 0		
Hart, Mr	0 2 0	Stooke, Mr J. A.	0 3 6		
Hocknor, Mrs	0 5 0	Grant, Mrs	0 2 6		
Miller, Mrs	0 2 6	Lewis, Mr A.	0 5 0		
Haycroft, Mr	0 5 0	James, Mr	0 2 0		
Cornish, Mr	0 2 6	Robinson, Messrs. E. S. & A.	1 1 0		
Howell, Mr	0 2 6	Munro, Mrs	0 5 0		

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Onéota, Maresfield Gardens, Hampstead, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

JUNE, 1885.

The Recent Anniversaries.



HE hopes we ventured to express in our last issue with regard to the Spring Meetings in London have been amply realised. There is, no doubt, a common tendency to regard the last meetings as the best. Amid the pleasant associations and excitements of an anniversary season, amid the genial influences of renewed friendships, and in large and enthusiastic meetings, we are apt to think that at no previous time have we had more successful gatherings, and so each year witnesses an imagined improvement which ought very speedily to bring us to the point of perfection. Making, however, all due allowance for this tendency we cannot be far wrong in affirming that the meetings recently concluded must in every view be classed in the foremost rank, and that in regard alike to the reports of work already accomplished, of plans for our future guidance, and the general character of the addresses and speeches by which our position and its demands were illustrated, we have never witnessed a higher range of excellence.

Detailed accounts of these meetings having appeared in our denominational papers, it is no part of our purpose to present a report of them. All that is required is a few short notes.

THE FOREIGN MISSIONARY MEETINGS.

Turning first to the Missionary Meetings, we were impressed from the outset with the spirit of profound thankfulness and of strong confidence which animated the officers and committee, and diffused itself through the audiences. This was in some measure owing to the

fact—early noised abroad—that Mr. Baynes was in what he must have regarded as the peculiar position of having to announce that the year had closed not only with no debt, but with a small balance actually in hand. The year commenced with a debt due to the treasurer of £3,215 11s. 8d. This sum has been entirely liquidated, while the contributions received have been more than sufficient to meet the whole of the enlarged expenditure. The total receipts for the year amounted to £67,828 9s. 11d., by far the largest sum ever received by the Society in any one year, and an advance of more than £8,000 on the previous year. It is evident that the “forward policy” of the Society has been heartily endorsed by the Churches. These gratifying results are largely due to the enthusiasm, the tact, and the unwearying energy of Mr. Baynes, and to the not less efficient services of the Rev. J. B. Myers, to whom we are glad to see the Committee have recorded a special expression of their thanks. In a quiet unostentatious manner Mr. Myers has for several years past been urging on the churches the need of more thorough missionary organisation, and the expenditure of time and strength involved in his work would to those unacquainted with it appear incredible.

Mr. Spurgeon’s address at the opening prayer-meeting was in his happiest vein. May we, without the risk of being misunderstood, venture to express a doubt how far it is wise to remove the inaugural prayer-meeting from the Mission House to Bloomsbury, as has been the case during the last two years? We should not like the character of the meeting to be changed. The prayers should be a more prominent attraction than the address. The service should not be assimilated to a preaching service, and we have an impression—shared, as we know, by many friends of the Mission—that there should be a prayer-meeting in the Mission House. It is well to bring the people as much as possible into association with it, and there is a manifest fitness in opening the Anniversaries by a devotional service in the very centre of our missionary operations. The accounts given of their work by Messrs. Comber, Crudgington, Richard, Jones, and other of our missionaries were heard and have been read throughout the country with sincere interest, and can scarcely fail to be productive of the most gratifying results. Among the more memorable of the speeches were those of the Rev. David Davies, of Regent’s Park Chapel, and of the Rev. J. H. Shakespeare, of Norwich. Mr. Davies has achieved a high reputation in the West of England both as a preacher and an author.

His published sermons on "The New Name," and his "Echoes from the Welsh Hills," are among the most delightful products of recent theological literature, and we are in no way surprised at their large circulation. Mr. Davies displayed in his speech a good deal of his native Welsh fire under the forms of English thought and culture. There was no lack of manly robustness. The arrangement was concise and logical, the feeling was glowing and intense, but what most impressed us was the number of good "points" in the speech and its frequent touches of genius. Whatever else is forgotten, one illustration will never be—that of the artist who, when asked to represent on canvas a dead church, painted a stately building, with a fine tower and an imposing vestibule, but with a cobweb over the slit of the missionary-box which hung in it. We congratulate the church at Regent's Park on its having secured, as successor of Dr. Landels, a man who, while widely different, is in every sense worthy of the influential position to which he has been called. A similar congratulation is due to the church at St. Mary's, Norwich. Mr. Shakespeare's speech at Exeter Hall was brilliant, impassioned and effective—one of the finest missionary appeals to which we have listened for many years. Mr. Shakespeare was from the outset *en rapport* with his audience, and aroused a degree of enthusiasm not often witnessed. Should the promise of this speech be fulfilled—as those who know Mr. Shakespeare believe that it will be, he has before him a career of no ordinary power and usefulness.

THE MISSIONARY SERMON.

The sermon by Dr. Fairbairn on "The knowledge of God in Christ the supreme possession of His Church and the supreme need of man" (John xvii. 25-26) was a thoroughly characteristic production of this subtle and powerful thinker. How so much vigorous thought could be compressed into so brief a space and conveyed in language as remarkable for its chaste and simple beauty as for its appropriateness and force, and how such a discourse, delivered without a note, could retain its hold on a popular audience, is a marvel to many. The attention of the people never flagged. Abstruse as were some parts of the discourse the interest was unabated. Dr. Fairbairn has none of the graces of elocution, but he has far higher gifts, and no preacher could desire a finer tribute to his spiritual power than that which was accorded to him at Bloomsbury. The

mention of Dr. Fairbairn's sermon for the Baptist Missionary Society naturally suggests Mr. Glover's sermon for the London Missionary Society a fortnight later, which we also had the pleasure of hearing. Never did we listen to the ex-President of our Union with greater pleasure, or feel more thankful to God for the ministry of one so richly endowed with the highest gifts of intellect and of heart. Mr. Glover's style is in marked contrast to Dr. Fairbairn's; seer-like and intuitive rather than argumentative, poetical in its forms of expression, intense in feeling, and lighted up with a subdued imaginative splendour. He selected on this occasion as his text the well-known words in Rom. i. 14-16, and discoursed on the missionary estimate of the Gospel, "the power of God"; the missionary instinct "I am debtor"; and the missionary consecration, "I am ready." It was a noble contribution to this great subject, and perhaps we appreciated it the more from the fact that it was preached to another society than our own. We rejoice in these denominational courtesies, these interchanges of friendly and affectionate service, and should be glad if they could be observed on a still broader area and a larger scale. We are not in the least disposed to surrender our own convictions in regard to our distinctive principles. We cannot conceive the possibility of our ever practising infant baptism, nor will we withhold our testimony, on fitting occasions, against it. But surely the points of our agreement with our Congregational, our Wesleyan and Presbyterian brethren, are of such immeasurable importance that our association one with another should be much closer and more frequent than it is. Our "aloofness" is wider and more decided than, in view of our common relations to our One Lord, it need be.

THE BAPTIST UNION MEETINGS.

The British and Irish Home Missions now form part of the work of the Union. The sermon on their behalf was preached by Dr. Clifford in the City Temple, and the annual meeting was held in the same place under the genial presidency of the Treasurer, Colonel Griffin. Dr. Clifford's sermon pleaded eloquently, among other things, for house-to-house visitation as an essential form of home mission work. It enforced, in a telling manner, truths with which we are formally familiar, but which we have certainly failed to realise. The principles underlying this discourse must be brought home to our churches if their work is to be even respectably done. The

speeches of the Revs. Charles Williams, Dr. Trestrail and R. Glover, rendered this year's annual meeting a decided success. The determination of the Treasurer to ensure a larger attendance and a more influential meeting has been admirably effected. The new chapter of Dr. Trestrail's "Reminiscences" was as lively, as entertaining, and as instructive as any of its predecessors.

DR. GREEN'S INAUGURAL ADDRESS.

The great feature of the Union Meetings, strictly so called, was the delivery of the Presidential Address. Dr. Samuel G. Green bears a name which has long been honoured by all our churches, and he has added new lustre to it. His work as Tutor and Principal of Rawdon College alone entitles him to the gratitude of the denomination, and though he has for some years past been connected with the Religious Tract Society, his deepest sympathies are still with "his own people." A large-minded Catholic Christian, he is as true and faithful a Baptist as we know. His address is entitled "Signs of Revival"; and though the title would not, perhaps, prepare us for the line of thought which Dr. Green followed, our readers will agree with us in thinking that no wiser, more timely, or more valuable manifesto has ever gone forth from the chair of the Baptist Union. The literary skill displayed by Dr. Green surprised no one who is acquainted either with him or his works. Everybody expected that his address would reveal a breadth and comprehensiveness of view, an accuracy, force and grace of language, a lucidity and charm of style. But Dr. Green's grasp of the problems which lie on the border-line between religion and science; his thorough mastery of the discoveries and hypotheses of science; his fearless acceptance (within certain well-defined limits) of the law of evolution; his adroit discussion of the difficulties by which the purely scientific intellect is confronted, and the fearless manner in which he challenged the advocates of science to explain undoubted phenomena of physical and moral life, excited unwonted admiration, and did much to deepen the conviction that between true science (all of whose results we are bound to accept) and religion there is no discrepancy. With not less wisdom and tact did Dr. Green speak of the questions in dispute among Christians themselves, and especially of those which are suggested by the mention of "Modern Thought." His sympathy with the thoughts and aspirations of the younger men among us was not more conspicuous than his hearty loyalty to the old

Gospel. His strong faith in the invincible power of truth, his recognition of the possibilities of increasing light and growing knowledge; his wise discrimination between the spirit and the form, the essence and the accidents, the human interpretations and the divine realities enabled him to utter words for which, as we know, many of his brethren were unfeignedly thankful, and which can scarcely fail to have the force of a widely welcomed *circinicon*.

OTHER SERVICES.

Mr. Templeton's admirable and carefully prepared paper on "The Responsibilities of Church Members" ought to be circulated throughout the denomination, and read and read again by all our congregations. Its suggestions should be discussed and acted on by all our pastors, deacons, and leading members. The session of the Union could not have been more fittingly closed than it was by the tender, devout, and helpful paper by Dr. Culross on "The Quiet Heart." It was a paper which filled the assembly with a sense of awe in the presence of the vast demands made upon our consecration; with a sense of humiliation in view of our weakness and sin; and with a presage of certain victory in view of the faithfulness and love of our Lord. For the chief characteristic of this beautiful paper was its power to make those who heard it forgetful for the time of human associations, and to set them face to face with Christ, whose peace is their only and effectual safeguard.

Other meetings we are unhappily unable to notice. The Baptist Building Fund, the Bible Translation Society, the Baptist Tract Society, and the Baptist Total Abstinence Association all rejoice in abounding tokens of the Divine blessing, and their reports were of a specially encouraging nature. If our churches can but live up to the standard of these meetings, there will assuredly be better days in store for them, as well as for our beloved nation and the nations beyond to which we are sending, as our messengers, the missionaries of the Cross of Christ.

Tennyson's *Doctrine of Death*,
AS DEVELOPED IN "IN MEMORIAM."

BY THE LATE REV. CLEMENT BAILHACHE.

(*Concluded from p. 201.*)



ET this growth of the departed does not isolate them from us. Between the living and the dead there continues to exist a fellowship of love. Though called into higher spheres of honour and duty, there is a real sense in which the departed are with us still. This beautiful belief our poet expresses in many forms, and he brings it into the service of many wants. Without pretending to any definite order I name a few.

1. He wants the continued sympathy of the dead, and he believes that the event which makes them wiser makes them kinder also. This is beautifully expressed in Section I. :—

"Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner vileness that we dread?"

"Shall he for whose applause I strove,
I had such reverence for his blame,
See with clear eye some hidden shame,
And I be lessen'd in his love?"

"I wrong the grave with fears untrue:
Shall love be blamed for want of faith?
There must be wisdom with great Death.
The dead shall look me thro' and thro'."

"Be near us when we climb or fall.
Ye watch, like God, the rolling hours
With larger, other eyes than ours,
To make allowance for us all."

2. He invokes this sympathy, and looks for it in the great crises—the supreme agonies—of life and faith (xliv.) :—

"Be near me when my light is low;
When the blood creeps, and the nerves prick
And tingle, and the heart is sick,
And all the wheels of Being slow."

"Be near me when the sensuous frame
Is rack'd with pangs that conquer trust,
And Time, a maniac, scattering dust,
And Life, a Fury, slinging flame.

"Be near me when my faith is dry,
And men the flies of latter spring,
That lay their eggs, and sting and sing,
And weave their petty cells and die.

"Be near me when I fade away,
To point the term of human strife,
And on the low dark verge of life
The twilight of eternal day."

3. In several passages, moreover, the poet speaks of having derived help from the sympathy thus sought. Take the following as an instance:—

"Whatever way my days decline,
I felt and feel, tho' left alone,
His being working in mine own,
The footsteps of his life in mine.

"A life that all the Muses deck'd
With gifts of grace, that might express
All comprehensive tenderness,
All subtilising intellect:

"And so my passion hath not swerved
To works of weakness, but I find
An image comforting the mind,
And in my grief a strength reserved."

But here an anxious question arises. How are the dead affected toward us? Do they in heaven remember the scenes and experiences of earth? And if so does the remembrance awaken in them the desire to know how earthly friends fare? And will such reminiscences and desires be crowned? Mark the reply (xliii.):—

"How fares it with the happy dead?
For here the man is more and more;
But he forgets the days before
God shut the doorways of his head.

"The days have vanish'd, tone and tint,
And yet perhaps the hoarding sense
Gives out at times (he knows not whence)
A little flash, a mystic hint;

“And in the long harmonious years
(If Death so taste Lethean springs)
May some dim touch of earthly things
Surprise thee ranging with thy peers.

“If such a dreamy touch should fall,
O turn thee round, resolve the doubt,
My guardian angel will speak out
In that high place, and tell thee all.”

But can the dead without pain sympathise with the living in their griefs?

“Can clouds of nature stain
The starry clearness of the free?
How is it? Canst thou feel for me
Some painless sympathy with pain?”

It may be so. Such sympathy is possible. How it can be “painless” is inconceivable to us; but its painlessness is the perfection of a “conclusive bliss,” and of their clear gaze upon the calm and blessed *results* of our grief. Hence the answer to the anxious question:—

“And lightly does the whisper fall;
‘Tis hard for thee to fathom this;
I triumph in conclusive bliss,
And that serene result of all.”

But may not the new fellowships of heaven suffice to draw away all interest from the remembered and formerly cherished fellowships of earth? Why should this be so any more than that new fellowships on earth should make us indifferent to the beloved ones who have gone to heaven?

“’Twas well, indeed, when warm with wine,
To pledge them with a kindly tear:
To talk them o’er, to wish them here,
To count their memories half divine;

“But if they came who past away,
Behold their brides in other hands:
The hard heir strides about their lands,
And will not yield them for a day.”

New associations do not break up the old love:—

“Ah dear, but come thou back to me;
Whatever change the years have wrought,
I find not yet one lonely thought
That cries against my wish for thee.

And love is surely as true in heaven as on earth.

But that grand onward *progress* of souls in heaven ; how does that affect us ? What is its influence on their relation to us ? Shall we find that they have so outstripped us in the race that we may not hope to overtake them ? The occasional fear that it may be so is darkly expressed :—

“Yet oft when sundown skirts the moor,
An inner trouble I behold,
A spectral doubt which makes me cold,
That I shall be thy mate no more.

“Tho' following with an upward mind,
The wonders that have come to thee,
Through all the secular to-be,
But evermore a life behind.”

But heaven may resemble earth, and “unity of place” be all that is required as the condition of the heavenly companionship :—

“I vex my heart with fancies dim :
He still outstript me in the race ;
It was but unity of place
That made me dream I rank'd with him.

“And so may place retain us still,
And he the much-beloved again,
A lord of large experience, train
To riper growth the mind and will :

“And what delights can equal those
That stir the spirit's inner deeps,
When one that loves but knows not, reaps
A truth from one that loves and knows ?”

Inspired by such a thought, the conviction arises that there will be great gain in re-union by and by :—

“O days and hours, your work is this,
To hold me from my proper place,
A little while from his embrace,
For fuller gain of after bliss :

“That out of distance might ensue
Desire of nearness doubly sweet ;
And unto meeting, when we meet,
Delight a hundredfold accrue,

“For every grain of sand that runs,
And every span of shade that steals,
And every kiss of toothed wheels,
And all the courses of the suns.”

Great, however, as the gain of the future will be, there are facts and experiences of present consciousness which forbid that we should contemplate death, even *now*, as an unmitigated loss. Thus, death flashes upon us a truer revelation of those whom it takes away—gives us a deeper insight into their worth:—

“As sometimes in a dead man's face
To those that watch it more and more,
A likeness, hardly seen before
Comes out—to some one of his race :

“So, dearest, now thy brows are cold,
I see thee what thou art, and know
Thy likeness to the wise below,
Thy kindred with the great of old.

“But there is more than I can see,
And what I see I leave unsaid,
Nor speak it, knowing death has made
His darkness beautiful with thee.”

Beyond this, death imparts a wonderful vitality and palpableness to the reminiscences of the past, and thus indefinitely increases every element of value and of preciousness which can belong to them. Note with what power this is expressed in the stanzas in which our poet represents himself as reading his dead friend's letters (xciv. 6-11):—

“A hunger seized my heart; I read
Of that glad year which once had been,
In those fall'n leaves which kept their green,
The noble letters of the dead;

“And strangely on the silence broke
The silent-speaking words, and strange
Was love's dumb cry defying change
To test his worth; and strangely spoke

“The faith, the vigour, bold to dwell
On doubts that drive the coward back,
And keen thro' wordy snares to track
Suggestion to her inmost cell.

"So word by word, and line by line,
The dead man touch'd me from the past,
And all at once it seem'd at last
His living soul was flash'd on mine.

"And mine in his was wound, and whirl'd
About empyreal heights of thought
And came on that which is, and caught
The deep pulsations of the world.

"Æonian music measuring out
The steps of Time—the shocks of Chance—
The blows of Death."

Death, too, is a quick maturer of love. It accomplishes suddenly what only years of earthly companionship would have perfected—perfected more slowly—and not so perfected as to have left no longings (lxxx):—

"Could I have said while he was here
'My love shall now no further range;
There cannot come a mellow change
For love is now mature in ear.'

"Love, then, had hope of richer store:
What end is here to my complaint?
This haunting whisper makes me faint,
'More years had made me love the more.'

"But Death returns an answer sweet:
'My sudden frost was sudden gain,
And gave all ripeness to the grain
It might have drawn from after-heat.'"

Many other points I intended to introduce into this sketch, some of which might have been brought into view under their proper heads; but I must forbear. I would, however, briefly call attention again to the stress which Tennyson lays on *intuitions*, recognising in them, as he does throughout, the voice of God within the soul. Thus he instinctively feels that the blessing realised in a true and holy love is not destroyed or impaired by the grief with which the beloved one is surrendered to death:—

"I hold it true, whate'er befall;
I feel it, when I sorrow most,
'Tis better to have loved and lost
Than never to have loved at all."

He is inclined, too, to believe that our unfettered imagination, even in dreams may be a truer teacher than our waking fears :—

“When in the down I sink my head,
Sleep, Death's twin brother, times my breath ;
Sleep, Death's twin brother, knows not Death,
Nor can I dream of thee as dead.

“I walk as ere I walk'd forlorn,
When all our path was fresh with dew,
And all the bugle breezes blew
Reveillée to the breaking morn.

“But what is this? I turn about,
I find a trouble in thine eye
Which makes me sad I know not why,
Nor can my dream resolve my doubt :

“But ere the lark hath left the lea
I wake, and I discern the truth ;
It is the trouble of my youth
That foolish sleep transfers to thee.”

It is often objected to “*In Memoriam*,” that the grief it expresses is morbid, and the teaching it inculcates unpractical. Evidently, however, the poet himself does not consider that he has laid himself open to such an objection. On the contrary, he is careful to show that the losses inflicted upon us by death are not to isolate us from our fellow-creatures, or to impair our sympathy for them. We must allow our grief to lapse into an absorbing selfishness. We are rather to take care that sorrow bears its proper fruit, and to learn and use the wisdom which it is capable of giving to us for the practical purposes of life (cvii.).

“I will not shut me from my kind,
And, lest I stiffen into stone,
I will not eat my heart alone,
Nor feed with sighs a passing wind ;

“What profit lies in barren faith,
And vacant yearning, tho' with might
To scale the heaven's highest height,
Or dive below the wells of Death ?

“What find I in the highest place
But mine own phantom chanting hymns ?
And on the depths of death there swims
The reflex of a human face.

“I'll rather take what fruit may be
Of sorrow under human skies :
'Tis held that sorrow makes us wise,
Whatever wisdom sleep with thee.”

Two or three closing observations. First, Tennyson's doctrine of death, agreeable in its essential articles to the Scriptures, is in harmony with the ancient creed of the universal Church. That creed has always been embodied in the grand old formula : “I believe in the fellowship of saints.” It is true that ecclesiastical abuses and popular errors have grown around this sublime faith ; but at least so much as this, as a substratum of firmly-held truth, remains, that death is no decisive division between godly souls. Old loves and the interests which spring out of them, are carried beyond the grave into the unseen state, and thus form unbroken (though not always clearly traced) links of sympathy between “the living” and “the dead.”

Secondly, by its loftiness of thought, its devoutness of feeling, and the delicacy with which it touches sacred things, the doctrine of death set forth in this unique poem is a powerful rebuke of the flippant audacity which has appeared in certain quarters in our time in relation to this solemn matter, and which, as godless and as cruel as it is irrational, has made the dead the toys of our pastime, pretending to bring them from the unseen world to perform tricks of legerdemain, and to utter pseudo-prophecies for our amusement. This is one of the most revolting of all the forms assumed by the sensationalism of our age, which finds nothing too sacred for its touch, and which even dares to play the mountebank on men's graves !

Thirdly, with equal unhesitancy and decisiveness does our poet rebuke the widely-prevailing Sadduceeism of the age, which is too busy about the living to think of the dead, and which will sometimes even plead this abstinence as a religious duty. He keeps himself clear of the two extremes, and refreshes us by his hearty trust in what we too generally only hope for, but what, like him, we most implicitly believe when sorrow has made us most wise.

Samuel Budgett ; or, Religion and Business.

BY THE EDITOR.

No. II.—BUSINESS LIFE.



ET me in this second paper offer to my readers some details of the "business" industries with which the life of Samuel Budgett was crowded. He was born on the 7th of July, 1794, at the little town of Wrington, in Somersetshire—a town already famous as the birthplace of the celebrated philosopher John Locke. His parents were comparatively poor, and during his childhood we find them removing from place to place—from Wrington to Backwall, from Backwall to Nailsea, from Nailsea to Coleford. Samuel was a timid and nervous child, reflective and shrewd, qualities which remained with him throughout his career. The ruling passion in his mind consisted in his fondness for making bargains, and accordingly we find this passion, which afterwards developed itself so elaborately in his merchant life, manifesting itself in an unmistakeable manner even while he is yet a child. At ten years of age he is sent daily to Kilmersdon to school, distant from Coleford about three miles. "One day," he says, "I picked up a horseshoe, and carried it about three miles, and sold it to a blacksmith for a penny. That was the first money I ever recollect possessing, and I kept it for some time. A few weeks after the same man called my attention to a boy who was carrying off some dirt opposite his door; and offered, if I would beat the boy, who was bigger than myself, to give me a penny. I did so; he made a mark upon it, and promised if I would bring it to him that day fortnight he would give me another. I took it to him at the appointed time, when he fulfilled his promise, and thus I became possessed of threepence; since which I have never been without money, except when I gave it all away."

Having once began to do business in this style, young Budgett must go on. His eye is now open for opportunities, and his hand is ready to seize them the moment they come. It is not long before a second occurs. "The next addition," he says, "to my stock of money was when one of my sisters in drawing treacle had let it run over,

and a considerable quantity was wasted. After taking up what she thought was worth saving, and being about to wash away the remainder, I ran to my mother, and said, 'Mother, may I scrape up that treacle, and sell it for myself?' Having gained her consent, I set to work, scraped up the treacle as clean as possible, and sold it for three halfpence."

The boy Budgett now becomes an inveterate trader. He buys marbles to sell again, and to make a profit by them. He finds that he can purchase fourteen marbles for a penny, whereas, if he buys only a halfpennyworth at a time, he gets only six for his money; child as he is, he instinctively detects the advantage of buying a pennyworth, and selling them again in halfpennyworths. Thus he makes a solid profit of two marbles on the transaction. He trades among his schoolfellows in lozenges on the same principle, and he learns thoroughly the lesson that a profit is best made by investing capital in available stock; or, in other words, that it is best to buy in larger quantities and to sell in smaller, because, on that principle, you can buy at a cheaper rate than you are required to sell. He soon begins to try his hand at transactions of a more formidable kind. On his way to school one day he meets an old woman with a basket of cucumbers, and succeeds in concluding a bargain with her for the lot. Before long he has sold them, and gained on them a profit of ninepence! The shrewd boy goes on buying and selling, taking care by every sale he effects to make himself a little richer than he was before.

It is interesting to notice how this youth gained facility in trading, not only from what his own carefully watched experience taught him, but also from what he could see of the mistakes of others. He sometimes noticed that older heads than his own blundered, but he did not suffer their blundering to go by without teaching him a useful lesson. For instance, a young "commercial" calls on his mother to solicit orders for articles in the grocery trade. Young Sam happens to be in the shop at the time, and narrowly watches all that occurs. He finds that his mother cannot better herself by dealing with this new applicant, and that the manner of the young man was not very winning. Whereupon he begins to reflect, and his reflections take this form: "Why, that young man might have got my mother's trade if he had known how; if, instead of mentioning so many articles, he had just offered one or two at a lower price than we have been in the

habit of giving, she would have been induced, to buy those articles, and thus he would have been introduced most likely to her whole trade. Besides, his manner was rather loose, and not of the most modest or attractive kind." Speaking of this incident many years afterwards, Budgett remarks, "I believe the practical lesson thus learnt has since that been worth to me thousands of pounds—namely, self-interest is the mainspring of human actions; you have only to lay before persons, in a strong light, that what you propose to them is their own interest, and you will generally accomplish your purpose." Buyers buy for their own advantage; those who sell are more likely to effect good sales when they can enlist the self-interest of their customers on their side. Moreover, one of the prime essentials for successful trading is a good address; not a false exterior; not the blandness which is intended to deceive; but the politeness which is due on all occasions from one person to another, and the absence of which is certain to repel rather than attract.

And now Budgett is fifteen years of age, and must be apprenticed to a trade. In some respects he has already served an apprenticeship. In his little way he has been a sort of general dealer for the last five or six years. He has gained no small share of business tact; he has added penny to penny, shilling to shilling, pound to pound; he has accumulated a little fortune of £30. Having generously placed his money at the disposal of his parents, he goes into the grocery business as the apprentice of a half-brother of his residing at Kingswood, near Bristol. This event occurred seventy-six years ago, when Kingswood was probably one of the most uncouth and uncivilised places in the world. The house and establishment into which Samuel entered was "very humble, yet the most considerable in the place"—"the great shop on the cassy." Although the business was a small one, our apprentice had to work from six o'clock in the morning till nine, ten, or eleven at night. Though he was the incarnation of industry and perseverance, he was not physically strong, and he could not work hard enough to please his brother, so that when he had half served his time his brother gave him notice to quit. He heard of a vacancy at Bristol, and tremblingly applied. Mr. B. answered, "I fear you are not strong enough for my situation." "Oh, do try me, sir," exclaimed Samuel, "I am sure I can do." "Will you write your address?" A little uncertain as to what was meant, by the word "address," he replied, "I can write an invoice,

sir." "Very well. Write 86 lbs. of bacon at 9½d. per lb." The poor nervous lad blundered in the reckoning. A second time he tried, and a second time failed. His distress was aggravated by the coming in of another young man—an applicant for the place like himself, but taller, more robust, and better dressed. Mrs. B. was present, and generously pleaded for him. "But he is not strong enough," Mr. B. exclaimed; and then, turning to Samuel, "You could never carry those heavy cheeses on that high shelf." "Do try me, sir. I am sure I can do it." And Samuel sprang up to the shelf on which lay the cheeses, and triumphantly brought them down. He gained the situation, and agreed to enter on its duties at the expiration of the month's notice he had received from his brother.

His brother allowed him to visit his parents at Coleford in company with a younger brother, who was apprenticed at Bristol. On his way home he began to reflect on his failure to calculate the price of 86 lbs. of bacon at 9½d. a lb., and with the help of his brother, who was better educated than himself, he had made admirable progress in the art of ready reckoning by the time the journey to Coleford was completed. He soon took a good position in his new business, and gained the confidence and esteem of his master; so much so, indeed, that his brother saw the mistake involved in his dismissal, and demanded Samuel's return to Kingswood to work out his apprenticeship. Mr. B. was reluctant to part with his new servant, and offered him an advancing salary to stay, alleging that his brother had no claim, inasmuch as the dismissal was voluntary. His brother, however, pressed his return upon him as a duty, and he yielded, sacrificing thereby his salary, together with the chance of superior business training in a larger and more flourishing establishment.

And now he has three more years of apprenticeship responsibility and toil before him. He devotes himself honestly and energetically to work. The customers come to like him, and the business obviously thrives the more rapidly for his connection with it. By and by his term expires, and he enters into an engagement with his brother for three years, at a salary of £40 for the first year, £50 for the second, and £60 for the third. At the end of the third year, by dint of strict economy, he has saved £100. However, even this little fortune must be surrendered. His brother has jeopardised his position by an untoward banking speculation, and Samuel cheerfully gives up his savings to ward off from his brother the threatened catastrophe. He

has, however, gained experience, and experience is to him of more value than a capital of £20,000 or £50,000 would be to many. Under his management the business soundly and steadily prospers, and at length his brother evinces appreciation of his services by taking him into partnership.

Samuel has now a firmer footing, and can take more independent action. First of all, like a wise young man, he marries, and his wife is one to whom his heart has been secretly united from the time of his early youth; and then he takes the purchase department of the business almost entirely into his own hands. He watches the markets, learns to calculate and anticipate with marvellous accuracy the changes in the commercial barometer, takes care to buy only that which shall prove to be saleable, and buys everything at the cheapest rate. The results of his extraordinary skill in buying are realised by the advantages he can offer in selling, and the establishment at Kingswood soon becomes noted as one at which capital bargains are to be made. Not by pilfering—but simply by the maintenance of sound business habits, the trade steadily grows into one of vast dimensions and of liberal returns. Budgett begins to perceive that the retail business may develop into a lucrative wholesale. The idea is suggested thus: Numbers of women come to the shop from the adjacent villages, mounted on donkeys. Frequently a crowd of these steeds have to wait for a long time round the shop door whilst their mistresses are making purchases inside. Why should he not go into these villages and take orders from these customers in their own homes? That would be one good method of securing their custom, and also of gaining the custom of other persons living in the same localities. In this Budgett discerns “the germ of a large trade.” His brother—intensely conservative in spirit, dreading new-fangled notions—shakes his head and shrugs his shoulders, and is exceedingly afraid the scheme will fail. But Samuel resolves to make the experiment answer. He sallies out to the villages, sees his customers in their homes, takes their orders, arranges to call on them at fixed times, evinces a kindly interest in their family affairs, provides little presents for their children, invariably takes care to satisfactorily execute their orders, and thus soon finds his new order of business to assume a flourishing aspect.

And now for another innovation, and another advance. Why should not the smaller shops in these villages be supplied? He

begins his new project in a quiet, undemonstrative way. He raises a considerable trade in glue, blacking, and such goods as he can supply, without seeming to push into too important a sphere. It will occasion no surprise that prosperity so extraordinary should have excited astonishment and provoked jealousy. Bristol merchants were greatly chagrined when they found themselves challenged, competed with and supplanted by one whom they regarded as an upstart at Kingswood; and they set afloat gratuitous insinuations of insolvency, noisy prophecies of failure, and malicious conspiracies of various kinds, all designed to upset the credit of the firm which had thus ventured to cross their path. In spite of various attempts to crush them, the Budgetts bravely held on their way. I read: "The retail business absorbed the trade of Kingswood; the wholesale business gained clients from all the surrounding districts." Again I read: "The connection rapidly extended; purchases which had been in parcels soon rose to cargoes; sales which had been in trifles soon rose to tons; traveller was added to traveller, journey to journey, till the connection covered the country from Penzance to Birmingham, from Haverfordwest to Wiltshire. Men multiplied, horses multiplied, the premises grew. From the port at Bristol waggons were constantly rolling with goods for the warehouse, from the warehouse waggons were constantly rolling with goods to the port at Bristol. Neat houses for the clerks sprung up, and an air of prosperous activity overspread the neighbourhood. No rash speculations, no heavy bad debts, prompt payment in buying, prompt payment in selling, no return bills, no asking for time, no compositions with creditors, no offers of four-and-sixpence, or of fourpence-halfpenny in the pound; no bankruptcy, but steady, calm, substantial, continued, resistless progress, year after year."

Thus the two brothers go on for twenty years, when the older retires, and the younger becomes sole master of the concern. Scarcely had he attained this eminence when a calamity occurred which subjected his commercial stability and energy to a most formidable test. The premises and stock at Kingswood were destroyed by fire. Fortunately the books were saved; but the insurances fell short of the actual loss to the extent of more than £3,000. The pecuniary loss, however, was trivial as compared with the peril to which the catastrophe exposed the entire business. Had that catastrophe befallen a less adroit, prompt, and energetic trades-

man than Budgett, it would probably have crushed him. Before he could have rebuilt his warehouses, and replaced his consumed stock, his connection would have been lost, and he would have had to begin the battle of life afresh. To him, however, it proved, not a disaster, but a blessing. The very next day a circular was forwarded to all his customers to whom goods were due, informing them of the fire, but also stating that their orders would be faithfully executed on the morrow. Budgett had already in use a small warehouse in Bristol, and without an hour's delay the adjoining house was hired. Every possible force was brought to bear; the waiting orders were fulfilled; the entire business was kept in hand; the establishment was transferred to Bristol, and its prosperity became more rapid and more massive than ever, until he died a little under sixty years of age.

We have traced Budgett's course under its secular aspect; a further article will give us an opportunity of watching the development of his religious life, and of answering the question whether his business methods were, as a rule, strictly consistent with his Christian profession;—a question which some of those methods naturally suggest.

Then and Now.



THE June sun on a brilliant Sabbath morning looked in cheerily at the window of John Bradshaw, merchant, in a certain thriving western seaport. In response to its greeting John opened his eyes, yawned, shut them again, and was for a minute or two in imminent danger of going to sleep for the second time, when a sudden thought flashed through his brain, and, to the triumphant strains of Leicester, he broke forth in song:

“This is the day when Christ arose
So early from the dead:
Why should I keep my eyelids closed,
And waste my hours in bed?”

A feebly purring remonstrance from his still sleepy partner, and his own partial discomfiture at the hiatus caused by the want of a treble

to lead off the fourth line, brought his song to a momentary standstill; but, as he planted his feet on the floor, he struck up again :

“This is the day when Jesus broke
The powers of death and hell :
And shall I still wear Satan's yoke,
And love my sins so well ?”

And continued through all the vicissitudes of his toilet (ceasing only during the solemnity of shaving) to pour forth hymn after hymn in glad sequence, till he shut himself into his private office, where an eavesdropper might have heard him praying aloud for a blessing on the Word that was to be spoken that day. The rest of his household gathered in the long, low dining room, each provided with Bible and hymn-book. A hymn was sung to a merry fugue, the mother and younger children taking the treble, the elder boys the alto, a resident apprentice the tenor, and John himself the bass, all with a mingled fervour and precision characteristic of the psalmody of the period. A chapter from Isaiah followed, each member in his turn reading a verse. Then the father offered a long and earnest prayer, in which, after each individual present had been remembered, a blessing was implored on pastor and church, and on the infant cause of foreign missions. These exercises concluded, a bountiful breakfast was eaten, and the family dispersed till the hour of ten should assemble them again to walk to the house of God in company.

The chapel in which John Bradshaw and his family worshipped was a memorial of the old days of persecution. Standing in the midst of a crowded thoroughfare, a casual passer-by would have seen nothing but an ordinary private door, over which were two small windows of the orthodox rectangular shape. But if that private door were opened to you, you would see before you a long arched passage with an unobtrusive door in the wall on the left. Opening that door, you found yourself in a large square building with a deep gallery surrounding it on three sides. The floor of the chapel was covered with pews, dark, high and narrow, many of which were secured with a lock and key. In the corners, where the arrangement would not interfere with the free vision of others, deep crimson curtains added to the height of the pew—perhaps to keep out the draughts, perhaps to screen the occupants from curious observation and perhaps to mark out such pews as were rented by persons of distinction.

At twenty minutes past ten, Bradshaw, at the head of his family, made his way through a waiting throng, took a key from his pocket, opened the door of one of these crimson-curtained sanctuaries, and all disappeared from sight. As one after another of these pew doors was unlocked, a visitor or two would be allowed to occupy a sitting therein; but religion was a little selfish in those days, and if you had a minister whose very name was a tower of strength, you would sit down in his shadow with great delight and thanksgiving to rest awhile, without any misgiving as to your duty of sharing your privilege with outsiders.

One particular of the service that followed would excite a smile now. The hymn was given out by a deacon, two lines at a time, thus chopping hymn and tune into mincemeat, to the serious damage of sense and sound. But, those who could not read could join in the singing; and to all, this arrangement gave opportunity of taking breath after the flights up and down, in and out, through and across, demanded by the fugal tunes then most in favour. Of the sermon that came after the long prayer and Scripture-reading there is no need to speak, for the echoes of the preacher's silvery eloquence have not yet died away into silence, but hang still in the air, imparting to the quaint old meeting-house a faint rich fragrance of far-away time, as though the Queen of Sheba had been passing through with her spice-laden camels. Every eye is fastened on the speaker; and the tired little ones, who surreptitiously whisper to their mother "Has he nearly done?"—even they, in a few years' time, will be proud to say under whose ministry they first learned to sit quite still for an hour at a time. The service concluded, the vast congregation, exchanging subdued greetings, dispersed thoughtfully to their homes.

The afternoon was spent by the majority in reading their Bibles and a pious memoir or religious treatise; and the fathers would collect their little ones round them, and tell them stories from the Book of books, lovingly encouraging them to ask questions, and listening with pride when any one of the little party put a more profound query than would be expected from his tender years. So the hours passed profitably and happily away. Family prayer was offered immediately after tea, and the elders alone went to the evening service.

This was nearly a counterpart of the morning's worship, except that the sermon, which had been addressed chiefly to the edification

of believers, was now of more general application; and while saints were encouraged, sinners were warned and entreated with a solemnity and fervour which thrilled the heart of every listener. The congregation itself was of a more miscellaneous nature than in the earlier part of the day; owing to the absence of the juniors more space was available for visitors, who thronged the narrow aisles and crowded the very stairs of the pulpit. A deep sigh, as of relief from long-repressed excitement, was audible over the whole assembly as the preacher said "Amen"; and, after the Benediction was pronounced, it was noticeable that there seemed a great unwillingness to depart from the scene of such deep heartfelt enjoyment. It causes a feeling of half-amused surprise in our times to hear it mentioned by an old hymn-writer, as an element of the joy reserved in heaven for God's children, that "there congregations ne'er break up, and Sabbaths have no end." But these men and women, who had had their whole souls steeped in fervid devotion, who had followed the flight of their songs into the very close presence of God Himself, who, having poured forth their prayers in perfect sympathy with the preacher, had touched the very hem of the Lord's garment, and had afterwards, in wisely-directed meditation, almost lost consciousness of the trammels of earth—these men and women had felt it good to draw nigh unto God, and would fain, like Peter on the Mount of Transfiguration, have built there for themselves enduring habitations. At last, in the hush of awed silence, they departed to their homes.

The heaven-inspired preacher, the faithful deacon of the church, John Bradshaw, and Elizabeth his wife, have long since passed away from earth, leaving behind them names full of honour, which their survivors, in loving remembrance, have inscribed on marble tablets decorating the wall of their beloved meeting-house. Sixty-five years later, the youngest son of John Bradshaw sat conning, with a half-amused, half-puzzled expression of countenance, a document that had come to him through the hands of the morning postman; and a scintillation of kindly humour flashed across his face as he said, *sotto voce*, "Ah, that will exactly suit Miss Madge."

During the sixty-five years that had elapsed since he had stood by his father's knee on Sunday afternoon, listening to Bible stories and asking queer questions about their *dramatis personæ*, a marvellous change had been passing over the face of English Nonconformity.

Over the face, we say; the heart, thank God, remained true and sound as ever. The education and culture which had been in a large degree confined to the pulpit, had found its way to the pews, and in the brains and hearts of intelligent men had met with remunerative soil; and great lessons of wider faith, hope, and charity, were beginning to bear rich fruit. The second half of the Great Commandment was coming to be apprehended as the natural and necessary outcome of the first, and not a mere ornamental pendant, that could be put aside if found inconvenient. Men were waking to the truth that it was not enough to live for God and themselves, they must take on their own shoulders their share of the great burden of the world, and live for others. The whole world, lying in darkness and in the power of the wicked one, was no longer to be regarded simply as the burden of lamentations at prayer-meetings, but as an imperative call to work, and an implied promise of glorious reward. To men whose eyes were opened to see this, life was no longer a tedious book of prose in innumerable volumes, but it was gradually rising through the somewhat monotonous grandeur of blank verse, to a joyous rhythm, with infinite delicate varieties of versification, all to culminate, when the Master should give the word, in the universal choral outburst, "Alleluia: for the Lord God Omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of His Christ. And He shall reign for ever and ever."

And the general outlook becoming gradually irradiated with the sunshine of hope, hearts became lighter, and those into whose lives this brightness fell, began to make things bright and beautiful around them. Where families contained young and receptive minds, beauty and art became household words. Pictures were no longer regarded with awed admiration as the offspring of some incomprehensible magician-skill, but a hunger and thirst began to make itself felt in many hearts to create for themselves, instead of appropriating by purchase the creations of others. Tender and beautiful modulations in music, making their way from Germany, were eagerly and gratefully adopted in this country, and soon found for themselves a fitting home in the psalmody of the churches. In the singing gallery energetic performances by enthusiastic amateurs, on flute, violin, clarionet and bassoon, gradually gave place to a quiet accompaniment by a trained organist; and the possession of a strong voice and a liking for music were no longer the only requisites necessary in a candidate for a place

in the choir. Dress became less sad in colour, and rigid in cut. The dwelling-house of a man soon came to be the annotated index to his tastes and characteristics. Presently the thought took shape in the devout mind, as it had done so many centuries before: "Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains." And men gave gladly of their substance to build beautiful houses for the name of the Lord, and began to soften the unsightly features of those that, from age and tender associations with the past, had become venerable. A modification of the old Gothic forms replaced the style of architecture that, having been reserved expressly for Nonconformist chapels, has had no need of a name of its own; pews were made low and easy and often without doors, thus abolishing the rigid *meum* and *tuum* of older days. Light streamed in, softened, but undimmed, through delicately tinted windows, and, as far as might be, an equable temperature was maintained at all seasons of the year. One result of all this was an intensification of that love for the house of God that always dwells in the Christian heart. Physical discomfort no longer distracted the attention, and every surrounding circumstance was calculated to soothe the nerves and set the mind at liberty to join in the devotional exercises of the hour.

Thoughts something like these had been flitting through the mind of Gilbert Bradshaw while he was toying with the programme of a *conversazione* to be given in the chapel schoolroom by a book society of which he was a member, and to which he was now invited, by a complimentary ticket, to bring his daughter. The girl, always glad to go out with her father, expressed a delighted acquiescence, adding, "It's because they like you so much, father, that they ask me." Here an odd flash, half memory, half divination, darted through Gilbert's consciousness, "Is the secretary of the society quite insensible to the fascinations of my pet Madge?" But he said nothing.

At the appointed hour father and daughter entered the central hall of that building set apart for Sunday-school work. Pleased surprise held them spell-bound for a few moments. The familiar room, always of great architectural beauty, had been delivered over, for this particular occasion, into the hands of skilful art decorators, who had, by a combination of deftly-arranged tapestried hangings, mirrored cabinets,—with their due complement of antique plaques, jars, and other *bric-a-brac*,—eastern rugs, delightful pouff chairs, *causeuses*, occa-

sional tables, and above all, a choice collection of tropical plants, evolved an ideal reception-room from the elementary materials at their command. Opening from it on either hand, were three smaller rooms, devoted respectively to art treasures, to scientific experiments, and to the satisfaction of the inferior wants of our being; or, to be more definite, to tea, coffee, cakes, and the delicacies of the confectioner's craft.

As Gilbert and Madge entered, the President of the society, and pastor of the church, was beginning his introductory address on "The Higher Culture as influenced by the spread of Reading Societies." It is a sad fact that during the course of his remarks, Miss Bradshaw looked critically round the assembly, and felt complacently that she had hit the happy medium between "underdone" and "overdone"; and this comfortable assurance gave her confidence to make vivacious little criticisms in the softest of undertones—not to her father on her left, but to the secretary, a rising young solicitor, who, on her right, was balancing himself with difficulty on an æsthetic milking-stool. A *conversazione* held in ecclesiastical precincts offers to the guests great latitude in matters of personal adornment. So it was that on this occasion some ladies appeared simply attired, as though for an ordinary Sunday service; others, on the contrary, had dressed themselves as for a fashionable evening party; while between these two extremes was represented every possible gradation of decorative art.

The pastor finished speaking, and a pleasant subdued hum of voices gradually arose, accentuated here and there with a low rippling laugh. Presently, predominating with gentle violence over these, strains of the sweetest music filled the room with melodious harmonies, fitted with words now grave, now gay, always graceful and poetical. In the intervals, which were of just sufficient length to permit the hearers the delights of retrospect and anticipation, friend met friend with kindly salutation. Petty *clique*-ism, from which no community is entirely free, yielded to the pleasant sympathy excited by a common interest and enjoyment; and those who, before, had passed each other with a courteous bow, now clasped hands, and interchanged words of friendly interest.

In these happily varied pleasures the evening wore to its close, not by any means without a due share of attention to the attractions offered by the smaller rooms above mentioned; and now a few closing

remarks were made by the President. After words of kindly congratulation to the Executive of the Society, who had provided so delightful an entertainment for their friends and themselves, he lightly adverted to the festival aspect of the evening, and, in concluding, humorously proposed these questions:—"If our forefathers of the old Broad Street Chapel were to rise from their graves, and look in upon us at this moment, what would they think and say? A change has undoubtedly come over the face of English Nonconformity within the last seventy years. Is it *only* change, or is it progress?"

L. M. D.

Two Hearts Asunder.



Two hearts asunder! Rudely wrenched apart,
By blind distrust, offspring of wounded love!
Two hearts that should have beat as one below,
And after death should beat as one above.

Two hearts asunder! Blended once, but now
Their fellowship, by lying envy slain;
Two hearts that should be one, so far disjoined,
'Twere wonder if they ever meet again!

Yet why? These Sundered hearts, gay though they seem
In their estrangement, silently love on—
Love on with secret yearnings, pierced and thrilled
With secret pain! Life's sweetest joy all gone.

Alas! the hearts that might be one once more,
By force of Love's strong under-tides that urge
Them back to their lost haven, drift away
In diverse paths on Pride's capricious surge!

Life separation! worse—far worse than death,
For death but parts to join for evermore.
God's Heaven brightens aye, as one by one
The loved and parted gain its golden shore.

But parted thus, the seeds of beauteous hope
Decay, and die within the heart forlorn,
And life, so doomed to needless loneliness,
Of its best uses wantonly is shorn.

Loved ones and loving! Heed the warning call!
Let not the stranger meddle with your joy!
Love wisely, firmly, tenderly, and nought
Your life's bright gold shall spoil with base alloy.

A Day at Staffa and Iona.

(From a Lecture on the West Highlands.)



E had had a delightful sail down the Clyde and through the Kyles of Bute, in the magnificent steamer *Columba*; had crossed the Crinan canal, and at Crinan took the *Iona* for Oban, which has, from its advantages of position, been fittingly called the "Charing Cross of the Highlands." Its unique physical beauties, the blending in wonderful harmony of the three "mighty voices" of the sky, the sea, and the mountains, render it, as the genial and eccentric Professor Blackie has said, "a dainty place," which more than any other "delights the tourist race." The bay is crescent-shaped, and the island of Kerrera stretches as a natural breakwater in front of it. The extent and variety of the scenery—inland and coast—will always make Oban, as to the Queen and Prince Consort, so to all who can appreciate it, "one of the finest spots we have ever seen." An Italian gentleman is reported to have been perplexed when asked to give his opinion as to the rival claims of the Bay of Naples and the Bay of Oban. After long hesitation he took refuge in the wise decision that both are best. We had many delightful excursions in the neighbourhood, and did *not* prove the accuracy of Dr. Johnson's description of the Highlander as "a fierce and savage depredator, speaking a barbarous language, and inhabiting a barren and gloomy region which prudence and fear forbid all strangers to enter." The question of the language we will leave in the hands of Professor Blackie, but in every other respect the judgment of the gruff old essayist must be reversed, and even the most prudent of English invaders need have no fear of meeting barbarous depredators!

It is impossible to understand the charm of a tour in Scotland unless we visit the islands as well as the Highlands:—

" The beautiful isles of Greece
 Full many a bard has sung,
 The isles I love best lie far in the West
 Where men speak the Gaelic tongue.

" Let them sing of the sunny South
 Where the blue Aegean smiles,
 But give to me the Scottish sea
 That breaks round the Western isles."

In eager expectation of a treat such as can rarely be enjoyed we leave Oban on board Mr. David MacBrayne's noble saloon steamer *Chevalier*, which, during the season, runs daily to Staffa and Iona, or, as on this day, to Iona and Staffa. We sail out of the bay of Oban, past Kerrera, in full view of the islands of Easdale, Luing, Scarba; Jura with its three mighty "paps" and Islay on the one side, and the tall rugged cliffs and long stretches of granite rock of the southern shores of Mull on the other. These towering headlands, which in many places rise almost perpendicularly from the sea, exercise a subtle spell on the imagination, and, both from their native grandeur and the memorable traditions associated with them, yield unfailing delight to "the voyagers."

IONA.

After we have rounded Ardlanish Point, we catch our first sight of an island which is probably more renowned than any other place we have seen or are likely to see in the Hebrides. IONA is distant from the south-west coast of Mull little more than a mile. Fine as are the views by which it is everywhere surrounded, its own appearance is in no way remarkable. As compared with the bold cliffs and massive hills of Mull it is even tame and disappointing. Its physical contour is the reverse of imposing. It is of no great extent, being but three miles long and one and a half wide. Its interest is purely historical and religious. It has few attractions for sight-seers; many for thinkers. The late Dean Stanley speaks of the immortal sentence which springs to the mind of every educated Englishman when Iona is mentioned. That immortal sentence I now venture to quote:—"We were now," says Dr. Johnson, "treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible if it were endeavoured and would be foolish if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant or the future predominate over the present, advances us in the dignity of thinking beings. Far from me and my friends be such frigid philo-

sophy, as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery or virtue. That man is little to be envied whose patriotism could not gain force upon the plains of Marathon or whose piety would not grow warmer among the ruins of Iona."

The steamer having cast anchor, we enter the strong, safe boats in which the sturdy Highlandmen pull us ashore. We are at once besieged by a crowd of ill-dressed, barefooted children selling shells, seaweeds, and such other curiosities as they can find to secure a few coppers. We pass along a street of thatched and whitewashed cottages, with one or two meanly furnished shops, and make our way to the ruins which, more than anything else on the island, we have come to see. Every inch of the ground is laden with noble and pathetic memories of that great Christian teacher to whom Britain itself—not to speak of other countries—is so deeply indebted for its early knowledge of the Gospel of Christ. For here it was that, about A.D. 563, St. Columba, leaving the shores of Ireland, took up his abode with his twelve Evangelists, and founded the settlement of the Culdees. Here he spent thirty-four years of his simple and heroic life, fasting, praying, and working; counselling, rebuking, and controlling with a power which lawless chiefs and ambitious monarchs envied, and before which they not unfrequently bowed. There are in the island a few ruins which antiquarians tell us are of an immeasurably remoter date than St. Columba—monoliths which are said to carry us back to the days of Druidical worship, and to belong to a hoary antiquity in whose haze we are utterly bewildered! Into this vexed question we need not here enter. Thankful should we be if there were more veritable remains of the time of Columba. The rude wooden chapel and hospice which he and his brethren built perished long before their worth as relics could have been known, or archæologists had arisen to alarm timid minds with their "new-fangled" notions of the past!

ITS MONASTIC RUINS.

The first ruin to which we come is the nunnery of the order of St. Augustine, which dates back to the twelfth century. It is extremely simple in its style, and presents no features of special architectural or antiquarian interest. The chapel, which formed a part of it, contains the tomb of Anna, the last prioress, who died

in A.D. 1511. This nunnery was itself a startling innovation. It would not have been permitted in Columba's days, for the Saint was so lacking in gallantry, and so determined not to allow the intrusion into his isle of the fair sex, that he would not so much as suffer cattle to be kept on it; for he said, "Where there is a cow there must be a woman, and where there is a woman there must be mischief."

Leaving the nunnery, we pass along the *Straid-na-Marbh*, or Street of the Dead, and are attracted by Maclean's Cross, said to be the oldest in Scotland, and one of 360 which at one time stood on the island, until they were destroyed as "monuments of idolatry," by command of the Synod of Argyle, in A.D. 1560. Maclean's Cross is in almost perfect condition, and its exquisite carving can be traced clearly and without difficulty. It is the model of what are known as Iona crosses. Whether these crosses were really relics of the Druidical worship or not it would require a wiser and more confident mind than ours to affirm. More notable, however, than the Street of the Dead and the cross is the *Reilig Orain*, the renowned burial-place of the ancient Scottish kings and warriors, as well as of Irish and Norwegian kings. This "ridge of the kings" was divided into three sections, or chapels, called respectively *Tumulus Regum Scotiae*, *Tumulus Regum Hiberniae*, and *Tumulus Regum Norwegiae*, and there were here deposited the remains of not less than forty-eight crowned kings of Scotland, the last of whom was the Macbeth of Shakespeare, and he followed the murdered Duncan, whose body, as Shakespeare says, had been

"Carried to Colm-Kill

The sacred storehouse of his predecessors
And guardian of their bones."

Here, too, were interred the bodies of four kings of Ireland and eight Norwegian monarchs, as well as a vast number of statesmen and warriors, bishops and saints. Near to the *Reilig* is the Chapel of St. Oran or Odhrain, the oldest building on the Island, said to have been erected in the eleventh century by Queen Margaret on the site of the Chapel of Columba. It has a fine Norman arch as its western doorway. The Cathedral or Abbey Church of St. Mary is the most prominent object in this part of the island and is in a more complete state than any other of these ancient buildings. It also has been traced to the twelfth century. The oldest parts of the building are

said to yield indisputable evidence of this early date, but the structure was not completed until far on into the thirteenth century. It is built of red granite, such as is found in great abundance on the opposite shores of Mull. It is cruciform in shape, with nave, transepts and choir. A square tower rises to the height of seventy-five feet from the point where the transept intersects the nave. The building is about one hundred and fifty feet in length and its transepts about seventy. Columba's grave is pointed out on the eastern side of the cathedral, but it is by no means certain that his remains were deposited in this precise spot, which is at some distance from the Chapel of St. Oran, where the Culdees worshipped; and even if they were deposited there the place could scarcely be called his grave, for his disciples, amid the severe troubles of a later age, driven ruthlessly forth from their beloved island, carried his bones with them as relics with which they would not part and as a charm to guard them against evil. But though his body be not here the whole island has become an enduring memorial of him. It was well suited for the purposes of such a monastery as he desired to found, and from it he frequently went forth himself on evangelistic tours to the adjoining islands, and to the mainland, winning to the faith of Christ the hardy warriors and the sons of the sea-kings of the North. Still more frequently did he send forth bands of well-trained missionaries to more distant places, to Northumbria, to Iceland, and to the Continent of Europe; and thus through his ministry the torch of knowledge was carried into many dark places, civilisation was extended, and the progress of religion ensured.

THE CHARACTER OF COLUMBA.

Columba—according to his biographer, Adamnan—was of lofty stature and commanding bearing. He could express himself with ease and gracefulness, and had a clear, commanding voice. "He was a man of quick perception and great force of character—one of those masterful minds which mould and sway others by mere force of contact." "He was in appearance like an angel, brilliant in speech, holy in act, most excellent in understanding, weighty in counsel. No hour ever elapsed in which he was not engaged in reading or writing, or in some work. So occupied was he day and night with unwearied and uninterrupted toils, fastings, and watchings, that his load of work

seemed to be above all human power. And yet in all this toil he was affectionate to all, ever showing a cheerful countenance, for he was made glad at heart by the joy of the Holy Ghost." He was a man born to rule—not by any means perfect, who occasionally displayed more of the warrior than the saint, having an imperious temper which he did not always successfully curb, and an iron will, but loyal and generous to his heart's core, with a deep vein of tenderness in his nature, and strong to inspire devotion in all who knew him. We cannot wonder that his fame spread far and wide. As he sat on the little hill, the Tor Ab, which overlooks his monastery, he frequently witnessed sights such as could be seen in no other part of Christendom. In his meditations and converse with the brethren he often caught his first sight of the vessels that approached those sacred shores, bringing to him men of all ranks who needed help. Monks came hither for the sake of learning, statesmen to ask advice, chieftains to obtain a blessing on their enterprises, penitents to confess their crimes and obtain absolution, and kings to receive consecration. The frequent funeral processions which generation after generation came across the stormy seas, brought hither—as we have seen—the remains of kings and potentates, of ecclesiastics and of soldiers, that they might find sanctuary in the "blessed isle," which it was thought would be protected from the fate that awaited all other lands. Thus, beneath the shelter of Columba's name, did men superstitiously seek safety in the unseen world.

Columba was well fitted by character and experience for the tasks which the fame of his sanctity imposed upon him. His many-sided sympathies were indeed remarkable, and though the history of Iona in the mediæval ages was dark and chequered, and Columba seems for a time to have been forgotten, yet his is the personality most directly and permanently associated with it; and he has by his noble life's work ensured the fulfilment of his own prediction, that "this little spot, so small and humble, should be greatly honoured, not only by the kings and people of the Scots, but by the rulers of barbarous and far-off lands, and saints of other churches." Of the thousands of tourists who every year tread this hallowed ground there are perhaps comparatively few who take with them either an adequate measure of historical knowledge or an adequate power of reflection to enable them to appreciate the appearance and the associations of the place.

As Professor Blackie tells us in his admirable sonnet—

“ No sights are here to trap the vulgar eye,
No dome whose gilded cross invades the sky,
No palace where wide-sceptred Cæsars dwell.
An old grey chapel on an old grey beach,
Grey waste of rocks unpictured by a tree,
And far as hungry vision’s range can reach
The old grey mist upon the old grey sea :
These shows for sense ; but the deep truth behind
They only know who read the mind with mind.”

STAFFA.

In little more than half an hour’s sail from Iona we reach another island, as different in structure, in history, and associations as can possibly be imagined. The voice of Iona calls us away from the present to far-off centuries and vanished forms of life ; the voice of Staffa is but of yesterday. Its most remarkable feature was unknown until its discovery by Sir Joseph Banks, the geologist, in 1772. But it has since that time been classed among “ the wonders of the world.” Staffa is as renowned for its physical configuration as is Iona for its historical glories. Here we have everything to gratify our love of the beautiful and sublime. “ The Isle of Columns ” (such is the meaning of the word Staffa) is one of the smallest of the Hebrides, oval shaped, and less than two miles in circumference, while its highest cliffs are only one hundred and forty-four feet above the level of the sea. But what rich and varied marvels are to be found in this small area ! What strange, and yet orderly, workings of Nature have produced these unique effects ! The Duke of Argyll says that he has “ heard well-travelled men declare that nothing they had seen in any part of the world had ever produced such an effect upon them. There are many larger caverns, there are many more lofty cliffs ; but there is nothing anywhere like that great hall of columns, standing round their ocean floor, and sending forth in ceaseless reverberations the solemn music of its waves. This is a scene which appeals to every eye, which all can understand, and which none are likely to forget.” The most memorable feature of the island is unquestionably this Fingal’s cave, a deep vaulted hall of two hundred and twenty-seven feet in length by forty-two in breadth. It is, as has been so often said, like “ a temple not made with hands,” reared by the Creator Himself for His own praise. The basaltic pillars, thirty-six feet high on one side

and eighteen on the other, are as perfect in their symmetry as they are countless in number, and support a roof, majestically arched, which is itself formed of broken hexagonal columns. The height of this roof is sixty-six feet. I envy not the man who can stand beneath it with covered head and irreverent heart. Adoration and awe must be awakened in every sensitive mind as we enter this

“ Pillared vestibule
Expanding yet precise, the roof embowed
Might seem designed to humble man when proud
Of his best workmanship by plan and tool.”

The effect is deepened by the rich and diversified colouring. The columns are many of them broken and their grouping is irregular. The basalt combines various tints of its own—warm red, brown and yellow; while its reflection of the lights and shadows increases its charm to the eye. The deep green of the sea forms a fitting surrounding, while the lime which has here and there encrusted the pillars and formed itself into many fantastic shapes, gleams with the glittering whiteness of snow. Pleasant, also, it is to listen on a calm bright day to the splash of the waves and to be soothed as by sweet and gentle melodies. Not less inspiring is it to hear, on days which are not so calm, the roar of the breakers, as they fling up their foam against the solid background, and in deep sonorous strains swell and reverberate like the solemn and stately notes of an organ. I have stood in this cave when every heart seemed awe-struck, and worshipped—if at all—in silence. I have stood in it when every object and every sound seemed an incentive to vocal praise. At the distance of some years I can distinctly recall the thrill that passed through my mind when more than a hundred voices joined in singing “Auld Lang Syne,” and when afterwards we yielded to the best and deepest emotions of our hearts by uniting in the still grander strains of the Doxology. On this last occasion, the day being clear, we saw plainly from within Fingal’s Cave the Cathedral of Iona, and the memories of Columba’s sainted life joined with other influences to inspire our highest devotion.

The Clamshell Cave is next in interest to Fingal’s. Its length is one hundred and thirty feet, its height thirty, its breadth eight. It cannot, however, be entered. The pillars on one side are bent like the ribs of a ship, on the other side the ends of columns, lying

vertically, present the appearance of honeycomb. From the height which we ascend to obtain our view of this cave the scene is very wonderful, pillars and stones, of various sizes and shapes, being so fitted into one another as to impress us with a sense of irregularly and yet marvellously designed beauty. The Cormorant's Cave is also a singular formation of two hundred and twenty-four feet long, fifty feet high, and forty-eight broad. But it is by no means equal to Fingal's, and we must not linger around it. The bell of the steamer is sounding and we reluctantly hasten on board, having, however, this consolation—that our sail back to Oban, through the Sound of Mull, will yield us a view of scenery finer than any we have seen in the course of this delightful day. J. S.

Brief Notes.

THE GOVERNMENT POLICY IN THE SOUDAN.

THE announcement made by Mr. Gladstone in the House of Commons with respect to the policy of his Government in the Soudan holds out the prospects of a more speedy realisation of our desires than a short time ago was deemed possible. The power of the Madhi has steadily diminished and he is every day becoming less and less formidable. For all aggressive operations he is now virtually paralysed, and even if the dissensions of the tribes should prove less severe than we imagine, there is no likelihood of the Madhi being in a position to injure Egypt. The expedition to Khartoum has, therefore, been wisely abandoned, and our troops will retire from the desert as soon as the rise of the Nile will permit them to do so. The Conservatives are furious in their declamations against the Government, and repeat *ad nauseam* the old parrot-like cry as to the humiliation of England, the loss of our prestige, and other insufferable nonsense. The torrent of insolent abuse and envenomed invective which they pour forth in unmeasured quantities does more to lower the tone of our political life at home and to create a false impression abroad than the wildest tirades of the Irish Home Rulers. What the Conservative leaders would do in the Soudan is not clear. If they wish us to establish a Protectorate

in Egypt and to annex the Soudan let them plainly say so, and although, in that case, we may doubt their sanity or sobriety, we shall at least admire their honesty. If this were the aim of Mr. Gladstone's Government, he would, of course, be wrong in retiring; but if, as the evidence conclusively shows, the Madhi is now powerless, and we have no intention to remain in the Soudan, then this is the most fitting time for our retiring. If our work is done, why remain?

THE DISPUTE WITH RUSSIA.

The speech which Mr. Gladstone delivered when asking for the Vote of Credit, before our last issue was in the hands of our readers, was a masterpiece of Parliamentary oratory, and will take rank with the finest efforts of Chatham, Pitt, or Burke. We question whether the walls of the House of Commons have ever resounded with strains of nobler eloquence. The Premier's position was firm and dignified. He spoke as one who desired peace, but apprehended war. There were points beyond which he would not and could not go in his desire to conciliate Russia, and while he hoped for a pacific and honourable solution of the questions in dispute, he deemed it necessary to make ample provision for a conflict which, if it occurred at all, must be of the severest kind. The immediate effect of the speech was the unanimous acceptance by the House of the Government proposals. The effect next day on the Continent was not less marked, and it was everywhere understood that, pacific as is Mr. Gladstone's disposition, he would brook no dishonour. Since then it has been agreed between the two Governments that the dispute with regard to the Pend-jeh incident shall be submitted to arbitration, and the Commission with regard to the delimitation of the frontier is meanwhile sitting in London. The air, as is usual at such a time, is full of the most contradictory rumours, and as we write some of the papers announce a hitch in the negotiations, and indulge in the most gloomy prognostications. It is said that the terms suggested by the British Government are not acceptable to the Czar, and that the military party at St. Petersburg will not consent to give up Zulficar which the Ameer declares essential to the safety of Herat. But to trust such rumours would be absurd. Mr. Gladstone has, at any rate, avowed his conviction that he has secured from Russia all that he desired, that "a frontier

line has been drawn which had the full approval of the Indian Government, and was in complete conformity with the views of the Ameer." That objects had recently been gained which seemed beyond all hope, and that everything had been achieved instead of lost. Sir Peter Lumsden, of whose "recall" the Tories have made so much, returns to London at his own suggestion, and the Commission sits in London in accordance with the original wish of the British Government. We trust this bright prospect will be fulfilled. Other questions, such as those which were discussed by the Duke of Argyll in the House of Lords, demand the immediate and serious attention of all political parties, both at home and in India; for there can be no doubt that the rapid advances of Russia have altered the conditions of our rule in the East. Our insular position is gone, and we must have a frontier which will prevent the recurrence of these perpetual panics.

POLITICAL ANIMOSITIES.

The loose and reckless manner in which Tories of the lower type have endeavoured to discredit Mr. Gladstone's Government, the cruel and baseless charges they have made against him, their lamentations over the departing greatness of England and her incompetence and unreadiness for war, whether by sea or land, have done more to bring our country into contempt than any other cause which either exists or is likely to exist. If Russian diplomacy is not to be trusted, her deceptions will not be checked by the furious and excited language which might be used for the sole purpose of exasperating and enraging her. Lord Randolph Churchill, the "clever" young man of the Tory party, has, since his return from India, exceeded all reasonable bounds and is becoming insufferable. His words as to the "terrible news" when he heard of the proposals for arbitration and the prospects of peace will not soon be forgotten. His comparison of Mr. Gladstone to the "little ferocious, shrivelled" Redschid Pasha, on whose head there rested the guilt of frightful bloodshed, was itself ferociously impertinent; and his declaration that Mr. Gladstone's description of the Tory Government of 1879 was a prophecy of the character of Mr. Gladstone's own Government, "exceeding in miraculousness anything that can be found in Holy Writ," was absolutely irreverent and bordering on profanity. Let this insolent and dashing young lord form whatever estimate he pleases of the noble-minded statesman, whose greatness he is incapable of understanding,

let him express his puerile judgments in the most vigorous language he can find, but let him not import into his ill-natured and spiteful criticism references to a Book whose whole spirit condemns his recklessness and bravado. His vulgar and curriolous revilings are a fine illustration of British patriotism, of the culture of an English gentleman, and of the christianity of a defender of Church of State! We have heard of a very ordinary man who mistook himself for his brilliant and powerful brother. Lord Randolph seems to think that because he has Lord Beaconsfield's audacity and recklessness he is therefore heir to his genius. Had the late Conservative leader possessed no other qualities than his ambitious admirer has hitherto displayed he would have ended his days in obscurity. It is high time for responsible politicians of all parties to discountenance the violent language and unfair tactics with which of recent years we have become so familiar.

THE REVISED VERSION OF THE OLD TESTAMENT.

As we go to press a copy of this long-expected work has reached us; too late, however, to allow of more than the most cursory notice. Our first impression is that it is a decided literary success, and that while it will fail to satisfy the demands of advanced scholars and "literalists" in translation, it will secure from the general public a much warmer welcome than was accorded to the Revised New Testament, which was issued exactly four years ago. There has been no alteration in the Hebrew Text, while the changes and modifications of rendering—though numerous—are comparatively slight. The work is more strictly conservative than is the revision of the New Testament. The usage of the Authorised Version has been followed in regard to the word *Jehovah*, which still appears as *Lord*; "the tabernacle of the congregation" is changed into "the tent of meeting," the word "peoples" has been wisely introduced; "Sheol" is either transferred into the Revision or rendered "the grave" or "the pit," with an explanatory marginal note; "Asherah" is nowhere translated, as in the Authorised Version, grove, but is given as a proper name. It doubtless denoted the wooden symbol of an idol. In regard to the language of the Authorised Version, the Revisers affirm that they have thought it no part of their duty to reduce it to conformity with modern usage, and have therefore left untouched all archaisms, whether of language or construction, which, though not in familiar use, can cause a reader no embarrassment and lead to no

misunderstanding. They have made no changes which would involve a greater loss than gain. So far as we can see, this judicious principle has been rigidly and consistently adhered to, although it would be a mistake to suppose that no alterations of importance have been made. Gen. i. 5 reads, "There was evening and there was morning, one day." Gen. vi. 4, "The Nephilim were in the earth in those days." Gen. xxii. 14, "In the mount of the Lord it shall be provided." Psalm viii. 5, "For thou hast made him a little lower than God." Psalm cxvi. 11, "I said in my haste to escape, all men are a lie." Prov. xiv. 9, "The foolish scorn the guilt-offering, but among the upright there is goodwill." Psalm lxviii. 19, "Blessed be the Lord, who daily beareth our burdens." Psalm xvi. 2, "I have said unto the Lord, Thou art my Lord, I have no good beyond Thee. As for the saints that are in the earth, they are the excellent, in whom is all my delight."

The form of the work is admirable. The headings of chapters, as in the New Testament, are dropped. The text is divided into paragraphs; poetical passages are printed in poetical form, not only in Job, the Psalms, the Proverbs, and Song of Solomon, but in various parts of the Prophets, in the Songs of Lamech, Miriam, Moses, Deborah, David's lament over Jonathan, &c. The Psalms are divided into the five books familiar to scholars, and there are many other improvements of a similar kind. We hope, in subsequent issues of our magazine, to give detailed criticisms of the work. All we can now attempt is an expression of our thankfulness at its completion, and of the delight with which we welcome it.

MEMORIAL TO THE REV. W. G. LEWIS.

We hear from St. Albans, that a project has been started in which our readers will naturally be interested. It has been decided to place in the baptistry apse of the new chapel (now in course of erection) a window of stained glass to the memory of the lamented pastor of the church there, and the former editor of this magazine, the Rev. W. G. Lewis. The new chapel was the last work of Mr. Lewis's generous and useful life. It was mainly owing to his energy and perseverance that the enterprise was begun. His ministry roused the enthusiasm without which it would have been impossible, and to the closing day of his life his interest in its progress was keen and unabated. In one sense the chapel itself will be a memorial of his too brief ministry in this ancient city, but it is fitting that there should be a

special tribute to his memory—a special form for the commemoration of the important part he took in this good work, and of the beneficial effects produced by his ministry in his own congregation and in the city at large. Many of our readers will doubtless be disposed to render their help in this loving service, and we should rejoice to know that the tribute could be made thoroughly representative, no reader of these pages being without some share in it. Subscriptions, we are informed, may be sent to Mr. C. Woods, High-street, and Mr. Bamforth, Verulam-road, St. Albans.

Reviews.

THE OLD TESTAMENT PROPHECY of the Consummation of God's Kingdom, Traced in its Historical Development. By C. Von Orelli, Professor of Theology, Basel. Translated by Rev. J. S. Banks, Headingley College, Leeds.

ENCYCLOPAEDIA OF THEOLOGY. By Dr. J. F. Rübiger, Ordinary Professor of Evangelical Theology at the University of Breslau. Translated, with Additions to the History and Literature, by the Rev. John Macpherson, M.A., Findhorn. Vol. II. Edinburgh: T. & T. Clark, 38, George Street. 1885.

The volumes named above form the first issue of Messrs. Clark's Foreign "Theological Library" for 1885, and one of the most timely and valuable additions to it which we have received for some time. Dr. Orelli's name is probably new to the majority of our readers, and we are not aware that any of his works have hitherto appeared in an English dress. But his "Old Testament Prophecy" is so vigorous and thorough in its workmanship, so scholarly in its style, and so evangelical in its spirit, that we anticipate for it a cordial reception from all who can appreciate a reverent and fearless discussion of the themes in which Christian students of every grade are most deeply interested. The author is neither scared out of his senses nor driven into blind and defiant dogmatism by the current cry against the supernatural, but believes that its recognition is demanded by the most rigid observation of facts, and that its existence, in the sphere of the Judaic and Christian religions, is scientifically demonstrable. In a thoughtful and comprehensive introduction he contrasts Hebrew prophecy with the oracles of the heathen world, and shows that its *differentia* place it in an immeasurably higher class of phenomena. He makes it his aim to trace the progress of prophecy, in its Messianic bearings and its relation to the Kingdom of God, and to ascertain, not what we in the era of fulfilment can see any given prophecy to imply, but what it would convey to the men and women who first heard it. Theologians have been prone to read their own thoughts and ideas into the ancient Scriptures, to credit the Old Testament saints with a clearness and fulness of knowledge which they did not

and could not possess, and to ascribe to them conceptions which could only grow out of the actual realisation of the divine predictions. There is a difference which has not always been remembered between the twilight and the noon-day, between anticipation and sight. The principle that the New Testament is latent in the Old has been frequently pushed to such excess as to have wrought great confusion and to have fostered many errors. The strained and fanciful interpretation with which most of us are familiar is responsible for many of our current difficulties and for much scepticism. It is important for us to ascertain as far as we can the meaning which the Scriptures would have to the men to whom they were originally addressed. We must take into account more fully than we have generally done the historical circumstances out of which a prophecy arose. During recent years this has been admirably attempted in England by writers of various schools, such as the late Dean Stanley, Dr. Pusey, Dean Payne Smith, Prof. Stanley Leathes, Mr. Cheyne and Dean Plumptre; and the most ordinary orthodox readers are beginning to understand that the task may be fearlessly accomplished without the slightest risk of our having to surrender either the miraculous or the evangelical element in the Old Testament. We need not hesitate to allow that, on some points, the evangelical churches are deeply indebted to the labours of a school of critics with whom we have, in regard to the questions of profoundest moment, little sympathy. Ewald, Kuenen, and Wellhausen have achieved results of universal value, and we gladly take advantage of all that is legitimate in their labours. It is, indeed, a matter for gratitude that we have evangelical scholars of the first note who are able to disentangle the true from the false, and to place on valid grounds all that is valuable in the old side by side with that which is of worth in the new. This is the service which Dr. Orelli has rendered to us in his timely volume on *Old Testament Prophecy*. Opinions will no doubt differ as to the wisdom of some of his concessions, and we frankly acknowledge that we differ from him, not so much in his fundamental conception of prophecy, which in its main outlines is reasonable and valid, as in his views of the date of certain predictions. He adopts the supposition of a deutero-Isaiah, a "great unnamed" to quote Ewald's phrase, to whom we are indebted for chapters xl.-lxvi. of this magnificent section of Scripture, a supposition that we hold to be untenable on every ground, and which no one would have thought of propounding but for a weak and unscientific prejudice against all *bonâ fide* prediction. The argument from philology is too slender and perilous to bear the strain which is put upon it. We are also sorry to find that Dr. Orelli treats the Book of Zechariah as of composite authorship and of widely different dates. The question is attended with considerable difficulties, and it is not essentially connected with any point of dogmatic interest; but the evidence, impartially weighed, seems to us to point in the direction of the traditional view. The critics who deny the integrity of the book may be safely left to answer one another. The most valuable part of Dr. Orelli's work, however, is in its helpful interpretations of the old predictions. His varied scholarship is here aided by his calm fearlessness of judgment and his intense devoutness of spirit. He proves to us how,

in the most reasonable, scientific, and necessary manner, we may see the New Testament in the Old, how all Scripture leads to Christ, and finds in him its culmination and glory. We have no hesitation in avowing our conviction that Mr. Banks has made all sections of the Church his debtors by his lucid and vigorous translation of this masterly treatise.

The second volume of Rábiger's "Encyclopaedia" deals with the special part of Theologic, or the four divisions of theology—viz., exegetical, historical, systematic, and practical. As we indicated in our notice of the first volume, Rábiger adopts the material method of treatment and argues strongly against the formal. In other words he repudiates the idea that theological encyclopaedia has nothing to do beyond indicating the arrangement and distribution of the various branches of theology, showing their relations to one another and determining their range and scope. He contends, and we think rightly, that it is a science which must deal suggestively with the contents of these various branches, that it must decide on the methods of their treatment and give an instructive outline of the whole field. We must be apprized of the essential points in each division of this great study. It is only in this way that we can reach an estimate of the relative importance of each. In his discussion of the four great divisions of theology proper, Dr. Rábiger proves his pre-eminence. For a clear, succinct, and in every sense satisfactory presentation of the contents of the separate theological branches; for a terse, effective, and memorable statement of the vital subject-matter, given with a due regard to the law of proportion, and bringing into strong relief the idea, the scope and limits of the successive parts, we should look in vain for a more admirable, judicious, and comprehensive work than this. The student who masters it will be, *ipso facto*, a well-equipped theologian, and the mastery of the work is by no means a dry or unpleasant task. There is a charm alike in the subject and in the style of treatment which sustains the interest of the student, and leads him on from point to point with unwearied delight. The book abounds in brief, subtle, and compact sentences on which the mind instinctively seizes and finds to be full of light and strength. What first we guess as "points," we soon know "stars," so that it is impossible to read the work without an enlargement of mental vision. Mr. Macpherson has done his editorial work in a manner that demands the grateful recognition of his readers. His notes are the result of very wide theological research, and he has not only supplemented Rábiger's own work by occasional reference to Lange, Hagenbach, Zoekler, and others, but has made the bibliography of each section much more complete, giving the books which are of special value to English readers.

EXPOSITIONS. By the Rev. Samuel Cox, D.D. London: T. Fisher Unwin, 26, Paternoster Square. 1885. Pp. 453.

THIS volume owes its existence to the fact that Dr. Cox is no longer editor of

"The Expositor," with which from its commencement until the close of last year he had been identified, and from which indeed it is difficult to dissociate his name. We should deeply regret any circumstance which could deprive

the churches of the expository work of one whose qualifications for it are of the highest order, and rejoice that he is able to carry on, though in a somewhat different form, his literary labours. We do not occupy the same theological position as Dr. Cox, and cannot accept his teaching on "the larger hope." The question is for us purely a question of Biblical interpretation, and is not to be decided on any *a priori* grounds, or by processes of philosophical or even of theological speculation. It is a matter on which the authority of Christ is final, and we are bound to say that on this point the theological school of which Dr. Cox is so distinguished an ornament seems to us to have illustrated the old adage:—

"Hic liber est in quo quaerit sua dogmata quisque:
Invenit et pariter dogmata quisque sua."

It is another question whether Dr. Cox, because of his advocacy of "the larger hope" outside the pages of *The Expositor* was disqualified for his editorial duties. We do not think that he was, and see no reason why he might not have continued to conduct a periodical in whose success his personal contributions were by a long way the most important factor. But the proprietors of the magazine thought otherwise, and it is neither fair nor generous to deny to them the same right of private judgment that we claim for ourselves. The matter was entirely in their own hands, and the censure which has in some quarters been passed upon them is uncalled for and beside the mark. As the doctrine of "the larger hope" is involved in many of the discourses here collected, we are so far out of accord with them, and on

other points than this Dr. Cox has surrendered beliefs to which we conscientiously and firmly cling. His theology is, roughly speaking, that of the modern school, as it has been taught (with variations of some moment) by such writers as Mr. Lynch, Mr. Maurice, Dr. Newman Smyth, and Mr. Munger. The principles of this school penetrate Dr. Cox's writing and appear prominently in the sermons on "The Divine Root of the Human Pedigree," "The Children of Wrath," "Child of the Devil or Child of God," "The Mission of Christ," "Destruction from the Face of the Lord," and several others. There is much in all these sermons from which, if we cannot learn, we must be painfully blind or prejudiced, as on the other hand there is much which it is impossible to accept. Other of the sermons will occasion less divergence of opinion, such as "The Purchase of Opportunities," "Religion and Reward," "The Transfiguration," the several discourses on "Faith," "Spiritual Husbandry," "David's Friend," "The Friend of Jesus," and "The Death of Ezekiel's Wife." These are indeed noble and elevated discourses, the fruit of manly and refined thinking, of close observation of human nature and human life; full of delicate insight and generous sympathy, and possessing the rare power of diffusing that "sweetness and light" which could only be derived from Christ. Dr. Cox has such clear-sightedness, and breadth of judgment, he has so ready a power of seizing on the salient points of a subject, his thoughts are cast into so fine a mould and clothed in such graceful language, that his "Expositions" yield us no ordinary delight. We have no doubt that he will receive more than sufficient encouragement to induce

him to issue, at least annually, a similar volume to this.

THE PEOPLE'S BIBLE : Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. II. The Book of Exodus. London : Hazell, Watson, & Viney, Limited, 1885.

WE have before explained the general character of Dr. Parker's *magnum opus*, and shown in what respects it differs from an ordinary commentary. The second volume has somewhat rapidly followed the first, but it would be a mistake to suppose that it has been produced in this brief space. Dr. Parker is, we imagine, here gathering up the work of many years, and publishing material which he has long had at command. There is in the volume no sign of hasty or superficial work, such as the circumstances of its publication might seem to render inevitable. Everything speaks of the matured mind which moves leisurely and at ease over familiar ground. The work makes no pretension to originality of exegesis or of archæological research. For such points reference is made to "The Speaker's Commentary," and other authoritative works. Dr. Parker's aim is apparently a simpler, really a more important one, to bring into view the great central truths of the Bible, to make luminous the principles which underlie its teaching, and to apply them to the needs and aspirations of the men of to-day. The exposition is not minute or continuous. It does not take up every verse or every phrase of the Bible in unbroken order, but follows a freer and more popular method of treatment, seizing on the salient points in a chapter or an incident, and bringing them into contact

with our individual life. In Dr. Parker's hands the Bible is pre-eminently a modern book, living, and life-inspiring. In this volume, as in its predecessor, we admire the keen, clear perception, the robust judgment, the broad, genial humour, the flashing wit, the swift and ready sympathy, which are everywhere displayed. Dr. Parker is altogether a strong man, and he makes his hearers and readers sharers of his strength. That he has "the defects of his qualities" is true enough, and we have no doubt that a keen-eyed critic would find ample scope for the exercise of his power in these pages. But let him attempt to produce a volume of equal worth, and the result would be the reverse of flattering. "The People's Bible" is, we repeat, the work of a strong man, and by strong men it cannot fail to be prized.

SCIENTIFIC CALVINISM. By Quæstor, Author of "Ashen Holt Conferences." Marlborough & Co.

AS our readers will judge, this pamphlet consists of critical remarks upon certain portions of the teaching embodied in Professor Drummond's "Natural Law in the Spiritual World." Why these should be called "Scientific Calvinism" we do not very clearly see. Unfortunately, the word "Calvinism" has come, in the language of those who have a prejudice against the thing, to stand for a sort of fatalism, and by consequence for a sort of irresponsibility which it certainly is not pleasant to ascribe to human nature. It is also widely understood to designate certain views of spiritual faith and destiny which are so narrow as to be utterly unworthy of the human mind. But the word can hardly have these offensive meanings

forced into it without injustice. We will not, however, dispute the point with our present author. We welcomed him before, when he favoured us with "Ashen Holt Conferences"; and we welcome him again in the very able pamphlet before us. He shows the incompatibility of many of Professor Drummond's positions with the unmistakable characteristics of human nature and the obvious facts of human life. He further adduces an abundance of Scripture teaching in opposition to them. The publication will serve a good purpose in quarters where a volume would find no access. We should have been gratified by a brief acknowledgment, here or there, of the many high qualities which Professor Drummond's book possesses.

BAPTIST MISSIONARY SOCIETY. Rise and Progress of the Work on the Congo River. By the Treasurer. Second Edition. Published and sold for the Benefit of the Mission. London: Alexander and Shephard.

THE first edition of Mr. Tritton's valuable *résumé* of the work on the Congo has speedily been exhausted, and he has now, at the request of the Committee, prepared a second and cheaper edition, bringing down the romantic story to the present date. We have before expressed our high appreciation of the work, and need do little more than repeat our desire for its extensive circulation. No Baptist family ought to be or need be without a copy. It ought to be read in every home, as well as in every class in every Sunday School in the land. It is a work which will sustain and extend our missionary enthusiasm wherever it

is known. As the entire profits go to the funds of the Mission, we may appeal to our readers to promote the circulation of the book by every means in their power. Large numbers of copies ought to be purchased for gratuitous distribution. We congratulate our publishers on the neat and graceful manner in which they have got up the book. The illustrations in this edition are a great addition to the value, and it is in every respect a beautiful work.

OUR FOREIGN MISSION WORK. A Lecture on Foreign Missions, with especial reference to those of the Baptist Missionary Society. By Thomas S. Penny. London: Alexander & Shephard, 21, Castle Street, Holborn, 1885.

MR. PENNY, who is, if we mistake not, an ex-mayor of Taunton, recently employed some of his spare moments in preparing for a Young Men's Society a bird's-eye view of the history and operations of the Baptist Missionary Society in various parts of the world. In compliance with the suggestions of friends who heard the lecture, he has appealed through the press to a wider audience, and will, we feel confident, find the judgment of his friends widely endorsed. The story he tells is to most of our readers a familiar one, but it is an advantage to have it in so compact a form. It must, moreover, be remembered that there are in our congregations many to whom this fascinating chapter of modern church history is a blank. Mr. Penny's clear and succinct lecture will furnish them with an easy method of introduction to a subject of which it is a disgrace to be ignorant.

GATHERINGS FROM NOTES OF DISCOURSES. By the late Thomas T. Lynch. 1852-1871. London.

THE extracts here preserved form an exceedingly valuable collection of fragments from the sermons of one of the most devout and noble-minded preachers of this or, indeed, of any age of the Church. Mr. Lynch possessed both prophetic insight and prophetic fervour. He had all a man's strength of mind allied with a woman's tenderness and grace. A purer, more refined and heroic soul has rarely dwelt in so frail a tenement. His words frequently seemed to proceed from the very soul of light, and the remembrance of them must be among the most precious treasures of those who heard them. These "gatherings" will become to many a familiar companion. Printed for private circulation, they may be obtained at the office of the Ascham Society, 18, Baker Street, Portman Square, W.

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THE LIFE AND WORK OF GENERAL GORDON AT GRAVESEND. By W. E. Lilley. London: Abraham Kingdon & Co., 52, Moorfields, E.C.

GORDON ANECDOTES. A Sketch of the Career with Illustrations of the Character of Charles George Gordon, R.E. By Dr. Macaulay. London: Religious Tract Society.

MR. LILLEY, who was a clerk in the Royal Engineer Department during General Gordon's command, and an associate in the numerous benevolent works which Gordon at that time inaugurated and carried on, writes with a full knowledge of this most interesting period of his life, and with deep

sympathy with his character and aims. He possesses qualifications for this task which no other can claim, and has given us a faithful and detailed account which could not from any other source have been so well supplied. Miss Gordon has expressed her pleasure with the work, and that fact alone will ensure its popularity.

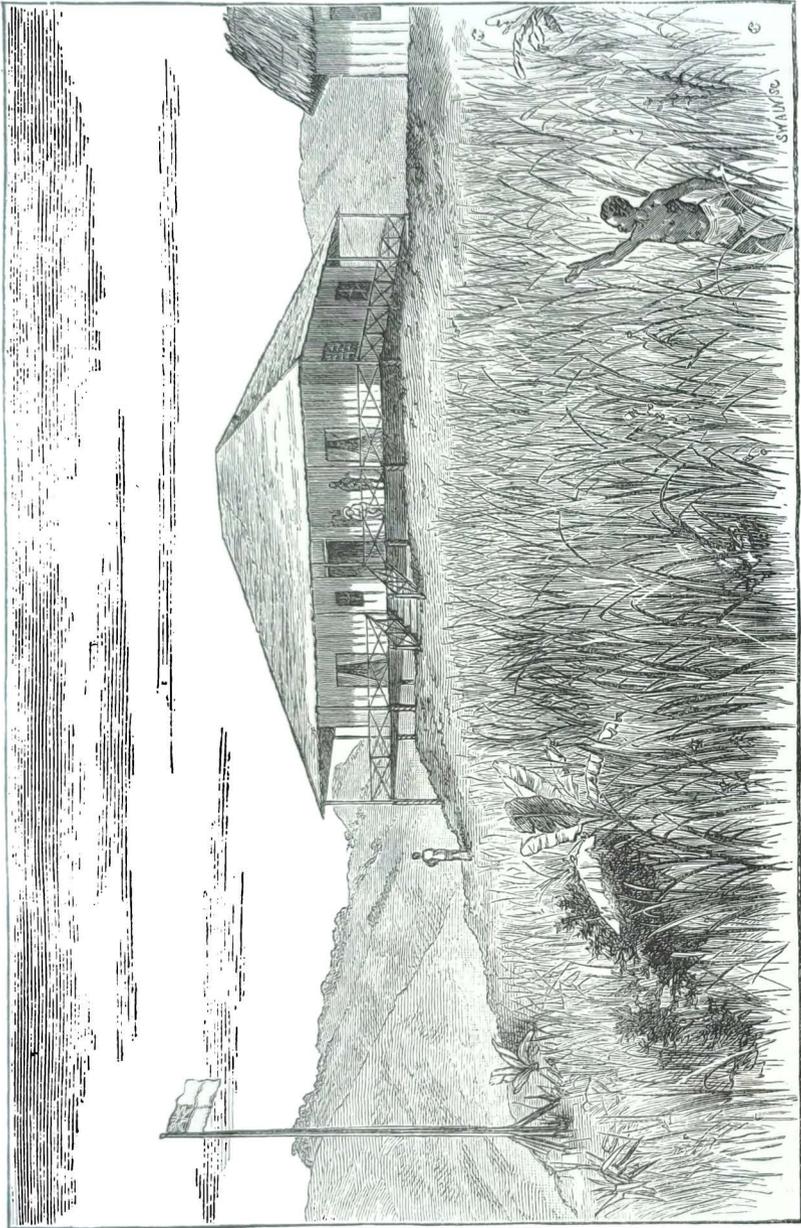
Dr. Macaulay's volume of *Anecdotes* is got up in the same style and on the same principle as the "Luther Anecdotes," the "Wycliffe Anecdotes," etc.; and we may also add that it is got up with the same skill. In the absence of an extensive and complete biography, it is by a long way the best illustration of Gordon's entire career which the public yet possess, and as it is written in a pleasant and conversational style, and, as its name implies, abounds in incident, it is sure to become a general favourite.

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THE KING'S PALACE. By Rev. J. H. Rogers, M.A., Incumbent, Christ Church, Pau. London: Morgan & Scott, 12, Paternoster Buildings.

A SERIES of short, devout, and practical meditations for every day of the month, based upon the idea that the human heart is the palace of the King; and that the various organs of the body are instruments of righteousness in His service. In connection with the heart we have meditations on a broken heart, a clean heart, a perfect heart, &c. In connection with the eye we have a single eye, an observant eye, &c.; and similarly in respect to the ears, the hands, and the feet. The little book will be appreciated by all who value reverent, earnest, and evangelical thought.

[THE MISSIONARY HERALD,
JUNE 1, 1886.



THE NEW MISSION HOUSE AT TUNDUWA, OR UNDERHILL.

THE MISSIONARY HERALD.

OUR ANNUAL MEETINGS.

WE feel confident the Spring Meetings of 1885 will live long in the recollection of all those who were privileged to be present at them. On every hand we have heard expressions of devout satisfaction. The pleasing circumstance of the society beginning its new year with a balance of £70 in the hands of the treasurer doubtless helped in no slight degree to give to the services a tone of thankful joy. We can find no space to refer, as we would, to the valuable services rendered by the brethren who spoke on behalf of the mission. Their addresses were surely calculated to strengthen the sentiment happily becoming more prevalent, that the churches of Christ exist very largely for the purpose of making known the Gospel among the heathen, and to stimulate the churches to realize their high privilege. And for such results we desire to feel very grateful.

THE INTRODUCTORY PRAYER MEETING

was held at Bloomsbury Chapel, and was conducted by the Rev. C. H. Spurgeon. The passage selected for exhortation was the eighth verse of the second Psalm—"Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." It will readily be conceived that the words Mr. Spurgeon spoke on such a Scripture would be well adapted to prepare the heart for the meetings which were to follow.

THE ANNUAL MEMBERS' MEETING

took place, as usual, at the Mission House, and was presided over by Mr. Thomas White, of Evesham, than whom the society has no more sympathetic friend.

The business, though of a routine character, is always regarded with much interest—indeed, it is felt by many to be *the* missionary meeting of the year.

THE SOIREE

at Cannon Street Hotel was more crowded than it has ever been. The chairman was Mr. J. Hampden-Fordham, and the speakers were the Revs. H. E. Crudgington, formerly of the Congo, and now designated for India ;

David Davies, of Regent's Park Chapel; George Hawker, of Luton, and W. R. James, of Serampore. We would fain give extracts from their speeches, but must refer our readers to the denominational papers.

THE ANNUAL SERMON

was preached by the Rev. Dr. Fairbairn, of Airedale College. It was a discourse of a very high order, and was listened to with rapt attention. Text, John xvii. 25, 26. We give the main ideas:—God is known in Christ; the Church the depository of the knowledge of God; that knowledge the supreme need of man. We thank Dr. Fairbairn for so appropriate and inspiring a sermon.

THE ANNUAL PUBLIC MEETING

in Exeter Hall was the most largely attended we remember—numbers were unable to find seats. Mr. Joseph Hoare, of the Church Missionary Society, kindly presided; the speakers being the Revs. T. J. Comber, of the Congo; J. H. Shakespeare, of Norwich; and Timothy Richard, of China. Mr. Shakespeare spoke with great power, and we would like to give his speech *in extenso*. We have, however, been compelled to be very cursory in our report of the meetings, so that we might give as much as possible of the important addresses delivered by our brethren Comber and Richard.

MR. COMBER ON RECENT LOSSES IN AFRICA.

“It is with a heavy heart, weighed down by grief and disappointment, and bewildered at what our Lord God has permitted to happen to our band on the Congo, that I speak to you to-night. Sorrowful and bewildered, and yet clinging fast to my trust and hope in Him, and to the confidence that He reigns over all, and ‘doeth all things well.’ We have lost another dear, devoted, noble worker—our brother Macmillan. We cannot understand it; and yet we must not be daunted, our hearts must not fail us; we are engaged in a high and holy quest, and sent by our great King, and must not falter nor be dismayed; still less must we hesitate and talk of reconsideration, lest the King should count us unworthy and take from us our great commission. ‘Verily, verily, I say unto you, except a corn of wheat fall into the ground and die,’ &c. One of the most flourishing and

vigorous missions in Africa is the Basle Mission at Accra. More than one hundred years ago, in the middle of the eighteenth century, eleven Moravian missionaries went forth to establish a mission at Accra. Ignorant of the conditions of life in the country and of medical art, one by one they died and were all buried there. Fifty years ago a second effort was made, and nine brethren went forth, and again, one after another, they laid down their lives, only one out of the nine being spared. Duty, however, kept the church at the work—they persevered—and now we find that that mission ranks as one of the finest in Africa. They have now thirty-two European missionaries, with twenty-two ladies; ten stations, with sixty out-stations; fifty native evangelists and teachers, over 2,000 communicants, and nearly 3,000 children being taught.

THE GREAT EXTENT OF THE FIELD.

"The greatness of the field is not always realised. It is a large part of the Congo Basin, with its estimated forty millions of people. Entering the great seven-mile-wide mouth of the river under full pressure of steam; stemming the five-knot current up and up, until the water is too strong and swirly any longer to navigate; away up still, now overland to pass the thirty-two cataracts which impede the river's course; through various branches of the Congo tribe to a new tribe and people, the Bateke of Stanley Pool; again forward and upward along the now navigable river in our little steamer, through a

bewildering maze of islands—a river with fifty channels, and spreading out to a width of from five to ten miles—Bayansi, Bailebu, Bamangala, Barua, Barundu, and Yambarri; people after people, tribe after tribe, tongue after tongue, along a river course of 1,400 miles; up the big branches and affluents of the river—the Bochini, Ruki, Lulongo, and Lulame to the south, and others north and east to the Nile watershed, the mysterious wells and the Shari of Lake Chad. All this is included in the field we have to occupy, and to which you have sent us."

THE RECONSTRUCTION OF THE *PEACE*.

"I have given an account of that at every place I have been to, and many of you have heard it already; but it is such a unique and remarkable tale that, I think that wherever the story of the founding of the Congo Mission is told, it should be told how Grenfell put together the steamer *Peace*. Grenfell was to have had an efficient staff to help him reconstruct the *Peace*, the first building of which he had superintended. His specially-fitted companion, our dear brother Doke, died just on the threshold of his work. The two young mechanics, engineer and riveter, fell on the journey up to Stanley Pool, which place they never saw. Thus, as far as skilled human assistance was concerned, Grenfell was alone. But with dauntless spirit and energetic effort Grenfell set to work to rebuild the steamer himself, although only an amateur. He knew her well, however, every plate and rib, every tube and tap and pipe and board, of hull, machinery, and fittings; and, calling around him the black men—natives

of Sierra Leone, Victoria, Loango, and Congo—he laid the keel; plate after plate was fitted and carefully riveted—many thousands of rivets; the complicated boiler, the engines, propellers, were all carefully adjusted and fastened into position; cabin, deck, awning, windows, doors, fittings—everything was carefully fastened in its place, and the day came for launching. God's blessing upon her! She slid down the launchways, and floated complete upon the waters of Stanley Pool; fires were lighted, and away went the messenger of peace and goodwill upon her Congo trial trip, making as good speed as she had done upon the Thames. When I think of the success of that part of our work, I feel that you must have been earnestly and fervently praying for us. The *Peace* has already made one journey of over 1,000 miles in going and returning, and is now away on a long voyage of four months to choose the stations on the upper river, for which there are as yet no men ready."

THE PROMISING CHARACTER OF THE PEOPLE.

“In spite of all the ignorance, the foolishness, and superstition which I have described, the people are quick and intelligent, with good mental powers. In San Salvador, where we have as fine and intelligent a people to deal with as we have anywhere on the Congo, the people are trying to break from their old superstitions, cruel and sore. We have there a king who anxiously and sincerely, we think, has been inquiring what he should do to please and serve God; whether he should give up his twenty superfluous wives or not; with tearful eye and anxious manner listening to the story of the Cross, and assuring us of his grateful love to, and trust in, the Redeemer. We have men who listen to our teaching with earnest heed, and who are—two or three of them—trying to give up evil and follow good. We have boys in the school who are trying to serve and follow the Saviour, who, they believe, has washed away their sins. In no preparatory school in England will you find boys with quicker apprehension, more ready intelligence, greater power of acquiring knowledge than in our Congo schools. When once they have begun to learn, they, as a rule, become ambitious and eager to

learn quickly. A holiday is an abomination to some. They understand and feel keenly how far behind-hand they are among nations, and wish to get on as fast as possible. Sometimes, as I sit writing at my table at Stanley Pool, till nearly midnight, I will have on either side of me a boy engaged also in writing—a copy, a letter, an exercise; they do not rise from the table until I want to retire, and they then say their ‘Good-night,’ go to the boys’ house, kneel at their bedside in prayer, and then go to sleep. There is, indeed, a thirst for knowledge amongst these Congo boys. We find, as a rule, that they are teachable and impressible. They see and deplore the evils everywhere prevalent in their country, and they want to grow up different from their fathers. When we see, therefore—first, an influence gained over the people, holding back their hands from bloodshed; secondly, a friendly hearing everywhere we have hitherto gone given to our message; thirdly, ready intelligence and teachable hearts and minds readily discerning what is right, and often with a disposition to follow the right—I think I may assure you that, on the Congo, we have a promising field.”

A very cordial welcome greeted Mr. Richard, for was it not his first return from China after sixteen years’ toil in that land? The statement he made reported an amount of devoted work and wonderful blessing, over which we may indeed rejoice. We cull one or two extracts.

EARLY LABOURS.

“After about eighteen months’ study of the language, during which time I made several trips of a few days’ duration in the country, I took a long trip with one of the agents of the National Bible Society of Scotland, Mr. Lilley, across the gulf of

Chili into Manchuria. Into the towns and villages, on the plains and on the mountains, of this great province we went. We were set upon by a band of armed robbers in one place; we were taken to be robbers in European disguise in another; and, after ven-

turing inside the Korean gate, we were met by rebels who had made the comparatively uninhabited belt of land between Manchuria and Corea their place of rendezvous. Moreover, one of us had sunstroke by the way. Wherever we went, day after day, the first thing we did in every place was to go to the most public part of the town or village—one taking one part of the town, the other another, making two centres of attraction. There we opened our store of books, told them our message, sold them the Bibles, and gave tracts away. After disposing of all we had we returned to Chefoo, after an absence of about six weeks, very glad of what we had done. All the thousands of books we distributed told the wonderful message of salvation, and these books again would become texts for tens of thousands more of people to talk about. How could we be but glad?

* * * * *

“I will give you an instance of one of my earliest attempts at gaining the confidence of the people. In North China there are annual fairs held in the neighbourhood of celebrated temples. On the one hand the people have an opportunity of showing their gratitude to their gods, whilst, on the other hand, people of all classes bring wares there for sale, or bring money to buy them. Tens of thousands, sometimes hundreds of thousands, from all the towns and villages near and far meet on these occasions. About a fortnight before one of these country fairs I arrived at the nearest market town, which has a population of 5,000 inhabitants, in order to have an opportunity of making some acquaintance before the fair. I was on horseback, rode to the inn, and asked for lodgings. They said the inn-keeper was not at home. I then went to the only other inn in the

place, but I was told the same thing there. It was plain what they meant. They were afraid to give quarters to any foreigner lest they should get into trouble. Seeing a big stone in the street, I led my horse to it and sat down. In a few minutes the whole town seemed to have turned out to see me. I addressed myself respectfully to the elderly people around, told them what I had come for, asked them about the crops and the market, and asked them what famous men had been brought up in their town, and continued on with such ordinary talk until they had gained some confidence in me. One of the chief men in the place offered me a room in his own house. My host had an only son and a nephew both about my own age. They were very glad to hear of all sorts of wonderful things existing out of China. Their friends came and called; the schoolmasters also called. I visited their schools in return. In a fortnight I got to know most of the men around that place who pretended to any knowledge of books. Two days before the fair, I asked the son to come and show me the temple on the top of the hill, where the fair was to be held. He did so. It was Buddhist. It had two large courts, with a high bell-tower between. I said, ‘I would like to preach from that. It commands both the courts and the space outside the wall, but I suppose neither the priest nor the people generally will be willing.’ ‘Yes,’ he said, ‘perfectly willing. The priest has been nominated to the place by my father, and as for the people, they won’t object if I am with you.’ With this he told the priest to get a ladder ready by the fair-day, so that I might climb into the bell-tower with ease. The fair-day arrived. Business of all

kinds was going on, articles of every description were on sale. About ten o'clock the whole hill top was one dense mass, or rather a sea, of living beings, tossed about by any excitement in the crowd. My appearance seemed to disturb its equilibrium more than anything, for I had not then adopted Chinese dress. Most of them had never seen a foreigner in their lives before. There was a perfect rush from all sides, carrying us who were in the centre entirely off our feet. In self-defence, then, I patiently and slowly made for the bell-tower. There I could see village after village coming up in procession, with flying banners on the top of long poles, followed by the music of flutes, cymbals, drums, and deafening fire-crackers. Each forced their passage through the crowds to the temple, which was the centre. Each procession passed into the temple court, and while the elders went in to present their incense and prostrate themselves before the idols, the fire-crackers were redoubled outside. Twenty-nine villages passed in and out of the temple court, twenty-nine thunders of fire-crackers rolled at my feet. When I saw all these thousands upon thousands ignorant of a better God, a better religion, a nobler worship, my heart was sad within me, and I longed to tell them

something of that only Name under heaven whereby men can be saved. The thirtieth village passed out. The last had performed its worship. It was twelve o'clock. There was a perfect stillness in both courts. It was a relief that the din was over at last. Then I stood up and addressed them as affectionately as I could, speaking on and on until I was exhausted and could not speak any more. Although I stood in the most prominent part of their sacred temple, none offered any resistance, for the young man stood by my side. After my silence, the throng outside the courts, which hitherto were listening to me, now turned their faces to the south, where a historical play—half political, half moral or immoral—was being acted out. The people were beginning to disperse and return to their homes in the distant villages, tired with a day of religion, of business, and of play, and I wrestled in my soul with God to hasten the time when these thousands would meet together with their hearts centred in Him and in His Christ. I had had my desire of preaching at the fair fully gratified, and a short residence in their midst had removed prejudices and inspired some confidence."

REMARKABLE RELIGIOUS SECTS.

"The country all round Tsingchow-fu is a perfect hot-bed of religious sects, which are neither Confucian, Buddhist, nor Taoist—the three national religions of China. The leaders of these sects are generally accepted as worthy men, who try to do good. I sent word to one of them to say that I would like to see him. He gave me an invitation to go. His house was like a telegraph office. The disciples were sending written peti-

tions for the sick and the distressed, for this leader to present to his god, and he again was to obtain a reply as if from a Delphic oracle, and send it to them. An evil spirit had been before me, and so poisoned his chief assistant, that it was impossible to have any peaceful conversation in his presence, he insisting, in my face, that the Christians were guilty of all sorts of horrible practices. Finding I was exposed to the incessant malice of

that man, I said I must go, but would like first to have a few words with the leader in private, as I had a very important message to deliver to him. This leader was a man beloved. My soul was drawn out largely unto him in great fear lest his assistant and friends would be too much for him. I told him how God has His messengers in all parts of the world to unite mankind, not to separate them; to heal, and not to wound; to save body and soul, through the man Christ Jesus, the great centre of heaven and earth, and only mediator between God and man. I said that salvation must come from Him who created and sustains the world, and who loves us more than a father his children, and not from local deities in which his followers trusted. God had sent me with these glad tidings to him, who was in his turn to tell them to his followers, so that they might all obtain forgiveness of sins, and life everlasting, from Him who alone can bestow it. I bade him think how the messages came first from heaven to earth, and then from

the ends of the earth across the great seas to him. It was the greatest message he had ever heard. With its reception was life and joy, with its rejection was despair and death. He grasped my hand, thanked me for the message. He would consider it. He would not let me go; he kept me there two days. Some time after I heard of a religious man, who had lived some years in a cave in search of satisfaction for his soul. I visited and took breakfast with him in the cave. He was a disciple of the last-mentioned one. He told me, that in a meeting of his co-religionists his religious teacher had mentioned Christianity to them as one that promised a great deal; that he was making further inquiries about it, and if he found it worth accepting they would all learn it together. I had similar interviews with other leaders. I attended a meeting of some hundreds of elderly women, held at midnight, in the month of July, and spoke to some of the leaders there.

After a heartrending description of

THE TERRIBLE FAMINE,

Mr. Richard proceeded:—

“From first to last no less than fifty thousand pounds (£50,000) were raised by foreigners for this relief, and two-thirds of the whole passed through our hands. Not satisfied with the mere giving of the bread that perisheth to the assembled villages, we often addressed them about the bread that does not perish, and when we had no time to speak, tracts were written and posted up in the towns and villages, so that they might always speak during our absence whenever there was a man to read. And what was the

value of this kind of relief? We knew it was only a temporary relief and not touching the causes of famine. God seemed to drive us to the officials and the educated gentry of the land, for *they* are morally responsible in China for the good and ill of the people. The remedy must be applied there. An opportunity soon presented itself. Seven thousand candidates, for what we call the Chinese M.A. degree, were to come to the provincial capital that autumn for their examination. Special books and tracts had to be provided for them. In this

capital there were also some four hundred officials. What we had done by way of famine relief was known amongst the masses throughout the whole province. The question arose how were we to tell them again that we had come for a *spiritual* famine, that was, though not so apparent, yet infinitely more serious in all its varied consequences, temporal and eternal. We divided the province of about a hundred counties, each county being about half an English one, into districts, each pledging himself that he would have Christian books and tracts distributed in each county. Gospels and general tracts we had; but, in approaching the masses, as in meeting the officials and scholars, we were met with the same difficulty of not having tracts for the times. Only two of us had been a sufficient length of time in the country to be able to write tracts, so we shut ourselves in to write some books and tracts. This we found extremely slow work; months and years could show but little in quantity, and what was written in haste could not be good in quality. This drove us into correspondence with those brethren who are preparing Christian literature in other parts of China, and with the Religious Tract Society in England and America. As this want of adequate Christian literature was felt in several parts of China at the

same time, the Religious Tract Society very kindly sent Dr. Murdock, their agent in India, to China, to inquire into the matter and report on it. Shortly after, a Central China and a North China Tract Societies were formed in order to assist in this work. In the meantime we had not only distributed tracts amongst the 7,000 candidates, but offered prizes to them for the best essays on questions religious and social. No less than 200 wrote. Mr. Hill also offered prizes to the native Christians throughout China for a series of tracts to indicate the various stages of God's revelation of Himself to mankind, so that by periodical distribution of these the readers could be led step by step to appreciate the infinite wisdom and goodness of God in Christ Jesus our Lord. And I, finding many of the officials ready to hear what we had to say, delivered monthly lectures for some years on topics which all enlightened rulers are bound to take interest in, never failing to remind them that the highest, noblest life this world has ever seen, having boundless aspirations and irrepressible powers in individuals and nations, is from God in Christ. If they accepted this, and the blessings flowing from it, even their temporal famines could be well provided for. Christianity has the promise of the life that now is as well as of that which is to come."

RESULTS.

"In a word, though we have not many converts in Shamsi, the whole province has been so opened that there were, when I left, no less than twenty-six missionaries, English and American, living there and enjoying as much peace as is to be found in any of the ports of China. In Tsingchow-fu, in Shantung province, however,

where I left Mr. Jones alone eight years ago, there has been under his very able direction a very noble work done. The few places where people met then for worship on the Sabbath have become fifty, and a few members have become more than a thousand. . . . What is important to bear in mind is that

these converts in our mission are self-supporting, and I believe are so to a very large extent with the Presbyterians also. Men make a vow to go from home on a preaching tour for so many days. Women do the same, and take advantage also of the time when they visit their relatives, or are visited by them, to declare to them the Gospel message. Fully half these converts are women without a single paid Bible-woman in their midst, nor one unmarried foreign lady at work there. All are voluntary Bible-women. How the various leaders are instructed through the wise regulations made by Mr. Jones for this end would take

long to relate. The instances of zeal and devotion and consecration of many of these Christians, not only in enduring persecutions with patience, but in devoting their time and property, leaving their farms and their shops, and sometimes selling their very land in order to have means to go about to preach the Gospel, are simply astounding. And in the whole of China, where forty-three years ago there were only six Protestant converts, there are now 25,000 communicants, and as many more Christians in belief, if they had courage enough to endure persecutions and to resist the world."

THE YOUNG PEOPLE'S MEETING

on the Friday evening, presided over by Mr. James Benham, and addressed by the Revs. R. Glover, Dr. Green, T. Richard, and T. J. Comber, was admitted on all hands to have been a decided success.

We have referred to the happy circumstance that we have begun our financial year without a debt, but it might prove a serious mistake were we not to take the earliest opportunity to impress upon the churches the need for a still further increase of income. The full charge of the extended operations of the society contemplated two years ago has not yet come upon the funds. The cost of the recent addition to the missionary staff must be met. Our hope is that again we may be able to raise the contributions during the year by £5,000. And we believe that with the blessing of God resting upon our efforts this hope will be realised.

J. B. MYERS.

The New Mission House at Tunduwa.

THE accompanying is a sketch of our wooden house, built by Mr. Hawkins of Camberwell, and now erected at Tunduwa or Underhill, our base station.

The ground into which the iron columns are sunk consists principally of solid rock, and this necessarily, with our limited means, took a lot of work in quarrying out. The hill on which it is built is about 150 feet above the river, and commands one of the best sites on the lower part of the Congo. From morning till night we have the advantage of every bit of breeze, and it should prove one of the most healthy stations, now that the turning of soil and buildings are nearly completed.

I am thankful to say that although Mr. Whitley, my wife, and I suffered so much sickness the early part of the year, Mr. Weeks, who came down from San Salvador, found the change do him a great deal of good, and Mr. Hughes writes lately that he has had much better health since he came to Tunduwa. The situation is a most excellent one, and my regret always was that, being single-handed and with a multitude of forwarding work and building to attend to, we had so little time for more immediate mission work amongst the towns around. I am more than ever thankful in knowing that men are coming forward. *Lives will be spared, energy economised, and a vast amount more work done, in proportion as we get more men in the field.* May God in His great goodness give us by and by the reaping of this great harvest.

Edinburgh Medical Missionary Society.

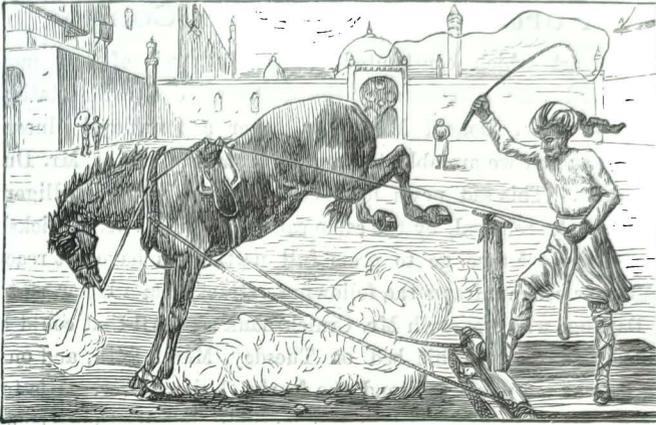
THE Rev. T. J. Comber writes:—

“In my little sketch of my brother's life, published in the HERALD for April, I find I have not by any means done justice to the Edinburgh Medical Missionary Society, nor have I sufficiently recognised the great benefits my dear brother received from it. It appears that of the large sum (£415 I find) needed by my brother for his medical course at Edinburgh, more than half was paid by that society, and by the Coldstream Bursary (£15 a year). I had not known this when I wrote my little biography.

“We, indeed, owe very much to such a society as the Edinburgh Medical

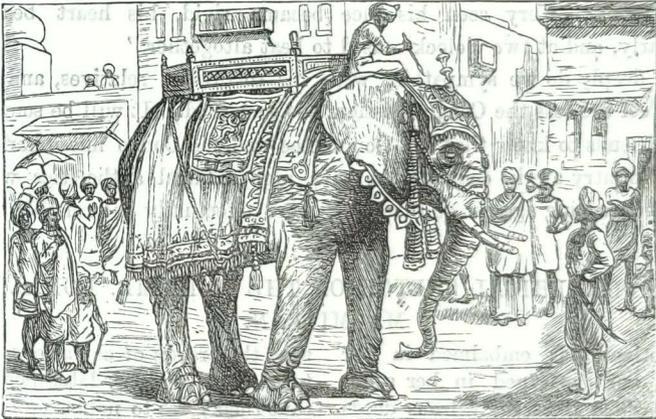
Mission, and every recognition should be made of the great and important work it is doing—of providing Missionary Societies with thoroughly well-trained medical missionaries. I hope, therefore, you will publish this letter in the MISSIONARY HERALD. I trust that we shall have my brother's place taken by one equally qualified from the same noble institution. Not one only do we want. We should have, at least, six good medical missionaries in connection with our Congo Mission. May the right men come forward—‘necessity laid upon’ them—for our glorious enterprise.

“Yours faithfully, T. J. COMBER.”



Horses for Sale at a Mela.

SOME very fine horses may be seen in the melas (fairs) in India, where they are brought to sell, as at fairs in England. £500 or more are sometimes asked for them. Here may be seen one such being trained.



A Magnificent Elephant.

ELEPHANTS, which are somewhat rare, and hence very valuable, are used only by the rich for riding purposes. The one shown in the picture, dressed out in beautiful trappings, is probably the property of some wealthy native prince. The Government often use elephants for the purpose of conveying stores from place to place, on account of their immense strength. The elephant, although so powerful, is easily driven by his keeper, who sits just behind his head, and directs him often with his feet.

Further Loss on the Congo.

IN the report which constituted "THE HERALD" of last month we announced with great sorrow the death at Underhill Station, from fever, of the Rev. Donald Macmillan, after a few days' illness. The biographical sketch we are able to give is from the pen of Mr. Duncan, a fellow-student. This sad news has been followed by the intelligence of a further loss in the removal, by the same cause, of Mr. A. H. Cruickshank at Wathen Station. As we go to press full particulars have not reached us. Mr. Moolenaar communicates the following extract from a letter sent to him by Mr. Darling, who was with Mr. Cruickshank:—"All that could be done was done. He took to his bed on Tuesday, March 24th, and on Friday morning he was too weak to stand the fearful bilious fever. His temperature was almost down to normal in the morning, but it at once commenced to rise. I sponged him from time to time, and so checked the temperature, but only a little. When it reached 106° he became delirious. I had to sponge him *by force*. He soon became comatose; I poured in quinine, brandy, beef-tea, &c., per enema; applied blisters, &c., wrapped him in a wet sheet and plenty of blankets, but all to no purpose. Just after one I took his temperature, and it was 110° 1', and I then knew his recovery was beyond hope. Very soon his face became rigid, his heart beat very irregularly, and at two o'clock ceased to beat altogether."

Very deeply do we sympathise with his sorrowing relatives, and keenly do we feel the loss the Congo Mission has sustained. It will be some relief to our friends to know that the Committee and the Congo missionaries now in this country are in consultation with high medical authorities with the view of guarding against and treating more effectually the terrible African fever.

BIOGRAPHICAL SKETCH OF THE LATE MR. DONALD MACMILLAN.

"Scotland has embalmed in her annals, and enshrined in her song, names which recall chivalrous deeds and lofty enterprise. The history of her heroism is mainly connected with her chieftain strifes. In recent times, however, the heroic element, latent in every Celtic heart, has found new expression. From the heathery heights and craggy steeps several have gone forth, clad in the armour of God, and been honoured soldiers of the Cross. Thus, while early poets

sang the praises of chivalrous loyalty to an earthly prince, later poets must tune their lyres to nobler strains, and tell of patriotism to the Prince of Peace. Past historians recorded the high deeds on blood-red fields of battle; future annalists must write the heroic deeds of those who have "hazarded their lives" for Jesus Christ. Duff and Burns, Livingstone and Moffat, each richly deserve a niche in the temple of Fame, for fighting the battles of the Lord and

linking the name of Britain with the triumphs of the Cross in far distant lands.

“Although we cannot write his name on the roll with these illustrious dead, or speak of his imperishable renown, yet the bright, though brief, career of the subject of this sketch well deserves a passing notice. Although we cannot tell of brilliant genius, or high attainments, yet the story of one who willingly laid himself, a living sacrifice, on the altar of the Lord, and readily surrendered home and country at the call of God, should make us venerate his memory, and give to the name of Donald Macmillan, missionary to the Congo, a place in the great heart of the Church’s love.

“We are told that, if we would rightly understand the man, we must consider the influences which surround his infancy: from these the formed character received its motive power and peculiar colouring. Macmillan was an exception to this rule. Naturally meek, quiet, and affectionate, he was thoroughly ingenuous and free from that sophistry which veils character. Little, therefore, need be said of his boyhood. Colonsay—a small island to the south of the Inner Hebrides—was his birthplace, in November, 1858. Here he attended school until he was about thirteen. At this period he gave his heart’s trust to Jesus Christ, and so in early life dedicated himself to the Lord. Shortly after this he was engaged as under-game-keeper on an adjacent island; still later near Oban. Wandering on the hills was dreary work for a zealous Christian; he became anxious for other service—the Christian ministry. Dr. Flett, of Paisley, who has ever taken a hearty interest in the education of young men, kindly undertook to provide and supervise a preparatory

course of training. After a time Macmillan entered the Glasgow University. In 1882 he was enrolled as a student of the Baptist Union. Constitutionally weak, he was compelled, in the middle of session 1883-4, to cease his studies before finishing the usual curriculum. After a month’s rest he was appointed pastor, *pro tem.*, to the church in Branderburgh, in consequence of the serious sickness of Mr. McGregor, who died soon afterwards. Here Macmillan enthusiastically laboured for about six months with marked success. His preaching was characterised by that extemporaneous fervour which reveals an anxiety to make known the saving knowledge of Jesus Christ. He ever sought to testify of the grace of God by proclaiming the reality of those truths which were the stay of his own soul and whose worth he desired to make known to others. His mind was undisturbed by intellectual questionings; hence he was always impatient with those who sought a refuge in reason for their doubts or unbelief. He had an implicit faith in the finality of God’s Word; its teaching unquestionably true; its commands unconditionally imperative.

“His peculiar tenderness of heart and inoffensiveness of spirit found a hearty response in the affections of the church members. His constant devotion and unflagging zeal won for him a foremost place in their honour and regard. But Branderburgh was not to be his final sphere. The claims of the Congo came forcibly home; so he determined to preach the unsearchable riches of Christ to the heathen in Africa.

“Surely it was at the bidding of no mean impulse that a heart, warmly attached to a widowed mother and loving sisters, was wrenched from home and country to sojourn afar

from their fellowship. Surely, it demanded courageous self-denial to bid farewell to inviting spheres and face the known difficulties of a missionary's life. Yet such was the resolve of Donald Macmillan. He sailed for Africa on the 4th of November, having said in his parting address:—'If I be spared and come back, then all is well; if not, then all is well.'

"During the voyage he conducted several services, and spoke faithfully to each one of the crew about the way of Eternal Life. En route, several traders joined the steamer. After describing two of them as being very like Highland publicans—whisky barrels—he wrote:—'If traders can stand the difficulties of the climate for sport and earthly gain, surely missionaries ought to be willing to suffer a little for Christ. Be ashamed, O my soul, if thou wouldst not. Think of Him who was the Man of Sorrows and acquainted with grief.' Several entries in his diary show the spirit in which he entered upon active service for a 'little while.' On New Year's Day he penned the following prophetic prayer:—'How is this year to be spent? In useful service in the vineyard of my Lord, or called home to see Him as He is and behold His glory and majesty for ever? Lord, Thou knowest best. . . . In all things make known to me Thy blessed will, and give me grace to do it. . . .' After entries refer, with varying detail, to each day's work: meditation and prayer, school and teaching, learning language, &c. Often he wrote his thoughts about home, and generally short but pathetic prayers follow. Under date of Sunday, January 11th, we read these unexplained words:—

'I felt like weeping all the time
My tears did come away.'

Yet the record of the following day's work begins:—'Up early. Bright and happy.'

"He did not long share these mingled joys and sorrows. On the 9th of March, 1885, after a few days prostration from fever, Macmillan, at the age of twenty-six, entered the presence of his Saviour—

'His life, cries the world, he has
perilled and lost,
His life, answers faith, he has ven-
tured and found;
For his toils were in love, and though
death was the cost,
His reward shall be thrones where the
martyrs are crowned.'*

"We need not connect his resting-place at Underhill with what is sad. No, let it be associated with reverent honour. His consecrated life must be fragrant with eternal issues. 'Even his death,' says Mr. Hughes, 'made a great impression on the schoolboys.' Does not the shortness of Macmillan's life reiterate the language of Henry Martyn's picture—'Be in earnest; don't trifle, don't trifle'? Let the heroic example of Macmillan and other young Congo martyrs stimulate us to like noble service. 'Go ye into all the world' is the unconditional and unrepealed commission; it must not be limited. The millions that people the Congo Basin must not be left in hopeless night, to pass, benighted and sorrow-stricken, in a never-ending procession from their cradle to their grave. We must fill up the breaches in the broken missionary phalanx, for—

'The voice of the fallen ones even from
their dust,
Cries onward, still onward, Messiah
must reign.

* * * * *

* Adapted from a poem by Dr. Edmond.

With your shields, on upon them!
cried matrons of Greece,
As they sent forth their sons for their
country's defence,
Shall the patriot dare more than the
preacher of peace?
Shall our faith be called coward! our
love a pretence?

To the rescue, young men! ye are
brave, ye are strong!
With the cross for your ensign, the
Word for your sword,
Till from Niger to Nile burst the dark
lands to song,
When the sons of the Ethiop are sons
of the Lord."

M. DUNCAN.

Important and Cheering News from Mr. Grenfell.

Stanley Pool, 9th March, 1885.

MY DEAR MR. BAYNES,—

Of God's good mercy the *Peace* and her crew, after a five months' voyage, are safely in port once more. I have already commenced detailed letters, but cannot possibly get them off by the opportunity which offers on the morrow of our arrival—they shall follow in a few days. We have journeyed more than 4,000 miles, one-third of the distance being entirely new ground, not previously visited by the white man.

Our farthest point north was 4° 30' up the Mobangi River, the waterway being still open to us. Up the Ukere our way was blocked by cataracts at 2° 50'. The Mburra is one navigable for a few hours from its confluence with the Congo. The Lubilash we traversed as far as 1° 30' south.

We spent Christmas at Stanley Falls.

This, with a line to my mother, is all I can get off. Whitley sends a note to Comber on my behalf.

Yours very sincerely,

(Signed)

GEORGE GRENFELL.

We learn from *Le Mouvement Geographique* that Lieut. Weissman, who has been commissioned by the International Association of the Congo to explore the Valley of the Kasai, has reached that river in safety, and has established a station in the Baluba country, on the banks of the Lulna, 5° 58' S. lat., 22° 20' east of Greenwich. The exploring party have been well received. Dr. Wolf, one of the party, will explore the country between the Kasai and Sunkuru. After three months, to be spent in consolidating his station, Luluaborg, Lieut. Weissman will explore the Kasai Valley, up to the confluence of that river with the Congo; this he hoped to accomplish by the end of last month. This will give us a knowledge of a most interesting region, which our brethren on the Congo hope to reach before long.

In Memoriam of a True Soldier of Jesus Christ.

THE REV. SIDNEY COMBER, M.B.

Who died of Remittent Fever at Wathen Station, Africa, December 24th, 1884.

“The memory of the just is blessed.”

HE fell not 'mid the shouts of men,
 But solitary—alone ;
 Pierced by the shaft of God's own love,
 Thus carried to His throne ;
 The Heart of Christ, this was his rest,
 His love his spirit's home ;
 Nor did he fall until he heard.
 His Captain whisper, Come.
 Not to exhibit pride or self,
 To reach a glorious name,
 Went forth this soldier to his work,
 His motive this world's fame ;
 To reach the poor, the outcast lost,
 Men pierced and bound by sin,
 To save their souls at any cost
 From pain without, within.
 No monument may mark the spot
 Where God's own hero sleeps ;
 Though Christian love in many lands
 For such its vigil keeps ;
 Such work as this we need not praise,
 Its silence speaks—sublime ;
 Its music lives in heaven above
 An everlasting chime.

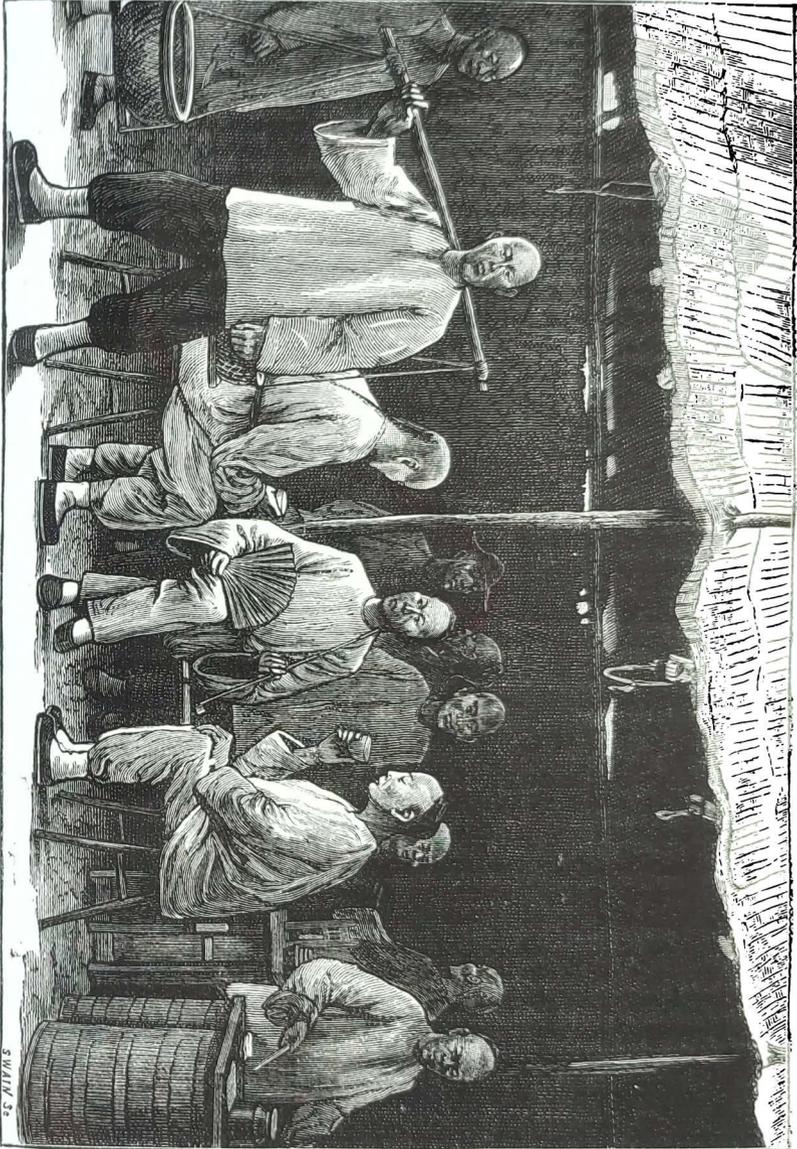
W. POOLE BALFERN.

Tea Booth, Tai Yuen Fu, Shansi.

THIS picture represents a tea-booth on the banks of the Tai Yuen Fu pond. The public-house and beershop, as they exist at home, are unknown in China, but the tea-stall takes its place. The booth shown in the cut is simply made of mats and poles, and is put up at a slight expense.

The group of Chinese is very characteristic. Notice the long, gaunt, stolid faces, with but little display of intelligence, and none of vivacity ; the pipe, the inseparable companion of almost every Chinaman, and the queue twisted round the forehead so as to be out of the way.

The extreme thinness of some marks the confirmed opium-smoker.



TEA HOUSE, TAI YUEN FU, SHANSI.

[THE MISSIONARY HERALD,
JUNE 1, 1886.

Mission Work in the Bahamas.

BY A MISSIONARY'S WIFE.

THE following account of a recent Missionary visit to San Salvador, in the Bahamas, is from the pen of Mrs. Wilshere, wife of the Rev. David Wilshere, of Nassau, addressed to a lady in England, by whose kind consent it appears in these pages:—

SAN SALVADOR.

“St. Salvador, formerly one of the most important islands forming the Bahama group, is historically noted as being the supposed land first sighted by Christopher Columbus after so many weary months of anxious anticipations and disappointments. Watlings, however, is the true spot, being on modern charts called St. Salvador, and the latter Cat Island. In slavery days fine estates, now in ruins, were scattered over the island, the land serving splendidly for agricultural purposes, much now, however, being useless, owing to improper cultivation and neglect, but which, were the necessary means and energy forthcoming, might possibly regain its former renown, as to-day it still ranks first in this respect. Pineapples, sugar cane, Indian corn, guinea corn, bananas, sweet potatoes, are its chief marketable products, these, with the addition of a few peas, beans, poultry and eggs, are what the people on the many small settlements subsist on, a fish sometimes may be also added to the usual fare. The former inhabitants were Indians, a race now extinct; the present are the children of slaves owned by former proprietors of the island, and who, for the most part, are an intelligent, industrious, and kindly disposed people, especially those under the mission supervision. Physically, too, they are remarkably well developed, being tall and well proportioned, the men particularly so. The women, however, are

not wanting in energy, for many work fully as hard at domestic and field labour, often carrying on their heads astonishingly heavy burdens, such as wood, fruit, etc. Communication is kept up and visits are made to each other by means of small boats, and when within easy distance by walking over the rocky coast or sandy sea shore. The hurricane last year, and a severe storm this, caused sad distress, destroying all the crops save a few sweet potatoes, these, with wild berries, served to keep the sufferers alive until help reached them from Nassau. Boats were sunk, many houses and some chapels were blown down, several lives lost at sea, others not heard of for a long time; yet when speaking of all that had occurred, many said, ‘God has been good and merciful, His hand hath done it all; we must submit and bow to His will, for what He doth is right,’ showing they knew and recognised a higher power than their own.

ISLAND LIFE.

“Nature is again recuperating herself; the damaged foliage still looks very queer, with its weird colours, yet charming in contrast with the new growth of bush, varying but little, the same kind growing everywhere on the Bahamas, one island serving to describe the whole. Few flowers greet the eye. No birds thrill the ear with charming sound; a few there are with bright plumage, but these are rare. Wild animals there are none. Tame ones, such as horses, pigs,

sheep, are scarce, and belong only to the few. The dogs are lean and lanky. Insect life is more numerous, mosquitoes sting, sand flies torture, flies buzz, grasshoppers jump, the singer bursts in his efforts to excel, the lady-bird looks dressy, and the fireflies, emitting a most brilliant light from their dull little bodies, make luminous the darkness, as they flit here, there, and everywhere. Naturalists searching for specimens might be rewarded by finding some few snakes, lizards, frogs, spiders, centipedes, beetles, and bugs, the latter being land crabs. Coconut palms used to flourish, and a salt pond to exist; the former now are scarce, and the latter is no longer worked. The dwelling houses are chiefly built of rough native stones, piled one on the other, cemented together by means of mortar made with coarse lime and sand, being, when finished, whitewashed within and without; the floor ditto. The roof is thatched with palmetto palm leaves, serving admirably for good shelter when neatly done, and lasting some little time. Hats, baskets, mats, and many useful articles, are made from this useful plant, very young children helping to make and manufacture one of the exports of the island; the remuneration, however, scarcely paying for the labour entailed.

THE START.

"At 10 a.m., Monday, November 3rd, Mr. Wilshere, with myself, said good-bye to Flora (our faithful domestic), bidding her take good care of herself and the mission premises, which she willingly promised and faithfully performed, and made our way to the public wharf, where a boat was in readiness to take us on board the much loved mission schooner, the *A. H. Baynes*, then lying in the stream. We term her our sea home, and a safe one she has proved in many a perilous

hour, and a happy one too, for some who have travelled by her. All hands being on board and ready, the order was given to haul up the anchor, set sail, and get under way. The wind was moderately fair, and we got safely through the east end of New Providence, a nasty, difficult piece of navigation even at the best of times. All day Monday I managed to keep bright, but the wind shifting, and meeting with heavy seas during the night, Tuesday morning found me very unwell, in consequence of the constant retching, Mr. Wilshere deemed it advisable either to return to Nassau, or anchor for awhile. On my assuring him I should soon be better, he did the latter, under some very pretty cays, where, after a day's quiet and a good night's rest, I awoke feeling myself fairly well again, and able to go on. Once more the anchor was hauled up, and we were speeding on our way, steering somewhat out of the usual course, the wind compelling us to go by way of Governor's Harbour (a pretty settlement about 60 miles from Nassau), which place we sighted and entered about 9 p.m. on Thursday, just in time to avoid a furious storm of rain and wind which fell and raged furiously outside, immediately after our anchoring inside the harbour. Feeling tired and thankful, we commended ourselves to Divine protection, and enjoyed a good night's rest. The previous evening had been spent in watching some porpoises which followed the vessel pretty closely for a few miles, their blowing being distinctly heard; also the twinkling lights on shore, and the stars overhead. These, with the phosphorescent waters beneath, formed a most impressive scene, causing my thoughts to revert to Him who made them all, and set me thinking of loved scenes and faces dear to us in dear old England and elsewhere.

POWELL'S POINT.

"Friday morning. Awoke with the dawn, feeling refreshed and gladsome. Dressed in time to witness a glorious sunrise, a sight never so grand in England as here; bade two friends good morning, who had come alongside in their boat to say 'How d'ee,' and see whether the missionary intended staying there or no. A cask was sent on shore to be filled with water. While that was being done, Mr. Wilshere also went ashore for a few minutes; made and answered inquiries; ascertained that the chapel, then in course of erection, had sustained damages, caused by the recent storm; spoke a few kindly words, bade the friends good-bye, promising to visit them as soon as he could at some future time. The anchor is up, and once more we are on the weigh, gradually losing sight of Governor's Harbour. Two porpoises are enjoying their morning gambols, seeming very queer to the onlookers, as they are sporting in an unusual manner—viz., sideways, exhibiting the white portions of their bodies uppermost. Past Rock Sound and Tarpum Bay, places well known to many residents in the city as being their birthplace, and where Methodism flourishes—the Wesleyan element being very strong, nearly as strong as the rock it germinates on. Breakfast announced; tea, toast, and oatmeal porridge made palatable with canned milk and a spice of contentment, constitutes the bill of fare, which is a good one. That being dispatched, Mr. Wilshere takes the wheel; and his wife seating herself by his side, talks, reads, watches the men at their work, deck cleaning, rope splicing, &c., &c.; all the while enjoying the scenery on shore and beneath the transparent waters, where might be seen lovely sea-ferns, corals, fans, fishes, sand, white and

glistening—the whole making a perfect panorama as the *A. H. Baynes* goes over it all; the sun, too, making the foam to sparkle with rainbow colours. On and on, nearing Powell's Point. No talking allowed now with the man at the wheel, for the steering is intricate and caution is requisite; shoals are ahead, and the sand bars threaten. Now we touch the bottom, but only for a minute; a bump, and the tide has lifted the vessel, and once again we are in deeper water. That danger over, another awaits us: a dull dark cloud has been gathering over the horizon; now the contents, in all their fury, burst upon us; 'tis, indeed, a most terrible storm. I am sent below to be out of the way, and for safety; am not idle, however, as full buckets afterwards testified to those on deck.

DEEP CREEK.

"Meanwhile all hands trying their utmost to reach Deep Creek, and so gain a safe anchorage, being very nearly blinded and thoroughly drenched in their efforts to do so. It was very near this spot, during the hurricane of 1883, that the *Inagua* mail boat was wrecked, the crew were saved, and all passengers drowned. The crew were robbed, and the dead met with no greater pity from the hands of the settlers on this coast. They bear a bad name, being treacherous and cruel. We, however, met with kindness from two who came on board, and helped in our time of need, getting us safely inside, where we anchored. The rain prevented any going ashore, and any services being held by the missionary that night. Being very wearied with the day's toil, all assembled in the cabin, where a portion of Scripture was read by Mr. W. Josey, the cook afterwards offering up an earnest hearty prayer of thanksgiving; good nights and wishes were exchanged, and all retired to rest and

slumber, none making afraid. Saturday morn we woke very early, commended ourselves to Divine keeping, and then commenced the day's duties by turning everything upon deck to get dry. We succeeded in getting them partially so, when the order was given to get under weigh once more, a long day's sail being before us, in order to reach Bennett's Harbour by evening. All day we sped along, towards evening the wind falling almost to a calm, but Dumfries is sighted, and bush is seen burning on the shore, a sign we are seen and recognised; but we pass there, and again see bush being burnt farther along the shore, which is Bennett's Harbour.

BENNETT'S HARBOUR.

"A light is waved from the vessel, a horn blown, a gun is fired several times, but no one on shore puts out to meet us, saying, in the morning, they were not sure it was the mission schooner. Tired, disappointed, yet glad to be so near our destination, we drop anchor, evening worship is conducted, and all seek rest, rocked on the bosom of the deep. Sunday : awoke at sunrise; thought of those far away in the dear old home land, and prayed we and they might spend a happy day, praising Him who died for us all; looked out, and found we were anchored in a most beautiful creek, surmounted by a hill covered with variegated foliage, at the foot of which several friends were seated, each anxious to give a morning welcome. Voices, too, were heard on board, 'How d'ee, Mr. Wilshere; how d'ee, Missey; how is so and so: we've been looking for you so long.' The friends would go on chatting for ever if that could be; but after making arrangements with our aged friend Mr. Roxborough, respecting the day's services, the friends are reminded that it will soon be time to commence the morning service, and those on board

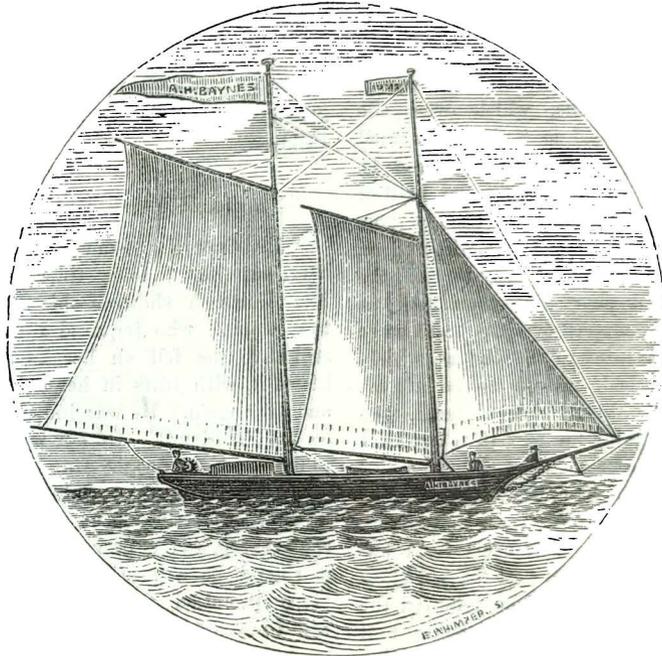
have to break their fast and prepare for going on shore; accordingly they take the hint and leave. We all join in singing a hymn, and listen to the reading and prayer which follows. Breakfast is enjoyed on deck, and soon we are donned in Sunday attire and put on shore, where the good native brother, Mr. Roxborough, is waiting to receive and conduct us to the chapel. Up the hill, over the rocks, then through a field of guinea corn we go, some of the stalks twelve or thirteen feet high; I feeling so small, yet so happy, as I pass through, knowing it means food and money for the growers. On and on, our friend asking questions, first about our own, and then of his dear children in Nassau; looking pleased as we say all are well, and then solemn as we tell him of the death and burial of a grandchild one short week ago. Higher up the hill, friends greeting us on either side with 'How d'ee, massa; how's dem dear children in England? Ah, thank God! We's glad, and glad to see our minister and the missey. Take care the swamp, and don't get your feet hurt missey,' both being a necessary caution to the traveller. On reaching the summit, a pleasing prospect rewards the toiler—viz., a large lake with fowl swimming on it, a splendid view of the sea, a prosperous settlement, having on it a good neat chapel, with a goodly number of bright faces eager to welcome and exchange salutations."

SUNDAY MORNING.

"On entering, the chapel soon fills, a hymn is sung to a good modern tune, and all heads are bowed in prayer, after which another hymn, and then all listen most attentively to a good sermon. A collection is taken up, the benediction pronounced, and a notice given out that the communion will be administered.

Another service held in the evening, and baptismal and missionary services at Dumfries on the morrow. Many partook of the bread and wine, after which all shook hands and went outside, where other friends were waiting to walk down to the shore with us, every voice joining with us in singing some of their own anthems, to their own peculiar melodies. Bidding them

all good-bye for a little while, we step in the boat, and a short pull takes us safely to our water home, where we enjoy the dinner Josey has prepared for us on deck. After resting and reading, my husband goes once more on shore to conduct the evening service, I staying on board, quietly enjoying the next few hours, either reading, or talking with the crew, or joining



THE "A. H. BAYNES."

in their singing. Lights are seen coming down the hill, farewells are heard, and soon we on board welcome a tired, yet cheerful happy worker, loved by each and all. With kindly good nights, all retired, feeling happy, their confidence being in Him whose word never faileth (Psalm xci.). Monday: wake before sunrise, dress, and go up on deck, where preparations are being made for leaving. A few friends are

on the shore, some to say good-bye to us, and others to send produce by a schooner going down to Nassau, by which also we send messages to Flora, letting her know our whereabouts. Saw two cuttle fish, which, on being touched, exuded a black liquid, darkening the water, and so eluding their would-be captors. Bade good-bye to the pretty creek, the only safe anchor age on all St. Salvador; though a

wrecked vessel, inside speaks volumes, inferring it was not always peaceful even there. A messenger has been sent asking the friends to prepare for the early baptism service.

CHRISTIAN BAPTISM.

“On reaching Dumfries, we find the people assembled, and very soon the missionary is in their midst, prepared to administer the pleasing rite of baptism, always a most impressive sight, especially when viewed from the deck of a missionary ship. The service was a very orderly one, which over, the friends dispersed to their homes until the bell summoned them to the 11 o'clock service, the flag on the mast of the *Baynes* denoting the time to those on shore. Breakfast was disposed of, and again we made ready to meet the friends. A short row soon took us there. We crossed over the beach on to the road leading to the chapel, which, when reached, proved to be a neat clean building. We entered, the minister taking his seat in a box kind of pulpit, made out of old jalousies' door panels, etc., at the entrance of which a chair was placed for myself. The bell ceased, and every head was bowed, as, in low earnest tones, a blessing was invoked. Then followed the usual service, every part being well rendered and apparently enjoyed by all present. The congregation being dismissed, the members of the church stayed to celebrate the Divine institution of the Lord's Supper. The right hand of fellowship was given to the six dear friends who that same morning had publicly declared themselves as being on the Lord's side. At the close I spoke a few words to the candidates, some of whom were crying much, for very joy, the tears falling like rain, when up came the aged brother, Mr. Roxborough, from Bennett's Harbour, who, shaking hands

with each one, said, 'Don't fret, my children, don't fret; be glad to-day; see what God has done, he has washed your sins in the precious blood, so be glad, my loved ones, and don't fret.' The words were so kindly and lovingly spoken, I must confess my own eyes were moist as I bade them good-bye. He is a good old man, and will soon be gathered to his rest. Close by this chapel was a large, neat square of rock, which, I was told, was the foundation of another, the old building being considered too small, one friend observing, 'What our parents did for us, we must try to do for our children.'

A GOOD MAN'S MEMORY.

“Mr. Capern's memory is lovingly cherished here; some time ago, on Mr. Wilshere showing his portrait to a woman who inquired if he was still alive, she fell on her knees and kissed it, with tears in her eyes, over and over again. He was indeed loved on the out islands. On our way down to the beach the people sang anthems, etc. They were reminded of the missionary meeting to be held during the evening, and a promise was given it should be a good one if possible. Many promised to attend, and the result hoped for was realised, those left on board, too, enjoyed a serious and pleasant conversation, until the arrival of Alec and the minister, who said he would like to get very early on the way to Roker's Town next day, as there was to be an early baptismal service there. At daybreak the people and candidates assembled themselves on the beach, and never was there anywhere a more orderly service held. It was a happy sight, long to be remembered. The friends were told there would be service held in the chapel after breakfast, and we would soon be on shore. Accord-

ingly, we were soon there, walking over the rocks, past the church and cemetery, then over a long bridge of loose stones, laid in the water, a false step endangering life and limb, then up the hill until we come to a most unusual sight in these parts, viz., a large playground for the children, their teacher, Mr. Anderson, planning and seeing the whole cut out and levelled for their special benefit, parents falling in with the idea as it kept the children near to their homes. The missionary, a M. B. E. in Nassau, recommended the teacher, and was the means of having a schoolhouse erected. That admired and commented on, we walk a little further, where, on the top of a lovely hill, stands a good chapel, supported inside with stone pillars, and nicely pewed, and is in every respect neat and comfortable. A great many friends were already seated, and soon every pew was filled with bright faces, all anxious to hear the glad news of salvation, which was clearly set forth, and the English anthem was capitally sung by the choir. Notice was given out that the friends would meet a hearty welcome from their friends at the next settlement, viz., the Bluff. Here, too, the communion was administered, six others being admitted into church fellowship. Good-mornings were exchanged, and then Mr. Wilshere with myself leading the way, the people following, we walked down the hill leading to the beach.

NATIVE SONGS.

"As usual they struck up singing, and this is what they sang—

'Oh, my minister, how I love you,
We must part;
But if I never see you,
I'll love you in my heart,'

repeating and repeating, substituting the word 'minister' for 'sister,' 'leader,' 'school children,' etc., etc.

'We'll leave all the world, and take up the cross,

And follow our Saviour, all the world around.'

"These and others are sung everywhere; it is a remnant of slavery days, that being the only way that they could worship; the historical parts of the Old and New Testament are set to verse, and so thoroughly learned by young and old, even the very babes chime in, wondering what it all means. These songs will never die out whilst there are coloured people to sing them, the tone and pathos with which each are rendered being peculiar to them only. Music is their forte, vocal, and sometimes instrumental; we, however, do not hear these in the city, and only occasionally in the suburbs, on festive occasions. At the foot of the hill I am asked to sit down, one friend wiping a stone, so that Missey might not soil her dress, as the friends gather around to present their offering of eggs, fruit, vegetables, shells, and a fowl from one and another, who remark, 'they wish they could do better, but the gale served them so badly, they could not give more.' One little girl put a chicken into my lap, telling me I was to take it down to Nassau. The children, too shy to speak to me, asked their mothers to let them go home with the white lady, as they designated me. On being told their request, I said as that couldn't be I would try and see them all again, and what I could do for them, but hoped some day to see them all in heaven. The friends sang 'Farewell,' and 'How I love you,'

until, with choking sobs, I was lifted into the boat waiting to take us on board, a wave of a handkerchief expressing what I could not utter ; although the love was not all meant for me, but part for him whose cheery smile and unselfish care chased the tears away.

(To be continued.)

A Visit to Monte Christi, San Domingo.

THE Rev. R. E. Gammon, writing recently from Puerto Plata, San Domingo, says:—

“On the morning of November 6th, I left here in a small sloop for *Monte Christi*, a little seaport town near the boundary line between this republic and that of Hayti. It is about seventy miles west of Puerto Plata by sea, but much further going by land. The soil around the town of Monte Christi, and several miles of the surrounding district to the east, is (unlike the greater part of the island) sandy and barren, with little growing except the cactus, various species of which abound, together with small stunted bushes. However, it is said that the “cotton-tree” could be made to thrive, and prove very remunerative here, with scarcely any trouble. Since my first visit to this town, in February, 1880, it has increased in size very rapidly, having, during that time, more than doubled its population and the number of its houses.

“I was here during the last days of July (this year), and, during this visit was able to unite a few members in fellowship; for the *first time*, too, in the history of Monte Christi, I baptized (as others would say ‘by immersion’) *two* candidates on a profession of their faith. Naturally, therefore, the administration of the ordinance aroused very much the curiosity of the people. The baptism took place near the end of the small pier, the Commandante of the port very kindly offering me the use of his office in which to change my clothes.

“The interest excited by the *first* baptism naturally brought crowds, while I was there last month, anxious to know if, and when, we were going to have another baptism. This time I spent a fortnight amongst the people, holding meetings almost daily, the intervals being occupied in visiting and conversing with them.

“On the *first* Sunday I baptized *four* candidates, and *two* on the second (these latter were unable to be present the previous Sunday). On each occasion the small pier and all the available boats and small vessels were crowded with people (many coming some distance on horseback) anxious to witness the baptism, which must have appeared a strange sight to them, the Commandante of the port again kindly placing his office at my disposal for a dressing-room. Considering the circumstances, and that no such service had ever been conducted there before *last July*, the audience behaved remarkably well. We now have a small company of *eighteen members* at Monte Christi; and one young man, whom I baptized in July, conducts the services during my absence.

Our prayer is that the few followers may remain steadfast and consistent, the 'little one . . . become a thousand, and a small one a strong nation.'

"It is said that a merchant in the town, and an American engineer, have a concession from the Government for turning the course of the Yaquí River through to Monte Christi Bay. It seems that many years ago, the mouth of the Yaquí opened into this bay, but somehow got blocked up, and its course changed and divided into several small streams, these flowing into the Manzanillo Bay, which is just to the west.

"Not only is it supposed that this plan, if carried out, will provide fresh water for the town, where, in the dry season, water is very scarce, being sold for 1s. per demijohn (three gallons), but also that it will drain several miles of land, now a vast lagoon, and reclaim some thousands of tons of logwood—the chief article of export from that port. This would naturally give increased employment to many men, and thus improve the commerce of the town.

"Altogether I am hopeful that good may be done in this district, and that a few converts to the Gospel of Christ may soon multiply.

"On Sunday week a few candidates are to make a public profession of their faith in our Puerto Plata Church. So, though slowly, our cause makes some progress.

"R. E. GAMMON."

Recent Intelligence.

We are pleased to report the safe arrival of the Rev. A. Cowe at Banana, Congo River, on Monday, the 13th of April.

CHRISTIAN VERNACULAR EDUCATION SOCIETY.—At the last quarterly committee meeting the following resolution was cordially adopted:—

The attention of the Committee of the Baptist Missionary Society having been called to the history and labours of the Christian Vernacular Education Society for India, formed at the close of the year 1857, as a memorial of the fearful mutiny of that year, desire to commend its support to the friends of this Society. By its three training institutions for the instruction of Indian youth in the art and practice of teaching, it has supplied several of the largest missions in India with about eight hundred Christian schoolmasters; and, by the preparation and issue of school-books and of Christian literature to the extent of eleven millions of copies in several of the most important of the vernacular languages, specially adapted for circulation among the vast myriads of the population.

They have further been enabled to arrange a system by which some of the indigenous schools of Bengal have been brought under Christian instruction and supervision. Native Christian inspectors belonging to our own and other missions, and under the superintendence of our missionaries, have been appointed to visit these indigenous schools at regular periods, and give instruction in Holy Scripture. In addition to these most useful labours, colporteurs have been employed to circulate by sale and otherwise the numerous publications that have been written and translated by authors of reputation and skill.

At the present moment, when the Government of India is about greatly to

enlarge its school operation among the masses of the people, it is more than ever desirable, nay, necessary to provide such agencies as this Society maintains for the purpose of bringing the rising generation under Christian influence, and to diffuse among the people a pure literature, imbued with Christian principles and truth. The Committee are, therefore, glad anew to commend this institution to the cordial sympathy and warm support of their friends.

We would call the attention of our readers to a series of articles appearing in "The Sunday at Home" on "The Congo Basin and its Missions," by our esteemed missionary, the Rev. W. Holman Bentley. The first article appeared in the May number. Much new information will be given.

The first edition of Mr. Tritton's book on "The Rise and Progress of the Work on the Congo River" having been exhausted, a second edition has been prepared with an additional chapter, giving the most recent intelligence at the time of going to press. The volume can be obtained at the Mission House for the small sum of sixpence, or sevenpence halfpenny by post for circulation among Sunday-schools, senior scholars, Bible-classes, and young people's missionary associations.

A very welcome donation of £500 has been received from G. F. Muntz, Esq., of Umberslade, Birmingham, in acknowledgment of the financial condition of the Society. Are there not other friends who may also wish to recognise the pleasing circumstance of the year beginning free from debt?

Contributions

From 16th March to end of Financial Year.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.	Carr, Mr E.....	2 0 0	Haggis, Mr A. H.....	3 3 0	
Abington, Mr S. J....	1 1 0	Cartwright, Mr F. W.	5 5 0	Hall, Mr E.	1 1 0
A Friend.....	50 0 0	Campbell, Rev J. P.	1 1 0	Hammond, Mrs E. ...	5 0 0
Agomba, Miss M. A.	0 10 0	Colls, Mr W.	1 10 0	Do., for Congo.....	0 10 0
Arton, Mr J. H.	0 10 0	Crudgington, Miss		Haddon, Mr J.	1 1 0
Ashbridge, Mr S. P.,		F. E.	1 1 0	Harcourt, Rev C. H.,	
for Congo	1 1 0	Cruickshank, Mr A.	1 0 0	Gosport.....	1 1 0
A Regular Subscriber	1 0 0	Curtis, Mr R. W. M.	1 5 0	Hines & Waterman,	
Barnes, Mr T.....	1 1 0	Cunningham, Mrs ...	1 1 0	Messrs	1 1 0
Barrat, Mr Josiah ...	0 10 6	Davies, Mrs Bromyard	2 0 0	Hill, Mrs	1 0 0
Baynes, Mr A. H. ...	5 5 0	Dawson, Miss Alice,		Hoddy, Rev T.	1 0 0
Baynes, Mrs A. H. ...	5 5 0	Manchester	1 0 0	In Memoriam, Rev.	
Baynes, Master N. H.	1 1 0	Deane & Co., Messrs,	1 1 0	T. Burdett	2 2 0
Baynes, Miss H. K. ...	1 1 0	Douglas, Rev J.,		Jenkins, Mr B.	5 0 0
Baynes, Mr, and Mrs		Newport	0 10 0	Kingerlee, Mr G.....	10 5 0
Halton A.....	5 5 0	Essex, J. & C.....	2 2 0	Kirtland, Rev C.....	0 10 6
Beach, Mr B. T.	2 2 0	Evans, Mr L.....	5 0 0	Klickmann, Mr R. ...	1 5 0
Bezer, Mr H.	1 0 0	Farran, Miss	1 1 0	Lake, Mr J. A.	1 1 0
Birrell, Mr H. G.	2 2 0	Fielder, Mr R.	0 10 6	Lewis, Rev C. B.	5 0 0
Bolton, Mr J. S., for		Fowler, Mr W.	0 10 0	Lewis, Mr T.	1 1 0
Congo	1 1 0	Fishbourne, Rev G. W.	0 10 6	A Widow's Mite, per	
Bornpas, Mr H. M.,		Gibson, Mrs	0 10 6	do.	2 2 0
Q. C.	20 0 0	Glover, Mr. T.,		McEwen, Mrs L. B.	0 10 0
Bult, Mr A.....	1 0 0	Blaby	0 10 6	Marnham, Mr John,	
Bult, Mrs A., for		Gover, Mr W. S.	1 1 0	for Congo Mission	
Congo	0 10 6	Gotch, Mrs W. H. ...	1 0 0	(three months)	30 0 0

MacMaster, Mr J. S.	10	0	0
Do., for China.....	5	0	0
Marshall, Mrs.....	1	1	0
Marriack, Mr W. G.....	0	10	0
Murray, Mr P. W. R.....	0	10	6
Nicholson, Mr P. E.....	1	0	0
Oldfield, Mrs.....	1	1	0
Olney, Mr John T.....	5	5	0
Olney, Mr T. H.....	1	1	0
Ovons, Mrs L. W.....	1	0	0
Page, Mr.....	0	10	6
Parker, Mrs, Hitchin	0	10	6
Pearsall, Mr W.....	0	10	6
Peto, Sir S. Morton	25	0	0
and Lady Peto.....	1	1	0
Pole, Mrs L. W.....	0	10	0
Pratt, Mr F. M.....	4	0	0
Rees, Mr. W. Gelly.....	0	10	6
Reif, Mr W.....	50	0	0
Robinson, Mr E. S.,	0	10	0
for Mr Wall's Mission	5	0	0
Runcieinan, Miss E.....	1	1	0
Sayce, Mr G.....	2	2	0
Smith, Miss, East-	1	1	0
bourne.....	0	10	0
Smith, Mrs M. C., for	2	2	0
Mr Wall's Mission.....	1	1	0
Smith, Mr A. Gurney	1	0	0
Sheldon, Mr J.....	1	0	0
Simmons, Mr W. R.,	1	0	0
Bowden.....	0	10	6
Toll, Rev J.....	12	10	0
Tritton, Mr Joseph	2	2	0
(monthly).....	1	1	0
Voelcker, Mrs.....	1	1	0
Do., for Congo.....	1	1	0
Walker, Mrs E.....	1	1	0
Walker, Miss.....	2	2	0
Warne, Mr W. J.,	0	10	0
Middlesborough.....	1	0	0
Wilkins, Mrs A.....	0	2	6
Wilkins, Mr W.,	1	0	0
Nantyglo.....	0	2	6
Under 10s.....			

DONATIONS.

A Friend of Missions	1	0	0
A Friend, South Aloa,	1	0	0
for Congo.....	15	0	0
A. S. H.....	0	17	6
A Widow's Mite,	7	1	0
Newbury.....	3	10	0
Bacon, Mr J. P.....	0	11	4
Bacon, Mr W. H.	1	0	0
(Proceeds of Lec-	0	12	0
ture).....	0	10	0
Baker, Mr W. (Boxes)	0	10	0
Barrett, Mr D.....	0	10	0
Bridgeman, Miss O.	0	10	0
(Box), for Congo.....	0	10	0
Brigham, Miss, for	0	10	0
Cameroons.....	0	16	5
Beach, Miss K. G.	616	8	7
(Collected by).....	0	10	0
Bible Translation	0	10	0
Society, for T.....	1	6	0
Canham, Mr and Mrs,	0	10	0
Cambridge.....	1	6	0
Crumbs from Sunday	1	0	0
Morning Breakfast	1	0	0
Table, Carleton	1	0	0
Road, for Congo.....	5	0	0
Doggett, Mr, for Congo	0	10	0
E. M. D.....	0	10	0
E. M.....	0	10	0
E. M., for Congo.....	3	10	0
E. O. (Box).....	1	0	0
Grant, Rev G., Dun-	2	0	0
stable.....	0	15	8
Gough, Mrs (Sunday			
Breakfast Table			
Box).....			
Gotch, Mr F. W. (Box)			

Getch, Miss E. W.	0	15	10
(Box).....	10	0	0
Greenwood, Mr B. J.	5	0	0
Hayes, Miss, Jane, for	0	14	0
Congo.....	1	11	6
Hammond, Miss E.	6	0	0
(Box).....	0	14	0
H. P. D. S.....	1	10	0
Hooper, Mr, Clevee,	1	11	6
for Congo.....	6	0	0
Hayes, Miss for Sup-	5	0	0
port of three Boys	5	0	0
under Mr Weeks,	5	0	0
San Salvador.....	5	0	0
Hope, Miss, Liver-	5	0	0
pool.....	10	0	0
Houghton, Mrs,	2	10	0
(Family Box).....	1	0	0
In Memoriam, A. T.	2	10	0
Whitaker Gotch,	2	0	0
for Congo.....	1	0	0
Jackson, Mr T., Man-	1	0	0
chester.....	1	0	0
Jones, Mr John, Lan-	1	0	0
twit Major, for	1	0	0
Agra.....	1	0	0
Killingworth, Mrs,	1	0	0
for Congo.....	1	0	0
Kirtland, Miss A.	1	0	0
(Box).....	1	0	0
Larkworthy, Mrs.....	1	10	0
L. M. H., for Congo...	5	0	0
Leonard, Mr J. H.,	10	0	0
Highbury.....	100	0	0
Marks, Mr and Mrs	2	0	0
J. T.....	2	15	4
M. R., Upper Hollo-	5	0	0
way, for Congo.....	5	0	0
N. N.....	5	0	0
N. Y., West Wilts,	5	0	0
for Congo.....	5	0	0
Masters, Mr and Mrs	5	0	0
John.....	2	15	4
Office Box.....	5	0	0
Porter, Miss M. J.....	1	1	0
Do., for Mrs Wall.....	7	10	0
Regent's Park College	5	5	0
Students.....	0	10	0
Rickards, Mr S. D.,	0	10	0
for Congo.....	0	10	0
Roberts, Mrs E.,	0	10	0
Clevedon (Box), for	0	10	0
Congo.....	0	250	0
Rooke, the late Miss	0	50	0
E., for Debt.....	0	2	0
Sing, Mr Joshua.....	0	5	0
Smith, Mr C. W., for	0	5	0
Congo.....	0	5	0
Swain, Mr J.....	0	100	0
Southwell, Miss,	0	183	4
Childs Hill, Class	0	2	0
for Congo.....	0	1	1
Do., for Mr Wall.....	0	1	1
Thorner, Mr W.,	0	1	1
Llanelli.....	0	1	1
Tritton, Mr Jos.....	0	1	1
Do., for W & O.....	0	1	1
Wates, Mr and Mrs	0	1	1
G. F.....	0	1	1
Williams, Mrs Hugh,	0	1	1
for Mr Wall.....	0	1	1
Walter, Master E.	0	14	9
(Box), for Miss	0	13	6
Sakers School.....	0	7	0
Y. L. R.....	0	6	0
Do., for N P.....	0	1	1
Do., for Congo.....	0	1	1
Under 10s.....	0	270	0

LEGACY.

Searle, the late Mrs	0	0	0
Emily Jordan, of			
Truro.....			

LONDON AND MIDDLESEX.

Abbey Road.....	83	13	9
Acton.....	8	1	0
Do., S. Sch.....	8	4	9
Alperton.....	2	2	0
Do., S. Sch.....	2	13	9
Arthur Street, Cam-	9	18	6
berwell Gate.....	0	6	6
Do., for N P.....	20	0	0
Do., for N P, Congo	20	0	0
Battersea, York Rd.	65	14	2
Do., Bolingbroke	1	1	0
Hall.....	1	18	0
Bermondsey, Drum-	1	18	0
mond Road.....	5	5	0
Do., S. S. for N P	17	19	8
Do., for Congo.....	44	15	7
Bloombsbury Ch.....	28	8	9
Brixton Hill, New	2	12	9
Park Road.....	17	18	6
Do., S. Sch.....	36	0	0
Brompton, Onslow Ch.	2	13	0
Do., for N P.....	21	7	0
Do., for China.....	0	10	6
Brondesbury.....	35	13	7
Do., for Congo.....	3	3	0
Camberwell, Den-	166	9	11
mark Place.....	11	6	0
Do., Cottage	1	2	6
Green.....	12	18	0
Camden Road.....	5	0	0
Do. for Debt.....	66	11	6
Do., for West Africa	5	0	0
Do., for W & O.....	66	11	6
Do., for N P.....	0	10	6
Do., for Congo.....	8	0	0
Do., for Rome.....	8	0	0
Do., for Support of	5	0	0
Boy under Mr	10	0	0
Comber.....	20	1	7
Do., for Support of	2	3	0
Girl under Miss	6	6	3
Comber.....	17	13	7
Do., for do., under	0	10	0
Miss Thomas.....	1	2	5
Castle St., Welsh Ch	15	0	6
Chalk Farm, Berkeley	5	5	0
Road Sunday Sch.	125	11	10
Charles Street, Cam-	45	0	9
berwell New Road	3	10	0
Sunday School, per	1	8	0
Y. M. M. A.....	23	2	0
Chelsea.....	30	12	0
Child's Hill, for W & O	8	14	2
Do., Sun. School,	7	13	0
for Congo.....	2	2	0
Clapham, Grafton	9	1	7
Square.....	8	0	0
Do., Kenyon Ch.	5	5	0
Sunday School.....	125	11	10
Clapton, Downs Ch.	45	0	9
Do., for Congo.....	3	10	0
Commercial Street...	1	8	0
Do., for W & O.....	23	2	0
Crouch Hill.....	30	12	0
Dalston Junction.....	8	14	2
Do., Sunday School	7	13	0
Edmonton.....	2	2	0
Do., for W & O.....	9	1	7
Do., Sun. School.....	6	0	0
Do., for Intally	5	13	6
Orphanage.....	17	2	7
Eldon St. (Welsh)	4	10	0
Enfield.....	24	0	0
Grove Road.....	3	5	7
Do., Sunday School	31	3	3
Hackney, Mare St.,	0	15	3
for W & O.....	43	5	11
Hammersmith, West			
End.....			
Do., for N P.....			
Hampstead, Heath			
Street.....			

Hampstead, Juv. Assoc. for Support of Boys at Wathen Station ...	24	0	0
Hanwell	6	13	0
Harrow-on-the-Hill Do., for Congo	5	8	6
.....	2	0	0
Hawley Road	40	13	6
Highbury Hill	29	2	7
Do., for Congo	9	1	0
Do., S. Sch.	1	0	4
Do., do., for Congo	7	18	5
Highgate Southwood Lane	7	6	8
Do., for N P	3	16	1
Do., for Congo	1	7	0
Highgate Road	62	7	6
Do., for W & O	8	6	7
Do., for China	2	2	0
Do., for Congo	6	12	0
Hornsey, Campsbourne Ch.	1	7	0
Islington, Cross St. ...	25	10	11
Do., for W & O	5	0	0
Do., Salters' Hall Ch. ...	25	18	9
Do., for School at Barisaul	20	0	0
James Street S. Sch. ...	2	15	0
Do., for N P	0	10	6
John Street S. Sch., for Congo	15	17	0
Do., for Trinidad ...	16	4	10
John Street, Edgware Road, for W & O ...	2	18	6
Kilburn, Canterbury Road	1	0	0
Do., Sun. Sch., for Congo	2	18	9
Kingsgate Street	4	14	6
Ladbroke Grove Ch. ...	20	7	0
Maze Pond	34	8	2
Do., Sunday School	34	15	3
Do., for N P	2	12	0
Metropolitan Tble. ...	251	9	6
New Southgate, for W & O	2	8	0
North Finchley	47	2	9
Peckham Park Rd., for NP Ram Chunda Ghose	5	0	0
Peckham, James Gr. ...	13	2	6
Do., Barry Rd. S.S. ...	3	3	9
Do., Lausanne Rd. ...	4	12	8
Do., do., for W & O	1	10	8
Pinner, for NP under Mr Anderson	8	12	0
Putney, Union Ch. ...	17	11	0
Regent's Park Ch. ...	195	19	6
Regent St., Lambeth	9	8	9
Do., for Cameroons ...	10	0	0
Do., for Congo	0	7	0
Romney St., Westminster Sun. Sch. ...	0	17	0
Do., for Support of Congo Boy	6	0	0
Rotherhithe New Rd. Sun. Sch.	3	17	6
Shoreditch Tabernacle, for W & O	10	6	7
St. Peter's Park S.S. ...	1	15	8
Stockwell	27	10	11
Stockwell Orphanage	6	8	6
Stoke Newington, Devonshire Sq. Ch. S.S., for Congo	5	5	0
Do., Bouverie Rd. Sun. Sch.	2	5	6
Tottenham	50	0	0
Upton Chapel	45	13	6
Do., for W & O	7	5	2
Do., for Congo	1	8	6
Do., Sun. Sch. per Y.M.M.A.	12	0	0
Vauxhall Sun. Sch. ...	5	16	0

Vernon Chapel, for W & O	5	0	0
Victoria Chapel, Wandsworth Rd. ...	16	3	4
Do., Sunday School	34	4	3
Walthamstow, Wood Street	21	14	9
Do., do., for N P ..	1	8	6
Do., Boundary Rd. ...	1	10	0
Walworth, East St., for Mr Heinig's Orphanage	12	0	0
Wandsworth, East Hill	2	3	8
Westbourne Park, for Congo, per Y.M.M.A.	3	3	0
Westbourne Grove ...	109	0	11
Do., for W & O	12	13	8
Do., for N P	3	6	0
West Green Sun. Sch., for Congo	6	18	7
Willesden, College Park	0	10	6
Wood Green	16	11	3
Woodberry Down ...	56	11	9
Do., Sunday School, for Congo, per Y.M.M.A.	2	0	0

BEDFORDSHIRE.

Bedford, Mill Street	9	0	2
Do., do., for W & O	2	17	6
Do., Bunyan Mtng. ...	38	15	6
Do., do., for W & O	6	0	0
Do., do., for Congo	4	17	0
Biggleswade	27	16	5
Do., for W & O	1	6	0
Do., for N P	0	18	7
Blunham	0	16	6
Do., for W & O	0	2	6
Do., for N P	0	2	6
Dunstable	16	15	2
Do., for W & O	1	6	8
Heath	2	2	0
Do., for W & O	0	2	9
Houghton Regis	19	17	7
Do., for W & O	1	8	6
Do., for N P under Mr Anderson	12	15	0
Leighton Buzzard, Lake Street	14	2	0
Do., Hockliffe Rd ...	44	18	10
Do., for W & O	2	2	7
Do., for N P	4	1	8
Luton	2	0	0
Do., Union Chapel (Moisty)	23	11	8
Do., Park Street ...	21	18	2
Do., for N P	2	9	3
Do., for China	2	0	0
Do., for Congo	2	0	0
Do., for G. C. Dutt's School	10	0	0
Do., for do. for Orphans	0	13	10
Do., Wellington Street Sun. Sch. ...	2	2	8
Maulden	9	5	0
Do., for W & O	1	0	0
Stotford	11	3	6
Do., for W & O	0	16	6

BERKSHIRE.

Abingdon	45	3	4
Do., for W & O	2	2	0
Do., for N P	0	8	8
Faringdon	8	2	1
Do., for W & O	0	14	6
Do., for N P	0	19	3
Kington Langley	8	0	2

Maldenhead	13	12	2
Do., for N P	2	17	1
Newbury	20	5	8
Do., for N P	5	14	9
Do., for support of Nilanto Chukro-burty	12	0	0
Reading, United Meeting	19	19	2
Reading, King's Rd. ...	89	18	8
Do., for N P	5	14	6
Reading, Carey Ch. ...	94	17	7
Do., do., for W & O	5	0	0
Do., do., for Gool-sar Shah	6	7	6
Do., Wycliffe Ch. ...	8	2	11
Do., do., for W & O	5	0	0
Do., do., for China	5	13	0
Wallingford	33	3	1
Do., for W & O	3	2	8
Do., for Mr Wall ...	1	1	0
Wantage	20	17	9
Do., for W & O	1	1	0
Windsor	26	10	2

BUCKINGHAMSHIRE.

Chesham	27	3	11
Dinton	7	1	0
Drayton Parslow, for Mr. Potter, Agr. ...	1	1	0
Great Marlow	8	18	2
Do., for W & O	0	10	6
Great Brickhill	20	0	0
Do., for N P	3	0	0
Haddenham	11	0	4
Do., for W & O	0	12	0
High Wycombe	47	17	5
Do., for N P	3	6	10
Long Crendon	5	2	10
Do., for N P	0	3	5
Mursley, Sun. Sch. ...	0	10	3
Olney	6	13	9
Do., for N P	0	2	0
Princes Risboro', Free Ch.	0	18	8
Towsey	1	0	2
Do., for W & O	0	3	6
Windsor, Tabernacle Sun. Sch.	3	6	6

CAMBRIDGESHIRE.

Cambridge, for Italian Agent	60	0	0
Do., St. Andrew's Street	233	15	7
Do., do., for Mr Summers' School ...	8	10	0
Do., do., for Congo Boys	10	0	0
Do., do., for N P ...	4	8	0
Do., do., for Boys' School, Barisal ...	1	4	0
Do., Zion Chapel ...	26	5	8
Do., do., for W & O	3	0	0
Caxton	2	14	0
Cherryhinton	0	8	9
Cottenham	24	10	6
Coton	0	2	6
Grantchester, Sun. S. ...	2	15	9
Great Shelford	19	8	8
Do., for W & O	2	0	0
Harston	14	12	7
Do., for N P	3	0	0
Histon	7	12	11
Do., for W & O	0	10	0
Landbeach	1	11	8
Melbourne	5	10	0
Swaffham	0	13	0
Swavesey, for W & O	0	12	0
Waterbeach	3	5	8

Less expenses, £4 12s.;
previously remitted,
£270 18s. 5d.; and
balance in Treas-
urer's hands, £3 12s. 270 0 5
158 8 10

CHESHIRE.

Birkenhead, Grange Lane 14 0 0
Do., Sunday School for N P, India 8 2 5
Do., Welsh Church 6 0 9
Do., for Britany 1 1 0
Do., for Africa 0 12 8
Do., Conway Street 11 13 7
Do., for Congo 1 1 0
Do., Jackson Street 15 13 2
Chester, Hamilton Place 3 10 11
Do., for N P 1 10 0
Do., for Grosvenor Park Sun. Sch. 3 0 0
Do., Ebenezer, for N P, Delhi 5 0 0
Do., for N P, Bengal 5 0 0
Do., for N P, China 5 0 0
Do., for N P, Congo 5 0 0
Do., for N P, West Africa 5 0 0
Egremont 4 13 2
Do., for W & O 1 16 0
Latchford 18 5 6
Do., for W & O 0 14 6
Little Leigh, for N P 2 14 9
Stockport, for N P ... 2 16 6

CORNWALL.

Calstock & Metherill Do., for W & O 8 8 0
Do., for N P 0 16 4
Falmouth Do., for W & O 18 17 2
Do., for W & O 2 0 0
Liskeard 0 2 6
Fenzance 21 2 8
Do., for W & O 1 10 0
Saltash 12 8 2
Do., for W & O 1 15 3
Do., for N P 4 14 0
Do., for Congo 7 11 7
St. Austell 26 1 0
Do., for Rome 5 0 0
Do., for Congo 5 0 0
Do., for N P 1 4 0
Truro 3 16 4

CUMBERLAND.

Carlisle 9 18 7

DERBYSHIRE.

New Whittington ... 0 15 0

DEVONSHIRE.

Appledore 4 19 8
Brayford District, for N P 1 8 8
Chudleigh Do., for W & O 36 7 9
Do., for N P 1 17 8
Croyde and Georgeham Do., for N P 1 6 0
Do., for N P 0 2 9
Devonport 6 0 10
Do., Hope Ch. 3 16 1
Do., for Child at Jessore 5 0 0
Do., Morice Square 9 9 2
Do., for W & O 1 18 7
Exeter 14 19 2
Do., for W & O ... 1 5 8

Kilmington 6 0 0
Kingsbridge 22 13 4
Lifton 0 15 0
Modbury 9 2 6
Do., for W & O 0 17 6
Newton Abbot, East Street Sun. School North Devon, per Mr. G. Norman, Treasurer 40 0 0
Plymouth, Mutley Ch 123 15 4
Do., for W & O 5 0 0
Do., for Congo 0 10 6
Do., for China 0 10 6
Do., for N P 0 2 6
Do., for N P, India 1 0 0
Do., for N T, Africa 0 4 0
Do., for Rome 0 10 0
Do, Sunday School, for N P, Delhi 10 0 0
Do., George Street 115 18 3
Do., for W & O 15 0 0
Do., for Congo ... 2 14 6
Do., for N P, India 5 1 0
Do., for N T, Africa 3 7 0
Do., Sunday School, for N P, Barisal ... 10 19 1
Tiverton, for Congo ... 5 0 0
Swimbridge 3 0 0
Do., for W & O 0 8 0
Torquay 20 5 6
Do., for Italy 60 0 0
Do., for N P, Dacca 18 0 0
Torrington 1 5 5

DOBSETSHIRE.

Bridport 0 12 9
Do., for N P 1 0 0
Dorchester, for Congo 2 0 0
Kilmington 6 0 0
Lyme Regis 5 16 4
Piddletrenthide 2 1 11
Poole 0 17 2
Do., for W & O 2 1 4
Do., for Congo 1 2 7
Weymouth 14 1 11

DURHAM.

Bishop Auckland, for W & O 0 5 0
Darlington 22 11 8
Do., for W & O 2 13 3
Do., for Congo 0 5 0
Gateshead 25 10 6
Do., for W & O 3 1 0
Do., for Congo 0 2 0
Middleton-in-Teesdale, for China ... 2 0 0
Do., for Italy 1 0 0
Do., for Africa 1 0 0
Do., for India 1 0 0
South Shields, Westoe Lane 10 14 3
Do., for W & O 1 16 2
Do., for Congo 0 14 9
Spennymoor 0 11 10
Do., Welsh Church 0 5 0
Stockton-on-Tees ... 3 0 0

ESSEX.

Braintree 9 3 11
Do., for N P 0 8 7
Colchester 17 7 8
Do., for N P 2 10 3
Do., for Congo 0 10 0
Earls Colne 10 19 11
Do., for N P 1 8 7
Halstead 8 18 0
Harlow 105 9 10
Do., for N P 8 4 1
Ilford 9 9 6
Langley 1 10 6

Leytonstone 38 13 6
Do., for Congo 0 10 0
Loughton 27 12 3
Do., for W & O 2 14 8
Do., for N P 3 14 3
Romford 14 0 0
Theydon Bois 0 15 0
Do., for N P 0 6 6
Waltham Abbey 0 18 0

GLOUCESTERSHIRE.

Blakeney 3 2 0
Cheltenham, Salem Ch. 86 10 0
Do., for N P Manik 18 0 0
Do., for Congo 0 13 0
Do., for Girls' School, Colombo 1 10 0
Chipping Sodbury ... 7 17 10
Cinderford 5 5 0
Do., for W & O 0 5 8
Coleford 30 3 6
Do., for W & O 1 10 0
Eastcombe 3 3 6
East Gloucestershire 106 6 4
Do., for China 4 8 0
Do., for Africa 0 2 6
Gloucester 25 11 7
Do., for W & O 2 10 0
Sydney 3 0 0
Shortwood 2 16 0
Stroud 39 9 1
Tetbury 0 8 0
Tewkesbury 11 1 9
Do., for Congo 2 0 0
Do., for N P 2 18 3

HAMPSHIRE.

Bournemouth, Lansdowne 40 16 4
Do., for W & O 2 8 10
Do., for Congo 6 12 4
Fleet, for N P 4 12 0
Lynton 0 10 6
Lyndhurst 1 4 9
Do., for N P 0 2 3
Portsmouth Aux., on account 75 0 0
Portsea, Kent St., for W & O 3 18 0
Poulner Ringwood ... 6 10 0
Shirley 4 13 0
Southampton, Carlton Ch. 18 15 10
Do., Portland Ch. ... 6 0 0

Southern District of Southern Assn. Juv. Auxiliary :- United Meeting of Southampton, East St., Portland and Carlton Schs. 1 14 8
Portland, Sun.-Sch. 18 12 10
Carlton, Sun.-Sch. 9 3 1
Lynton 9 9 5
Poole 13 7 2

Westbourne 52 7 1
Whitchurch 16 10 11
Do., for W & O 1 1 0
Do., for W & O 0 10 0

ISLE OF WIGHT.

Newport 8 1 5
Wellow 4 15 8
Do., for W & O 0 13 0

HERRFORDSHIRE.

Ewias Harold 0 5 0

Garway and Orcoop. for W & O.....	0	4	8
Goraley.....	6	2	1
Kington.....	5	4	1
Do., for N P.....	1	14	11
Lays Hill.....	0	10	0
Peterchurch.....	8	8	9
Do., for W & O.....	1	1	10
Ross.....	15	12	11
Do., for W & O.....	1	0	0
Stansbatch, for N P.....	3	10	0

HERTFORDSHIRE.

Bishop Stortford.....	12	16	1
Boxmoor.....	6	4	6
Hemel Hempstead.....	32	19	2
Do., for Congo.....	1	1	0
Hitchin.....	29	11	9
King's Langley, S.S.....	0	12	6
Markyate Street.....	5	3	2
Do., for N P.....	1	19	3
New Barnet.....	50	11	3
Do., for Congo.....	2	2	0
New Mill.....	21	10	1
Royston.....	3	0	0
St. Albans.....	62	0	0
Watford.....	88	14	11
Do., for W & O.....	7	0	0

HUNTINGDONSHIRE.

Bluntisham.....	14	19	1
Dean.....	1	4	7
Fenstanton.....	6	7	10
Godmanchester.....	1	12	3
Houghton.....	1	0	0
Huntingdon.....	34	8	2
Do., Brampton Branch.....	0	6	11
Do., Hartford do.....	0	10	0
Do., Buckden do.....	1	3	4
Do., Stukeley do.....	0	5	5
Do., Staughton do.....	0	8	0
Kimbolton.....	2	0	0
Offord.....	4	2	2
Perry.....	0	4	0
Ramsay, Gt. Whyte.....	2	4	7
Do., Salem.....	4	11	10
St. Ives.....	26	19	8
Do., Winwick Branch.....	0	7	6
Do., Broughton do.....	0	6	6
Do., Woodhurst do.....	0	10	0
St. Neots, Old Mtng.....	5	0	6
Spaldwick.....	2	4	8
Yelling.....	0	15	0
Subs. for Italian Mission.....	56	4	8
W & O (Moieties).....	6	0	5

173 16 11
Less expenses and amount acknowledged before.....105 14 0

68 2 11

KENT.

Ashford, Sun. Sch.....	9	14	7
Beckenham.....	5	0	0
Do., Sunday School.....	4	0	0
Belvedere.....	10	18	3
Bexley Heath.....	1	10	0
Do., for India.....	0	10	0
Do., for China.....	2	0	0
Bexley Heath, Old Baptist Sun. Sch.....	1	17	8
Brockley Rd., Special.....	38	0	0
Bromley.....	0	10	0
Canterbury.....	43	15	7
Do., for W & O.....	2	18	5
Do., for N P.....	0	6	6
Chatham.....	40	0	0
Dartford, Sun. Sch.....	1	7	0

Deal.....	29	5	0
Dover.....	58	13	6
Do., for W & O.....	6	11	6
East Plumstead.....	1	2	6
Edenbridge.....	5	7	8
Do., for N P.....	0	15	6
Do., for Mr Grenfell's Congo Boy.....	5	0	0
Eythorne.....	32	13	9
Do., for W & O.....	1	0	0
Do., for N P.....	4	0	2
Do., for Congo.....	2	0	0
Faversham.....	8	6	8
Folkestone.....	40	4	0
Foots Cray.....	2	7	3
Forest Hill.....	23	0	0
Forest Hill, Syden- ham Ch.....	22	9	2
Goudhurst.....	5	14	8
Gravesend, Windmill Street Sun. School.....	1	7	0
Headcorn.....	1	2	6
Lee.....	62	6	3
Do., for China.....	1	1	0
Do., for Congo.....	1	1	0
Do., for Italy.....	0	10	6
Lewisham Road.....	49	6	8
Maidstone, King St.....	15	7	1
Do., for W & O.....	3	3	0
Margate.....	30	19	2
Do., for Congo.....	1	15	0
New Brompton.....	4	6	0
Ramsgate, Cavendish Ch.....	42	10	0
Sevenoaks, Girls' Mission Sch.....	1	10	0
St. Peter's.....	5	0	0
Sheerness.....	4	1	10
Do., for N P.....	1	18	2
Sutton-at-Hone, for N P.....	0	8	6
Tenterden.....	7	11	4
Do., for W & O.....	1	1	0
Tonbridge.....	8	6	8
Woolwich, Parson's Hill.....	8	9	7

LANCASHIRE.

Ashton-under-Lyne.....	7	14	6
Welbeck Street.....	3	7	2
Barrow-in-Furness.....	0	5	0
Do., for Congo.....	1	1	8
Do., for N P.....	1	1	8
Bolton, Claremont Ch.....	20	0	0
Do., do., for W & O.....	2	12	0
Do., do., for Congo.....	8	18	9
Heywood, Rochdale Road.....	1	0	0
Inskip.....	7	10	0
Do., for W & O.....	0	10	0
Lancaster.....	6	11	3
Littleboro'.....	1	18	4
Liverpool, Pembroke Ch.....	23	11	6
Do., Richmond Ch.....	13	17	7
Do., for Congo.....	0	7	0
Do., Everton Vill- age, Welsh.....	43	1	10
Do., Windsor St.....	14	13	2
Do., do., for N P.....	1	19	6
Do., do., for Italy.....	3	17	4
Liverpool Aux., per Mr J. M. Win- chester.....	219	5	1
Toxteth Taberncle, Do., for Consolazione, Rome.....	21	5	4
Do., for W & O.....	9	7	11
Do., for N P.....	1	9	6
Do., for Mr Fuller, W. Africa.....	2	0	0

Do., for School, San Salvador.....	5	0	0
Soho St.....	24	10	5
Do., for Rev J. Smith, Delhi.....	27	9	0
Princes Gate.....	17	11	8
Do., for W & O.....	2	2	7
Richmond Ch.....	9	5	11
Do., for W & O.....	9	7	8
Walton.....	13	15	8
Do., for W & O.....	1	15	11
Fabius Ch.....	12	13	8
Cottenham St.....	12	4	9
Old Swan.....	10	14	11
Do., for W & O.....	1	6	0
Carisbrooke.....	8	14	1
Tus Brook.....	1	1	0
Do., for N P.....	0	9	9
Do., for Bethel Sch., Camerons.....	6	9	9
Sharon Hall.....	7	0	0
Mt. Vernon (Welsh).....	3	17	0
Walnut Street.....	3	7	6
St. Helens, Park Road.....	2	15	6
Do., Victoria Hall.....	1	16	0
Hall Lane.....	0	17	7
Byrom Hall.....	0	10	0
Collections at Public Meeting.....	17	4	8
Do., Juvenile.....	4	3	8
Do., Valedictory Meetings— Prince's Gate.....	6	0	9
Myrtle St.....	3	17	0
Pembroke.....	3	6	0
Contributions.....	2	11	0
Do., for Congo.....	1	0	0

476 6 6
Less exp. £30 1s. 8d.
and £300 acknow-
ledged before.....330 1 8
146 3 10

Manchester—

Public Meeting.....	37	0	0
United Communion, for W & O.....	3	15	0
Do., Special for Congo.....	0	10	0
Union Chapel.....	308	2	0
Do., for W & O.....	13	2	0
Do., for Italian Evangelist, under Mr. Wall.....	58	1	8
Do., for Mrs. Wall's Beggars' Mission.....	13	10	0
Do., for N P Shri Nath.....	18	0	0
Do., for do. Boat- man.....	6	0	0
Do., for Camerons Do., for Bengali Materia Medica.....	10	0	0
Do., for Congo.....	3	6	6
Do., for N P.....	0	18	8
Wilmott St. Mis- sion School.....	21	12	8
Moss Side.....	129	10	2
Do., for W & O.....	4	4	0
Grosvenor Street.....	38	0	10
Do., for W & O.....	4	13	11
Do., for N P, China.....	50	0	0
West Gorton, Union Ch.....	12	3	1
Do., for W & O.....	0	15	0
Queen's Park.....	12	10	8
Brighton Grove.....	13	9	10
Do., for China.....	1	1	0

Broughton	8 18 5
Openshaw	2 4 0
Pendleton	1 11 6
Sale	29 0 5
Do., for <i>N P</i>	1 10 7
Do., for <i>Congo</i>	0 15 10
Salford, Great	
George Street ...	20 6 6
Do., for <i>W & O</i> ...	1 1 0
Stretford, Edge	
Lane	19 11 8
Do., for <i>W & O</i> ...	2 10 0
Do., for <i>Heralds</i> ...	2 10 0
Bowden	14 18 11
Do., for <i>Congo</i>	1 0 0
Gorton	2 18 2
Eccles	2 4 0
	866 1 4
Less exp. £154s. 9d. and £459 15s. 7d. acknowledged be- fore	475 0 4
Ogden	391 1 0
Oldham, Manchester	
Street	13 11 6
Do., for <i>W & O</i>	1 4 9
Do., for <i>N P</i>	2 1 9
Rochdale, West St.	388 19 7
Do., for <i>W & O</i>	9 11 9
Do., for <i>N P</i>	8 15 9
Do., for <i>Congo</i>	5 0 0
Do., Cutgate Sun. School	7 0 6
Do., Holland Street Sunday School ...	2 0 0
Do., Water Street	6 6 8
	407 13 6
Less amount ac- knowledged be- fore	340 19 6
Southport	66 14 0
Ulverston	46 11 0
Do., for <i>W & O</i>	8 1 0
Do., for <i>W & O</i>	0 6 6
Wigan, King Street	40 7 8
Do., for <i>W & O</i>	2 2 0
Do., for <i>Congo</i>	0 18 6
Do., Scarisbrick St. Sunday School ...	1 16 0
NORTH-EAST LANCASHIRE.	
Accrington, Cannon Street	162 10 0
Do., for <i>Congo</i>	10 0 0
Do., Bethel	7 6 9
Bacup, Zion	45 3 8
Do., Irwell Terrace	8 10 0
Burnley, Zion	50 18 0
Do., for <i>W & O</i>	2 2 0
Do., Mount Plea- sant	7 0 0
Briercliffe, Hill Lane	34 1 3
Church	7 8 0
Colne	12 19 0
Chesham Bury	4 19 2
Cloughfold	29 16 4
Darwen	20 5 1
Doals	11 16 3
Haslingden, Bury Road	34 17 11
Do., Trinity Ch. ...	20 2 0
Millgate	5 0 0
Oswaldtwistle	3 0 0
Padiham	8 16 4
Radcliffe	5 7 3
Ramsbottom	60 13 10
Rawtenstall	3 13 6

Sabden	29 11 6
Sunnyside	7 16 1
Waterbarn	11 10 0
Waterfoot	5 17 6
	610 11 1
Less sums pre- viously acknow- ledged	447 17 4
	162 13 9
LEICESTERSHIRE.	
Leicester, Charles St.	39 5 6
Do., do., for <i>N P</i> ...	4 14 0
Do., Victoria Road	38 19 6
Do., do., for <i>W & O</i>	10 0 0
Do., do., for <i>J. G.</i> <i>Greenhough, Congo</i>	1 1 0
Do., Melbourne Hall	22 10 3
Oadby	9 11 2
Do., for <i>W & O</i>	9 18 6
Sutton and Cosby ...	1 14 0
	126 13 11
Less expenses for year	10 5 0
	116 8 11
LINCOLNSHIRE.	
Boston, Salem Ch....	5 13 8
Do., for <i>W & O</i>	0 5 0
Horncastle	0 9 0
Lincoln, Mint Lane...	17 16 8
Do., for <i>W & O</i>	1 10 0
NORFOLK.	
Attleborough	19 10 0
Buxton	1 3 9
Carleton Rode	4 6 8
Costassey	2 0 0
Diss	23 6 7
Do., for <i>N P</i>	2 7 5
Downham Market ...	9 1 4
East Dereham	15 0 0
Foulsham	6 15 0
Fakenham	7 14 2
Great Ellingham ...	3 5 3
Keninghall	1 5 0
Mundesley	2 7 6
Neatishead	4 4 3
Norwich	39 18 5
Do., St. Mary's	304 17 5
Do., do., for <i>Mr.</i> <i>Guyton's School,</i> <i>Delhi</i>	50 17 5
Do., Unthanks Rd.	100 16 11
Do., Pottergate St. Sunday School ...	10 17 5
Do., Gildencroft ...	5 17 10
Pulham St. Mary ...	1 3 6
Salhouse	0 18 0
Shelfanger	2 8 4
Swaffham	93 15 0
Thetford	6 7 4
Wymondham	1 9 2
Worstead	49 6 2
	800 19 10
Less exp. £4 1s 11d, and £462s 6d pre- viously acknow- ledged	468 7 4
	334 12 6
NORTHAMPTONSHIRE.	
Brayfield	1 0 0
Do., for <i>Congo</i>	0 10 0
Clipstone	5 1 6

Northampton, College Street	5 16 7
Do., Grafton Street	3 10 0
Do., Mnt. Pleasant, for <i>W & O</i>	0 9 0
Walgrave	1 5 6
NORTHUMBERLAND.	
Newcastle, for <i>Congo</i>	3 0 0
Do., Bewick Street	13 19 4
Do., for <i>N P, Subst</i> <i>Munli</i>	1 13 4
Do., Scotswood Rd., S. Sch.	1 4 11
Do., Rye Hill	45 4 0
Do., do., for <i>T.</i>	1 0 0
North Shields	17 12 9
NOTTINGHAMSHIRE.	
Newark	7 0 0
Nottingham, Derby Road	13 5 0
Do., George Street, for <i>W & O</i>	2 2 0
OXFORDSHIRE.	
Caversham	9 18 9
Chipping Norton	13 11 6
Do., for <i>W & O</i>	0 5 0
Coate, &c.	13 15 1
Do., for <i>W & O</i>	0 11 0
Bampton, for <i>W & O</i>	0 6 0
Aston, for <i>N P</i>	0 2 6
Oxford, New Road ...	54 2 9
Do., do., for <i>W & O</i>	4 13 0
Do., do., for <i>Mutiah</i> <i>Mission</i>	14 0 0
Do., do., for <i>Congo</i> ...	5 11 10
Do., Littlemore, for <i>W & O</i>	0 13 0
Do., Commercial Road	36 13 0
Do., do., for <i>Congo</i> ...	8 4 6
RUTLANDSHIRE.	
Langham	0 13 6
Oakham	10 11 6
Do., for <i>W & O</i>	0 15 0
SHROPSHIRE.	
Dawley	6 1 1
Do., for <i>N P</i>	0 17 2
Market Drayton	10 6 5
Oswestry, Eng. Ch. ...	27 2 6
Do., do., for <i>W & O</i>	1 0 0
Do., do., for <i>N P</i> ...	4 3 1
Do., Maesbrook	2 9 3
Do., do., for <i>W & O</i>	0 12 6
Do., Penuel, Welsh Ch.	2 0 0
Do., do., for <i>N P</i> ...	1 18 5
Shrewsbury, Clare- mont Ch.	0 10 0
Wellington	10 14 0
Wem	2 5 0
SOMERSETSHIRE.	
Bath	4 12 0
Do., Breakfast Mtg.	5 5 7
Do., Manvers St. ...	57 12 3
Do., Ebenezzer	15 19 3
Do., Twerton	5 2 2
Do., Hay Hill	45 18 6
Do., do., for <i>W & O</i>	3 4 3
Do., do., for <i>N P</i> ...	1 5 2
Bathford	0 19 6

Limpley Stoke	2 18 4	Frome, Sheppards		Coseley, Providence,	
Dunkerton	0 13 6	Barton	34 15 8	for Mr Fuller's School	5 0 0
		Do., do., for Support		Prince's End	24 14 6
	143 10 3	of Girl "Shanto,"		Do., for W & O ...	1 17 0
Less expenses	3 0 6	Intally	6 0 0	Do., for Mr Fuller's	
		Do., do., for Support		School	7 10 8
	140 9 9	of Boy at Seram-		Willenhall	2 5 0
Banwell	10 15 6	por	5 0 0		
Do., for NP	2 3 11	Do., Naish Street...	0 10 6	Less expenses ...	54 8 6
Borobridge	6 5 0	Whitbourne	0 12 9		0 14 6
Do., for W & O	0 14 0	Merritt	1 2 6		
Bridgwater	1 1 0	Montacute	12 0 3		53 14 3
Do., for W & O	2 13 0	Do., for W & O	1 0 0	West Bromwich	13 15 1
Do., for NP	7 13 0	North Curry	2 18 2	Wolverhampton	31 7 2
Bristol (on account)	94 0 0	Do., for NP	1 1 10		
Do., Counterslip,		Street	1 0 0		
for Congo	40 0 0	Stokumber	3 1 0		
Do., Buckingham		Watchet & Williton	8 10 4		
Ch., for Mr Wall	1 1 0	Wellington	20 10 10		
Do., King Street,		Do., for W & O	2 0 0		
for NP	0 2 10	Wells	5 13 0	Aldborough	2 3 0
Do., Tyndale Ch.,		Wincanton	29 18 11	Bures	7 16 0
for Congo	1 0 0	Do., for W & O	0 15 0	Bury St. Edmunds	61 1 8
Do., do., for Debt ...	0 5 0	Do., for NP	1 17 1	Eye	5 16 10
Do., do., for Mr		Yeovil	59 6 4	Ipswich, United Coll.	7 7 9
Jones, Agra	2 1 0			Do., Stoke Green...	30 18 8
Weston-super-Mare,				Do., Burlington	
Wadham Street, for				Chapel	101 9 7
W & O	1 10 0			Do., do., for W & O	5 0 0
Beckington	7 19 1			Do., do., for Congo...	1 0 0
Burnham	2 14 4			Do., do., for NP ...	3 8 1
Cheddar	7 14 6			Do., Turret Green	70 5 11
Do., for W & O	1 0 0			Do., do., for W & O...	5 5 0
Do., for NP	0 12 6			Lowestoft	9 14 8
Crewkerne	11 1			Somerleyton	3 18 0
Fivehead and Isle				Do., for W & O	1 0 0
Abbots	9 11 6			Stradbroke	6 13 4
Frome	6 13 2			Sudbury	4 10 0
Do., Badcox Lane	35 12 10				
Do., do., for Congo	1 0 0				
Do., do., for Girls					
in Intally School...	12 0 0				

SUFFOLK.

STAFFORDSHIRE.

South Staffordshire

Auxiliary—

We regret that we are compelled to defer the acknowledgment of other contributions until next issue.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle House, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITON, & Co., and Post-office Orders made payable at the General Post Office.



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

JUNE, 1885.

ANNUAL SESSION.

THE recent Annual Session of the Baptist Union was one of the most successful and encouraging ever held. The sermon by Dr. Clifford on behalf of the British and Irish Home Mission, preached in the City Temple on Friday, April 24th, was an able exposition of what he has designated "Christian Socialism,"* and was an admirable introduction not only to the Public Meeting in the same place on the following Monday, but also to the whole of our anniversaries.

The discussion by Dr. Green, in his presidential address, of certain aspects

* E. Marlborough & Co. Threepence.

of religious life and thought will rank amongst the ablest *brochures* of our time. Mr. Templeton's paper on "The Responsibilities of Church Members" was very thoughtful and earnest, and was followed by a discussion of marked practical ability. The Session was closed by an address, both stimulating and consolatory, from Dr. Culross on "The Quiet Heart."

The thanks of the Council are due to the friends—pastors and deacons of the Churches at the City Temple, Bloomsbury, and Walworth Road—for their kindness in placing their Chapels at the service of the Baptist Union.

British and Irish Home Mission.

THE public meeting on Monday evening was a special feature in the annual meetings of the Union. There was a large gathering of friends in the City Temple, under the presidency of Colonel Griffin, Treasurer of the Mission. The speaking was of a high order, and the interest manifested in the work of the Mission was regarded as giving promise of more generous and sympathetic support in the coming year.

The character of the meeting will be seen by the following extracts from the addresses then delivered :—

REV. CHARLES WILLIAMS.

* * * * " We have, I think it is, 2,500 churches in England and Wales, and we ought to have—and perhaps we should take for granted that we have—as many home missionary societies. Every Christian church is a home mission to the locality in which it is situated—a centre of light and influence. In addition to this, we have our Association missions. Our Yorkshire friends, I believe, have £1,300 a year for their mission work, and the Devon Association spends about £840 a year. But still, when all this is done, there is very much left to be attempted for our Saviour, and for the spiritual welfare of our country. We do not attempt the work alone. In this matter we are fellow labourers with every Evangelical denomination. * * * *

" We are bound, as a Christian denomination, to render far more aid than we have done to the village Dissenters. We owe much to our villages. There is scarcely a large church whose very best men have not come from the villages. The villages constitute the watershed from which we obtain those pure streams of life which sweeten our town churches and fructify the entire districts through which they pass. * * * *

“May I then, suggest that we should not be content with the modest request of Mr. Booth for £500 a year more? When I recollect the number of villages in which the Gospel is not preached, when I remember the number of hamlets where the messengers of the Prince of Peace do not go, when I call to mind the difficulties with which village Nonconformists have to deal, I hope I may be excused when I say I feel something like indignation that we should talk about £500. Make it £5,000, and you would not have sufficient to supply all the needs. Those who live in London, and other large towns, little know what it is to live the life of a Nonconformist in a village. One Sunday afternoon I was at a neighbouring hamlet preaching the Gospel, and the clergyman came up, and not only stopped me, but before the assembled parishioners he said if I did not cease preaching and return to my village, he would turn me over forthwith to the tender mercies of the constable. He did not turn me over, and I did not cease speaking. So he went to a labourer, who had offered me the use of his house, and gave him the choice of either refusing me permission to preach in his cottage or to quit the cottage. And I ask you whether we ought to stand by these village Dissenters and help them to be faithful to their trust, and to evangelize the country. Depend upon it, more hangs upon this than we imagine. England will not remain as she is if we do not do our duty. We must see to it that the village ministrations are maintained and extended, or the entire nation will suffer.”

REV. F. TRESTRAIL, D.D.

DR. TRESTRAIL began by relating some very interesting reminiscences of his work in Ireland. * * * * Forty years ago he felt and said there ought to be some alteration in the land laws; that the Irish people ought to have a sight of royalty; that they should have a little more power in the management of their affairs; and that the Episcopal Church in Ireland should be disestablished. He spoke of the recent visit of the Prince of Wales as a great success, which had had a very happy influence on society at large. * * * * In former days there were several churches in Ireland which were swept away by the famine. Mr. Douglas of Waterford, has calculated that that calamity swept out of our churches some 3,000 persons, a blow from which we have never recovered. Mr. Trestrail went to Ireland in that time of trouble with help for the people. He narrated some interesting incidents of his tour; and he affirmed that nobody knows the gratitude of the Irish people who has not had to deal with them. He then referred to the work of the mission, and said that the Tent Services were fraught with great blessings. The Roman Catholics hover about the Tents on every side. It is two years since they had them at Waterford. They did not have them last year, in consequence of the agitated state of the people, and the magistrates thought they had better run no risk. Then came the colportage, and this work had become increasingly important, seeing that so many of the populace now read. Years ago there was not a bookseller's shop between Cork and Limerick. Dr. Trestrail then gave the returns of two months' work of the two colporteurs:—Romanist families visited, 951; Protestant families

visited, 556 ; copies of Bible sold, 95 ; motto cards sold, 332 ; upwards of 300 periodicals and books sold and more than 1,200 tracts distributed. This was a good result, for there was no more difficult work anywhere than that in Ireland, not even in China, Jamaica, and other places. If they got men of wisdom, and sympathy, and large hearts, they might depend upon it there was a work to be done in Ireland that God would bless. People there were beginning to act independently in political matters, and, if they began to do that, they would soon begin to think of something else ; and that was one of the directions in which Protestants could give guidance to the inquiring mind. The curse of the Irish people was priestcraft, and, if they could get them out of that, then they would see better times.

REV. RICHARD GLOVER.

* * * * " There is great necessity for the dissemination of Baptist principles among the people of this country. There are two theories abroad regarding the sacraments ; one says that they depend for their efficacy on having a priest at them ; and the other theory is that they depend for their efficacy simply in having a soul in them. And ultimately the English people will range themselves on one or other side of these. We, who say that the efficacy of a rite depends exclusively upon your having a soul in it ; we who take that side are taking the right and necessary side, and a side that will be full of benefit and blessing to our land. It seems to me that, like Esther, we have been born for some such opportunity as this. In all surrounding circumstances of decaying churchism, let us keep for the villages and give to the towns the simple Gospel of faith in God—the priesthood of the Holy One rather than of officialism. * * * *

" We owe a debt to Ireland which we must address ourselves, as well as we can, to pay. Part of the debt is being paid by the Legislature of our land. Some people revile Mr. Gladstone for his Irish legislation ; but I think the judgment of posterity will be very different. I think it will point out there the want of manufacturing industries. Ireland suffered more from the retention of absolute feudal laws than almost any other country in Europe. It will point out that you had precisely the same state of things of poverty and hopelessness and despair out of which came the French Revolution ; and history will say that one man had the daring and the wisdom and the influence to lead the English people to an act of justice, which, robbing none of anything they had a right to, has assisted the tenant that has bought his holding, and had a right in law to about the third part of it ; and has gone to lift despair from the hearts of the Irish people, and to set them once more on the way to national well-being. There is something those priests cannot give these poor people that we can give them. With the gospel of life, we, above all others, should find an entrance when they ask for the simple truth."

Historical Sketch of the Baptists in Ireland.

BY THE REV. CHARLES KIRTLAND.

V.

IN times remote from the present, Ireland was distinguished for religion and learning. The fame of her seminaries travelled into neighbouring countries, and students came from the Continent, as well as from England and Scotland, to enjoy the advantages that were freely offered to all. We are told by Bede that "many of the nobility and middle classes of the English nation, forsaking their native land, retired thither, either for the sake of sacred studies, or of leading a more continent life. The Scots* willingly received them all, and took care to give them daily food without money, as well as books for reading, and their teaching gratis." † "Students," says another historian, "were transported thither by fleets." ‡ As the centuries came and went, several wealthy foundations for the encouragement of education came into existence, some of which date as far back as the beginning of the seventeenth century. Among these were the Royal Schools, the Charter Schools, the Kildare Street Schools, and the schools of Erasmus Smith—a wealthy citizen of Dublin, and others. By some of these, vast sums of money were spent in promoting education. In ninety years the Charter Schools alone expended above a million sterling. Each scholar cost £126 annually. But the provision fell far short of the national requirements. Multitudes of the poorest children derived no advantage from these princely endowments. The Irish have always been eager for knowledge, and apt in acquiring it; but seventy years ago it was chiefly in the "Hedge Schools" § that the children of the peasantry were able to obtain the merest rudiments of learning. The schools which the Baptist Irish Society planted, were nearly all in Connaught and Munster, where there were hundreds of thousands who knew only their own vernacular. In the establishment of those schools, the

* The Irish were then called Scots. † Bed., lib. 3, cap. 27.

‡ "Moore's History of Ireland," vol. 1, p. 298.

§ Not literally what the name implies. They were held chiefly in cabins.

committee imposed two conditions: the first required that the Irish language *only* should be taught; the second, that the schools were to be "ambulatory" or "circulating," remaining not more than eighteen months in one place. In Wales, the plan had been tried for nearly eighty years with considerable success. The educational department of the Society's work commended itself to the Churches, and to many individuals outside our denomination. Several congregations pledged themselves to support particular schools, which were called after the names of their patrons. There were the Bristol, Carter Lane, Chatham, Crayford, Dean Street, Devonshire Square, Eagle Street, Hackney, Paddington, Hammersmith, Harlow, Lion Street, Little Alie Street, Norwich, and Trowbridge Schools. So evident was it that the Society was endeavouring to meet a great want, that some Evangelical clergymen sent contributions—notably, Thomas Scott, the commentator, who expressed himself "so well pleased with the plans and proceedings of the Baptist Irish Society for attempting the instruction of the Irish, *especially the reading of the Scriptures in Irish to those who know no other language*, that he wished to become a subscriber to it." Money flowed in, and the income of the Society rose from £900 in 1815, to close upon £3,000 at the end of the first septennial period in 1821. The schools increased rapidly. Within the first year a thousand scholars were in attendance. At the close of the seventh, five thousand were reported, one thousand of whom were reading the Scriptures. The highest attendance was in 1833, when it reached ten thousand. It is deserving of notice that, notwithstanding the pretensions of the Roman Catholic clergy, they were more tolerant than they are at the present time. Seventy years ago there were comparatively few ecclesiastics of the Cardinal Cullen type. Many were educated in France, and brought back with them plenty of French polish. Ultramontanism was not nearly so prevalent as it is now; nor did Maynooth exercise the influence which it has wielded since Parliament endowed Popery in the year 1845. Before new circumstances wrought a change in the attitude of Romish priests, the itinerant preacher and the Scripture-reader found hearers, and the schoolmaster pupils. Some of the reverend fathers asserted their authority, and, by resorting to violent means, broke up a few of the schools; others threw the aegis of their protection over them. One had the courage to declare "that he had examined the books which were used in the schools that had been condemned by some of his brethren, and had found them free from error." The schools of the Baptist Irish Society

reached the culminating point in 1833, after which they show a gradual decline. Various causes contributed to this decrease in the attendance of scholars; but the chief of them was the establishment of that magnificent system of primary education which the Imperial Parliament gave to Ireland. Our Society had been the pioneer in this great work. For nineteen years we had been holding the lamp of knowledge in some of the darkest regions of that country, and not a few had acquired the knowledge of salvation through Jesus Christ. The mission schools, however, were not extinguished at once. They bravely stood their ground till the National Schools forced them to retire. As late as 1862, those in Curragh and Crossmolina were still in existence. As time went on, the Society changed its policy with regard to Scripture-readers. In 1834 the number was reduced. The next twenty years was a period of depression in the affairs of the Society, at the end of which only four readers were retained. Of late years, this class of agents has been dispensed with altogether. The long period which has been hastily reviewed was marked by frequent vicissitudes, some of which were extremely painful. The income of the Mission not unfrequently fell below its expenditure, and tied up the hands of the committee. The year 1832 was one of great commercial embarrassment. The funds of the Society were in such a depressed condition that help was sought from America. With characteristic energy, Samuel Davis crossed the Atlantic, and collected nearly a thousand guineas in the United States. The following year, another trial fell on the Mission. Joseph Ivimey had filled the office of secretary for nineteen years, and during the whole of that period had received no salary. He was a man of sterling worth. His piety was of the robust order, and his zeal was an unquenchable flame. In addition to his official labours, he presided over the Church in Eagle Street, and enriched our denominational literature by an elaborate history of the English Baptists, in four volumes. In 1833 the feeble state of his health compelled him to resign the secretariat, and by his retirement one of the main pillars of the society fell. His death followed a few months later. In 1846 a calamity of extraordinary magnitude and severity fell on the sister country, which proved most disastrous to the Mission Churches. By the failure of a single esculent, the staff of the people's bread was broken. Thousands died of absolute starvation, and many more of the fever which was bred by the famine. A loud wail of misery from the stricken people fell on the ear and touched the heart of England and Scotland. According to their wont, our countrymen responded in muni-

ficent donations of money and food. The Baptists of Great Britain did nobly. They contributed large sums, and made the Irish missionaries the almoners of their bounty. It was a terrible time for our brethren. A severe strain was put on them, and some sunk beneath the pressure of anxious work and disease. Among them were the heroic Harcastle and his devoted wife, who were daily in the fever dens of Waterford. As an illustration of the power of kindness, I will mention an incident which was related to me by one of the persons concerned. A missionary, belonging to our Society, was returning from one of his periodical visits to the readers; the night was dark, and on approaching a lonely cabin, he saw two suspicious looking men standing at the door. He knew at once that they were "Tipperary boys," waiting for victims. His presence of mind was equal to the occasion. He walked boldly to the spot, and addressed them in Irish. At the same moment his eye caught sight of the gaunt figure of a female inside the cabin. When she heard the missionary's voice, she cried out, "Little boys, if ye touch a hair of that man's head, the curse of God will fall on ye. Don't ye know that he saved our lives by the meal (meal) which he brought us last winter?" The young giants at once became the body-guard of the Lord's servant, and accompanied him to his own door, a distance of ten miles. The next week he saw them pass the house heavily manacled. After the famine, came the "Irish Exodus." The tide of emigration set in, and has been flowing westward ever since. Such a drain on the bone and sinew of the country left Ireland weak, and altered the conditions of society in that land, and in America. Deaths and removals completely ruined some of the Mission stations, while others were so reduced that it was long before they recovered from the effects of that appalling time. Thirteen years passed, and the land was visited again, not with famine and pestilence, but with "times of refreshing from the presence of the Lord."

I.—England.

RURAL CHURCHES.

(1) HERTFORDSHIRE UNION.

The Rev. J. Stuart of Watford writes :—

“You will be pleased to hear that the work of our Herts Union is being carried on with energy and success. The reports from all the village churches are encouraging, and tell of sure and steady progress. All the pastors of those churches who are aided by grants from our funds devote a certain proportion of their time to purely evangelistic labours, and make strenuous endeavours to reach the people whose homes are at a distance from the ordinary means of grace, and those who are living in neglect of the gospel. By cottage services, by a wide distribution of tracts, and by personal conversation, much has been already accomplished, and we continually hear of pleasing instances of the usefulness of our brethren.

“Mr. King, whose whole time is devoted to evangelistic work in the neighbourhood of Essendon (near Hatfield), has done much to ennoble and cheer the abodes of some of the poorest and most reckless of the “outcast” classes. His work is truly a mission of mercy to the lost. The Iron Mission Hall which our Committee determined to erect for him will, I hope, be put up in the course of the present summer. The ground for it was generously given to us by Mr. E. S. Wiles, J.P., of St Albans.

“Mr. Boshers’s ministry has been the means of very marked blessing in Northchurch, and though, his weekly services at Aldbury and Wigginton have not resulted in any additions to his own church, they, along with the efforts of friends from Tring, have accomplished an amount of good for which we are sincerely grateful.

“The grouping of the churches at Rickmansworth, Mill End, and Harefield, under the pastoral care of the Rev. H. J. Dyer, causes general satisfaction. The church at Harefield has for some time past been in a low condition. Our Committee was appealed to for help. We saw that the only way in which we could render any practical assistance, was by securing the association of the church with those at Rickmansworth and Mill End. We accordingly conferred with the pastor and deacons at Rickmansworth, and found that they were perfectly willing to fall in with our suggestions. The churches at Mill End and Harefield were cordially invited by the friends at Rickmansworth to unite with them in carrying out the proposed plan, and they no less cordially assented. By the generosity of several members of our Committee, and the grant you have kindly allowed us from the funds of the “Rural Churches Scheme,” we shall be able to meet all the requisite expenses. Mr. Dyer exercises pastoral oversight over the three churches, but the pulpits at Mill End and at Harefield are, as a rule, supplied by students from Regent’s Park and the Pastor’s Colleges, and (in the case of Harefield) by “lay” preachers from Rickmansworth. The prospects are, I think, encouraging, as you might infer from Mr. Dyer’s latest report, which I herewith enclose.”

Mr. Dyer says:—

“Respecting the churches of Mill End and Harefield, there is very little to report, seeing we have had them in hand so short a time. It is but three months since the new arrangement came into force, but you will be pleased to know that during that time the churches have worked earnestly and harmoniously for the strengthening of their positions and for the honour of their Divine Master.

“At Mill End the work done by the students has not been without tokens of God’s blessing, as one backslider has been restored, and two persons profess to have believed to the saving of the soul, while we have one candidate for baptism and membership.

“At Harefield, too, there are not wanting signs that the Divine Spirit is working with His servants there. In February last, we had a week’s mission, conducted by Mr. A. H. King, of Essendon, in which I also took part. I cannot speak too highly of the way in which our brother carried on that work—devoting the greater part of each day to house-to-house visitation, and speaking and singing the Gospel in the evenings.

“The Mission seems to have put new life into this little church, for certainly the congregations have increased and a healthier tone has pervaded the services ever since.

“I preach at each of the branches on alternate Thursday evenings, and at Mill End on the second Sunday in each month, when the church meets to commemorate her Lord’s death.

“As far as possible I visit among the members of each church, and find everywhere signs and expressions of utmost satisfaction with our present arrangement, and a cordiality and sympathy which promise well for the future.”

II.—Ireland.

(1) NEWTOWNARDS GROUP OF CHURCHES.

Mr. Ryan, who has recently been removed from Moate in order to fill the mission-pastorate of churches in the Newtownards district, gives the following account of his first month’s work:—

“NEWTOWNARDS.

“In all I have held seven services here, the highest number present being about fifty. When we arrived at Newtownards, a very serious disappointment awaited us. The leading family in the place had left that day, to reside in Belfast. I have paid in all about fifty visits in the town.

“CONLIG.

“I have been able to hold only one service in the chapel, and there were about twenty present. I, however, visited the village twice, and paid in all about forty visits.

"BALLYKEEL.

"The friends do not usually meet on the Sunday forenoon, but the fact of my being there encouraged a few to meet at noon. There were twenty in all, including a few young people. We observed the Lord's Supper. In the afternoon at 4.30, we had about 100 persons and on Monday evening about 130, and on Tuesday evening 150. We felt the power of God at those meetings. I much regretted having to leave so soon, but I was under promise to be at Derryneil the following (Wednesday) evening. I have promised to spend a week on my next visit to Ballykeel. While there, I paid about forty visits, and had some interesting conversations with friends about their souls. I held four services.

"DERRYNEIL AND MONEYSLANE.

"In the chapel at Derryneil I held service on the Wednesday evening; about fifty were present. Then on Thursday, Friday, Sunday, Monday, and Tuesday evenings, in the Wooden Hall, the highest number present being 150. The average attendance on week nights was from seventy to eighty. On the Sunday morning, at noon, I preached in Derryneil Chapel to a congregation of from fifty to sixty persons; and on the last Wednesday evening I baptized a young man in presence of nearly 200 people.

"While in the Derryneil district I paid some fifty visits. The friends are very much scattered over the country, and it is difficult to reach them all. While there I had the great joy of learning of three conversions resulting from my previous visit in December last.

"LURGAN.

"On Friday evening we had a congregation of twenty-five, on Sunday morning twenty-two, on Sunday evening forty, and we expect rather more to-night."

(2) CARRICKFERGUS.

Our venerable and honoured brother, the Rev. W. Hamilton, of Carrickfergus, in transmitting a contribution to the Mission Fund, said:—

"A sister in the Lord sends four shillings, for which I enclose stamps. She wished to send something for our Irish Mission, but she had nothing; and she prayed to the Lord to send her something, and he sent her this."

(3) TUBBERMORE.

Rev. R. H. Carson also writes:—

"Since preparing our report for the Association we have had three most interesting cases of conversion. We are much encouraged."

THE
BAPTIST MAGAZINE.

JULY, 1885.

Death of the Rev. J. P. Barnett.



AN editorial postscript, addressed to the readers of these pages in December last, opened with these words: "To the Editor of this Magazine the year about to close has been one of exceptionally severe affliction. Physical pain has been almost incessant, and often such as can only be described by the word excruciating. A great reduction of physical strength has naturally followed." Without the slightest alteration, the words apply to the present year, and Mr. Barnett's friends will therefore not be surprised to learn that on Friday, the 19th of June, he passed to his rest. He suffered probably as much and as keenly as it was possible for a man to suffer, but his faith in the Divine love, and his realisation of the Divine sympathy and help, enabled him to accept with calm resignation "his appointed lot." His patience was indeed wonderful, and as the end drew near, his desire to depart and be with Christ became more eager and intense. Even to the last, "for the grace which sustained and comforted him he had a song of grateful praise," and looked forward with delight to his "going home." One of the members of his family writes: "He was quite calm and restful, and as happy as it was possible for him to be." He has left behind him the memory of a character, upright, unselfish and thoroughly consistent, of a ministry, devout and Evangelical in spirit, thoughtful also and instructive in an uncommon degree, and of services to the Church of Christ which will be lovingly and gratefully remembered.

Not Dead, but Sleeping.

BY THE REV. ARTHUR MURSELL.

“Why make ye this ado, and weep? the damsel is not dead, but sleepeth.”—
 MARK, chap. v., verse 39.



HEN the Redeemer gave this assurance to the lamenting group who stood around the bed of the daughter of the ruler Jairus, their faith refused to take the comfort it contained, and they laughed Him to scorn. Nor is it wonderful that the natural mind should have incredulously repudiated the assertion. It was not probably the first time they had looked upon the face of death—and as they pressed the lip upon the marble brow and laid the hand upon the pulseless heart—as they saw the vacant eyeball fixed—and closed the lid, unable to encounter its unmoving gaze—they knew that there was no mistaking the stern handiwork which had been accomplished there—and they wept because they felt the child was dead. It was while the damsel lived that they had first sent for Jesus, in the hope that He might possibly suggest some cure—or failing that—that He might let fall some words of consolation, which might cheer the last moments of the dying child, and gild with hope the recollections of those who yet survived. Before the Saviour had arrived in answer to the summons which invited Him, the messengers approached, designing to arrest his progress with the announcement that the damsel was dead. They seemed to deem His presence useless then, and said to the distressed father, who was importuning Christ to come—“Thy daughter is dead, trouble not the Master.” But the statement woke no violent outburst of surprise or sympathy from the Saviour, but He gently checked the uprising of the passion of grief which seemed ready to break from the father’s breast, and laid His hand upon his arm, and counselled him—“Be not afraid, only believe.” With strangely puzzled feelings, the father follows Jesus to the child’s bedside. Upon it lies the corpse of her whom a while ago he had left there alive. There is no mistaking the change—no other seal but death’s could set those lips like that—and chill the

features into such a stark repose. This is not sleep. He had seen her sleep before. He had often sat beside her in the midnight hours and watched her gently slumbering on her pillow. He had sometimes in the fond solicitude of love lifted her from her couch and laid her cheek against his breast. He ought to know how she appeared when sleeping, and he knew she never looked like this. There was a glow upon her cheek, and a flowery bloom upon her lips, and through those lips the balmy breath would softly sigh, the snowy bosom would beat time to the pulses of the heart, and throb with placid motion like a ripple on a lake. But now the damask of the cheek has gone, the ruby tint upon the lip is filmed with a cadaverous pallor, no breath floats warm and gentle on the sense, and the bosom throbs no more. Asleep! No. Were she asleep, there would be a warmth about the brow, and when he kissed them, the red lips would part to smile and murmur out his name. But they are cold and motionless—she will not wake, nor speak to those who love her any more. The tears come rising to the father's eyes, and he begins to join in the general lamentation. But there still sits a calmness on the Saviour's brow which speaks a reassuring language. He has a word of consolation, possibly, to speak, but no words can bring him comfort, but that which calls back to him his daughter. Listen; the word is spoken—"Wherefore make ye this ado, and weep? the damsel is not dead, but sleepeth." It sounds like mockery—Not dead! Go up into her chamber and look upon her marble limbs—no breath—no pulse—no warmth—no motion. Not dead! Then death has never rifled life from any child of Adam yet. Sleeping, too! Sleeping, indeed! It is a deep, deep slumber—a repose of strange profundity. No! the wise neighbours will not be deceived—it is a jest, an ill-timed jest, as such they treat it, and they laugh the jester to scorn. Well, let them laugh. He bids them quit the house; and, taking Jairus and his wife, still mindful of His previous caution to believe—and leading them to the chamber where their daughter lies, he speaks to the prostrate clay—and at his words, the roses blossom in the cheeks again, the warmth of life comes flushing back to the cold breast, the rigid form relaxes in its deadly apathy, and the damsel, wakened from slumber, opens her eyelids and unveils the glances of astonishment and love, and greets her parents with the old familiar voice they feared they never might have heard again.

This was a miracle, and as such it is recorded. But it is not a

miracle performed only in one instance, not a miracle monopolised by the ruler's daughter, but which passes upon all the dead who die in the Lord. It is a smaller wonder wrought in a particular instance, to be a type of a grander act of beneficent omnipotence in the case of all the children of the Lord. If we walk hand in hand together through the cemetery whose floor is paved with gravestones, and where the worm feeds on the flesh of beauty and of haggard age alike, we will point you to the rank graves where that greedy worm is busiest, and where foul corruption is the most corrupt, and making the cruellest havoc with our cold mortality; and even while the charnel incense of their quick decay is floating on the air around us, we can take up the utterance of the Saviour in the text, "They are not dead, but sleep." The world, the unbelieving world, may laugh at such a phrase, even as the mourners round the damsel's couch laughed at it when Jesus spoke it in the sorrowing chamber of the Jewish ruler's house. But neither the world's laughter nor its unbelief can make the utterance less true. Those who lie buried in the churchyard mould, they are not dead, but sleep. They are folded in a slumber out of which they all shall rise. The Lord shall come even to the portal of that still chamber, and to each sleeper under the canopy of that which we call death, whether that sleep has lasted hours or centuries, and whether that canopy be stretched over the deep bed of ocean, or over the sculptured mausoleum, or over the lowly and unepitaphed grave—to each sleeper shall His rousing summons come—"I say unto thee, arise." You then, who have laid your loved ones in the narrow bed where those whose work upon this toiling earth is done must lie, dry up the mourning tear that scalds your cheek, cease the lament of those who fancy they have separated for ever, look forward to a joyous waking from this slumber, a glad uprising from this close bed chamber. Be not afraid; only believe.—Your child—your sister—your friend—your fond companion is not dead, but sleepeth—for this corruptible must put on incorruption—and this mortal must put on immortality.

The grass withereth, and the flower fadeth. Nature puts on a shroud at seasons, and seems to glide into the grave of winter. Autumnal blasts come sobbing through the trees, and leaf after leaf, shrivelling its fibres at the killing contact, comes drifting to the ground. The hedgerows where the May flowers and the dog-rose mixed their scents are stripped and bare, and lift their thorny fingers

up to heaven. The field where fat and wealthy looking crops awhile ago promised their golden sheaves, is now spread over with a coarse fringe of stubble, and seems a sort of hospital of vegetation. The garden shows no more its beauties, nor sheds forth its scent, but where the coloured petal and the painted cup of the gay flower was seen, there stands a blighted stem, or a drooping tuft of refuse herbs. The birds which carolled to the summer sky have fled away, and their note no longer greets the ear. The very daisies on the meadow are buried in the snow-wreath, and the raw blast howls a sad requiem at the funeral of Nature. But those trees, whose leafless branches seem to wrestle with the rough winds that toss them, are not dead. Anon, and they shall again be wreathed in verdure and bedecked with blossom. The softened breath of spring shall whisper to the snow-drop to dart forth its modest head, and shall broider the garden-path again with flowers, the fragrance of the hawthorn bloom ere long shall gush from those naked hedgerows, and the returning lark shall wake the morning with a new and willing song. No, Nature is not dead! There is a resurrection coming on. Spring with its touch of wizardry shall wake her from her slumbers, and sound again the keynote of the suspended music of the spheres. So also, shall there rise out of the raging conflagration, in whose fevered heat the elements shall melt and shrivel like a scroll—even out of the very ashes which betoken its consumption—a new heaven and a new earth—an earth as ethereal and pure as heaven itself—and a heaven as substantial and as living as the earth. And consentaneously with the arising of these new worlds, the tombs wherein each slumberer who has fallen asleep since death came upon the world with all its woes, shall open their ponderous and marble jaws, and send forth the shrouded tenant, to shake off the lethargy of his long repose, and prepare to enter on the inheritance which, in that new economy, shall be his. Can you believe that faded flowers shall revive at the blithe beckoning of the spring, that little leaves will quietly unfold at the mandate of the morning, and yet there shall be no spring to beckon the mortal back to life, and no morning to command the clay to clothe itself with the garments of a quickening spirit? Can you believe that the great temple shall arise with all its shrines rebuilt, and its altars purified after the final burning, but that there shall be neither voice nor trumpet to call forth the high-priest from his slumber to commence a worthier worship at those shrines, and to lay a more enduring

offering upon those waiting altars? Is the fuel to be ever laid, and none to kindle the burnt offering? Is the sanctuary to be prepared, and none to pay the service? Is the bridegroom to stand alone before the altar, and no bride to meet him at the nuptials? God forbid! The high-preist is not dead—the bride has not perished—they are not dead, but sleep. Sound forth the trumpet. Fly, heralds, to the tombs and graveyards and say that all is ready, and then the corruptible will put on incorruption, and the mortal will put on immortality.

Thus, when we lay our kindred in the earth, and follow to their final resting-place the last remains of those who occupied a cherished chamber in our hearts—while nature finds it hard to dry the tear and quench the sigh—faith ever lifts the spirit from its sad despondency, by assuring us of a reunion beyond the grave—and robs the monster of one half his terrors—weakening his stroke and taking away his sting, by changing the mystic trance into which he throws his victims into a transient sleep, and speaking of a waking-time of happiness and joy. Nature will look on death as an assassin who murders those we love; but Faith regards him as a nurse who hushes them to sleep, and sings a lullaby and not a requiem beside their bed. To Faith it is a sleeping draught and not a poison which the visitor holds to the drinker's lips; for it hails the time when the lethargy of the sepulchre shall be cast off, and the spirit shall arise like a tired slumberer refreshed by sleep, to spend an endless morning in the energy of an endless youth.

Samuel Budgett ; or, Religion and Business.

BY THE EDITOR.

NO. III.—RELIGIOUS LIFE.



SO far we have been occupied with Budgett as a trader. Let us now take another view of the man. Perhaps from the account thus far, you are inclined to suspect that he must have been a hard, materialised, grovelling, worldly-minded man. You can scarcely understand how he can have arisen from that state of almost unmitigated penury with

which he began to opulence so distinguished—and that, too, through the medium of a business which leaves comparatively little scope for the operation of commercial genius and originality—without completely abandoning himself to exclusively monetary considerations. You probably imagine that business was not the principal but the *only* sphere in which he moved—that he had no leisure for books, none for spiritual meditations, none for prayer, none for the genialities of home, none for social intercourse, none for religious usefulness, none for the momentous interests of eternity. You remember that even while he was yet a child he was a scheming, diligent, relentless money-maker, and I daresay the whole character is one from which you instinctively recoil.

Let us see. How does Samuel Budgett, the little bargain maker, invest his first savings. He says: “By little and little my fund became augmented until I had enough to purchase Wesley’s Hymns, and I considered myself a rich and happy boy.” Let us accept this little but suggestive fact as a hopeful omen. This lad, after all, is not entirely given over to money hunting. He spends his little gains in buying a book. And what is the book he buys? Not a silly, frivolous novel, not some childish romance of Jack the Giant Killer, or Dick Whittington and his Cat. The boy is too sensible to care much for the mere romance of stories like these, and as to the moral which they supply he does not need to obtain it from such a source, for it is already inwrought into the texture of his being. But he knows something of Wesley’s Hymns. He has heard them sung at chapel, and at his father’s fireside, and they have a strange charm for his fresh, young, susceptible heart. He buys marbles, eggs, chickens, lozenges to sell again; but he buys Wesley’s Hymns, to keep them, to learn them, to ponder them, to sing them. Perhaps he cannot tell you exactly why it is that he loves these stirring hymns; it is enough that he loves them. As he rambles about the fields these hymns stir up his soul to a very enthusiasm of delight. We have another little peep into the heart of this money-getting lad furnished by Budgett himself. He says: “About the same time”—*i.e.*, just after his family removed to Colesford, when he was only nine years of age—“my father unpacked his large chest of books, and every search was made for my much loved and only canvas-covered book ‘Watts’ Children’s Hymns’; but alas! all in vain, and, strange as it may appear, it

did not occur to my mind for a year or two that another could be obtained. My attachment to it was indescribable, and for weeks and months I would frequently be inquiring of my father, and getting him to search his chest and see if it could not be found. My peace seemed to depend on it." Let us be assured that Samuel Budgett, with that money-making propensity of his, did not carry about with him a hard, callous, materialised heart. The truth is that he had a nature to which love, poetry, song, all things noble and all things beautiful could make their appeal, sure of a quick response.

The singing at chapel when he was a child affected him to tears. He was so sensitive that a cross word appeared to him worse than a blow. One day, when about nine years of age, in passing his mother's door, he heard her engaged in earnest prayer for her family and for himself by name. A thought shot, like an electric current, through his soul: "My mother is more earnest that I should be saved than I am for my own salvation." That thought left its indelible trace behind it. In that hour, he decided to serve God; and the resolution, though that of a little boy, was never broken. Poor Betty Coles—just by the chapel—dies. Samuel's mother has often visited her during her illness, and tells him of her happy experience and death till he longs to lie down by her side. "And," says he, "I shall never forget the solemn delight I felt, on the calm summer evenings, walking in a field near the house, called Ashoe, repeating the hymn, 'Ah, lovely appearance of death,' until my mind became so enraptured that death of all things appeared most desirable."

Perhaps you say that this passionate interest in the concerns of the soul and of eternity was an extreme scarcely more natural and healthy in the one direction than the bargain-making propensity in the other, and that the heart of young Budgett must have held within itself strange contradictions. I am not careful to smooth over the anomaly. I am satisfied to show you the simple fact that the trading spirit which he so early displayed, and which worked within him with the resistless force of an instinct throughout his life, was not incompatible with a keen sensitiveness to, and an ardent relish for, the higher and more momentous realities of the spiritual world. The religion of Budgett's childhood brought no blighting influence with it. It did not enwrap his soul in gloom—did not force him into premature spiritual development—did not take out of him the blithe, merry heart of a child, and put in its place the more sober, I had

almost said, the more sombre of a full-grown man who has gone through many troubles. "Well," says Mr. Arthur, "they who think piety in youth like sackcloth covering health and bloom, little know how the soul of a boy expands and soars when he feels himself free of two worlds—possessor of the present, heir of the eternal. . . . Youth is the time for joy ; but the joy of youth is only a pent-up though pregnant bud, till it has felt the beams of wonder and gladness which flow from the world-saving work of Christ and from the Father's adopting love. Then, only then it bursts into full and glowing flower."

Let us see what this boy's religion can do for him at a time when he needs some special comfort ; for the heart of a boy may be as deeply agitated by trouble as the heart of a man. Budgett passionately loves his mother, and she is seized with a dangerous illness. The days pass on wearily and anxiously, and the sufferer grows worse. Poor Samuel goes to bed at night trembling under the apprehension that his mother must die. At four o'clock in the morning, he is called up to mount the horse and ride off at full speed for the doctor, a distance of three miles through the winter darkness and along a road terrible for its solitude. On his way back, as the morning was beginning to break, he hears a little bird singing cheerfully in a park by the way side ; and the sweet notes of the bird, so much the sweeter for the silence through which they float, bring calm to his troubled spirit, and he accepts them as a token that, in answer to his prayers, God will restore his mother. "That music in the creation seems to testify of mercy in the Creator." The thought of mercy thus suggested gives new nerve to his struggling faith. Despondency quits his breast ; and, on reaching home, he exclaims : "Sister Betsey, mother will get well—I know it, because God has heard our prayers and will answer them. I have not had a doubt of it since I came by Well's Park this morning." This incident has a simple beauty—a tender pathos, all its own. Budgett always thought that that was the time "when he first tasted the joy of acceptance with God."

We follow him into his apprenticeship—a situation, as you will remember, of hard, grinding toil, with a half-brother for his master, who seems to take advantage of the relationship, and to give way to severity and exaction. Samuel does his best, but fails to satisfy his brother, and, at the request of the latter, they part. Samuel

begins to get on in a new situation and becomes valuable to his new employer, whereupon his brother demands his return to Kingswood to complete his apprenticeship. Compliance involves sacrifice, but the heart of the youth is generous, and his conscience is sensitive ; so back he goes to Kingswood, to his brother, and to his unremunerated toils as an apprentice. Still no sign of a godless, mammon-loving, sordid spirit !

Intellectually and morally, Kingswood had been one of the most uncultured regions in the land ; but Whitfield and Wesley had reclaimed it. Marvellous was the change which the preaching of the Gospel had wrought among the uncouth people of the place. When Budgett was an apprentice there, he regarded his Sundays as days of glorious emancipation and the Methodist chapel as a paradise ! “ To him a sermon was a festival.” I wish that could be said of every apprentice in the kingdom. After he had heard a sermon, he would hurry away from the chapel—with his fingers in his ears to keep all distracting sounds away—to an old quarry behind the house, where, in solitude, he could ponder, pray over, and treasure up for future use every point in the discourse. He used to spend some portion of the Sabbath in reading the *Methodist Magazine*, to gratify, as best he could, the cravings for knowledge, and in learning one of Wesley’s hymns, to help him with good thoughts for the week. It is clear that this young man, addicted though he was to money-making, does not treat religion as a secondary business in life ; he regards it as “ the one thing needful.”

I regret I have not time to quote, or even to cull, from a letter written by Budgett at twenty years of age ; which proves that he has by this time become a thoughtful, modest, mature, conscientious Christian. We must follow him onward into the great business with which he comes to be identified, and which prospers so singularly in his hands. He is a professing Christian. Let us see whether, unlike, alas ! a great many other professing Christians, he conducts his business on Christian principles. If he does, of one thing we may be unalterably sure, namely, that he will maintain a rigid integrity. We shall not find him to be “ a man of long prayers and short weights, singing Wesley’s hymns with a loud voice at chapel on Sundays and deliberately cheating his customers during the week.” Observe him. He is passing through the fruit-room, and he notices the balance of a pair of scales which are being used against the

customer. Well, what of that? Surely that is no uncommon thing; and many masters not only connive at it, but even enjoin it. Here, however, is a master who rebukes it as a shameful injustice which he will not allow to be perpetrated on his ground. No doubt, but Mr. Budgett takes good care that you do not impose upon him. He will not be guilty of wrong for this reason among others, that he hates to be the victim of wrong. "Whatsoever ye would that men should do to you, do ye even so to them." Budgett is a sagacious reader of character. He is not naturally suspicious; but if you give him the least reason to suspect you, he will look you through and through. He has a penetrating eye, by which you are sure to be abashed if you approach him with any secretly dishonourable intention. You must be up very early in the morning if you are to get on with him. Observe him again. He has just passed through the shop of one of his customers, and he says quickly to the master, "Where did you get that young man?" "From such and such a place," was the answer. "I would not keep him for a day." "Why? he is a very clever young man." "Yes; he is clever enough, but he is a rogue." "Well, certainly, I have seen nothing wrong about him, and I never yet saw his equal behind the counter." "Very well, I tell you, I should not keep him an hour, and you will find it out yet." "But I cannot dismiss him without a cause, and he has given me no cause." A little time passed, and that young man is detected in the act of stealing money and is committed for trial. On the day of his trial his master is informed by a solicitor that a sister of the prisoner, a very respectable young woman in delicate health, has hurried down to London in great distress at her brother's disgrace, and that the consequences are likely to prove serious if the trial goes on. Moreover, she is a Wesleyan, as the prosecutor himself is; and she begs an interview. In that interview, she is proved to be no sister of the thief, but a clever partner in his rognery. He is convicted and imprisoned. On his release, he loses situation after situation through dishonesty, and sinks into a confirmed scoundrel of the most abandoned and degraded kind. Samuel Budgett detected the character of the man at a glance! Yes, Samuel Budgett has a keen, stern sense of justice, and if you attempt to violate the plain law of right, in your dealings with him, he will shake your soul to its very centre with the thunder of his indignation. For example: A gentleman seeks an interview with Budgett.

He professes to be a Wesleyan and a local preacher. His object in calling is to make Mr. Budgett acquainted with a new invention of his which Mr. Budgett would find to be exceeding advantageous in his extensive business. This boasted invention turns out to be a plan of making mock vinegar at a merely nominal cost, which can be sold for real vinegar at the full price without any danger of detection. Mr. Budgett listens to the representations of this bland impostor, and then, with a flashing eye and a voice of thunder, he says: "What! you want to lead me into dealing like this? If you are resolved to go to hell yourself, why should you try to drag me along with you? And you profess to be a Wesleyan and a local preacher!" And with words of scathing, withering rebuke he drives the canting swindler into the street. No, no! Samuel Budgett is a sharp man of business; he knows how to strike a bargain. You can please yourself whether you accept his terms, or whether you reject them; but you may rely upon it that he is a Christian, and he will be no party to a foul, dishonest action. No flowing sensational advertisements emanate from him. He is doing a business which can speak for itself and requires no puffery. No adulterations, if he knows it, in the articles sent away from his shop. Mr. Budgett, being a Christian, is not only honest towards his customers, but generous to his men—not, however, in any sense which implies that he will tolerate or connive at any mal-administration, any wrong doing, any indolence, or carelessness on their part.

Budgett rises, by his own tact, industry, and steadiness of moral principle, into a position of commercial eminence which requires the employment of 300 men. These men must all work according to rule, and in such a way as not to compromise their own or their master's integrity. His way of speaking of a sharp, stirring man, who will lie or play tricks, is this: "What is the use of a tub that is tight all round but has a hole in the bottom?" Mr. Budgett will not perpetrate a dishonest act with his own hand; neither will he permit any servant of his to do it for him. I know an eminent draper in one of our large cities, who is also an eminent deacon in one of our large churches, and who dismissed from his employ a clever and energetic shopman for no other alleged reason than this, that the said shopman was much too fastidious in his morality behind the counter, that the trade could not get on now and then without a few tricks, and that he would not do business by foul means when

he could not do it by fair. The said shopman was a member of the same church of which his employer was a deacon; and it required years for that young man to recover from the shock which his master's lax moral principle inflicted on his religious feeling. If such was the effect on him, what must it have been on other young men in the shop who were not fortified against it by the possession of any religious principle at all? Suffer your servants to cheat your customers, and even compel them to do it in your interest, and you need not be greatly surprised if in a short time they shall have degenerated sufficiently to try some plan of cheating you. Should you detect them in the nefarious attempt I suppose you will brand them as villains and send them, if you can, to the treadmill. What for? Why, for nothing else than that they have carried out your own principles in a form and to an extent not altogether convenient to yourself! You have been their shameless instructor and now you punish them for proving to be docile pupils!

Now Samuel Budgett is a Christian tradesman. You may profess to be a Christian tradesman, and yet do the kind of dirty work done by the draper whose cruelty to my friend has led to this most virtuous philippic; but the difference between you and Samuel Budgett is this—that your Christianity is a sham and his is a reality. His soul abhors deceit, and, fond as he is of making money, he would infinitely rather that that colossal business of his should go to the dogs than that he himself or one of his men should go to the devil by trying to keep it together or impel it on to glory by the help of shams and lies.

“*On His Head were many Crowns.*”



CHIS is a singular expression; but ancient customs will explain it. A recent traveller says: “When I was in Egypt lately I saw again and again among the figures sculptured on the walls of ancient temples an illustration of this vision. Egypt was once separated into two great divisions: Upper and Lower Egypt. The two districts were at times governed

by rival sovereigns, and the crowns they wore were very different in form; but in the period of Egypt's greatest glory the whole country was united under one king, and on the head of a great monarch like Rameses the Second, or Rameses the Third, you see again and again the crowns both of the Upper and Lower country, symbolically declaring their sovereignty over both."

Christ is not only a priest, but a priest on His throne; and on His head are many crowns. They represent the variety of the kingdoms over which He rules, the many honours He has won; they are the badges of His renown, and the symbols of His glory and dominion.

Certainly no being ever moved on this earth so great and so good as the Lord Jesus Christ. He had much to say to men, and everything He did say was stamped with a Divine genius, all the more impressive from the simplicity and quietude with which its utterances were clothed. His words were words of wisdom, which the sophists of His age could never gainsay. His revelations flowed from Him with the freedom and fulness of light from the sun, and they were grander than the dreams of poets or of prophets. He could speak of Himself as "the Light of the world, whom, if any man follow, He shall not walk in darkness, but shall have the Light of life"; as "the Bread of life," of which, if a man eat, he shall never hunger; as "the Water of life," of which, if a man drink, he shall never thirst. He could speak of Himself as being "One with the Father," "Before Abraham was I am"; thus asserting for Himself an independent and eternal existence. He could promise "rest" to the souls of the weary and heavy laden who would come to Him and learn of Him. He could describe Himself as the great centre of personal attraction for the world in the mystery of His cross. He could speak of Himself as having a kingdom which, in its growth, is like the mustard seed, developing from the smallest germ into a great tree—so that the birds of the air can come and lodge in the branches thereof; as being, in its diffusiveness like the leaven hid in the meal, and working until the whole mass of human society is leavened. He could say of Himself: "All power is given unto Me in heaven and in earth. Go, and preach My Gospel to every creature, and lo! I am with you always, even unto the end of the world." He could give utterance to these stupendous truths concerning Himself with such Divine assurance combined with such Divine simplicity that none could accuse Him of a vaunting egotism.

Yet He was divine in His goodness also. He was "holy, harmless, undefiled, and separate from sinners." "He did no sin, neither was guile found in His mouth." "The Prince of this world cometh," He said, "and hath nothing in Me." "He loved righteousness and hated iniquity." Unique in moral grandeur and spiritual elevation, majestic as Nature in His attitudes and movements, resistless as omnipotence in His power, lofty as Heaven in the whole tone of His mind; His goodness was as simple and as pure as His greatness was imposing. In His dignity He was never cold. Disinterested in His benevolence, and unwearied in His zeal, He was meek in temper, "lowly of heart." He left no duty undischarged, no grace undeveloped. Enemies could prove against Him no sin; friends felt His holiness to fill them with awe. His Divine Father regarded Him with unmingled approbation.

Such are the personal excellences of Christ, very inadequately described. How glorious a being He is! Virtues so untainted and so resplendent—sanctifying capacities so boundless, must secure for Him an authority and a renown wide as the world and lasting as eternity. Apart from all formal ascriptions of honour, by the native energy of His mind, and by the incalculable majesty of His career, He must secure to Himself the glad and loyal homage of all who, as the generations of men succeed each other, shall, by the progress of His Gospel, be trained to the appreciation of the divinely true, the divinely good, the divinely beautiful. The intervening ages are long, but the end is sure. By and by the revelation of His glory shall be complete; and He, "the despised and rejected of men," shall receive His "many crowns."

Such a coronation will be all the more fitting, because we have to think of the benignity of His reign, as well as of the infinite excellence of His character. By undertaking the redemption of the world He has entered into the most sacred relation to every nation and every family of man; He has, indeed, established a loving kindred with every heart. As the Representative of the world to God, His Father, He has remodelled the moral relations, and modified the moral responsibilities of all men. We cannot deliver ourselves from Him if we would. He presides in all the arrangements of law, of providence, of destiny; and the influence of His mediatorial interposition on our behalf communicates itself directly or indirectly to all the ramifications of our experience.

And, blessed be His Name, His ways are all ways of mercy. "He

came not to condemn the world, but that the world through Him might be saved." How great must be God's estimate of the worth of human souls as viewed in the light of such a sacrifice for their redemption! That divine estimate shall one day be endorsed by the world; and then the song will resound, "Blessing and honour, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever." When that day comes there will be a vivid recollection of the miseries which have afflicted our race—the ravages of crime, the repulsive inventions of cruelty, the desolations of war, the grovellings of superstition, the ravings of fanaticism, the fierce contentions of bigotry, the bloody triumphs of ambition, the bland iniquities of deceit, the ferocious impositions of tyranny, the universal dominion of death—these will be remembered. But how ardent will be the joy of seeing in their place the immunities of piety, of goodness, of intelligence, of freedom, and of peace! These will all have to be ascribed to the outpourings of His love. He is the Divine personification of mercy, of compassion, of grace; and when His benignant work is done a redeemed world (we may be sure) will delight to place its crowns upon His head.

But Christ is to be contemplated, not only as a benefactor, but also as a conqueror. Sin is a moral disease; salvation is a moral remedy. So the work of Christ as a Saviour is a moral work. But it is not accomplished without a struggle. Even the atonement, viewed as a satisfaction to justice, involved the endurance of the penalty of sin. But, beyond this, there is the bringing of human hearts back to a loving allegiance to the Divine Father, from whom they have been so habitually estranged. Thus He has to wage a mighty war with the evil that is so rampant in the world. It must be so in the very nature of the case; it is so as a matter of fact. The experience of every saved man attests it. He knows that his salvation has not been effected without a conflict. The affections of his heart have had to be changed in their bias, the will to be altered in its inclinations and tendencies. Mental darkness has had to be dispersed; light to be introduced. Old and deeply-rooted habits have had to be conquered; unhallowed and misleading prejudices to be broken down. The evil things of the soul are powerfully reinforced by Satanic energy and skill. All this speaks of warfare; but Christ is the captain of our salvation, and He wins the victory.

We look upon the exploits of manufacturing and mercantile skill

with pleasure, and often with surprise. Clay moulded into forms of beauty; the rough ore dug out of the earth, and melted, modelled into graceful, delicate shapes, polished into brilliance, and converted into a thousand instruments of power or of comfort for man; the gigantic might of steam, making travel a luxury and labour and activity a joy; the subtlest and mightiest forces of nature subdued into a beneficent service for the intellectual, moral, social and political interests of the world. But the triumphs of science or of art are not worthy to be compared with those of Christianity. Christ finds a man grovelling in the dark depths of ignorance, and raises him to the radiant heights of wisdom; revelling in vulgar, coarse indulgences, and creates within him pure and elevated tastes; alienated from God, and spiritually trains him, so that he is constrained to say, "I will exalt the Lord at all times, His praise shall continually be in my mouth;" dealing with his brother man from the impulses of selfishness, and turns his selfishness into self-forgetting benevolence, so that it becomes a luxury to him to do good, though the doing of it may cost him dear; doomed to die, and banishing all fear of death from his soul, and animating him with the foretastes of a blessed immortality.

These are the victories achieved by Christ over individual souls. The individual typifies the race. And now we see Christ's warfare with evil widening out, and spreading itself over the whole face of the world. Superstition has to give way before the advancing steps of a pure and purifying faith. The idols of the heathen have, one after another, to be utterly abolished. The cavils of infidelity, which arrogates to itself the discoveries of science, have to be refuted almost as soon as they are spoken. Persecution, working in the hatreds of the populace, or in the savage decrees of tyrants, is gradually to die out. Hypocrisy, bowing to the authority of fashion, or adopted for the attainment of sinister ends, has to be put to eternal shame.

But Christ is equal to the mighty task. He has been winning victories of this resplendent order all along the ages. Again and again "the horse and his rider hath He cast into the sea." He girds His sword on His thigh, and rides forth prosperously, because of truth and meekness, and righteousness; and His right hand teaches him terrible things. And the glory of these victories is enhanced by the character of the policy which secures them. We have here none of the world's battles, "with confused noise, and garments rolled in
20

blood;" no unholy depredations; no inventions of cunning; no sly plots of ambition; no reckless uses of power. He does not impose on the credulity or the timidity of the race. He does not reduce men to a blind and helpless captivity. The weapons of His warfare are not carnal, but spiritual. He touches the hearts of men through words of generous love and kindly promise. He exhibits the charms of goodness and of truth. He establishes the claims of righteousness, not by the power of the sword, but by the grandeur of His example and the force of His persuasions. By the display of moral beauty He restores beauty to the world; by the outgoings of His purity He makes men pure; by the appeals and the sacrifices of compassion He makes men tender-hearted. In a word, by the gift of the "Comforter" He "convinces the world of sin, of righteousness, and of judgment," "makes all things new," and fills the world with light and life and peace.

Such are the conquering glories of Christ. They are the exploits of wisdom and of love, and they win for Him a loyal devotion which shall weave itself in wreaths of immaculate splendour, to be folded, in spontaneous beauty, around His brow.

Thus Christ shall one day be crowned in acknowledgment of His universal dominion. A day shall come when "at the name of Jesus every knee shall bow and every tongue confess that He is Lord to the glory of God the Father." Towards that sublime consummation He is ever advancing; now moving in a grand upheaving of the nations; now riding like a prince in the bright car of civilisation; now unostentatiously appropriating some new discovery in science; now preaching in startling providential occurrences to all who have ears to hear; now working His way by the sagacity of statesmen or by the blunders of tyrants; now speaking in "the still small voice" of the Gospel of His own great love; but ever conquering, ever advancing, until He shall sway a sceptre, the legitimacy of which none shall dispute, and command an homage which all shall gratefully and gladly yield. Then shall come the final coronation, at which the universe shall be in attendance, and Jesus, the Babe, the Man of Sorrows, the Crucified, shall be "crowned King of kings and Lord of lords."

Let us be patient for the dawn of the glorious day. It seems long in coming; but come it will. He knows what is best for our world. Premature triumphs are never sound—never lasting. All solid

growths are slow. Be it ours to move forward in Christ's own line, and under the inspiration of His Spirit. We shall thus most truly and effectively serve our generation, to be honoured at last by His own encomium: "Well done, good and faithful servant. Thou hast been faithful over a few things; I will make the ruler over many things. Enter thou into the joy of the Lord."

A Literary Octogenarian.



WHATEVER place the writings of Thomas Cooper may ultimately occupy in the literature of the nineteenth century, they are unquestionably among the most significant and memorable productions of our age. Mr. Cooper is so much more than a writer that the majority of his friends think of him in quite other aspects of his work.

His career has been singularly versatile and eventful. Shoemaker, schoolmaster, Wesleyan local preacher, journalist, Chartist lecturer and prisoner, poet, Secularist lecturer, preacher, lecturer on Christianity, and writer of books on Christian evidences—such are the principal phases of Mr. Cooper's long and honourable life. It must be to him a source of sincere gratification that he has been permitted to reach "a good old age," and has, since his renunciation of Secularism, been enabled year after year to bear testimony to the divine origin and authority of that gospel which he once despised; and that to his testimony the most sceptical and prejudiced minds have been constrained to listen with respect. Among the working men of England, Mr. Cooper's sermons and lectures have accomplished a measure of good which demands the grateful recognition of the Christian Church of every section, and indicates methods of usefulness for which, with the spread of education, and the increasing knowledge of physical science, there is likely to be a greater and more urgent need. There is ample scope for such lectures as Mr. Cooper has, during the last quarter of a century, delivered throughout England. They are outside the province of ordinary ministerial labour, and require qualifications which, it may be asserted without the slightest disrespect, the majority of ministers do not possess. But some provision must be made for

them if the scepticism and Secularism of the working classes are to be supplanted by a hearty and intelligent Christian faith. The pulpit is not the place for the discussion of themes which are yet of the highest and most practical moment, and any attempt to turn our churches into lecture halls would not only be inimical to the idea of Christian worship, but would necessarily end in failure. Such an agency as that for which Mr. Cooper pleads, and has on his own responsibility so effectually supplied, must be altogether supplementary to the office of the Christian preacher. The Christian Evidence Society has done useful service in this direction, and perhaps little more is needed than it would supply, if it were more generously and adequately supported.

The character of Mr. Cooper's literary work has been largely determined by his interest in the social and religious questions to the discussion of which he has devoted the latter years of his life, and he will be remembered mainly as a Christian apologist. His "Bridge of History over the Gulf of Time," now in its twenty-fifth thousand, is a popular view of the historical evidence for the truth of Christianity. In an ingenious and well-sustained metaphor he regards History as a bridge, and the nineteen centuries as its arches. Each of these arches, to which he gives a special name from a prominent characteristic of the age, he traverses, from the nineteenth century, the Arch of Science, to the first century, the Arch of the Apostles, proving, as he goes along, step by step, the existence of a belief in the facts recorded in the Gospels as the basis of the Christian faith. "God, the Soul and a Future State," is a vigorous and eloquent argument for the being and attributes of God, for the spiritual nature of man, and for the certainty of another life. "The Verity of Christ's Resurrection from the Dead," and "The Verity and Value of the Miracles of Christ," are a powerful, and, to our thinking, a conclusive demonstration of the reality of the supernatural, a plea which, we imagine, cannot be refuted for the absolutely historical character of the Evangelical records, as against the Mythical and other schools, which seek to explain them away, and the false philosophy which, on *a priori* grounds, denies their credibility. In another work he deals with "Evolution, the Stone Book and the Mosaic Record of Creation," and it may safely be affirmed that a mastery of the contents of these volumes would place average English readers in a position of knowing the best and strongest things that can be said in the best and strongest way in

refutation of the clamorous and boastful, but none the less irrational and unscientific scepticism of the day.

Mr. Cooper has also published two volumes of sermons and expositions, "Plain Pulpit Talk," and "The Atonement, and other Discourses." These sermons are as unique as the preacher himself. They are the free unconventional speech of a strong-minded practical man, who has a keen insight into the weaknesses and foibles, not less than into the real needs, of human nature, and who finds in the old gospel the only means of meeting those needs. Mr. Cooper is loyal to his heart's core to the doctrines of Evangelical religion. He has no wish for, and no belief in, a new theology. Vast as is his knowledge, vigorous and independent as is his judgment, he adheres steadfastly and conscientiously to the familiar lines; bound by no ecclesiastical traditions, he is yet no innovator. His style is frequently colloquial—abounding in anecdote and illustration, clear and pithy; at one time humorous and at another pointedly sarcastic. He is not afraid of a homely proverb, or a telling epigram. He does not scruple on fitting occasions to excite a smile, any more than he would be ashamed to move to tears. He speaks to his hearers as one of themselves, a sharer of their difficulties and struggles and sorrows, able to enter into their thoughts and to express himself in their own forms of speech, in a language "understood of the people" and acceptable to them.

Of Mr. Cooper's "Poetical Works," comprising "The Purgatory of Suicides," and "The Paradise of Martyrs," we cannot write at length. The former of these epics is the more famous, and it will always have a historic interest as the outgrowth of the Chartist agitation. There are many false notes in it, blind and misdirected longings, and serious misapprehensions; but it is a noble tribute to the sacred cause of freedom, an impassioned expression of the sense of human brotherhood, and a glowing forecast of the days in which that brotherhood will be realised. Readers who remember nothing else in it will not be likely to forget its powerful portraiture of Christ, and the profoundly pathetic manner in which the bewildered and honest sceptic referred to Him. There is in the poem no lack of imaginative power, or of brilliant poetic diction, though we question whether Mr. Cooper could even have become a poet of the primary as distinct from those of the secondary order, and Mr. Carlyle's advice to him to abandon poetry and write in prose was salutary and judicious.

The most charming of Mr. Cooper's books are, in our estimation, his "Old-fashioned Stories," his "Life written by Himself," and his latest volume, "Thoughts at Fourscore and Earlier." The "Stories," originally contributed to various periodicals, give us a graphic and delightful picture of characters and scenes which now belong to vanished generations, and which can be known to us only by means of reminiscences and records of the past. Mr. Cooper's own "Life" is, of course, full of vigorous and stirring incident, as strange and romantic as a novel, as full of instruction and as morally inspiring as the ablest sermon. It ought to be read by all intelligent young men and especially by the young men of the working classes. It would show them by a practical example, as well as by judicious precept and apt counsel, how to attain true strength and dignity. The "Thoughts at Fourscore" Mr. Cooper describes as "A Medley," and the description is delightfully appropriate. The book consists of magazine articles, one or two sermons and lectures, letters and familiar talks; but there is not a single section which we could well spare. The sketches of English life in the earlier part of the present century relate to our politics at home and abroad, to the domestic and social condition of the people, to the mischief wrought by our great wars, and to the baleful effects of "strikes." The contrast between the condition of things in Mr. Cooper's old age and in his youth is indeed marvellous, and when the two states are portrayed vividly, side by side, the change seems incredible. Not that all change is progress. The greater command of the means of living does not necessarily imply any actual or worthy use of them. Men themselves do not always improve with their surroundings, or with the increase of their possessions, and Mr. Cooper affirms that in the early part of this century, notwithstanding great suffering and depression, the manners and morals of the working classes were better than they are now. Our advanced civilisation has witnessed a serious deterioration in more directions than one, and we cannot unreservedly congratulate ourselves on the superior enlightenment and the higher characteristics of our age. Unless the development of conscience is insured side by side with the increase of knowledge, unless the law of righteousness is revered as the very guardian of our liberties, and the dominating power of our social and commercial relations, as well as of our personal character, our advancement will be but superficial and ephemeral. If the working men of England could be induced to "read, mark, learn and

inwardly digest" the two series of letters which Mr. Cooper addressed some thirty or forty years ago to the younger members of their order, it would need no prophet's power to anticipate for them a brighter and happier future. Why should there not be, with the multiplication of material comforts, and with the shorter hours of labour, a more resolute effort on the part of our working men to cultivate the intellect, to master the facts and laws of science, to familiarise themselves with the treasures of our English literature—its history, its poetry, its philosophy and theology. There can be little doubt that a wise use of the opportunities they now enjoy would raise them to a higher scale of intellectual and moral dignity, would ennoble their character, augment their power, and insure their usefulness to an extent of which they have little conception. Mr. Cooper has acted wisely in including these "Letters to Young Working Men" in his latest volume, as they have long been out of print, and are well worthy of preservation; but we should be glad to know of their re-issue, in a pamphlet form, and of their circulation far and wide among the classes for whose benefit they were specially written. Any generous-minded man, who could arrange for their publication in a cheap edition, or for their gratuitous distribution, would confer a real boon on the country. Our conviction is that while Mr. Cooper has rendered his chief service to our age by the living voice, his pen also has proved an invaluable instrument. He has added to the treasures of that literature of which he has been so devoted a student, and of which he is so justly proud. He has opened the eyes of his countrymen to the magnificence and wealth of their inheritance as intelligent English citizens, he has called upon them to claim their birthright, to assert their power and to use their freedom in a manner which shall enable them to hand on to others in undiminished splendour and worth the advantages of a position which has been won for them at so great a cost. Mr. Cooper exemplifies in his life and writings how Christianity combines with knowledge and culture on the one hand and with shrewd common sense and practical business tact on the other; how, while it develops our personal character, it leads to the most generous philanthropy and most disinterested patriotism, and perfects us as no other power can in all the relationships and for all the duties of life. A literary career culminating in these "Thoughts at Fourscore" is one of the most impressive and memorable scenes of our age.

With the concluding paragraph of Mr. Cooper's "Thoughts," our article may fittingly close.

"Regarding this as my last appearance in print, I trust I may be forgiven if I record one little fact. The lowly Christian Church of general Baptists in this city (Lincoln), when their predecessors more than two hundred years ago were stoned and imprisoned for preaching and practising immersion baptism—and who have continued to be a poor and I had almost said a despised people—have lately taken courage and set about building a new and more commodious chapel and schools, and have determined to name the new place of worship "The Thomas Cooper Memorial Chapel." I am utterly undeserving of the honour they put upon me; but they insist upon it that the name will have the desirable effect of inducing many who are not Baptists to subscribe towards their Building Fund. I most heartily wish it may, and will most cordially thank all who send help to the lowly Christian people who so greatly need it."

Loving the Unseen.



HE old spiritualists made broad distinctions, independent—not to say defiant—of philosophic prescription. They argued from the plain facts of observation and experience—not from the abstractions and generalisations of science.

I like this fashion; for besides being convenient, it seems to me to be both salutary and beautiful.

For instance, we talk about body and soul—about the world visible and the world invisible. Such distinctions are practical, and much more appreciable than those laid down by a refined philosophy.

Thus, I live two lives, in two separate worlds; and I am encompassed by two sets of relations—the spiritual and the material. My physical existence is on earth, with flowers beneath, with stars above, and with storms or calms around. The furniture of its home is composed of the countless phenomena of the universe. I am bound to it by senses. I hear when there is sound; see when there is form;

feel when there is pressure ; smell when there is perfume. With this visible world even reason may have some dealings ; for I calculate when data are given. I count, reckon, add, compare, infer.

But I live in a broader, deeper, sweeter, mightier, sublimer life than this, in which I am independent of organisations, aspects, reports—
an ideal, spiritual life. That life has its companionships—God, angels, the dead, imaginary beings who have never lived. The beauties of this unseen world I can see with my eyes shut ; I can converse with its inhabitants without speech.

The old spiritualists talked of the unseen world as the true, the real ; whilst the earth was unreal, false. The visible was poor ; the invisible rich. The habits of the one were evil ; those of the other good. One had a cut-and-come again sort of custom ; the other was eternal. One was presided over by wicked, or weak, or worthless powers ; in the other God was King and Father.

Is not God an actual presence to you ? Yet with what form do you picture Him ? Did you ever hear His voice ? He is “the King invisible.” Yet of Him we may say : “Whom having not seen we love ; in whom, though now we see Him not, yet, believing, we rejoice with joy unspeakable and full of glory.”

Invisibility—that which is independent of the senses—is one of the attributes of the Infinite ; what can be seen can be measured. The invisible is also the ineffable. My eye is greater than that I see ; and when I can no longer gaze because of the fiery dazzle I shrink from what I *dare not* look at ; but the ideal glory, though brighter than the sun’s splendour, is soft unto my soul, and is therefore beautiful.

“Whom, having not seen, we love.” Peter is speaking of Jesus, and how true are his words of our great Lord ! Jesus no longer lives among men. Yet is He not a veritable power in our world—loved, revered, trusted, sung to, followed, inquired of ? “Unseen,” yet “loved.” “Believed in,” and therefore “rejoiced in.”

We have often wished we could have watched Him ; His eye pensive, bright with holy tenderness ; His visage marred by grief ; His form bowed down with sorrow ;—watched Him, with Mary at his feet, and John’s gentle head on His bosom. But as Thomas was a weak disciple, so this is a weak desire ; and when we do realise the charms of the Ideal One, we realise also the beatitude : “Blessed are they that have not seen, and yet have believed.”

Imagination is stronger than sight. Suppose Jesus were with us on earth; He would be a comparatively commonplace personage. He would be personally known by a far smaller number; and these would love Him less deeply. His name has become immeasurably mightier since His ascension to Heaven. The incarnation meets specific human needs, but it does not imply that Christians must literally "see Jesus" in order to love Him and have joyous fellowship with Him. Say not that because He is invisible our associations with Him are less practical. His authority is more supreme, His promise more assuring, His sorrow more mystically captivating, His sympathy more precious. There are other and weightier considerations which show the necessity of Christ's absence in Heaven; but these do not belong to our subject, and we cannot discuss them now.

Yet there is an instinct or impulse within us which prompts the desire to see, to touch; to feel perfect union with the long-loved, long-cherished ideal. I heard a man say the other day that for years he cherished an ideal of woman; an unknown, non-existent person, a mere conception of his own, had to *him* all the force of love, and all the fascination of beauty. This was the poetry of a young heart. God, either in time or eternity, gives us as a conscious reality that which we have loved by faith. But he satisfies the craving of the dream-expanded soul, not by reducing the ideal to the level of an ordinary reality, but by intensifying the power of appreciation until the ideal itself is realised.

This spirit-life, then, is grand—full—unbounded in its range—exhaustless in its resources—everlasting in its joy. "Love" is its deepest principle; "faith" its most unfailing agent; "joy unspeakable and full of glory" its steadiest experience. Darkness cannot put out its light. Silence cannot hush its music. Tyranny cannot repress its freedom. Death cannot extinguish its enthusiasm. The beautiful is its abode, the true its charter, the good its dowry. Its home is Heaven; its Redeemer from sin and its trainer to holiness is Christ; its companions are angels and just men made perfect; and its great Father, from whom it came, and to whom it for ever tends, is God!

To the Lark.



STAY, O stay above,
 Sweet singer whom we love,
 For the grass and flowers are wet,
 And 'tis but dawn as yet :
 Through all the morning hours thy strain prolong.
 Over the poplars tall
 Pour out the waterfall
 Of that sharp torrent bursting into spray.
 Over the aspens make
 The leaves with tremulous delight to shake
 And quiver with the fullness of thy lay.
 Surely upon thy wings
 The angel of the morning sits and sings—
 Or thou art but a spirit in disguise,
 And pourest out thy overflowing heart
 In strains such as from lips immortal start,
 To bring joy's tears into our mortal eyes !
 Like to a flash of light,
 In regions infinite,
 A diamond set upon the brow of dawn,
 A solitary thought that lives and sings
 In inner murmurings.
 A brook in a great desert far withdrawn,
 Amid the darkness of the void expanse
 Hiding thy countenance,
 Before the curtains of the night are drawn
 From some remoter spot,
 Our dull eye knoweth not,
 Some measureless far height it cannot reach.
 As from another sphere,
 Comes down, distinct and clear,
 The deep mysterious meaning of thy speech.
 If thou wert but a bird,
 Why should our hearts be stirred
 With such strange throbbings as thy music makes ?
 If thou did'st only sing,
 How should such thoughts upspring,
 As those thy melody within us wakes ?
 Surely some thought divine,
 Quickens that voice of thine,

Wherein the very soul of gladness lives!
 Surely thou would'st impart
 A lightness to our heart,
 Such as thine own from heaven itself receives!
 It must be for our sake,
 Thou wilt not cease to make,
 Such floods of music from the clouds to start;
 That so at last ev'n we,
 May catch the inspiration of thy glee,
 And learn the beauty of a cheerful heart.

The Revised Bible.



WHEN we wrote our "Brief Note" on the Revised Version of the Old Testament a month ago, the work had been in our hands but a few hours, and the judgment we expressed as to its merits had to be formed somewhat hastily, and without the advantage of a thorough and searching examination. Since that time we have had the opportunity of testing the work in detail, and are in a position deliberately to re-affirm our first impressions. To whatever cause we are to attribute it, the fact is indisputable that the Revisers of the Old Testament have acted in a more cautious and conservative spirit than the Revisers of the New. The alterations they have made are neither so numerous, nor—from the standpoint of the ordinary English reader—so startling in character; their revision has therefore been hailed with general satisfaction, and the idea of its supplanting the Authorised Version is by no means chimerical. This is largely due to the fact that the Revisers have followed the Received or Massoretic Text of the Old Testament, and have not attempted any reconstruction of it as did their coadjutors of the New Testament Company. They wisely remark in their Preface "That other Recensions were at one time in existence is probable from the variations in the Ancient Versions, the oldest of which, viz., the Greek or Septuagint, was made, at least in part, some two centuries before the Christian era. But as the state of knowledge on the subject is not at present such as to justify any attempt at an entire reconstruction of the text on the authority of the Versions, the Revisers have thought it most prudent

to adopt the Massoretic Text as the basis of their work, and to depart from it as the Authorised Translators had done only in exceptional cases." In the case of the New Testament "the textual sources" are unparalleled in wealth and variety; but there are few MSS. of the Old Testament of an earlier date than the twelfth century, and these have been traced to a common source. They are but different forms of one original. "All copies of the Hebrew Text go back to one archetype." The word *Massorah* means tradition, and *Massoretes* the holders or possessors of tradition. The name was applied to a company of Jewish scholars, whose work begun in the sixth or seventh century of our era, and was continued until the tenth or eleventh century. Dr. Talbot Chambers, one of the American Revisers, has a concise and lucid paragraph on this point, which we may venture to quote.

"The main reliance of the critic and expositor is upon the *Massorah*, the technical name given to a collection of grammatico-critical notes on the Hebrew text, with the design of determining its divisions, grammatical forms, letters, vowel marks, and accents. Such a work as this was rendered necessary by the fact that originally the Hebrew, like the other Semitic languages, was written with the consonants alone, and without separation between the words. Hence it was a delicate and difficult task to determine what vowels should be employed in any particular case, and where the stops and accents should be inserted. This, however, was accomplished, although the authors of the work and the time of their action are shrouded in obscurity. There can hardly be a doubt that the *Massorah* was the work, not of one century, but of many centuries. The old Rabbins were inclined to attribute it to Ezra and the men of the Great Synagogue, but the more usual opinion assigns its commencement to the schools that were established at Tiberias and Babylon and elsewhere in the second century of our era. It existed only in the form of oral tradition, until at some period between the sixth and the ninth it was committed to writing. It first took the shape of marginal notes on the copies of the sacred books. These gradually expanded into a very minute and comprehensive system. A full record of these annotations and glosses was given in the "Great *Massorah*," which appeared about the eleventh century, and is so called to distinguish it from another collection of notes known as the "Small *Massorah*." While much of what is contained in the *Massorah* is nothing but laborious trifling, yet quite apart from this there is much that is of very great use to the critical student. The authors have sometimes been charged with corrupting the sacred text, but for this there seems to be no solid foundation. They do not appear to have introduced anything of their own, but rather to have made a careful distinction between what they found in the manuscripts and what they proposed to substitute. There can be no doubt that they have thus preserved to us much traditional information of the highest value. In the words of

the learned Professor, E. C. Bissel, D.D., 'There ought to be no doubt that in the text which we inherit from the Massorettes, and they from the Talmudists, and they in turn from a period when versions and paraphrases of the Scriptures in other languages now accessible to us were in common use—the same text being transmitted to this period from the time of Ezra under the peculiarly sacred seal of the Jewish Canon—we have a substantially correct copy of the original documents and one worthy of all confidence.'

We do not see what other course the Revisers could have wisely or honourably taken than that which they have actually pursued. They have carefully noted the variations in the Massoretic text, adopting that which seemed to them the best reading, and occasionally placing an alternative reading in the margin. Occasionally also, in cases of extreme difficulty, they have followed the Ancient Versions, and recorded the Massoretic reading in the margin. But they have practically left untouched the Received Text, as being the best which can be secured.

The Revised Old Testament we have described as a decided literary success. It has preserved the most marked characteristics of the Authorised Version, its ease and grace of expression, its vigour and pith, its homely directness and happy colloquialisms. It has not, except in rare instances, lost even its music and rhythm, which many critics seem to value far more highly than its accuracy. The members of the New Testament Company were told with a blunt and rugged fidelity, if not with a refinement of cruelty, that, though they might understand Greek, they were certainly ignorant of English. It is impossible to anticipate the judgments which may yet be pronounced on the work, but we do not think that such a charge is likely to be laid against the Old Testament Company, for whether it be that they have profited from the criticisms to which we refer or not, they have certainly exercised all possible care in this direction, and their success has been remarkable. The Revised Old Testament is the same book as its predecessor, with only such changes as a more minute and scientific acquaintance with Hebrew and its cognate languages has rendered inevitable, and our conviction is that even those who are "afraid of change," will find in it little to disturb their equanimity, or to excite their resentment.

It cannot, of course, be contended that all the changes are improvements. We do not see any reason for translating Gen. vi. 4, "The Nephilim were in the earth in those days," and Num. xiii. 33, "And

there we saw the Nephilim," for this to an English reader is unintelligible. "Dammesek Eliezer" (Gen. xv. 2) is an unnecessary refinement. The substitution of "Azazel" for "scapegoat," though defensible on linguistic grounds, is of questionable worth, nor does "vanity and striving after wind" (Eccles. ii. 17, &c.) seem to us by any means so good a rendering as "vanity and vexation of spirit." We also prefer the old rendering of Eccles. xii. 13 to "This is the end of the matter: all hath been heard," though we decidedly prefer the marginal reading of the last clause, "this is the duty of all men."

On the other hand, in Gen. iv. 7, "sin coucheth" is a decided improvement on "sin lieth at the door," and brings out the idea that a failure in well-doing exposes us to the attacks of the adversary who, like a wild beast, is waiting to spring upon us in our weakness. "The Oaks of Mamre" (Gen. xiii. 18, xiv. 13, &c.) is a more correct rendering than "the Plain of Mamre." In Gen. xxiv. 2, "his servant, the elder of his house," is better than "the eldest servant of his house." In the prophecy of Jacob, Gen. xlix., there are several notable emendations, *e.g.*, "Thou shalt not have the excellency," for "thou shalt not excel" (ver. 4), Reuben's loss being not so much that of superiority of character or achievement over his brethren as of the birthright, the precedence in family dignity, or patriarchal authority; "weapons of violence are their swords," for "instruments of cruelty in their habitations" (ver. 5); "unto him shall the obedience of the peoples be," for "unto him shall the gathering of the people be" (ver. 10). The introduction of the word "peoples" is singularly happy, both here and in other places. English readers have not unnaturally concluded that the word "people" referred to the Jews, whereas in the majority of instances it refers to the heathen nations. In Ps. ii., the Authorised Version, "Why do the heathen rage, and the people imagine a vain thing?" is actually misleading, and the words have often been inaptly quoted to prove the ingratitude and disloyalty of the Jews as well as of the heathen. The Revised Version—"Why do the nations rage, and the peoples imagine a vain thing?"—sets the question in its true light. It will perhaps be a relief to some minds to find a more accurate rendering of Exodus xii. 35, 36, "And the children of Israel did according to the word of Moses, and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment, and the Lord gave the people favour in the sight of the Egyptians, so that they let them have what they

asked." In the Decalogue there are one or two slight but valuable modifications (Exod. xx.). "Upon the third and fourth generation of them that hate me," instead of "unto the third and fourth generation" (ver. 5). "Thou shalt do no murder" (ver. 13) instead of "Thou shalt not kill." In Exod. xxxiv. 6, the Revised Version is much more impressive: "The Lord, the Lord, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth." In Lev. xvii. 11, the Revised Version happily renders "for it is the blood that maketh atonement by reason of the life;" xviii. 18 is rendered, "Thou shalt not take a woman to her sister to be a rival to her;" and here we think the Revisers have weakly yielded to ecclesiastical prejudice; in xix. 17, "Thou shalt not suffer sin upon him" is changed into the more correct and solemnly suggestive "not bear sin because of him;" in xix. 26, "observe times" becomes "practise augury." In Judges xv. 19, the Revisers read, "But God clave the hollow place that is in Lehi, and there came water thereout," thus depriving those who make merry over the incredibilities of Scripture of one of their favourite jokes. The water that refreshed Samson came not from the jawbone of the ass, but from a depression in the earth. There is another significant alteration in Judges xiii. 12. Instead of "How shall we order the child, and how shall we do unto him?" we find, "What shall be the manner of the child, and what shall be his work?" In 1 Sam. iii. 13, the sons of Eli are said not to have made themselves vile, but to "bring a curse upon themselves." In 2 Sam. v. 10, we are told that "David waxed greater and greater (instead of went on and grew great), for the Lord, the God of Hosts was with him." 2 Kings i. 3 now reads, "Is it because there is no God in Israel that ye go to enquire of Baalzebub, the god of Ekron?" The strength of the sons of Gad is much more manifest from the Revised Version of 1 Chronicles xii. 14: "He that was least was equal to a hundred, and the greatest to a thousand," in place of "one of the least was over a hundred," &c.

No book has gained more by the Revision than the Book of Job. To render its profound and impassioned poetry into the corresponding forms of a foreign language, and to preserve its delicacies of touch and beauty of expression, is no light task; and it is no reproach to the translators of 1611 to say that they were probably less successful here than in any other section of Scripture. There are in the book so many words which can be found nowhere else, and so many allusions

to customs which are not only obsolete, but of which all trace has perished, that the difficulties of a translator are greatly aggravated. Our conviction, after a careful examination of the Revisers' work, is that their rendering of Job is, at almost every point, a long way in advance of the Authorised Version. In i. 5, Job expresses his fear that his sons should "renounce" God, not "curse" Him. Their continual round of festivity would, as we can understand, be likely to make them forget God and ignore His claims upon their affection and service; but, considering their circumstances and training, they would not be so likely to "curse" Him. The renunciation of God is a serious and deadly evil, and much more common than the other, as it is one to which we are more easily tempted.

The change of "hypocrite" into "godless man," in viii. 13, xiii. 16, xv. 34, xx. 5, xxvii. 8, &c., will, on the same ground, furnish preachers with many helpful suggestions, and should become the vehicle of opportune warning to those who, while not consciously double-faced, make no secret of their neglecting God. The well-known words, "though he slay me," &c. (xiii. 15, 16), are altered very slightly :

"Though He slay me, yet will I wait for Him,
Nevertheless, I will maintain my ways before Him ;
This also shall be my salvation,
For a godless man shall not come before Him."

"Waiting for" gives a better expression than the word "trust" to the idea of patient expectation and unwearied endurance; while "this shall be my salvation" emphasises the power of personal faith, and the subjectivity of all-saving religion. In xv. 11, we now read :

"Are the consolations of God too small for thee,
And the word that dealeth gently with thee?"

—too small, that is, for thy needs, thy regard, or thy deserts. The most important of all the passages of Job (xix. 25-27) has, as it seems to us, been much more accurately and finely rendered :

"But I know that my redeemer liveth,
And that he shall stand up at the last upon the earth ;
And, after my skin hath been thus destroyed,
Yet from my flesh shall I see God,
Whom I shall see for myself,
And mine eyes shall behold, and not another ;
My reins are consumed within me."

"But I know," notwithstanding the difficulty of finding an imperishable record for his words. "He shall stand up" as a witness and vindicator—*coming forward* as we commonly express it—for his

servants' aid. "At last," after a long delay. "And after my skin hath been thus destroyed," no mention being made either of worms or of the body. "Yet from my flesh," or, as the margin gives it, "without my flesh," he will see God when away from his flesh, after his death, in a disembodied state; unless indeed we interpret "from my flesh" as meaning *in* my flesh, which, so far as the word itself is concerned, is quite permissible, though the interpretation does not perhaps harmonise so well with the context. It would then imply a vision of God, not in a disembodied state, but from a new body, or after a resurrection. "*Though* my reins" in the Authorised Version is a mistake. There is no contrast or contrariety, but the reverse. The phrase asserts the intensity of Job's longing for this sight of God, and for the vindication it would ensure him; the reins being the seat of the deepest feelings, which in Job are so quickened, that the vision of God is almost realised, even as he speaks. In the speech of Eliphaz (xxii. 23, *et seq.*) the superiority of the Revision is evident at a glance. The second clause of verse 22 is regarded, not as a sequel, but as a continuation of the first, and shows that an honest endeavour to put away unrighteousness must accompany our return to God, or form an element in it. Religion and morality are inseparable. Verse 24 is an exhortation, not a promise. The possession of verse 25 becomes intensely spiritual. As the result of the renunciation of material treasures we find our true treasure in God. The Almighty is not simply our "defence," but our joy and reward. He is as "precious silver" unto us, and by His presence in our heart ensures the happiness, the sense of security from all ill, and the power, which are commonly associated with wealth, and of which wealth is a symbol, or a means. The prosperity promised is no longer material. Verse 29, "When they cast thee down, thou shalt say there is lifting up." Hope will spring up as the result of what is known of God. Verse 32, "He shall deliver him that is not innocent," seems a strange rendering to substitute for "the island of the innocent," but the word or particle *ay*, does denote an island, though that cannot be its signification here. It is a simple privative, and as such, appears in the name *Ichabod*—not glory. The meaning of the verse as amended is, that the man in whom God dwells, or who has God as his treasure, will be able to intercede effectually for the guilty. He will be clothed with priestly power, in the exercise of which he will prevail for others, as in fact Job did for his three friends (xlii. 7-9).

Chapter xxvi. 14 now reads :

“Lo ! these are but the outskirts of his ways :
And how small a whisper do we hear of him.
But the thunder of his power who can understand ?

Chapter xxxvi. 32, 33, gives us a much simpler and more intelligible rendering :

“He covereth his hands with the lightning,
And giveth it a charge that it strike the mark.
The noise thereof telleth concerning him,
The cattle also concerning the storm that cometh up.

We have selected the above instances, not because they relate to the most important questions of Biblical study, but because they afford a fair sample of the manner in which changes have been introduced. We hope to return to our task on some subsequent occasion, and to take our illustrations from the Psalms and the Prophetical Books, especially from the parts that relate to the Messianic anticipations of Israel. J. S.

Brief Notes.

THE EXCAVATIONS AT EPHESUS.



THE interest taken by the Bishop of Durham, the greatest of living commentators on the New Testament, in archaeological research, is well known. He read a very able paper on the subject at the Carlisle Church Congress in 1884, and afterwards revised and enlarged it for the first number of the new series of *The Expositor*. A few days ago he presided at a meeting of subscribers to the fund for the completion of the excavations at Ephesus, and delivered an important address. The inscriptions discovered by Mr. Wood were, he said, nothing but a running commentary on the records of the New Testament, and mentioned the following among other instances :—

“They found the town clerk to be a very prominent person. Then, again, the city of Ephesus was called worshipper of the great goddess Artemis. It was well known that the original word meant temple-sweeper, or temple-cleaner. Now, this word no doubt had been found before in other connections again and again, but as applied to the city in relation to the goddess Artemis, the patron goddess of the city, it had appeared for the first time in one of the inscriptions exhumed by Mr. Wood. In the same way, the question of the plurality of officers bearing

the name of chiefs of Asia, and the distinction between the regular assemblies as opposed to the extraordinary assemblies, which were summoned on special occasions and for special purposes, were likewise very much illustrated by these recent discoveries. But before all and above all was the predominance of the worship of the great goddess Artemis. One could read in the inscriptions how that the goddess had a month of her own, and how that this month bore her name, not only in Ephesus, but elsewhere far and wide. Very full information was given with regard to the images in the temple, and mention was even made in the inscriptions of the plate-powder which was used in cleansing the images."

In his article in *The Expositor*, the Bishop mentions one illustration to show how an accidental discovery, trivial in itself and apparently alien to all the interests of the ecclesiastical historian, may lead to results of the highest moment. "Among the stones disinterred a few years ago by Mr. Wood, at Ephesus, was one containing the name and date of a certain obscure proconsul Julianus. Now this proconsul happens to be mentioned in the heathen rhetorician Aristides. Thus M. Waddington was enabled to correct and revise the chronology of Aristides' life. But it so happens that Aristides elsewhere refers to another proconsul Quadratus—the same who presided at the martyrdom of Polycarp. With these data M. Waddington fixed the time of Polycarp's death some twelve years before the received date, and the inferential consequences as affecting Polycarp's relations with St. John, and thus bearing on the continuity of Church doctrine and practice, have the highest value." We agree with Dr. Lightfoot in thinking that if the extreme importance of a thorough investigation of this region were recognised, there would be no lack of funds to sustain such explorations as those of Mr. Wood at Ephesus and Mr. Ramsay in Phrygia.

NONCONFORMISTS AT THE UNIVERSITIES.

In a recent issue of *The Methodist Times*, Dr. Hatch writes on this subject in a manner which ought to attract the general attention of the non-established Churches. Dr. Hatch, it will be remembered, was Bampton Lecturer in 1880, and discussed with rare courage and candour, as well as with consummate ability and scholarship, the subject of the "Organisation of the Early Christian Churches," proving that these Churches were "a vast and organised brotherhood, and being a brotherhood, a democracy . . . bound together in an equal union by the tie of a common sonship, a common kinship, and a common priesthood." More recently he has refuted

the unscriptural and preposterous claims advanced by Canon Liddon on behalf of Episcopacy as a Divine and authoritative institution. He states in the article to which we refer that as "yet the Nonconformist element has a hardly appreciable influence" at Oxford, and we are afraid the statement cannot be challenged. Dr. Hatch deplors the fact, and pleads for the strengthening of this influence on three grounds. It is first of all desirable, in the interests of the universities themselves, that Nonconformity should do for them what it has done for general English society—viz., show that there is a powerful religious life distinct from sacramentarianism on the one hand and atheism on the other; that there is a vigorous Christianity which, while loyal to Christ, is not sacerdotal. His second reason is that a closer association with the universities would supply to Nonconformists that indefinable something called culture, in which they are generally lacking. There are many highly cultured Nonconformists, but culture is not a "note" of our Church life, and Dr. Hatch considers it the special product of the universities. His third ground has reference to the nation at large. The greatest danger of English political life arises from the intensity of party feeling. Such feeling will be controlled and national unity will be promoted if young men of ability, belonging to opposite political schools, are, at an impressionable age, brought together under the noble influences of university life. The validity of Dr. Hatch's argument cannot be reasonably questioned, and we have little doubt that there will, in the course of a few years, be marked progress in the direction he has indicated. That the culture of the universities would be a gain to Nonconformity is surely self-evident. Culture is not necessarily hostile to the robustness and fervour of Christian faith, or to manful and self-denying adherence to principle. The fear is entertained in some quarters that closer association with the universities would lead to defections from our ranks, and that our young men, yielding to the dominant influences of their surroundings, would be tempted to abandon their Nonconformity. In some instances we should witness this result, and it would be foolish to ignore the danger. But we question whether those who under such conditions deserted their colours would be of any real service to our Churches. Their weakness would be manifested in some other way. We are, moreover, convinced that the great majority would remain faithful to their convictions and principles, and would simply add to the strength

of their faith the charm which is inseparable from a university training. We believe, too, that Nonconformists may render to the universities and the nation that service which Dr. Hatch has described, and for which they have, if not exclusive, at any rate higher qualifications than others. To take advantage of the facilities which are now within our reach seems to us a wise, a patriotic, and a Christian course.

THE DEFEAT OF MR. GLADSTONE'S GOVERNMENT.

The most important political event of the month, an event which has for the time cast all other questions into the shade, is, of course, the downfall of Mr. Gladstone's Government. The amendment proposed by Sir Michael Hicks-Beach to Mr. Childers' Budget was carried by a majority of 264 to 252. It was to the effect that the increase on the Beer and Spirit Duties was inequitable, and that no further taxation should be imposed on real property until relief had been given to ratepayers in respect to charges for national service. The majority was composed of Conservatives and Irish Home Rulers—an association so unnatural and ominous that it is full of menace and peril for the future. The defeat would have been averted but for the large number of Liberal absentees, many of whom were honestly dissatisfied with the Budget; others of whom are supposed to have yielded to pressure from the publicans; while a considerable proportion had no idea beforehand that the Government was in danger.

Mr. Gladstone's speech was a lucid and masterly exposition of sound principles of finance. He rightly affirmed that the cause of this tremendous opposition to the Budget "is not in the omission of the tax on wines, it is not in compassion for the drinker of beer, it is not the anomaly (if there is an anomaly) of taxation of spirits, it is in the death duties. The death duties invade the sanctuary of landed property. Therefore, the death duties, though modestly retired into the second place in the motion, in reality do constitute the ground and basis of the whole of these proceedings." The issue Mr. Gladstone described as a question for the Government of life or death. "As such we accept it; as such we welcome it; and as such we do not envy those who, if they gain the victory, will have to bear the consequences."

THE FORMATION OF A NEW GOVERNMENT.

On receipt of Mr. Gladstone's resignation, Her Majesty sent for

Lord Salisbury, and entrusted him with the task of forming a new administration. Many influential Conservatives deprecated the attempt, and imperiously demanded Mr. Gladstone to continue in office until an appeal could be made to the constituencies. But this demand was utterly unreasonable, and it would be contrary to the best traditions of English life to allow the victors to escape the responsibility of their acts. Lord Salisbury's task is no easy one. Even with an united party his difficulties might make the boldest Conservative pause, but with the dissensions which are known to exist among his most influential supporters, it will require greater tact and genius than he possesses to conduct the administration with "peace and honour." True it is that the life of his Government will necessarily be short, and that it is but a "stop gap" administration, a government of "caretakers," but even during the next few months the rival claimants for supremacy, and the rival policies, both in Ireland and Egypt, advocated by his colleagues, may cause him serious embarrassment. The Liberal party will throw no unfair obstacle in Lord Salisbury's way. But it is childishly absurd to think of exacting a pledge to this effect from the Liberal leaders. Now that the Tories are confronted by the responsibilities of office, and have overthrown a competent government by the most unscrupulous methods to which they could resort, they have suddenly discovered the evils of party opposition. Mr. Gladstone cannot bind his followers to a blind obedience, and ought not to attempt it. If the Conservatives propose any retrograde measures, either in foreign politics or in finance, they ought to be checked. But in so far as they proceed on lines which the majority of the House approve, they will meet with no captious or unscrupulous opposition. On this point of fair play, Mr. Chamberlain's words are worthy of repetition here. In replying to a speech of Mr. Gibson's he asked

"What is the fair play which an Executive Government is entitled to receive at the hands of the responsible Opposition? Is it fair play in the midst of international complications of a dangerous and delicate character to endeavour by every means to discredit and weaken the hands of the men who, in the name of the country, are carrying out momentous negotiations? Is it fair play to harass them with questions, and to examine and cross-examine them at a time when the public interests demand a prudent reserve, and when the issues of peace and war may be affected by even an involuntary indiscretion? Is it fair play to refuse the supplies which Ministers of the Crown on their responsibility ask of the patriotism of the House of Commons in a time of great emergency? Is it fair play to de-

nounce a pretended Kilmainham Treaty, which never existed, as a compact with rebels and assassins, and then to bargain again and again with these self-same rebels for the support by which the Government may be overthrown? Is it fair play at a time when the pressure and urgency of public business demands the whole attention of the House of Commons to connive tacitly at obstructive proceedings, and even occasionally actively to participate in them? Lastly, is it fair play to meet with contumely and unmannerly interruptions the Prime Minister of the Empire in the discharge of his high functions? Is it fair play to ignore the decencies of debate and to lower the dignity of the House of Commons in order to embarrass a statesman who, with a load of years upon his head and with the almost intolerable burdens of the Empire upon his shoulders, has been called upon again and again to bear the brunt of personal malignity and of studied disrespect! Yet these are the tactics which we have been taught during the last five years to associate with the conduct of what called itself the patriotic Opposition, and if I were now to say to Mr. Gibson, 'The mercy that you showed to me that mercy will I show to thee,' he and his friends would have no ground of complaint. But we, the Liberal party, will be more generous to our opponents than they have ever been to us. We will show them the consideration which they have never accorded to us, and the consideration which is a great deal more than their factious conduct gives them any right or title to expect."

THE MASTER OF THE SITUATION.

The most serious aspect of the present situation arises from the fact that Lord Randolph Churchill, who has, by his audacity, made himself indispensable to any Conservative Government, has not only demanded, but obtained, the powers of a dictator. It is sufficiently humiliating to think of the possibility of so shallow, conceited and reckless a partisan being raised to a Secretaryship of State under any circumstances. His reported appointment to the Secretaryship for India might, in view of his bitter and vituperative denunciation, be easily regarded as an insult to Russia, and it is certainly fraught with elements of danger such as have not existed in our official relations with that country since the time of the Crimean War. But matters are made worse by this young lordling's contempt for Sir Stafford Northcote and other veterans on the Conservative side. His revolt in regard to the consideration of the Lords' amendments to the Seats Bill made the then leader of the Opposition appear ridiculous. The man who has so heartlessly insulted Mr. Gladstone now insists on the removal of Sir Stafford to the Upper House and on the appointment of Sir Michael Hicks-Beach to the leadership of the Commons, and Lord Salisbury will, we are told, comply with his request! Of course,

he leader of the Commons will be a mere tool in the hands of Lord Randolph, who is supposed, not unnaturally, to have an eye to the place for himself. When tactics, such as Lord Randolph has not scrupled to use, are rewarded with high office, it is useless to talk of the dignity of Parliament. Its deterioration has reached an acute stage.

THE GREAT COMMONER.

However gratifying Her Majesty's gracious offer of an earldom to Mr. Gladstone, his refusal of the honour is more gratifying still. Services such as his are worthy of the most illustrious distinction which the Sovereign can confer, and there can be little doubt that Her Majesty has a true appreciation of their worth, and desires to give fitting expression to the esteem in which she holds the greatest of her subjects. But Mr. Gladstone's greatness would not be enhanced by an earldom. He would have honoured it more than it could have honoured him. His unadorned name is too distinguished to be lost or obscured beneath a territorial title, and had he acceded to Her Majesty's request, there would have been a degree of disappointment in the nation which words would have been feeble to express. Besides, he is needed elsewhere. The country cannot spare him. His presence is required in the Commons. The next General Election must be fought under the sanction of his name, which is to-day "a more powerful spell to conjure by" than it has ever been. We can imagine how strong Mr. Gladstone's desire for retirement must be. Were he at liberty to follow his inclination, his course would be clear. But Mr. Gladstone has never shrunk from any sacrifice imposed on him by a sense of duty, and he will not reward the enthusiastic confidence and affectionate trust of his party by deserting them at a crisis like the present. The Conservatives have acted towards him with an animosity which it is difficult to explain. Were he the incarnation of all evil, he could not have been more grossly insulted. This, however, should strengthen the purpose of all true Liberals to prove their undiminished loyalty and affection towards the leader whose genius and integrity are still their most valuable possession. The work of the next election is, as Sir William Harcourt has described it, "to place on that honoured head which the Tories have defamed, insulted, and reviled the worthy crown of final victory."

THE DEATH OF MR. BENHAM.

The obituary of the month records the death of Mr. James Benham, which took place suddenly on Monday, the 15th ult. He was one of the first members and deacons of the church at Bloomsbury, and has, from its formation in 1848 up to the time of his death, taken a deep interest in its welfare. He was an upright and generous-hearted man, zealous and self-sacrificing, firm in the maintenance of his personal convictions, but never unsympathetic towards others. He exerted a healthful influence on many of our denominational institutions. One who knew him well has thus written of him :—

“The Sunday-schools, the Foreign and Zenana Missions, the work in St. Giles’, the financial affairs of the church, the comfort of the pastor, and the careful repairs of the beautiful chapel, were all objects of his keen intelligence and business faculty. He saw everything, knew all the bearings of events, came to real practical decisions; drew up large, simple, wise, financial plans; administered with fidelity, left no weak places or unsettled accounts, did well whatever was entrusted to him. Such a ‘business man’ was invaluable to the Rev. Dr. Brock and the Rev. J. P. Chown, the deacons, and the whole church. But Mr. Benham was not a mere ‘financial deacon.’ He was regularly present at the Monday evening prayer-meeting, and ready to take his part in its most essential proceedings. His interest in the Baptist Missionary Society was profound. He never lost sight of a missionary he had once seen, but followed his career, through the help of the ‘Herald,’ with unfailing and friendly interest. His attachment to Bloomsbury Chapel was very great. Every stone of it was precious in his sight, and its holy services were as life to his soul. Such men are the light, salt, flower, and pillars of our churches, and it is a consolation to all at Bloomsbury now ‘under the cloud’ of this heavy loss that Mr. Benham’s name will not pass away for want of one to bear it honourably on the register of the church, and to continue to represent two generations of ‘Benhams’ in the various good works undertaken by it.”

Reviews.

FROM CALVARY TO OLIVET : Being a Sequel to Voices from Calvary. A Course of Homilies. By Charles Stanford, D.D. London : The Religious Tract Society, 56, Paternoster Row.

DR. STANFORD’S literary activity has in no way suffered by his increasing physical infirmities. Even the weakness in his eyes, which produced an almost total blindness, has not proved

an insuperable difficulty. By means of Remington’s type writer—which, he tells us, has, according to the expression of an Eastern apologue, given him “eyes in his fingers,”—he has been able to prepare for the press the homilies previously delivered to his congregation at Camberwell. His latest work, on the closing scenes of Our Lord’s life on earth, is worthy of his palmiest days, and differs from them only by the

greater variety and wealth of its learning. Dr. Stanford has studied the incidents of "the great forty days" with sympathetic and reverential insight, has described them in language which is at once graceful and picturesque, and enforced their lessons with rare tact and skill. He has, in the course of his exposition, shown how flimsy are the objections of the rationalistic critics, and on what a firm basis of fact the evangelical narratives rest. He has woven the four-fold records into a continuous story, and exhibited its details in a complete and harmonious whole. His quotations from patristic and other writers add considerably to the value of his work, and render it an invaluable handbook on this profoundly interesting epoch in the life of Christ. The studies on Joseph of Arimathæa, and Nicodemus, on Peter and John, are specially welcome. Among Dr. Stanford's notebooks and MSS. there must be many treasures of spiritual truth which we trust he will prepare for the press, that the Church may have the benefit of them.

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 THE EXPOSITOR. Edited by the Rev. W. Robertson Nicoll, M.A. Third Series, Vol. I. With etching of Bishop Martensen. By H. Manesse. London: Hodder & Stoughton.

THE first volume of the third series of *The Expositor* has awakened in literary and theological circles more than ordinary curiosity. The discussions created by the change of editor have so far become a thing of the past, that we need not here revive them. No candid or competent critic can in our judgment affirm that there has been any deterioration in the quality of the work, or in the healthy robustness of

its tone. An abler, more scholarly, more instructive volume it has rarely been our pleasure to review. Mr. Nicoll has given ample proof of his editorial capacity, and has made a marked and decided advance on the previous series. With contributions from Dr. Cheyne, Dr. Marcus Dods, Professor Drummond, Canon Evans, Professor Godet, Bishop Lightfoot, Dr. Maclaren, Professor Salmond, and the Editor, readers of every class will naturally anticipate an intellectual and spiritual treat of no common order, and we can assure them that they will not be disappointed. Of the more purely expository sections, Dr. Maclaren's lectures on the Epistle to the Colossians are by a long way the most important. His elucidation of it is characterised by the clear penetrating insight, vivid imagination, and felicitous illustration which are so prominent in his sermons, while he proves how possible it is to give a continuous and systematic exposition of Scripture in which ordinary congregations may be profoundly interested. Dr. Godet's essays on the Epistle to the Thessalonians and Galatians form an admirable introduction to the study of the Epistles, discussing their general drift, their main positions, and their bearing on the life of our own day, with a depth and originality of thought, an affluence of suggestion, and an exquisite grace of style which few writers combine in a higher degree than this well-known commentator. The papers by Professor Fuller on the Book of Daniel, and by Dr. Marcus Dods on Dives and Lazarus, are also noteworthy. Mr. Agar Beet writes four masterly articles on the study of systematic theology. Prof. Drummond has two articles on the contribution of science to Christianity, in which he

carries to a higher point, and applies in other directions, the principles laid down in his *Natural Law in the Spiritual World*. The studies on "Bishop Martensen," by Edmund Gosse; on "Meyer," by Prof. W. P. Dickson; and on "Canon Mozley," by Mr. G. A. Simcox, are a novel and interesting feature of the *Expositor*. Each of these sketches is appreciative, discriminating, and in every view satisfactory. The notices of British and Foreign literature on the Old and New Testaments, by Biblical scholars of the highest repute, are another important element of the new editor's work, and the "Brevia" afford an opportunity for the discussion of various points of moment, to which it is unnecessary to devote an elaborate article. We must further congratulate the editor and publishers on their determination to give with each volume of *The Expositor* an etching of some distinguished theologian. The etching prefixed to this volume is of Bishop Martensen, the greatest theologian of our century. It is beautifully executed, and will be universally appreciated. The announcements for the second volume of the new series are as attractive as we can conceive, and we have no doubt that a continually increasing circulation will reward the editor's enterprise. This is pre-eminently the minister's magazine.

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SACRED THEMES AND FAMOUS PAINTINGS. By Rev. David Davies, Minister of Regent's Park Chapel, London. Author of "Echoes from the Welsh Hills," &c. London: Alexander & Shephard, 21, Castle Street, Holborn. 1885.

THOUGH Mr. Davies is not professionally an artist, he has a fine appreciation of art, and he does him-

self an injustice when, towards the close of his volume, he says, "I am probably as little qualified to speak of the draughtsmanship, the colouring, and the details of the painting from an artistic standpoint as most of those who have a special fondness for criticising sermons in newspapers are qualified for that task." If critics of sermons possessed a tithe of the insight, the sympathetic appreciation, and the strong judgment he has here displayed, preachers would have no reason to complain of irrelevant or useless criticisms. Mr. Davies has shown how the work of our great painters may be made to minister to the instruction and edification of Bible students in the most delightful and effective manner. The group of paintings he has here described are mainly illustrations of the passive and suffering aspects of our Lord's life upon earth. They are six in number, "Anno Domini," or the Flight into Egypt, by Edward Long; "The Man of Sorrows," by Sir Noel Paton; "The Shadow of Death," by W. Holman Hunt; "Christ Leaving the Prætorium," by Gustave Doré; "Calvary," by Michael Munkacsy; "The Vale of Tears," by Doré; and "Mors Janua Vitæ," by Sir Noel Paton. Two things have especially struck us in our perusal of these discourses—the felicity of Mr. Davies' descriptions, and the tact akin to genius with which he finds his correspondences in the Gospel history, and deduces lessons of the highest and most practical moment. Whatever other qualities the book possesses, it is the work of a powerful word-painter, who presents to his readers almost as vivid a conception of the famous paintings as they can acquire by sight. But there are elements of a higher order—

clear spiritual discernment, true-hearted sympathy with the suffering Saviour, and an earnest desire to make others partakers of the benefits of His sufferings, so that they may become strong either to do or to suffer according to His will, and be prepared for the fulness of the life and the glory to which His death (and our death in Him) leads. A more able, original, interesting, and in every way welcome volume we have not for a long time seen. Its general "get-up" is a fine specimen of tasteful and effective workmanship.

DISCOURSES IN AMERICA. By Matthew Arnold. London: Macmillan & Co. 1885.

MR. ARNOLD has issued in a handsomely printed volume, the three addresses on "Numbers; or, The Majority and the Remnant"; "Literature and Science"; and "Emerson," which he delivered last year in America. We are glad to have the lectures in this permanent form, for although we strongly dissent from some of Mr. Arnold's most characteristic theories and are frequently provoked by his self-complacency, we can always learn from him and find in his own words the means of his refutation. The main position in the discourse on "Numbers" is one that we cannot afford to neglect, viz., that nations as well as individuals are governed by moral causes, and that the remnant or minority, as in Greece and Judæa, are often the source of a nation's highest life. We are also old-fashioned enough to believe that literature, as distinct from science, has functions of the first moment, and that the classics cannot be wisely supplanted, however more rationally they may be studied. The estimate of Emerson is lower than his enthusiastic admirers

have asserted, and there is much in the discourse which on purely literary grounds is open to dispute, but who can read it without a sense of exquisite delight or receiving from it fresh insight into the mind of the great transatlantic thinker? Mr. Arnold's comparison of Emerson to Franklin had been anticipated by Dr. Oliver Wendell Holmes in verses, hitherto unpublished, which he has allowed Mr. Arnold to print in a foot-note.

"Where in the realm of thought, whose air is song,
Does he, the Buddha of the West belong?
He seems a winged Franklin, sweetly wise,
Born to unlock the secret of the skies;
And which the nobler calling—if 'tis fair
Terrestrial with celestial to compare—
To guide the storm cloud's elemental flame,
Or walk the chambers whence the lightning came,
Amidst the sources of its subtle fire,
And steal their effluence for his lips and lyre?"

Mr. Arnold has written for the volume a preface—and his prefaces are generally noteworthy. If this had been a postscript instead of a preface we should have been tempted to say that the sting of the volume is in its tail. Mr. Arnold is of course nothing if he is not admonitory, nor do we expect him to do anything so superfluous as offer for himself the prayer of the old Scotch minister, "Lord gie us a guid conceit o' oursels." But even in his banter there is truth. Applying the principle of his lecture on "Numbers" to the condition of affairs at home, he says:—

"Our politics are 'battles of the kites and the crows'—of the barbarians and the Philistines—each combatant striving to affirm himself still, while all the vital needs and instincts of our national

growth demand, not that either of the combatants should be enabled to affirm himself, but that each should be transformed. Our aristocratical class, the barbarians, have no perception of the real wants of the community at home. Our middle class, the great Philistine power, have no perception of our real relations to the world abroad; no clue, apparently, for guidance, wherever that attractive and ever-victorious rhetorician, who is the Minister of their choice, may take them, except the formula of that submissive animal which carried the prophet Balaam. Our affairs are in the condition which, from such parties to our politics, might be expected. Yet, amid all the difficulties and mortifications which beset us, with the barbarians impossible, with the Philistines determining our present course, with our rising politicians seeking only that the mind of the populace, when the populace arrives at power, may be found in harmony with the mind of Mr. Carvell Williams, which they flatter themselves they have fathomed; with the House of Lords a danger, and the House of Commons a scandal, and the general direction of affairs infelicitous as we see it—one consolation remains to us, and that no slight or unworthy one. Infelicitous the general direction of our affairs may be; but the individual Englishman, whenever and wherever called upon to do his duty, does it almost invariably with the old energy, courage, virtue."

If these words were stripped of their contemptuous sneers they would be more worthy of the culture in whose name they speak. Exaggerated and supercilious as they are, let us, however, take both their warning and their consolation. We will also take this further consolation, though Mr. Arnold may think it Philistinian, that as individual Englishmen do fathom the mind

of Mr. Carvell Williams (by no means a difficult task) they will "do their duty" by acting in harmony with it, and even the representatives of culture and the remnant will find therein a new source of national strength, prosperity and honour!

THE HOLY BIBLE. Revised Version.—Printed for the Universities of Oxford and Cambridge. Oxford: At the University Press. 1885.

THE Revised Bible is published in various forms and sizes from the pearl type 16mo, to a pica type royal 8vo. The most generally useful is perhaps the minion 8vo, published at seven shillings and sixpence, although for the study table the Parallel Bible, containing the Authorised and Revised Versions side by side, is indispensable. We should be glad to know that a copy of the Parallel Bible could by some means or other be placed in the hands of every Baptist minister in the kingdom. Apart from any attempt to forecast the judgment of posterity on the Revised Bible, we may safely affirm that it is one of the most valuable and suggestive aids to the study and interpretation of Scripture which has appeared in our own day. No work could be more helpful to our preachers and teachers. To study the two versions together is to receive a large accession of light and knowledge. We trust, too, that the Parallel Bible will be found in all our pulpits.

PASTORAL THEOLOGY OF THE NEW TESTAMENT. By the late J. T. Beck, D.D., Professor of Theology, Tübingen. Translated from the German by James A. M'Clymont, B.D., and Rev. Thomas Nicoll, B.D.

Edinburgh: T. and T. Clark, 38, George Street. 1885.

ENGLISH readers should accord a generous welcome to this able manual, not only because of its intrinsic merits, but because of the effective service rendered by its author to the cause of evangelical religion in the very stronghold of the advanced criticism. A Tübingen professor of theology could have had no light task. The atmosphere around him, charged as it was with the rationalistic teaching of Baur, would be inimical to his work. Yet Dr. Beck gained a powerful ascendancy over the minds of his students, and reclaimed many who had fallen under the baneful influence of the negative school. Nor in reading this treatise are we in the least surprised at this. The most prominent characteristics of the volume are its strength and intensity. Thorough mastery of Scripture, rigid fidelity to its principles, robust common sense, perfect lucidity of statement and orderliness of arrangement, combined with profound reverence for Christ and fervent love for men, make this by a long way the best exposition of *the teaching of the New Testament* on all questions relating to the pastoral office and work that we yet possess. There are three comprehensive sections, dealing respectively with the scriptural conception of the office, with the Lord as a pattern, and with the work of the apostles as teachers. Every one of the 342 pages is full of earnest and weighty thought, and it is evident that we have in a condensed form the results of many years' vigorous research. The section entitled, "The Lord as a Pattern," is, apart from other things, a fine contribution to study of the life of Christ, and is simply invaluable. Whatever other books are used in our

colleges, and studied by our ministers, we believe that Dr. Beck's *Pastoral Theology* will soon be universally regarded as indispensable.

QUAINT SERMONS OF SAMUEL RUTHERFORD, hitherto unpublished. With a Preface by the Rev. Andrew Bonar, D.D. London: Hodder & Stoughton.

SAMUEL RUTHERFORD is best known by his "Letters," a series of unpremeditated compositions, written *currente calamo*, without any idea of publication, and not collected until some years after his death, but which, even with these drawbacks, have attained a place in our literature altogether unique, standing as they do side by side with Augustine's "Confessions," the "De Imitatione Christi," and "The Pilgrim's Progress." They are the record of a remarkable spiritual life in times of severe trial and persecution, in imprisonment and loss, and reveal to us the triumph of a faith which enabled its possessor, while still upon earth, to dwell amid "the glories of Immanuel's land," and to portray from his own experience the joys of the Beatific Vision. "Holy Samuel Rutherford," the learned professor, the loving and faithful pastor, the zealous ecclesiastic, whose counsel and aid were continually sought and readily tendered, instructed, warned, and stimulated his fellow-Christians by his pen, and sought to lead them to the resting-place where he and his Lord "held tryst." His sermons possess the same qualities as his letters, and are not less worthy of publication. They are printed from a MS. volume, which has been a heirloom in the family of the Rev. David Russell, of Errol, in Perthshire, and were apparently taken down from the lips of Rutherford at the time of their delivery

by an intelligent and sympathetic hearer. They have been transcribed with great care by the Rev. J. H. Thomson, of Hightae, Lockerbie, who has, where necessary, modernised the spelling (in such words as behoved for behooved, but for bot, consider for considder) and supplied explanatory notes to the Scotch and Northern English words, amounting to about 400, which have been wisely retained—such as “gar,” “speer,” “gleed,” “sonsie,” “misken,” “dow,” &c. The Sermons are, in their substance, richly evangelical, and furnish to the devout soul a “feast of fat things,” as satisfying and nourishing as it is exhilarating. “Quaint Sermons” they are called, and the description is an apt one. Their pith and raciness, their cautious humour, their vigorous home thrusts, their trenchant sarcasm, render them memorable. Dainty modern readers may not approve of the frequent exposures of the sophistries of Prelacy and Popery, and too much may be said for them of the sufferings of the “Kirk”; but the times in which Rutherford lived demanded sterner elements than elegant phrases and cultivated platitudes, and in our own age it would be well for us if we had more of his courageous zeal and uncompromising fidelity. Allied with these qualities we find a rare tenderness, and a genuine sympathy with the sorrowful and suffering, and an equally rare skill in applying the consolations of the Gospel. Witness such sermons as the “Weeping Mary at the Sepulchre,” the “Spouse’s Longing

for Christ,” and the series on the “Forlorn Son” (the Prodigal). Words such as these could have proceeded only from a master in Israel, and we shall be greatly surprised if they are not as acceptable to anxious struggling souls and devout Christians in the nineteenth century as they were to those of the seventeenth. There can be no doubt that the interest taken in this choice volume by the Christian public will more than vindicate the wisdom of its publication.

SCRIPTURE BIOGRAPHY AND ITS TEACHINGS. For the use of Sunday School Teachers and other Religious Instructors. By Joseph Hassell, A.K.C., London. London: Blackie & Son, Old Bailey, E.C. 1885.

MR. HASSELL had added to our Sunday School literature a small volume of considerable worth. Of the charm which the study of biography has for the majority of men, it would be superfluous to speak. Mr. Hassell knows how to avail himself of the general interest in it, and turns it to the highest account. He is a well-read student, and brings to his task good descriptive as well as good analytical power, setting before us in a few words the main features and lessons of a life and its incidents. He groups his biographies into five classes: Patriarchs and Judges, Kings and Prophets, Christ and His Apostles, St. Paul and his Companions, and lastly, the Women of the Bible. A series of lessons for seinor classes concludes the work.

ERRATUM.—We are requested to state that Mr. Thomas S. Penny, the author of the brochure on “Our Foreign Mission Work,” reviewed last month, is not the Mayor of Taunton, as we supposed, but his son.

[THE MISSIONARY HERALD,
JULY 1, 1856.



CHINESE HOUSE IN THE FLOWER GARDEN AT CHI-HSIEN.—(From a Photograph.)

[JULY 1, 1885.]

THE MISSIONARY HERALD.

In Memoriam.

The Late James Benham, Esq.

BY THE REV. J. P. CHOWN.

OUR denomination and the Society have sustained a great loss during the past month in the sudden removal of our dear friend, Mr. James Benham, a few words of tribute to whose memory in connection with our great work cannot but be becoming. Our brother served the cause in many ways, but specially *in his own person*. This was so from his early days, and steadfastly and growingly as years advanced. His gifts to it were munificent, spontaneous, and constant. Always to be trusted if a call were made, or not needing a call, but rejoicing in doing it for its own sake. All who have heard his prayers at the missionary prayer meetings will remember the fulness and earnestness with which he would plead for all the fields of labour by name, and this was but a sign of how really and affectionately they were always upon his heart. This was so both in private and in public. Many will call to mind the tender and hallowed spirit in which he presided over the business meeting in the absence of the Treasurer from illness in April, 1884, and that made the time one of graciousness and blessing. Equally so, though in another shape, was it with the young people's meeting a few weeks since, and a striking illustration of the fitness of things, that he whose sympathies were so intensely with the young, should find in that the closing and crowning public engagement of his life. Among all the friends whom God has given to the Society there are few indeed by whom it can be served so well or in so many ways, in whom ability and eager willingness are so happily blended. None know so well as those who knew him best what a privilege he felt it to serve as he did, and with what fullheartedness, often in great bodily weakness, it was done to the end. It was not alone his personal life, but *in his place on the Committee* that he rendered service most sincere and precious. The date of the meetings entered into all prospective arrangements, and nothing but stern necessity would be permitted to interfere. The responsible representative of a large business, that was not neglected, but in addition to it, it was always secured that the "Father's

business" should receive due and diligent attention. In few cases indeed could conflicting claims be more nicely and wisely adjusted, for he was ever "not slothful in business, fervent in spirit, serving the Lord." There was not only punctuality, either, but a deep and practical knowledge of all matters to be considered; scarcely an item in the monthly abstract of Committee business that was not made the subject of note and comment for his most thorough mastery of details, none of which, in his estimation, were uninteresting or unimportant. This was so to the last, as some of his words to one united with him, on the Sunday night, were of the China and Japan sub-committee on the next afternoon, and the general meeting on the Tuesday. Before the earlier of these he was called to his rest, and was "for ever with the Lord." His last interview with our dear Secretary on matters of the Mission was one in which he was most affectionate and emphatic, impressing upon him the need of care and caution with regard to health for the work's sake. How little it was thought that for himself the precious life was so near its close—the coming glory so near its realisation. Another way in which he served the Society was by *his influence in the Church*. This was the case from the beginning, but as years added to the power of example and counsel it became more so. There was always a persuasiveness in his character that took possession of others, and has made the Church at Bloomsbury to a large extent an embodiment of itself. So it has come about that a love for the mission is ingrained into its very constitution, and has become one of its greatest joys. It is largely the result of the first honoured Pastor, and the brethren among whom our departed friend was conspicuous, that it has been trained to observances that are deemed sacred to-day. One is that there shall be letters written periodically from the Church to the Missionaries abroad, Mr. Grenfell being the recipient of one sent recently. Another is that there shall be special service, in anticipation of the Annual Meetings, to seek a blessing upon them, and all they represent. Another, that all church and congregational meetings shall give way as far as possible—the church meeting having been postponed this year—so that they may not clash with the meetings of our Societies. In all these things, and especially for the meetings to be held in the chapel, our dear brother was most devoted. There was nothing too minute to be worthy of his attention, or too laborious to be undertaken as a labour of love. A letter has just been received, referring to him as being "exceedingly courteous to the Press," and these things, though but details, indicate a life which in its fulness may never be told. Space forbids that more should be said. Let those who survive seek grace that they may be instead of the departed, that all may be ready to perpetuate and extend their work upon earth, and then share in the glory upon which they have entered in heaven.

Flower Garden at Chi-Hsien, Shansi.

(See *Frontispiece*.)

THE Chinese are very fond of flowers, and almost every city has its flower garden. This answers for a double purpose—it is a pleasant resort where companions and friends may spend an hour or two together, and it is also a nursery garden, where flowers may be purchased.

Shansi is too dry for many flowers to grow here, but we have a few, and they are cultivated with great care.

The picture represents the house in the flower garden at Chi-Hsien, one of the cities in the Tai Yuen Fu plain.

Tai Yuen Fu, Shansi, North China.

ARTHUR SOWEBBY.

Tidings from North China.

THE following letter from Mr. Forsyth gives a graphic account of his first experiences in China:—

“Tsing Cheu Fu, Shantung,
“26th March, 1885.

“DEAR MR. BAYNES,— You will doubtless expect me to ‘report progress,’ and perhaps be interested in having some first impression from the first arrival on the field of the fourteen men who are promised for our mission here and in Shansi.

“THE JOURNEY UP.

“Mr. and Mrs. Jones and I left Chefoo on New Year’s Day for Tsing Cheu, where we had arranged to stay for a few days with Dr. and Mrs. Crawford, of the American Baptist Mission. We were to have started at ten in the morning, but, as is usual in China, it was about *four hours* after that before the mules were loaded and we had got fairly on the way. Mr. and Mrs. Jones travelled in what is called a *tokaio*, *i.e.*, a kind of wooden box slung on poles and carried between two mules walking tandem. I got into a *shenza*, which is somewhat similar in construction, but having

simply a matting covering, and is carried in the same way. We had several mule loads of baggage, and what with the mule-drivers, native servants, &c., we made quite a cavalcade. The first day we only got about fifteen miles, as we started so late and the days were so short.

“THE NATIVE INNS

have been so often described that I need hardly refer to them. One thing is certain, that the wretchedness of them has not been exaggerated; some of them would hardly be reckoned as decent cow-houses at home. We got into

TUNG CHOW

on the following day, after travelling for about twelve hours on a bitterly cold day, and in a most exposed part, our road lying near the coast, and a strong north-east wind blowing. We were compensated, however, for the discomfort of our journey by the hearty welcome we received from the good friends who were expecting us,

and from the others whom we met when in the city.

“Tung Chow is a city about the size of Chester, with high, thick, strong walls, which are evidently of great age, and are kept in fairly good repair. It is on the seacoast, but owing to the discharge of mud from the Fellow River into the Gulf of Pechili, the sea is gradually receding, the harbour is getting silted up, and the trade going more and more to Chefoo. The Government, however, still place a high value on the city, and they had several encampments of soldiers there in anticipation of a French attack, and had raised an embankment of sand all along the coast for some miles in order to prevent them landing there. The presence of the soldiers made the anti-foreign feeling very strong, making it almost unsafe to go beyond the walls or near their quarters. Mr. Jones and I were twice surrounded by them, some out of curiosity, others with more or less hostile feeling towards us; but Mr. Jones’s speech and manner pacified them, and we got clear of them on good terms. We were delayed in starting from Tung Chow, and it was not till the 19th January that our arrangements were complete, and we were ready to depart. Dr. Crawford and several of the friends accompanied us some distance outside the walls, and we then parted with great regret, for our stay there had been a great pleasure. Mrs. Jones travelled in a covered chair, borne on the shoulders of four men, another four accompanying and taking duty alternately. Mr. Jones and I came in a tokaio, alternating it with a donkey ride by way of a change, and to relieve the mules. Thus we travelled day after day for six days, doing on the average about thirty miles a day (which as you know can be done at home in less than an hour by train),

and this was done by starting before daybreak in the morning and not halting (except for a mid-day meal) till after dark at night. We reached

TSING CHEU FU

on the 25th Jan., and were gladly welcomed by our colleagues here. This city is much larger than Tung Chow, the walls being at least six miles in circumference and very thick and strong, and about fifty feet high. The inhabited part of the city is not very large, and there are fields extending a considerable distance within the walls. The suburbs seem to contain more inhabitants than the city itself, and has more stir and bustle about it than is commonly seen in the streets here. The city stands in a large plain, and is backed by high hills, among which vultures have their nests, and from which they descend to the city in flocks.

“The surrounding country is mostly flat, richly alluvial, agricultural pursuits forming the principal occupation of the people; and it is among the peasantry that our principal work consists. Mr. Whitwright and I had

A TRIP IN THE COUNTRY

shortly after I came here. We rode out to a village about fifteen miles off and met about fifty friends assembled for worship in the compound of a native doctor. We found the native pastor there, and he preached in the forenoon, and Mr. Whitwright took the afternoon service. Of course, I could not understand what was said, but I enjoyed the singing, and it was pleasing to see the reverent and devout air which characterized their worship, and the heartiness in which they joined in the hymns of praise. Mr. Whitwright’s text was: ‘Blessed are ye when men shall revile you and persecute you, and shall say all manner

of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven.' It came as words of comfort and consolation to many of them who are at the present time suffering much in this way.

“THE ‘KUNG KI,’

or General Assembly of the representatives of the various churches, was held last week in a village about eight miles from here. Mr. Jones and I went out on a *wheelbarrow*, which is one of the usual modes of conveyance here. It is altogether different from the English article of that name, and is a most comfortable thing to travel in. Mr. James and Mr. Whitwright rode out after us, starting, of course, later, as they could travel much faster. We all arrived together, however, and found a *large assembly for China*, of about 150 men from various parts of the district. The native pastor, in whose house the meeting was held, shortly after called the roll, and our meeting commenced in the usual way with singing and prayer. The audience stood while singing, and knelt down at prayer. Mr. Jones gave the address from the words—

‘Now then we are ambassadors for Christ,’

and spoke with great vigour and freedom, and was listened to most attentively and intelligently. In the afternoon the native pastor conducted the business meeting, and managed it admirably. He seems to have the full confidence of the people, to be by far the ablest man among them, and well qualified for his responsible position. It was arranged at the time that a representative from each of the churches should be sent in to this city for a week's special instruction in religious subjects. This

has been done with very good result, and by this means a fresh stimulus imparted to the leaders of this church, which will be, we trust, felt in every part. As to the expense of this undertaking, hospitality was extended in finding food and lodging for them, otherwise the time and expense of travel was borne by themselves, which to many of them meant a good deal. We gave them before leaving

A MAGIC LANTERN ENTERTAINMENT.*

This entertainment delighted them very much, and I have no doubt that as a means of Christian instruction this is a most valuable help.

“Personally, the work is becoming more and more deeply interesting, and one to which I can cheerfully give my undivided and unreserved allegiance.

“The climate, so far, has been bracing and stimulating, and the change has scarcely affected me at all.

“The language I find very difficult, but I am encouraged to know from the brethren here that I am making fair progress. We have communication with our colleagues in Chefoo from time to time, and are glad to know that they are keeping and doing well. We are also very pleased to learn that Messrs. Dixon, Watson, and Medhurst are, if not already arrived, at least very near our coasts. Their help is most urgently needed, as soon as it can be made available.

“I remain, yours faithfully,
“R. C. FORSYTH.”

*The magic lantern used was the one bought with the money given by Mr. James Benham, of Bloomsbury Chapel, for the aid of the Mission and gave us all exceptional satisfaction in the prospect of its usefulness.

The Rev. S. Couling reports from Chefoo :—"My wife and I are working away at the language, and are in good health and thankful spirits."

The Rev. C. S. Medhurst writing from Chefoo, under date of April 2nd, says :—

"I safely reached here on the 31st of March and found all well. I have begun to work hard at Chinese. My

heart is overflowing with gratitude to God for all His goodness, and for bright hopes regarding the future."

Dr. Watson, under date of April 7th, writes :—

"We arrived in Chefoo, I am glad to inform you, on Sunday morning, the 5th of April, both in good health, and after a pleasant voyage. We stayed in Shanghai a few days later than Mr. Medhurst in order to make a few necessary purchases. While there we had opportunity given us to become acquainted with a large circle of missionary friends. Messrs. Stanley, Smith, and Studd and their friends had arrived in Shanghai, and were holding special services there amongst the English residents. They called

forth much attention to Gospel truth, for, strange to say, such efforts have been very rare. Much good has followed. One night the clergyman of the cathedral stood up boldly at the close of the meeting, and told the whole audience that the night before he had realised for the first time what it was to be converted. He has always been considered to be an Evangelical clergyman. The Sunday evening after my arrival I took part with Mr. Studd in the service held in the Temperance Hall."

Recent reinforcements have been stationed as follows :—At Tai Yuen Fu, Shansi, Mr. and Mrs. H. Dixon and Mr. Morgan ; at Tsing Chu Fu, Shantung, Mr. Forsyth ; and at Chefoo, Dr. and Mrs. Watson, Mr. and Mrs. Couling, and Mr. Medhurst, where they will probably remain for twelve months, with a view to learning the Chinese language before removing in to the interior.

Special Gifts for the Congo Mission.

"MY DEAR MR. BAYNES,—Besides receiving many kind and useful gifts personally from dear friends, I have more publicly to offer the best thanks of my brethren and myself for—

"1. A large *printing-press* ('Crown Albion') from Josiah Wade, Esq., of Halifax. Mr. Wade also gives us a heavy supply (700 lbs. weight) of various type, paper, and complete 'plant.' Several months have been occupied in correspondence, careful choice of material, and completing a full equipment for this press. Much of the 'plant' was shipped by the last steamer to Congo. A few sundries,

and a truck constructed to order for conveying the heaviest part of the press into the interior, will go by the steamer of the 8th July. Mr. Wade gives us this wrought-iron truck, and pays all the expenses of shipment to the Congo. I find on calculation from invoices that the whole has cost £130. It is a present of great value, and you may be sure we shall take care of it. At what station it will be worked we have not yet settled, but I trust we shall soon have a printer missionary to give this department special attention. The donors of small presses of some years since will be

glad to hear that they have not been idle. Mr. Weeks, at San Salvador, has been using one for short translations (I believe he is very short of type, and would like £20 to set him up in this and sundry other requisites); and Mr. Grenfell, at Stanley Pool, has already printed a small vocabulary in the Kiyansi tongue. This new press, however, will be for work on a larger and more thorough scale.

"What great things have our mission presses done in India! May this press for Congo be specially blessed in the future!

"2. Mr. Charles Townsend, of Bristol, to ensure our having complete medicines at each of our stations, is giving the mission five of his *dispensing cabinets*, completely fitted, value £36 each. The cabinets are of oak, brass-mounted, with shelves for 150 bottles, pots, druggist's sundries, &c. They will contain the drugs most approved by our medical advisers, including some new ones recommended, from which we hope for much benefit.

"This splendid gift of Mr. Townsend's will, I trust, be very useful, and will encourage all of us to pay more attention than hitherto to the important subject of medicine. The Lord give to all of us wisdom in the use of these medicines. In a short time the "Notes on Congo Climate, Hygiene, and Fever," being specially written by Dr. Prosser James, of the London Hospital, and with remarks by Dr. Frederick Roberts, of University College Hospital, will be ready for the press. This little book, which has been some months in course of preparation, will be a good *vade mecum* for all our brethren.

"3. Messrs. Sutton and Sons, seed merchants, of Reading, who gave us £10 worth of vegetable seeds when we commenced our mission, have kindly

offered to send a supply of seeds to each of our stations *yearly*, so that we may have fresh vegetables constantly.

This offer, Mr. Martin J. Sutton informed me, may apply to all stations of our Society—Africa, India, &c. Of this, Mr. Sutton was going to write you. It is a noble offer, and the promised fresh vegetables constantly should be very conducive to health.

"In the name of my colleagues and myself, I would offer our warmest thanks to these generous donors of such very useful and timely gifts. And now, my dear Mr. Baynes, I want to ask some of those dear friends who have so deeply sympathised with us in our losses, and who would like to do anything they can to help us in our contest with the fevers to which we are so liable, to send us for each of our stations special donations for *ice-machines*, and large *baths* to carry out the specially recommended treatment of cold in high temperatures. We might purchase these in an ordinary way with the Mission funds, but I think some of our friends would like to give them, and to know that they have a special part in efforts made to preserve our health on the Congo. Suitable baths for this special treatment and ice-machines will cost about £2 each.

"Earnestly trusting that the prayers of God's children for us will not fail nor grow slack, and that the Lord will have us all in His special keeping, giving us all grace and wisdom, and much blessing in our work.

"I remain, dear Mr. Baynes,

"Yours very sincerely,

"T. J. COMBER.

"London, 9S, Camden Street, N.W.,

"20th June, 1885.

"P.S.—I have also to acknowledge a kind gift from a lady at Manchester, of a good electrical machine, which, I doubt not, will be very useful."

The following letter has since been received from Messrs. Sutton, of Reading:—

“DEAR SIR,—We are very pleased to find by your letter to our managing partner that you would like to receive boxes of seeds for your mission stations similar to those we have supplied gratuitously to the Church Missionary Society; and it will give us very great pleasure to send them, but we shall require information as to the comparative size of the various stations—that is, how many European missionaries there are at each, and, to enable us to choose the right varieties of vegetables, we should need to know the locality of each.

“We presume you sent out supplies at various times during the twelve months, but it would simplify the work for us if you sent us a memo. only once a year, say each November,

when the new seeds will be ready, as to how many boxes will be required for the ensuing twelve months, and we should despatch them to your mission house in London some time in December, and thus you would have a stock to draw upon.

“For Mr. Comber’s, or any other special mission, we shall be glad to make up a few boxes during this summer; but our stock is practically exhausted now, and we cannot, therefore, attempt to supply all the mission stations for this season.

“With every good wish,

“We are, dear Sir,

“Yours very truly,

“SUTTON & SONS.

“Alfred H. Baynes, Esq.

The Rev. W. Holman Bentley desires to express his grateful thanks for the following most kind and helpful gifts:—

“To the friends at the Congregational Church, Bromley, Kent (Rev. R. H. Lovell’s), for an ‘Albion’ printing-press (half-demy), per A. Gurney-Smith, Esq.

“To C. E. Webb, Esq., Hampstead, for type and printing material, value £20, for ‘The Bromley Press’ above mentioned.

“Also to the Committee of the Church Missionary Society, who have presented, through R. N. Cust, Esq., the following works on African Languages, by the missionaries of that Society:—

“‘A Vocabulary of Six East African Languages,’ by the Rev. Dr. Krapf.

“‘A Grammar and Dictionary of the Haussa Language,’ by the Rev. J. F. Schön.

“‘A Vocabulary of Masai,’ by the Rev. J. Erhardt.

“‘A Dictionary of Niassa,’ by the Rev. J. Rebmann.

“‘A Dictionary, also a Grammar, of Swahili,’ by the Rev. Dr. Krapf.

“‘A Vocabulary of Kwafi,’ by the same author.

“‘A Pocket Vocabulary of Four Languages of East Africa,’ by Rev. A. Downes-Shaw.

“‘A Standard Alphabet,’ by Prof. Lepsius.”

Rev. J. J. Fuller, of the Cameroons, gratefully acknowledges the gift of a medicine chest and a telescope from Mr. Jennings, Hereford.

The late Mr. Cruickshank.

THE following letter is from one of Mr. Cruickshank's most intimate friends:—

"DEAR MR. BAYNES,—Perhaps a few words about the late Mr. Cruickshank may prove of some interest both to those who knew him and are now mourning his loss and to a greater number of the readers of the HERALD who never had the privilege of meeting him.

"Andrew Cruickshank was a man who, if spared, would have taken a place in the very front rank of missionaries of this or any other generation. He was one of those who are born to lead others. Clever, fluent of speech, brimful of earnestness and energy, with a smile which won all hearts, and a face beaming with joy, he entered into every engagement with all his heart and soul, and suffered nothing to discourage or deter him. Into every word he uttered he threw the whole passion and tenderness of his nature. In him was seen the deepest religious fervour combined with habitual cheerfulness and love of harmless fun, and his manner had an indescribable charm which none could resist.

"WORK AT MAZE POND CHAPEL.

"It was in connection with Maze Pond that he first commenced his Christian career, and from that time until his departure for Scotland right heartily did he labour for the Church of which he was a member. His chief work was in the Young Men's Bible Class, over which he presided, and many, myself included, have reason to be devoutly thankful that it had such a head. Well I remember the impression he made upon me when I joined the class. He appeared to be all that was good

and true, and I longed to become intimate with him and more like him. The close friendship which followed revealed more fully his greatness of soul. He became my ideal, and has continued so ever since. He conducted a children's service every Sunday evening, and would sometimes speak at open-air meetings; indeed, all his spare time, of which he hadn't much, was occupied in doing something for the Master he loved so well. He was always deeply interested in mission work, and the strongest desire of his heart was to preach the Gospel in heathen lands.

"WORK IN THE NORTH.

"In the early part of 1882 circumstances caused him to leave London for Scotland. His departure was a sore trial to many. We missed him greatly then, and have done so ever since. In the north his life was one continual round of Christian activity. He would speak at four or five meetings every week and preach once or twice on the Sabbath, besides conducting kitchen meetings and Bible classes. But his heart yearned for Africa; gradually the path was made clear; he felt he must go, and he went.

"Since his departure I have had several letters from him, full of joy, enthusiasm, bright hope, and consecration. How dearly he loved his work and how he laboured at it! With gladness he writes of his good health, of his having got over the fevers, and of his hopes that the worst is past. But so entirely had he consecrated himself that he cared not whether he served God by living or

dying for Africa. The All Wise has ordered that the latter shall be his lot, instead of another letter, the Mail brings the tidings of his death. I call to mind the last words he addressed to me the day before leaving for the Congo—' Good bye, dear brother, and if we do not meet again on earth, may

we all stand before the Lamb at last, and and have the "well done" sounded in our ears. Farewell until God's own time of letting us meet again.'

"That 'well done' he has heard, and having 'entered into the joy of his Lord,' he 'rests from his labours.'

"G. C. MONKTON."

Good News from the Congo.

THE following letter will be read with thankful interest:—

"Off Bonny,
"West Coast Africa,
"April 24th, 1885.

"MY DEAR MR. BAYNES,—I had intended writing you from an earlier stage than this, but until after Madeira both Mr. Charters and I were very unwell, the passage thus far being, in our own judgment, an exceedingly rough one. However, after Madeira things speedily mended, and since then we have enjoyed the voyage very much, being in excellent health and spirits.

"We have met with very congenial society and Christian fellowship on board in the persons of the Rev. and Mrs. Welford, Primitive-Methodist Missionaries to the Island of Fernando Po.

SUNDAY AT SEA.

"On the evening of our second Saturday we petitioned the captain for permission to hold a religious service on the morrow, which he kindly gave us; and it was accordingly announced that on the morrow, from 10.30 a.m. to 11.30 a.m. (when 'observations' were to be taken) a short religious service would be held on the poop. It was a service we shall long remember. Mr. Welford preached a beautifully simple and

practical sermon from the text, 'By grace are ye saved, through faith, and that not of ourselves, it is the gift of God,' after I had conducted the 'preliminaries.' To ourselves it was a very refreshing season, and judging from appearances was, at least, enjoyable to all. We have not since had any opportunities for services (though I have the promise for one before Banana, if possible), but we have managed to distribute a few tracts, &c., among the crew and a few Kroo boys who can read.

JOY OF SPIRIT.

"Our united and constant prayer is for fitness for the great work to which we go.

"I could not, were this a fitting opportunity, describe my feelings to you—the depth of joy, of gratitude and thankfulness to God, for having called me to, and for thus far bringing me on, this blessed mission; of the presence of the Master, and the happy, invigorating communion He gives; and of the daily confirmation of His gracious call. It is a joy, an experience, a conscious possession, which I would not part with for anything, and one which I long for others of my acquaintance to realize. This they cannot do by staying at home. We

must place ourselves in the way of these special blessings if we wish to meet them. Most truly can I say with the Psalmist: 'Thou hast made me exceeding glad with Thy countenance.'

AN APPEAL TO YOUNG MEN.

"We have been solicitous respecting the Anniversary Meetings of the Society, being held this month, and among other results, my prayer is, that many may be seen consecrating their whole selves to the Master's use on the foreign field. Methinks there are many more yet, who, as Miss Havergal puts it, having responded to the Master's 'Come ye,' might, and certainly should, heed His 'Go ye!' Some of such may have had their spirits stirred during the recent meetings of our Society. O! ye whose 'hearts the Lord has touched,' let me urge you with all the earnestness possible, and for reasons the weightiest possible, 'Hesitate no longer!' but for the sake of Him 'who spared not His own self,' but 'freely laid down His life' for you; for His kingdom's sake; for the sake of your perishing brother man committed to our charge by our departing Lord; and again, for your own exceeding joy, decide to make a full surrender and consecration of yourselves to the Master's use,

In a more recent letter, dated Banana, Congo River, May 11th, Messrs. Cottingham and Charters write:—

"MY DEAR MR. BAYNES,—We hasten to inform you of our safe arrival here this morning. Mr. de la Fontaine received us most cordially, and after seeing our cabin luggage was conveyed ashore, we were quite 'at home' with our new friends. A letter of greeting was awaiting us from Mr. Moolenaar, now at Underhill. We expect to go up river as far as Noki to-morrow, favoured by the

casting in your lot with those who, following in the footsteps of the Prince of missionaries—our Saviour Jesus Christ—go to the dark places of the earth publishing the grand and glorious Gospel of His love. Would that I could lay before you an experience *on the field*, then would I appeal not merely with what may be deemed the ardour of first-love, first-service, but with that ardour tenfold increased.

"Mr. Charters, who is quite well, wishes me to add that he will write you at a later date, probably from Stanley Pool, and joins with me in soliciting you and the churches to pray with us that we may be filled with the Holy Spirit; possessed of the mind that was in Jesus; of a fervent zeal in the work, and of a burning passion for the salvation of the souls of those to whom we are sent.

"My greetings to Mr. Comber and Mr. Bentley, to whom please say I will scrupulously and prayerfully attend to every caution and instruction they so kindly gave to me, specially about care of my health.

"With Christian regards to yourself,

"Yours very sincerely,

"W. F. COTTINGHAM."

Association steamer; our baggage to follow in a few days by the Dutch steamer *Moriaan*. We are in good health and spirits, and feel deeply grateful to our dear Master for bringing us to this first stage of our journey. Our hopes and anticipations have been somewhat beclouded by the sad news we heard at Loango, from Mr. Banks, relative to the deaths of Brethren Cruikshank and Macmillan.

Most sincerely do we sympathise and pray for the bereaved at home. May they have the presence of our God—the God of all peace, comfort, and consolation!

“As to ourselves, we are not at all discouraged. We are only driven closer to our God, whence spring such sweet assurances of love and care for us, and we are enabled to yield ourselves entirely to His care, and for His service. These losses remind us that we, too, may be called to make a full surrender of all now most dear to us, yet so sure are we that we are where the Master would have us be, that we can look steadfastly into His face, and say, “Continue to lead on, Lord Jesus, and use us for Thy glory.” It has caused us to re-examine, and to repeat, our vows of consecration; and herein we take encouragement, and find confirmation of our call to the work—yes, to the *work*, I trust—for humanly speaking, how sadly men are needed! Here we are, seven men

on the field, two just entering it, and of these nine three are untried, inexperienced men. Our status is the same as at the close of last year, our present strength—shall we say one-third less? We do not fear that this last blow will discourage those brethren whom God has called, or is calling to the work. On the other hand, it surely will intensify their zeal, and deepen their consecration to the work.

“We are earnestly praying, dear Mr. Baynes, and we know you will join us, that God will speedily send out large reinforcements. Always is the prayer formed by Christ incumbent upon us, but specially now is it applicable to the needs of our mission: ‘Pray ye *therefore* the Lord of the harvest, that He will send forth labourers into His harvest.’

“With affectionate regards,

“Yours sincerely,

“W. F. COTTINGHAM.

“DAVID CHARTERS.”

SAN SALVADOR.

Mr. Alexander Cowe, writing from San Salvador, under date of May 4th, reports:—

“After I wrote my last note from Banana, I went up to Tundawa, and stayed a few days there before proceeding to San Salvador. I was kindly welcomed and entertained by Mr. Hughes.

“After resting a few days, I left Tundawa on Monday, the 27th April, and reached San Salvador on Friday, May 1st, having taken five days to the journey. I arrived in good health and spirits, greatly to the delight of Mr. Cameron and all the mission boys. As I entered the gate leading to the mission house, all the boys, who were busy, rushed at me, and scrambled for the first grip of my hand, screaming

out, evidently with great glee, ‘Munde! Munde! Munde!’

“I found Mr. Cameron strong and hearty. I believe we shall get on well together.

“The following day (Saturday) we visited the king, who was glad to see me, and ‘dashed’ me a goat.

“Yesterday (Sunday) we had a good Sunday-school, and also a good service for adults.

“How I longed to be able to speak directly to them, in their own tongue, the ‘wonderful works of God.’ But I shall labour all the harder to obtain it now that I have, in some small measure, felt the want of it.”

Mr. Whitley has suffered much from fever, but we are thankful to find that Mr. Darling reports, on April 29th—

“On Sunday last I received a letter from Mr. Whitley, telling me he was almost as well as ever. He has gone up to the Equator Station of the International Association in the *Henry Reed* steamer, belonging to the American Baptist Mission.”

With regard to his own health, Mr. Darling writes from Ngombe Station, in the same letter—

“I am thankful to say that I have had no fevers for eight or ten weeks. I hope for the work's sake that I shall not have any, for there is so much work to be done.”

Good News from Italy.

THE following is a translation of an article in the Italian Baptist paper, the *Testimonio* (for last month), concerning the work which is being carried on in the city of Rome:—

“On Wednesday evening, April the 1st, Rev. Jas. Wall, after an address suitable to the occasion, baptized six brethren, who thus testified to their death and resurrection in Christ:—

“M. A., a worker in marble, was employed at the Vatican. He was in reality an unbeliever, although outwardly a Catholic. One evening, while passing by our *locale* in Via della Consolazione, he was invited to enter by one of the brethren. He heard the Gospel and believed it, then attended our services for more than two years, and at last desired to obey his Lord in baptism, and thus openly to confess his faith.

“C. P., a Roman, aged sixty-five, who fought in all the battles of Italian Independence from the year 1848 to 1867, having heard the Gospel, after fighting so many years for the liberty of Italy, desired to become a soldier of Jesus Christ.

“O. A., a Roman workman, lived for many years in terrible hatred of one who had professedly once been his friend, but had betrayed him in what

he held most sacred. This workman had sworn in his heart to kill his enemy, and only awaited the first opportunity to carry out his dread purpose. While in this state a Bible was placed in his hands; he read it with pleasure, but as he afterwards said, he could not understand it; it was to him void, as if it had been a *pagnie bianca*, a white page. At last the Lord brought him to one of our services. Mr. Wall was speaking on the marvellous effects of grace, by which we not only receive the remission of our sins, but are cleansed from all sin, and are induced to forgive those who have most trespassed against us. The poor man felt the truth of what he heard, and came to Jesus forgiving even his greatest enemy. He returned home full of peace and joy, and began to read the Holy Book which spake of Jesus, whom he had now received as his Saviour; but in reading he found that his eyes were opened, and he could now contemplate the beautiful truths that before were hidden to his comprehension. The change which took place in his character was soon

observed by all around him. His wife also began to attend our services, and believed. They were both baptized a year and a-half from the time when he first received the Gospel. We must also add that his mother has been taught by him to believe in Jesus as her only Saviour, and would be baptized but for extreme old age. This man is an earnest and faithful Christian, testifying to all men of the power of the Holy Ghost, which not only saved him from eternal ruin, but from a murderer's end. He is living in the Ghetto, or Jew's quarter, and often speaks to them of Jesus and His glorious Gospel. He has been the means of bringing several families to hear the Word of God.

"G. R., a Roman woman, aged sixty-four, was prepared by the dying testimony of her brother a few years ago to receive the Gospel. Although belonging to no denomination he had received the truth, and when the priest wished to confess him, he positively refused. G. R. picked up a Testament among his things and read it with the greatest joy and wonder. After some time she came to our hall in Serpenti and heard the Gospel preached. Great was her joy when she found it was the Book she loved so much. She was converted and wished to obey the Lord, although advanced in years, by a public testimony in baptism.

"E. L. heard the Gospel for the first time at the Mission Hospital in Trastevere, while a patient there. Since her recovery she has frequented our meetings. Now she is nurse at the same hospital and has given good proof to her conversion. She repeatedly asked for baptism, and at last she was immersed into the name of the Lord Jesus Christ.

"Also on Friday evening, the 3rd of April, three more testified to their faith in Christ the Saviour.

"L. L. has believed in Christ for a long time, but did not confess Him because of his wife, who was a bigotted Catholic. Now that the Lord has brought her to see the falsity of Roman Catholicism, he has testified to his Lord. His children, who were educated by the priests, are now in the Evangelical Schools, and the wife not only attends our meetings, but expressed her pleasure at his embracing the Protestant religion.

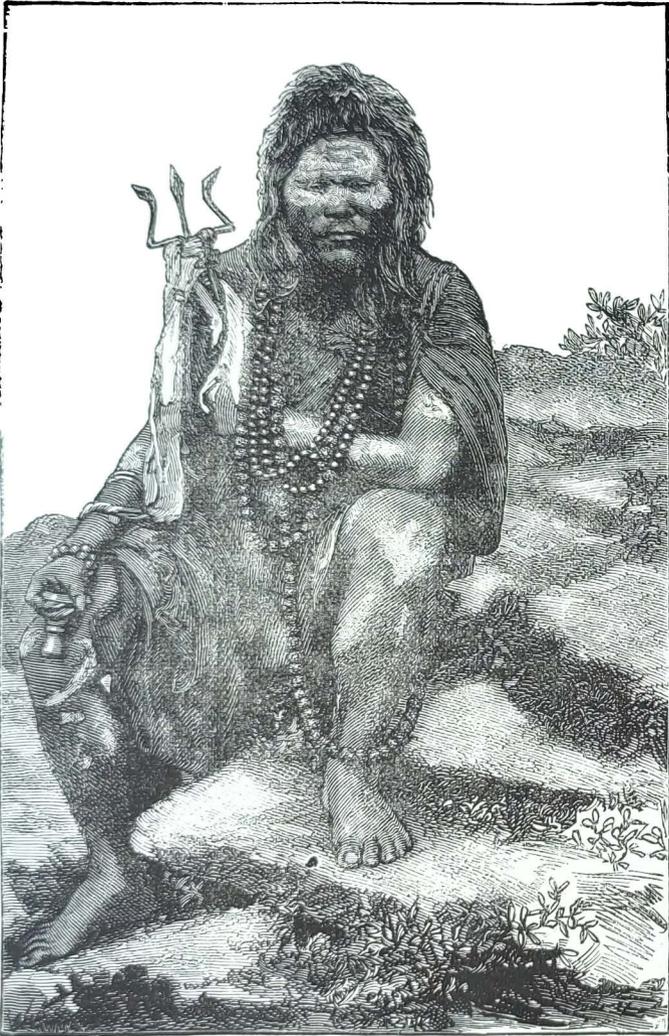
"G. C. was formerly a friar of the Trapiste Order. He learned then that he could find no peace or joy in the observance of the church rites and in performing penance, but he was rather scandalised at the intrigues and the wickedness that took place in his convent. He had heard the Gospel for almost two years and a-half when he was baptized into the name of the Father, the Son, and the Holy Ghost."

Writing under date of Rome, June 15th, the Rev. James Wall reports:—

"Yesterday morning the church in Lucina received several new members into its fellowship. One of these, a Roman advocate, Guiseppe Petroni, addressed the meeting. In 1849 he was secretary to the Minister of Justice. When Pio Nono was restored to his throne by foreign bayonets, Sig. Petroni was arrested and tried for

high treason. Sentence of death was passed upon him. This, however, was commuted into imprisonment for life. After twenty years in Papal prisons, he was liberated when the Italians entered Rome. For fifteen years he has been the head master of Italian Free Masons. For several years he has occasionally frequented the preach-

[THE MISSIONARY HERALD,
JULY 1, 1886.



▲ SHANYASHEE.—(From a Photograph.)

ing of the Gospel in Lucina. For six or eight months he has regularly attended. Last week he was publicly baptized, and yesterday he spoke for the first time. We know that others

who, like him, have been occasional attendants at our services are fully persuaded, and, we hope, fully converted."

Indian Shanyashees.



THE following letter has just been received from the Rev. Alfred Teichmann, of Serampore, and the engraving opposite is taken from the photograph sent home by Mr. Teichmann:—

"MY DEAR MR. BAYNES,—People hear often about 'Shanyashees' or religious beggars, but I dare say never have seen what sort of individuals they are. I am glad, therefore, to send you a very clear and excellent likeness of one. As is to be seen from the Trident, the symbol of Siva, this Shanyashee is a follower of that divinity. The chains of sandal-wood beads round the neck serve simply as ornaments; the smaller chain hanging on the right hand, however, is used for counting the prayers. In the same hand you see a small earthen vessel, out of which these men smoke tobacco, or more frequently opium. The large bundle of hair on their head is sometimes false, sometimes their own; but it is always conspicuous by much filth.

"The white blotches on the face, arms, and legs are produced by daubing burned cowdung on them, which, as you well know, is considered sacred.

"During the large mela at Sitakund this year there were several of these individuals, amongst them also two men, who in order to get holy, had sacrificed the use of their left arms by holding them for fifteen years above their heads. These limbs were looking quite dry and bony, and on the distorted fingers were nails of three inches length, which nails were round and curved like the claws of birds.

"People worshipped these holy men, as they called them, and paid to them not only their respects, but also their rupees, which latter, of course, was all the Shanyashee wanted.

"From what I have seen so far of the Hindoo religion, it seems to me that the priests only endeavour to keep it up, not from the conviction that it is right, but because it brings them in so much money.

"I am, dear Mr. Baynes, yours very sincerely,

Serampore.

"ALFRED TEICHMANN."

A. H. Baynes, Esq.

An Appeal from Comillah.

THE Rev. Arthur Jewson sends the following deeply interesting letter from Comillah :—

“Comillah, March 2nd, 1885.

“MY DEAR MR. BAYNES,—I want the people of England to know how desperately needy the millions of India are, and so shall be much obliged if you will kindly insert the following letter in the *HERALD*.

“Ninety-six miles of high road leads from my station at Comillah to my neighbour Mr. de Cruz’s station at Chittagong; it passes through a most populous district, and is studded with large market places, at each of which some thousands of people gather together twice a week. To the right hand of the road lies the province of Noakaly, in which the only preacher is a Roman Catholic, and I believe he never preaches to the heathen. To the left lie the almost unexplored tracts of Hill Tipperah, among which there is not a single preacher, and south of them one passes the Chittagong hill-tracts, among which there is but one preacher.

“ON THE ROAD TO CHITTAGONG.

“On February 20th, Mr. Teichmann, of Serampore, and I started with our preacher, colporteur, two Christian servants, and three small bullock carts, in which were put all that was necessary for a five weeks’ expedition. We intended to make the journey to Chittagong by short stages, walking from one market to another to preach and sell books. All along the road, at distances of about twelve miles, there are rest houses, which Government has built for its servants, and which we are kindly permitted to use. When we were not able to avail our-

selves of these we stayed in native huts, built in connection with little grocers’ shops, and which one can hire for the night for twopence, on condition that he buys his rice, wood, and lentils of the grocer.

“On our way to Chittagong we preached in a market every day with but three exceptions. In every market we obtained a good and welcome hearing and sold many books. But the Mahomedans, who, in this district, outnumber the Hindoos by at least three to one, sometimes caused us trouble.

“MERCHANTS’ MARKET.

“We reached ‘Merchants’ Market’ one day when hundreds of boys were gathered together from the neighbouring village schools for their annual examination. They all seemed to have pence with them, and bought books eagerly. However, a Mussulman was very displeased at our success, and threatened that if we returned the next day to the market we should repent it. As it is a very large market we stayed in the neighbourhood, and the next day had a splendid audience there for about an hour. Then a Mussulman, who evidently regarded himself as a religious teacher, got up and tried to preach at the edge of our crowd. He told the people that though our words were fair, our books were very pernicious, and would corrupt the minds of Mussulmans and destroy the cast of Hindoos. As usual in such cases we took to singing hymn after hymn, and this much discomposed him. The Hindoo schoolmaster and some other native gentlemen also rebuked him,

and so he was induced to leave off. But he stood there and looked daggers at us till the end, and then stirred up some fellows of the baser sort to follow us with hootings and to cast dust and even pieces of brick at us. Our colporteur had gone into another part of the market to sell books. Some of these roughs caught him and struck him on the face and stole some of his books.

"The next Sunday at Sweetbrook market a Mussulman grabbed at the books I held in my hand and succeeded in carrying some off. I hastened after him and seized his wrapper, but another Mussulman stopped me by raising his hatchet in a threatening way, so, as murders are very common here, I thought it prudent to let go, and contented myself with saying that he who, either for fun or for a few pence, is willing to become a thief, must be very ignorant, and then I returned to the preaching.

"NATIVE QUESTIONS.

"The bold ignorance and the attitude of insolent defiance which seems to be a characteristic of the uneducated Mussulmans, was sometimes exhibited by lads still in their teens, who would contradict us and tell lies about their religion without a quiver of the face. The following story will give some idea of the frivolity and superstition of these people. One evening, just as our dinner was being spread on a mat in a hut, a Mussulman came in and said he was the village postman, and would like to hear the message we were delivering to the people in the markets. We at once put the dinner on one side, bade him sit down, and talked with him of Christ the Physician. After dinner I was delighted to see him return with another man. He said they had come to ask me a few questions. First, How

is it that we can walk about without tumbling down if, as the books say, the earth moves round? After I had explained this he said: 'Once upon a time a Mussulman told his wife and mother-in-law to give something to every religious beggar who came to their door. One day he found they had sent one away empty handed, so, in a rage, he cut off both their heads. He afterwards was very sorry he had done so. Seeing his sorrow the beggar returned and pronouncing a charm over a cup of water told him if he sprinkled the water on the dead bodies they would come to life again. The man did so, but afterwards found that he had carelessly put his wife's head on his mother-in-law's body, and his mother-in-law's head on his wife's body. Now,' asked my friend, 'which of these two ought the man to regard as his wife?'

" 'BLESS THEM THAT CURSE YOU.'

"One Sunday evening I heard angry voices outside our hut and went out to see what was the matter. One of my companions said, 'That Mahomedan religious beggar is cursing us all.' I said 'Never mind, Christ has said, 'Bless them that curse you.' 'But sir,' said he 'he is cursing our parents.' I said, 'Out of the fulness of the heart the mouth speaketh: his curses will fall upon his own pate.' The next morning we were up before it was light, for we had far to tramp before the heat came on. When all were ready we gathered together for prayer, and I read how when God said, 'Thou shalt love thy neighbour,' the Jews laid the emphasis on the wrong word and thought themselves at liberty to hate their enemies. I said that we with them should share the Master's rebuke if we blessed those that cursed us, but

cursed back at those who curse *our* parents.

“CONCERNING THE HINDOOS.

“I have thus far tried to give a glimpse of the religious attitude of the Mussulman population of this district. Let me now speak a few words of the Hindoos, for the Mussulman religion seems to have altered the very nature of those Bengalees who have embraced it, and they now differ from their Hindoo brethren as goats differ from sheep. The one being bold and overbearing, the other gentle and forbearing.

“We stayed for five days at a Government sub-station named Dewangung and preached every day at large markets within a radius of three miles. The Hindoo gentlemen received us most kindly, several were present every day at our family worship, and on Sunday some forty schoolboys and others came to the service. One gentleman who belongs to the little Brahma Somaj in the place, said that his mind had been stirred up by reading a Christian tale book called ‘The Two Homes.’ I gave two of them copies of Horace Bushnell’s sermon on ‘The Character of Jesus,’ and pray that they may be led to see Christ as He is. These gentlemen are but typical of some whom we met in every place of any importance.

“THE VILENESS OF HINDOOISM.

“Even the thousands of ignorant devotees who flocked to the great festival at Sita-Kunda, heard us for five days without a sign of displeasure; only once were we opposed, and that was by some men who felt we were endangering their craft. And now shall I die without speaking the truth? Shall shame close my mouth forever to the needs of the people?

No. Lest some should think that these gentle Hindoos need not the religion of Christ, I beseech you to let me tell you what I saw during a recent boating expedition. We had gone over the fields, far from any river or high road, to a large market called Sachar. Two brothers live in a fine mansion near, so I went to call on them. The younger of them said he had been educated in the Sanscrit College in Calcutta, and was still a ward of Government. He was walking back with me to the boat when we passed a large and good-conditioned temple where the priests of Juggernath (the prince of the world) were performing their evening devotions. Just outside the courtyard was Juggernath’s car, and as it was much larger and more elaborate than the ordinary ones, I went up to look at it. What then was my horror to see that it was composed of two galleries of large figures carved in wood, representing men and animals, so vile I dare not explain, and other utterly unclean things that the evil heart of man can imagine. A crowd of young men and boys had followed us from the mansion. Turning, I asked, ‘What is the meaning of this?’ They laughed and said ‘Oh, this is the religion of our degenerate age.’ I said this is not the religion of God, it is the religion of the devil. The devil is truly Juggernath (prince of this world), and if you having once seen this car desire to feast your eyes on it again, then know that you are children of the devil. The young landowner said, ‘This car is one of the institutions of our family.’ I said, ‘Then don’t you see that your family is a curse to the country side. That no boy can come to this market and return pure in heart. In all love and sincerity, I say to you burn this car, or God will burn you. Destroy it

utterly, or God will destroy your family root and branch.'

"On returning to Comillah I asked the deputy magistrate whether Government would not step in to stop such a wholesale defilement of men's minds. But he said that Government was afraid to interfere with the religion of the people, and so were powerless to act.

"BREAD CAST UPON THE WATERS.

"At Chittagong we were most hospitably entertained by Mr. and Mrs. Fuller. Mr. Fuller is a wealthy tea planter, and is, you will be pleased to know, a grand-nephew of the celebrated Rev. Andrew Fuller. On our way back, in company with Mr. deCruz and his preachers, we proclaimed the Gospel for five days to the 25,000 people

gathered together at the religious fair at Shita Kunda. Thence we returned to Comillah, having sold over 2,000 portions of Scripture, with each of which it had been our custom to give two or three tracts.

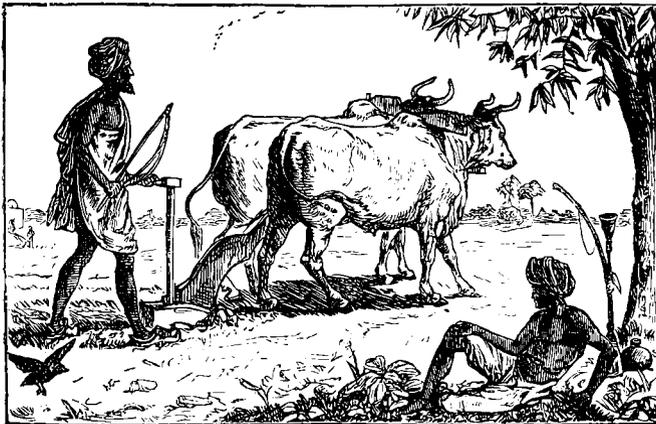
"Having cut my foot while bathing in a tank I was obliged to ride the greater part of the way home. But I felt much benefited in health by the journey.

"Now may the God of mercy bless the readers of this letter, and pour out upon them the spirit of all grace, that they may pray the Lord of the harvest to send forth more labourers into His harvest!

"I am, dear Mr. Baynes,

"Yours truly,

"ARTHUR JEWSON."



The Plough Drawn by Oxen.

THIS is often referred to in the Bible. In India this is the common method of ploughing, as it is also in Palestine. This is only one of many of the references of Scripture which may be better understood by those who have visited India. The piece of wood placed upon the neck of the oxen, and used to keep them together, is called the yoke. The yoke is the symbol of submission, and to that Jesus referred when He said, "Take My yoke upon you." Some masters are very cruel, and their service hard; but Jesus says, "My yoke is easy, and My burden is light."

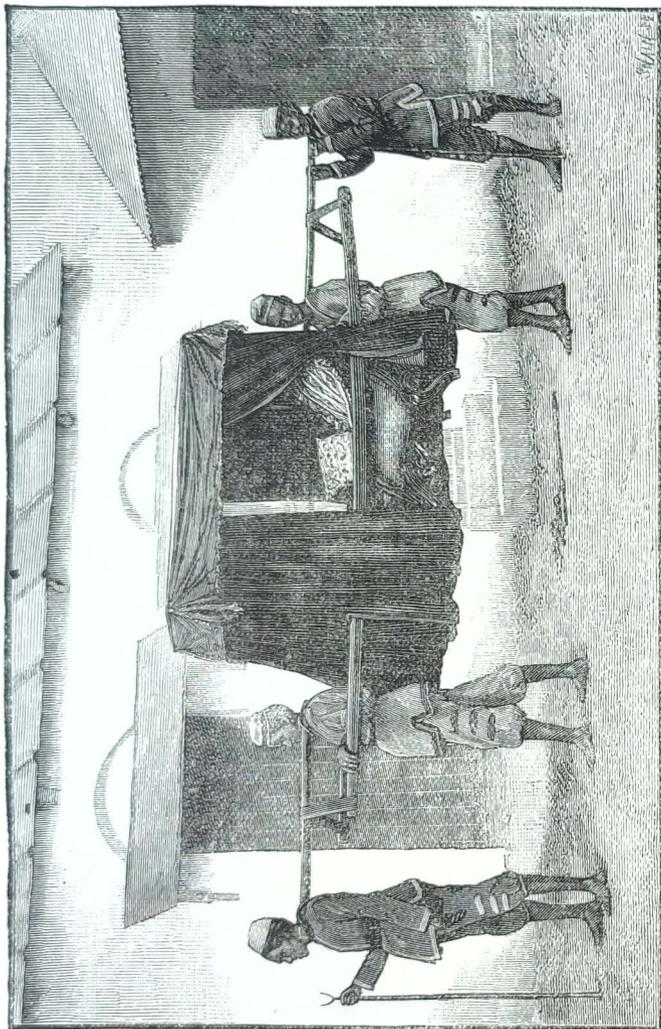
The late Rev. W. H. Denham of Serampore —a Reminiscence.

THE following sketch from the pen of Mrs. Weitbrecht, well known for her Missionary labours in Bengal, will be interesting to all our readers :—

“It was in the winter of 1830-31 that I was going round a large district in South Lambeth, on behalf of the B. and F. Bible Society, to ascertain the need of the residents in reference to Scriptures. I knocked at the door of a house in one of the quiet streets, which was opened by a very interesting looking young man. I was accompanied by a young married lady, being not much above twenty myself. We inquired of this gentleman if he were as fully supplied with Bibles as he desired, to which he replied, that he had no Bible and had never read one, that he was studying for a Roman Catholic priest, knew Hebrew and Arabic, and had read the Koran. This led to the remark, “Then do read the Bible also.” It seemed as if God’s Spirit carried home that simple word, and he at once said, “Well, I think I will,” and he handed 6d. to me towards a four-shilling copy, the cheapest then issued by the Bible Society. We called weekly for some time, and had always a friendly word as opportunity offered till the sum was complete, when a copy of God’s own book was put into his hands with these words: “All I ask of you is to read God’s own book, and I leave it to Him to apply it.” Not long after I left for India, unexpectedly even to myself, and I never thought of my friend at all definitely from that time. He had told me that his mother and a young friend, a Jew, were residing with him; and I heard subsequently that this Jew was the Mr. Alexander who afterwards became first Bishop of Jerusalem, but I cannot be quite sure if this is a fact.

“It was in December, 1844, that on my return from Europe with my husband, we went together to hear a Missionary who was giving a lecture on Roman Catholicism. In the course of it, he said, “I speak feelingly. I myself was a Roman Catholic, and it was to a Bible I received from a lady, now I believe in this city, that I owe my conversion and present position.’ After the service we went into the vestry to shake hands with our Missionary friends, and when we had done this, the lecturer came forward, saying, ‘I am an older friend of yours than any of these. May I not shake hands?’ He then added, ‘It was you to whom I alluded in my lecture.’ I assured him he was mistaken, as I had no recollection of any such circumstance. He then spoke of the lady who was with me, and of various little circumstances, especially of an interview with a brother of mine, and the whole truth suddenly flashed upon my memory: great was our mutual joy and thankfulness, and very intimate and pleasant was the intercourse which then

[THE MISSIONARY HERALD,
JULY 1, 1886.



AN INDIAN JAM-PAN.—(From a Photograph.)

commenced with Mr. Denham, his dear wife and family; and which has since been broken for a season by the parents and one of the most beloved of the daughters (Mrs. Rouse) having preceded me to the home above. Great indeed will be the joy when we are re-united there. Mr. Denham's aged mother, and his Jewish friend were also both converted through this Bible."

An Indian Jam-pan.

THE engraving on the opposite page is a picture of a kind of sedan-chair, called in India *Jam-pan*, which is used to carry people up and down the hills, as there are no roads fit to use wheel-conveyances upon.

The carriers are always of the mountain tribes, known as "Paharees," or mountaineers, who flock into the hill stations in thousands at the beginning of the hot season to get this employment. I should say that no less than some 8,000 or 10,000 of these hill people come in to Mussoorie alone every season; and on Sabbath-days, when some hundreds of them are waiting outside the churches for their employers to come out, we have a fine chance to get a congregation to preach Christ to them.

They are very frank and ready to hear, and I have reason to hope that some of those who heard the Word of Life have profited thereby.

Their language is a kind of corrupt Hindi, and though we cannot make out all they say in their own brogue, yet they can well understand good, simple Hindi.

The *Jam-pan* in the picture has a covering used to shelter the occupants from the rain. All who engage these carriers have to supply them with clothes, as they are dressed simply in a black, coarse blanket. We see them here dressed up in suits supplied for them by those who employ them.

Mussoorie Hills, India, N.W.P.

THOMAS EVANS.

Solemn Questions.

YOU are earnestly requested to think out the meaning of these words of God, and then to put to your heart, and make your heart, answer the solemn questions that follow:—

"Go ye into all the world, and preach the Gospel to every creature."—MARK xvi. 15.

For "the whole world lieth in wickedness."—1 JOHN v. 19.

"Having no hope, and without God in the world."—EPH. ii. 12.

"Whosoever shall call on the Name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—ROM. x. 13-15.

1. Do I owe any duty to the Heathen ?
2. Did not our blessed Lord and Master give this positive commandment to all His true disciples, "Go ye, and teach all nations" ?
3. Have I ever done anything to promote the eternal welfare of the Heathen ?
4. If I have not, is this right in me ? Is it not, rather, disobedience to God's command ?
5. Can I be a true Christian if I love not what God loves, and strive not to do what He commands ?
6. When I pray, "Thy kingdom come," do I mean what I say ? And do I expect God to answer my petition ?
7. Did not Christ engage in Missionary work ?
8. Were not His disciples Missionaries ?
9. Do not the holy angels take an interest in Missionary work ? Luke xv. 10.
10. Ought I not to plead for pardon, because of heartlessness about the dying Heathens' souls ?
11. Ought I not now, without delay, to do what I can in this great work of God ?
12. Do I mean to do it ?

May the love of Christ constrain us ! May God the Holy Spirit show us all what is the will of God in this matter, and then give us willing hearts to try and carry it out !

The Promises are sure.

"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."—Ps. ii. 8.

"He shall see of the travail of His soul, and shall be satisfied."—Isa. liii. 11.

"I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue, and people, saying with a loud voice, Fear God and give glory to Him."—Rev. xiv. 6, 7.

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."—Rev. xi. 15.

The Congo Mission.

WHERE the sun his glory flashes
On the Congo's swelling
breast,

And the roaring cascade dashes

In a course of wild unrest ;

Where Creation's book is open

To the mind that reads aright,

And profoundest truths unspoken

Burst upon th' enraptured sight,

Where through all the rolling ages

Heathendom has cast its gloom,
Blackening Time's recording pages—

Spreading terrors round the tomb—

Hark ! the cry across the waters,

Far above th' Atlantic's roar,

Wail of Afric's sons and daughters

Breaking on the British shore.

Not in vain that voice of weeping,

Not in vain that piteous wail

On the loving wind is sweeping,

Telling forth its own sad tale.

Though the votaries of fashion

Eddying wildly round and round,
Cherish self—ignoble passion—

Yet a faithful few are found

Who, by pure self-abnegation,
 Aim towards the highest goal,
 Seek to raise the heathen nation
 Sunk 'mid darkness of the soul.
 "Go ye forth!" the watchword
 glorious,
 "Sound the Gospel far and wide,
 Tell of Him who reigns victorious,
 Preach the Christ who lived and
 died."

This the all-inspiring message,
This the cause that stirs their zeal,
This the power that smoothes the
 passage

When the parting pang they feel.
 For, though dangers fly around them,
 And a thousand devious snares,
 Unseen hosts of heaven surround
 them—

God Himself still loves and cares,
 And the eye of faith sees shining
 Through the ever circling years,
 That vast hope, which checks repining,
 Breaking through a world of tears.

Lighting up with joy eternal
 All the darkness of the earth,
 Hurling low the powers infernal,
 Raising man to second birth.

So, upon the surging ocean,
 Forth they go, a noble band!
 Not 'mid clamour or commotion,
 Or the plaudits of the land.

Upper Clapton.

Theirs to work for higher glory
 Than the laurels of to-day,
Theirs to utter forth that story
 Which can never know decay.
 Up the mighty Congo River,
 Where the broad majestic flood
 Dashes on, and dashes ever,
 Past the mountain and the wood.
 There at length shall come that
 dawning,
 By the ancient seers foretold;
 Sin's dark night shall change to
 morning,
 Which shall wondrous truths unfold.

* * * *

Some have fallen thus early; dying
 In the forefront of the fight,
 Dangers, troubles, all defying,
 Bravely battling for the right.
 History shall not sing their praises,
 Nought shall make their fame to fly,
 Yet the Church her voice upraises,
 And unwept they cannot die.
 Onward! pioneers of gladness,
 Ye who still the news proclaim;
 May that news dispel earth's sadness,
 And extol th' Eternal Name.
 See! the bonds of sin are breaking,
 Powers of evil turn to flee;
 Comes at length the glad awaking,
 Victory comes! the world is free.

T. C.

The Lord Loveth a Cheerful Giver.

WE are thankful to report many striking proofs of the growing interest of friends in the work of the Mission, revealing how deep a hold this blessed enterprise has upon the hearts and sympathies, not only of the better circumstanced, but of the poor and struggling as well.

The Rev. Henry Mowbray, of Bowdon, sends a pair of gold earrings, and writes: "A sister in our church with cheerful willingness desires to lay these upon the altar of our Mission; they were given her by a very dear friend, but she says she cannot keep them while so many are in darkness and the shadow of death."

Five shillings, the gift of a poor widow in Aberdeen who a year ago was a confirmed drunkard, but who now, thank God, is in her right mind, and can save money for Christ's cause.

A silver watch for the Congo Mission from a friend at Ramsgate.

£5 from a lady at Bournemouth, the third annual payment of a like sum, being money saved by giving up the use of stimulants.

A silver locket and chain, and gold and silver earrings, from "a domestic servant." A locket and chain from a lady who "cannot wear them when they might be turned into money and help to send the life of light into dark places."

£1 from a widow who, by "night work," has earned this sum for the Congo Mission. A brooch and studs from a domestic servant at Downend, Bristol, who feels "vastly more pleasure in giving them up for the cause of Christ than in wearing them." A box of rare coins which the donor has been ten years in collecting; his prayer is "that they may be the means of helping on the glorious Congo Mission."

A gold pin from F. W. for Congo Mission. A gold chain from Miss Hettie Williams.

£1 from a blind girl.

A silver bracelet from a governess who longs to render some help to the Congo Mission. Some lace-work from "a bed-ridden old woman who has no money and can only give work."

A chest of medicines, the gift of a widow at Newport, Mon.

An electrical machine from a member of Union Chapel, Manchester, for the Congo Mission.

A pocket chest of globules and medical guide from J. P. G., Eccles.

And the following very generous and most welcome contributions:—

Mr. Elisha S. Robinson, J.P., Bristol, £350; Mr. John Stewart, Aberdeen, for *China*, £100; Mr. W. R. Rickett, Clapton, £100; Mr. W. Johnson, Fulbourn, £100; W. W., £100; Mr. G. W. Talbot, Reading, £50; Mrs. G. W. Talbot, Reading, £50; A Friend, for *Congo, India, and China*, £20; Miss Jane Dawbarn (the late), per Mr. R. B. Dawbarn, £20; H. R. D., £10 16s. 8d.; J. W. A., £10; Amicus, £10; Friend, for *Congo*, £10; Mrs. Allen, Cheadle, £10; Mr. G. Sturge, for *Congo*, £10; Mrs. E. Culley, in loving memory of A. B. Angus, £10; A Friend, Stalybridge, £10.

Coloured Missionary Maps on Calico.

Central Africa, showing course of Congo River	Price, 10s. 6d.	Size, 8 ft. by 5 ft.
Cameroons and Victoria	„ 8s. 0d.	„ 4 ft. „ 6 ft.
Eastern Hemisphere	„ 10s. 0d.	„ 6 ft. „ 6 ft.
Ceylon	„ 10s. 6d.	„ 4½ ft. „ 8 ft.
India	„ 10s. 6d.	„ 5 ft. „ 8 ft.
West Indian Islands	„ 10s. 6d.	„ 8 ft. „ 5 ft.
Bengal	„ 1s. 6d. & 4s.	„ 2½ ft. „ 3½ ft.

To the above is now added a fine Map of China, 5 ft. by 8 ft., price 10s. 6d.

Applications to be sent to A. H. Baynes, Mission House, 19, Castle Street, Holborn, London, E.C.

Recent Intelligence.

At the last meeting of the Mission Committee, two candidates were accepted for Congo Mission work, subject to a short preliminary course of special training in medicine and surgery—viz., Mr. Percy E. Comber, of Regent's Park College; and Mr. John Maynard, of the Pastors' College.

The *Stanley Breakfast* at the Cannon Street Hotel on Thursday, May 28th, under the presidency of the Treasurer, will be long remembered by friends who were present as a deeply interesting occasion; and but for the fact that very full reports of the proceedings have already appeared in the daily newspapers and denominational journals, a more detailed account would be inserted in the pages of the MISSIONARY HERALD.

Recent tidings from the Cameroons River gives occasion for considerable anxiety. Mr. Thos. Lewis reports under date of May 13th from Bethel Station:—

"The whole district is more unsettled than ever before. King Bell has drawn down the anger of the people on his head, and the Abo people (a very strong and powerful tribe) are waiting and watching for his life. The Germans and King Bell accuse the Hicory chiefs of being the instigators of recent hostilities. The Hicory people cannot settle in their town. The wet season is now beginning, and they are still in the bush hiding, exposed to rain and tornadoes, and must suffer greatly for want of food. They had thought of settling for a time at Mbonjo, but now, on account of the quarrel between the Bell and Abo peoples, they cannot rest there. The road to Bukundu is quite shut up. Miss Thomas has been very ill with fever, but is now almost well again."

Very earnestly do we commend our missionaries on the West Coast to the special prayers and sympathy of the churches.

We have special pleasure in commending to the thoughtful perusal of our readers a recent publication, entitled "Our Foreign Mission Work: a Lecture on Foreign Missions, with especial reference to those of the Baptist Missionary Society," by Mr. Thomas S. Penny, of Taunton. Published by Messrs. Alexander & Shephard, of 21, Castle Street, Holborn, London. Price eighteenpence.

We have read this lecture with more than ordinary satisfaction, and consider it specially adapted for use in connection with young men's societies, village churches, and missionary associations generally.

In the small compass of fifty pages it presents a comprehensive and graphic view of mission work all over the world, written in a clear, bright, simple style.

The profits on the sale of the book are to be devoted to the funds of the Baptist Missionary Society.

The sale of the second edition of the Treasurer's volume on the *Congo Mission* is proceeding rapidly.

Officers of Sunday-schools, Missionary Associations, and others can still procure copies for sixpence each, provided they make direct application to Mr. Baynes at the Mission House.

The Rev. G. H. Rouse, M.A., of Calcutta, is preparing for the press a brief memoir of Mrs. Rouse, with special reference to her work in India.

It is anticipated that it will be ready for publication within a few weeks.

We are sure many of our readers will be glad to have in a permanent form the record of a life so completely devoted to the service of Christ.

DEAR SIR,—Can you spare space to correct an error which has a little perplexed some of our friends here, and which appears in the somewhat misleading paragraphs anent the oil painting of Dr. Carey which are contained in your April number?

There is no debt on the chapel at Olney. I am told there never has been one. Certainly we are anxious not to incur one. But a large expenditure for restoration will, within the next few years, be necessary, in anticipation of which we are forming a "Restoration Fund." It is to this fund that all the proceeds from the photographic copies of the painting will be devoted.

It may be of interest to add that the painting was the property of the late Mrs. Soul, a member of the church here, who died in January last, coming into her possession through her first husband, a Mr. Johnstone, who was a nephew of Mrs. Sutcliff. It is not, I think, so generally recognised as it should be that Carey was a member of the church here, and no doubt received valuable counsel and assistance from Sutcliff before he was dismissed to the pastorate at Moulton. This explains the possession of the portrait by the Sutcliff family. Most of our Indian missionaries who have been here on deputation will have seen it. We are now in a position to supply well-executed copies of it at 3s. and 1s. 2d. each, according to size. We trust many who take an interest in missionary operations will hasten to secure a copy, helping, in this way, a church which certainly has an honourable record with regard to missionaries and missionary work.

Yours faithfully,

JOS. ALLEN, Pastor.

Olney, Bucks.

A. H. Baynes, Esq.

Contributions

From 16th March to end of Financial Year.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for Translations; *S*, for Schools; *N P*, for Native Preachers; *W & O*, for Widows and Orphans.

SURREY.			Lower Norwood,			York Town.....			23 16 7
Addlestone.....	21	1 0	Chatsworth Road	43	10 0	Do., for <i>W & O</i>	2	0 0	
Do., for <i>W & O</i>	1	5 0	Do., for <i>W & O</i>	9	5 0	Do., for <i>N P</i>	2	7 10	
Balham, Bamsden Rd.	18	6 9	Do., for Congo.....	0	13 0	SUSSEX.			
Do., S. Sch.....	12	10 6	Do., for China.....	0	10 0	Battle.....	2	17 11	
Barnes.....	6	15 0	Outwood.....	6	8 5	Do., for <i>N P</i>	2	3 10	
Do., S. Sch.....	3	2 0	Do., for <i>W & O</i>	1	10 0	Brighton, Queen's Sq.	22	10 0	
Croydon.....	27	9 4	Penge S. Sch.....	18	15 6	Do., for China.....	1	2 0	
Dulwich, Lordship			Redhill.....	2	0 0	Do., for Congo.....	0	10 6	
Lane, for China.....	7	17 6	Richmond.....	17	3 9	Do., for <i>N P</i>	1	2 0	
Guildford, Commercial			Do., for <i>W & O</i>	1	0 2	Brighton, Sussex St.	10	11 10	
Road.....	17	19 2	Surbiton Hill.....	19	0 0	Do., for <i>N P</i>	1	3 2	
Do., for <i>W & O</i>	1	9 6	Do., for Congo.....	1	0 0	Hastings.....	62	11 2	
Do., for <i>N P</i>	4	9 2	Sutton.....	16	15 7	Do., for <i>W & O</i>	4	10 9	
Do., for Congo.....	0	10 0	Streatham.....	8	8 2	Do., for <i>N P</i>	0	18 1	
Haslemere, for <i>W & O</i>	2	5 0	Do., for <i>N P</i>	1	1 0	Do., for Congo.....	1	0 0	
Kingston-on-Thames	29	2 3	Wimbledon, Merton			St. Leonards.....	28	11 0	
Do., for <i>W & O</i>	3	0 0	Road.....	13	2 3	Worthing.....	1	9 0	
Do., for <i>N P</i> under			Woking.....	1	16 0				
Mr. Anderson.....	5	0 0							

WARWICKSHIRE.

Birmingham, per Mr. Thomas Adams	
Treasurer	277 12 0
Dunchurch, for W & O	0 10 0
Do., for N P	1 6 6
Leamington, Clarendon Chapel	49 16 2
Do., for Miss Comber's School, West Africa	1 0 0
Do., for Congo	1 10 0
Do., for San Salvador School	5 0 0
Do., Warwick St.	41 11 8
Do., for Congo	0 10 0
Umberslade	20 12 2
Do., for W & O	1 5 0
Warwick	6 14 0
Do., for W & O	1 7 7
Do., for N P	1 18 5
Wolston, for W & O	1 0 0

WESTMORELAND.

Kendal	0 9 9
Do., for W & O	0 8 0

WILTSHIRE.

Bradford-on-Avon	7 14 0
Do., for W & O	1 0 0
Do., for China	0 10 0
Bratton	2 12 6
Calne	15 10 2
Corsham	12 1 7
Chippenham, Station Hill	10 12 5
Do., for W & O	1 12 11
Do., for N P	1 18 11
Devizes	34 7 8
Melksham	32 12 2
Do., for N P	0 3 4
Pewsey	1 1 0
Semley	34 17 5
Do., for Italy	1 0 0
Do., for Congo	25 0 0
Do., Bewick St. John	0 10 0
Swindon	41 9 9
Do., for W & O	5 16 9
Do., for W & O	2 14 9
Do., for Orphan at Delhi	4 0 0
Trowbridge, Back St.	56 16 4
Do., for W & O	1 0 0
North Bradley, for do.	0 15 0
Studley Green, for Mr. F. J. Fuller	6 5 0
Warminster	10 16 9
Westbury Fenknapp	6 16 6
Do., for W & O	0 5 0
Westbury Leigh	13 10 8
Do., for W & O	0 14 9
Do., for N P	3 7 3
Whitbourne Corsley, for W & O	0 5 3
Winterslow	2 15 6
Yatton Keynell	1 12 0

WORCESTERSHIRE.

Atch Lench and Dennington	18 16 2
Do., for W & O	0 7 6
Dudley	2 1 0
Do., for W & O	0 10 0
Do., for N P	0 5 0
Kidderminster	8 10 6
Do., for W & O	1 9 7
Do., for Congo	8 0 0
Pershore	15 3 10
Do., for N P	0 16 2

YORKSHIRE.

Bradford—	
Westgate	62 12 0
Do., Trinity Ch.	30 5 0
Do., Hallfield	41 1 0
Do., Gillington	27 4 0
Do., Leeds Road	24 0 0
Do., Zion Ch.	41 7 6
Bramley, Zion	18 2 0
Do., for W & O	0 11 0
Do., Salem	1 0 0
Halifax, Trinity Rd.	9 11 4
Huddersfield, New North Road	1 19 0
Hull District—	
Beverley	26 16 7
Do., for W & O	2 16 11
Do., for N P	5 0 0
Bishop Burton	8 0 0
Do., for W & O	0 10 0
Boroughbridge, for Congo	3 3 0
Bridlington	15 5 0
Do., for Rome	0 7 6
Do., for China	1 7 6
Cottingham	25 0 0
Do., for W & O	5 0 0
Driffield	2 16 5
Do., for W & O	0 10 6
Do., for N P	1 17 6
Hull, George St.	14 13 0
Do., for W & O	1 0 0
Do., for N P	0 13 5
Do., South St.	19 7 10
Do., Forester's Hall	0 13 0
Do., Hedar	0 6 9
Previously remitted	132 1 11
	30 0 0

Keighley District:—

Barnoldswick	3 0 8
Cononley	1 17 4
Cowling Hill	3 14 6
Earby	3 12 0
Haworth	40 10 2
Horkinstone	2 10 0
Keighley	23 3 1
Long Preston and Hellifield	13 0 10
Salterforth	4 16 2
Skipton	8 18 8
Do., for N P	7 3 6
Do., for W & O	1 0 9
Slack Lane	10 11 3
Sutton-in-Craven	48 1 1
Do., for W & O	1 17 0
Do., for N P	1 1 9
Previously remitted	174 16 9
	162 6 0

Leeds, Blenheim Ch.	27 13 3
Lindley Oaks	6 0 0
Lockwood	26 15 3
Middlesboro', for India	0 5 0
Do., Welsh Ch.	4 8 0
Newbold, for W & O	0 10 0
Rawdon	27 9 2
Do., for N P	0 19 7
Rishworth, for W & O	0 10 0
Salendine Nook	8 19 5
Scarboro', Albemarle Ch.	18 1 6
Sheffield (balance)	0 4 4
Swallow Nest	0 5 6
Shipley, Rosse Street for W & O	1 10 0
South Stockton	4 16 2
Do., for W & O	1 0 0
Sowerby Bridge	1 10 5

Wakefield	0 10 6
Do., for N P, Backergunge	12 10 9
York	17 2 8

NORTH WALES.

ANGLESEA.

Aionon	0 19 3
Amlwch	33 17 9
Do., for W & O	0 10 0
Beaumaris	3 0 0
Belan	4 13 6
Bodedern	5 4 2
Do., for Italy	0 10 0
Bontrifont	10 7 9
Bryniencyn	2 9 0
Caergeiliog	3 18 7
Capel Gwyn	2 6 5
Capel Newydd	0 14 5
Cemaes	6 13 3
Gaerwen	3 0 0
Garregtawr	0 11 6
Holyhead, Bethel	45 17 11
Do., Siloh	2 2 6
Do., Hebron	1 4 9
Llanddeuaunt	2 8 0
Llanerchmeidd	3 3 8
Llanellian	2 4 6
Llanfachrech	9 8 9
Llanfair	1 9 0
Llangefn	16 18 8
Do., for N P	0 4 12
Llangoed	3 0 0
Pencarneddi	5 0 0
Pensarn	2 13 11
Rhosybol	5 14 6
Rhydwyn	10 12 4
Sardis	5 1 0
Soar	7 12 1
Traethcoch	1 14 10
Valley	5 3 9

210 1 8
 Less £60 to Home Mission and £8 1s. 6d. remitted after close of accounts 66 1 6
 144 0 2

CARNARVONSHIRE.

Aionon	1 3 9
Bangor, English Ch.	6 0 0
Do., Peniel	16 12 0
Bethesda, Tabernacle	12 16 7
Capel y Beirdd	3 7 9
Carnarvon, Caersalem	19 10 3
Dinorwic, Sardis	3 5 4
Garn	4 0 6
Gilfach and Llanfairfechan	6 10 0
Llithfaen, Tabernacle	0 17 7
Llandudno, Tabernacle	20 2 2
Do., English Ch.	16 11 11
Do., do., for W & O	1 2 6
Do., Glynwyddyn, Welsh Ch.	3 2 3
Llanfynydd, Aionon	0 16 1
Llandwrog	0 6 3
Llanfytin	5 3 0
Morta, Nevin	1 18 5
Pontllotyn	1 14 6
Portmadoc	11 13 0
Do., Berea	2 3 3
Pwllheli, Tabernacle	16 6 6
Rhorhirwain	2 12 3
Tyddynshon	2 14 9
Upper Bangor	1 10 0

DENBIGHSHIRE.

Abergele	2 17 0
Bontnewydd	1 12 0
Rodgynwch, Aion	1 1 0
Carmel, Fron	1 3 0
Cefnmawr	2 2 0
Colwyn	4 4 0
Oodau	1 15 0
Dolwern	2 2 0
Ffordlas	3 3 0
Foehrly Noddfa	1 4 0
Gefallrhyd	2 17 0
Glynceiriog	5 10 0
Llanefyd	3 0 0
Do., Bryn	1 2 6
Llanclaw	2 13 0
Llanaelhaiarn, Saron	1 14 0
Llanfair, Talhaiarn	1 10 0
Llangernyw	1 1 0
Llangollen, Eng. Ch.	3 14 6
Do., Welsh Ch.	4 1 8
Do., do., for Congo	0 5 0
Llanrhaidr	1 10 7
Llanrwst	6 10 0
Llansan	2 6 2
Llansilin, Salem	3 17 10
Moelfre	5 2 6
Moss, Salem	3 6 4
Noddfa, Garth	2 0 0
Rutbin	5 5 6
Siloam	1 9 0
Soar	0 13 0
Welsh Baptists, for Italian Evangelists	18 2 5

FLINTSHIRE.

Helygain	1 6 8
Holywell	4 10 4
Llanellwyr	1 10 5
Lixwm	1 6 8
Milwr	0 6 4
Rhuddlan, Sion	1 15 10
Do., for N.P.	0 7 4
Rhyl, Water St.	8 9 8

MERIONETHSHIRE.

Barmouth & Arthog	3 16 0
Corwen, Cynwdd, & Treiddol	4 1 0
Dolgelly	11 6 1
Llanwchllyn	3 13 2
Pandyrcapel & Llanellidan	8 0 0
Penrhyneddrath, Bethel	2 6 0

MONTGOMERYSHIRE.

Caersws	2 7 1
Cwmbellan	2 1 6
Llanfyllin and Bethel	8 8 8
Do., for N.P.	0 11 6
Llanidloes	14 8 2
Machynlleth	1 15 0
Do., for Italy	0 12 6
New Chapel	4 7 0
Newtown	24 11 0
Do., for W & O	1 16 0
Sarn	4 9 10
Staylitle	4 5 5
Do., for N.P.	0 18 7
Do., for Italy	0 15 0
Talywern	6 0 0
Less Expenses	1 15 0
	76 18 3
	75 3 3

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington	11 4 6
Brynmawr, Calvary	5 15 2
Do., Tabor	4 3 0
Do., Sion	0 7 9
Glasbury, Penyrheol	3 10 0
Llangynidr	7 9 5
Do., for W & O	2 14 1
Pantecelyn	1 4 2
Pontestyll	0 10 9

CARDIGANSHIRE.

Aberystwith, Bethel	14 12 6
Do., Moriah	10 10 0
Blaenwenen	1 8 4
Do., for N.P.	0 4 6
Cardigan, Mt. Zion	13 10 6
Do., for N.P.	5 11 6
Do., for Africa	2 10 0
Do., for China	2 10 0
Do., for Italy	1 0 0
Cardigan, Bethany	26 18 0
Cwmcyflog, for N.P.	1 7 0
Goginan	0 5 0
Do., for N.P.	1 7 0
New Quay, Bethel	0 10 0
Do., for Italy	0 5 0
Penrhyncoch	0 9 2
Penypare	6 14 11
Do., for N.P.	2 8 5
Swyddffynon	1 7 0
Talybont	3 7 5
Verwig, Siloam	7 0 6
Do., for N.P.	2 13 0

CARMARTHENSHIRE.

Aberduar	6 1 0
Brynamman, Siloam	1 8 6
Do., for N.P.	2 16 6
Bwchgwyt	4 4 0
Bwchnewydd	5 14 2
Do., Bethel Plasket	4 10 0
Caio, Bethel	2 13 6
Do., Salem	2 13 8
Carmarthen, Penuel	14 8 0
Do., for N.P.	2 0 11
Do., Tabernacle	23 18 6
Cwmaman, Bethesda	8 4 6
Cwmdu	5 2 0
Cwmsfelin, Ramoth	10 12 7
Cwmifor	1 17 4
Cwmsarnddu, for N.P.	1 10 9
Do., for Congo	0 11 10
Drefach	2 13 0
Elim Park	0 10 0
Felinfoel, Adulam	13 10 0
Do., for N.P.	2 10 0
Felingwm, Sittim	3 2 5
Ferryside	1 0 6
Fynnonhenry	1 8 9
Kidwelly	1 13 3
Llandeby, Saron	1 15 0
Llandilo	0 19 3
Do., for N.P.	1 8 2
Llandoverly, Ebenezer	1 2 0
Llandyasil, Ebenezer	0 16 9
Do., for N.P.	0 10 0
Do., Hebron	1 1 7
Do., Rehoboth	0 18 7
Do., Penybont	0 10 0
Llanely, Bethany	3 18 1
Do., Bethel	3 14 1
Do., Calvary	7 14 5
Do., Moriah	61 3 5
Do., Zion	22 14 8
Llanfynydd, Aion	0 16 1
Liangenec, Salem	1 18 1
Llannon, Hermon	0 14 0
Llangunoch, Ebenezer	3 0 0

Llanstephan	1 13 10
Llwynhendy, Soar	13 8 4
Loglan, Calvary	18 9 5
Maescoanner	2 0 1
Mydrim, Salem	10 2 6
Pembrey, Bethlehem	
Pool	2 9 2
Do., for N.P.	0 19 10
Do., Tabernacle	7 7 9
Porthyrhyd	8 7 0
Rhydwylym	13 9 8
Do., for N.P.	6 2 10
St. Clears	0 8 0
Whitland	8 4 6
Do., for N.P.	5 7 2

GLAMORGANSHIRE.

Aberavon, Ebenezer	3 8 0
Aberdare District	
Aberdare, Calvary	41 1 7
Do., Carmel	28 10 10
Do., Gadlys	19 0 0
Do., Mill Street	16 5 4
Do., Gwauer	14 4 0
Do., Cwmdare	6 0 0
Do., Cwmbach, Bethania	7 3 5
Do., Pontbrenllwyd	3 14 6
Do., Ynyslwyd	21 3 4
Do., Llwydcoed, Soar	3 14 6
Do., Cwmaman, Zion	8 13 6
Do., do., for Congo	3 0 0
Do., do., for Italy	1 2 6
Do., do., for Africa	0 4 0
Do., do., for China	1 0 0
Do., Mountain Ash, Nazareth	26 6 6
Do., do., Rhos	56 0 0

Abercanaid, Siloh	3 11 3
Aberdulin	6 9 3
Do., for N.P.	1 6 9
Abergwynfi, Caersalan	0 10 0
Blackmill, Paran	2 4 0
Blaenyrondda	1 16 7
Blaenllechan, Nazareth	2 5 5
Bridgend, Hope Ch.	11 14 10
Do., do., for W & O	0 5 0
Do., do., for N.P.	3 7 10
Do., Ruamah	3 2 0
Blaenyewm	23 17 3
Do., for N.P.	1 3 0
Briton Ferry, Salem	1 5 0
Do., Rehoboth	9 1 6
Do., do., for N.P.	1 10 2
Caerphilly	1 1 10
Do., for W & O	0 3 8
Caersalem, Newydd	13 3 8
Do., for N.P.	6 5 4
Cardiff, United Meeting (less expenses)	5 7 11
Do., Bethany	73 19 9
Do., do., for W & O	3 0 0
Do., Spotsland Rd.	0 8 0

Less previous remittances	82 15 8
	35 7 10
Cardiff, Salem	47 7 10
Do., do., for N.P.	11 13 0
Do., Bethel, Mount Stuart Square	3 17 0
Do., Tredegarville	15 6 0
Do., do., for N.P.	87 4 8
Do., for N.P., Farraknaggar	7 10 0
Do., Tabernacle	0 10 9
Do., do., for N.P.	2 10 8
Do., Woodville Rd., for W & O	0 10 0

Cardiff, Grangeaton	6	0	0
Do., Siloam Docks	0	14	0
Corntown, Bethlehem	1	14	0
Cowbridge, Ramoth	8	4	0
Croesyparc	2	8	9
Do., for N P	2	4	4
Cwmavon, Penuel	2	19	0
Do., for N P	0	13	0
Cwmbwrla, Libanus	7	3	6
Cwmgarn	4	0	9
Cwmparc	2	12	2
Cwmtwrch, Beulah	1	1	10
Do., for N P	2	5	8
Deri	10	9	0
Dinas Noddfa	12	3	7
Dinas, Zoar	10	18	4
Do., for Italy	1	2	8
Do., for N P	11	9	2
Dowlais, Caersalem	4	13	9
Do., Moriah	5	15	0
Do., Hebron	8	3	2
Ferndale, Salem	13	12	5
Fochriw Noddfa	1	4	0
Gelligaer, Horeb	0	12	0
Glyncroerwg, Bethel	3	13	2
Do., for N P	2	6	10
Glyn Neath	2	9	9
Hafor, Bethesda	2	10	0
Hengoed	14	4	5
Hirwain, Ramoth	8	9	3
Knelstone, Gower	1	1	6
Llansamlet, Adulam	2	0	0
Llantrisant, Tabor	1	0	0
Do., for W & O	0	13	5
Llwynypia, Jerusalem	12	3	9
Loughor, Bethany	0	8	3
Do., Penuel	0	16	3
Maesteg, Bethel	2	7	9
Do., Tabernacle	1	10	6
Do., Salem	2	18	3
Merthyr	1	1	0
Do., Ebenezer	4	14	5
Do., Amon	6	3	11
Do., Zion	6	19	0
Do., Horeb	0	17	7
Do., Tabernacle	18	10	4
Do., High St.	12	7	6
Do., do., for W & O	1	0	0
Nantymoel, Saron	8	15	10
Neath, Bethany	12	15	7
Do., for N P	0	12	5
Do., Orchard Place	19	1	8
Do., do., for Congo	5	5	0
Penclawdd, Trinity	1	12	0
Pengam	10	19	10
Pennarth, Penuel	1	16	3
Do., for N P	1	18	0
Do., for Congo	2	2	0
Penre, Moriah	2	7	9
Pentyrch	6	6	8
Pontardulais, Tab	3	0	0
Pontlottyn, Soar	11	10	9
Do., for Italy	1	0	0
Pontliw, Carmel	1	4	0
Pontygaith	5	11	4
Pontypridd, Carmel	9	3	0
Do., Tabernacle	22	1	11
Do., for N P	4	4	0
Pyle, Pisgah	2	4	2
Porth, Salem	8	4	4
Do., for N P	1	2	8
Rhondda, Ystrad			
Nebo	11	12	0
Rhaydelfin	2	14	9
Skewen, Horeb	4	0	0
Swansea, Bethesda	22	2	8
Do., Mount Pleasant	54	19	6
Do., York Place	5	13	0
Do., Belle Vue	10	0	0
Do., Philadelphia	4	0	0
Do., St. Helen's	1	1	0
Do., Walter's Road	5	0	0
Do., Brynhyfryd	5	11	1
Do., for N P	2	3	0

Siloam	1	9	0
Troedrwih, Salem	1	2	1
Taibach, Smyrna	1	17	0
Tondu, Welsh Ch.	1	3	8
Ton Pentre, Hebron	19	17	0
Tongrefail, Amon	16	4	0
Tongwynlais, Amon	2	13	1
Treaiaw, Bethlehem	5	8	1
Treherbert, Libanus	31	7	11
Treorkey, Noddfa	23	4	6
Troedyrhiwch,			
Bethany	2	0	4
Troedyrhiw, Carmel	8	5	1
Do., Smyrna Branch	1	9	11
Waunarlywydd	4	0	6
Wauntraod, Ararat	2	18	9
Ynyshir	1	13	0
Ystalyfera, Caersalem	1	13	4
Do., Do., for N P	0	12	0
Do., Soar	4	4	7
Do., Do., for N P	1	5	3
Ystradgynlais	1	12	0

MONMOUTHSHIRE.

Abercarne Eng. Ch.	21	5	0
Do., Welsh Ch.	12	7	7
Abergavenny	2	10	0
Artillery	10	14	0
Argoed	33	7	2
Bargoed	19	7	6
Bassaleg	5	1	6
Do., Bethel	5	9	0
Bedwas	5	4	3
Blackwood, Mount			
Pleasant	2	17	3
Do., Welsh Ch.	2	16	0
Blaenau Gwent	7	16	4
Do., for N P	5	15	8
Blaenavon, King St.	2	2	0
Blaenavon, Horeb	11	14	7
Do., Broad Street	5	1	0
Do., Ebenezer	7	16	0
Blaina, Salem	14	2	7
Caeleon	4	8	6
Clydach, Bethlehem	4	15	6
Castletown	26	7	5
Chepstow	7	18	4
Do., for Congo	0	10	0
Darenfelen	2	4	6
Ebbw Vale, Zion	10	2	7
Do., Nebo	9	12	8
Do., Brynhyfryd	6	19	9
Do., Treffil	1	12	4
Goytre, Saron	4	13	10
Do., for N P	2	14	0
Llanhiddel, Welsh Ch.	2	7	6
Llanvihangel, Ystrad	3	7	6
Penalt	0	12	6
Machen	8	8	4
Maescwmmur	2	8	0
Michaelstonvedw,			
Tirzah	6	0	0
Monmouth	5	13	4
Do., for N P	1	7	8
Nantyglo, Bethel	8	15	6
Do., Hermon	3	15	9
Do., for N P	2	19	7
Newbridge, English			
Ch.	20	0	0
Do., Beulah, Welsh	9	13	4
Newport and Maindee			
Auxiliary	9	0	0
Newport, Commercial			
Street	117	10	1
Do., Charles Street	15	0	0
Do., Stow Hill	13	15	0
Do., Commercial Rd.	28	17	0
Do., do., for W & O	1	0	0
Do., Maindee	13	19	7
Do., do., for W & O	1	0	0
Do., do., for India	0	5	0
Do., Temple	6	0	0
Do., Alma Street	17	19	3
Do., do., for W & O	1	0	9

New Tredegar, Saron	8	7	6
Do., for N P	1	17	6
Pontrh	9	7	4
Do., for W & O	1	0	0
Pontymeister, Bethany	5	3	0
Do., for Barisaul	2	0	0
Pontrhydyrun	9	19	2
Pontypool, Tabernacle	7	5	0
Do., Upper Trosnant	1	13	9
Rhymney, Penuel	33	0	0
Do., Jerusalem	4	18	0
Risca, Moriah	8	3	0
St. Brides	3	0	0
Sirhowy, Carmel	1	10	4
Tafarnbach	0	10	0
Talywain, Pisgah	8	15	6
Tredegar, Church St.	2	9	0
Do., Siloh	8	4	0
Twyngwyn, Welsh Ch.	2	15	6
Do., for N P	2	2	2
Tydee, Bethesda	10	0	0
Victoria, Caersalem	6	12	7
Do., for N P	0	2	4
Whitebrook and			
Llandogo	1	18	0

PEMBROKESHIRE.

Bethabara	9	4	9
Beulah	2	1	8
Do., for N P	1	0	3
Blaencolin	21	13	5
Do., for N P	5	3	9
Do., for India	5	0	0
Do., for China	5	0	0
Do., for Congo	5	0	0
Do., for Italian			
Evangelist	2	0	0
Blaenifos	18	17	2
Do., Ebenezer	7	11	0
Blaenilly	9	10	0
Do., for N P	1	14	0
Blaenywaun	23	12	5
Do., for N P	4	5	5
Caersalam	5	13	3
Do., for W & O	0	12	0
Do., for N P	3	16	4
Carmel	2	17	11
Cilfowyr, Ramoth	4	16	2
Cilgeran	18	2	2
Dinas Cross, Tabor	7	15	1
Fishguard, Hermon	10	1	1
Do., Zion branch	1	3	0
Fynnon	8	2	8
Gerazim	6	14	0
Gelly	10	16	10
Do., for N P	9	15	3
Do., for Evangelist,			
Rome	1	7	11
Harmony	7	10	3
Haverfordwest Coll.	2	7	0
Haverfordwest, Re-			
chesda	57	17	5
Do., Hill Park	27	5	2
Do., Salem	4	13	11
Do., Pope Hill	0	17	9
Do., Bethlehem	7	3	7
Honeyborough	2	5	6
Jabez	5	12	6
Do., for W & O	0	12	0
Do., for N P	4	14	4
Langwn	1	8	6
Letterston, Saron	0	7	8
Do., for N P	2	18	7
Llanely	1	10	5
Llanfrynach, Her-			
mon	14	6	7
Llanfloffan	16	0	7
Maenclochog and			
Smyrna	5	12	9
Middlemill and Solva	15	12	6
Do., for N P	1	4	10
Molleston	0	16	9
Neyland	6	11	5
Pennar, Gilgal	4	0	0



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE.

JULY, 1885.

GENERAL BAPTIST ASSOCIATION.

AT the Annual Meetings of the General Baptist Association just held at Ealing a report in reference to Baptist Union Funds was presented, which shows that nearly £400 has been raised during the year (chiefly amongst churches in Nottingham) for our Annuity Fund. Within the past three years our friends of that Association have trebled their contributions to the Augmentation and Education Funds, whilst there is also an increase in their subscriptions to the General Expenses Fund.

BRETHREN DECEASED.

It is with great regret that we have to refer to the decease of Mr. James Benham, of London, and the Rev. J. P. Barnett, of Oxford. Mr. Benham, who died very suddenly on 15th June, was well known and highly esteemed as one of the leading representatives of our denomination, and was for many years associated with the late Dr. Brock, and with Mr. Chown, at Bloomsbury Chapel. His loss will be long and severely felt by all who have had the privilege of working with him in those various departments of Christian service in which he took a lively and generous interest. Dr. Green and Dr. Clifford attended the funeral, as representing the Council of the Union. Mr. Barnett was a son of the Rev. John Barnett, of Blaby, and he was pastor of several churches, the principal of which were Penzance and Oxford. He was a preacher and writer of considerable ability, and a man of high character. For some time he was Editor of the BAPTIST MAGAZINE, and he was a contributor to various religious publications. During the closing months of his life he suffered greatly. With much patience he resigned himself to the Divine Will, and entered into rest on the 19th June.

AUGMENTATION FUND.

The following Resolution of the Southern Association, passed at Portsea in June, will prepare the way for a more extended appeal next month:—

“That this Association rejoices in the earnest endeavours of the Council of the Baptist Union to bind together the Churches of our Denomination, to extend its influence, and increase its power and usefulness; and would most earnestly impress upon the Churches of the Association the claims of the Augmentation Fund—a Fund which has rendered valuable aid to some of our worthiest pastors, and which cannot, without considerable increase to its resources, meet the demands made upon it.”

British and Irish Home Mission.
I.—FINANCES.

The Secretary on behalf of the Council would respectfully urge the churches to forward their contributions to him without delay. If the

Annual Report is to be presented to the Assembly at Swansea with a satisfactory balance sheet, a considerable sum must be sent in before the middle of September. The churches of the Union will surely not allow their own work to be continuously weighted with a deficit, when, by a united effort, the additional £500 now required to equalise income and expenditure, would enable the Council to present a clear balance sheet at the close of the financial year.

II.—England.

RURAL CHURCHES.

(1) HUNTINGDONSHIRE.

The Rev. J. W. Munns, who has recently been appointed Mission Pastor to three of the village churches grouped under the supervision of Trinity Church, Huntingdon, reports:—

“My sphere of labour consists of the three villages of Brampton, Little Stukeley, and Hartford, which lie about three miles apart. Brampton has a population of about 1,300, Little Stukeley and Hartford 300 each. There is a suitable chapel in each place, and at the two former there are schoolrooms and vestries attached.

“Good work has been done in all the villages, but of late it has declined, especially in the larger village, and some almost despaired of the cause reviving again. Several reasons might be assigned for this state of things. As you are aware, I spent the month of February among the people, and in my visits to them I endeavoured to show that my simple object was, with the Divine blessing, to make Christians of those that were not already Christian, and better Christians of those that were. I was glad to find that as time went on a better tone of feeling prevailed, the congregations increased, aspirations after a better life were awakened, and a very general desire was expressed that I should settle in the district. Having received a hearty and unanimous invitation from the village churches and the parent church at Huntingdon, I accepted it, and entered upon my charge on the 19th March. From the pastor, the Rev. Frank Wells, who is most anxious for the prosperity of the village churches I have received much sympathy and help.

“Whilst it is early to give any very definite report, there is much in my work that is of a very encouraging character. One is pleased with the increased attendance at the services, the reverent attention that is given to the preached word, the assurance that several have received benefit from the ministry, the fervour and spiritual tone of the prayer meetings, and the steady growth of the Sunday School at Brampton.

“There are several outside the churches that are fit subjects for membership,

but rather lax views prevail as to the importance of avowing discipleship to Christ. I deem it wise not to be in too great a hurry in urging them to join the church, but believe that several will soon see that it is alike their duty and privilege to do so.

“I feel there is ground for hope that the several chapels will soon be filled, that the membership of the churches will be increased, and vigorous efforts put forth for the spiritual good of ‘those that are without’; but, be that as it may, it is ours to sow broadcast the good seed of the kingdom, to water it with earnest prayer, to foster it by living the simple Christian life, and to honour God by believing that ‘He is faithful who has promised.’ ‘Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him.’”

(2) WILTS AND EAST SOMERSET ASSOCIATION.

The Rev. T. A. Judd, Mission Pastor of the Churches at Shrewton, Chitterne, and Tilshead, has sent the following statement in reference to his work:—

“I am pleased to say that the work in the Shrewton group shows signs of steady growth. We have baptized, during the eight months of my ministry, eleven persons in connection with the Church at Shrewton, and two from Tilshead. We have had during the winter months a most interesting, and, I trust, instructive Bible class, and some of those who have been added to the Church are the fruit of that class. One case is of especial interest, it was that of a young married man who had unfortunately given way to habits of intemperance, to the ruin of his family and sorrow of his friends. He was invited to come to the Bible class, but did not care very much about doing so. However, when the night of meeting came, he felt he could not keep away. When he got to the place of meeting, the Bible Class had commenced, and he had not courage to go in, but stood and listened outside, and as he did so, a word dropped into his heart which was destined, like a good seed, to germinate and grow and bring forth fruit. He went away that night to the public-house thinking he would drown his thoughts in beer; but he could not do so; Divine grace had begun a work in his heart, and he is now a new man, and one of the most active and successful of our workers.

“We have formed in connection with each of the three places in the group a Mission Band, each composed of the young men in the Church who have shown any signs of preaching ability, and these have been well received wherever they have gone.

“The congregations at all the places, I am glad to say, are keeping up well. On account of the Parish Church at Chitterne being closed in the evening our chapel has been crowded. At Tilshead we have good congregations, and at Shrewton in the evening the congregation is very good.

“Altogether, I think we have cause to thank God and take courage.”

III.—Ireland.

TENT SERVICES.

All three of our tents are now in full work as will be seen by the subjoined plan. The arrangements are as nearly as possible complete, but some modifications may be found necessary before the close of the season. The services at Waterford and Scarva will be held in public halls in accordance with the ascertained conditions of those localities, but are included in this statement because of their special character. The reports which follow show with what gratifying signs of success this evangelistic campaign has opened, and we bespeak the prayerful sympathy of all our friends to the end that the entire effort may be prospered with the guidance and benediction of God our Father.

Date and length of stay.	Place.	Superintendent.	Number of Tent.	Preachers.
May 19 to June 30	Newtownards	F. J. Ryan ...	2	Revs. J. H. Atkinson (of Liverpool), and W. Woods (of Nottingham).
May 24 to July 13	Banbridge District	S. J. Banks ...	1	Revs. J. Taylor, D. Ross (of Alnwick), W. J. Inglis (of London), and G. T. Edgley (of Hemel Hempstead).
May 31 and June	Tubbermore .	R. H. Carson ...	3	Mr. M. Simpson.
July 7 to Aug. 21	Ballymena ...	T. Whiteside ...	2	Revs. G. Wainwright (of Manchester), and D. Russell (of London).
July 14 to Aug. 6	Donaghmore District	J. Dickson ...	1	Rev. G. T. Edgley (of Hemel Hempstead).
Aug. 11 to Sept. 15	Enniskillen...	F. J. Ryan and J. Maginnes	1	Revs. J. Lewitt (of Worcester), and H. B. Murray (of Nottingham).
Aug. 22 to Sept. 17	Carrickfergus	W. Hamilton & E. T. Mateer	2	Revs. T. W. Medhurst (of Portsmouth), and J. Taylor.
July 28 to Aug. 21	Tandragee District	J. Taylor... ..	Room at Scarva	Rev. F. M. Smith (of London).
Aug. 18 to Sept. 4	Waterford ...	J. Douglas, B.A.	Tramore Hall	Rev. T. E. Williams (of Aberystwyth).

No. 2, Tent.—NEWTOWARDS.

The Rev. J. H. Atkinson thus wrote on 2nd June respecting the work he was then doing:—

“First, I would like to say I have been admirably aided throughout by your excellent missionary. He has spoken at each meeting with power and acceptance.

“The weather has *not* been favourable. Save three days, we have had it wet, cold, and two days very stormy. The tent was all but entirely blown down one morning.

“The attendance has varied in the week evenings from, I should say, 150 to 300. I have counted the congregation once or twice, so I know I do not over-estimate the number. On Sunday morning at eight o'clock we have had over 100 at the prayer meetings, and these have been truly ‘times of refreshing from the presence of the Lord.’ The other services on Sundays have been crowded. Last Sunday evening the tent was filled to its utmost capacity.

“We have had four special services for children, and at these we have had an average attendance of 100.

“We have closed our evening services with an ‘after-meeting,’ and there has frequently been a remarkable attendance. On several occasions the majority of the people have remained.

“The most cheering fact to record is that, at many of the meetings, ‘the heavy laden’ have found ‘rest in the Saviour.’ We have reason to believe that not a few have truly ‘turned to the Lord,’ and we know that believers have been strengthened. We are devoutly thankful to our Heavenly Father for this manifest blessing.

“Some of the older disciples of this place declare they never remember better attended or more richly blessed services than those in the tent.

“In response to the earnest desire of some friends, the meeting to-morrow will be open for thanksgiving and praise. We are looking forward with hope and joy to the visit of our brother Mr. Woods.

“I have said the tent was nearly blown down. The front of the tent, the whole of one side, and part of the other gave way. I went early in the morning, and as it appeared probable the whole tent would be down in a few minutes, we at once set to work with some men, and I also went to the military depot, and asked the commanding officer to allow one of his men to come and superintend. The officer was most courteous and obliging and at once told off a sergeant for the service. He expressed great regret that he could not attend personally, which he would have done had he not been removing that afternoon to another station. The tent was soon pitched in good fashion.

“I perhaps ought to have added that several young men have had their attention drawn to the subject of baptism, and after conversation with Mr. Ryan have offered themselves for baptism. This is only an indirect result of the tent

work. We are receiving very kindly help in the singing from several outside friends."

Upon his return to Liverpool, Mr. Atkinson added :—

"At the earnest request of our friend, Mr. Ryan, the after meeting last Wednesday was devoted to 'praise and testimony.' Several believers testified to the spiritual stimulus they had received, and spoke of cases of conversion which had come under their own observation during the meetings. A letter was read from a restored backslider; and a young lady in a few tender, touching, broken words, made known her decision for Christ and His service. I feel intensely thankful to God for the gracious manifestation of His presence to me. Whatever the services have been to others, they have been a means of blessing to myself."

Mr. Woods, who followed Mr. Atkinson, said in a brief note on the 10th June :—

"I think your kind wishes are being realised. We are having good services. The people seem to appreciate one's work, and I am happy in it. The Tent Services have been well attended, especially on Sundays, and good work is being done. I was pleased to meet Mr. Atkinson here. He gave me some hints on which I have acted. His heart was in the services, and his addresses were well received."

Mr. Ryan's reiterated testimony is to the same effect as the foregoing. The weather has not been always favourable, and sometimes very adverse to the services, nevertheless the people have not been daunted. Mr. Ryan tells of five who, he believes, decided for God the first Sunday evening. He also writes in terms of warm appreciation regarding the effort of Messrs. Atkinson and Woods. "The Lord has richly blessed Mr. Atkinson's visit to this town; we shall all look back to it with pleasant memories." He also says, "Mr. Woods' addresses are most excellent and instructive, and must bear good fruit. Personally, I have enjoyed his stay amongst us, and I am certain that it has been a good thing for this town and district."

It is scarcely necessary to add that the Council are deeply grateful for the kind effort of such brethren, in conjunction with our Missionaries.

No. 1 Tent.—LURGAN

The Rev. S. J. Banks writes on 4th June, from Banbridge, as follows :—

"The tent was opened by our brother Taylor on Sunday, 24th May. About 250 were present, and there were evident tokens of blessing. Mr. Taylor continued the services on the Monday, and on Tuesday Mr. Ross arrived from Aluwick. I was there to meet him, and he has conducted the services since with

success. He is an excellent singer and speaker, and is much 'at home' with the people, and in the work. Last Sunday was 'a good day,' and 'power from on high' was enjoyed by many. On Tuesday I had the pleasure of preaching to a large congregation, and the solemn attention given made us expectant of blessing. I go again to-morrow, and pray the good Lord to bless the services abundantly."

No. 3 Tent.—TUBBERMORE.

Mr. M. Simpson, our blind Evangelist, says:—

"At our first meeting on Lord's-day evening the tent was crowded to its utmost capacity, and many were outside. The Lord gave us a good beginning, and our first expectations have not been disappointed, for some have professed to find peace in Christ. On last Sabbath, four came into the vestry, and expressed to Mr. Carson their desire to be baptized, and unite with the Church. We joyfully hope that the first-fruits thus reaped will ensure a plentiful harvest.

"I might have told you something about the attendance; we are greatly favoured with regard to that also. On week evenings we can only just accommodate the people within the canvas. This is remarkable when you consider it is the bog season with the farmers, many of whom have to come miles after the day's toil is over. On Lord's-day evenings the tent could be filled almost twice. To facilitate good hearing, the curtains on the lee side are unhooked, and forms are placed on the green sward, which are gladly occupied by eager listeners."

Historical Sketch of the Baptists in Ireland.

BY THE REV. CHARLES KIRTLAND.

VI.

FROM 1844 to 1849 Dr. Trestrail was Secretary of the Baptist Irish Society. A residence of several years at Cork as Pastor of the Baptist Church in that city, his extensive intercourse with brethren in different parts of the island, together with his intimate knowledge of the character and wants of the Irish people, were of signal service to him in undertaking the management of the Society's affairs. From our knowledge of the Doctor, it is scarcely necessary to add that his official duties were discharged with characteristic ability and zeal. It was ten years after his retirement from the Secretariat that the extraordinary awakening, to which a brief reference has to be made, took place. This was in 1859, and it was the beginning of a new era in the religious history of that land.

Twenty-six years have elapsed since that remarkable time, but the mighty gatherings of people, the intense and uncontrollable excitement that prevailed, the devotional fervour, the wonderful power that accompanied the ministry of the Gospel, and those abnormal conditions of religious life known as "prostrations," are as fresh in my recollection as if I was separated from them by only a few days. Ulster passed through a revolution rather than a revival. Protestant Ireland had long been—spiritually—a valley of dry bones, "and lo! they were very dry." The freedom, warmth, and elasticity of religious life had been succeeded by a rigid and unsympathetic orthodoxy, which froze every spring of true spiritual feeling. But with the outpouring of the Holy Spirit came an entirely new state of things. It was like the sudden outburst of summer after the tropical rains. Over the entire area of the awakening, righteousness and peace sprang forth. The land was vocal with prayer and praise. Joy and gladness were heard therein, thanksgiving and the voice of melody.

The Baptist Churches were few and feeble. The emigration which succeeded the famine remained unchecked, and threatened some of our small communities with the extinction that had befallen others. Happily, our people had a full share of the great rain of Divine blessing which was flooding the land. Signs of a new spiritual life became apparent. The meeting-houses were crowded, and new stations occupied; missionaries were raised up, and many souls were added to the Lord. The late Charles James Middleditch was then Secretary to the Irish Society. He was a genial pure-souled brother, who was in full sympathy with the new movement, and his wise counsels, and hearty co-operation, helped very materially to guide and consolidate the work. A few years later he was anxious to be relieved from the care and toil of office; and advantage was taken of his notice of resignation to introduce a change which had, for some time, occupied the attention of the Home and Irish Committees.

During many years the Home Mission had rendered excellent service in the rural districts, and in the populous towns of England. At the time of its formation in 1797, and for many years afterwards, there were few, if any, local organizations for Home Missionary work; hence the Society occupied an important and somewhat commanding position. It helped to keep alive and sustain many village churches, which, but for the aid received from the Mission, must have languished and died; and it started new interests in places where the denomination had not been previously

represented. Not a few self-supporting and prosperous churches owe their existence to the fostering care of the Baptist Home Mission. The contributions from the churches were sent to London, and, to a great extent, were administered by the Central Committee. In the course of years the provincial associations undertook Mission work in their respective localities, and naturally claimed the right to expend their own money. With a greatly diminished income, and a limited field of operations, the expediency of amalgamating the Home and Irish Missions forced itself on the leaders of both institutions. The negotiations ended in the union of the two bodies in the spring of 1865.

In the constitution then adopted it was provided that the united societies should take the name of the "British and Irish Home Mission," but "for the sake of convenience in dealing with contributions and legacies, it was determined to retain the names of the old societies. While they were henceforth to be managed by one executive, it was resolved that in order to provide for the separate constitution and action of the two societies, accounts of the funds, including legacies, shall be kept under three separate heads, or divisions, viz.:—*a*, Funds for Great Britain (Home Missionary Society); *b*, Funds for Ireland (Baptist Irish Society); *c*, Funds of the Mission. The moneys of the third division may be appropriated at the discretion of the committee. No legacy, or other fixed funds or investments, bequeathed and belonging, or hereafter to be bequeathed and belong, to either society, shall be applied in any other way than has been, or may be, specified by the donors or testators of such funds respectively."* The Secretariat of the united mission was offered to the writer, and accepted. This was in 1865. The financial outlook of the mission was not inviting. The report showed a balance of more than £400 in favour of the Irish Mission, and a deficit of £100 on the Home account. The former was a delusion; the money belonged to the Belfast Chapel Building Fund, and was deposited for security in the bank in the name of the society, to be repaid when it was required. It was not an auspicious beginning; but the difficulties were surmounted. The changes referred to met with general approval from the denomination. Money came in, and for nine years there was a respectable balance on the right side. No Secretary was ever treated with greater consideration and indulgence, or received a more hearty co-operation from his Committee, than myself. My relations to

* Report for 1866-7, and CHRONICLE for July, 1866.

the missionaries were of the most agreeable kind, and my periodical visits to the sister island were seasons which awaken the most pleasant memories. Annual conferences took the place of the Irish Association, and were continued for a year or two after my official connection with the Mission ceased, when the Association was revived, and the conferences discontinued. I endeavoured to give a purely missionary aspect to the work. This, the brethren freely acknowledged and approved. While they fed the sheep that were gathered into the fold, their great work was preaching the gospel in the regions beyond. They were missionaries first, then mission pastors; and for every hour given to pastoral work, there were days and weeks devoted to evangelistic labours. This, I am assured, is the case at present. It is with gratitude I record the fact that, during my official relation with the Mission, six chapels were built in Ireland; and at my retirement in 1874 twenty missionaries had under their care more than a hundred and twenty stations, which they visited periodically. Since that time the Mission has been amalgamated with the Baptist Union; and its affairs are managed by a committee elected by the council of that body. It is a solemn fact that three of my successors in the Secretariat, Mr. Bigwood, Mr. Millard, and Mr. Sampson, have finished their work on earth and entered on higher employment in heaven. It remains for me just to notice two new features in the work of the Mission—Tent Services and the employment of Colporteurs. During the summer and autumn three tents are employed in different parts of Ireland. Chosen brethren go from England to assist the missionaries, and they render very efficient service. The last report of the mission says, "It is impossible to speak too highly of the self-denying efforts of our missionaries, or of the generous and able help from our brethren who have devoted their summer holidays to the work." I conclude this series of historical sketches of the Baptists in Ireland by expressing the hope that, under the management of the honoured and indefatigable secretary, Mr. Booth, aided by his able lieutenant, Mr. Avery, the Mission may receive from the Churches a larger measure of support than has hitherto fallen to its lot, and from God a still more abundant blessing on the labours of its missionaries

THE
BAPTIST MAGAZINE.

AUGUST, 1885.

The Late Rev. J. P. Barnett.



IT would not be fitting that the periodical which, for the last four years and a half, has been so ably edited by the Rev. John Pyer Barnett should contain no further reference to his life than the brief paragraph which appeared in our last issue. Before his connection with the BAPTIST MAGAZINE, Mr. Barnett had long been known as one of the ablest and most faithful ministers of our denomination, and as a man whose character and talents entitled him to far higher prominence than he ever attained. During his occupancy of the editorial chair he was brought into new connections and gained new friends in various parts of the country. As they knew him they held him in great and deserved esteem for his strength of intellect, his solid excellence of character, and the sterling quality of his literary work. In whatever circles Mr. Barnett may be missed, we are sure that among the readers of these pages his death will awaken feelings of sincere regret. Difficult as his severe and protracted sufferings rendered the discharge of his editorial duties he took a deep interest in them to the last, and his friends, few of whom were probably acquainted with the very serious nature of his affliction, not unnaturally hoped that his valuable life would be spared, and that he would be able to continue the work for which he was in many ways so well fitted, and in which he would, as they believed, have acquired fresh honours. A tribute of affectionate respect to his memory will but give expression to a widespread feeling of sympathy, and answer

a general expectation that some details of his life should be here recorded.

Mr. Barnett was born on the 17th of September, 1827, at Appleby, a small village in Leicestershire, where his father, the Rev. John Barnett, was then pastor of a small Baptist church, and had to contend with the usual privations of a position whose occupant is "passing rich on forty pounds a year." In his delightful "Memorials" of his father's life Mr. Barnett states that he has the most vivid recollections of those Appleby years, and of the rigid and painful economy with which the household had to be conducted. But the content and thankfulness of his parents imparted themselves to his mind, and that which through all his later years stood out most distinctly in his remembrance was, not the inevitable privation, but the cheerfulness and the serene Christian faith with which it was accepted. The influences of Mr. Barnett's early life were never lost or forgotten. The keen intelligence, the robust Christian character, the genial humour, the uncompromising fidelity, and unwearied perseverance of his father; the gentle, loving care, the industrious, and frugal habits of his mother (a worthy helpmeet to a true-hearted and heroic man, who still survives in a beautiful old age), made an abiding impression upon him, and were till his death potent influences in his conduct.

In his eighth year Mr. Barnett entered the ancient Free School at Appleby at the urgent entreaty of the Rev. W. Homer, the English master, who, though a strong Churchman, was very friendly with his father. The faithful Nonconformist for long objected to the proposal on the ground that his son would be compelled to learn the Church Catechism, and when Mr. Homer found that he could not overcome his scruples he consented to disregard the ordinary rule of the school, and here accordingly our friend received his first scholastic training.

In 1837 his father accepted an invitation to the General Baptist Church at Measham where he remained for three years. In 1840 he entered upon his pastorate at Blaby which he held until his death in 1877. Blaby is a village four miles south of Leicester, and, as we infer from Mr. Barnett's account of it, has less rural beauty than Appleby, and less town-life than Measham. But it became to him a true home, and with it many of his deepest and most sacred associations are inseparably connected. After the removal of his father to Blaby, Mr. Barnett, by the generous interposition of the

Rev. J. P. Mursell, was sent to the Proprietary School at Leicester, walking the four miles each way daily. The school was then under the care of the brilliant and versatile Cyrus R. Edmonds, and among Mr. Barnett's schoolfellows whom he mentions as specially dear to him were James and Arthur Mursell. His work here was very heavy, and after the fatigue of his long walk it was probably too severe a strain upon his strength. But then as afterwards whatever he did he did thoroughly, and of the educational advantages which Mr. Mursell's kindness placed within his reach he took full advantage.

His conversion appears to have been a gradual process, a slow and steady growth under the influences of a home where the religion of his parents was, as he describes it, "a bright and beautiful reality." He remembered, however, with especial delight one evening during which his father took him into his study, and talked and prayed with him "until he felt as though earth had been transformed into heaven." He was then but eight years of age, but he experienced what certainly appear to have been the beginnings of a new life. A letter of his father's, published on pages 104-106 of the "Memorials," also aided his decision, and early in the year 1845 he was baptized with three others, one of whom afterwards became his wife, and of whom we can only say here that Mr. Barnett regarded her companionship as the greatest of his earthly blessings, and never failed to express his thankfulness to God for conferring on him so invaluable a helpmeet, one who was beloved by all the churches it was their privilege to serve, and for whose "wonderful love, courage, and patience" he blessed God in some of the last words he was able to write.

In July of the same year Mr. Barnett accepted an appointment as an assistant master to the Rev. J. Lyon in his school at Chatteris, Cambridge, though from the state of his health he was compelled to relinquish the appointment at the close of the year. It was in Mr. Lyon's chapel, however, that he preached his first sermon. Mr. Lyon was suddenly called from home, and in a most unexpected manner insisted upon Mr. Barnett's occupancy of his pulpit. After leaving Chatteris he spent some time with his father who had recently commenced a school at Blaby, and there also he carried on his own education and engaged in useful Christian work, especially in connection with a Mutual Improvement Society, at which he frequently lectured and spoke. He had musical talents of a high

order, and might, if he had been so minded, have gained distinction through their exercise. Some of his musical compositions have been highly appreciated. He was a lad of whom any father, and especially a father who was also a minister, would be proud.

In the September of 1847 he entered Bristol College, then under the presidency of the Rev. T. Crisp. Mr. Barnett was a diligent and successful student, and from the outset took a good position in the college classes. He had already acquired a large fund of knowledge and possessed a well trained mind. He had enjoyed what he always regarded as the inestimable privilege of frequently hearing the brilliant and impassioned preaching of the Rev. J. P. Mursell. He lived in the very centre of the Nonconformity which gave birth to the "British Anti-State Church Association," and came in contact with the profound wisdom and intrepid courage of Edward Miall. He had high ideals of ministerial character and work, and found himself thoroughly in harmony with his new environment. His most intimate college companions were T. M. Thorpe, John Price, W. T. Roseveare, James Mursell, and S. J. Chew, "all of whom," he wrote, "I greatly love," and from the pen of one of whom our present issue contains a tribute as judicious and discriminating as it is brotherly.

Mr. Barnett's first pastorate, dating from May, 1851, was at Riddings, in Derbyshire, with which the Church at Loscoe was afterwards grouped. Here he laboured with resolute energy and perseverance under difficulties greatly aggravated by the "Original Methodists," a noisy sect in the district, whose one positive tenet seems to have been hostility to a paid and stated ministry.

In 1853 he removed to Keighley, where by not a few sturdy and strong-minded Yorkshiremen his ministry is still gratefully remembered. At this time Mr. Barnett sought to extend the sphere of his usefulness by lecturing as well as preaching. His services on the platform were in constant request, and his power as a terse, forcible, and instructive speaker was widely acknowledged. He engaged in many controversies, especially with the Secularists, who, widely as they differed from, greatly respected him. He was the means of introducing Louis Kossuth to Keighley, and we have heard him speak with delight of his subsequent friendship with the illustrious Hungarian patriot. In 1856 he accepted a pastorate at Penzance, where his life was peculiarly happy and his ministry highly successful. Unfortunately, his health gave way, and he had reluctantly

to leave a climate which the doctors pronounced too enervating for him. He accepted in 1861 the oversight of the Church meeting in the Circus Chapel, Birmingham, where he did a good work. The chapel was largely attended, and during his ministry was renovated at a cost of nearly £1,000, the whole of which was paid off in two years from the time of re-opening. The spiritual results of our brother's ministry in Birmingham were not less gratifying, but again his health broke down. His nervous condition imposed on him keen and constant suffering. After a short pastorate at Swansea he was for three years without a charge, during which time he resided at Blaby and occupied himself as far as was possible in literary work. It was then that he published his "Helps to Faith and a Holy Life," the sermons of a strong-minded, noble, and generous-hearted man.

In 1871 he accepted the cordial invitation of the General Baptist Church at Longford, near Coventry, and spent in its service four hard-working happy and useful years. "A large, commodious, and every way well appointed chapel was built, and the church grew in numbers and in the grace and knowledge of Christ." This happiness might have continued had it not been that the house, which was unfortunately the only available house, in which Mr. Barnett lived was extremely damp, and, as his medical adviser assured him, dangerous not only to health but to life. He therefore removed to Oxford, on the invitation of the Church at New Road Chapel in 1875, and laboured as its pastor until the spring of 1881. Of his ministry there we will simply affirm what we have heard on the authority of those who were intimately acquainted with it, that it was affectionate, earnest, and powerful, winning the respect and gratitude of all who could appreciate sound scriptural instruction, vigorous unconventional thought, and high-toned Christian principle. Even in that classic city with its academic atmosphere and collegiate associations, Mr. Barnett's ministry was recognised as an intellectual and spiritual power, and he himself was held in universal esteem. A simple non-conformist chapel cannot present the attractions of a stately musical service and an ornate ritual, but it was often said that few abler sermons were preached in Oxford than those delivered week after week by the pastor of New Road.

It was at the beginning of 1881 that Mr. Barnett undertook the editorship of this Magazine. As to the manner in which he fulfilled the

duties of this difficult and in some respects thankless position, very few words will suffice. The writer's personal acquaintance with Mr. Barnett began at this time, when he received from him a letter requesting him to allow his name to appear on his list of contributors. The courtesy which marked the outset of this acquaintance was continued to the last, and, if we may judge from many testimonies, no editor ever displayed a heartier appreciation of all that was good in the work of his staff.

The Rev. Dr. Trestrail, on hearing of his friend's death, thus wrote to Mrs. Barnett:—

“Being wholly unprepared for the sad tidings of your dear husband's decease, they came to us both with all the force of a great shock. Though I had known how very severe his recent illness had been, yet not having heard he was worse, I had no idea of his approaching end. It is some modification of my sorrow for his death that my last act of intercourse with him was one of help in his editorial labours, and you know how thoroughly I was interested in them. His death is a great loss to our body. He was so judicious, so calm, so free from all prejudice, yet so firmly holding to the great verities of Christianity; so gentlemanlike, far more ready to praise than to blame. He became a most accomplished editor, and as a friend he was equally gentle and true, cordial, benign, frank and faithful. To us his death is a real personal loss.”

Since the new year of 1884, Mr. Barnett's life was one of protracted, and frequently of excruciating, suffering. At first it was thought that the cause of this was severe facial neuralgia, but it was afterwards found to be periostitis. An operation was recommended, but on examination it was found that the mischief was too near the brain to allow it. His family hoped for his recovery, but long before the end came he had a presentiment that it could not be far off. He was not, however, depressed by the thought of it, except for his wife and children's sake. He looked forward cheerfully to going home. The lines “What shall I ask?” which appeared in the November number of the Magazine, 1884, were scribbled on the back of an old letter while he was waiting for an interview with his physician. It would have been impossible for him to have continued his editorial work, but for aid which his friends cheerfully gave him. One of his daughters writes—“I think his prevailing feeling was one of entire trustfulness and perfect resignation to the will of God: his one great dread was that, in the extremity of bodily anguish, he might be tempted to murmur or utter impatient words.” God graciously gave to him the power of patient endurance, and his end in every sense was

peace. He calmly fell asleep on Friday, the 19th of June. "We carried all that was mortal of him," to quote again from Miss Barnett's beautiful letter, "to dear old Blaby, there to rest beside that 'good old man' his father, and when we visit those quiet graves, we will say over and over to ourselves, as our father has often had to say to others, 'Yes, the Gospel is true, and Jesus is mighty to save; and to His servants trouble comes not to crush, but to chasten; and death is God's kindly messenger of love; and the grave opens out into a broad and beautiful paradise; and the Life of Eternity is without a pang.'"

It may be added that, in addition to his numerous articles in the *Baptist Magazine*, and the volume entitled "Helps to Faith and a Holy Life," to which we have before referred, Mr. Barnett published various pamphlets and sermons such as "Strictures on the Original Methodists' Record"; "The Instruction of the People in Principles of Nonconformity"; "Life, Death, and Immortality"; "To whom shall we go?" a reply to Dr. Pusey; "Fidelity to Principle," &c., &c. He was also a regular contributor to the *Freeman*, and the estimate in which he was held by the directors of that paper may be inferred from the tribute paid to his memory by the editor, and quoted in Mr. Rosevear's sermon.

A Sermon in Memory of the late Rev. J. P. Barnett.*

BY THE REV. W. T. ROSEVEAR.

"In God have I put my trust."—PSALM lvi. 11.
"I was brought low, and He helped me."—PSALM cxvi. 6.



HERE is in one part of our nature less, if I may so say, of man than of God. It is that part in which the God-given yearning of the soul is growing up into, and becoming more and more, a childlike clinging trust in God. Through that process of growth His Spirit always is, and is at work in the soul.

We shall do well to remember this in the present service. I have been requested to preach in relation to my friend and fellow-student,

* Preached at Blaby, on Sunday, June 28, 1885.

Mr. Barnett. You will expect me to speak almost exclusively of him this evening, as indeed I intend to do; only I shall try to speak of him less as he was in himself, than as he was through the indwelling Spirit and helping hand of his God.

What I have to say will take the form of a reminiscence. For thirty-seven out of the fifty-seven years that he lived he was my intimate friend, and my remembrance of him through that long period is the remembrance of a genial and right brotherly man, whose heart was pure, and strong, and brave, through his simple trust in God. I speak of that trust which is at once the earliest and the latest, the most simple and the most profound, of all the exercises of the spiritual life—that trust in which there is not only the reliance of the heart, but the venture of the reason, upon God—the *submission* to Him of our whole manhood.

That trust determined our friend's attitude towards Revelation. He did not hold it at arm's length, nor tear it to pieces with the critical intellect; but took it straight home to his heart, and, testing it by experience, became convinced that it was true, because it had power to regenerate his life. His whole spirit in relation to God as the Author of Revelation found expression in the phrase: "I will trust, and not be afraid." He well knew that the utmost he could possibly acquire of the Divine Revelation in this world would be at best only *part-knowledge*; but he firmly held that this part-knowledge was for practical purposes sufficient, that it was workable along the entire line of daily duty, and that, as it was turned into actual character and deed, it grew "from more to more," increasing in clearness as it grew. He held that, although it was only part-knowledge, the part was, as far as it went, essentially *true*—being of the same nature as the perfect whole, just as the first faint glimmer of the dawn is of the selfsame nature as the golden full-orbed light of the perfect noon. And just as the dawn grows into that perfect noon, so, he firmly believed, the part-knowledge of God which we have now in the Gospel of Christ, being essentially true as far as it goes, will at length grow into the clear noon-day knowledge of God in the upper heaven. Hence his freedom from fear. He was not afraid that the revelation contained in the Scriptures would be eclipsed or in any way injured by new scientific discoveries. On the contrary, he had an assurance, sustained by the strength of growing internal evidence, that whatever new truth might

be discovered in nature, the unfolding revelation of God in Christ would prove itself to be not only in perfect harmony with such new truth, but also perfectly adapted to the deepest requirements of the progressive life of the world to the latest time. Now, this belief influenced his character, his preaching, and his literary work.

A word on each of these. This belief influenced his character. It led him to submit himself to God; first of all, as a sinner for the forgiveness of his sin; and then as a man for the renewal and development of his manhood. The foundation of his character was firmly laid in this submission to God. He might have used as his own those words of Browning—

“And thus looking within and around me, I ever renew
(With that stoop of the soul which, in bending, upraises it too)
The submission of men’s *nothing*-perfect to God’s *all*-complete;
As by each new obeisance in spirit, I climb to His feet.”

His “nothing-perfect,” by submission, clasped—became livingly united with—was wrought upon through the long years of discipline, and at length, rounded off and made complete in—the all-completeness of God. This idea of himself as complete only in the completeness of God, was the reigning idea of his life.

It influenced his preaching. It gave him the true motive, the true ideal, the true aim. He spoke what he believed and felt. There was in his utterance the accent of conviction. He brought to the work of preaching—with the resources of a cultured and well-stored mind—devout feeling, spiritual insight, intellectual power, moral earnestness, love to God, and deep sympathy with men. In preaching, his main aim was to teach.

The same aim went into his literary work, for which he had natural aptitude and acquired facility and skill. His pen was at once swift and accurate. He would throw off sheet after sheet of manuscript with a rapidity which often surprised me; especially when I remembered that the sheets coming swiftly from his pen might go at once, as a rule, into the hands of the printer without re-arrangement or revision. He resembled, in this combination of accuracy with rapidity, his brother, Henry Newth Barnett, who, I used to think when I knew him at Bristol College, had a dash of genius, and who was for many years before his death an able and successful journalist in connection with the London press. Like his brother Henry, he had the logical faculty, the rapid pen, the literary touch. Moreover,

he was, to borrow the words of one of the oldest and most respected of our ministers, "so judicious, so calm, so free from all narrow prejudice, yet so firmly holding to the great verities of the Gospel," that he was eminently fitted for the literary work he had undertaken. The following paragraph taken from the *Freeman* is discriminating and just:—"In his departure we lose a man we can ill spare. For some years past he has edited the *Baptist Magazine*, and been one of the principal writers for our paper. His composition was always marked by solidity of thought, breadth of information, and great carefulness in preparation. He was emphatically one who had a knowledge of the times and what Israel ought to do. He certainly was not known as widely as his influence extended, for powerful as the pen is it is a quiet weapon. These lines may possibly be read by many who knew little about him, and yet had much of their thought and life insensibly moulded and guided by his wise counsel."

Let me now indicate two or three of the characteristics of his life.

One of these was sincerity. A simple-hearted man, he was genuine and true to the core; frank and open-souled almost to a fault. Physiologists tell us that there are certain organisms so transparent that their hearts may be seen beating and their blood flowing through their glassy tissues. This may be taken as an illustration of his openness of character. So transparent was his life that its inner workings were clearly seen by those of us who knew him most intimately. And this childlike simplicity and openness, this manifest sincerity, won for him the growing love and reverence, not only of the members of his own family, but also of his old fellow-students, and of all the friends who knew him longest and best.

Another characteristic was his sensitiveness. A man of extremely sensitive nature, he was ill-fitted for rough usage. The unkind word or deed would cut him to the very quick, but it would provoke in him no resentment. I have certainly never known a man of more gentle and forbearing spirit. He had learned in the school of Christ to possess his soul in patience, to forgive and to forget injuries, and habitually—as a part of the central working of his Christian life—to return good for evil, and to overcome evil with good. The voice of his example is to-day enforcing such divine precepts as these:

“Howbeit, in malice be ye children, but in understanding be men.”
“And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

He was as sympathetic as he was sensitive. In last week’s *Freeman* there was a letter from Mr. Wright of Manchester, in which this sentence occurred:—“I know cases in which he has been a blessing to very many: he would go out of the way to help the needy and fatherless.” When I read this, instances of the truth of it, which I had personally known, came back to my memory. How well I remember—some years ago, when he was weighed down by heavy personal cares—that he was for a time lifted above them by the power of a self-forgetting Christ-like sympathy with a large family of children, who had been suddenly made orphans. In many ways he became to them a father. There are orphans whose lives are to-day bright and hopeful in the blessings which heaven bestows upon the fatherless, who gratefully remember that his timely help, and wise counsel, and tender sympathy, formed one of the instrumentalities through which these blessings came to them. They have reverently enshrined his name in their heart side by side with the names of their own father and mother, whom he has now rejoined in the perfect heaven.

Perhaps the main characteristic of our friend was the simple belief, growing out of his entire submission to the teaching of Christ, that his life was throughout under the protecting care of God. He believed that if, as Christ taught, the life of a sparrow, much more the life of a man, was cared for by God. He believed that he himself was encircled by the Infinite Care ministering to his ordinary and special need. We all know what his special need was. It sprang from a form of physical suffering which was a life-long cross. But the measure of his special need was the measure of the actual help which he received from God. In child-like submission to his Heavenly Father, he gave over even trying to fully understand why the condition under which he was called to live, and think, and work in this world was so severe: he became content with knowing it only “in part.” But that part-knowledge—true as far as it went—enabled him to accept the unavoidable trial as one element in the cup which his Father had given him to drink. In so accepting it, he was imitating the Master when He prayed in the garden: “Nevertheless, not as I will, but as Thou wilt.” In so accepting it, he was working his way up

—through the mystery of sorrow in his own Gethsemane—towards the direct light of clear and perfect knowledge in God's heaven. "Anyway," he wrote to me last September in reference to the terrible nature of his sufferings, "anyway God makes no mistakes, and I shall find the whole thing right enough when I see it in its providential issues. Till then I must wait and suffer, with the prayer ever on my lips or in my heart. Deal gently with Thy servant, and let Thy name be glorified through my affliction." What lowly submission! What quiet, pathetic, God-given valour! When I remember that his life was one ceaseless conflict with a physical foe engarrisoned within his very life-blood—a foe which neither medical skill nor prayer could dislodge, and which in many ways hindered and injured him in his public work—I wonder that he was able to do what he did; I am amazed at the great strength with which his inner man waged the life-long battle. It proves the reality of the divine life in the soul. The uncomplaining patience, the cheerful resignation, the moral courage and heroism with which our brother accepted, and, by accepting, overcame the manifold trials and hindrances which sprang from a physical cause over which he had no control, may be taken as proof that still as of old God's strength perfects itself in weakness.

" So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, *Thou must,*
The soul replies, *I can.*"

"I can do all things through Christ, who strengtheneth me."

That our friend was thus sustained is evident from this passage in a letter which he wrote shortly before his death:—

"I have not found my faith in Christ a vain thing in all this long trying time. The 'thorn in the flesh' has not been taken away, but the grace promised to Paul has come to me, and so far it has been 'sufficient.' I do not know when or how the end may come, but my mind is easy, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

A few weeks before his death I went to Oxford to see him. The spring was passing into the summer; it was a glorious day. The young summer in its first beauty was everywhere through the land. It was in the trees of woods, and fields, and villages, and in the parks and gardens of grey old cities. It was in the mass of white

chestnut blossom close to the window of the room in which I sat, looking brightly in—the glad young summer—upon my friend as he lay there by my side upon the bed of pain.

What a contrast between it and him—between the bursting forth of summer life in nature, and the withering away of physical life in man! I felt, as I sat by his bedside, that there was in the peculiar nature and intensity of his sufferings an infinite pathos which only the Infinite Pity and Tenderness could adequately meet. And they did thus meet it. His reason was kept clear and strong, and his heart was guarded to the last by the peace of God.

“Christ,” he said to me, speaking as he was only able to speak, in a low whisper, “Christ is the key to it all. It is through the sufferings of Christ coming into contact with my own that I am able to look furthest into the spiritual world—furthest into the heart of God.” Then he added, “I should like, if I could, to preach two or three sermons more before I die.” “What subjects would you choose?” “One, only one.” “What would that be?” “Power—the power of Christ to save. I should use the word ‘save’ in no narrow sense, but—but—” He could not finish the sentence, and I could only guess at what he meant by “in no narrow sense.” What was his meaning? Was he receiving new and clearer light from God to read those parts of the Gospel which are essentially regenerative, ethical, and universal? Or was he, as in the clear light of a direct vision from God, seeing, more clearly than ever before, the power of God to uphold and save a solitary man sinking, as he himself then was, under the weight of crushing bodily pain? He may have meant both of these—perhaps the former, certainly the latter. For through the almost indescribable sufferings of the closing months of his life he was not only patient, and resigned, and hopeful, but he was occasionally lifted up above himself by the power of a tender Christ-like sympathy with others whose condition he regarded as worse than his own. There was a beautiful instance of his sympathy with others which came out in a letter he wrote to a friend in one of the pauses of his pain. I scarcely like to do it, yet I can hardly help giving the following extract from that letter, because it reveals the spirit of the indwelling Christ:—

“Oxford, Easter Sunday, April 5, 1885.

“My dearest —,—I feel as if I must write a few lines to you. The accounts we hear of your terrible sufferings have distressed me greatly. . . .

“Let us put our trust in God. There is marvellous power in a simple faith when the soul is greatly tired. Christ is no mere fancy. Christ is real—let us be sure of it. And if so, though invisible, He is near, and near to help. The other night I was in an agony, and I said, ‘My Saviour, be with me in the fire!’ And I instantly felt His presence, and in a few seconds the paroxysm was over. Oh, how delightful the calm was after the storm!

“I do not suppose that we shall either of us ever be well again in this world. I often think my remaining time is short. I shall go to heaven if Christianity be true. Of that I have no manner of doubt. I do not write boastfully, but simply as one who, by the grace of God, is enabled to take Christ at His word. I believe He is able to save, even to the uttermost, all them that come to God by Him; and I believe that His love is as great as His power. What more do I need? Christ is mine; and where He is, there I shall be when the time comes for Him to take me to Himself. And so, dear —, it is with you; and so it will be. Let us rejoice in our all-sufficient Saviour with joy unspeakable and full of glory. We shall do so when we get up yonder! Let us learn the song now!

“We have both a great deal to be thankful for: a loving Father in heaven, an Almighty Saviour preparing our place there, many beloved friends already gone there, troops of friends and relatives who love us dearly, pray for us constantly, and are ready to do anything they can to smooth our paths and comfort our hearts. ‘Bless the Lord, O my soul, and all that is within me bless His Holy Name.’

“I do not forget that this is Easter Sunday, and I rejoice in the thought of my Lord’s Resurrection. He conquered death, and purchased heaven for me—yes, and for you also. I write in bed, and am now very tired. The Lord be with you, and comfort you, and strengthen you, and give you His own sweet peace.”

At length the close came. “Is it well with you?” asked his nearest friend. “Are you comforted *now*?” “Wonderfully,” he answered; “wonderfully.” In clasping Christ his weakness had come into living union with the infinite and comforting strength of God. As he went up from among us to join the great cloud of witnesses in the heavens this was his testimony:—“Wonderfully helped.”

“Let one more attest;
I have lived, seen God’s hand through a lifetime,
And all was for best.”

Ancient Sermons.

BY J. HUNT COOKE.



LET us talk unconventionally about preaching. What is a sermon? It is a succession of waves of air, set in motion by a little slip of muscle, about three-quarters of an inch in length, in the preacher's throat, and taking divers shapes by movements of his mouth as they pass through, which go forth with strength, but become feebler and feebler as they travel along. They are actually transfigured light. The sunshine, chief source of movements, falls from the skies, springs up in the grass, is changed by the sheep into mutton, becomes the store of energy in the speaker, and goes forth in words—good words, bad words, blessings, curses, hymns, speeches, sermons. At the last analysis it will be found that these are modified light. But sermons, like their parents, have souls as well as bodies, a spiritual as well as a physical nature, and the two natures resemble each other. For the true life of a sermon is derived from spiritual light. The grace of God comes flowing down from the Sun of righteousness, and takes many and different forms; and becomes motives, aims, gratitude, heavenward impulses, and the souls of sermons.

What becomes of sermons? Sometimes they fly away in space; sometimes strike on the walls of the place of worship; sometimes enter men's ears. Let us look at these.

Some may fly away into infinite space. Is it clear that they are lost? Some have thought that they are not; but, although fainter and fainter still, the thrills of the utterance of the human voice travel on. And this, perchance, is one object for which space has been created boundless, that it may receive and hold all the many voices of earth. Thus, if we could get suddenly to the moon, and had an ear sufficiently keen, we could hear a sermon preached about a fortnight ago. Then, if we could immediately get to some spot, say twenty or thirty times as far away, and had a wonderfully greater power of hearing, we might find there a sermon preached a year ago. And so on, in mighty distances, might be found faint reverberations of sounds of far-off ages of the past. When the great explosion at Krakatoa

took place some months ago, it is well known that the sound was recognised by an instrument at the observatory at Kew, although far too feeble to be caught by the human ear. It was not noticed once only, but seven times, as it travelled round and round the world, growing fainter and fainter. This may well bring a great thought of God, whose ear is everywhere, and able to recognise the feeblest sound. Thus, all the utterances of the past are ever before Him. He hears all without confusion. What a wonderful ear must His be! Blessed be His name; His love is greater still.

Again, sermons sometimes strike against the walls. The theory has been advanced that they leave an abiding impression, although far too weak to be recovered. There is a sense in which walls have ears. If so, what voices they would utter were the "stones to cry out"! This suggestion has been strengthened by the invention of the phonograph. Most persons have seen one of these very ingenious instruments. The vibrations of the human voice are made to leave on a thin sheet of soft metal an impression, sufficiently deep to be used in a reverse way at some future time, when similar vibrations can be produced, and the words made audible again. So that were one in action whilst a sermon was being preached, it could lay hold and keep the sounds of the preacher's voice; and, when desired, those very sounds could be heard once more. The great all-powerful God could make the stones and timber of the places of worship witnesses against souls who neglect the warnings and invitations of the Gospel.

But the goal of a sermon is the human ear into which it enters body and spirit, often as an angel of the Lord. Sometimes it is said that it goes in at one ear and out at the other. This is probably an error. It would be truer to say that if once it enters it is never lost. It may be hidden, locked up in one of the six hundred million cells of the brain; but it abides there, waiting until wanted. Most of us remember Longfellow's wise song—

" I shot an arrow into the air ;
It fell to earth, I know not where ;
For so swiftly it flew, the sight
Could not follow it in its flight.

" I breathed a song into the air ;
It fell to the earth I know not where ;
For who has sight so keen and strong
That it can follow the flight of song ?

“ Long, long afterward, in an oak,
I found the arrow still unbroke ;
And the song, from beginning to end,
I found again in the heart of a friend.”

Imagination may endeavour to find some of the sermons preached. In a distant town there lives a respectable man of business: he is seeking to quietly live a Christian life; on Sundays he is regular at worship and earnest in Sunday-school; when a young man, he was once in danger of being drawn into the vortex of the transitory pleasures of sin; he strayed on Lord's-day evening into a chapel; the sermon fixed his attention; it led him to decision for Christ; it has never been forgotten by him; it lives at the springs of his life, a power to this day. In another part of the land there lives a bright noble-hearted Christian lady; once a heavy bereavement was her lot: as the shadow of death closed around her she feared evil, lost her hope in the darkness, and had hard thoughts of God; she went to the sanctuary; she listened to a sermon which revealed the mighty consolation of Christ; the love of Jesus took possession of her heart and drove away the darkness; that sermon she never will forget, it abides with her, making life sunshine and peace. On the steps of the glory throne where Christ sits, there stands a redeemed spirit, of beauty and blessedness unutterable, prompted to a fresh expression of gratitude to the Saviour; it is for the spiritual influence of a Sabbath evening's service once attended on earth. “Lord, once more I bless thee, that ever thy providence led me that Sabbath evening on earth into that sanctuary where I heard a sermon on decision for God, and that Thy Holy Spirit spoke to me in that sermon and turned my feet into the path that led to this land of rest and glory;” that sermon lives in heaven. And if we could look in the blackness of the outer darkness we might find sermons alive in hell, transformed into worms that never die; for no woe there will be keener than the remembrance of the neglected invitations of the Gospel, and spurned thoughts of love divine. There are sermons dead to-day, which yet may live again. Far off at sea, amid the watches of the night, a youthful sailor stands quietly looking out into the darkness, and his meditation is active; there lies in his memory a sermon he heard whilst on shore that is entombed as dead as Lazarus; but the Saviour comes with still small voice; He gently says, “Sermon, come forth”: it rises from the dead; the wise and loving words are

recalled with power and begin their work ; as the lad there lifts up his heart to God, it opens to the influence of the Spirit, and by the engrafted word of truth his soul is born again.

The great aim, then, of the preacher should be to make his sermons as vital as he possibly can, and leave the result. There may be no visible movement over his hearers as in the times of excited revival ; there may be no eyes drowned in tears in the audience ; there may be no flocking of inquirers to the vestry at the close ; but it does not follow that the Lord's work has not been done. Preaching is often seed-sowing, and no farmer expects to harvest the same day that he sows. The painter, perhaps with affectation, is reported to have said, " I paint for eternity." The preacher ought always to feel, " My sermons are for eternity." It may be one of the pursuits of glory to trace the far-reaching effects of earthly words for God. Were it possible to unravel from the intricate mesh of the lives of men the effects of one true sermon—thought possibly little of at the time of its delivery—the lesson might be overwhelming. It might make the burden seem too heavy for true hearts.

Samuel Budgett ; or, Religion and Business.

BY THE LATE EDITOR.

NO. IV.—RELIGION AND BUSINESS COMBINED.



UT though Mr. Budgett is in all respects a strict disciplinarian, he knows how to behave well to his men. He is as generously interested in their welfare as if they were his own sons. He moves about amongst them with a sort of paternal kindliness and dignity which wins their reverence and love. Little annoyances do not ruffle him. If he has to teach a man a lesson, he does it in an unobtrusive way, which gives no offence. For instance, he finds a man idling. He says to him : " My good man, you are wasting time, and time is money. If you waste five minutes yourself, you lead someone else to waste five minutes, and that makes ten. If a third follow your example, that makes a quarter

of an hour. Now, there are about 180 of us here; and if everyone wasted five minutes a day, what would it come to? Let me see—why, it would be fifteen hours; and fifteen hours a day would be ninety hours a week, and in a year would be 400 days. Do you think we could ever stand waste like that?” Budgett is generous as well as just. He is in his office, and sends for one of his travellers. The young man comes in with confused face and reluctant step. “Well, what is the matter? I understand you cannot make your cash quite right.” “No, sir.” “How much are you short?” “Eight pounds, sir.” “Never mind, I am sure you have done what is right and honourable, and you won’t let it happen again. Take this and make your accounts straight.” The traveller takes the paper. It is an order for £10, and he is full of admiration. With all in his employ who give evidence of good character and abilities, Mr. Budgett takes pains to train them into first-rate men of business, and promotes them as often as they are fit to advance. Instead of giving beer to the porters, he wisely gives them a pecuniary equivalent. A sick fund is established, to which each man is required to subscribe a penny per week, and into which all fines go. The men are assisted from this fund in proportion to the number of years they have been in the establishment, the lowest allowance being five shillings per week and the highest ten shillings. To keep this fund going at this rate of allowance, Mr. Budgett contributed from £30 to £50 a year. In the early days of the business, the hours of work extended from six o’clock in the morning till nine, ten, or eleven o’clock at night. Mr. Budgett, by his system of punctuality and despatch, gradually shortened the hours of labour, so that the men could leave at five, six, or half-past six in the afternoon. One part of the plan shows the sagacity as well as the benevolence of the master. None of the men leave till all are ready; and, of course, it is not pleasant for the men in one department to be conscious that, through no fault of theirs, all the others are kept waiting.

It is the spirit of Christian benevolence, working in its healthiest mode—securing the comfort and gaining the affections of the men by methods which establish the sense of a manly independence within them—which has prompted all these generous reforms. That is the way for a Christian master to honour his religion in the eyes of his servants. Mr. Budgett’s appreciation of worth among his men was most marked and practical. The winding up of a good year always

brought presents to those who had served him well—£10 to one, £50 to another, £100 to a third—the gifts ranging in value with the degree of service rendered.

He used to give his men a holiday once a year, on which occasions he would get them together for liberal feasting. In the evening, after much fun, they used to assemble to listen to speeches from the master, and from gentlemen invited to share the festivities, and from such of the men themselves as might be inclined to mount the platform, and “say a few words.” The addresses of the men were redolent of admiration of their master. One said once, “Once, when I was a boy, I came up out of a pit on a winter morning, and found the ground all covered with snow. I began to ‘rowl,’ and rowled till I had a great big ball, ever so big, till I could rowl no more. I called on another boy or two, and we rowled and rowled till the ball was monstrous big, then we did leave it there! The thaw came, and all the snow did melt away, but our ball did stand, and after none of the snow was to be seen nowhere, the ball was there a standing still. Now, Mr. Budgett is just like me. He has begun, and rowled, and it grew bigger; then he did first call on one, and then another, and they rowled and rowled, and here they are all of ‘em: everyone is rowling as hard as they can; and I don’t know how big the ball will grow afore we ha’ done rowling; but I am sure that, like our ball, it will stand when a great deal of others’ is all melted nowhere.”

Mr. Budgett’s religion prompted him to plan for the spiritual welfare of his men. He kept up the practice of daily prayer in his establishment. There was no regular chaplain; often one of the men—often one of the poorest and humblest among them—would conduct the service, which consisted of a hymn, a lesson from the Bible, and prayer, the whole not lasting long enough to be tedious to any. It was also Mr. Budgett’s practice, not simply in the above way religiously to influence his men in the mass, but also, when suitable opportunities occurred, to take them individually apart and converse with them in a friendly manner about the supreme importance of religion. Every youth in the establishment was provided with a separate sleeping apartment, in order that he might feel himself alone with God, when inclined to retire for the study of Scripture and prayer.

You will have already supposed that Mr. Budgett did not confine

his endeavours after a high order of usefulness to the men in his employ. Had he done so, he might still be chargeable with using the great motive power of religion for the promotion of selfish ends. He did his best for the moral improvement and evangelisation of the locality in which he lived. A hundred years ago Kingswood was little better than a den of robbers. Lawlessness of all kinds reigned there with but little hindrance. It had a shameful eminence for cruelty and wrong; it was the terror of the neighbourhood. Among these abandoned wretches, Samuel Budgett laboured with an unfaltering and an unslumbering diligence. The major portion of his zeal was given to the young.

Mr. Arthur says, "His power over the children was great; he was ever on the watch for some anecdote or illustration that would help him to catch their attention; his addresses were both familiar and authoritative. He would, with amazing promptitude, obtain silence till the tick of the clock was heard by all; and he had a peculiar delight in giving the children a treat, and seeing them happy. Nor did he neglect to train up his own children to the same benevolent labours, and to enlist in them also the more pious and well-informed of the servants in his employ. He became a local preacher, and formed classes of the young men and young women, with a view to their moral and religious welfare."

During the later years of his life, Mr. Budgett retired from the more laborious duties of business, and the leisure thus gained gave him an opportunity, which he greatly valued, of quietly cultivating his own spiritual life, and devoting himself more fully to the spiritual interests of others. When at last he was found to be the victim of a fatal disease, and death was known to be drawing near, he sent for a friend, and said, "I wanted to tell you how happy I am—not a wave, not a ripple, not a fear, not a shadow of a doubt. I did not think it possible for a man to enjoy so much of God upon earth. I am filled with God." Mr. Budgett's piety was not generally of the more jubilant kind. His conscience was extremely sensitive, and often reproached him for what he felt to be much unfaithfulness to Christ. But when death and eternity came into nearer view his soul was kept in perfect peace. On one occasion he said, "Who would not rather, being brought to this point, go? I am resigned. I have not a paper to sign, not a shilling to give away, not a book but any one may comprehend in ten minutes. I feel as if I were a poor sinner saved

through my dear mother's prayers, the prayers of my friends, and my own poor feeble prayers offered through Christ. He cannot cast me off, but has gently guided me through the wilderness, and is keeping me there till I am perfected through suffering." Some one said to him, "You feel that your heavenly Father can make you enjoy affliction." "Oh, yes!" he said, "*I do now*; I don't feel myself like a sick man; I feel I am luxuriating in God's presence, but I believe He means soon to take me." So the days wore on—his soul calm, peaceful, intensely but serenely happy. His last act was to direct five pounds to be divided amongst four members of his class; and so Samuel Budgett, the Christian merchant, fell asleep in Jesus.

I have thus given you the best representation in my power of the life of this remarkable man. You will agree with me that he was truly remarkable as a man of business, and I think you will not deny that he was truly exemplary as a Christian. The facts thus collected together supply another inference—namely, that business and religion were not two separate channels along which the life of Samuel Budgett alternately flowed, but that the current of his business life was powerfully impelled and honourably directed by the force of his religious principle. There is only one point in which, so far as I know, he is thought to have failed to do credit to the religion he professed. He was deliberately, systematically, and relentlessly keen in all his business transactions. He thought it right, in a purely commercial bargain, to content himself with rigid justice without any reference to the claims of generosity. That was his habitual method of dealing, and he dealt on that principle because he thought it right to do so, and because he thought it wrong for a business man, in his business, to do otherwise. Mr. Arthur does not attempt to conceal or to palliate this characteristic of his hero. He admits that Budgett's quickness to descry an advantage, and his resoluteness in pressing it, form the chief deduction from his benevolence. Well, even the face of the sun is not without its spots, and the best of men are imperfect. It is well that we have before us to-night a commercial character so completely under the influence of Christian principle that even its severest critics can only discover in it one single serious flaw; though it is a pity that that one flaw should be so serious that even the affectionate and admiring biographer feels that it is neither to be defended nor excused.

There is not, however, that I am aware of, any necessity to suppose

that Mr. Budgett's policy of keen trading did much harm. On the contrary, as we have already seen, it seems to have administered new life and stimulus to his order of business through the whole district over which his influence extended. Instead of crushing other provision dealers by his power, he benefited them by his example. No doubt the weak and incompetent went to the wall, as they generally do in this rough world; but the strong—those who, like him, had tact, push, and principle—became, like him, though not in the same degree, stronger and stronger.

On the whole I am inclined to think that Budgett's mercantile career was an eminently noble one, and that he may be safely presented to young men as a conspicuous example of commercial energy, tact, and uprightness—moulded, strengthened, and beautified by Christian principle. And I have brought this case before you, because I see, underlying it, the principle that true religion is, under ordinary circumstances, favourable to business prosperity. I do not mean to suggest that this principle can ever become a legitimate, or even an efficient, motive for the adoption of a religious life. He who thinks to take up with godliness simply for the sake of gain indicates the rampant sordidness of his nature—first, in the object he sets before him; and, secondly, in the means by which he proposes to accomplish it. No man *can* become godly for the sake of gain; inasmuch as the principle itself is ungodly. The true principle from which to start in relation to this whole matter is that of GODLINESS, *whether it leads to gain or not*. It is of the first importance that a man should be godly; it is *not* of the first importance that he should be a man of money. The worship and service of God is the first of duties; mammon-worship is idolatry. It is infinitely better that the spiritual interests of eternity should be secured even at the expense, if need be, of the material interests of time, than that the material interests of time should be secured at the expense of the spiritual interests of eternity. Wealth is no defence against many of the sorrows to which we are exposed in this world; but there is no sorrow in which religion, if sound and genuine, will not administer the sweetest consolation. Wealth, and all that wealth can purchase, slips from your grasp when your hand is relaxed in death; but religion bears your soul away to paradise. The mildest thing that we can say of a man who prefers gain to godliness is that he is a *fool*.

The Revised Bible.

THE BOOK OF PSALMS.



HERE is no part of Holy Scripture which has taken a stronger hold on the affections of men than the Book of Psalms. As a collection of Hebrew lyrics it utters in its purest and strongest form the cry which, according to a high authority, is the most winning and powerful note of modern poetry. The harp of the Psalmist, to quote a well-known expression, "was full-stringed, and every angel of joy and of sorrow swept over the chords as he passed." There has never been a generation in which men have not found in the Psalter the best and most effective means of expressing their thoughts and aspirations, their purposes and hopes, their doubts and fears in relation to their spiritual and eternal life. Its use by all Christian churches as the most fitting framework of devotional feeling is not more remarkable than the esteem in which it is held by men of the most diverse character and position. "Of the other Scriptures," said Theodoret, writing in the fifth century, "the generality of men know next to nothing. But the Psalms you will find again and again repeated in private houses, in market places, in streets, by those who have learned them by heart, and who soothe themselves by their divine melody." Statesmen and warriors, merchants and artisans, philosophers and rustics, not less than preachers and reformers, have found in this book their noblest incentives and most efficient support.

"What is there necessary for man to know," asks Richard Hooker in one of his most memorable passages, "which the Psalms are not able to teach? They are to beginners an easy and familiar introduction—a mighty augmentation of all virtue and knowledge in such as are matured before—a strong confirmation to the most perfect among others—heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world and the promised joys of the world to come, all good to be either known, or done, or had, this our celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named for which there is not in this treasure house a present comfortable remedy at all times ready to be found."

Similarly writes Luther :—

“Hence it is that the Psalter is the book of all the saints, and each, in whatever station he is, finds in it Psalms and expressions which are suited to his condition, and which seem as if they were put there for his own particular use alone, in so much that he could neither put them better himself nor find them better put elsewhere, or yet desire to do so.”

The very excellence of the Psalter, however, increases the difficulties of the Reviser. It is in the translation of the Authorised Version that the majority of Englishmen are familiar with it. Its words and phrases have become a part of their intellectual and spiritual life, and to remove, or even to alter or modify them, seems an act of desecration and awakens feelings akin to resentment. The Revisers have fully appreciated this fact and have certainly not erred on the side of overboldness. Their work here is of greater value than a cursory or superficial reading might suggest, but it is, even more than in some other sections of the Old Testament, wisely conservative.

The division of the Psalms into five books is, perhaps, of small practical advantage, though we are glad that the Revisers have adopted it. It is unquestionably of very ancient date, going back not improbably to the time of Ezra. The principle on which the division is based is by no means clear. The Rabbinical saying that the five books correspond to the five books of Moses is of no great weight, and throws on the problem no light whatsoever. Hengstenberg propounds the theory that the first book (Pss. i.—xli.) contains only the psalms of David in which the use of the Divine name “Jehovah” is predominant; the second book (Pss. xlii.—lxxii.) contains psalms of David and his contemporaries, *e.g.*, Solomon, Asaph, and the sons of Korah, and that, in this division, the Divine name “Elohim” is predominant; the third book (Pss. lxxiii.—lxxxix.) contains Psalms of Asaph and the sons of Korah, in which the name Jehovah is again most frequent; the fourth book (Pss. xc.—cvi.) and the fifth (Pss. cvii.—clv.) contain, for the most part, psalms of later date, the chief exceptions being one by Moses (Ps. xc.) and several by David. The arguments in favour of Hengstenberg’s position are strong, but not conclusive—nor do we, in fact, know of any theory which can claim our absolute assent.

The titles of the Psalms which form part of the Massoretic text are retained, and in many instances more accurately and intelligently rendered. It will be noted also that the superscription over each of

Pss. cxxi.—cxxxiv. is changed from “a song of degrees” to “a song of ascents”—a phrase which harmonizes better with the now generally accepted idea that these “pilgrim psalms” were sung in the recurring and well-known ascents to Jerusalem at each of the three yearly festivals.

In Psalm ii. there are alterations of some moment, both in form and substance. The division into four equal parts—in each of which a different speaker is prominent—is marked by the spaces after verses 3, 6, and 9. For “heathen” we have “nations,” and for “people” “peoples.” We do not know why the word “Son” in verses 7 and 12 should be printed without the capital “S,” for there can be little doubt in what sense “the Lord’s Anointed” is His Son. We question whether, in verse 12, the Son should be mentioned at all. We are told in the margin that some ancient versions render “Lay hold of instruction;” others “worship in purity.” The word *bar* might, if it had had the article, mean son, though we should naturally have expected the word *ben* to be used as in verse 7; but it is better to take it adverbially, according to a common usage, as meaning purely. Besides it is *the Lord*, and not the Son, who is the subject of the passage (ver. 11), and it is not probable that a change of subject would be so suddenly introduced. In ver. 12 “for his wrath will soon be kindled” is a decidedly more felicitous rendering than “when his wrath is kindled but a little”—the question being rather as to the limits of the Divine patience than as to the degree of the Divine anger.

In Ps. viii. 5 we read “For Thou hast made him but little lower than God,” the rendering of the Authorised Version “angels” being justly relegated to the margin. The Revisers give us a more accurate rendering of the Hebrew, and thus enable us more distinctly to recall the history of man’s origin—“So God created man in His own image.” The Psalm, as revised, also points out the way in which we may realise in a true form the power falsely promised by the tempter (Gen. iii. 5).

Ps. xii. 5. reads “I will set him in safety at whom they puff.”

In Ps. xvi. we read in vers. 2-3, “I have said unto the Lord, Thou art my Lord: I have no good beyond Thee. As for the saints that are in the earth, they are the excellent in whom is all my delight.” The Psalmist’s position is that God is all in all to the believer—Jehovah is the only object of his trust, and he delights in men only

as they share his trust and are set apart to the Lord. In ver. 9 the word "hope" is changed into "safety"; in ver. 10 "in hell" becomes *to Sheol*. The word has a strange and unintelligible sound to English ears, and may never be naturalised among us. But it does not mean what the word hell has come to mean, and a change of some kind was imperative. *Sheôl* (by the way, why should the Revisers not print it *Sheôl* in the text as well as in their preface?) simply means the unseen or under world—the state of the dead; and is not the equivalent either of Gehenna or of Tartarus—the place of torment. "Thine holy one" is a more familiar reading than "thy godly or beloved," which the Revisers have placed in the margin; but it is scarcely so correct, and we should decidedly have preferred the marginal *pît* to *corruption*.

In Ps. xviii. the word "prevented," which is no longer used in its old sense, twice gives place to *came upon* (ver. 5 and 18).

Ps. xix. 3 now reads :

"There is no speech nor language ;
Their voice cannot be heard."

The word *where*, supplied by the Authorised Version, is omitted, so as to bring out the idea that, without articulate speech or audible voice, the heavens declare God's glory and proclaim lessons of wisdom and piety to the reflecting mind. The force of the Psalmist's words have been admirably expressed by Addison's familiar verse, when he affirms of the heavenly bodies :

"In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine
The hand that made us is divine."

And by Keble :

"No sound, no converse : all unheard
The solemn voice they send."

In ver. 7 we have "restoring" instead of "converting the soul." The word means to revive, refresh, to inspire with new life and hope. Ver. 12 has "discern" in the place of "understand his errors," a task apparently much simpler but yet profoundly difficult; and "hidden" not "secret faults." The omission of the definite article before the words "great transgression" is an indication of the fact that the keeping of God will "clear" us not merely from one marked and fatal sin, but from the manifold evils which confront us. "My rock," in ver. 14, is also an improvement on "my strength."

In Psalm xxiii. there is happily very little change. The "leadeth" of ver. 3 is changed into "guideth"—the Hebrew word being different from that used in ver. 2, and expressing a somewhat different idea. It is not, as is the other, a pastoral word. It implies more of control, the leadership of a general. "Thou anointest," in ver. 5, becomes "hast anointed," and in the margin we are informed that the "surely" of ver. 6 may be "only." In Ps. xxiv. 6 that "seek thy face, O Jacob," is altered into "O God of Jacob." In Ps. xxviii. 8 "the saving strength of His anointed" gives place to "a stronghold of salvation to His anointed." In xxxii. 8 the familiar, and as it seems to us happy, rendering, "I will guide thee with mine eye," is set aside for one which is, perhaps, more exact and literal, but scarcely more expressive: "I will counsel thee with mine eye upon thee." The new rendering of xxxvi. 2 is a decided expository gain: "For he flattereth himself in his own eyes that his iniquity shall not be found out and hated," and is also more defensible on purely exegetical grounds. Ps. xlv. 13 now reads, "The king's daughter within the palace is all glorious," so that it indicates distinction of position and privilege rather than of purity of heart. Ps. l. 8 is in the revised rendering a reproof not for the neglect of burnt offerings, but for a formal and superstitious reliance upon them, while the use of the phrase, "*sacrifice* of thanksgiving," in verses 14 and 23 indicates more clearly the nature of the offering which God requires. The alterations in Ps. li, like those in xxiii., are slight. The substitution of "a free spirit" for "thy free spirit," in verse 12, brings out more strikingly the idea that freedom of spirit on the one hand and integrity or steadfastness on the other (ver. 10) result from the impartation of "Thy holy Spirit" (ver. 11.) God creates in a man a clean heart, and he thereby becomes the possessor of a right or steadfast spirit. The condition of its maintenance, however, is the abiding presence of the Holy Spirit, and this again so works in us that our service (or obedience) becomes free or, as the margin reads it, willing. The consistency of Ps. lxii. is much better maintained by the alteration of ver. 1 into, "My soul, wait thou only upon God." We have set forth in these as in other words the absolute exclusiveness of the soul's reliance upon God, its undivided trust in Him, salvation being in no other. "High tower" is a better rendering than "defence," both here and in several other places.

In lxiii. the marginal "earnestly" seems to us more in accordance with

the Psalmist's idea than "early," but "weary land" is an improvement on "thirsty." Ver. 1 is complete in itself and ver. 2 continues, "So have I looked upon Thee in the sanctuary, to see Thy power and Thy glory." It is thus a simple record of experience, and does not, except indirectly, affirm what the Psalmist now seeks. Ps. lxxviii. shows more than most the advantages of revision. Ver. 6 has for "He bringeth out those which are bound with chains," "He bringeth out the prisoners into prosperity." In ver. 11 we read "the women that publish the tidings are a great host," the reference being probably to the ancient custom of women celebrating victories with song and dance. The inferences and practical suggestions which might be deduced from the change we will leave to other and wiser pens than ours! Ver. 15 reads more clearly than the Authorised Version: "A mountain of God is the mountain of Bashan; an high mountain is the mountain of Bashan"—while vers. 20 and 21 have some marked and invaluable alterations.

" Blessed be the Lord who daily beareth our burden,
Even the God who is our salvation.
God is unto us a God of deliverances ;
And unto Jehovah the Lord belong the issues from death."

"Who daily beareth our burden" suggests a beautiful thought, as does "the God who is our salvation." It is much to be assured that we may expect from God an unfailing supply of mercies. It is, in a sense, more to know that He, who confers all mercy, and who has achieved a marvellous triumph for our race, thinks of each of us with tender, discriminating thought; that He shares our infirmities and sorrows; that He bears the load which might so easily depress and crush us. The sympathy and helpfulness of God is surely a very precious thought! We cannot help expressing our regret that the Revisers have not uniformly rendered the Divine name Jehovah as they have here. The force of this text would have been lost by the rendering of it LORD—Jah (ver. 4) and Jehovah are always proper names, and LORD is not the equivalent of them. God claims this as His name, the name by which He made Himself known to Moses, and what right have we to substitute another for it? The LORD is according to New Testament usage applied to our Lord Jesus Christ, and as Christians we should follow this precedent. In the usage of the Old Testament the Father, the Covenant God of Israel, is described as JEHOVAH, and Christ as "the Servant of Jehovah."

How much we lose by this false or inadequate rendering few readers are aware. But if we take any half-dozen passages in which the word LORD is printed in small capitals and substitute the word Jehovah we shall gain some idea of it. Take, *e.g.*, Exod. iii. 15; xv. 1, 2, 3; xxxiii. 6—or 1 Kings xviii. 21—39; Ps. xcvi. 5; Jer. xxxii. 44. In all these instances, and they are but a few, the loss is very real, and we cannot but express our surprise that the Revisers should have allowed their timidity to interfere with their fidelity as translators. Their plea that it has been thought advisable to follow the usage of the Authorised Version is no justification of their action, which in view of the emphasis laid on this NAME in the Old Testament is unaccountable.

Ps. lxxxi. 13, *et seq.*, is improved by the substitution of the present tense for the past, and thus becomes a testimony to the inexhaustible patience of God in His dealings with Israel.

In lxxxiv. 10 would it not have been well to have rendered, "I would rather be a doorkeeper"? "Shall make his footsteps a way to walk in" (lxxxv. 13) is full of valuable suggestions to the preacher and to the Christian moralist. In lxxxvii. "I will make mention of Rahab and Babylon as among them that know me" gives a better idea both of the scope of the Divine purpose and the power of the Divine word to subdue its enemies.

We see no reason for the change of "clothed with majesty" in Ps. xciii. 1 into "apparelled with majesty," which is no more accurate, though it is certainly more formal and stilted.

In Ps. c. 3, "It is He that hath made us, and we are His," is a more impressive rendering than the Authorised Version's "Not we ourselves."

In Ps. cx. 3, the Revisers have given us an incomparably better because more exact rendering than that of the Authorised, but they have stopped short of the full requirements of the case. Their translation is as follows:—

"Thy people offer themselves willingly in the day of Thy power :
In the beauties of holiness, from the womb of the morning,
Thou hast the dew of thy youth."

It might have been well to render "The day of thy power" by thy "field-day" or "army"—which it unquestionably means—the day, that is, on which God marshals His host for the battle; "The beauties of holiness" is in the margin more appropriately given as "in holy

attire," so that the soldiers or volunteers are clad in priestly garments. The soldiers need a priestly self-consecration, and the priests must engage in continual warfare. We would place a colon after "holy attire," and read "from (or out of) the womb of the morning thou hast the dew of thy youth (thy young men)." There is a constant process of renewal, ensuring a perpetual succession of soldier-priests who, "in their fresh strength and countless numbers and gleaming beauty, are like the dew of the morning." The true sense of this remarkable (and much abused) passage may be found in any good Commentary on the Psalms, and many of our readers will be familiar with Dr. Maclaren's noble discourse on it in the third series of his "Sermons Preached at Manchester." Ps. cxi. 10, "A good understanding have all they that do hereafter" is a harsh and clumsy expression, and might easily have been avoided. Ps. cxvi. 11, "All men are a lie," indicates not the deliberate moral falsity of men, but the insecurity of their support, which may arise from frailty, inability, or death. It is vain to trust in man or in an arm of flesh. In Ps. cxix. the best change is in ver. 113, where we read, not "I hate vain thoughts," but "I hate them that are of a double mind." Ps. cxxii. 1 places the help not in the hills, but asks in the latter clause, "From whence shall my help come?" and answers, in ver. 2, "My help cometh from the Lord," etc.; and this is a sample of several similar improvements in these songs of ascents.

J. S.

Christian Conversation.



THE art, if we may call it so, of Christian conversation is little cultivated and rarely practised. In fact, it seems to be an accepted canon that religious conversation, even among Christians, is not at all the thing to be practised, or at most at rare intervals and only on special occasions.

When the pastor makes a call, he, of course, is expected to "introduce the subject," and the parishioner is expected to respond in such manner as he or she may be able to. But the matter is quickly over, and other topics are introduced. We have often noticed that, when the subject of God and the soul, the Bible and religious life, is under discussion—especially if the matter is made personal—there is more

or less restraint, even between pastor and people; whereas, if a new book, the last social item of news, the *work* of the church, or, indeed, any outside and worldly thing is taken up, the conversation becomes easy and fluent again. Even the question of "the difficulty in securing good servants" can be made the lively theme of conversation. Of course there are exceptions to this rule. There are households and individuals with whom and among whom it is a delight to hold religious conversation. The precious truths of God's Word, the personal experience of the soul, earth and heaven in God's sight, life and death, immortality and glory, are matters that are eagerly dwelt upon. This, however, is not the rule, only the exception.

Now, why is this so? Is it true, as some assert, that religion and the things of the Spirit are of too sacred a character to be made the subject of conversation? Is it so that religion is entirely a thing of the heart—the inner life—and not of the tongue and of speech? We know that this is the theory of some. No doubt there are some souls who so feel and hold, honestly and truly; but in such cases there is always an unuttered communion going on when there are kindred spirits about. There is something in the atmosphere of persons who are living a deeply spiritual life that speaks without words. As a rule, however, the excuse that it is "too sacred a matter to be talked about" is a pretext rather than a reason for the dead silence, or, at best, formal commonplaces, maintained or uttered upon this matter. Nevertheless, we are told that "they that feared the Lord spake often one to another, and the Lord hearkened and heard." Here are two precious truths. God's people who are in His love, and in love with each other, do often speak to and with each other upon heavenly and spiritual themes; and, moreover, the Lord Himself is a listener. And who shall say He is not, by the Holy Spirit, an active participant in all real religious conversation? Again, we are told, that "out of the abundance of the heart the mouth speaketh." Now, must we not suppose that when Christians come together, if there is an abundance of love and life in their hearts, there will be an easy and glad flow of religious conversation from their mouths?

What scene in the Bible is more beautiful than that, just after our Lord's resurrection, when the two sorrowing disciples were going from Jerusalem down to Emmaus, and were overtaken by the risen Lord? They were conversing together about the untoward things that had been happening in those dreadful days, of their own blasted hopes,

and of their sorrow concerning it all. Then it was that the Lord Himself came up and joined them. They thought Him to be a stranger; yet did they not hesitate to tell Him all the reason of their sadness and of their heavy thoughts. To which He replied by opening the Scriptures to them and expounding to them out of the Word of God the things concerning Himself. How their hearts burned within them as He talked with them by the way! Does any one who knows anything of the comfort and power of real Christian conversation doubt but that that same Lord will be present wherever the things that belong to Him are the subject of conversation? Who that has ever been in the habit of conversing with earnest Christian friends but has derived refreshment and comfort from such converse? It is not thus that we comprehend with all saints what is the breadth, and length, and depth, and height, of the love of God, that passeth knowledge?

Suppose that Christian people should, when interchanging social visits, or casually meeting together, make enquiry after each other's spiritual health, or of any new discoveries in the Word of God. Does any one doubt as to what would be the effect of such a habit upon each other and upon the cause of Christ? It is both a pity and a shame that, while Christians can and do converse freely and continuously upon almost every other theme, this one subject—which, after all, is beyond all others in interest and importance—should be so generally ignored. Christian conversation should not be carried on with bated breath, as though one was ashamed of Christ; not pompously, as a Pharisee would say his prayers or tell of his alms; or stiffly, as though it were a matter of duty to be gotten through with as soon as possible; but easily, naturally, and commonly, as other things are introduced and conversed about. No doubt this habit must be cultivated; but so must all other good things be cultivated. If our hearts are in close fellowship with the Lord, there will be the disposition to speak one to another; and with that disposition will come the ease and naturalness of expression. We may be sure that the absence of religious conversation among Christians is one of the factors which enable us to account for the dearth of religious interest in the Churches; and whenever it comes in vogue again, and the people who do know and love the Lord begin to speak often one to another, then will the Lord hearken and hear, and send His blessing upon us.—*New York Independent.*

Brief Notes.

THE CHANGE OF GOVERNMENT.



AS Mr. Gladstone resolutely declined to give the specific and unreasonable pledges which the Marquis of Salisbury regarded as essential to his acceptance of office, the Conservative leader showed a sudden change of front, and, rather than lose the opportunity which had so unexpectedly come to him, he entered upon the responsibilities of Government without the assurances he had previously declared to be essential. It has been made abundantly clear that the Conservatives are in Downing Street, not because Mr. Gladstone was unwilling to resume office in case of Lord Salisbury's refusal, but because they were anxious to be there and were reluctant to go once more, after the expectations of their party had been so eagerly aroused, into the cold shade of opposition. The ministerial appointments are such as we anticipated. The Government is commonly described as the Salisbury-Churchill administration, but it would be more correctly spoken of as the Churchill-Salisbury. Lord Salisbury is both Premier and Foreign Secretary, Lord Randolph Churchill is Secretary of State for India, and these are the two most significant and threatening facts. We trust our dispute with Russia will reach the pacific settlement which was already in sight when Mr. Gladstone resigned, but there are already ominous rumours in the air, and in view of the insulting language of the Premier and his young master, we cannot be surprised at this. Doubtless these bitter and vituperative orators who were so reckless in their declamation against Mr. Gladstone will be somewhat sobered by their new responsibilities, but the position is morally humiliating. The Tory boasts as to the replacement of England in her old pre-eminence on the Continent are too childish and absurd for serious notice. Never have the manufacturers of opinion been more busy than during the last few weeks. The men who are so perpetually preaching on the decadence of the Liberal party and pointing to the good old days of Lord Palmerston have forgotten that statesman's proud boast, that he was the minister, not of France or Austria, but of England. To judge from some of the representations of Lord Salisbury's supporters, we might suppose that the highest glory of an

English Premier was to be a willing subordinate of Prince Bismarck. The continuance of this humiliating position will not be of long duration. If Liberals of all shades exert themselves as they should do before the general election in November, and do not contentedly rest in the conviction that they are sure of a victory, we see nothing to falsify our hopes of Mr. Gladstone's return to power with a larger majority than ever. The defeat of the Liberal party can only result from over-confidence. Even the degrading alliance of the Conservatives and Irish Home Rulers will aid rather than hinder a Liberal triumph.

CHAPEL DEBTS.

Many of our smaller and some of our larger chapels are heavily burdened with debts, such as in view of their needs they were compelled to contract. The burden is frequently a hindrance to aggressive Christian work, and to the support of philanthropic, evangelistic, and foreign missionary work. It falls heavily on the shoulders of the pastor, makes serious demands upon his time, and—in numerous instances to which we could point—diminishes his income. The Baptist Building Fund is doing a noble work by granting loans, without interest, which have to be repaid at the rate of ten per cent. per annum, but its resources are necessarily limited, and it cannot meet a third of the claims which are made upon it. It should receive much more extensive support than has yet been accorded to it, and wealthy men who may have more capital than they can work or require would be doing a graceful service to our denomination by placing sums of money at the disposal of the Building Society, and allowing the use of it free of interest for a specified number of years. In other cases, assistance of this nature might be given to weak and struggling churches directly, and without the intervention of the Building Society. What a relief it would be to a church which has a debt of £1,500 or £2,000 to receive advances of £500 or £800 from friends who have a higher object in view than the increase of their riches. If a number of friends in any given neighbourhood could be induced to join in such an effort, lending £100, £50, £30, £10, or even £5, for two or three years, they would set a noble example, and increase the happiness of many a pastor's and deacon's heart. We earnestly commend this by no means novel suggestion to all who are interested in our denominational progress.

A TIMELY SERVICE TO OUR VILLAGE PASTORS.

It is no secret that many of the pastors of our smaller churches are unable to furnish their libraries with an adequate supply of the best books, which are almost always expensive. We have recently met with not a few who have been unable to secure the Revised Bible, in which they are nevertheless deeply interested, and which they certainly ought to possess both for their own sake and that of their congregations. A book which is practically a commentary on the Scriptures, and brings to view a wealth of Divine truth and evangelical principle, should be in the hands of at least every minister in the kingdom. We are glad to know that presentations of the Revised Bible have been made by congregations and Bible-classes to their own minister and by Sunday-school scholars to their teachers. But there are village congregations which are too poor—in purse, and perhaps in thought—thus to forestall their pastor's need. The service must be rendered by others. Several instances have come to our notice in which considerate and generous friends have purchased a stock of Revised Bibles and presented them to pastors in their neighbourhood. This example might, and we have little doubt will, be widely followed. A word to the wise is sufficient, and we trust that the response to this suggestion will prove that the wise men of our denomination are—if not more than can be numbered, at any rate—an exceedingly great multitude.

Correspondence.

AN APPEAL.

To the EDITOR of the BAPTIST MAGAZINE.



DEAR SIR,—May I bring before the notice of your readers the work of the “Hop-pickers’ Mission”? Its character and claims have been introduced in your pages in past years, so that I need not now intrude on your space for more than “a reminder.”

Many thousands of the poorest from our towns and cities (London especially) flock into Kent for “hop-picking” during September; and a few earnest hearts seek to embrace this opportunity of reaching them with the Gospel and leading them to Christ.

If I briefly explain the *nature* of the work, its *needs* will at once be seen, and will, I trust, call forth practical and prompt response.

We seek every opportunity of personal conversation with the "hoppers" at the "bin," on the highway, or at their "camps," and "hopper-houses"; hold services among them on Sundays, and each evening in the villages whither they resort to the shop or ale-house; distribute books and tracts to such as can read (and most of them are able to read to-day); gather the "strangers" to free teas on Sunday afternoon that we may, in song and speech, tell them of Jesus; tend with medicine the sick; "rig out" at the Mission store-room those who, thinly clad and shoeless, are otherwise exposed to the inclemency of the weather.

Our head-quarters are at Goudhurst, and our day-work and camp visits within walking distance of this centre; our evening services are held in the surrounding villages, from three to seven miles distant. The past two years we were able to open another centre at Yalding, and place two or three Missionaries there to work on similar lines to those named.

We find much cause for thankfulness that our labours in past years have been blest to these poor lost ones; and only wish we were able to extend our operations over a wider area. We gladly *will* if friends will *promptly* furnish us with the *means* to secure more assistance, and open other centres.

The earlier funds are sent in, the sooner shall we be able to mature our plans, and stretch the season's work to the measure of our means.

Will *every reader* of this appeal please send *some help*, however small, toward this interesting and much-needed work.

Parcels of clothing, or tracts, should be sent, carriage prepaid, to Rev. J. J. Kendon, Marden, South Eastern Railway.

Contributions to Rev. C. H. Spurgeon, Upper Norwood, London; Rev. J. J. Kendon, Goudhurst, Staplehurst, Kent; or to the writer, John Burnham, Blenheim Villa, Brentford, Middlesex.

Further information, or latest balance sheet, can also be had on application to

Faithfully yours,

J. BURNHAM.

Reviews.

A HISTORICAL INTRODUCTION TO THE STUDY OF THE BOOKS OF THE NEW TESTAMENT. Being an Expansion of Lectures delivered in the Divinity School of the University of Dublin. By George Salmon, D.D., Regius Professor of Divinity. London: John Murray, Albemarle Street. 1885.

DR. SALMON'S volume of 692 pages is not less massive in structure, in thought, and in scholarship than it is in size. It is the most important work we have recently

received on the subject to which it relates. Its scope is more limited than "Introductions" usually are, as it contains no discussion of the text of the New Testament or of the contents of its various books. Its main purpose is "to discuss their date and authorship on purely historical grounds and to examine with sufficient completeness for a practical decision the various theories on the subject advanced by modern schools of criticism." These sceptical theories—associated with the names of Strauss, Renan, Baur, Zeller, Holtzmann, &c.—are minutely and carefully examined. Dr. Salmon is a skilful analyst and has a fine power of discrimination. His logic is incisive and trenchant, and though he frequently deals hard blows he never strikes unfairly. His book will satisfy all candid minds that the weight of evidence strongly preponderates in favour of the commonly-received views as to the origin of the New Testament, though we suppose the anti-supernaturalists will still be unconvinced. The plan followed is not that of Westcott, which treats each of the ancient witnesses separately and places under the name of each the special books of the New Testament to which witness is borne, but that of Kirchhofer and Charteris, according to which each book is examined separately and the ancient writers who bear testimony to it cited. Three lectures dealing with the principles of the investigation, with Baur's theory of Church history and with the anti-Paulinism of the Apocalypse are introductory; then follow four on the Reception of the Gospels in the Early Church; two on the Synoptic gospels; six on the Johannine books; one on the Acts of the Apostles; one on the Pauline Epistles; one on the Epistle to the Hebrews, and one on each of the remaining Catholic Epistles. These are interspersed with lectures on the original language of St. Matthew, on the Apocryphal and Heretical Gospels, and on the Apocryphal Acts of the Apostles. The discussion on the Johannine books is, perhaps, one of the fullest and most valuable parts of the work, though special interest attaches to the author's refutation of the theory advocated not long since in the pages of the *Expositor*, by Dr. Abbott, with respect to 2 Peter and its servile dependence on Josephus. The refutation of this novel position is complete, and we are not likely to hear of its being again seriously defended. Dr. Salmon knows how to give vigorous home-thrusts. The attempt to prove that the author of the Epistle wrote in "Baboo" Greek by furnishing illustrations from an Indian newspaper of some choice specimens of "Baboo" English is neatly dealt with, "and indeed it may be thought that the pleasure of giving greater publicity to these had some share in the production of Dr. Abbott's paper." Dr. Abbott is charged with being singularly wanting in the faculty of historical imagination, his "whole tone is singularly like that of one correcting a schoolboy's exercises, and he constantly assumes that his author could have got up his Greek in no other way than that by which his own pupils acquire the language, viz., the use of the lexicons and the study of ancient authors." This is no doubt stinging sarcasm, but those who have read Dr. Abbott's essay know that it is not undeserved. This is not a book to be lightly read, though it is powerfully and pleasantly written, with no approach to the proverbial dulness of apologetic works, and full of pointed and conclusive reasoning lighted up with fine humour and abounding in forcible and unexpected arguments *ad homines*. If it will not render other similar works superfluous, it will be regarded as certainly indispensable and as being for most students practically complete.

THE REVISED ENGLISH BIBLE: The Holy Bible: according to the Authorised Version. Compared with the Hebrew and Greek Texts, and carefully Revised. Arranged in Paragraphs and Sections, with Supplementary Notes, References to Parallel and Illustrative Passages, Chronological Tables and Maps.

THE VARIORUM TEACHER'S EDITION OF THE HOLY BIBLE, with Various Readings and Renderings from the best Authorities, with which is incorporated the Aids to the Student of the Holy Bible. London: George Eyre & William Spottiswoode.

To readers of *THE BAPTIST MAGAZINE* the reissue at popular prices of the "Revised English Bible" ought to have a special interest. It was published in its present form in 1877, but had been previously issued in several quarto volumes by the Religious Tract Society, and was then reviewed in these pages. It was prepared at the expense of the late Mr. Joseph Gurney, and has had no small influence on the popular feeling in relation to Biblical revision. We have always regarded it as one of the most valuable editions of the sacred Scriptures in our own or any other language; and though it cannot, from the nature of the case, occupy the position of the Westminster Revision, it is not, nor is it likely to be, superseded. We have been surprised to find in how many instances the Westminster Revisers have been anticipated in their best renderings. There is here the same arrangement of the text in paragraphs; and not only are the poetical books strictly so called printed so as to represent the parallelism of Hebrew poetry, but this arrangement is extended to the poetical portions which form a considerable part of the prophetic books. Why the Westminster Revisers should have declined to carry out this wise principle of arrangement in the prophetic books we are at a loss to imagine. Their work suffers very materially in consequence. From the Revised (Westminster) Version the headings of chapters have altogether disappeared, but in this "Revised English Bible," while the old headings have been removed, new and more accurate summaries have been supplied. These headings are an excellent help to the student. We have tested them at many points both in the Old and New Testaments, and can only say that if we were commissioned to improve them we should firmly decline the task, for anything more simple, terse, and pointed on the one hand or more entirely free from doctrinal or ecclesiastical bias on the other we cannot conceive. Our space will not allow us to enter into details, nor is it necessary that we should do more than repeat in substance our former estimate of the work. We have compared it in some scores of places with the Westminster Revision, and find that there is scarcely a single improvement in the one which is not adopted by the other, and in many cases we give the preference to the earlier work. To the Biblical student it is simply invaluable, and our familiarity with it since its first publication has in no degree diminished, but rather increased, the high estimate we formed of it. We value it now more than ever, and if since our earlier review of it a new generation has arisen who knows it not, to them we earnestly commend it. Our gratification in the work is augmented by the fact that the Old Testament was revised by Dr. F. W. Gotch and the late Dr. Benj. Davies, two Hebrew scholars of the first rank, and men greatly beloved by all our churches; while the New

Testament was placed under the care of Dr. G. A. Jacob and Dr. Samuel G. Green, the President of the Baptist Union. It is a book which none of our readers should be without. Scarcely less indispensable is the "Variorum Bible," of which Messrs. Eyre and Spottiswoode are also publishing new editions. The distinctive feature of the work is found in its admirable foot notes, which are intended (1) to correct errors and defects of translation, and (2) to indicate varieties of reading in the Hebrew or Greek text, and the weight attaching to them from their source and their support in MSS. These notes, being supplied by such scholars as Dr. Cheyne, Mr. Driver, and Dr. Sanday, constitute a vast body of learning, a treasury of textual criticism and exegesis, and are as useful in the study of the Revised Version as in that of the Authorised, showing at a glance on what grounds every important change has been made, and why, in other instances, there has been hesitancy to adopt changes which have yet been strongly advocated. The list of authorities for the Various Readings and the succinct descriptions of the principal MSS. are of singular value to English readers, while the "Aids to the Student of the Holy Bible" contain a mass of information of quite unequalled worth. The summary and analysis of each book of the Old and New Testaments, the Bible Calendar, the Dictionary of Proper names (with their meanings), the Concordance of Bible words with their context, and the Glossary, are, each of them, all that can be desired. Dr. Lumby's Glossary is of special service, because of its pertinent quotations from old English writers. The articles on the Plants, the Animals, the Poetry, the Music, the Money and Weights, the Ethnology of the Bible, and Bible Monuments have all been written by specialists, men of the foremost authority in their several departments, viz., Sir J. D. Hooker, Canon Tristram, Dr. Cheyne, Dr. Stainer, Mr. Madden, and Prof. Sayce, while the articles on Chronology, and on the Jewish Sects and orders, have been written by Dr. Samuel G. Green. If we could bring to the study of this "Variorum Bible" the earnestness and intensity which the Puritans displayed in their study of Scripture, what a power the Divine Word would become.

THE ETERNAL LIFE AND OTHER SERMONS. By Rev. D. Rhys Jenkins, of Wrexham. London: Alexander & Shephard, 21, Castle Street, Holborn.

WELSH preaching has always been distinguished for its earnestness, its directness, and its impassioned eloquence, and these are the characteristics which to a considerable extent we find in a volume which has just reached us from the pen of Mr. Jenkins, of Wrexham. His conception of sermons is, he tells us, that "they should be expositions of Scripture truth with a special application to the needs and requirements of the present, our Lord being the centre and life of the whole," and he has for the most part admirably worked out his conception. His discourses are not a mere "mob of ideas" thrown together without any dominating or unifying purpose, but a group of cogent and coherent thoughts growing as it were out of the same root, illustrating the same great principles and leading to one supreme result. Mr. Jenkins builds his homiletical structure on a solid foundation of exegesis. He works with grammar and lexicon, with critical and hermene-

neutical commentary before he undertakes the functions of the preacher, and the consequence is that his sermons are solid in structure and weighty in substance ; built not only after an excellent design, but with costly and durable materials. He works into his structure solid rows of masonry, such as will stand the test of time, and adorns it with "gold, silver, and precious stones." In days when there is so much that is merely glittering and showy, when so persistent an effort is made to dazzle the imagination and to create a false and superficial excitement, it is refreshing to come across the utterances of a preacher who has a higher conception of his sacred calling, and resolutely abides by it.

The twenty-three sermons of the volume are, many of them, on the most ordinary themes of the Gospel Ministry—"Eternal Life," "Christ Crucified the Life of Men," "Christianity and Joy," "Brotherly Love," "Christ a Lesson and a Teacher," "The Altar of Incense," "The New Heaven and the New Earth"; others of them are on subjects less common—"Natural and Spiritual Religion," "The Spirit of Man," "Gaius the Beloved," "The Spirit and Life," "Might and Right," "Virtuous Violence." But whatever be his theme, Mr Jenkins is always true to his central aim, always thoughtful, lucid in style, evangelical in doctrine, and thoroughly practical. He has great aptitude in illustration. Many of his metaphors and incidents are striking and forcible. He has evidently borne in mind the dictum of the old negro preacher, "First I 'splains, next I 'spounds, and lastly I puts in de rousements." There is, too, a vein of poetry in his nature. His descriptions are often full of quiet beauty. Some of his quotations are of course familiar, but others are new, and they are all to the point. Mr. Jenkins has turned his wide reading to good account, and drawn wise and timely help from so-called secular sources. We differ from him in some of his literary estimates. Wordsworth's "Excursion" can scarcely be called "a great ode"! Young's "Night Thoughts" are not always luminous; and Mr. Browning's poetry, for which we have a profound admiration, does not strike us as "sweetly musical." These, however, are small matters in so excellent a volume.

DEVOTIONAL READINGS FOR THE DAY
OF REST. By Rev. J. R. Wood,
Upper Holloway. London: Alex-
ander & Shephard, 21, Castle Street,
Holborn.

We are glad that our publishers have added to their admirable half-crown series a book so appropriate and timely as this. Mr. Wood is one of the most successful of our London ministers, and he will probably become a not less successful author. The main features of his preaching are its intellectual strength, its evangelical fervour, and its manly devoutness. These devotional

readings, which cover a wide range of subjects, are the fruit of close and patient study of the Divine Word, of clear insight aided by sympathetic appreciation and strong practical sense. Though Mr. Wood is plainly a student, he is no recluse. He knows the world and its ways, and is able to offer to men in their struggles and aspirations and sorrows the guidance and help they need. He does not cultivate the intellectual side of his nature at the expense of the emotional, and while he gives full play to his emotions he always keeps them under wise control

and never degenerates into mere sentiment. His earnestness is as sober as it is intense, and cannot fail to command respect. The sections of the work dealing with the important aspects of Christ's witness to Himself are finely expository, and the chapter on the Mammon of Unrighteousness is ingenious and forcible. These readings lead us into the very presence of our Master.

FATHERLY CHASTISEMENT; or, Comfort for God's People in Affliction and Trouble.

THE FATHER REVEALED AND CHRIST GLORIFIED. By Henry H. Bourn, Author of "Gleanings from the Life and Teachings of Christ," &c., &c.

London: S. W. Partridge & Co., 9, Paternoster Row.

MR. BOURN is a man who has himself known affliction, and who has learned in the most effective of all schools how to speak a word in season to him that is weary. His book on "Fatherly Chastisement" is the fruit of profound spiritual experience, guided by an intelligent knowledge of the teachings of Scripture and by the thoughts of many of the wisest and holiest men of our own and other ages. The work is a treasure-house of rich spiritual instruction and effectual consolation. "The Father Revealed and Christ Glorified" is a consecutive exposition of our Lord's intercessory prayer in John xvii. Mr. Bourn has studied this hallowed Scripture with a reverence and devoutness of spirit, with a robustness of faith, and with a clearness of insight which give to his successive chapters both freshness and force. He has profited by the labours of Alford, Stier, Westcott, Luthardt, Godet, and other recent com-

mentators, and enriched his pages by many apt quotations; but the predominant tone of the work is his own, and he has given us a valuable contribution to the study of this remarkable chapter. We are glad that he speaks so firmly and yet so truly on the subject of baptism on pp. 335-338.

PRESENT DAY TRACTS on Subjects of Christian Evidence, Doctrine, and Morals. By various Writers. Vol. VI. The Religious Tract Society.

THE issue of this series of Tracts or Pamphlets is one of the latest, as it promises to be one of the most successful enterprises of this growingly influential society. The scepticism of the nineteenth century is of a strangely varied and complex character, and touches the faith of the Church at every point. It must be met by men of broad philosophical culture, well versed in every form of literature, and masters of all recent speculation. The Society has been fortunate in securing the services of men well adapted to the tasks they have undertaken. In this volume Dr. Blaikie discusses the Adaptation of Bible Religion to the Needs of Man; Prof. Sayce writes on the Witness of the Ancient Monuments to the Old Testament Scriptures; Dr. Murray Mitchell gives a sketch of the Hindu religion, and contrasts it with Christianity; Prof. Radford Thomson has a very able dissertation on Modern Pessimism; while the new Principal of the University of Edinburgh (Sir William Muir) proves that the Lord's Supper is an abiding witness to the Death of Christ.

THE TWO CROWNS. By Eglanton Thorne.

ROSANNA AND KAMINI: the Story of a Young Hindu.

TAKEN OR LEFT. By Mrs. Walton.

BIBLE QUERIES FOR EVERY DAY IN THE YEAR.

London: Religious Tract Society, 56, Paternoster Row.

"THE TWO CROWNS" is a bright and instructive story, none the less attractive because of its resemblance to events we see every day around. It is mainly a girl's story. The heroine is the daughter of a Scotch minister, and her life is full of such scenes and adventures as may naturally arise to one in her station. She is gay, capricious, and self-willed; but sorrow after sorrow comes to her, and she is thereby purified, and when at length she sails for the East as the wife of Edward Crosby she is a wiser and a nobler, if also a sadder, woman than she has previously been. The numerous characters in the book are admirably portrayed, and the scenes are graphic and interesting. "Rosanna and Kamini" is a greatly enlarged edition of a story written by the late Mrs. Mullens, of Calcutta, and which, some years ago, was translated into the Hindi language of the north-west provinces. It relates the experience of a husband and wife who were converted from their ancestral superstitions to Christian faith, and the knowledge it imparts of the difficulties with which they had to contend, arising from caste, and the persecutions they had to endure, is as full and accurate as we could desire. We trust the book will be widely circulated in England. Every production of Mrs. Walton's is acceptable. Her latest story, "Taken or Left," though on different lines from "Christie's Old Orgau," is fully

as powerful and pathetic. The little *brochure*, "Bible Queries," consists of a series of simple questions asked in Bible language, such as "When wilt thou arise out of thy sleep?" "Dost thou believe on the Son of God!" &c. Wisely used, it will be very useful.

MIND AND BRAIN. By Edwin Dean, M.D., LL.D. London: Alexander & Shephard, 21, Castle Street, Holborn, E.C. 1885.

DR. DEAN'S is a name which we have not previously met with in connection with literary work of this class, but from the fact that his *brochure* was printed in Oldham we infer that he is a medical practitioner in that neighbourhood. He is at any rate a strong and acute thinker, who sees his way through the sophistries of materialism and successfully defends the spirituality of man's nature against the most formidable of the facts which appear to contravene it. On physiological and psychological grounds he disproves the theory that mind is a function of the brain, and illustrates the validity of the Biblical doctrine. His ninety-nine pages are full of pertinent argument and apposite instances.

A GLANCE AT THE ITALIAN INQUISITION: A Sketch of Pietro Carneseccchi. Translated from the German of Leopold Witte by John T. Betts. London: Religious Tract Society.

DR. BETTS, to whom we owe a valuable translation of some of the commentaries of Juan de Valdés, has here laid us under great obligations by his translation of one of the most interesting and timely contributions of Germany to the Luther celebration of 1883. Carneseccchi is

little known in England, but he was one of the sincerest and most resolute of the Italian Reformers, an earnest seeker after light, and a martyr for the great principle of justification by faith. His life brings us into contact with the best phases of Italian life and thought in the sixteenth century, and confirms the popular estimate of the iniquitous cruelties of the Italian Inquisition. The Papal system is here exhibited in its true light, and it is well for us to see it as it works without such restraints as are now imposed upon it in every civilised country.

BIOLOGICAL RELIGION. An Essay in Criticism of Professor Henry Drummond's "Natural Law in the Spiritual World." By T. Campbell Finlayson. Manchester: Brook & Chrystal, 11, Market Street; London: Simpkin, Marshall, & Co. 1885.

MR. FINLAYSON cannot be charged with either a misunderstanding of Professor Drummond's position or a failure to appreciate its strong points. He sees much that is admirable in the popular book he has undertaken to criticise, and thinks it has great value as a book of fresh parables and a storehouse of remarkable illustrations of religious truth. It is, too, a book well fitted to reach the conscience, and some of its lessons are of a most solemn character. But it does not establish the identity of natural and spiritual laws nor give a scientific demonstration of spiritual truth. Serious defects in Mr. Drummond's teaching were pointed out some months ago in the pages of this Magazine, and many of Mr. Finlayson's criticisms are on the same lines. His small pamphlet is a model of clear statement, cogent reasoning, and effective illustration. Its style is as grace-

ful as Professor Drummond's and its tone is characterised by frankness and candour.

THOUGHTS AT FOURSORE AND EARLIER: a Medley. By Thomas Cooper. With Portrait. London: Hodder & Stoughton. 1885.

IN this delightful "Medley" Mr. Cooper, in his serene and beautiful old age, looks back on the scenes of his early days, partly with the exultation of the victor who has won many a hard-fought fight and gained many a precious prize, and partly with the pensive regret of a retired veteran who has seen comrade after comrade fall at his side, and who also, amid "changes," "reforms" and "progress," sees many solid virtues and manly qualities vanishing. He can tell us of improvements which are really improvements, of gains by which the working classes especially have been elevated, but he knows that there is another side to the story of our century and that we have to record substantial losses. His letters to young working-men are worth many times the price of the entire volume and ought to be spread broadcast over the land. Mr. Cooper's pen has lost none of its cunning. He is as terse, as graphic, as homely, and as thought-compelling as ever, and can still move us to laughter or tears at will.

NO CONDEMNATION—NO SEPARATION: Lectures on the Eighth Chapter of St. Paul's Epistle to the Romans. By the Rev. Marcus Rainsford, B.A., Minister of Belgrave Chapel, London: Hodder and Stoughton. 1885.

WE heartily approve of the method of preaching adopted by the author of

this volume. Careful, systematic and continuous exposition of Scripture is far more instructive, stimulating and edifying, than the selection of isolated texts—often on no principle but that of temporary convenience and determined by the most accidental conditions. The magnificent chapter which Mr. Rainsford has here taken for his theme readily lends itself to the purposes of the expositor, and he has occupied the vantage ground on which it places him with tact and skill. The book is not one which requires or, indeed, admits of elaborate analysis. It will suffice to say that Mr. Rainsford is thoroughly evangelical in doctrine as well as forcible in thought and orderly in arrangement. He writes with a mind which has been saturated through and through with the spirit, the precepts, and the promises of Christ, as well as with a personal knowledge of the struggles and an intense joy in the triumphs of the life of faith. His lectures will be heartily appreciated by intelligent Christians.

PAUL THE APOSTLE. A Poem. By Joseph Bevan Braithwaite. London: Seeley & Co., Essex Street, Strand. 1885.

A PRAISEWORTHY and well-sustained attempt to narrate the life of the great Apostle of the Gentiles in verse—the result of a sojourn in the East, where the influence of the scenes of the Apostle's labours was predominant, and resulted in this beautiful poem. It contains graphic description, fine psychological insight, devout Christian faith, and generous enthusiasm. The verse is melodious, and the expression often felicitous.

THE RELIGIOUS HISTORY OF ISRAEL. A Discussion of the Chief Problems in Old Testament History as Opposed to the Development Theorists. By Dr. Friedrich Eduard König, The University, Leipzig. Translated by Rev. Alexander Campbell, M.A. Edinburgh: T. & T. Clark. 1885.

IF it is true, as is sometimes said, that Germany has done more than all other nations to unsettle the foundations of our faith, it must also be admitted that from Germany we have received our wisest and most timely reaffirmations of it. Men who are perforce conversant with the efforts of the negative critics, and have been affected by them, have given us our ablest defences, and enabled us to withstand the subtle influences which make for distraction. The theories of Kuenen, Wellhausen, and others of a similar school, are now as familiar in England as they unfortunately are on the Continent, and we are continually being told that the religion of the Old Testament is simply a development of Nature worship, evolved by slow degrees by a process of natural selection from a mass of heterogeneous elements, which had no authority save that which was given to them by their moral or practical utility. The idea of a Divine or Supernatural origin is treated with contempt. It is on this battle-field that some of the most momentous issues will have to be decided, and we, therefore, welcome an essay like this, which is at once scholarly and philosophic in substance, and popular in style. The positions of the rationalists are one by one rebutted—the assumptions on which they are based are shown to be out of harmony with the literary, the historic, and the moral phenomena of the Bible; the harmony of the earlier and the later

Scriptures is forcibly demonstrated and the contradictions between the religion of the pre-prophetic Israel, and of the people generally to the religion of the prophets, is shown to be the result of backsliding and apostasy. The teaching of the Old Testament is uniform and consistent. Its essential characteristic is connected with its origin, and as "the germ shows the species which remains the same from first to last in the development of the plant," so is it here. With this position established, speculation as to the late date of the "Pentateuch," and other books, need not alarm us. Dr. König has worsted the enemy with his own weapons, and on his own ground, and proved that the traditional belief is also the scientific. The essay is admirably translated.

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THE CHRISTIAN CHURCH, in Relation to Human Experience: a Treatise on some Ecclesiastical Subjects, Viewed chiefly with Reference to the Facts of Human Nature and History. By Thomas Dykes, D.D. Glasgow : James Maclehose & Sons. 1885.

DR. DYKES writes from the standpoint of a liberal-minded and reverent Presbyterianism, whose aim is to show that ecclesiastical matters are to be judged by their tendency to fulfil the practical ends of religion, and to promote the good of man. The unity of the Church is not absolute and literal, but, as in the family and the nation, it is consistent with great diversities. No form of government can claim for itself exclusive Scriptural sanction, or erect itself into a test of Christianity. No one system is perfect ; each can learn from, and needs to be supplemented by, that which is found in the others. Creeds are essential, but are not to be made instruments of spiritual despotism.

The purity of the Church is to be maintained, but we are to distinguish between the actual and the ideal. The parable of the tares and the wheat is again pressed into a service for which it was never designed, and our Lord's explanatory words—"The field is the world"—are persistently ignored. There is very much in the book with which we heartily sympathise, and which needs to be prominently brought to view. The transparency of the author's style is not more charming than his earnestness of aim and candour of spirit. Without endorsing all that he has written, we have read his work with admiration and profit.

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ANNO DOMINI ; or, A Glimpse at the World into which Messiah was Born. By J. D. Craig Houston, B.D. London : The Religious Tract Society.

THIS work is an attempt to give to general readers an accurate idea of the condition of both the Jewish and Gentile worlds at the time of Our Lord's advent. The political supremacy of the Roman Empire, the intercourse between various nationalities, the religious beliefs and practices of Rome, the Greek learning and philosophy, the social state of the Empire, on the one hand, and the political subjugation, the religious faith, and the bitter animosities of the Jews, on the other, are graphically depicted. Mr. Houston has presented us with a clear, succinct, and comprehensive outline of all points of interest, and shown how Christianity proves its divine origin by the way in which, while it answered the deepest needs of men, it was independent of any direct help which their institutions could furnish. It is a well-written and useful work.

ANTI-THEISTIC THEORIES. Being the Baird Lecture for 1877. By Robert Flint, D.D., LL.D., F.R.S.E., &c., &c. Third Edition. Edinburgh: William Blackwood & Sons. 1885.

THE present series of lectures, which form the sequel to Prof. Flint's "Theism," we reviewed at some length on their first appearance in 1879. We are not in the least surprised that they have reached a third edition, for they are one of the most thorough and trenchant exposures of the weakness and inconsistency of the various rationalistic systems which our language contains. Prof. Flint has by his contributions to philosophy won for himself a high reputation both in Great Britain and on the Continent, and the recognition of his merits by the Institute of France, which made him one of its corresponding members, was a well-deserved honour, and was hailed with general satisfaction by his friends in this country. He brings to his task not only a subtle, incisive, and well-balanced mind, but a power of patient, persistent plodding such as few men possess, and a resolute determination not to speak or write about a subject until he has looked at it in every possible aspect and weighed all that can be said on both sides. He has the rare faculty of entering into the mind of his opponent, and of understanding men from whom he differs. He is rarely deficient in sympathy, and though he defends his own position strongly, and exposes the weak points in his adversary's with ruthless severity and irrefragable logic, his strength has in it nothing akin to narrowness, and is of an order that gains the respect of men like the late John Stuart Mill and Mr. Harrison, as

well as of Mr. Herbert Spencer and Professors Huxley and Tyndall.

The successive lectures of this volume are devoted to a discussion of Atheism, Materialism, Ancient, Modern, and Contemporary (or Scientific) Materialism; Positivism, Secularism, Pessimism, and Pantheism. There is scarcely a point of these false systems which Prof. Flint overlooks. His statement of their salient features is luminous, comprehensive, and candid; he indicates their practical tendency with a clearness and decision which win our admiration, and tests their theoretic validity with a breadth of philosophical knowledge and logical acumen which command our ready assent. Perhaps the ablest sections of the work are those which deal with materialism and pessimism. To our thinking they are absolutely conclusive and sufficient for all the ordinary purposes of research and debate. The tone of the work is frank, manly, and generous; its style is simple and forcible; its illustrations are numerous and pertinent, and in every view it forms an invaluable treatise on the great theme to which it is devoted. The notes in the appendix take us over the whole literature of the subject.

ROMANCE OF MISSIONS IN BYTHINIA.

By Maria A. West. London: James Nisbet & Co., 1885.

MISS WEST has wisely resolved to issue her well-known work on Missions in separate parts, and has here published as the first instalment the part which relates to work among the Armenians dwelling in ancient Bythinia. Her pictures of the life and character of the people are carefully drawn, and her account of Mission work, alike in its trials and successes, is singularly fasci-

nating. We have no doubt that this and the successive issues will be widely acceptable.

RELIGION WITHOUT GOD, AND GOD WITHOUT RELIGION. By William Arthur. I. Positivism and Mr. Frederic Harrison. London: Bemrose & Sons, 23, Old Bailey. 1885.

MR. ARTHUR'S high reputation was won in other fields than those of philosophical controversy, but during the last few years he has gained great distinction by his masterly history of the Vatican Council, and his equally able Fernley Lecture "On the Difference between Physical and Moral Law." He now enters the lists with the most formidable champions of Positivism, Agnosticism, and Atheism, as they have stood before us in the pages of the *Nineteenth Century*. His exposure of the errors and weaknesses of Positivism is as complete from the logical and argumentative standpoint as it is useful from that of the social and religious. Mr. Harrison has a foeman worthy of his steel, and if he survives such an attack as this it ought not to be, and logically it cannot be as a Comtist. We shall await the completion of the work with great interest.

GRAMMATICAL ANALYSIS OF THE BOOK OF PSALMS IN HEBREW. By Robert Young, LL.D. Edinburgh: George Adam Young & Co. 1885.

DR. YOUNG has here furnished a species of help which young students of Hebrew will not be slow to appreciate. Every word of the Psalms is carefully analysed, so that at a glance we can find out whether it is a verb or a substantive, an adjective or an adverb. We know its voice, its tense, its person, and its number, and can distinguish

the root form, the suffixes and affixes, the prepositions and case endings. A vast amount of labour has been bestowed on the work; and by students of the Hebrew Bible, especially by those who are not greatly skilled in it or who wish to revise their knowledge, it will be cordially welcomed.

FRIENDLY GREETINGS: Illustrated Readings for the People. London: The Religious Tract Society.

THE new volume of this bright and cheery periodical fully maintains its high character, and ought to secure a welcome in all the cottage homes of the land. The letterpress consists of short attractive pieces in poetry and prose, stories and anecdotes. The engravings are good in design and execution, while the full-page coloured illustrations are admirable specimens of artistic skill.

PRAYER POWER: or Prayer a Real Force among the Affairs of Men. By Rev. A. Fergusson, Ealing. London: Baptist Tract Society, Castle street, Holborn, 1885.

MR. FERGUSSON finds in the history of Hezekiah a fine illustration of his thesis, and this history he has expounded and applied with fidelity and force to the conditions of our own day. It would be well for our churches if they could live and work in the spirit which animates this little book.

From the same publishers we have received a capital series of short stories—"Hope on," "A Good Soldier," "The Three Sisters," "Twice made Free," &c. They do not admit of formal review, but merit a word of hearty commendation, both for their substance, their style, and their general get up.

{ THE MISSIONARY HERALD,
AUGUST 1, 1885.



GROUP OF AFRICAN BOYS.—(From a Photograph). (See page 350.)

THE MISSIONARY HERALD.

THE CONGO MISSION.

“THE DISCOVERY OF ANOTHER GREAT AFRICAN WATERWAY.”

Letter from the Rev. George Grenfell.

“SINCE the discovery of the course of the Congo itself, no more important addition to our knowledge of the hydrography of the region has been made than that from which the Rev. G. Grenfell has recently returned. Mr. Grenfell's colleague, the Rev. W. Holman Bentley, briefly announced this discovery in our columns the other day. Details are now to hand from Mr. Grenfell himself, which prove what an admirable piece of exploring work he has done. He has proved that the Mobangi, which enters the right bank of the Congo, forming a great delta, between 26' and 42' S. lat., nearly opposite Equator Station, is probably its greatest tributary. Certainly, so far as yet known, it offers a much longer waterway than any affluent that has been explored. Mr. Grenfell navigated the Mobangi in the little steamer *Peace*, on a mean course of north by east, from the equator to 4° 30' N. lat., and left it still an open waterway. At 4° 23' N., just below the second rapids, he found it 673 yards wide; at no point lower was it less in width. Its mean depth is 25 feet, and although the current runs not more than 80 to 100 feet per minute, it means an immense volume of water to find running south at a point, as Mr. Grenfell puts it, so near the supposed sources of the Binuéc, the great affluent of the Niger. Where does it all come from? he asks. The 'trumbashes' of the Chad basin (Schweinfurth) are common, while they are not known on the Congo. The opinion of Mr. Grenfell and of his Congo colleagues, we believe, is that the Mobangi is probably the lower part of the Welle, a river whose course is one of the unsolved problems of African geography. This is certainly a more likely solution than to connect the Welle with the useless Aruwime, as Stanley is inclined to do. Dr. Junker, the Russian explorer, now in refuge at Lado, did not follow the Welle in his recent journey so far west as either to confirm or disprove Mr. Grenfell's conjecture. However, with such enterprising explorers as these Baptist Congo missionaries in the field, this and other problems are not likely to wait much longer for solution.

“From the notes sent home by Mr. Grenfell it would seem that the Mobangi is navigable the whole way from the Congo to $4^{\circ} 30' N.$, a distance of probably 400 to 450 miles, taking account of the bends. A large map, in ten sheets, of the explored part of the river has just been received at the Royal Geographical Society. This map will appear in an early number of the society's proceedings, and a long narrative of Mr. Grenfell's recent work will probably be published in the next number of the ‘Baptist Missionary Herald.’ It is hoped, moreover, that a full narrative of Mr. Grenfell's explorations will reach England in time to be read at the Aberdeen meeting of the British Association. The Mobangi, Mr. Grenfell writes, is far more populous than any equal length of the Congo, and to his mind the country is more promising. True, the people are wild, but then his visit was that of the first white man they had seen. In ascending the river (and his wife and fifteen months' old baby were on board) Mr. Grenfell met with not a few difficulties from the hostility of the natives, and had it not been for his energetic action on one occasion he and his party would probably have come to grief. His way down the river was, however, most encouraging; plenty of food, and not a sign of hostility. He hopes to make the trip again, and had no doubt that he will be able to report peaceable and friendly receptions everywhere. He may also be able to penetrate further towards the valley of the Shari, the great tributary of Lake Chad. Unfortunately, Mr. Grenfell states, the confluence of the Mobangi with the Congo is just within French territory, though it is not so represented either on the map in Mr. Stanley's last book or on the latest map of the Royal Geographical Society. At all events, immediately after Mr. Grenfell's return to Stanley Pool, M. de Brazza left Brazzaville, very probably to examine for himself the great waterway discovered by the English missionary, and possibly to follow it farther. If so, we are sure to hear of his ‘great journey of discovery,’ with the usual flourish of trumpets. The commercial importance of Mr. Grenfell's discovery cannot be exaggerated. Whether the Mobangi is the Welle or not, it must form an important connecting link between the basin of the Congo and the basins of the Niger, the Shari, and the Nile. Mr. Stanley has always maintained that the region lying between the Congo and the Nile is probably the richest and most promising in Africa, and his belief seems likely to be amply confirmed. Besides the Mobangi, Mr. Grenfell has explored 300 miles of river-courses debouching into the Congo, and, as he is a trained and careful surveyor, he will be able to pilot them with precision. The most northerly point of the Congo bend he found to be $2^{\circ} 11' N.$ lat., near the mouth of the Ukere or Dujangi.”—The *Times*, Monday, July 20th.

MR. GRENFELL'S LETTER.

We now furnish our readers with a copy of Mr. Grenfell's deeply interesting letter.

Mr. Grenfell writes from Stanley Pool under date of April 29th :—

"I have been so terribly pressed with work I have been quite unable to finish my letter, I have, therefore, resolved to send you by this mail an account of only *the first half of my recent journey*, rather than keep you waiting for the whole. The latter half will include not only the return voyage down the Congo, but the three weeks up the Lubilash, and the five weeks up the Mobangi."

The first half of Mr. Grenfell's narrative is as follows :—

"Arthington Station,
"Stanley Pool,
"28th March,]1885.

"MY DEAR MR. BAYNES,—In commencing to write you some account of the long journey from which I have so recently returned, it appears to me that my first sentence should record my gratitude for the Divine protection which has been accorded us through all our wanderings and brought us back in safety.

"MANIFOLD MERCIES.

"We have encountered during the five months which our journey has occupied dangers not a few; but though we have suffered by reason of both storms and rocks, they have not wrecked us, and though we were attacked some twenty times, and were the marks for sticks and stones and spears and poisoned arrows innumerable, it was only a mere scratch by one of these last that resulted from all the inhospitable fury which we encountered in the 600 miles of waterway previously unvisited by the white man. Our preservation in the midst of so many dangers appears all the more remarkable when I return and find that three of my colleagues are no more. Dr. Comber having died while we were at Stanley Falls, MacMillan on the day of our return,

and Crookshanks two days previously. Truly God's ways are inscrutable. We got back on the 9th March, the same date as that on which I returned from my first up-river journey last year, to find the sad news awaiting me which made the date a memorable one, and now a further blow!

"THE START.

"We set out on the 13th of October last, my wife and I and little one, accompanied by Dr. Sims, of the American Baptist Missionary Union, who very kindly helped me bear the burdens of my position for some two-thirds of the voyage. In addition to our usual crew, notwithstanding our previous experience, we took six of our school boys, and, besides these two little girls to help 'mamma' mind our baby, nearly a year old. When once we made a start, the group of kindly friends gathered to bid us 'good bye,' our dear brother Crookshanks among them, were soon left behind, and in an hour's time we were among the sandbanks of the pool. The afternoon saw us pass the 'Dover Cliffs,' and by the time we anchored in the evening we were fairly in among the steep hills which bound the banks of that narrow portion of the Congo which extends for about a hundred miles beyond the pool. Early

on the third day we began to leave the more sparsely populated district behind us, reaching first the friendly town of Gobela, with whom we stayed awhile, and afterwards crossing to his neighbour Ganchus, and calling at the French station which adjoins the town. Here we met, in addition to the French officers in charge, Captain Massari and Lieut. Pargels, who represent the International Association, the former being the Italian traveller who crossed Africa from the Red Sea to the Niger, the latter an officer in the Swedish army. Journeying with these gentlemen, we soon reached their station at the mouth of the Kwa River, and spent the remainder of the day in their hospitable company.

“KING MAKOKO.

“The following morning we started in good time, and after proceeding some fourteen miles along the right bank of the main stream we came to the Lefini, or White River, and decided to go up it to see whether or not it afforded a better means of approach to Mbe (Makoko's capital) than the road which comes down to the ferry opposite Gobela's town. Seeing that Makoko claims sovereignty over the whole of the Bateke people, a race occupying the country from the Congo to the Ogowe, it will be a matter of importance to establish friendly relationships with this potentate as soon as an opportunity may offer. However, our attempt up the Lefini resulted in nothing, for after some three miles or so the river became a torrent and quite impassible, and we were compelled to return. Following the right bank, which I did not do on either of my previous journeys, we came across several villages of friendly but nervous people—being out of the usual track of the boats, they were rather suspicious of the white man.

For about twenty miles beyond the White River the Congo continues comparatively narrow—say from one to two miles, but after passing Lone Island the left shore was lost in the distance or hidden by the numberless islands which studded the five to eight miles which intervened from bank to bank.

“BOLOBO.

“After thirty miles or so of this expansion, the river contracted again, and we were able to descry Bolobo on the eastern side, and steered straight for it. Here we were glad to meet Captain Hansens, who very kindly ratified his promise of a piece of land by measuring off and making an agreement for a plot between the Association land and Mbuka Ngoie, the southernmost of the Moie towns. This piece, though not large, is capable of future extension at the back by arrangement with the natives, and is certainly one of the best sites for mission work on the Congo—the very favourable report printed in the January HERALD being fully endorsed by this subsequent visit. On the following day I bade adieu to Captain Hansens, expecting to meet him making his way up river as I returned, but instead, I met the news of his death. We are all very sorry indeed, for the expedition has lost one of its most capable men, and we have lost the cordial sympathy of a friend who was ever ready to appreciate our motives and lend us a helping hand.

“THE NKENYE RIVER.

“After about sixteen miles or so of north-easterly journeying beyond Bolobo, following the opposite bank, we came to the Nkie or Nkenye river, upon which we spent five days. The district through which this river flows we did not find to be a populous one, though populous and hostile enough

to nearly put us in a fix, by not allowing us at two places in succession to cut firewood. At one of these places Dr. Sims, who went ashore with the wooding party, barely escaped a spear thrust, and our boys had to retreat before the natives' guns. However, by cautious progress we were enabled to make our way for seventy miles or so along the very swift and tortuous stream, which, by the way, the natives never seemed to use as a waterway, on account of its long detours and strong water, that rendered an overland journey an easier task—and perhaps a safer one too, considering the great number of crocodiles we saw. The people were Ba-rgulu-ngulu, a branch of the Bateke family. Their largest town we found on the flat top of a very considerable hill, about 150 feet high, near the extreme limit of navigable water. Here they were fairly friendly, though they would sell us scarcely any food; this resulted, perhaps, from their fear of us, and I think they were greatly relieved when they saw us turn to go down stream again. Going up a narrow crooked river is far easier than coming down, and it was only by the most careful steering that we were enabled to get our little craft safely round the sudden bends where the current sometimes ran from three to four miles an hour. Reaching the Congo once more, we found the large town, Makutumpuka, some two miles or so further up stream, where we found it, as we always find it at large towns, difficult to get supplies of food, and even after much palavering and the payment of high prices we were only able to get enough for half a day. Passing this place, we hoped we should be able find some small villages on beyond; but the land was altogether too low and swampy for habitation, and as there

were no signs of high land anywhere to be seen, we determined that, after laying in a stock of firewood, we would strike across river to the bank we knew.

“MOSQUITOS!

“Seeing a dry tree on a miniature hillock just above the water, we dropped anchor, and sent the hands ashore to get it. This was easier said than done, for our boys soon beat a retreat, declaring the mosquitos were too many and too big to allow of it; and, in fact, from the very vigorous manner in which they slapped themselves, I felt sure they could not both cut the wood and drive away their little enemies, and so put off till morning the cutting of firewood in some better place. But as the evening came on, the mosquitos came off to us, and as there was not the slightest possibility of a wink of sleep for any one, such was the vigour of the invasion, we lit the fire and got up steam again, and went on till nearly midnight; and, anchoring in a wide expanse of water where the mosquitos were but few, we managed to secure a few hours' sweet sleep. The morning came, also the end of our fuel very soon afterwards, and this while we were out of sight of the mainland, and with none but submerged islands round us. However, here and there we saw a dry branch or two, the offshoots of stems surrounded by water, and after making a rope fast to these, we had them lopped off with axe or saw, and then dragged them on board. “Coaling” under such circumstances was very costly in the matter of time, and furnished lots of excitement; for climbing trees, even to those accustomed to it, is no joke when encumbered by rope and tools. It was not till late in the afternoon that we reached the other side of the river,

and then we found we had struck the bank a little beyond the villages, and we must either go back fifteen miles, or go ahead fifty before we could hope to revictual. Seeing that the latter alternative meant a hungry journey, we had to accept the former, however distasteful going back might be.

“ YUMBI AND LUKOLELA.

“ We were not long dropping down to Yumbi, where half a day sufficed for securing both fuel and food, as well as for a visit to a couple of towns. The next day we were among the plenty of Lukolela once more. Here we received a warm welcome from Mr. Glave, whom we were sorry to find alone in charge of the Association Station, his colleague having been killed since our last visit while buffalo hunting. Our men left on the previous journey to prepare our site for occupation had made a very perceptible impression upon the giant forest, having cleared a fine piece of ground, quite large enough to allow of our building there as soon as we are ready to commence. One of our poor fellows having died within a month of his being left at Lukolela, the progress made was not so marked as it would otherwise have been.

“ On the opposite side of the river, a little to the south-west, there is a fairly populous district, comprising the towns of Nkunda, Ikuba, and Mbunga; but the ground is very low, being mainly the delta of the rivers Mboshi and Nsanga, which have their rise on the northern table-land. The former of these empties itself near Nkunda, and affords the water-way by which the French approach the Congo from the Ogowe. The Nsanga, which is nearer to Lukolela, appears by far the larger of the two, though neither of them can be counted among the great affluents of the Congo. Pursuing our journey once more along

the right bank, we found that after leaving Mbunga there was no village till we came to one after travelling thirty miles or so. This was situated on a rocky point opposite the important Ngombe towns, and here it was that the river commenced to widen out again, till we gradually lost sight of the eastern bank.

“ THE MOBANGI RIVER.

“ We now commenced to look out for the mouth of the Mobangi river, but as we maintained a course of N. by E. and N.N.E., which corresponded with that of the Congo, we thought that ‘Mai Mobangi’ was just a name given, as in other places, to a particular portion of the main stream, and that we were still on the Congo itself. It was not till we had journeyed nearly 130 miles up the Mobangi that we made sure of its independence. Its islands were so numerous, and the points of the mainland (as they afterwards proved themselves to be) appeared, as we caught glimpses of them here and there between the islands, so much like the heads of other islands, and the course was so nearly identical with the Congo, that I did not determine the question till I was farther north than the point ($1^{\circ}10' N. L.$) where my knowledge of the right bank beyond the equator commenced. On the 4th November the sun’s meridian altitude put us in $1^{\circ} 6' N.$ and then knew that if we were on the Congo we should reach Lobengo that afternoon; but as no Lobengo came in sight we anchored that evening, certain of being on the Mobangi.

“ The next morning, soon after we started, we saw towns to the eastward, and were then sure we saw the opposite bank, and determined to go across, hoping to get on better in returning on that side than we had succeeded in doing on the one by which we had

ascended, for it was only at one or two places that we had been able to open communications with the people. Our approach was generally the signal for a stampede. Cooking-pots were left simmering on the fire, houses all open, and household gear all scattered about, and, together with the astonished goats and fowls, at our mercy. In several places little children were left behind to face the fate the older folk all feared. In other places, again, the bolder spirits set about putting their stockades in a proper state of defence (all the towns hereabouts are fortified), while others stood behind holding their own and their comrades' weapons and shields. At one town the medicine-man began to make his charms to ward off the expected evil by tying the long grass into peculiar knots; and as we steamed slowly on, trying to get him to speak (he was the only man we saw in a large town), he kept just ahead of us, dodging behind the bushes till he had completed his 'bonganga' (medicine) defences covering the whole river frontage of the town, and then he darted off to join his people, and, I've no doubt, to make a big dance and sing his own praises for having, single-handed, warded off the attack of the white men and his big fiery monster whose breath was as the beating of war-drums.

"SPIRITS OF THE DEEP.

"At one town we were greeted from behind the stockade with shouts of 'Bedimo! bedimo!' (spirits.) But although one of their countrymen whom we found at Lukolela, and brought with us, assured them that we were not spirits, and that we went to bed and slept like ordinary people (of course, spirits never sleep), we could not overcome their prejudice, and, short of food as we were, had to go empty away. It now remained to

see if the people on the left bank were more tractable; but on our crossing the river and approaching the first town the people all fled. We could see plenty of food about, and as it was imperative that we should get something to eat, we were not prepared to give up our quest at the first rebuff. Three of our people volunteered to go ashore, and try to talk to the people, who evidently had not gone far. We therefore put the steamer close into the beach and landed our ambassadors, who took a good supply of cloth, beads, and brass wire, wherewith to open negotiations. But we had not to wait long before they came running back, retreating before an angry crowd, that received the spokesman with a spear thrust which he marvellously escaped. This was serious for hungry folk, but we were not yet willing to give up, so steamed off a short distance beyond spearthrow, and waited awhile, thinking perhaps when the people returned and found their cooking-pots still on the fire, and their corn and plantain still standing, that they would be convinced of our good intentions. As we steamed off they came slowly to the beach, and we took the opportunity of displaying our bells and looking-glasses, and the trinkets the natives delight in, all with the hope of subduing them into friendliness. After awhile, thinking we might venture again to make overtures, we turned round and came in a little closer; but the warriors all began to get into their awkward, sleeveless jackets of elephant and buffalo skin, to get behind their shields, and make ready their bundles of spears, and as we came still closer they got up a war dance, and, with a terrible yell, made a charge as though they intended to come through the water to get at us. It was evident

we must wait yet a little longer, and in another hour or so we tried again; but, though they were not so demonstrative (they only stood ready, and did not dance this time), we felt we could not do more than just steam slowly by, that they might the better see what manner of people we were.

“INFLUENCE OF WOMEN AND CHILDREN.

“They seemed specially impressed by the presence of my wife and the children, and seemed to say among themselves: ‘Not only are there no signs of war about, but there is a woman, and there are children, and nobody takes them when they go to fight.’ A little more waiting, and another slow approach, and we managed to get the principal man to accept a fathom of cloth from the end of a long stick, and soon afterwards to make the steamer fast to one of the bushes on the bank. It was not long before they were quite assured of our harmlessness, and we were able to buy plantain and food in abundance, as well as a few of the curious jackets, shields, knives, and spears, as mementoes of the four-hours’ siege we maintained and the capitulation that followed. The people in this part of the river, we learnt, were Baloï, and quite distinct in appearance and language from both the Bakke and Bayansi, who monopolise so much of the middle Congo.

“Having replenished our food supplies, we were soon away down river again, and looking out for firewood. So much of the other bank had been under water that we had been in great straits for fuel, and had had lots of tree climbing to get it; happily, here we found good wood, and firm ground to cut it on, and were soon able to lay in a good stock. Unfortunately, when we came to get up anchor we found it

had caught in a snag, and, after a couple of hours’ hard work in trying to get it clear, we had at last to cut the chain and leave six fathoms of it together with the anchor in the bed of the river. This was a serious loss, and liable to recur, and though we had spare anchors and chain on board we were sorry to lose even a portion of such valuable gear. The next day, after passing some suspicious people, we came to friendly towns, and were able to lay in a stock of fresh meat and fish in addition to the plantain, which had cost us so much trouble to get the day before.

“A FLOATING ISLAND.

“Another day’s voyaging took us nearly into the Congo again; but we had yet another experience before we were clear of the Mibangi. It was about eleven o’clock at night when I was awakened by the anchors dragging. (The strength of current and the numerous floating islands induced us to put down an extra anchor when we moored in the evening.) I immediately ran forward to see what was the matter. It was as I feared: a large floating island across our bows. Yesterday two men were carried over the Ntamo Falls in sight of us all on one of these floating islands. I immediately gave orders to get up steam, and called all hands to try and push the island on one side that it might float by us; but all our efforts were of no avail—we were being steadily dragged down all the while. It was bad enough to feel the steamer quivering from stem to stern with the strain, but it would be far worse to be dragged under the overhanging trees across some great snag, or jammed on to the end of one of the many islands which stud this part of the river, for even when we got steam up ‘full speed ahead’ did not prevent us being

carried along by the flood-borne mass of vegetation. If, as we tried to do, we could not push on one side this thousand square yards of floating grass and herbage, whose roots extended three feet or so into the water, we must cut it in two and so allow the halves to float by on either side. [We served out a dozen wood-cutting hatchets, and sent the crew on to the island to try and chop through it. They worked with a will, but made but very little impression] on the tangled mass, which never ceased to carry us on. Something better must be done; hatchets would not get through by daylight, so we tried sharp knives, but with no better result. Then a happy idea struck me, 'try the hand saws,' and in about ten minutes a couple of them ran through the tough roots and stems, and we were free from our unwelcome companion that had dragged us a couple of miles, anchors and steam notwithstanding. We were soon under weigh again, in search of a more secure anchorage, which we found under the shelter of a protecting point, where no more islands could cross our bows, and there dropping anchor we were able to go to sleep without further anxiety. In the morning a couple of hours' steaming took us out into the Congo, and soon afterwards we came to Bokunji, and later to Lokoto, Lotumbi, and Mpumba, all friendly. We went on as far as Mokanga, which we discovered, by altitude of the sun at noon, was five miles north of the Equator.

"EQUATORVILLE.

"We were, therefore, to the north of Equatorville, whither for the present we were bound, and so had to turn back and make our way across the river, which is here some five or six miles wide. Finding our way among

the islands was no easy task, for they overlap each other in such confusion, and the channels are so intricate, that it took us fully three hours to get to the other side. At Equatorville we were welcomed by Lieut. Van Gell, of the International Association, also by Mr. Peterson, of the American Baptist Missionary Union, who was then engaged in building his station, and who has a fine sphere for mission work, a magnificent site, and natural advantages at his command, not surpassed anywhere on the Congo. Here we spent three days, and laid in a good stock of food, taking care that some of it was of a kind that would not spoil by keeping, so that we might not again be in such straits for something to eat. Plantain and cassada puddings will keep all right for a week, though by that time they are a bit stale, but cassada roots dried and smoked will keep indefinitely so long as they are not allowed to become damp.

"Before we left Equatorville our friend, Lieut. Van Gell, very kindly arranged with Eyambi, one of the men who had made a journey to Stanley Falls in one of the expedition steamers, to accompany us. He was a very capable fellow, a wonderful talker, but a sad rogue withal. However, we knew his failings, and commencing at once a policy of repression, and by letting him know we were up to his little tricks, we were able to keep him pretty well within bounds, and to make good use of his ability.

"THE IKELEMA RIVER.

"We had started once more and proceeded some three or four miles when we reached the mouth of the Ruika River, the great southern affluent of the Congo. We looked very longingly in the direction whence its inky waters came, but were afraid to

undertake a 'big journey' of the length which its mighty torrent promised; we chose rather to investigate the Ikelemba, the smaller river which debouches a mile or so further north, whence come large supplies of knives and spears, and which was reported as very populous. We were rather disappointed as to the number of people, though we counted some fifteen or sixteen villages in the 120 miles to the point where the river, after becoming gradually less and less, at last becomes too much blocked by vegetation to allow of further navigation, though the water was never less than twelve feet deep. During the whole of its course we saw very little ground above water level, and nearly every available spot was occupied by a village; the left bank was especially low, and as we met many Baruki people, I suspect there are small channels across the narrow strip of land which separates the two rivers. The Ikelemba water resembles that of the Uruki, being quite black, and so impregnated with iron, as to be highly astringent; so much so, that tea made with it was strongly suggestive of ink in taste as well as colour, and quite undrinkable. Some of the people at the earlier towns were very friendly; I had previously met a few of them on the Congo, and they sufficed to introduce us, and to make things run smoothly at first. As we went further, people became more timid and suspicious, especially in those places where a goodly element of 'Ngombe' or 'bush' people were mixed with their riverine neighbours.

"DANDA.

"We visited Danda, one of the exclusively Ngombe towns, about a mile from the river; it was quite different from anything we had previously seen, being entirely surrounded by a ditch

twelve feet wide and six deep, and on the inner side of this ditch by a tall barricade of split logs twelve feet high. There were three entrances into the town, each approached by a single log bridge; the narrow breaks in the barricade were provided with slabs of wood, in readiness to close them should the need arise. Dr. Sims and Eyambi were the first to enter this town, and the people were so much startled by the white man's advent, that one of them jumped up and let fly an arrow at the unannounced visitors, very narrowly missing the doctor, and going through Eyambi's cloth. The people scarcely appeared to understand why we did not declare war at once, and regarded our attempts at friendly intercourse with such evident suspicion that neither party were much at their ease till they were farther apart. These people ornament (?) themselves in a frightful way, by making raised cicatrices on their faces, covering them entirely, in some cases, even the lips, with lumps as big as peas. Sometimes a man will have a row all down his nose as close as they can stick, others will be content with three or four, while others again would have a big one just on the lip, suggestive of a budding rhinoceros horn. Some will have rows of these 'blebs' all round the eyes and along the cheeks till they meet at the chin, resulting in a horrid similarity to the outline of a 'death's head.' One girl whom we saw had a lump as large as a pigeon's egg on each side of her nose, and so close to her eyes, that they must have been a great trouble, for when she wished to look at any one, she had to bow her head and look over these 'beauty marks.' We saw a great deal of sickness among the people, many serious ulcers and several cases of leprosy. The water was so distasteful

that we at once, rightly or wrongly, connected it with the diseases which were so sadly apparent. The Ikelemba is not destined to rank among the important affluents, although it has a goodly number of inhabitants, and its manufacture of knives and spears means a good deal of trade. Its course rather surprised me, being only a point or so north of east.

“BUNGATA.

“Returning once more to the Congo, and crossing its stream to reach the right bank, we pursued our way up river, calling at the important town of Bungata, which is about twenty-two miles north of the equator. Here we readily made friends with Nanu, the chief, and were able to purchase very cheaply stores of food and firewood. It was the 18th November, and while anchored off this place, that we encountered the first of a series of tornadoes, which made navigation at this season somewhat dangerous and very uncomfortable; but the *Peace* rode it out admirably, and we were none the worse except in the matter of one or two awning curtains. At noon of the following day we passed the site of the deserted town of Boberi, whose people had been driven away by the Nganda (equator) men, and have now settled on a narrow creek, which, during the high water season, communicates with the Mobangi, going right across the narrow peninsula which separates that river from the Congo. Another day took us past the twelve or thirteen villages of Bungundu and Bokomela, where we were very well received by the people, and especially by the chiefs, Mbangu and Buia.

“LOBENGO.

“Passing another creek—Basungu—which communicated with the Mo-

bangi, we came to Lobengo, which Mr. Comber and myself had visited in July last. Here we were recognised as old friends, and warmly welcomed, and found ourselves able to get much closer to the people than is possible on a first visit. We managed to move about the town without unhinging everything by reason of our novelty. People knew the white man; he was warranted harmless; and although my wife and little one were new features, and created no small stir among the women, the town generally was unmoved. The old chief soon settled down again to the mending of his nets, and the people in the main went about their business, a few went to cut wood for us, others to get food. The chief carried on his net-mending in his ‘palaces,’ or Ngumba house, which was simply a large roof 60 or 70 feet long by 20 or 25 wide, supported on posts, and without any walls, the king posts being finely wrought with a species of carving which added greatly to their appearance, and evidenced both considerable skill and patience. This Ngumba-house is a general apartment (each of the wives occupying a separate building). Here food was cooked and eaten, and the business of the day transacted, palavers talked, and pipes smoked. From the roof hung a very miscellaneous collection of African garnets of all kinds, with meshes from the size of a finger to a span long, for catching everything, from little fish in the water to large deer on land; also rat-traps made after the manner of the toy known as the Siamese link, into which if a rat once enters, the more he struggles the tighter he is held. Pipes, too, both long and short, figured prominently among the furnishing of this roof; the chief’s wives smoked the short ones, for they smoked at the work in the farms; but the chief,

having leisure to smoke, rejoiced in pipes with stems from six to eight feet long. Then there were spears and spear rests, shields and knives, and all the apparatus for taking life, as well as stores of medicines or charms to save that of the fortunate possessor and to ward off all the ills that flesh is heir to, the which, if infallible, would be as good as the elixir of life. Stools, dishes, a spare bed or two, fly whisks, a kind of backgammon board, sundry trophies of the chase, and odds and ends too numerous to catalogue were also found stowed away in this capacious roof.

“BANGALA TOWNS.

“The following day, when about thirty miles south of Bangala, we had friendly receptions at Munsembi and Bumbimba, though at the former place there was a great deal of excitement which we could not account for. This afterwards transpired to result from the expectation of being invaded by their Bangala neighbours. There were scarcely any women and children to be seen, the majority being away in the safety of the forest. The men left were evidently prepared for a fight, and their big canoes with spear rests fixed already launched. As we continued our journey we passed the sites of several deserted towns, it being the policy of the Bangalas, as of all large peoples in these parts, to harry outlying communities till they either go right away or draw closer and join their confederacy. About fifteen miles before reaching Bangala we passed another creek communicating with the Mobangi; this has already been partially explored by Lieut. Coquilhat, who, after passing the Bobuka town, reached a small lake or pool of some six or eight square miles in area. The natives reported another pool through which he would have to pass before

reaching the Mobangi. The fact of communication across the country between these rivers, although 120 miles above their junction, is certain, for we saw canoes manned by the very distinctive Baloi people, who are not known lower down; there was no mistaking their shaven heads, copper ornamented knives, and elephant-skin waistcoats, so entirely different from anything to be seen among the people of the Congo itself.

“Our arrival at Bangala was the occasion for none of the stir which characterised our previous visit, when our appearance was the signal for quite a warlike demonstration, which, however, Lieut. Coquilhat soon quelled by assurances of our friendliness.

“A SAD SIGHT.

“The next morning after our arrival was Sunday, and we were greatly distressed by coming almost face to face with an instance of cannibalism. At the time I commenced this journey I could scarcely bring myself to believe the terrible stories which reached me from time to time. Since coming first to the Congo the farther I travelled the farther cannibalism seemed to recede; everybody had it to say that their neighbours on beyond were bad, that they ‘eat men,’ till I began to grow sceptical; but here at Bangala I absolutely caught up with it, and was obliged to allow what I had hoped to be able to maintain as ‘not proven.’ I will not sicken you with the details of the preparation as some of our boys gave them when they came to tell me, in the hope that I should be able to interfere, but before they reached the steamer the big drum’s dun-dum announced the final act. Neither will I tell you of the horrible things they saw when they afterwards returned to the scene. The natives could not, or at least appeared not to understand

why the white man and his people should take exception to their proceedings. 'Why,' said they to one of our boys, 'do you interfere with us? We don't trouble you when you kill your goats. We buy our Nyama (meat) and kill it, it is not your affair.' Lieut. Coquilhat has tried his utmost, and placed himself in no small difficulty by his attempts to put a stop to these customs; but he says, and I quite realise it, that it cannot be done without fighting for it, and that to buy the intended victim would only be to give them the price which would purchase three others. From this point on the evidences of cannibalism were continually recurring, though the reluctant manner in which at some places the people acknowledged being 'men eaters,' leads us to hope that a sentiment against it already exists.

"A BANGALA EXPEDITION.

"In the afternoon we witnessed the setting out of the Bangala expedition against Munsempi. There were twenty-five canoes averaging sixteen to twenty warriors, all gaily caparisoned with feathers and war paint. Some of them had a bright plate of metal as large as a saucer attached to the front of their tall caps, others had half moons and small round mirrors wherewith to strike terror into the hearts of their enemies, for everybody is terribly afraid of a dancing beam of light. It was only a section of the people who joined the war party, and they did so against the advice of the paramount chief, Mata Mwiki, who would have nothing to do with it. 'What is the use,' said he, 'of going to fight, if you have told everybody about it? You will only have your trouble for nothing.' As the warriors came down river, he, with no other sign of regality than his tall brimless leopard-skin hat, put off in a small canoe to

the usual rendezvous to give them his advice, which was not taken and did not prevent them proceeding on their way. The following day they returned with great singing and drum-beating, having caught five poor fisherfolk, whom they had surprised at an outlying nganda or temporary fishing village. I do not think they ventured to attack Munsempi itself. The reason for the war lay in the fact that the Munsempi people had engaged the services of an especially clever Monganga, or witch and charm doctor, from the other side of the river, and would not give him up as requested by the Bangala people, who were afraid of his skill being exercised to their detriment if he were anywhere else than among themselves.

"MOBEKA.

"Lieut. Coquilhat having occasion to visit Mobeka at the mouth of the Ngala river, about fifty miles further east, very kindly arranged to make his journey thus far together with us. For the first mile or two the villages, like those of the previous six or eight, were finely situated on rising ground; beyond this the ground was often flooded at high water, but it did not prevent the inhabitants of the Mbinga, Bokunji, and Losengo districts from occupying the next thirty miles with their villages. On beyond again extended some twenty miles of still lower land, with only one or two available building sites, and then we came to the mouth of the Ngala, on the left bank of which, six miles up stream, we came to the important town of Mobeka, which is strong enough to exist as the hereditary enemy of Bangala. At the time of our visit there was scarcely a square yard of dry ground in the whole town, and everything looked wretchedly swampy and unhealthy. The formal reception being

over, and presents having been interchanged, we were not sorry to get beyond the stockade and on board once more, and to leave the chief and his people to the mutual admiration of themselves and their necklaces of human teeth, and the contemplation of the hideous rows of skulls with which they marked out the pathway in their fortified swamp. We went a further twenty miles or so up the Ngala; but as we could expect nothing important in the way of further towns, and only the prospect of great difficulty in getting fuel, we decided to return. Upon reaching the mouth of the river once more, after a very pleasant three days' journeying together, we bade adieu to our friend, who proceeded down river again to Bangala, while we pursued our way eastward. Four or five miles beyond where the Ngala joins the Congo we came to a very important town—Likunungu—whose friendly chief and people contrasted very favourably with our acquaintances at Mobeka. Here we were able to buy food and firewood, and after half a day spent in friendly intercourse with old and young, we were enabled to leave with good supplies to carry us beyond the hundred-mile stretch of low-lying land without towns and people, and feeling assured of a welcome whenever we might return.

“MPESA AND BOKALE

“On the 1st of December we reached Mpesa, the low situation of which appeared to furnish a very uncomfortable sort of site for its three or four thousand inhabitants. An hour or so before reaching Mpesa we met a fleet of twenty or thirty canoes bound down river to the quiet little creeks which communicated with the long stretch of waterway we had passed, and which during the falling water

constituted splendid fishing grounds. Till the end of November the river had been rising, now it had just commenced to fall, and the little inlets, by the receding of the main stream, would soon begin to dry up, and compel the fish to take refuge in the baskets and traps the people were all anxious to place in the mouths of these little creeks in readiness for them. Three miles beyond Mpesa we came to Bokale, a still larger town, and were here privileged to get a glimpse of the other bank, which we had not been able to see during the previous two hundred miles. On rounding a point which divided Bokale from the next town, Bokuli, we suddenly came in sight of a long, straggling reef of rocks just ahead, and stretching at right angles for a quarter of a mile or so right out into the stream. The sight of rocks, and the soundings showing more of them only four feet below the surface all round us, made us so anxious to get beyond them and into a good channel again that we did not stay at either of these important towns.

“BOPOTO.

“Five miles more and we were at Bopoto, a busy place, where lots of blacksmith's work is done, and where axes and hoes are made to supply the needs of all the surrounding district. Here it became needful for us to exchange our beads, wire, and cloth for axes, so that we might be furnished with this very acceptable currency, as we went farther afield. Two brass rods, reckoned at twopence each, bought one axe, and one axe we found would in some places buy a goat. The Bopoto hills, though only about 200 feet high, are quite a feature in this part of the country, and it is at the foot of these hills, where they dip down into the Congo

that the towns are situated. The people do not appear to have made the best of their position, for the appearance of their settlements does not at all compare favourably with those of their neighbours. Plantations seem to be greatly neglected. I expect they are able to buy all they need with their manufactures. I am afraid our remembrances of the people are none of the kindest, for they are great thieves, and during the time we were busy buying they managed to steal the lead, a theft which we only discovered when we got under weigh and wanted to take soundings. We soon put the *Peace* towards the beach again, and the people at once guessed we had discovered our loss, and began to run away. However, Eyambi went ashore, and so worked on the feelings of the chief that, for the sake of his good name, he brought such pressure to bear upon his people that they not only brought the lead back again, but also a tin basin and a couple of dishes which we had not missed.

“At the small towns on the fringe of the high land just beyond the hills the people were all very friendly, and we got on very well; but these were soon passed, and we entered upon another low and uninhabited stretch of about fifty miles, till we came to the Mbunba district. Here for some reason the people were very timid, and we did not fairly succeed in overcoming their suspicions of us. They appeared to be very different from those lower down, their hair not being so fancifully dressed, nor their teeth filed, though they indulge in strangely painting their bodies; elaborate patterns in red and black, and sometimes an entire coat of these pigments doing service as a suit of clothes. The grass houses to which we have been so long accustomed here give place to those of mud.

“THE LOIKA RIVER.

“From Stanley Pool our course was steadily northwards, till the Ngala was reached, there it commenced to run due east, and now at Mbumba we for the first time commence to trend south. Just in the bend of the river, after passing the Yaminga towns, we entered upon another of the northern affluents—Stanley’s Ukere River, better known among the natives as the Loika. It is a considerable stream of a hundred and fifty to three hundred yards wide, and we were enabled to follow it for nearly a hundred miles E.N.E., till we came to a fall which barred our way. Near its confluence with the Congo, its towns are large and the people tractable; as we went further up they became more timid, and we had difficulty in communicating with them. The first towns were those on the right bank, occupied by the Yankoi; further up, on the opposite bank, were the towns of Mosaku and Mambuta. It was market day when we arrived, and we counted more than a hundred canoes on the Mosaku beach. The chief was very friendly and made us a small present, venturing on board to do so. He was evidently greatly impressed by the white man’s fine canoe, and when one of our men, not thinking what the result would be, suddenly opened one of the steam valves, this impression was so profoundly deepened, that his kingship and all his satellites jumped overboard, as well as the occupants of some twenty or thirty canoes alongside, and swam ashore. Such a scramble, such a splashing, and happily such fun when they found it was about nothing. Their equanimity was soon restored, and all went well again, and we were able to lay in a good stock of the market produce, buying among other things

some very fine yams, which were very acceptable. On the Congo itself one scarcely ever sees a yam, and those of us who had been accustomed to the plentiful supply of these tropical substitutes for the potato at Cameroons, hailed them as old and esteemed acquaintances. Beyond the high banks on which these towns were built we came to a low stretch of country and three small villages, occupied mainly by canoe builders, who ran away on our approach.

“THE BAKUSO VILLAGES.

“The next series of villages belonged to the Bakuso, who also ran away, though we just managed to catch a glimpse of the hindermost ones, women mostly with children in their arms and a few plantain hurriedly slung round their necks. Hereabouts we found the river make its way through a channel cut across small ranges of hills running north-west—the cuttings through the hills showing us small cliffs of from thirty to a hundred feet high—the valleys between the hills were mostly low and swampy. At the next town, Bonganga, we found the people all burning the marsh grass and small floating plants to make salt, and although they were a bit nervous at first, we were able to visit their town and to enter upon very satisfactory relationship during the afternoon and morning we spent there. Our stay in the morning was due to the weather, it being, as it often is at that season, too foggy to allow of our going ahead. Ten miles further and we came to the Momeege villages, which extend four or five miles along the left bank. These were charmingly situated and in the midst of extremely fertile ground; the houses were all well built of clay and had rounded ends, and to add to their already neat appearance were either

whitewashed or coloured a brilliant red. From the following six or eight small villages everybody ran away; then we came to larger towns all fenced in, where the people were hostile and shot their arrows at us, and we had to pass on. By the time we reached the first Mobebe town we were in want of both food and firewood, and we had to ‘lay siege’ to it for two or three hours before we managed to make friends, which we did not succeed in doing till we had convinced them of our peaceful intentions, by only replying to their flights of arrows with peaceful overtures, even after one of our boys had been slightly wounded, and we had had a lot of narrow escapes. Fortunately, one of the little girls we had on board came from this part of the country, and was able, after awhile, to make herself heard on shore, and to make them understand that we only wanted food, and that we were ready to give very fine things in return. They appeared greatly struck at hearing some one talk their own language, and soon began to parley, and to make arrangements for our interpreter Eyambi (who, by-the-by, could not hear a word they said) to go ashore and show them our fine beads and cloth. But when he approached the beach (he had gone off alone in the small canoe we carried alongside), the people would not let down the ladder for him to ascend the small cliff which protected their town on the water side unless he brought the little girl with him. Returning to the steamer for her, Eyambi had no difficulty on his going ashore, for the ladders which had been drawn up on our approach were let down again in readiness, and we could see that our ambassadors were warmly welcomed. The town appeared to be in charge of a young

man, Bosubie, son of the big chief a little higher up river; so after giving us a present for the wounded boy, a cap for the little girl, a spear for Eyambi, and satisfying our more immediate wants, we passed on to the principal town, which we reached early the following morning, and where we had a splendid reception from the joint chiefs, Esima and Katanga.

“ROYAL VISITORS.

“Upon our going ashore we had not to wait long before the royal approach was sounded upon big drums and ivory horns six feet long, and a few minutes after all the principal men were seated, slaves brought in a plentiful supply of food and piled it at our feet. When the coming of the food slackened, and I began to express my thanks, a command was given to bring more, and this was responded to by the women, who brought cooked cassada, and, altogether, made up such a heap of food, as we had nowhere else received on our journey. The chiefs then gave me a knife and a spear, and made many protestations of friendship, and told me to call my people to carry the food on board; an hour later and we were on our way once more. The next day we passed a very hostile town on the peninsula formed by the junction of a small river with the Loika, and by nine o'clock we reached the Lobi cataract in 2° 50' north latitude. This cataract we found was quite impassable, and after taking a few observations, and wooding up on an island remarkable for its orchids, we set out on our return to the Congo once more. Everything was quiet enough going down river, it was only at one or two of the places that the people ran away, and at many of the villages that were tenantless as we passed up we were able to enter into communications, and have a laugh

with the people for being so foolish as to run away from harmless folk like ourselves. At one place especially, where, on our way up, we went ashore to get some firewood, and where, in return for the fright we gave them which made them run away, and also for their trees which we cut down, we left a fathom or two of cloth on the ground, they were very cordial—that we had given them something, and left everything untouched, was indisputable evidence of our being ‘good.’ The chief of Mosaku, who made such an undignified retreat when startled by the steam, also gave us a welcome and more yams. Happy it was for us that the people were so friendly and food so plentiful; for after a good reception by the Chief Monanga, whose town was on the Congo, near the mouth of the Loika, it was a long while before we were among friends again.

“MONUNGERI.

“At Monungeri, which is about thirty miles beyond the Loika, we were greatly surprised at the unfriendly attitude of the people, especially as we knew they had been well disposed to Captain Hansens six months before. Indeed, so hostile did they appear that after a visit to their town both Dr. Sims and myself were extremely glad to find ourselves safely on board again. The women and children were all away in safety somewhere, and the men were all armed with spears and knives, and carried fine shields with iron targets in their centres. The old chief, Mosangi, behaved very well to us, and it appeared to be mainly owing to his efforts to tone down the turbulence of the younger spirits that we were allowed a safe retreat. What could have happened to change their sentiments since the last white man's visit? We were again surprised when

we reached Yasaka, another thirty miles further on, to find the people behaving in the same inhospitable way, but we did not venture in their town, and were soon on our way once more. Dr. Sims surmised that possibly something had taken place at Bosoko, thirty miles or so still to the eastward, where the expedition had formed a post, leaving it in charge of three Houssas, which might possibly account for our bad receptions.

“BOSOKO.

“I did not think it at all possible, and scarcely thought of it again till we were steaming into Bosoko (where the great Aruwimi attack on Stanley took place in '77), and could not see the expected expedition flag. This, together with the fact that a hundred or more canoes, all laden with children and food, were running away, that all the beach was lined with fetishes, and that the men were all armed and quite ready for a fight, convinced me that something serious had happened, and that it behoved us to move with all caution. Steering for the chief's place, but keeping well out of spear throw, we went along the beach inquiring for the white man's children. No one vouchsafed a word till we reached the head man's place, and then they told us that they were afraid we were enemies, and so had tied these men up as hostages for our good behaviour. We then replied, 'Very well; bring one of the men to the beach that we may see him, and we will at once go away.' Off they started as though to bring one of them, but no one came. In fact, the whole business wore such a very suspicious air that we did not for a moment believe in it. However, no one coming, we were justified in asking reproachfully that they should keep

their promise and bring the man. Then followed a lot of verbal wriggling of a most unsatisfactory kind, and the statement that the men were not there, but at the next town up river. (Bosoko was at the mouth of the Mbinga, or Aruwimi river). Upon our reaching the indicated place, we were told that the Houssas were at a village on the other side, and there we were referred back again to Bosoko. Here we made further inquiries at the chief's place, but the result only strengthened our fears that the men were dead. We afterwards learned for certain that two had been killed *and eaten*, and that the third, who is now at Bangala, only escaped because he was too thin for their immediate purpose, and thus enjoyed a respite which gave him an opportunity to escape. In the light of the fact of the white man's men having been killed, our bad reception at Monungeri and Yasaka was understandable; the people thought we knew all about what had happened, and feared we should make reprisals.

“A NIGHT OF FEAR.

“It was not with very pleasant feelings that we camped that evening some four miles away, as we were compelled to do to cut firewood, especially as we were followed by a couple of canoes which kept up constant communications with their base by means of the big drums they carried. Seeing that we were all anxious not to contribute personally to the food supply of our for the time being neighbours, and that our watchfulness for fear of a night attack, and the horridly threatening sort of din kept up by the big drums, combined together to make our sleep none of the soundest, we were up betimes in the morning, ready to be off as soon as there was light enough to move.

"ARAB RAIDERS FOR SLAVES.

"During the day we saw no towns; we therefore promised ourselves a quiet night; and as late in the afternoon we saw what we took to be the light of the salt-makers' fires ahead, we anchored rather earlier than usual that we might be out of range of the drumming we should have to endure did we but venture within earshot. Our hopes of a quiet night, however, were in vain, for it was not yet midnight when the watch reported a small canoe close by, and in a minute or two another came in sight, then a large one evidently freighted with some forty or fifty people. Could it be a night attack? Why did they not respond to our hailing? More canoes came by, and after a while we heard a sick man cough then a child cry, and then we felt sure they must be for some reason or other fugitives in full flight. Shortly afterwards we managed to learn that what we had taken to be the light of the saltmakers' fires had been the flames of a burning town, and that the canoes which had passed, and the long line we could now make out as dropping down stream close in shore, were running away from a band of Arab raiders in pursuit of slaves and ivory. While talking with these poor people wreckage of all kinds commenced floating by, and for nearly three hours afterwards a continuous stream of house roofs, beds, stools, calabashes, fishing-nets, ropes, and all the floatable gear that had been thrown into the river partly from the town and partly out of the canoes by those runaways who found themselves hardly pressed, or out of the captured ones by the Arabs, who would not be bothered with such plunder. In the morning after a short run of eight or ten miles, and passing some hundreds of canoes with homeless families afloat in them, we reached the smoking ruins

of Yambuli, a town which must have had three or four thousand inhabitants. The next town, Mawembe, on Mr. Stanley's map of 1877, we found quite deserted; neither in the next town were any people to be seen, and out of some four hundred or five hundred houses, only three or four had the roofs left.

"ARAB DEVASTATION.

"A little farther on we came to a small town which had been quite destroyed, but from among the still smoking ruins one of the men who had ventured back hailed us, and holding out his open hands before him said: 'See, we have nothing left, nothing;' then pointing to the charred post, 'see what has happened: our houses burnt, plantations destroyed, our wives and children all gone.' Then, pointing across the islands to the other side of the river, he said: 'The men who did it all are over there.' The utterly woebegone appearance the poor fellow presented, surrounded as he was with such evidences of ruin, made up a picture of desolation which once seen is never forgotten. Nor shall we forget his appeals for help. He seemed to think it would be an easy thing for the white man to go and fight the Betamba-tamba, or, if he would not fight, he could easily ransom their wives and children. If we once commenced to redeem these fruits of the Arab raids we should only be setting a premium upon raiding. Crossing the river, and passing more burning ruins, we came to the Arab camp at the mouth of the Boloko (Lubilash). Here we found them making ready to repel an expected attack by posting bodies of men in the tall grass commanding the approaches. However, they seemed to recognise very soon that we were not fighting men, and sent off a

canoe to us. We then learned that they were seven hundred strong, under the command of Munya Mani, a vassal of the famous Hamed bin Mohammed, better known as Tippo Tib.

“STANLEY FALLS.

“After two more days’ journeying we reached our turning point, Stanley Falls. These were two days full of sad interest, and in the which we passed thousands of fugitives, and a score of villages whose occupants were ready to fly at a moment’s notice, having their goods and food supplies in their canoes and everything prepared. Most of the people seemed to sleep in their canoes in case of a night surprise, and during the day they live ashore keeping a canoe or two continually on the watch in the best positions for observing. The poor women and children looked upon it as a very bad piece of business to live under such difficulties, but the men seemed cheerful enough about it; and our people, who had learnt their national song, had only to start it on board, and it sufficed to stir up a perfect fever of sympathetic excitement and a dance on shore. We were always well received by these poor people, who did not fail to recognise us as friends, especially when our boys sang—

Deyungie, lokéré; deyungie, lokéré.

E, Betamba-Tamba, ya lokéré; tuta!
tuta!’

Although they did not know what it meant, the reference to the Arabs was always re-echoed with great emphasis, and was evidently something not very flattering. I have tried hard to get a translation; one gives one version, and another something quite different.

“With the country in such a state, it will be easily imagined that there was no food to be bought, and as we had been able to purchase little or

nothing since leaving the Loika a week before, we were running short again, and were greatly disappointed when the hoped-for plenty of the Falls failed us—especially as it was Christmas time.

THE ARAB SLAVES AND TIPPO TIB.

The presence of the Arabs down below prevented the market people from coming up, and the presence of the three hundred under Tippo Tib on an island just above the Falls put an extra drain upon the resources of the immediate vicinity. However, Lieutenant Wester, the Swedish officer of the expedition station, very kindly supplied our wants during the three days we had the pleasure of staying with him, and succeeded in making our Christmas a pleasant one. On Christmas Eve we paid a visit to Tippo Tib, who received us very hospitably, and asked if he might be of service in forwarding letters to Ujiji or the East Coast, to which places he sent despatches every fortnight *viâ* Nyangwe. He knows Captain Hore of the London Missionary Society, and was able to give us information about their steamer and boat on Lake Tanganyika. If his information respecting the French traveller Giraud is correct, that gentleman is dead, instead of on his way to the Congo, as it was hoped. Tippo Tib is evidently preparing for a permanent occupation of the Falls. He is making large plantations, talks of building a stone house, and says he is expecting 2,000 more men. He professes to be anxious to do legitimate trade, and says that if the people were not so bad, and would trade without fighting, he certainly would do so. He wants us to believe that the natives always ‘begin it.’ He states that he has undertaken this expedition at the order of Seyd

Burgash, Sultan of Zanzibar, who called him to his court to report upon the reasons why the Congo trade had been diverted from the East Coast, and that he is now investigating the matter on behalf of his Majesty, who claims the sovereignty of the Congo right down to the sea! As yet no appreciable diversion of trade has taken place, and this explanation, it seems to me, is only an excuse to cover his present purposes.

“SLAVE RAIDING.

“Opening as the Congo does such vast opportunities for slave-raiding along its thousands of miles of banks, common humanity claims that steps should be taken against a scourge the bitterness of which it is impossible to overdraw. Lieut. Wester had orders to prevent the Arabs going down river, but it was impossible for him to carry them out. His Zanzibaris would not fight their compatriots, and his few Houssas could not. And more than this. Even if he had barred the way at the Falls, a few easy marches overland would have taken them to the Mburra or the Lubilash, with a sufficiency of canoes to enable them to take to the water and capture more to make up their fleet. They would

then have the Congo open before them all the same, and without even a station to check them till Bangala, 500 miles away. I trust that by this time the ‘African Free State’ is duly constituted, with power to deal with this matter, which, to my mind, the present International Association cannot grapple with. At present the towns in the immediate vicinity of stations are safe enough, but those at a distance are at the mercy of the most pitiless of marauders of this or any age.

“It will be no easy task to stem the current of this Arab invasion, which has been extending westward year after year till now it has passed the median line of the continent. We found natives fifty miles west of Stanley Falls who could talk Swaheli, a language that will carry the traveller from that point to the East Coast. The way is open for canoes either up or down from Nyangwe to Leopodville, a distance of 1,400 miles. How far this Arab conquest is to push itself towards the Atlantic depends upon where European force steps in. The natives certainly cannot stem the current of invasion. Better let the Portuguese have the Congo than it should fall into the hands of Arab slave raiders.

GEORGE GRENFELL.

In a letter by the same mail, written to A. T. Bowser, Esq., of Upper Clapton, Mr. Grenfell says:—

“I am half afraid that some good folk at home will think I am making much fuss about geography only, and don’t write enough about the Gospel. Well, do you remember David Livingstone’s memorable words? ‘The end of the geographical feat is the commencement of the Christian enterprise.’

“This comforts me not a little. Mere geography is, however, but ‘*dry bones,*’ and I am glad to feel that the geographical feat, so far as the Congo is concerned, will soon be accomplished.

“Then we shall have intelligent knowledge of what is really before us, and where best to concentrate our main efforts. Remember, I pray you, that *with our incomplete knowledge only of the vast central waterways, and the populations accessible thereby, we may make great mistakes as to procedure,*

and spend much money and treasure in attacking outposts only while we might, with just as much ease, operate against important and strategic centres.

“Personally I must confess I should be glad to leave ‘pioneering work’ to younger men, and settle down to what may be considered as more directly missionary work.”

It cannot, however, be forgotten that it is to this “*pioneering work*” of Christian missionaries the present open door in Central Africa is largely due.

In the eloquent words of Lord Aberdare, “Notwithstanding all that has been effected during recent years by purely scientific travellers and explorers in Africa, it yet remains a fact that the world is more indebted for its knowledge of this vast continent to the discoveries of Christian missionaries than to the labours of purely scientific *savants* or geographical experts.”

The recent discoveries of Mr. Grenfell reveal in a very remarkable manner the vastness of the field to be occupied by the Christian Church in Central Africa, and the marvellous facilities that these large inland stretches of waterway offer for itinerant evangelistic work.

There is indeed “much land to be possessed,” and every fresh discovery seems only to deepen and intensify the needs of this long neglected, dark, and slave-hunted land.

NEW STATIONS UPON THE UPPER CONGO.

Mr. Grenfell writes from “Stanley Pool, May 29th” :—

“Stanley Pool, 29th April, 1885.

“MY DEAR MR. BAYNES.—After a careful survey of the Congo with a view to future stations, I am prepared to strongly recommend the following nine places, subject of course to modifications upon fuller understanding of all the circumstances. The figures respecting population are only approximations.

“1. INSWATA.—A Bamfuna town, about a hundred miles from Arthington. 500 to 1,000 people. Very many small villages among the hills within a short distance. Sanchus, an important Bateke town within reach, two or three miles beyond, on the other side of the river.

“(Heva Mouth, North.—American Baptist Missionary Union, about twelve miles beyond Mswata).

“2. MUXIE.—Up the Kwa some fifty miles. Previously reported upon,

“3. BOLOBO.—About ninety miles beyond Mswata. To my mind the most desirable of all the available points on the Congo.

“4. LUKOLELA.—Say a hundred miles beyond Bolobo. A very good position—perhaps three or four thousand people within a walk of three miles. Numerous villages commencing about a quarter of a mile from our station.

“5. NGOMBE.—Nearly fifty miles beyond Lukolela, and about twelve before reaching Nebu; a capital base for future operations on the Mobangi. Captain Hansens strongly advised this place in preference to Nebu, which is scarcely ready for a missionary, although it is a most desirable place, with eight or twelve thousand people within easy reach.

“(Equatorville.—American Baptist Missionary Union, one hundred miles from Lukolela).

“(Lulanga, fifty miles north of the Equator, a place of five or ten thousand people; but like Nebu, I'm afraid not quite yet ready for a missionary, unless he be an eager candidate for martyrdom).

“6. BANGALA.—About a hundred and thirty miles or so north of the Equator. A trying position, but a very good one. Am quite willing to go there myself. Lieut. Coquilhat showed me a piece of ground he thought the Expedition would grant. It would be quite sufficient for us. In the future the Expedition hopes for a better site. We might reasonably do so too when things are more settled. It would be imperative to build close to the American International Association for the present.

“(UPOTO.—One hundred and sixty miles or so beyond Bangala. American Baptist Missionary Union.)

“7. RUBUNGA.—On the opposite side of the river to Upoto, and about ten miles away. Ten thousand people within reach.

“8. YAMBINGA, or near the mouth of the Loika River. I think a good position.

“9. YANGOWA, at the mouth of the Lubilash, was deserted when we saw it, but we met the chief people as fugitives. They were only waiting for the Arab slave drivers to leave when they would repossess their town. They were very anxious for us to settle among them. Fine land—many towns easily accessible.

“The region of the Aruwimi is not to be thought of just yet. The Arabs have swept Bosoko clean. They (the natives) may or may not be anxious to have a white man to protect them from the Belamba-tamba. It will be important to note their bearing when next visited. They possibly think the white men sent the Arabs to punish them.

“The first six places are ready for occupation AT ONCE, at least as soon as arrangements are concluded with the International Association. But with our men dying and our inability to occupy properly our lower stations, and with Bolobo and Lukolela still unfilled, I cannot bring myself to make definite application for more land. Negotiations have, however, been opened for three more places.

The Congo Mission.

TIDINGS OF FURTHER LOSSES.

“*Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.*”—JOHN xii. 24.

“In this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service.”—DAVID LIVINGSTONE.

IN this enterprise of winning Africa for Christ there must be, I know, my dear Mr. Baynes, much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building

only; but what of this? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honour and privilege any servant of Christ must court and long for. I desire to go to this work feeling yet more intensely day by day, as the days pass on, that to live is Christ, and to die, gain; and if He should ordain for me early death, after a brief season of obscure, pioneering work only—well, it must all be right; for it means early and complete satisfaction. ‘Then shall I be satisfied, when I awake in Thy likeness.’”

So wrote John Hartland only a few weeks before he left home and fatherland for Central Africa. Prophetic words, for so He the All-wise and All-loving Father ordained that, after a few years of faithful, earnest, self-sacrificing “*pioneer work*” and “*foundation building*,” His servant should be called HOME, and to-day he is rejoicing in the full satisfaction of complete likeness to Christ. “Even so, Father, for so it seemeth good in Thy sight.”

Once again we have to record accepted sacrifice on the Congo river.

On Thursday, the 21st of May, at San Salvador, *Alexander Cowe* passed to his rest and reward, and on Monday morning, June the 8th, at Underhill Station, *W. F. Cottingham* left his colleagues for the better land.

Mr. Cameron, writing from San Salvador, under date of May the 26th, reports:—

“A month before you get this, a letter from Mr. Cowe will reach you, telling that he arrived here in good health on the 1st of this month. That good health, I grieve to say, only lasted twelve days, and his life just a few days longer. On the 13th he was attacked by fever, and on the 21st he died. His temperature did not rise unusually high (104°), but the other symptoms were alarming, and after the first day it became clear that he was seriously ill.

“Dr. Wolff (of the German exploring party) came on the 15th, and did all he could for him, but without avail. From the second day of his illness to the end he was mostly delirious, and, I think, did not know his condition till he found himself in the presence of Jesus.

“On the afternoon of Wednesday, the 20th, I repeated the words of Isaiah liii. 5, and he said them after me, only changing the possessive pronouns from plural to singular, thus—‘He was wounded for *my* transgressions; He was bruised for *my* iniquities; the chastisement of *my* peace was upon Him; and with His stripes I am healed.’

“Shortly afterwards, he said:—‘Jesus is worthy, Jesus is worthy.’ A little after twelve o’clock next morning he fell into what seemed a deep and refreshing sleep, and, without awaking, fell asleep in Jesus three hours afterwards.

“He preached here once only—on the 10th inst. The work he hoped to do is not yet done; some one is needed to do it. The Lord choose and send whom He will.

“The many deaths out here of late must be a cause of great anxiety to the

Committee. I pray that all needed grace and wisdom may be given to each of its members, so that all its decisions may be of God.

“In a time of trial like this we cannot afford to forget that the command of the Master, and the need of the heathen, are alike unchanged.” Go!

From Underhill Station, under date of the 12th of June, Mr. Moolenaar writes:—

“Our dear brother Cottingham fell asleep in Jesus at six o'clock on Monday morning, the 8th of June. He arrived here, accompanied by Mr. Charters, the Engineer Missionary, on May 15th. Both were very well then, and remained so till the 23rd inst., when the former went down with fever; temperature 104°. This I soon brought down to 102° by the usual remedies, after which he was able to partake of some light nourishment. He became at times very melancholy, talking of dying, a thing I determined to check as much as was in my power. He remained feverish, temperature varying very much, till Saturday, May 30th, when his temperature was quite normal. I administered quinine very freely for three or four days, and it was not long before he was well and strong again. On June 5th he went to bed with fever again, temperature 101°-2, but after perspiring freely it went down to 100°. I immediately gave him a good dose of quinine, which brought it to normal. Next day, being Sunday, he felt much better, and was able to sit up in an easy chair. In the evening the fever came on again intensely, temperature rising very suddenly to 105°. We did all we could to bring it down, Dr. Wolff being with us at the time. ‘Many thanks for his kind assistance.’ But it was all to no purpose. It was indeed, ‘dear Mr. Baynes,’ a sad sight to see all our efforts fruitless.

“Towards three o'clock in the morning he became delirious, and at six o'clock his spirit passed away into the presence of Jesus.

“His last words were as follows:—‘Charters, I shall not live long, *but all is well*. Though I walk through the valley of the shadow of death, I fear no evil, for He is with me, His rod and staff they comfort me;’ and so passed away one who, like so many others, had hoped to spend a long life for Christ in dark Africa.

“His funeral took place on the day of his death. There were present—‘to pay respect to his last remains’—Mr. Greshoff, the chief of the stations on the lower river belonging to the Dutch house; Mr. Macready, a trader of the English house; Captain Bart, of the *Morian*; Mr. Makitrick, and Dr. Wolff.

“It was, indeed, a solemn sight as we laid the coffin by the side of dear Macmillen. Speaking to the boys in Fiote about our departed friend—how now he was happy with Jesus, the One he delighted to talk about—I could not but help feeling that though our brother was dead, yet he spoke to us of the reality of the Gospel of Christ.

“Dear Mr. Baynes, I know you will feel this much, ‘with all your intense interest in the mission field, and especially with the Congo.’ To hear, month after month, of some one laying down his armour, must be to you, and the Committee, very sad and trying. I pray that you all may be comforted and guided for the future in sending out other brethren.

“P.S.—Mr. Hughes was not present, he, having been out of health for some

time, was advised by the doctor at Banana to go to Mossamedes for a little change. Mr. Charters is still with me; he has had two slight fevers: but is, at present, in excellent health. He will most likely accompany me to Bayneston."

LAST WORDS.

In the last letter written by Mr. Cowe before leaving England, addressed to the secretary, he said, in view of recent losses on the Congo River:—

"Surely, my dear Mr. Baynes, these losses, if they were ten times as numerous, can only be regarded as so many clarion calls to further service and renewed consecration.

"I know not what may be in store for me, but I pray you remember, if I should be early called away, with my last breath I hope to pray for *more men*, deeper devotion, and more thorough surrender of all for Christ.

"To die in such a cause is lofty privilege, while to live and work is solemn responsibility.

"Oh! the joy and peace of feeling FULLY that all is committed to His wise and loving keeping.

"Father, I know that ALL my life is portioned out by Thee."

As clearly showing the tone and spirit in which Mr. Cowe entered upon his work, the following extract from a document he wrote on board the African mail steamer *Corisco* on his voyage out, and dated April the 1st, is presented to our readers:—

"DEAREST FATHER AND MOTHER, BROTHERS AND SISTERS,—If ever you read this it will be after I am with the Lord—it will be my *last letter*, for the next time I see you all there will be no need of letter-writing any more than of sun, moon, and stars. Recognising the dangerous climate to which, in the Gospel, I have been called to labour, I think it would be wrong of me not to have all settled that I might wish settled, lest I fall a victim to it.

"Let me first say to you all, that should you ever read this letter, do not *grieve overmuch* that you *have to do so*. You will certainly have no need to grieve for me, for you will know that I shall be 'with Christ, which is far better.' I shall be happy in the dear Master's presence. Rather let it lead you to a deeper, more consecrated life in this present evil world, and create in you a more active vital interest in the world to come. And may it elevate your thoughts more and more to the time when gloriously complete in knowledge, in sight, in our whole being, spirit, soul, and body, we shall rise to meet our blessed Lord Jesus in the clouds, to be for ever with him where is no separation or death, and where '*God himself shall wipe all tears from our eyes.*' If it is possible for me to see you all after death (if I fall asleep) it will give me great joy to mark you all *bowing* submissively in *heart* to the good will of our loving and all-wise God, and, if I am permitted, I shall hover around you, and minister unto you in your grief and in every time of trial. Whatever happens, either with reference to present or future, let us be sure infinite love and wisdom cannot err. Besides, remember, I might have died in my sins but for His sovereign grace in apprehending me. Remember, also, that the angels in

glory would court the privilege of labouring and dying for Jesus in the mission fields, I know that after the first burst of grief, you will be able to say, 'The Lord gave and the Lord hath taken away,' 'Blessed be the name of the Lord,' I am sure you could wish no more glorious end for me—with the exception of rising without death to meet the Lord at His coming, than dying in the thick of the fight against sin and iniquity for my Lord and Master who died for me—even Jesus—than that I should lay down my life on the sandy shores of Africa, which has drunk the blood and tears of countless millions for want of the knowledge of Jesus. And so we part beloved ones, till the resurrection morning—'till He come.' I shall close my letter, my dear ones, by saying finally—

' Only good night, beloved, not farewell ;
 A little while and all His saints shall dwell.
 In hallowed union, indivisible, good night,
 Good night, good night ! '

I shall surely see you all in the morning, *and together we shall see Him.*

" My outfit will be sent home in the event of my death—if it is not, and if I die any time after being six months in Africa, write to Mr. Baynes at the Mission House, Castle-street, Holborn, London, E.C., and ask him to ship it over and forward it to you—I want you dear father and mother to make what use of it, and anything else that belongs to me, that my commend itself to your judgment.

" A few things, however, I would specially desire to mention, and which I desire you should see given to those I desire to have them. You will find all the requests on the other page of this sheet.

" On board the s.s. *Corsico*, off Old Calabar, West Africa.

" April 1st, 1885.

(Signed) ALEXANDER COWE."

Nor can we refrain from making a few extracts from letters received from Mr. Cowe's father. He writes:—

" It was indeed a terrible shock to us to hear of the death of our beloved son thus early in the fight. But we have to thank our Heavenly Father that *He has* given us at this trying time to say, 'Thy will be done.'

" We shall indeed miss our dear son very, very much, but we do not regret having given him up, 'even to die,' in such a glorious cause.

" The Lord must know best, and He *cannot have made a mistake.*

" This surely must be part of His divine plan for the up-raising of poor down-trodden Africa ; and although the sowing time is bitter and sorrowful, and the sacrifice, humanly speaking, enormous, yet surely the reaping time is not far off. Ere long doubtless we shall witness a rich and abundant harvest, where so many of our loved ones have had the high honour of laying down their lives for the Christ they so dearly loved.

" This blow has fallen as a thick cloud over our family circle, and our hearts cannot help grieving a little ; but Oh ! thank God, we can clearly discern through all the darkness the tender, sympathetic smile of the Saviour, and look forward with joy and confidence to the time (at longest

but brief) when together we shall be once more reunited and sing the song of the redeemed around the Saviour's throne."

Nor can we refrain from quoting also a few words from one who looked joyfully forward to years of companionship and toil with the devoted young Brother, whose sun indeed has "gone down while it is yet day," and who is specially in need of the prayers and sympathies of all our readers in this season of sore sorrow and bereavement.

Miss Lily M. Hailes, of Highgate, writes to the Rev. T. J. Comber:—

"This is indeed a most heavy and unexpected sorrow. God's ways are not our ways. We had hoped soon to meet and work together on the Congo, but our Father had made different plans, and the one now at rest was found ready and watching.

* * * * * *

He has, I know, already heard the 'Well done, good and faithful servant.'

"Just reached home a little before. It was indeed a swift passage to glory.

"It is quite true, as he said, when he left me for the last time, 'Good-bye, till glory.' Yes, blessed prospect, we will meet then—never more to part."

LETTERS FROM MR. COTTINGHAM.

With regard to Mr. Cottingham, the following extracts from recent letters to his parents will be read with deep and painful interest:—

Writing to his mother under date Banana, May 11th, 1885, he said:—

"Now about your birthday, mother. God only knows the fervour of my prayers and the affection of my wishes on your behalf. I am *expecting* that to-day you are exceedingly happy, having much of the dear Master's presence and peace shed abroad in your heart. Your happiness may be somewhat tempered, your peace marred, and you may be somewhat anxious about me owing to the sad news which you have heard from Congo, in the deaths of dear brothers Cruickshank and McMillan. We heard it a few days ago at Loango. Don't be troubled and anxious on my account, my dear parents. Remember I am just as safe as if our dear brothers had not died. You committed me to God, did you not? And He is ever the same. Nothing can or shall harm me until he sees fit. It has cast a gloom over us; but God's grace is equal to the emergency, and is being proportioned to our need. I go forward in His strength; that was my New Year's motto, you know. And pestilence, however rampant, shall not come near me, unless there is a 'needs be.' And, if so, who shall murmur? . . . I wonder what the churches at home will think of our recent losses, and I trust it will only stimulate more men to come out. We need them badly!"

On June the 2nd, six days before his death, he again wrote:—

"You will have, perhaps, heard of other sad news from the Congo; but don't get alarmed, or over-anxious. Poor dear Cowe has gone home to glory. His first

fever at San Salvador proved fatal. God's dealings are marvellous. It will be a terrible blow to many at home. May the God of all peace and comfort support them, and show them that even when He brings a cloud over the land He always puts His bow in that cloud. These distressing losses tend to make us feel sad and lonely out here. But they drive us to God our Refuge and Strength. It seems difficult to see how they, who have so quickly fallen, have been used in the work, and yet they must have been. It *is* God's work, and it must advance. May we who are still spared live very closely to Him, and serve Him faithfully while we may."

The following letter, written on board the African mail steamer "Landana," and dated the 15th of April, was addressed to the superintendent of the Baptist Sunday-school at Ringstead, Northamptonshire, his native village:—

"MY DEAR FRIEND.—I have been thinking much of yourself and of the old class since I came on board this ship, and have just scribbled out a few thoughts which I trust may be of some service in stimulating and maintaining the missionary spirit in the class, and among the young people generally. For that reason, I would ask you, if it meets with your approval, to bring this letter before the class, and to ask Ida, if she will either read it, or get it read at the young women's weekly meeting.

"You will see the letter I am sending mother, from here. That will give you some account of my movements and daily observations. This, is merely a conglomeration of musings, which I have from time to time jotted down, chiefly on Sunday afternoon last.

"It is now the hour (by my watch, which I have yet kept to English time, the ship-time being now an hour and ten minutes behind English time) for opening Sunday-school. My mind is busy with reflections, and the happy associations this hour awakens. We are up on deck singing some of Sankey's hymns. I am wondering how the senior class is attended, and valued by the young people at Ringstead, and I am wondering, too, what I can write them, to stimulate their interest in the class, that it may become by their own exertions, in co-operation with yours, a mighty power for good.

"How my heart has glowed with pleasure this afternoon, as I have been reading the 'Marching Orders for Missionaries' from one of Miss H——'s books presented me by you. I feel so thankful I was able to respond to the Lord's command, 'Go ye!' before reading her remarks. Had I not, methinks I could not have 'held back.' Oh! that there might be others out of the class who, having responded to the Saviour's gracious 'Come ye,' and have found peace and joy in believing, may yet heed His 'Go ye!' and go with the Words of Truth in their hands to the nations yet in ignorance—go and break unto the starving millions of heathendom the Bread of Life, on which their own souls are feeding!

"We are too apt, don't you think, while appropriating God's promises to ourselves, to act differently with His commands, and think they apply to somebody else. Few are they who, when reading the last command, the parting words of our dear Master—'Go ye into all the world, and preach the Gospel to every creature,' put their finger upon it, and say, 'There, that

means *me*!' Yet how willing are we all to appropriate His promises. We appropriate these because, say we, 'All God's promises are for all God's children;' well, so methinks it must reasonably be respecting His commands. However, it becomes our duty, as Christians, to sit down and consider whether the circumstances in which God has placed us will permit us to carry out His last command, or whether they preclude us from doing so. This is the least we can do. If not quite sure, go to Him with the prayer, which we ourselves carried daily to the Mercy Seat for months, and which He has now answered to our exceeding joy—it is, 'Lord, what wilt Thou have *me* to do? Make Thy way straight before my face.' He will do it, for has He not promised in 32nd Psalm?

"How I wish I could give you some conception of the joy, peace, and rest I have felt, since in response to Christ's command, 'Go *ye*!' I said, 'I will go in the strength of the Lord God.' And as the days roll by, as we get nearer the land of our adoption, nearer the sphere of labour, we seem to proportionately realise more of the Master's presence, and of the glad assurance that we are in the path of duty. We are somewhat surprised at the *reality* of the blessing, though not at the blessing itself, for being in the way of the command, we are sure to meet the blessing. We are so enamoured with the joy of prospective service that we would fain others of our acquaintance should know it too. Surely there are some in Ringstead whose way is not hedged up, and who after a course of study and preparation, when they reflect on Him, and His command, who "freely gave Himself for us," will be constrained to say in answer to His: 'Whom shall I send? and who will go for us?' Here am I, send *me*, send ME!

"Then, again, about praying for His glorious enterprise. That too is a direct command, which, if we neglect, we shall not only be responsible for, but shall rob ourselves of much sweet communion with our God.

"Christ Himself gave us this great fact—that the harvest is great, but the labourers FEW; and because of this sad fact, He gives the command, which properly carried out will remedy the scarcity of labourers, 'Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.' (Although labourers are wanted, yet it is the prerogative of the Lord of the harvest *alone* to send them.)

"Oftentimes we feel, and have mournfully to say, 'We know not what we should pray for aright.' But here the difficulty vanishes. We have the very prayer framed and put into our lips by Christ Himself, and what He Himself propounds *must* be in accordance with His will, and will, therefore, most assuredly be answered. It is our daily prayer and delight. We are not unmindful of that glorious prayer-meeting we had on the eve of my departure, nor of your kind interest in me and in the work, and of your comforting assurance that I will be remembered in your prayers; but while doing this, permit me to ask you to pray each Sunday (that I may join you in spirit) in class, each week when you meet in Bible class, that 'the Lord will send forth labourers into His harvest,' and that too, out of Ringstead. Don't be afraid to specify Ringstead; don't be faithless and say: 'Who here is likely to go? We know none.' Three years ago I would have said the same, but not so two years ago, for then, unknown to anyone but God, I was wishing and praying to go. While daily praying for this, we are not unmindful of

the last words of one of the members of the class when saying 'Good-bye,' 'Pray for us, won't you? We shall pray for you!' Yes, I am praying, and devoutly hoping we shall see our prayers literally answered.

"Give my kind regards to all the class, teachers, &c., to Mrs. Smith, and Ida, Flo, and Luther, who, I hope, are all well.

"And with kindest regards and prayers for yourself.—Believe me, yours very sincerely,
"W. F. COTTINGHAM."

Writing to Mr. Cottingham's father and mother, Mr. David Charters, the companion and colleague of Mr. Cottingham, on his voyage to the Congo, says:—

"During our voyage to Africa, we were the closest of friends, and I had numerous opportunities for observing his sweet, quiet, unobtrusive, Christian disposition. He just placed himself entirely in the hands of his Heavenly Father, and felt perfectly confident all must be well.

"It was on the morning of the 8th of June that your dear son went to be with Christ; about four o'clock a.m. he turned to me and said: 'Charters, I am going.' I said to him in reply (my heart was too full to say more), 'Don't say so.' 'Yes,' he said, 'I am going across the river; but all is well. I am passing through the valley, but His rod and His staff they comfort me.'

"Coma then set in, and at about six o'clock he passed from us. 'Blessed are the dead that die in the Lord.' His end was perfect peace."

Reinforcements for the Congo Mission.

ALREADY we are thankful to report there are many indications that our recent heavy and severe losses in connection with the Congo Mission are regarded by more than a few as solemn and sacred appeals for more whole-hearted consecration, and the personal devotion of health and strength to this blessed enterprise.

From many and far distant parts of the country letters have reached the Secretary, urging earnestly upon the Committee the duty of the renewed and immediate prosecution of the Congo Mission, so that "the places now vacant may be filled up, and the up-river stations occupied at the earliest practicable moment."

One well-known and generous friend, to whom the Congo Mission owes much, writes:—

"Further losses, my dear Mr. Baynes, mean louder calls. Every translation binds us yet more strongly to this blessed enterprise. Care, caution,

prudence—yes, all these, and by all means; but further effort, more real self-denial, support with no grudging hand, a deep sense of privilege and responsibility, devout thankfulness for the wonders already wrought, and for the marvellous prospects before us, all these, and much more, should lead all who can to give **themselves** to the work, and those who cannot go themselves should be led to deeper and more intelligent sympathy with those who can, and to larger and more conscientious gifts for the furtherance of this most blessed enterprise. Let us ever remember that in Christ's cause the path of suffering and sacrifice is the path of success."

Already numerous offers for mission service on the Congo have been received, and in not a few cases recent losses have been the impelling force tending to this step.

In view of the present enfeebled condition of the Congo staff, the committee have made arrangements for the departure for Africa, in company with the Rev. T. J. Comber, of five new missionaries, who, all being well, will leave Liverpool on Wednesday, the 19th of August next, by the African mail steamship *Gaboon*. The names of the five new brethren are as follows:—

Mr. J. E. Biggs, of Upper Holloway.

Mr. Percy Comber, Regent's Park College.

Mr. P. Davies, B.A., Regent's Park College.

Mr. John Maynard, The Pastors' College.

Mr. Michael Richards, of Forest Gate.

On Monday evening, August the 17th, at seven o'clock, there will be a public Valedictory and Designation Service at Camden Road Chapel, Camden Town, to take leave of the Rev. Thos. J. Comber, and the five brethren accompanying him.

The Treasurer, Joseph Tritton, Esq., has been earnestly requested to preside, and full particulars will be shortly announced in the denominational and other papers.

We earnestly hope a large number of friends will be present to show their interest and sympathy in the brethren leaving for the Congo.

On the following evening, Tuesday the 18th, a public meeting will be held in Liverpool, under the chairmanship of the Rev. H. Stowell Brown, to specially commend the six departing missionaries to the blessing and protection of Almighty God; and on the following morning they will embark from the Prince's Landing Stage, on board the steamship *Gaboon*, for Africa.

Here it should be reported that at King's Road Chapel, Reading, on Wednesday evening, the 15th of last month, a public designation meeting was held to take farewell of Mr. Philip Davies, B.A., and present him

with a cheque for £120, the full amount of his outfit and passage expenses, as a Congo missionary. Drs. Angus and Landels, the Revs. Wm. Anderson (Mr. Davies's pastor), J. Weeks, T. J. Comber, and many local ministers taking part in the service.

We cannot refrain from quoting the circular sent to the members of the King's Road Church when it was resolved to make an effort to raise the amount for Mr. Davies's outfit and passage:—

“ BAPTIST MISSIONS ON THE CONGO.

“ To the Members of the Church and Congregation meeting in King's Road Chapel, Reading.

“ DEAR FRIENDS,—In the Providence of God our beloved brother, Mr. Philip Davies, B.A., of Regent's Park College, has been accepted for work on the Congo. A Designation Service in connection with his departure will (D.V.) be held in our chapel on July 15th. For his own sake, for his honoured father's sake, and for the sake of the great missionary enterprise we cannot allow him to leave us empty handed. As a church we have recently increased our gifts to missions. But I hope that will not be considered a reason for omitting to mark with special effort an occasion which can only rarely come in any church's history.

“ The cost of a complete Congo outfit is estimated by those best able to judge to amount to £120.

“ It would be ‘ a savour of a sweet smell acceptable to God,’ if we were able to present our young friend on the occasion of his designation with this sum. Towards it £70 has already been given. It is impossible, nor can it be necessary to call on each of our friends to solicit help. If those who feel able to give would send to Mrs. Anderson or myself, it would save much time and be beautifully spontaneous.

‘ Make you His service your delight,
Your wants He'll make His care.’

“ I am, your affectionate Pastor, WM. ANDERSON.

“ Castle Crescent, July 4th, 1885.”

Are there not many churches and friends who would like to undertake to defray the cost of the outfit and passage of the four other new brethren? £120 will meet the cost for one missionary. We venture, earnestly and affectionately, to appeal for special help to meet these heavy payments rendered immediately necessary by the recent losses on the field.

Surely there are some of our readers who will respond to this appeal, and realise the exceeding joy of being instrumental in sending forth a new messenger of life and light into the darkness and degradation of long-lost Africa?

Precautions for the Future.

FOR many weeks past the Committee, in concert with Drs. Prosser James and Fred. Roberts, and Messrs. T. J. Comber and W. Holman Bentley, have been devoting constant attention, with a view to arrive at the best treatment of Congo fevers.

The results of these deliberations are just now passing through the press in a small volume entitled

HEALTH ON THE CONGO:

A Guide to Hygiene and Medical Treatment for South-West Africa and the Congo Region.

By Drs. PROSSER JAMES and FRED. ROBERTS.

With NOTES by Rev. T. J. COMBER, of the Congo Mission.

The following is the introduction to this valuable volume, written by Mr. Comber:—

“In view of the heavy mortality which has prevailed in our beloved Congo Mission during the last three years, it has been thought necessary to seek the best advice procurable on the subject of guarding against and treating the fevers prevalent in that country. The advice obtained in much detail and with great thoroughness, this little *vade mecum* is published and is to be put into the hands of each member of the Congo Mission for most careful perusal.

“Dr. Prosser James, from whom, during many years, both my brothers and myself have received much personal kindness, and whom we have the honour of regarding as a dear and valued friend, has, since our mission to the Congo started, taken a deep interest in its welfare. We returned missionaries could not come too often to, or linger too long in, his consulting

rooms, where, hour after hour, he has kindly and patiently inquired into our conditions of living, surroundings, and experiences on the Congo, listened to our stories of sickness and death with deepest sympathy, and shown himself most anxious to counsel and advise.

“This practical assistance has come in a series of letters addressed to myself, bearing upon our environment and its possible improvement, adaptation and tolerance, hygienic and sanitary rules, and the treatment of fevers. This ‘labour of love’ has taken up much of Dr. James’s time, but it has been done with cheerful readiness—the outcome of the kindest and warmest interest.

“Dr. Roberts, the consulting physician to our Society, and whose ‘Handbook of Medicine’ is an ordinary text-book on the Congo, has been deeply concerned and distressed

at our many losses, and has been kind enough to give me some of his very busy time whenever I have gone to call upon him, and has also written a few special notes and remarks on the subject, for which we are very grateful.

“The names of these two eminent physicians, with their wide reputation, sufficiently guarantee the value of the advice and instructions given.

“Dr. Roberts and Dr. James, as well as many other medical men, tell us that they are convinced that these constantly recurring deaths on the Congo should not, and need not, be. Missionaries from other tropical countries (Rev. Jas. Smith of Delhi, Rev. — Shaw of Madagascar, Rev. Dr. Laws of Livingstonia) assure us that our climate affects in a similar way to that of the countries where they have been living, but that, whereas in earlier years they suffered very much, they now, with their improved conditions of living and greater knowledge, can live and work with very little inconvenience from sickness.

“Recent news from Congo* has brought to us workers who remain ‘sorrow upon sorrow,’ and it is not too much to say, has stirred our churches to their very depths. Anxiety and alarm on the part of our friends are inevitable, and without it indifference might be argued. Although not panic-stricken and despairing ourselves, we naturally are full of heaviness and grief, and of the keenest sense of loss—‘Perplexed, but not unto despair.’ We have too much steady immovable conviction as to the Divine commission which sends us to carry the Gospel to the Congo, and our duty to the heathen there, to waver in the slightest degree. As Mr.

* Deaths of Dr. Sidney Comber, Messrs. Cruickshank, McMillan, Cowe, and Cottingham.

Cameron writes, referring to our dear brother Mr. Cowe’s death, ‘In a time of trial like this we must not forget that the command of the Master and the need of the heathen are alike unchanged.’ If we—the churches and their Congo representatives—are loyal to our Master in these seasons of trial—trial of our loyalty and devotion—He will honour our loyalty, and grant us ‘gain after loss.’

“A few months since the ominous whisper was heard everywhere that Congo was a land of death, and that the attempt to live there was, except in a few instances, hopeless. That conviction has given place to another (for which Mr. Stanley is largely responsible)—viz., that Congo missionaries, although devoted and earnest, are, unhappily, sadly heedless and imprudent, and court death needlessly and recklessly. The missionaries themselves, and not the climate, are to blame for early death. And while honouring zeal and ready self-sacrifice, our friends have deplored the constant imprudence manifested.

“Now, we would far rather this second idea prevail than the first. For it to be believed that Congo was a land of almost certain death would make the churches hesitate in sending us forth. As to reckless disregard of life on the part of Congo missionaries, we must ask the churches to believe that it is not a tithe so bad as the strong descriptions of Mr. Stanley would lead them to think. Cases of imprudence and thoughtlessness there have been, but not frequently, except in minor matters—little indiscretions dared scores of times with impunity, but of course unjustifiable. Were Mr. Stanley’s picture (as drawn at the Cannon Street Hotel breakfast) a fair representation of cases of frequent occurrence, indeed he might say ‘they are mad.’

“To what, then, are so many deaths due? Always remembering that a specific poisonous malaria lurks in Africa—as in most parts of the East and West Indies—a malaria which, however, can be partially guarded against and combated; remembering, too, that it is to a certain extent unnatural for Europeans to live in the tropics, a change needing adaptation and acclimatisation (it is but little more unnatural for a palm or plantain to be transplanted from Africa to England); our constantly recurring losses have been due, I believe, to three causes: *over-work*, *imprudence*, and *want of proper medical treatment*. The first of those it was in the power of the churches to avert, when we pleaded so many months so urgently for reinforcements, and volunteers were so slow to offer. May we earnestly hope that the second, (imprudence), may not obtain in our ranks in the future. Brethren, it is an honour to die for Christ in the mission field, but we want to live and do all we can for Him here. Our lives are precious, for the Gospel's sake, as well as for the sake of those who hold us in loving regard. Let us take every care of them, then, as of something for which we shall have to give account.

“As to the absence of proper medical treatment, this little treatise will doubtless help our brethren to use right means to guard against and to treat fever. Had our brethren been possessed with proper medical skill, I do not think our losses would have been a fourth part of what they have been. How is it, it may be asked, we did not earlier find out these rules of health and treatment of fevers? First, our knowledge of our surroundings, of our conditions of life, of the precise nature of the evils to be avoided, is necessarily of slow and

gradual acquisition, and is still lamentably incomplete, although we have learnt much that is useful. What a reversal of all generally accepted ideas as to haunts of malaria is seen in Stanley's statement that ‘at Equator station, with a river only five feet below its foundations, creeks sable as ink surrounding it, the ground unctuous with black fat alluvium, Europeans enjoy better health than at Manyanga, 240 feet above the river, and 1,100 feet above the sea.’* ‘The higher the better’ has been the received and unqualified instruction. But we are learning. Then, too, very much has been learnt during recent years as to reduction of temperature. Since the Franco-Prussian war a system of strong forcible abstraction of heat by the application of cold—water, in baths, packs, and in the form of ice—has been in vogue, especially in Germany, on a very large scale, with the result that in fevers mortality has been reduced one half. Now our medical advisers recommend persistent use, with proper precautions—watching pulse and giving stimulants if necessary—of baths, packs, and occasionally strong douches. Had anyone suggested this in former years, without this good authority, we should have felt the responsibility of using such strong measures too great. We are learning. Many comparatively new medicines too—*e.g.*, pilocarpine, antipyrin, &c., have been brought into commoner use, and having won their way into ordinary prescriptions, can be used by us. To practise on ourselves and each other with new and only partially proven drugs is not right. We are rather behindhand on the Congo in our medical treatment as well as in most other things.

* Vide Stanley's *Congo and the Founding of the Free State*, vol. ii., p. 320.

"I had no idea of writing such an extensive introduction to our little Congo vade-mecum for fever. I meant but to earnestly impress upon my brethren the utmost importance of carefully studying the medical instructions given by Drs. James and Roberts. If we want to teach the Congo tribes we must diligently learn their languages, and just as much, if we want to live and work for our Master on the Congo, we must all, without exception, diligently learn to be doctors. No general or superficial perusal of this book will do. It must be studied—as Butler, Whately, or Angus, are studied in college—so that you can pass an examination in it with ease. This specially applies to the latter part—on the actual treatment of fever.

"By the liberal gift of Mr. Charles Townsend, of Bristol, in each of your stations you will find a handsome piece of furniture in the shape of a dispensing cabinet, fitted with the drugs most approved and necessary.

"Certain books have been commended to you in your outfit list for further study of medicine, as also surgery.

"Let each make himself as perfect as want of opportunity for medical study at schools of medicine will

allow, and be able to guard his own and his brother's life in the time of need.

"And O may our Divine Master bless and keep us in this matter! Whatever has happened to us in our work on the Congo, He, at any rate, has permitted. Whether in the ordering of His providence, it is His doing and His will: He knows best. Our faith has been most severely tried; we have had to trust blindly, and we 'will go on not knowing' or knowing,—as He wills. May He help us all to act with wisdom and judgment, teach us to live (we know how to die, if necessary; our honoured comrades gone before have shown us the way), guide us in the use of the various remedies and measures we should adopt, and, if it be His will, for the sake of His kingdom among the heathen we can ask it, preserve our little band from sickness and early death!

"T. J. COMBER.

"Baptist Mission House,
19, Castle Street, Holborn,
London, E.C. July, 1885.

"This little book is to take the place of the 'Notes on African Fevers,' printed eighteen months ago."

NEW MISSIONARIES—At the quarterly meeting of the Mission Committee on the 15th of last month four new brethren were accepted for mission service, viz.:—Mr. J. E. Biggs, of Orpington, Kent, for the Congo Mission; Mr. G. C. Walcot, of Edinburgh (son of Mr. Ballie Walcot), for Congo Mission, subject to a course of special training in medicine and surgery. Mr. Stephen S. Thomas, of Bristol College, for the Indian Mission, and the Rev. H. J. Martin, of York Town, Surrey, also for the Indian Mission.

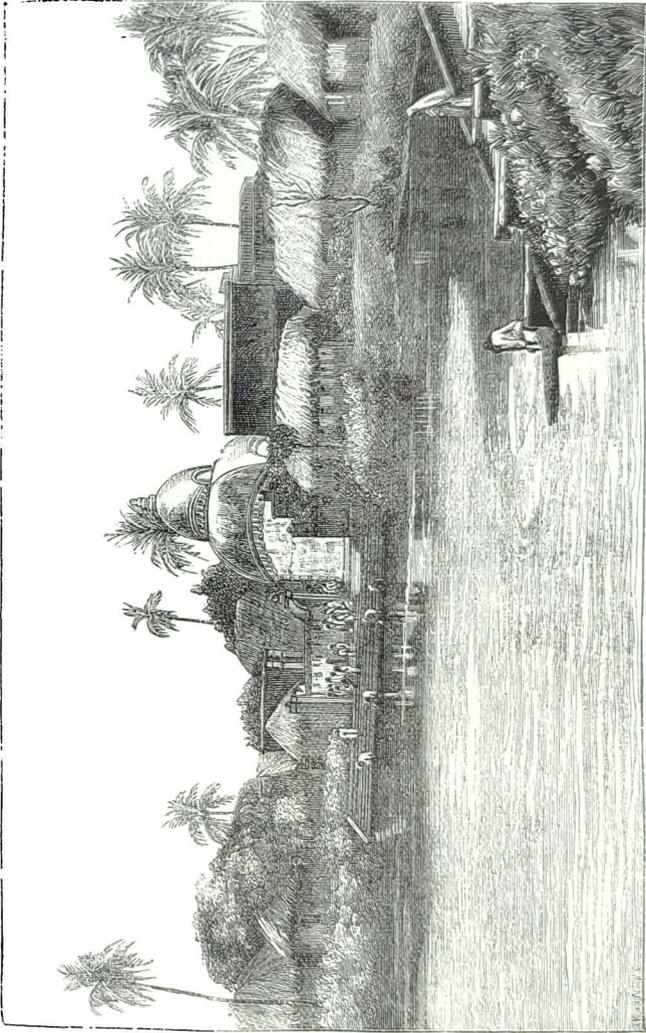
Mr. Biggs leaves for Africa on the 19th of the current month, and Messrs. Thomas and Martin will sail for India about the middle of October, all being well.

The Shrine of Tarokeshor.

BY THE REV. T. R. EDWARDS, OF SERAMPORE.

THE picture accompanying this letter represents a famous place of pilgrimage called *Tarokeshor*, situated in the interior of the Hooghly district, at a distance of about twenty-eight miles from Serampore. Although so near, it has hitherto been so difficult of access that it has been seldom visited by our missionaries. Now, I am glad to say, a branch line of the East India railway has been carried to the town. Having been to the place twice for evangelistic purposes—the first time for a week together, and the second time to attend a festival, I propose to give to the readers of the *HERALD* a few particulars about the shrine and my experiences there. Tarokeshor is certainly one of the most famous places of pilgrimage in Bengal. The shrine, compared with other temples, is of recent origin, and cannot be more than 200 years old. The site occupied by the temple and palatial residence of the Mahaut, and the large bazaar and tanks attached to the temple, was formerly used for rice cultivation. Here, when there was pasture, the herdsmen from the distant villages brought their cattle to graze. And while roaming over these fields the herdsmen discovered a round stone which they used as a mortar for pounding their unboiled rice to get it free from the husks. The rice, after being steeped in water, formed a frugal meal for them during the day. The stone was used so long for this purpose that at length a hole was worn into it. Then occurred the wonderful event which brought the stone into great prominence and paved the way for its present fame. One day a herdsman saw one of his cows standing over the stone, and to his great and utter astonishment milk was falling from the udder of the cow into the hole worn in the stone. This appeared to him so strange and unaccountable that he spread the news far and wide. A Brahmin living in the neighbourhood heard the story and pretended he had a wonderful dream. He said that in his dream the god Shiv appeared to him and told him that that stone was his symbol, and that if he would build a temple for its worship thousands of people would come to worship it. The news of this dream spread very rapidly, and a temple was soon built for the reception and worship of the stone god. And from that time to the present the shrine is frequented by pilgrims in ever increasing numbers. The original temple has given way to one of greater pretensions, and large tanks have been dug in which the pilgrims bathe ere they pay their devotions to the idol. There are two annual festivals taking place in February and April, and on these occasions large crowds frequent the place.

The temple has been enriched by a large gift of land for its maintenance, bestowed by the Rajah of Burdwan. The temple and all its belongings are under the sole charge of a religious teacher called Mahaut. A Mahaut is a



THE TEMPLE OF TAROKESHOR.—(From a Photograph.)

THE MISSIONARY HERALD,
AUGUST 1, 1886.

worshipper of Shiv, and is supposed to be well up in Sanskrit, the sacred language of the Hindoos. He is elected to the office by his predecessor, whose disciple he must be. A Mahaut is not allowed to marry, and is therefore a kind of monk. The present Mahaut has been a very wicked man, and committed a great crime, for which he was imprisoned. He is now free, and notwithstanding his former bad life, he is still recognised the great religious head of the Hindoos at the temple. In the temple under his charge the wonderful stone is kept. It has different covers of copper, silver, and gold. These covers are changed during the day, the gold one being put over the stone at midday, when articles of food are brought in and placed before the idol. For the performance of the daily ceremonies a lot of Brahmins are kept by the Mahaut. People frequent the temple at all seasons of the year, and especially on the two occasions above mentioned. Their object in doing so is not only to acquire merit in worshipping at so holy a shrine, *but more frequently to get cured from some sickness or other.* And it is this supposed power of the god-stone over sicknesses and diseases that has made the temple so celebrated. The Brahmins profess to tell of hundreds of invalids who have come there after they have been given up by doctors, and who returned to their homes completely cured. The people who frequent the place believe in this supposed power implicitly.

The ceremonies sick people have to perform in order to get cured are very curious. They have first to bathe in the tank attached to the temple. This in itself is an act of merit. Then they walk round the temple a prescribed number of times. Afterwards they prepare to spend the night in the portico in front of the temple. This is the most important ceremony of all. They have to sleep with death-like silence before the idol. They are specially cautioned by the Brahmins to keep their faces covered, and not on any account to uncover their faces and look about even should they hear footsteps or voices. The Brahmins say that in the dead of the night the god will walk about amongst and reveal to them what they must do to get well. Of course, this is nothing but a trick of the Brahmins, who walk about themselves amongst the frightened people, and whisper in their ears the medicine they must take. Should no revelation be made during the night, they must remain there all the next day, and spend another night in the temple, until they do hear from the god. During all this time they are not allowed to take a morsel of food. It is not an uncommon thing, when the revelation is delayed, for the suppliant to weep and call upon the god in the most heartrending terms to have mercy upon him. And, after all, should the revelation not be forthcoming at all, the Brahmins heartlessly say that the unsuccessful suppliant is a great sinner, or has no faith. But not only is the medicine revealed by which recovery may be effected, but many profess to grow better from the moment they worship before the idol. On the first occasion I visited the place a sahib was pointed out to me who had come ill the previous day, but was well the next. He turned out to be not

a sahib, but a Chinaman. The income derived from the offerings in the temple and the bazaar, and grounds attached to the temple, is very large—altogether amounting to 123,000 rupees.

Our preaching in the bazaar was not very successful. We were given soon to understand that they would hear nothing against their idol, upon whom they depended for sustenance. Brother Bhogobotee Chown Ghose, the head master of our boarding school, who accompanied me, drew upon himself the severe displeasure of the people by relating his experiences in connection with the shrine when he was a child. He was then a Hindoo, and was dangerously ill. His grandmother, to cure him, decided to take him to Tarokeshor. While there performing the ceremonies, instead of getting better he grew worse, and was expected to die. Seeing this, his grandmother hurried him away home, where he soon got well again. Bhogobotee told them that if their god was able to cure sickness, why was not he cured? And the god having failed to cure him, showed conclusively that he had no power over sickness at all. In consequence of this homely speaking, even while we sang, the people tried to bring ridicule on us by beating some old empty kerosine tins for drums. However, we stood our ground, and sang and preached until we were exhausted. We also sold a large number of books to the young men of the place. During one stay there, we found one grand point of attack, and that was that they admitted their god could not cure sores and wounds and other external bodily ailments. They accounted for this by saying that such work was beneath the dignity of their god. We, of course, said that it was a conclusive proof their god could not cure internal sickness, else he would be able to cure external bodily ailments as well. We also made the acquaintance of a couple of native doctors in the town, and heard of a couple more, besides we came across a hospital in course of erection. This furnished us with another point of attack; we were able to say—"Why are you erecting a hospital, and why have you four doctors in the town of the idol who is omnipotent to cure all sickness?" These methods of attack we adopted only when higher reasonings failed to convince them of their error.

A number of the young men in the Mahaut's school showed us great attention, and followed us about from place to place. They appeared to have no faith whatever in the idol, and were anxious to learn about Christ. On the whole, although no conversions followed our preaching, yet it was a high honour conferred upon us by God, to take our stand in that hold of idolatry, and to witness for the truth and the true God and His Son Jesus Christ. It was no mean victory to make the Hindoos ashamed of their puerile doings, and rebuke them for their sin in leaving the living God and worshipping a dead stone, and causing others to do the same.

T. R. EDWARDS.

1885.

AUTUMNAL MISSIONARY SERVICES,
SWANSEA and LLANELLY.

WITH great pleasure we publish the following draft plan of our approaching Autumnal Missionary gatherings at Swansea and Llanelly, as arranged by the Local Committee, in conference with the Mission Committee. The meetings promise well, there is a deep and fervent spirit of prayer prevailing in the Swansea and Llanelly churches in view of these gatherings, and we confidently believe that they will be memorable for special blessing and hallowed impulse.

We affectionately invite all our readers to make these Services subject of special prayer. The Swansea and Llanelly friends are most indefatigable in their efforts to secure the comfort and happiness of the Pastors Delegates, and visitors.

To the Rev. James Owen a very special expression of thanks is due for his wise, unremitting and thoughtful labours.

May the generous Master crown these gatherings by special manifestations of His love and grace.

MONDAY EVENING, OCTOBER 5th, 1885.

SWANSEA.

RECEPTION BY HIS WORSHIP THE MAYOR OF SWANSEA,
IN THE ALBERT HALL.

LLANELLY.

PUBLIC MISSIONARY MEETING
IN GREENFIELD CHAPEL, 7 O'CLOCK P.M.

Speakers—

Rev. JAMES WALL, of Rome.

Rev. J. H. WEEKS, of San Salvador, Congo River.

ALFRED H. BAYNES, Esq., General Secretary, Baptist Missionary Society.

TUESDAY, OCTOBER 6th, 1885.

SWANSEA.

MISSIONARY SERMON TO YOUNG MEN,

At 7 o'clock A.M.,

IN YORK PLACE CHAPEL.

Preacher—The Rev. JAMES THEW, of Leicester.

At 10 o'clock A.M.,

IN MOUNT PLEASANT CHAPEL,

A DESIGNATION AND VALEDICTORY SERVICE.

Statement by the GENERAL SECRETARY.

PRESIDENT'S ADDRESS.

Address to the Departing Missionaries.

By the Rev. JOHN ALDIS, of Bratton.

Valedictory Prayer, by the Rev. RICHARD GLOVER, of Bristol.

The following Missionaries will be present and take part in the Service:—

Rev. DANIEL JONES (Agra),

Rev. ROBT. SPURGEON (Barisal),

Rev. W. R. JAMES (Serampore), returning to India.

Messrs. MARTIN, TREGELLUS, and THOMAS, proceeding to India.

Revs. W. HOLMAN BENTLEY and J. H. WEEKS, returning to the Congo Mission; and Others.

At 2 o'clock P.M.,

QUARTERLY MEETING OF THE MISSION COMMITTEE.

At 3.30 P.M.,

ANNUAL AUTUMNAL SERMON,

IN THE ALBERT HALL.

(Arrangements not yet complete.)

At 7 P.M.,
PUBLIC MISSIONARY MEETING,
IN THE ALBERT HALL.

Chairman—Sir HUSSEY VIVIAN, Bart., M.P.

Speakers—

- Rev. JAMES WALL, of Rome.
Rev. E. G. GANGE, of Bristol.
Rev. TIMOTHY RICHARD, of China.
Rev. DANIEL JONES, of Agra.
Rev. W. R. JAMES, of Serampore.
Rev. J. H. WEEKS, of San Salvador, Congo River.

TUESDAY EVENING, OCTOBER 6th, 1885.

LLANELLY.

MISSIONARY SERMON,

IN ZION CHAPEL.

Preacher—The Rev. H. STOWELL BROWN, of Liverpool.

WEDNESDAY EVENING, OCTOBER 7th, 1885.

LLANELLY.

SECOND PUBLIC MISSIONARY MEETING.

Speakers—

- Rev. TIMOTHY RICHARD, of China.
Rev. DANIEL JONES, of Agra.
Rev. RICHARD GLOVER, of Bristol.
Rev. W. R. JAMES, of Serampore.

Further particulars will be announced next month.

Mission Work in the Bahamas.

BY A MISSIONARY'S WIFE.

(Concluded from page 244.)

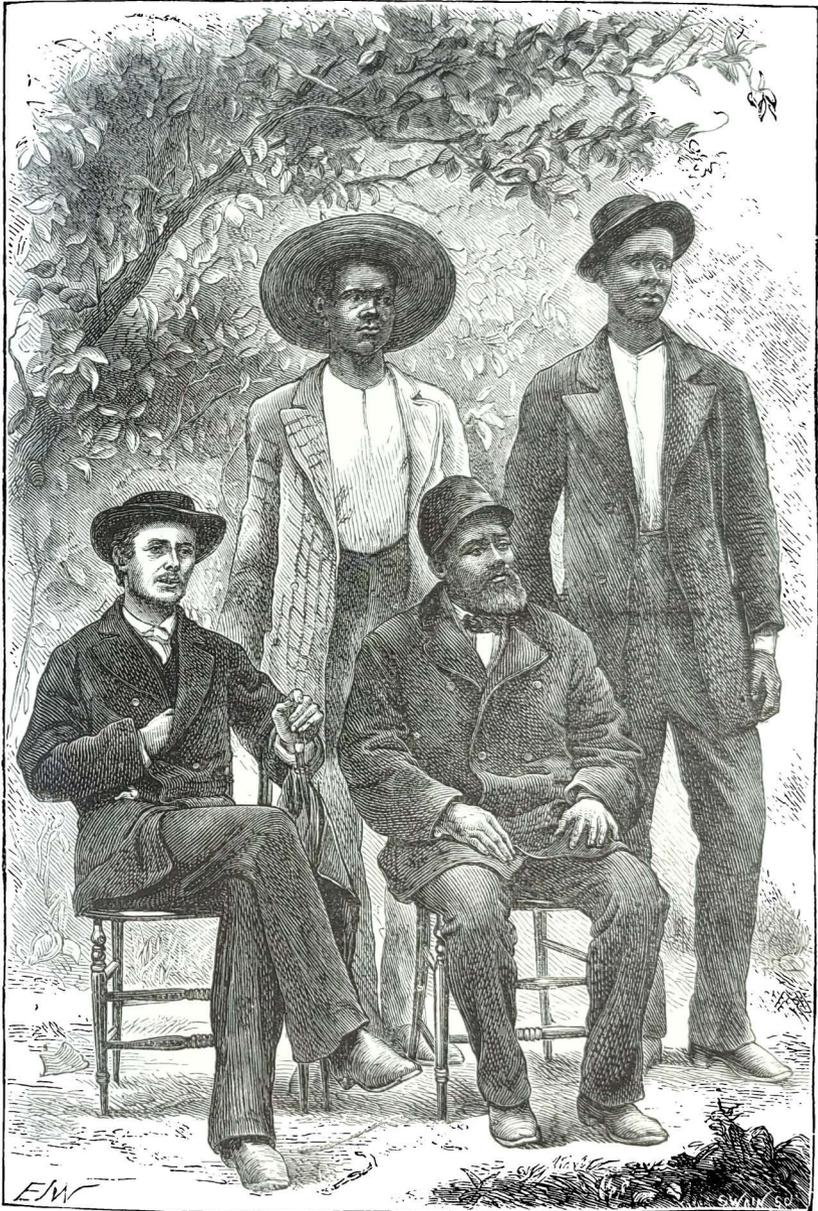
THE BLUFF.

"A short, pleasant sail takes us to the Bluff; dinner is served and eaten, hats are donned, and soon our feet are standing on the beach, where, in and around the boat-house, friends are waiting to welcome and escort us to the settlement. Amongst them is a very tall, dignified young woman, who silently offers a bunch of oleanders and spruce fir, presently venturing to express the hope I should like her home and people, saying all in the place would be glad to welcome me. Thanking her, we proceed up a wide road, quite recently cleared, the whole population, men, women, and children, having done their share within the last two days, until we come to what looks more English than anything yet seen, viz., a grassy lawn, with sheep eeding thereon; at the summit stands a good two-storied house, and within the porch smiling faces are looking out, and on our arrival we meet with such hearty words and handshaking, intimating how glad the inmates are to have us amongst them. Taking our seats on a couch, we ask and reply to a few questions, and then cross the lawn to have a look at the chapel. Everywhere looks so neat without and within, the interior being very prettily decorated in honour of our visit. A quiet service is gone through, the communion administered, the cups and plates used reminding me forcibly of days gone by, and of the friends at Salem Chapel, Hitchin, Herts, who so kindly gave the communion service—yes, in dear old Salem Chapel, Hitchin, where dear friends and ourselves have often met around the

table, we having within those walls met as school children, were baptised and married there, and in whose grounds are deposited the dust of those loved once by us here, our loss being their gain. On leaving, the friends say they will sing for us down the hill, one taking my hand within hers, while the tall friend walks sedately on the right. Coming to a halt, someone says, 'Mr. Wilshere let Mrs. Wilshere stay a month with us; don't take her away so soon.' The answer being, 'Oh, no, I can't spare her, but if you will get up quite early, I will bring her to see you all again in the morning; they promise. Accordingly, before sunrise, we again walk up the hill, spend an hour with the friends who press their little gifts upon us, one being a bottle of sweet fresh milk. More singing is gone through, more farewells exchanged, and once again all are on board and preparing for a sail to Free Town.

FREE TOWN.

"Dangerous shoals and shallow water compel us to go a long distance in order to reach what would otherwise be only a short way. Industrious Hill and the Cove are passed; after ascertaining no services could be held there, as the people were all working on their several farms, on and on we sail until Free Town is sighted, and the anchor dropped about 3 p.m. Mr. Alexander Johnson is soon on board, talking with and telling Mr. Wilshere all about the new chapel not yet formally opened. Mighty proud is he of the building, for he has done much towards getting it erected. On hearing that service would be held that evening, he bids us a



THE COMMANDER AND CREW OF THE BAHAMAS MISSION SCHOONER. —
(From a Photograph.)

THE MISSIONARY HERALD,]
AUGUST 1, 1886.

courteous adieu, first presenting the mistress with a bottle of syrup for her tea, saying he will let the people know, so that they might have time to get ready and assemble in goodly numbers. After a cup of tea, Alec rows the minister ashore, Josey, Brindard, and I keep watch, beguiling the time with hymn singing, until lights are seen and voices heard coming down to the shore. So anxious is Alec to hear and see the last, that he misses the vessel's light and steers two miles out to sea, the breakers reminding him he is on dangerous waters, making those on board feel somewhat anxious. Finding the horn, Josey blows a long blast, but the wanderers are already near to and soon meet with a hearty welcome. Family worship is conducted, Brindard offering up an earnest prayer for each, and those loved by all in that little cabin. Bidding each other good night, all turn in for slumber, my husband first glancing at the barometer, which indicated a slight change in the weather. Thursday: Rise early, breakfast, the boat is lowered, and Mr. Johnson, Mr. Wilshere, and myself, are rowed on shore, where a horse is waiting to take the minister to Fortune Hill, a place eighteen miles distant. After saying good bye to the rider, Alec and I search for shells, then row back to the yacht, get to work: he to scraping the deck, I to mending torn flags. By and by a horse and its rider are seen. Dinner is hastened, the boat sent out, and soon a hearty cheerful voice is heard saying, 'Well, how are you all, and how are you getting on?' 'So so, thank you, how's yourself; dinner's ready, now enjoy it.' The remainder of the day is spent in getting back to Free Town, we having had to sail a little way out to get to Fortune Hill, and in resting, chatting, and so forth, until bed time. Good night everybody.

Friday and Saturday were spent in visiting numerous other stations.

SUNDAY.

"Sunday morning proves beautifully fine and clear, though heavy thunder clouds had pervaded the atmosphere the day before. Five persons are to be baptized, a pleasing duty for the minister to commence the day's labour with. He is soon on shore, and all hearts are made glad as first one and then another are immersed beneath the waves, publicly testifying their love and obedience to Jesus their Saviour. That and breakfast over, we prepare for the morning service. Soon the church bell strikes up, reminding us of the loss the Episcopalians had sustained, viz., the death of their devoted friend and clergyman, the Rev. G. Higgs, who, with his dear wife was drowned in the schooner mentioned, on their way home from Nassau, both being much loved and respected throughout the settlement. Soon we are walking through the corn field on our way to the chapel, where several friends have already assembled, though many from a distance come in long after the bell had ceased to be rung. A very quiet nice service is held, and after giving away quite a number of tracts, everybody wanting one, the communion is dispensed, then the friends disperse to their home, and we go back on the *A. H. Baynes* to rest and dine. At 4 p.m. we again walk to the chapel, the heat still being very great, though not so bad as at noonday. As we near, singing is heard, and that is kept up until time for the evening service to commence. A crowded congregation listen to an earnest, eloquent sermon, after which a collection is taken up; the proceeds not being quite satisfactory to Mr. Johnson's way of thinking, he in a short speech reminded the people it

was for God's house, and he hoped they would strive in act, word and deed, to do all they could for His honour and glory, seeing He had done so much for them in the past. The doxology being sung and benediction pronounced, we pass out, Mr. Wilshere and myself offering to escort the daughters of the resident justice to their home, and wait there, while the elder sister writes a letter to her father, then away and in Nassau. The night is very dark and the road rugged, but a torchlight is procured, and most carefully carried by the bearer; while the people ahead, on either side, and behind us, strike up their anthems, singing all the way until the house is reached. Everywhere, making luminous the darkness, myriads of fireflies are flitting to and fro, presenting a most beautiful and fascinating sight, one now and then getting imprisoned in the fold of a dress, and on being liberated joining its fellows in their dizzy flight. The letter being finished it is handed to Mr. Wilshere, who promises to deliver it safely, the ladies and their brother volunteering to walk as far as the landing stage, where the friends have been waiting to say good-bye, and express kindly wishes for our safe return to New Providence. These over, our brother Johnson, being the last to shake hands with, lifts me into the boat, and bids Alec be careful, a heavy surf raging at the time. We get back to the vessel safely, tired, yet happy, after the day's excitement. A schooner has been sighted during the evening, very soon she is alongside, and the question is asked, 'What boat is that, what's her name, and who's on board. Is it the *Silver Spray*, with the governor?' The answer comes, 'No, it's the *Princess*, with Mr. Armbrister from Nassau. Who are you, and where bound?'

'The *A. H. Baynes*, leaving to-night for Nassau.' On hearing his name mentioned, Mr. Armbrister comes up. 'How do, Mr. Wilshere.' No news, not telling us that a clergyman was on that same vessel, having just come from England to supply the place of Mr. Higgs. 'May he long be useful and happy there! Clothes are changed, and the order is given to haul up the anchor and get on the way home at once. Only I retire to rest.

NASSAU AGAIN.

"The morning light finds me humbled at being sea-sick and unable to rise, and, feeling sorry, I make my appearance on deck at 4 p.m., and, seating myself next to my husband, who is at the wheel, and who gladly welcomes me, telling me we were nearing Nassau, and would soon be home. Soon the east end is sighted; Porgy rocks are passed, the Athol island, then the harbour lights are seen, the fort is passed, and then a loving voice says, 'Lottie, we shall anchor directly; do you feel strong enough to do the rest of the journey?' Love gives strength, and I gladly answer 'Yes.' Home was reached. Flora's ears were quick, and with a 'Ho, Master; oh, missy, I nearly dead,' she let us in, everything showing we were gladly welcomed. Thus ended a pleasant trip, the only drawback to me being the fact I couldn't catch a single fish for the men's breakfast; but they forgave all that, and hoped soon I would go another trip on the much loved mission schooner the *A. H. Baynes*.

"Free Town is the most important settlement on St. Salvador, it being the port of entry. It bears another name, viz., the Bight, has a good wide road running through the place, a church, school, and revenue office, the jail being underneath, a parsonage, a new Baptist

Chapel, very well situated, and only needing funds to complete the whole thoroughly. On the shore are a few pine and cocoanut trees, making the settlement look rather more picturesque than some others on the St. Salvador coast.

"On this mission seventeen persons were baptized, about twenty services held in one short week, the rest of the me being spent getting to and from

the different stations. One hundred and ninety persons have been baptized during the year on St. Salvador alone, by Rev. J. J. Kerr and the missionary. 'Farewell, St. Salvador, thou isle of the sea,

Long will thy settlements be remembered by me.'"

LOTTIE WILSHERE.

Baptist Mission, Mission House,
New Providence.

A Plea for China.

BY THE REV. TIMOTHY RICHARD, OF TAI YUEN FU.

IT is a magnificent country, this venerable patriarch of the East. He can take up the little countries of Europe like children on his knee, and tell them tales of bygone days—milleniums before they were born. He can recount his adventures at school long before Samuel kept school for the prophets of Ísrael. He can relate the excitement which the competitive examinations created a thousand years before any such thing was adopted in Europe for Government purposes. He can tell them how some problems of Government only now propounded in Europe and the New World were discussed and settled there before we were out of barbarism, and will point to the Blue-books and Parliamentary papers of China still on the shelves in his study. And as for the old gentleman himself, the more he is known the more he is beloved.

On religion he has given three important works to the world—two original, the other only edited with notes and comments.

Taoism is one of these works. It pleased the early Saracens at Bagdad, Alexandria, and Cordova so much, that they translated it freely into the languages of the West. The result has been our now wonderful science chemistry.

Confucianism is another. The Jesuits of France sent enough Confucianism home to fill an immense encyclopædia. Voltaire and his companions lost their heads completely over it. They thought they had discovered the panacea for all ills. Then came their writings; the Revolution and these are bearing their baneful seeds to this day in a thousand ways in Europe and America.

Buddhism is the Indian work which he edited. This, again, created a great sensation among the chief thinkers of Europe. It is now fast becoming popularised among the masses, just at the time when many of those who first introduced its ideas are finding out that it is not all it promised to be.

Meanwhile China has men who have gone beyond the questions raised and settled by these religions, and are now at a loss to know how to meet the coming crisis. Ignorance of the answers which true Christianity gives to these high problems of modern life, and inability to supply simple individual hearts, have brought China into a chronic state of warfare with, or dread of, both its poor and its inquiring people. The untold blessings of Christianity now and hereafter are all unknown to them.

Ignorance of modern science and modern invention is fast depriving China of the wealth which might have been hers. So to meet the national and individual, material and spiritual poverty of China, we want men filled with gratitude for what Christ has done for them, and those who are determined to become the heralds of salvation in this far-off land.

We have had men from our colleges. We also very much need men from our Parliament. Why don't they come? We very much need university men. Why don't more come? We very much need professors. Why don't they come? We very much need business men. Why don't more men come? We very much need literary men. Why don't they come? Let them answer—not me, but God.

If you are a kind-hearted man, the knowledge of one man in real, not sentimental suffering, whom you can relieve, moves you at once to do your best. Does not the real, not sentimental condition of hundreds of millions in China move you to some adequate work for them?

If you are an upright man, you become indignant at the sight of wrong and injustice. Does not your conscience tell you, dear brother, that it is wrong to try and get all the benefits of Christianity to yourself without labouring for those afar off?

Think, too, of the time, and that won't be long, when we shall appear before the judgment seat of Christ; and what answer can you give if you choose self-ease to the salvation of your fellow men, who are now in darkness and in the shadow of death?

Let those who hear the voice of God calling them to this great field apply without delay to Mr. Baynes, our esteemed Secretary, at the Mission House, 19, Castle Street, Holborn, London.

Are Missions in India a Failure ?

THE changes effected by missionary labours in India during the last fifty or sixty years are wonderful indeed. Should Cary and Thomas visit to-day the scene of their life-labours, it would seem a stranger land than when they first touched its shores.

Her sacred Ganges is now ploughed by government steamers, while twelve thousand miles of wire carry messages from her people. Then, the whole interior of the country sealed and the roads almost impassable ; now, it is all open and the surveyors are everywhere.

Then, a whisper against sacred customs through the mission fields, sent a panic through India and England ; now, the marriage of widows, and the suppression of cruelties in festivals, with other changes more radical than the early missionaries dared dream of, are discussed weekly in native newspapers.

Then, it was with difficulty that children could be hired to attend Christian schools ; now, staunch Hindoos contribute to the support these schools. Then, if natives could be induced to take Christian books as a gift, the missionary rejoiced in his success ; books are now sold. Then the education of women was looked upon with terror or utter contempt ; to-day, the education of the girls of India receives more attention than did that of the boys thirty years ago.

In Calcutta nearly five thousand women are regularly taught in their zenanas, and many a young Brahmin secretly imparts to his wife daily what he learns at the schools. It is not sixty years since an order was issued by the Indian government, that "missionaries must not preach to natives, nor allow native converts to do so" ; now, the officers of the government vie with each other in praise of the work done by missions, while the modern leader of the Somaj holds up the very missionaries at whom the edict was aimed, to the everlasting gratitude of India.

And the change wrought, or working rather, is greater even than these outward signs indicate. It is no mere intellectual satisfaction that we feel when we find Euclid, Cowper, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmins ; for by this we know that we have clasped hands with our Eastern cousins, that for the Indian of to-day everything is possible.

Already in vision we see, not far off, the time when between us and them "there shall be no more sea."—*Lucknow Witness.*

The Late James Benham, Esq., of Bloomsbury.

AT the Quarterly Meeting of the Mission Committee on Wednesday, the 15th of last month, the following minute was unanimously passed, and ordered to be entered on the official records of the Society :—

“ The Committee of the Baptist Missionary Society desire to record the great loss sustained by the Society and themselves in the recent sudden decease of their friend and colleague, Mr. James Benham.

“ In doing this they call to mind many things that made his past relations to the Society very pleasant in their experience as they are fragrant in their memory. One is, that for thirty-seven years he had been a prominent representative of a church that from its beginning has been conspicuous for its interest in missionary work. Another, that for many years he occupied intimate diaconal relations to a former and honoured treasurer of the Society, Sir S. Morton Peto, Bart.

“ A third, being the loss of a dear sister, who was called to lay down her life in the course of a visit to our stations at Cameroons, on the West Coast of Africa. These are but few of many considerations that made our brother's union with the work very sacred to himself and very precious to others. Looking at our friend as a member of committee we desire to glorify God in him, and we do so because of the constancy with which his work was discharged, the steadfastness and interest with which his place was filled, and not only that but the earnestness which was part of his nature, and animated by the Spirit of the Lord, was so striking a feature of his character. More than that, as was well known to those who knew him best, the spirituality and prayerfulness in which it was sought that all should be kept from mere routine, and be filled with Divine vitality and power, the thoroughness, too, with which all was done, following out the Committee's work from the centre to the utmost circumference, and seeking in more ways than can be told to influence what is most remote for the accomplishment of that we all desire. It would be easy to add to this, but the Committee feel it is not needful. They desire, however, to renew their thanks for the dear life that has been translated to glory, to tender their affectionate sympathy to the bereaved mother and family, and to pray that the Lord may continue and multiply those by whom his work shall still be maintained, and from whom his glory shall be extended through the world.”

Stretched Hands.

“Ethiopia shall soon stretch out her hands unto God.”—Ps. lxxviii. 31.

YEA Lord, she doth, for day and night
 Dark hands are stretched into the air,
 And quivering lips make plaint and ask
 If there is pity anywhere ;
 Dim thoughts of love that ought to be,
 Sink 'neath the heart's deep sense of woe ;
 If thought of Thee should come they sigh
 “Can God be love and leave us so ?”

Oh, brothers, not to Him whose heart
 Love's mightiest impulses constrain,
 Until it stoops to such as we,
 Are hands or hearts e'er stretched in vain,
 But o'er the unresponsive deep,
 And all the voiceless seasons through,
 The hands of Afric's prostrate sons
 Are stretched in pleading power to you.

Oh, send us light ! oh, send us love !
 For all is dark, we cannot see,
 And all is drear, we never heard
 The voice of God, if God there be ;
 Our need, our need is all we know,
 Oh tell us if He may be found
 Who leaves us all so dark within,
 And sheds such brightness all around.

Oh, send us light—'Tis thus they plead,
 For what we have from God to give—
 The light by which our souls are led,
 The love by which, once dead, we live,
 The love that brought God down to man,
 The light that leads man up to God,
 Oh, strange that we who have so much,
 Should stint to spread it all abroad !

Heed brothers now the piteous cry,
 Stretch loving hands across the seas,
 And lift these prostrate children up,
 Their soul-deep hungerings appease,
 And let dark Ethiopia know,
 While hopes, new-born, her bosom stir
 That ere she stretched her hands to God,
 God had stretched out His hands to her.

The Andaman Islands and their Peoples.

BY THE REV. T. H. BARNETT, OF DACCA.

“Dacca, March 2nd, 1885.

“MY DEAR MR. BAYNES,—A few weeks ago, needing a change of scene and air, I made a trip to the Andaman and Nicobar Islands. Believing you will be interested in the perusal of a brief description of these islands and of the aboriginal tribes that inhabit them, I write you this letter.

DESCRIPTION OF ISLANDS.

“The Andamans are a group of islands situated in the south-east corner of the Bay of Bengal, and included between lat. $11^{\circ} 30'$ and $14^{\circ} 20'$ north, and long. $92^{\circ} 10'$ and $93^{\circ} 30'$ east. They lie about 590 geographical miles from the Hoogly mouth of the Ganges; 160 from Cape Negrais, in British Burmah; and 340 from the north extremity of Sumatra. The main part of the group is a band of four islands, so closely adjoining that they have long been known as one—‘The Great Andaman.’ The axis of the band, almost a meridian line, is 156 statute miles long. The lengths of the islands are, from north to south: North Andaman, 51 miles; Middle Andaman, 59 miles; South Andaman, 49 miles; and Rutland Island, 11 miles. Little Andaman, 30 miles by 17, forming the southern extreme of the group, is detached from Great Andaman by Duncan Passage, 28 miles in width. Interim Island, and many little islets, lie west of Great Andaman. To the north of North Andaman Island are two uninhabited islands, known as the Great Coco and the Little Coco. They are remarkable for the large number of cocoa-nut trees which grow around the sea shore. Close to the Great Coco is a small island, which is called

Table Island, and on which there is a lighthouse. To the south of the Andamans are the Nicobar Islands.

“The chief landmarks are: Saddle Peak, rising, according to the latest geographical survey, 2,400 feet, situated in North Andaman, and visible at a distance of 60 miles; Narcondam, with an elevation 2,330 feet, and lying about 70 miles east of North Andaman (long. $94^{\circ} 17' 22''$ east, and lat. $13^{\circ} 28'$ north), its central cone is said to be 2,150 feet high, and appears to be surrounded by the remains of an old crater, it is probably an extinct volcano; Barren Island, rising 1,015 feet, 75 miles S.S.W. of Narcondam, and about 42 east of the nearest island of the Great Andaman group. It rises abruptly out of the sea. In its centre is a circular black cone 600 feet high, whose sides slope uniformly down at an angle of 45° to 50° . It is an active volcano, and smoke may often be seen issuing from the cone by the passing ships. The sea immediately surrounding Narcondam and Barren Island close in to the land is very deep.

“TRADITIONS.

“It may be anticipating what I wish to say presently in regard to the religious beliefs of the Andamaneese, but I may as well state here that the natives call Saddle Peak Pūluga-lā-ku + bang (lit. Creator—his mouth). A strange story is told in connection with Narcondam. Col. Yule, in his ‘Marco Polo,’ says:—‘Abraham Roger tells us that the Coromandel Brahmins used to say that the Rakshasas, or demons, had their abode on the island of Andaman, lying on the route from Palicat to Pegu; and also that they were man-

ators. This would be very curious if it were a genuine old Brahmin *Saga*, but, I fear, it may have been gathered from the Arab seamen. Still, it is remarkable that a strange, weird-looking island, which rises, covered with forest, a steep and regular volcanic cone, straight out the deep sea, to the eastward of the Andaman group, bears the name of Narkandam, in which one cannot but recognise Narak Sans='hell.' I cannot trace any probable meaning of 'Andam,' yet it looks as if 'Narak-andam' and 'Andam' were akin. Referring to this curious story, Mr. Man asks:— 'Can it be that in olden times, but still contemporary with Hindoo navigation, this volcano was active, and that some Brahmin of Brandon recognised in it the mouth of hell, congenial to the Rakshasas of the adjacent group?'

"The general appearance of the Andaman Islands, as seen from the sea, is that of a country of low hills, deep ravines and small narrow valleys, the whole covered with the densest jungle, in which appear many large and lofty trees with straight, smooth white stems. There is a vast undergrowth of canes, creepers, and shrubs; and where the land dips from some height abruptly down to the sea, this jungle is continued close down to the water's edge. No cocoa-nut trees exist naturally on any part of the coast, as is the case in the Cocos to the north, and in the Nicobars to the south. The islands are bounded by an outer fringe of coral reefs, over which the sea waves break in lines of foam.

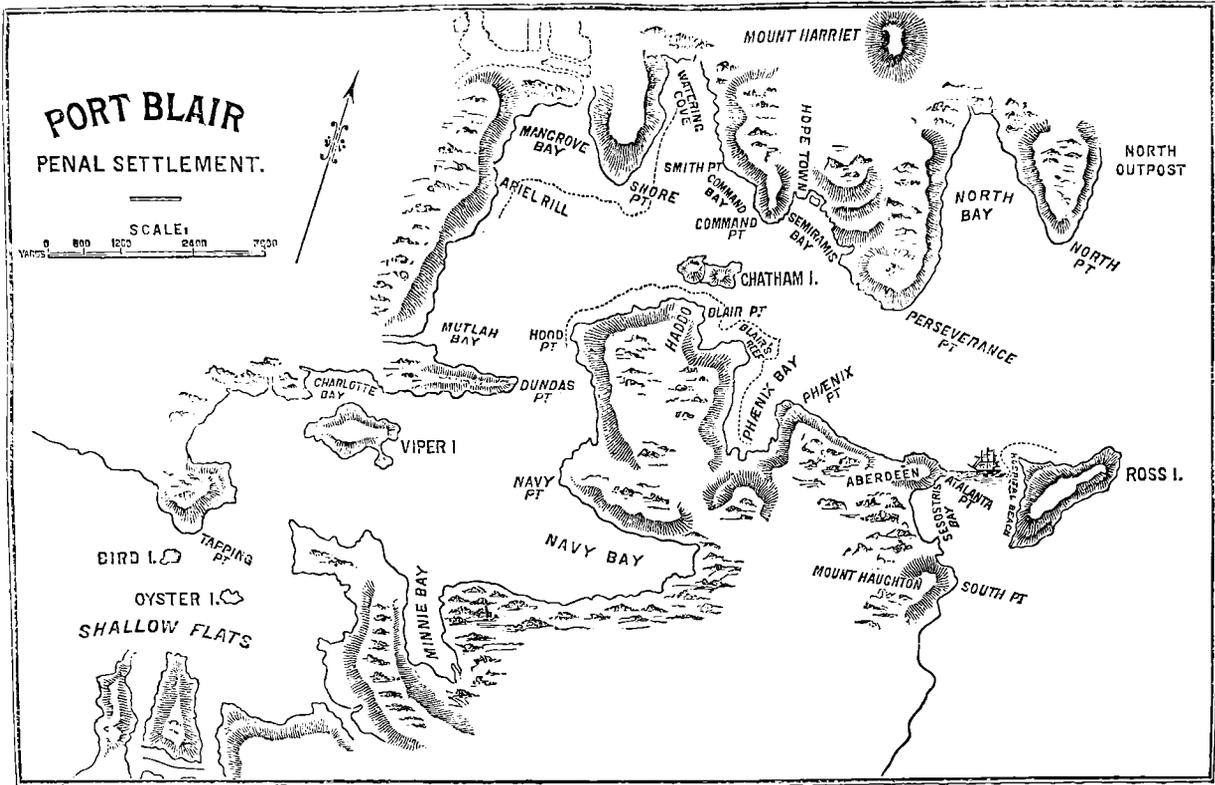
"PORT BLAIR.

"At the entrance to Port Blair Harbour (see map) is a small island called 'Ross Island.' It has an area of about one-third of a square

mile. Its highest point is 195 feet, the dip in places is 60°. The geological formation is sandstone with interbedded layers of argillaceous shales. Ross Island is the head quarters of the settlement, where lives the chief commissioner and a majority of the senior executive officers. The commissariat stores are on Ross, and about 140 European troops. Two and a-half miles up the bay is a smaller island, called 'Chatham.' It is about one-third the size of Ross. Its highest point is 70 or 80 feet. Its geological formation is sandstone. Two miles beyond Chatham is a third island named 'Viper.' This island has an area of less than half of a square mile. Its highest point is 220 feet, and, as in the case of the other islands, its geological formation is sandstone. These three islands are non-malarious and exceptionally healthy. The island of Ross forms a natural breakwater, and inside the harbour and as far up as Chatham there is excellent anchorage for ships. Beyond Viper Island the bay rapidly shoals, and forms large banks of soft mud, which are exposed at low water.

"GOVERNMENT PENAL SETTLEMENT.

"In September, 1789, the Government of Bengal established a penal settlement in these islands; but in 1796 it was put an end to owing to the great mortality of the place, and the embarrassments of maintenance. The question of occupation had to be taken up again on account of the outrages committed by the Andamanese upon shipwrecked crews; and in 1855 a project was formed for such a settlement. The mutiny of 1857, with its numerous prisoners to be safely disposed of, made a penal settlement a necessity, and a settlement was established at Port Blair in the beginning of 1858. It is said that



there are now about 12,000 convicts on the islands, and that their cost to the Government is estimated, roughly, at 150 rupees per head per month. Utilising convict labour the Government has made capital roads, laid out tea and pleasure gardens, planted cocoa-nut trees all over the islands, cultivated Indian and English vegetables, provided excellent sanitary arrangements, and thus, in a great measure, redeemed the islands from their former jungly, unhealthy condition.

“On Ross Island and in Aberdeen there are several shops kept by ticket-of-leave men, in which articles too numerous to mention are offered for sale. Unhappily, intoxicating drinks occupy a prominent place in these stores, and are extensively advertised in English and Hindustani. It would seem that convict life has destroyed the system of caste and of the enforced seclusion of women, so far as these people are concerned, for their familiarity with one another and with strangers is not consistent with even an Englishman's notions of propriety.

“DEATH OF LORD MAYO.

“It will be remembered that it was at the Andamans in February, 1872, that Lord Mayo met his tragic death. Returning from Mount Harriett, to the top of which he had gone to see the setting of the sun, he was walking to the Hope Town jetty where his boat was moored, when a convict rushed upon him and stabbed him to death.

“MOUNT HARRIETT.

“The scenery all round Port Blair is highly picturesque. Hills, wood, and water combine to form a series of lovely pictures on every side. Beds of coral, various in form and gorgeous in colour, with fishes of blue and

purple and gold darting about amongst them, lie in nooks and corners all round the bay. If you should ever visit Port Blair, some such tour as this would prove delightful. Land at Ross Island, visit the Andamaneese Orphanage, the convict barracks, the pretty English church, and the soldiers' imposing barracks; follow the path that runs round the island close down to the water's edge, and see the beautiful coral reefs; cross over the bay to Aberdeen, and, securing a pony, ride through the tea and pleasure gardens, and over the wild but charming country to Haddo, where you may see the Andamaneese Home and the Andamaneese and Convict Hospitals; cross over to Chatham and Viper and see the convict saw-mills, the jail for chain-gang convicts under punishment, and the old invalid convicts who are unfit for labour; then cross over to Hope Town, and, either on a pony or on foot, or in a 'jampan' (a cane chair, with bamboos passed through the back, and carried by convicts), ascend to the top of Mount Harriett, from which the scenery around Port Blair appears in its greatest perfection. On every side the dark purple of the jungle, broken here and there by silvery streaks of water marking the winding course of the bay, or of some inland creek; to the south, the high land of Rutland Island, with the sea to right and left of it. East and west numerous islands dot the sea, while beyond, far as the eye can reach, stretches the deep blue ocean. If one has time, one should ride to 'Lover's Leap.' The path extends some two or three miles along the ridge of the mountain. Its winding, precipitous course is sufficiently dangerous to rouse the mind from the feeling of calm and repose which may have been occasioned by the charming scenery and solemn

stillness of the place. Here and there are long, narrow avenues of bamboos, from which the hot rays of the sun are effectually excluded, and where, the ground being level, one can enjoy a delightful ride or walk. 'Lover's Leap' is an enormous boulder of stone, jutting out over a deep, narrow gorge, the perpendicular sides of which are hung with foliage of the richest hues and tints; and over and beyond which, out on to the horizon, stretches the sea. A view of the set-

ting sun from the top of Mount Harriett, as it throws its bright, transfiguring light over hill and dale and stream and sky, is, of itself, more than sufficient to repay one for all the trouble one takes to get it.

"It would make my letter much too long to say anything now about the Andamaneese. I will make them the subject of another letter.

"T. H. BARNETT.

"Dacca, E. Bengal."

Group of African Boys.

(See *Frontispiece*.)

MY DEAR MR. BAYNES,—This photograph was taken by the late Mr. Thomson in his own garden at Victoria; in the foreground are grouped the boys of his own household.

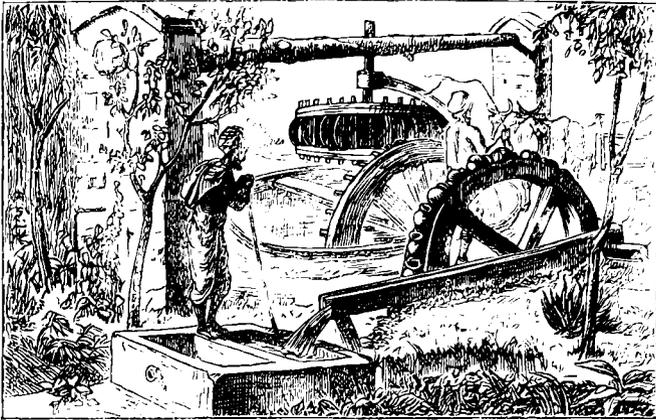
Robert, who sits in front on the right hand, is the son of Charles and Inanga Steane, both of whom were brought up in the mission homes. Charles became a teacher, and was for some years an agent of our Society in Bimbia; he remained there in charge long after the time, when, through the unhealthiness of Jubilee district, the European missionaries had quitted the spot.

The population of Bimbia decreased so rapidly that it was ultimately abandoned altogether, and Charles removed to Victoria with his young family, where he was employed in visiting the fishing villages until his death, which occurred while Robert was still young.

Money, who sits behind on the left hand, is a Bimbia lad; he was with Mr. Thomson for eight years, and under his care was learning to be a carpenter.

Little Maggie, Mrs. Thomson's youngest charge, was a Bakwilli child; she, with her brother Rufus, were orphans, depending upon a brother for support, which brother had also a wife and family, all of whom were living in a state of semi-starvation, so the little ones were sadly destitute. Maggie is a bright, healthy child now, and is well repaying the care which has been bestowed on her. She is now with Miss Comber, now Mrs. R. W. Hay. Joe, who sits by her side, is also an orphan Bakwilli boy, also with Mrs. Hay. Ilali is Money's brother; and the smallest boy Ijon, or "Alfred," is a Bimbia boy in the care of Mrs. Hay; Mr. Thomson took charge of him while Miss Comber was in England.

EMILY SAKER.



Indian Well.

IN India, where rain falls only at two seasons of the year, fields are often watered artificially—*i.e.*, irrigated. In the picture water is being drawn from a well for that purpose. Oxen are commonly used for this work. The apparatus for drawing up the water differs in different places.

Good News from Barisal.

THE Rev. J. H. Anderson, of Barisal, writes by the last mail:—

“You will be pleased to hear that we have met with some special encouragement in our work. Three weeks ago two men from the north of the district came to Barisal, and after inquiry found their way to my house. They had come with the intention of being Christians. They belonged to a Hindoo sect called Gurushotyo. For years past they had ceased to worship idols, and the cruel treatment to which Hindoo widows are subjected, more particularly their being forced to remain widows, had led them to feel what injustice and wrong there is connected with Hindooism. They had met occasionally with one of our old native preachers, but they had no clear views of the nature of the

Gospel, still they had a general impression that the Christian religion was the true one. We kept these men two or three days, teaching them, and letting them see the character of Christian worship. The Lord had opened the heart of one of them at least to attend to the things that were spoken, for, as I told them of the love of Christ to sinful man,—how He left His heavenly glory, lived on earth a life of self-denial, and died for us,—he was moved to tears, and the other also was much affected.

“A FAMILY CONVERTED.

“On leaving us they went with a Christian boatman to our station, Chobikapar, where our worthy brother,

Kironodoy Ghose, lives. Their village is not far from that station. After staying there awhile, Kironodoy and a band of native Christians accompanied them to their village, and spent the whole day there, preaching to the people. The villagers did all they could to persuade these two men not to become Christians, but unsuccessfully. Since then some have sought to move them with tears not to take a step which cuts them off from Hindoo society. The more hopeful of the two has remained firm. His eldest son, a promising young man, who can read and write, has also heartily embraced the Gospel; and we may now consider the whole family, embracing a wife, four sons, and a widowed daughter, who is a mere child, to belong to the Kingdom of Christ. We thank God for *Kangali* and his family. The other inquirer has not come out so boldly, neither, as far as I am aware, has he given up his faith in Christ. The two men are respected in their village, and the people are much influenced by the step they have taken. Yesterday was fixed upon for a meeting of the villagers to consider whether the whole village should cast in their lot with these two men. I am waiting eagerly to know the result.

“HOPEFUL SIGNS.

“A few weeks ago two or three people came from another part of the district, and conversed with us about Christianity, and I have sent a colporteur to visit them in their distant abode.

“In another village a messenger was sent to Kironodoy asking him to come and preach the Gospel to the people of the place.

“One young man at Utterpar has come over, with whom I am very much pleased; and he and Umbika Choron Ghose, a Barisal youth, who found his way to Khool-

nah, and was taught and baptized by our dear brother Gogon—these two are included in our young men's class.

“Within the last month I have heard of a young Brahminoe becoming a convert at one of our stations, and a Hindoo musician has also joined us. His wife and daughter have left him, and she is being urged to forsake him altogether.

“I am sure that you and all our friends at home will be interested in these details. May it please God to deepen and widen the movements which in these several localities seems to have commenced. Your prayers will be joined to ours on behalf of the new converts; and will you pray that, through their example, many others may be brought to Christ?

“BROTHER GOGON CHUNDER DUTT.

“We have recently had a brief visit from Brother Gogon. He has become an enthusiastic Homoeopathic practitioner. I think he might very properly be called ‘the beloved physician.’ He seems to have the esteem and respect of the whole Hindoo community at Khoolnah in an extraordinary degree, as well as the affection of his Christian brethren. They have made him honorary chairman of the municipality. One of the Baboos, at his suggestion, has put up a Homoeopathic dispensary, which will, I believe, be under his control. The owner of a line of steamers running between this and Khoolnar (we are some eighty-five miles apart) has given him a free pass; and not only this, but Gogon has persuaded him to give to us missionaries at Barisal the same privilege, so that we and one or two native preachers can visit some leading places in our district, such as Jalakatee, Nalchittee, Perejapore, without charge. I think the object Gogon had in coming was to bring about this arrangement, for

which we are, of course, much indebted to him.

“FAITHFUL UNTO DEATH.

An interesting proof of the genuineness of the faith of some of our converts is given in the journal of one of our native preachers, which was sent to me some days ago. He writes:— ‘After our morning service on Sunday the 19th April, a widow named Gurnchaud called five of the church members to see her. On our arrival at her house we found her lying down, and she beckoned us to take seats. We then asked her, “Why have you sent for us?” She replied, “I am going to the Lord; pray for me.” We prayed twice and conversed with her; and seeing her composed, and in the path of faith and piety, we left her. On Monday we went again, and found that she was not able to speak much. She said, “To-day I shall be separated from the world—see now! The Lord has come for me.” I quoted various texts of Scripture, prayed, and commended her into the Lord’s hands.

Finally she said, “Oh, precious Saviour, forgive my sins and receive my spirit.” Having said this, she folded her hands and raised them, remaining silent for a time, then exclaimed, “All my sorrow has gone,” and was unable to speak more. So we left her. At four o’clock in the morning she said to two women and a man who were with her, “Arise! I am entering upon my journey. Believe, and you have nothing to fear; Lord Jesus, receive my spirit.” Having said this, she died. She was a church member and a true believer. She used to attend the services regularly, and her conduct was holy and her conversation most truly good. The men and women, the boys and girls, and the old people loved her dearly, and not only the people of Reprakati, but the people of other places also.’

“Such incidents as these are a comfort and encouragement to us, especially as the conduct of many of the Christians is unworthy of the Gospel of Christ.

“J. H. ANDERSON.”

HIS MAJESTY KING LEOPOLD II.—On the 1st of last month the General Secretary, Mr. A. H. Baynes, had a special audience of H. M. the King of the Belgians, at the Palace at Ostend, and presented an address of congratulation to His Majesty, upon the establishment of the new Free Congo State, from the Committee and officers of the Baptist Missionary Society. His Majesty very graciously received Mr. Baynes, and expressed his high satisfaction at the terms of the address, and of the visit of the Secretary, the King assuring him of his personal anxiety to do all within his power to further all efforts put forth for the benefit and up-raising of the millions of down-trodden Africa.

VERNON CHAPEL, KING’S CROSS.—The half-yearly Missionary Meeting of the young men connected with this place was held on July 6th, when the Rev. C. B. Sawday presided. The Rev. R. Spurgeon, of Barisal, attended, and gave a very graphic and interesting account of his Mission work in India. A cheque for £15, being six months’ subscriptions by the young men to the Mission Funds, was then handed to Mr. Holliday, who, on behalf of the Baptist Missionary Society, heartily thanked the donors. Such meetings are most encouraging, and if the young men of every church would band themselves together for prayer, and for practical help for the Mission, what might not be accomplished?

Among the Grandpass Baptists of Ceylon.

(From *Ceylon Observer*.)

I AVAILED myself of an invitation to be present at a meeting held in the Grandpass Baptist Chapel in commemoration of the second anniversary of the settlement of the Rev. J. G. Ratnayeke as the pastor of the church. It was twelve years ago since I was there, and I was agreeably surprised to find now that the old chapel had given way to a new edifice which was built from designs furnished by the missionary-architect, the Rev. F. D. Waldoek, whose labours in the way of chapel and school building can be seen in the Western, Central, Southern and North-Western Provinces. The Grandpass chapel is lofty and roomy, capable of seating over 300 people, as seen last night in the very large congregation assembled there. It was a sight worth witnessing, and gave proof of the good work done in that place of worship. On going to the compound, I found a new and handsome house built for the pastor at the cost of the Baptist Missionary Society. On this spot Mr. Chater and Mr. Daniel lived, and the room in which Mr. Daniel slept was shown. This room is preserved intact in memory of this noble man, and it is connected with the main building by a door opening into it. Between the chapel and the house is a range of low and old rooms part of which is occupied by a printing press, and the remainder is used as a girls' school. This mars the look of the principal buildings, and a new row will be all the better of it. Indeed, the plans are ready, but "hard times" stop the way. I missed very much the old pastor, James Silva, and his good wife, whose labours have been abundant, but the mantle has fallen on the present pastor, who is worthily

following in the footsteps of his father-in-law.

By the time proceedings commenced, about 350 people were in the chapel and many were obliged to stand by the doors and windows. The chair was occupied by the Rev. F. D. Waldoek, and besides him on the platform there were the Rev. Theodore Silva, minister of Makewita chapel, Mr. W. Walker, the Rev. H. A. Lapham, pastor of the Cinnamon Gardens Baptist Church, the Rev. J. G. Ratnayeke, and Mrs. Waldoek. The proceedings commenced by the singing of Sinhalese hymn, after which the senior deacon, Mr. E. P. C. Perera, engaged in prayer. Mr. Waldoek then called on Mr. Ratnayeke to read his report, of which the following is a summary:—Seventy-two years ago the work was begun by the Rev. Mr. Chater on this very spot in connection with the Baptist Missionary Society, and it is therefore the oldest Baptist church in Ceylon. For fifty years it was not in a state to be an independent church, but the late beloved pastor James Silva, impelled by his love to Jesus, took the oversight of the church, sacrificing worldly prospects, and made it an independent church, which has borne much good fruit, and this is the twentieth year of the independency of the church, and the fifth of the opening of the new chapel, and the second of the present pastorate. Amid numerous engagements and domestic illness, the work of the church had been carried on with help rendered by the divinity students, Mr. Daniel Perera and Mr. Samuel de Saram, and Mr. Waldoek, which were cheerfully and thankfully acknowledged. Six persons were added to the church by baptism, and there are eight accepted candidates and some

inquirers. The report contained an account of the conversion and joyful death of the wife of the late Carolis Silva Wickremesekere Mudaliyar, whose favourite hymn was "Jesus, lover of my soul, let me to thy bosom fly." The Sunday services in the district are two services in the chapel at 10 a.m. and 6.30 p.m., 8.30 a.m. at Mattakkuliya, 1 p.m. at Cinnamon Gardens Church, and 3 p.m. at Kollupitiya, with an average attendance of 375. There are four week-day services in houses of members and friends, and on Thursday evenings at Kayman's Gate an open-air service is held. A prayer meeting is held every Wednesday evening and the small attendance at these was deplored, and the people were urged not to keep away from these meetings, as it is a sign of soul-weakness, but to assemble always for prayer, which the report characterised as power. There are four Sabbath-schools in connection with the church, and three day-schools in which 170 children are receiving an Anglo-vernacular education. Mr. Waldo's assistance to the schools was acknowledged. A suitable girls' school is much required in place of the one already referred to above. There are seventy names in the list with an average attendance of forty, and an appeal was made to all interested in female education to help towards the building. The work in Mrs. Waldo's boarding-school was next alluded to, where a Bible-class is held every Friday, from which good spiritual results have followed. The Grandpass Ladies' Evangelisation Society formed in 1882 was referred to. It employs as colporteur and evangelist Cornelius Lewis, whose labours were appreciatively spoken of. Three staunch Buddhists are now earnest inquirers, and a nominal Christian was brought to a saving knowledge of the Saviour by this brother's instrumentality. I regret to add that the

finances of this society at the end of August show a debt to the Treasurer of R22. The income from September, 1882, to August, 1884, show R218 and an expenditure of R240 during the same period. It is hoped this will catch the eye of a lady friend, and that she will help to wipe it off. There are now 136 members in the Colombo district. The accounts of the church show receipts amounting to R1,015.32½ and disbursements R978.65½, and the Treasurer is able to show a balance of R36.67 at the close of the year. Thankfulness to God is acknowledged in the first place as the fountain of all good, and to all Christian friends for their contributions and gifts. Suitable acknowledgment is made to the Baptist Missionary Society for the remittance of £100 sterling to build the pastor's house, and to Mr. Waldo for his work in connection with it. The report concluded with devout gratitude to Almighty God for the mercies shown during the past year, and with the appeal "Brethren, pray for us."

A collection was made, which amounted to R13.46. A vote of thanks to the chairman and speakers was then proposed by Mr. E. S. C. Perera, and seconded by Mr. G. H. Perera, which was unanimously accorded, after which the doxology was sung, and the benediction pronounced brought the meeting to a close.

I was greatly struck with the warmth and affection which the members showed their pastor. Though at this time he is obliged to live far away, all the services are maintained without intermission. He has a large charge, and he goes through his work right heartily. I went away much edified and thankful that I was present to see and hear of Mr. Ratnayeke's work, and that of the Grandpass Baptist Church.

RAMBL R.

The Lord Loveth a Cheerful Giver.

IN response to the appeal of Mr. Comber in last month's HERALD for Ice Machines and Baths we have received:—

£2 from Mr. J. Clover, of Sindlesham Mills, near Reading; £2 from "one interested in the Congo Mission, Hastings;" £2 from Mr. W. P. Lockhart, of Liverpool; £2 from Mr. James Todd, of Dennistoun, Glasgow; and £2 from Mr. James S. Mack, of Edinburgh.

The lady at Bournemouth, referred to in the last issue of the HERALD, writes:—

"I see in the HERALD of this month you mention my case in handing over to the mission what I have saved by giving up the use of stimulants.

"Some may think it a large sum, but they will not find it so after going into figures; if they take but a little good wine daily, as in my case, they will find it cannot be done under two shillings a week, and those very moderate people who take a little to their dinner and supper will find it amount to as much.

"From various causes many Christians have recently become abstainers. I most heartily advise them to do as I have done, and by so doing we shall make our cash double its original value, in saving it from doing harm, and spending it in doing good."

Mr. Lewis James, writing from Port of Spain, in Trinidad, under date of last month, says:—

"Enclosed you will find a Money Order for Five Pounds, which we send for the Congo Mission. Our people are much interested in that mission, and we have constituted ourselves an auxiliary to that mission, and, following the example of our brethren in Nassau, have resolved to raise a sufficient sum (and as much more as we can) to support a boy in one of the mission schools, whom we would be glad if Mr. Comber would select when he returns there, and let us know his native name. We would be glad, also, if he could be given the name of John Guntop, in remembrance of the brother who first initiated this movement by putting up 3d. per week out of his hardly-earned wages until it amounted to 12s. 6d., which he handed in to Mr. Gamble on his departure for Colon to seek for work. This manner of assisting the mission on the Congo seems to commend itself to the sympathies of our people. One sister has just sent a shilling with the message that it was 'for the boy,' and I think it will tend to do much good."

A pastor remitting a generous gift writes:—

"I am greatly interested in the monthly MISSIONARY HERALD. A friend of mine, a Wesleyan, a generous contributor to our Society, says;—'The HERALD is one of the few papers of which I can say I read every word. It does my soul good.'"

"A poor sister" sends ten shillings and writes, "I love the HERALD as I read of the messenger of light and life, the Peace, bearing the Gospel to millions of my brothers and sisters on the dark continent. I thank God I can deny myself some of my few comforts to give Him back of His own."

From a generous friend of the Mission we have received a box of miscellaneous jewellery, "In Memoriam, A. B." A gold coin from "an old sailor" for the Congo Mission. A few articles of needlework from a poor widow, and a silver chain from the orphan child of a missionary now in heaven.

We have also received the following welcome and cheering gifts:—

Mrs. Kemp, Rochdale, £100; Mr. Geo. Sturge (third half yearly instalment of £1,000), £100; Friend from Pembrokeshire for Congo, £50; Anonymous, per Messrs. Barclay, Bevan, Tritton & Co., £50; In Memoriam, £50; Mr. Marnham, J.P., for Congo (quarterly), £30; Mr. J. McIlvain, Greenock, for *additional Missionaries to China*, £15, ditto, for Congo, £10; Mr. Joseph Wates, £14; C. R. P., Plymouth, for Congo, £10; Mr. Taylor, Kingsbridge, £10; M. G. (£5 for Congo), £10; Reading, for *Passage and Outfit of Mr. Davies*, £120.

Recent Intelligence.

The Rev. T. J. Comber writes:—

“DEAR MR. BAYNES,—Will you please acknowledge the following further gifts for our Congo Mission:—

“From the Ladies’ Negro Friendly Society, per Mrs. Joel Cadbury, of Birmingham, £5 for special use in school furniture or surgical instruments.

“From the ladies of Highgate-road Chapel, per Mrs. Coxeter, 200 good jackets for the boys of our school.

“From the ladies of Chatsworth-road, Norwood, per Mrs. Salter, a box of garments.

“From Mrs. Hartland, of Camden Town, a large school map.

“Yours faithfully,

“T. J. COMBER.”

“98, Camden Street, N.W., 20th July, 1885.”

We regret to inform our readers of the decease of the Rev. A. Powell, for seventeen years the active and esteemed Secretary of the Bible Translation Society. We are requested by the Treasurer, Dr. Underhill, to state that till arrangements are made for filling the office thus left vacant, all contributions and communications should be addressed to him at the Mission House, 19, Castle Street, Holborn, E.C.

We have special pleasure in calling the attention of our readers to a small volume just published by Messrs. Alexander & Shephard, 21, Castle Street, Holborn, entitled *The Homes of the Baptist Missionary Society from Kettering to Castle Street*, price one shilling.

This delightful little volume is written by the Rev. Charles Kirtland, formerly secretary of the British and Irish Home Mission, and until quite lately pastor of York Road Chapel, Battersea.

It contains brief, graphic, and deeply interesting biographical sketches of all the officers and missionaries of the Society whose busts or portraits are preserved in the Mission House, “with a view,” in Mr. Kirtland’s suggestive words, “of reviving the memories of some honoured servants of God, whose labours have helped to raise our Mission to the high position which it occupies among kindred institutions; and in the hope that they may encourage the growth of a mission spirit among our young people.”

We have enjoyed the volume greatly, and we most cordially commend its perusal to all our readers.

It is a capital gift-book for rewards and prizes for senior Bible classes and young men’s associations.

Contributions

To 30th June, 1885.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL COLLECTIONS.

Annual Sermon at Bloomsbury Chapel	34	17	3
Public Meeting Exeter Hall	125	9	1
Juvenile do., do.	41	9	7
	201	15	11

ANNUAL SUBSCRIPTIONS.

Allen, Mrs E. P., Cheadle	10	0	0
Clarke, Mr E. W.	1	0	0
Collins, Mr W. B., Ramsgate, for Congo	0	10	0
Cooté, Mr A., Guildford	1	0	0
Cox, Mr A. H.	0	10	6
Danford, Mr, Warren	5	5	0
Gale, Misses	2	2	0
Glover, Dr. J. G.	3	3	0
J. W. A.	10	0	0
Jay, Mr and Mrs A. Marshall	1	1	0
Jones, Mr W., Southampton	0	10	6
Keats, Mr G. T.	1	1	0
Mavnard, Mr	1	0	0
Millar, Major-Gen.	1	1	0
Norris, Mr T., St. Briavel's	1	0	0
Osborne, Mrs S. J.	0	10	0
Pigg, Mr T., Orsett	1	1	0
Pitt, Mr G.	5	0	0
Pullar, Mr L.	2	2	0
Roberts, Mr Jno.	0	10	0
Robinson, Mr E. S.	50	0	0
Do., for Africa	100	0	0
Do., for China	107	0	0
Do., for India	100	0	0
Rough, Mr G., for Congo	5	0	0
Stephen, Mrs, Mollington	1	0	0
Tooth, Mrs	0	10	0
Tritton, Mr Joseph (3 months)	37	10	0
Ward, Mr W.	0	10	6
Weymouth, Dr R., F. for Congo	1	1	0
Wright, Mr J. W.	3	0	0
Williams, Miss Hettie	1	10	0
Williams, Miss and Mrs Henry	1	1	0
Under 10s.	1	11	3

DONATIONS.

A Friend	10	0	0
A Friend, for China	0	10	0
A Friend, for Congo	0	10	0
A Friend, Flintshire	5	0	0
A Friend, Swansea, for China	1	0	0
A Friend, for Congo	10	0	0
A Friend, for Congo, India, and China	20	0	0
A Friend, per Mrs McEwan, for Congo	0	10	0
A Little Girl (6d. a week)	0	10	0
Amicus	10	0	0
Anonymous, Bedfordshire	0	10	0
Anonymous, per Bankers	50	0	0
Archbold, Josephine, Jemima & Blanche, for Mr. Cowe	2	0	0

A Wellwisher	0	10	0
Blake, Mr A. W.	1	1	0
Brown, Mr Jas, Lochee, per Rev O. H. Spurgeon	1	0	0
Bruce, Mr, Fraserburgh	0	10	0
C. A., John Street, Edgware Road	5	0	0
Cadmore, Mr G., Pentre	1	1	0
Culley, Mrs E., in Loving Memory of A. B. Angus	10	0	0
Dawbarn, the late Miss J.	20	0	0
Davis, Mr E.	1	1	0
E. B., Nottingham	0	10	0
Fergusson, Miss M., M. for Congo	1	0	0
Fountain, Mr. W., Odiham	1	1	0
Gale, Misses	1	0	0
Do., for Congo	2	0	0
Henderson, Rev. W. T., for Congo	1	0	0
H., Mrs, Acton, In Memoriam, for Congo	1	1	0
Do., do, for China	1	1	0
Higgs, Mr and Mrs G., Thank Offering	2	10	0
In Memoriam	30	0	0
J. H. A.	1	1	0
Johnson, Mr W.	100	0	0
Knight, Mrs S., Thank Offering, for Congo	0	10	0
Lewis, Capt. H., for Congo	3	3	0
L. E. P.	1	0	0
L. S., Newport, for Agra	6	0	0
Little, Mr F.	0	10	0
M. C.	1	0	0
Do., for W & O	1	0	0
Martin, Miss K., collected for Support of Girl under Miss Comber	4	10	0
Muntz, Mr G. F.	500	0	0
M. E., for China	2	10	0
Do., for Congo	2	10	0
McIlvain, Mr J., Greenock	10	0	0
Do. for Additional Missionaries to Congo and China	15	0	0
Nicoll, Mrs W., for India	1	0	0
Pedder, Miss, Abergele, for Congo	1	0	0
Pullen, Mr J.	3	0	0
Rawlings, Mr E., for Goolzar Shah's Simla Mission	5	0	0
Ridgway, Miss	1	0	0
Robinson, Mr, Kossuth, for Congo	5	0	0
"Sale of Books"	2	0	0
St. Paul's Missionary Society	8	19	0
S. L. M., for Congo	1	0	0
Standerwick, Mr. R. H.	5	0	0
Stewart, Mr. John, Aberdeen, for China	100	0	0
Sturze, Mr Geo., for Congo	10	0	0

Sycamore, Derby, Sunday Morning Offerings, for Congo	0	18	0
Thomson, Miss, Bristol	1	0	0
Talbot, Mr G. W., Reading	50	0	0
Talbot, Mrs G. W., Reading	50	0	0
Walton, Mr H.	0	10	0
W. W.	100	0	0
White, Rev. F. H.	3	3	0
Under 10s.	0	15	6
Do., for Congo	0	18	8

LEGACIES.

Ridgway, the late Miss Sarah, of Manchester, per Messrs. Ridgway & Worsley	50	0	0
Rooke, the late Miss E., of Enfield, per Messrs Rooke and Son, for Mr Rouse's Work, Calcutta	4	10	0
Do., for Mrs. Wall's Work, Rome	9	0	0
Do. for Mr Pigott's Work, Ceylon	4	10	0
Voelcker, the late Dr. of Kensington, per Messrs Barlow, Smith, & Pinsent	100	0	0
Wainwright, the late Mr Jas. of Otley	112	10	0

LONDON AND MIDDLESEX.

Abbey Rd., St. John's Wood (moiety)	9	4	3
Acton	6	9	9
Alperton	4	0	6
Arthur Street, Camberwell Gate	15	0	0
Do., Sunday School	6	17	4
Do., do., for N P	0	0	9
Battersea, York Road	7	1	7
Battersea Park	8	0	3
Relle Isl.-Mission Ch.	8	14	0
Bermondsey, Drummond Road	5	1	0
Bloomsbury	72	19	9
Do., for W & O	5	0	0
Do., for Mr Sims, Ceylon	5	0	0
Do., for Mr Weeks, Congo	5	0	0
Brentford, Park Chl	7	17	6
Do., Sunday School	16	3	6
Brixton Hill, New Park Road	7	0	0
Do., Wynne Road	10	14	3
Do., Kenyon Chapel	8	8	3
Brondebury	8	0	0
Do., Sun. Sch., for Mr Comber, Congo	10	0	0
Do., do., for Mr Jones, China	10	0	0
Camberwell, Denmark Place Chapel	42	18	6
Do., do., Juv., for N P. Barisal	10	4	3
Do., Cottage Green Sun. Sch., for N P at Port Canning	6	5	0
Do., do., for Mr Turner China	6	5	0

Do., Wyndham Rd.			
Sunday School	0	7	7
for Congo	6	10	0
Do., Mansion House	184	12	0
Clapton, Downs Ch.	6	15	6
Crouch Hill	21	0	0
Dalston Junction	16	9	5
Deptford, Octavia St.	10	17	3
Ealing Dean Sun. S.	26	7	5
East London Tabnl.	6	15	1
Enfield	5	0	7
Forest Gate, Wood-	2	1	0
grange Chapel	0	10	0
Great Hunter Street,	2	1	0
Sunday School	0	10	0
Gooding Road, Sun.	0	10	0
School	0	10	0
Do., for Congo	1	1	0
Globe Rd. Tabernacle,	30	0	0
Sunday School	30	0	0
Hackney, Mare St.	9	5	0
Hammersmith, West	7	5	3
End	30	0	0
Do., Avenue Road	6	9	0
(molety)	0	8	6
Hampstead, Heath	24	1	4
Street	2	15	0
Harrow-on-the-Hill	11	6	1
Do., Sunday School	20	0	0
Do., Wealdstone	4	3	6
Sunday School	12	18	11
Henrietta Street	10	8	3
Highbury Hill Chapel	5	13	6
Do., Sunday School	5	0	0
Highgate, Southwood	2	17	8
Lane	3	0	0
Highgate Road,	3	17	0
Y. M. B. C., for	0	11	4
Congo	12	16	8
Do., Sunday School	11	0	0
and Y. M. B. O.,	100	0	0
for Congo	6	5	0
Hounslow	10	16	8
Islington, Cross St.	1	1	0
Islington, Salter's	19	2	7
Hall Ch.	1	0	0
James Street	1	0	0
John Street, Edgware	1	0	0
Road	2	17	8
Kensington, Hornton	3	0	0
Street	3	17	0
Kilburn, Canterbury	0	11	4
Road	12	16	8
Do., Sun. Sch., for	11	0	0
Congo	11	0	0
Kensal Green, Wyoliff	100	0	0
Ch.	6	5	0
King's Cross, Arthur	10	16	8
Street Sun. School	11	0	0
Maze Pond	1	0	0
Metropolitan Taber-	1	0	0
nacle	6	5	0
Do., Sun. Sch., for	10	16	8
Mr. Guyton, Delhi	1	16	0
New Southgate	19	2	7
North Street, Ken-	1	0	0
nington, Sun. Sch.,	1	7	1
for Cameoons	4	0	0
Notting Hill, Lad-	2	14	4
broke Grove	5	0	0
Ormond Yard S. Sch.	1	18	10
Peckham, Park Road	3	5	7
Do., for Ram Chun-	1	0	0
der Ghose	0	7	6
Do., Barry Road	2	14	4
Do., James Grove	0	7	6
Do., Lausanne Rd.	2	17	7
Sunday School	7	14	4
Do., Gordon Road	0	7	6
Do., Norfolk Street	2	17	7
Pinner	7	14	4
Poplar, Cotton Street	0	7	6
Ponder's End Sunday	0	7	6
Sch., per Y. M. M. A.	28	18	9
Putney, Union Ch.			
(molety)			

Regent St., Lambeth	3	4	7
Romney St., West-	2	6	0
minster	11	6	6
Shoreditch Taber-	3	3	0
nacle	32	17	1
South London Taber-	9	0	0
nacle (molety)	12	8	0
Spencer Place S. Sch.	15	0	0
Stockwell	2	0	0
Stoke Newington,	9	10	0
Bouverie Road	3	3	0
Do., Devonshire Sq.	4	4	0
Chapel	82	17	1
Do., Sunday School	9	0	0
Tottenham	12	8	0
Upper Holloway	3	12	3
Vernon Chapel	22	0	2
Victoria Ch., Wanda-	2	10	0
worth Road	2	14	0
Walhamstow, Bound-	5	0	0
ary Road	2	10	0
Walworth Road Ch.	2	10	0
Do., Sun. Sch., for	2	10	0
N P	2	10	0
Do., do., for Mr.	2	10	0
Richards, China	2	14	0
Do., do., for Japan	5	0	0
Do., do., for Mr.	2	10	0
Comber, Congo	2	10	0
Do., do., for Mr.	4	8	6
Wall, Rome	7	6	10
Walworth, Eben-	2	13	4
ezer Sun. Sch.	1	10	0
Walworth, East	4	0	6
Hill	1	1	0
Do., for W & O	5	0	0
Do., Chatham Road	13	7	10
Do. do., Sun Sch.	1	1	0
Westbourne Grove	5	0	0
West London Taber-	13	7	10
nacle Sun. School			
West Green			
BERKSHIRE.			
Wokingham	25	17	5
Do., for N P	1	5	4
Do., for Congo	1	12	0
Newmill and Finch-	0	9	8
hampsted	2	7	4
Sindlesham			
BUCKINGHAMSHIRE.			
Loosley Row	0	18	0
Princes Risboro'	11	0	0
Stony Stratford	11	6	10
CAMBRIDGESHIRE.			
Aldreth	0	1	0
Cambridge, St. An-			
drew Street, for			
Cambridge School,	17	0	0
Agra			
Do., for Two Congo	6	0	0
Boys	4	5	0
Gamlingay	1	0	0
Wisbech, Upper Hill			
Street, for Congo			
CHESHIRE.			
Chester, Grosvenor	3	10	0
Park Sna. Sch.			
CORNWALL.			
Liskeard	1	19	6
DEVONSHIRE.			
Bideford, for W & O.	0	10	6
Exeter, South Street			
Sun. Sch.	4	1	0
Plymouth, George St.,	10	0	0
for Congo	3	5	6
Do., Mutley Ch.	1	7	0
Thorverton	0	13	0
Do., for W & O			

DORSETSHIRE.			
Weymouth Sun. Sch.	5	5	7
DURHAM.			
Stockton-on-Tees	3	10	0
ESSEX.			
Barking	1	13	6
Clacton-on-Sea	0	10	6
Leytonstone	10	9	8
GLOUCESTERSHIRE.			
Bournton - on - the			
Water	6	19	6
Chipping Camden	1	12	4
Do., for N P	0	2	9
Lydbrook	1	11	3
Uley, for N P	0	17	6
Yorkley, for N P	0	9	1
HAMPSHIRE.			
Beaulieu	2	2	0
Bournemouth, Lans-			
downe Ch.	0	10	0
ISLE OF WIGHT.			
Ventnor	5	13	6
HEREFORDSHIRE.			
Ryeford	1	18	10
HEETS.			
Hitchin, for N P	1	7	0
Rickmansworth	16	10	0
HUNTS.			
Ramsey	0	10	6
KENT.			
Beckenham, Elm Rd.	11	8	2
Belvedere	3	13	7
Bexley Heath, Trinity			
Chapel	12	12	6
Brockley Rd. Chapel	44	9	3
Bromley	5	10	0
Crayford	4	0	0
Dartford	4	2	6
Faversham	11	11	6
Forest Hill, Syden-			
ham Chapel	9	12	9
Gravesend, Windmill			
Street Sun. Sch.	1	1	0
Greenwich, South St.	3	0	0
Lee	9	0	0
Plumstead, Raglan			
Hall	2	2	0
Shooters Hill Road	3	5	2
South Cray Sun. Sch.	0	16	5
Sutton-at-House	1	0	0
Woodwich, Queen St.	4	5	10
Do., Parsons Hill	12	10	6
LANCASHIRE.			
Bury, Rochdale Rd	2	2	2
Liverpool, Myrtle St.	95	0	0
Do., for Congo	5	0	0
Do., Richmond Ch.	4	1	1
Do., Fabius Ch.			
Sunday School	9	4	9
Manchester, Higher			
Openshaw S. Sch.	1	3	7
N. E. Lancashire, on			
account, per Mr W.			
Snape, Treasurer	35	10	0
Oswaldtwistle	6	6	3
Rochdale, Water St.	0	5	0
LEICESTERSHIRE.			
Leicester, Victoria			
Road	2	2	0
LINCOLNSHIRE.			
Grantham	1	4	5
Do., for N P	0	16	7

NORFOLK.	
Norfolk, on account, per Mr J. J. Colman, M.P., Treas...	63 11 7
Swaffham	10 0 0
Yarmouth, on acct...	50 0 0
NORTHAMPTONSHIRE.	
Burton Latimer	8 19 1
Deeborough	3 4 10
Greton	0 10 0
Kettering	105 13 2
Do., for <i>W & O</i>	2 15 0
Do., for <i>N P</i>	2 0 1
Do., for <i>Congo</i>	0 12 0
Northampton, Mount Pleasant Sun. Sch.	1 6 0
Ringshead	2 2 7
Do., for <i>Congo</i>	0 15 5
Roads	2 6 0
Rushdon	17 6 3
Thrapstone	20 9 6
Towcester	5 6 0
Walgrave	2 10 4
Woodford	0 15 2
NORTHUMBERLANDSHIRE.	
Ford Forge, for <i>Congo</i>	2 13 0
NOTTINGHAMSHIRE.	
Collingham	1 0 0
Nottingham, Derby Road Juvenile	7 8 8
Do., Bentinck Road Sunday School	3 5 0
Southwell	6 15 2
OXFORDSHIRE.	
Caversham	5 13 6
SHROPSHIRE.	
Oakengates	2 0 0
SOMERSETSHIRE.	
Bristol	1238 12 4
Do., balance last year's account	2 0 0
Do., Broadmead, for <i>W & O</i>	15 0 0
Do., do., for <i>School, Ceylon</i>	5 0 6
Do., do., for <i>Boy in Miss Comber's Sch.</i>	11 13 4
Do., Bedminster, West Street, for <i>W & O</i>	1 4 6
Do., do., for <i>N P</i>	0 7 10
Do., Buckingham Ch., for <i>W & O</i>	1 0 0
Do., do., for <i>N P, India</i>	2 8 0
Do., do., for <i>Congo</i>	1 1 0
Do., City Road Sun. Sch., for <i>N P</i>	1 1 7
Do., do., for <i>Howrah</i>	6 0 0
Do., United Com-munion Service for <i>W & O</i>	9 2 1
Do., do., Cotham Grove Sun. Sch., for <i>Miss Comber's School</i>	5 11 3
Do., Counterslip, for <i>Congo</i>	7 14 0
Do., do., King St., for <i>Mr Wall, Italy</i>	1 10 0
Do., do., for <i>Native Girls' Sch., Serampore</i>	6 9 0
Do., do., Sun. Sch., for <i>Mr H. Thomas, Delhi</i>	7 10 9
Do., do., for <i>Mr Ezen, Benares</i>	7 10 8

Do., Tyndale Ch., for <i>Debt, 1884</i>	10 0 0
Paulton, for <i>W & O</i>	1 6 0
SUFFOLK.	
Bury St. Edmunds	1 13 0
SURREY.	
Balham, Ramsden Rd.	10 15 1
Croydon	27 8 1
Dulwich, Lordship Lane	4 10 0
Lower Norwood, Chatsworth Road	28 12 2
Do., for <i>China</i>	1 0 0
Merstham Sun. Sch.	2 3 10
New Malden	3 11 6
Norwood, Gipsy Rd.	8 11 3
Redhill	5 12 6
Surbiton	2 2 0
Sutton	11 15 9
Do., Sun. Sch., for <i>N P under Mr Guyton, Delhi</i>	0 10 0
Upper Mitcham	2 10 0
Upper Norwood	9 14 10
Do., balance of last year	16 2 6
SUSSEX.	
Brighton, Bond St.	4 10 0
WARWICKSHIRE.	
Birmingham, Y.M.B. M.S., for <i>Bishop-pore Sch.</i>	78 0 0
Do., for <i>Mr Guyton's Work Delhi</i>	36 0 0
Rugby	3 11 0
WESTMORLAND.	
Kendal	1 0 0
WILTSHIRE.	
Bromham	1 0 2
Do., for <i>W & O</i>	0 5 0
Do., for <i>N P</i>	0 10 5
Westbury Leigh	0 10 0
WORCESTERSHIRE.	
Redditch	0 10 0
Do., for <i>W & O</i>	0 4 0
YORKSHIRE.	
Bradford, Girlington Juvenile	7 4 2
Harrogate Juvenile	1 12 11
Leeds, South Parade, on account (less dis- trict expenses last year)	17 14 11
Middlesboro', Walsh Ch. Sunday School	0 5 0
Sheffield, Pub. Meet- ing, for <i>Congo</i>	7 10 0
Do., Townhead St., for <i>Congo</i>	5 0 8
Do., Glossop Road	7 5 8
Do., do., for <i>Congo</i>	13 0 4
Do., do., for <i>N P</i>	5 18 5
Do., do., for <i>Congo</i>	38 13 1
Less expenses	1 8 6
	37 4 7
NORTH WALES.	
ANGLESEA.	
Per Mr R. Williams, Treasurer	6 1 6

CARNARVONSHIRE.	
Llanglan	2 0 0
DENBIGHSHIRE.	
Brymbo	1 2 6
SOUTH WALES.	
BRECKNOCKSHIRE.	
Hay	0 6 0
Do., for <i>N P, India</i>	1 6 0
CARMARTHENSHIRE.	
Ammanford, Eben- ezer	1 13 5
Carmarthen, English Ch.	1 18 1
Cwmaman, Bethesda	0 8 0
GLAMORGANSHIRE.	
Berthllwyd	5 2 9
Canton, Hope Ch. Sunday School	5 1 9
Lantwit Vardre, Salem	1 2 2
Lisvane	0 18 4
Do., for <i>N P</i>	1 18 5
Penpryswg, Penuel for <i>N P</i>	1 19 6
Porth, Tabernacle	3 2 0
Treforest	2 7 0
Treorkey, Horeb	2 10 0
Twynyrodyn, for <i>N P</i>	1 12 0
MONMOUTHSHIRE.	
Blackwood, Eng. Ch.	0 10 6
Caerwent	1 2 0
Chepstow	0 9 6
Do., for <i>W & O</i>	1 9 1
Llanddewi	4 15 0
Newport, St. Mary St.	3 17 9
St. Mellons	4 8 6
PEMBROKESHIRE.	
Camrose	0 13 0
Caersalem and Jabez	0 2 6
Penybryn	0 2 6
SCOTLAND.	
Aberdeen, Crown Terrace, for <i>India</i>	5 0 0
Do., for <i>Congo</i>	3 0 0
Do., for <i>China</i>	3 0 0
Coatbridge	1 0 0
Cupar	5 0 0
Dundee	9 5 6
Dunfermline	15 2 0
Elgin	3 10 0
Do., for <i>India</i>	2 0 0
Do., for <i>China</i>	2 0 0
Do., for <i>Congo</i>	3 0 0
Forres	1 0 0
Glasgow, Adelaide Place	22 0 0
Do., John Street	7 0 0
Do., do., Sun. Sch., for <i>Congo</i>	4 2 6
Do., John Knox St.	12 19 5
Do., do., for <i>Italy</i>	1 0 0
Do., Queen's Park Sun. School, for <i>Congo School Work</i>	2 8 9
Grantown, for <i>Congo</i>	3 0 0
Do., for <i>N P</i>	1 15 6
Rothsay	0 10 0
Do., for <i>Congo</i>	3 0 0
FOREIGN.	
AMERICA.	
Quebec, M. M.	1 0 0
EUROPE.	
Geneva, Martin, Rev. C.	1 0 0



THE BAPTIST UNION
BRITISH & IRISH HOME
MISSION & GENERAL
CHRONICLE.

AUGUST, 1885.

Augmentation Fund.

AT the recent meeting of the Council, the Secretary reported that, on the 30th June, 150 applications had been received, of which sixty-one were recommended and eighty-nine were non-recommended cases. The Committee will examine these applications in September. Some of them may, of course, be declined; but should all be accepted, the voluntary contributions must amount to £1,585 to meet all demands, including £1,500 (so that £20 may be secured to each pastor), and a balance due to Treasurer from last year, together with the current expenses.

The Secretary earnestly pleads that the free contributions still outstanding

may be forwarded to him before the 15th September, so that a full and final report may be made to the Assembly at the Autumnal Session.

British and Irish Home Mission.

I.—England.

RURAL CHURCHES.

(1) GLOUCESTER AND HEREFORD ASSOCIATION.

We have received the following report from the Rev. H. D. Brown, who has recently been appointed Mission Pastor at Ledbury:—

“Our Services last Sunday were still more largely attended than on any Sunday previous. I preached three times—twice at the chapel, and once (in the afternoon) at Newtown. We had a good attendance at the Communion which was held after the evening service, and I had the joy of then receiving three new members into fellowship. There was a fair number at the Prayer Meeting on Monday; a good preaching service in the open air at Parkway on Tuesday; an interesting service at the chapel on Wednesday; and yesterday, Thursday, we had another open air service at Wellington Heath. We had Mr. Latham, of Lydbrook, with us, who gave an address to the people after I had spoken. A band of Ledbury friends accompanied us to the Heath and aided in singing and in tract distribution. Many of the people were detained in the hayfields; but we had chosen a position enclosed by wooded uplands, so that the Word was carried with great distinctness for some distance, and we could see the heads of people behind hedges, betokening interested attentiveness. Were all the houses and cottages on Wellington Heath marshalled together there would be sufficient to form a considerable town or village. The straggling condition of this place will constitute a difficulty in our work there when the weather is bad, but as yet we have had encouragement. Altogether the work in this district proceeds so hopefully that I feel very happy among the people.”

(2) NORTHERN ASSOCIATION.

We give some particulars that have been supplied by the Rev. D. Ross, our Mission Pastor at Alnwick:—

“With regard to my work here, I am glad to be able to report that things are going on steadily. The ‘furnishing’ of our meeting place has now been paid for. You would scarcely know the place if you were to revisit it. The seats, platform, baptistery, harmonium, &c., have cost us £40 or 50, and all are moveable, so that we can take them with us to our next abode.

"The theatre (now the Central Hall) is entirely in our own hands, and we are to pay £25 per annum rent. It makes a splendid meeting house. We are able to let it occasionally, and so reduce our expenses, which are scarcely met by the offerings—amounting to about one guinea per week."

GENERAL WORK.

NOTTS, DERBYSHIRE, AND LINCOLNSHIRE ASSOCIATION.

The record of work in the Church at Newark during the past year is very encouraging. Mr. Shepherd, the pastor, says:—

"The year has not been without its difficulties, especially those arising out of our financial responsibilities, and yet we have gratefully to record that it has in some respects been the most encouraging for several years past.

"By the aid of one or two special efforts, as much as £226 has been raised for various purposes. A larger number of members than in any previous year of the present pastorate has been added to the Church, while in the Sunday School a like degree of prosperity has been manifest, as attested by the success of the teachers and scholars in the recent S.S. Union Examination, nineteen out of twenty-two candidates passing, and nine of them taking prizes.

"These tokens of the Divine blessing, as well as others not so easily tabulated—a quickened spiritual life, a peaceful, prayerful, and missionary spirit (one young man has this year offered himself for Missionary Service)—all called so loudly for gratitude that on the first Sunday in May, thanksgiving services were held, and over £12 given as a thankoffering towards the deficit of £22 with which our financial year closed.

"Though not able 'to go alone,' yet gratefully recognising the Divine goodness in the past, we 'thank God and take courage.'"

II.—Ireland.

TENT SERVICES.

No. 2 Tent—NEWTOWNARDS.

The Rev. W. Woods, of Nottingham, upon his return home, reported as follows:—

"I was anxious to go to Ireland, not only to fulfil my promise to take a share in the tent work, but also to get an idea of the work which our Mission is endeavouring to sustain in that country. The services at Newtownards were, upon the whole, satisfactory. The attendance on the week evenings was hardly so large as I expected, but considering that the services were held *every night for a month*, and made their appeal for the most part to the same hearers, it is surprising that they should have kept up so well. The Sunday services were very largely attended, the tent being quite full in the evening. I think the Sunday attendance would itself justify the tent work, as it certainly gives a fine opportunity for spreading

the Gospel among the people. As to the result of the twenty or more sermons, addresses, and expositions which were given during my stay, I am not in a position to say much. The people were evidently interested. One and another confessed that they had received a distinct blessing, while in the after-meetings for prayer, which on some occasions were very encouraging, a feeling of thankfulness for the work generally was fully and freely expressed. The Sunday work is heavy. There was a meeting for prayer and an address at 8 a.m.; service in the chapel at noon; a children's service in the tent at 3; a public service at 4, and another at 8, with an after-meeting for conversation, to close the day."

BALLYMENA.

Upon the removal of the Tent from Newtownards to Ballymena the Rev. G. Wainwright (Manchester) commenced work on July 7th, and gave the following account at the end of his first week:—

"I arrived here last Tuesday morning, after a very stormy passage, the disagreeable effects of which continued with me the whole day. Arrangements for beginning the tent meetings on Tuesday had been perfectly made by Brother Whiteside, and I was gratified to find the tent well filled. The attendance has been well sustained during the week, and the interest has been deep. Yesterday we had good meetings; at night every seat in the tent was occupied, and others sat round the platform. We had very little after-meeting work until last night, when we spoke to a few very anxious inquirers.

"Brother Whiteside throws himself into the meetings most heartily, and helps to create enthusiasm in others. His sermon yesterday morning in the chapel on 1 Kings xviii. 41, 'There is the sound of abundance of rain,' was rousing in its appeals for faith and prayer, and was full of encouragement in prospect of coming blessing. The Congregational minister, Mr. Kelly, is hardly less enthusiastic, and all his people readily give us hearty and valuable help, both in singing and in praying. Christians of all denominations are showing interest in the meetings, and I am doing my best to bring them together for earnest and united prayer. Our meeting to-night is to be mainly a prayer-meeting, to which I am looking for great things. By this means I am persuaded we shall get the unsaved to Christ, then the question of their joining a church can best be considered. A word to the converts at the close of my work here may contain directions which I think it right for them to follow. Hitherto circumstances have been somewhat against us. All last week every body was busy preparing for the Orange celebration to-day."

Our Missionary, Mr. Whiteside, sent the following communication on 14th July:—

"It will, I know, interest you to hear a little concerning our tent meetings now being held in Ballymena. When Mr Wainwright arrived on the 7th inst, we had all in readiness, and began the services on the same evening. He gave a most thrilling and stirring address to Christian workers, from the risen Saviour's

question to Peter, 'Simon, son of Jonas, lovest thou me?' And night after night since then he has continued both to sing and to preach the Gospel with much power and acceptance. The week-night services have been well attended, a good meeting also on Sunday afternoon; and in the evening the tent was crowded, when the preacher took for his text the well-known verse 'God so loved the world, &c.' from which he spoke in a most pathetic manner, evidently making a deep and, we believe, a lasting impression on his audience; for in the after-meeting anxious ones were found, seeking salvation.

"Yesterday evening (Monday) we had a meeting for prayer, in which many took part, with much earnestness and fervour; the Lord was working, for before the close of the meeting five stood up to be prayed for; and in the after-meeting, two of these professed to find the Saviour.

"Our Congregational friends and their good minister, Mr. Kelly, along with some other Christians, are heartily co-operating with us in the work. You will thus see that already 'The Lord hath done great things for us; whereof we are glad.' And we are looking for and expecting 'greater things than these.' In conclusion, allow me to thank you again for securing to us the valuable services of our dear brother Wainwright, who is in every way qualified for the work."

No. 1 Tent.—BANBRIDGE.

As shown in our statement last month, the services in this place have been conducted by the Revs. J. Taylor' (Tandragee), D. Ross (Alnwick), W. J. Inglis (London), and G. T. Edgley (Hemel Hempstead). Of his work, Mr. Inglis reports in the following terms:—

"I have recently returned from fifteen days' work (including two Sundays) in the tent at Banbridge. We had good congregations at all the services; the attendance varied from 150 to 200 on the week evenings, and was between 400 and 500 on Lord's days. Friends of all denominations rallied round us, so that we had at all our meetings a large number of Presbyterians, Wesleyans, and Episcopalians, with a few Roman Catholics. The perfect orderliness and marked attention of the audience were all that could be desired. Indeed, the people listened from beginning to end without any signs of weariness or listlessness, which convinces me that, in the North of Ireland at least, there is a great hunger for the preaching of the Gospel in all its beautiful simplicity. This fact is full of hope for all your evangelists and missionaries labouring there.

"At the close of each service we held an 'after-meeting,' and while not a great many remained for this, it was evident those who did stay had a very definite object in view. This we discovered in conversation with them. Some requests for prayer were sent in to the meetings, and several notes of thanksgiving were raised to our gracious Father for blessings richly granted in answer to prayer.

"As to results, it may be briefly stated that, according to their own testimony, many of the Lord's people were greatly refreshed and strengthened by the services; a goodly number of anxious souls were spoken with and pointed to

'the Lamb of God'; while a few found peace in Jesus by resting on his finished work, and went on their way rejoicing. Our conviction on this matter is that 'still there's more to follow,' and we believe that the seed sown in simple dependence on the Holy Spirit will in His own good time bring forth more fruit. While engaged in the work my own soul was greatly blessed, and now that I look back upon those services their sweet savour lingers in the memory as a precious heritage.

"It only remains for me to acknowledge my deep indebtedness to your devoted missionary, Mr. Banks, who helped me in every way and devoted all his energies to the furtherance and success of the work which lies so near his heart, I ought to add that my best thanks are due to several of his young people who gladly and constantly aided me in the singing. This is no small service, especially in a tent."

The Secretary, with Mr. Avery, attended the meetings of the Irish Baptist Association at Banbridge in the first week of July. Although the number of representatives was not so great as it would have been had the Association met in Belfast, there could not have been a more devout and earnest spirit manifested under any circumstances. One of the large tents was pitched in a neighbouring field at the same time, and on the Wednesday evening the pastors and delegates were present, when addresses were delivered by Mr. Douglas, of Waterford, and Mr. Inglis, of London. Respecting Mr. Inglis's labours the Secretary can speak in terms of high appreciation. His statement of Divine Truth, his earnest manner, and winning appeals have left an impression after his visit to Banbridge which will not be forgotten by those who heard him. So far as the Secretary has had an opportunity of observing the work, and comparing accounts which have reached him, he can again confidently commend these tent services to the prayerful remembrance and generous help of all friends of the Mission.

No. 3 Tent—TUBBERMORE.

The Rev. R. H. Carson, writes :—

"We are most grateful for the services of your Evangelist, Mr. M. Simpson. Fully one half of those we are now receiving into fellowship attribute their conversion under God directly to the tent services. Four have already been baptized and admitted into the church, and six more who have been baptized will be admitted next Lord's Day. There are also three candidates for Communion. This is indeed cause for rejoicing. Mr. Simpson is much liked by the people. He has 'worked with a will' and his labours have been most efficient. We have had most favourable weather and the attendance was all that one could expect. On Sundays at least 600 were present, and on week-evenings the congregation averaged one hundred persons. We had a short visit from Mr. Phillips of Grange Corner, and his addresses were highly appreciated."

Autumn Session.

We give a list of the meetings agreed upon by the Council of the Union in concert with the Local Committee at Swansea. The names of preachers and speakers will appear in detail next month.

The Baptist Total Abstinence Association will hold its meeting on Monday evening, October 5th, and the following day will, as usual, be devoted to the work of the Foreign Missionary Society.

Monday Evening, October 5th,—Reception by the Mayor, W. Williams, Esq., J.P.

Wednesday, 7 a.m.—Sermon in Memorial Chapel.

„ 10 a.m.—Session in Mount Pleasant Chapel: President's Address; Paper on “The Religious Condition of Wales,” by the Rev. J. Jones, of Llanelly.

„ 4 p.m.—Adjourned Session; Discussion of “Board of Reference” Scheme; Reports on Annuity, Augmentation, and Education Funds.

„ Evening.—(1.) Public Meeting on behalf of British and Irish Home Mission, in Mount Pleasant Chapel.

(2.) Welsh Meeting in Albert Hall.

(3.) Special Evangelistic Services.

Thursday, 7 a.m.—Sermon on behalf of British and Irish Home Mission.

„ 10 a.m.—Session in Mount Pleasant Chapel; Papers (1) by Rev. H. C. Leonard, M.A., on “The public and private use of the Revised Version”; (2) by Prof. W. Edwards, B.A., on “The Answer of the Christian Church to ‘The Bitter Cry’ of the Poor.”

„ Evening.—(1.) Adjourned Session, Sunday School Conference.

(2.) Public Meeting in Albert Hall, to discuss the principles of Nonconformity.

Deputation Arrangements.

The Secretary preached at Westgate and Hallfield Chapels, Bradford, on Sunday, July 26th, on behalf of the British and Irish Home Mission.

During July, Mr. Avery has preached on Sundays at Colne (Lancashire, and Yorkshire Street, Burnley; Moss Side and Union Chapels, Manchester, and Prince's Street, Northampton. He also gave addresses at week-evening services—West Street Chapel, Rochdale; Ebenezer, Bacup; and

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1885.

Jephthah's Vow.

BY REV. F. TRESTRAIL, D.D.



GILEAD, the father of Jephthah, was a son of Machir, and grandson of Manasseh, whose possessions lay on the east of the Jordan and the Sea of Galilee. It is, for the most part, a mountainous region, fertile and beautiful, and its forests abound in trees which produce a gum, called the balm of Gilead, often mentioned in terms of commendation in Holy Writ. It was highly prized, and the merchants to whom Joseph was sold into slavery by his brothers were carrying this balm into Egypt. The family gave their own name to this district, which runs from Lebanon southward, and to the east of the Holy Land. Gilead, in accordance with a common practice, took his name from the place where he lived.

Jephthah was the illegitimate son of Gilead by a harlot; and when the sons by his wife grew up they thrust him out, saying unto him, "Thou shalt not inherit in our father's house; for thou art the son of a strange woman." This act was both cruel and unjust, for his illegitimacy was no fault or crime of his, but the consequence of his father's immorality. Such unfortunate persons are to be pitied rather than despised. But the feelings which prompted these men to thrust out Jephthah from his home have been continued down to the present day. Even our laws do not recognise the claims of children born out of wedlock to a share in their father's property.

He soon acquired great fame for his prowess and courage, and ere long there gathered to him a large body of men who were mostly of

questionable habits, vain and light men, like those whom Abimelech hired to destroy the family of Gideon, or like those who came to David when he was hiding in the cave of Adullam. It is very likely that he became the head of a band of men who lived chiefly by plundering their enemies round them on every side. As their leader, especially if a successful one, he would rapidly acquire a reputation for ability and valour.

The children of Israel, after the death of Gideon and his successors, again gave themselves to the worship of idols—"did evil again in the sight of the Lord. . . . and forsook the Lord and served not Him." They were delivered into the hands of the Philistines, and the children of Ammon, and being attacked on the west and on the east, they "were sore distressed" (Judges x. 5—9). In their extremity they cried unto the Lord, confessed their sin, and implored forgiveness, avowing a perfect willingness to submit to the Divine will: "Do Thou unto us whatsoever seemeth good to Thee; deliver us only, we pray this day." . . . "They put away the strange gods from among them, and served the Lord." In this case, as in all others, the Divine threatenings had a reserve of mercy for the truly penitent; for it is added, "And His soul was grieved for the misery of Israel."

The elders of the people now had recourse to Jephthah, saying to him, "Come and be our captain, that we may fight with the children of Ammon." At first he refused, and reproached them with the treatment which he had formerly received at their hands. "Did not ye hate me, and expel me out of my father's house? And why are ye come to me now when ye are in distress?" The result of the conference was a solemn compact that if he were successful in repelling the Ammonite army he should be their acknowledged head. Jephthah then went and "uttered all his words before the Lord in Mizpeh," a plain proof that, however wild and irregular his life had hitherto been, he had not lost the fear of God.

Before he took any hostile measures, he sent messengers to the Ammonites to remonstrate with them; and when they did not hearken he sent again, and showed them that they had no just reason to make war. He recapitulates, with singular perspicacy and force, the circumstances of the conquest of the disputed territory which once belonged, not to the Moabites, nor to the Ammonites, but to the Amorites; and that the Moabites had never disputed the title of the children of Israel to the land which they had taken from the

Amorites. Strong in his sense of the injustice of this threatened war, he closes his manly remonstrance with these striking and eloquent words, "The Lord the Judge be judge this day between the children of Israel and the children of Ammon." He was eminently cautious, wise, and brave; and, notwithstanding his previous life, was most reluctant to shed blood. His repeated overtures of peace were refused, and war became inevitable. At this crisis "the Spirit of the Lord came upon Jephthah." He was evidently conscious of this Divine influence, for he passed over Gilead and Manasseh, and from Mizpeh of Gilead, and boldly faced the hosts of Ammon. What follows is full of interest, and worthy of careful consideration.

His vow. It was a very solemn promise to do a certain thing if he were successful in his enterprise, while at the same time he avows his belief that success could alone come to him by Divine help. It was not therefore a selfish bargain with the Almighty, nor the offer of a bribe in order to secure a victory. He knew God too well to be guilty of such impious folly. It was rather a pledge that the glory of victory should be given to Him. Of such vows we have several examples in Old Testament history. Thus Jacob vowed, saying, "If God will . . . give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone which I have set for a pillar shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee" (Gen. xxviii. 20). So likewise Hannah vowed that if she had a son she would "give him to the Lord all the days of his life" (1 Sam. i. 11). We have another in the case of David, after his repentance of his great sin in the matter of Uriah and Bathsheba, as recorded in Ps. li. 10, 13. In point of principle there is not the slightest difference between these vows and that of Jephthah. Whatever there was of wrongness in *his*, lay in its wide, unlimited character, since it was impossible for him to foresee who, or what, would first come forth to meet him on his return to his house.

The question whether Jephthah offered up his daughter as a sacrifice by fire unto God, or simply devoted her to a life of celibacy, and specially to the Lord's service, has puzzled translators and expositors for centuries, and caused endless disputes among the learned. The reasons which have been given in support of her being actually offered by fire, as a sacrifice to God, are numerous, in some respects weighty, and are both ingenious and plausible. But those on the

other side, leaving out of consideration the question whether we have a correct translation of the passage, are, in my judgment, the strongest by far. The reader is referred to Bishop Lowth's remarks on Isaiah xlii. 16, where he refers to a sermon on this subject, by Dr. Randolph, Professor of Divinity in Oxford, who maintains that the correct rendering of the passage is "I will offer to Him a burnt offering"—not "I will offer it up for a burnt offering." This simply means that "whatsoever cometh out to meet me on my return shall surely be the Lord's," and besides that, "I will offer to Him a burnt offering." This rendering calls for a very slight emendation of the text, והצליתיהו צולה for הצליתי לו צולה. Bishop Lowth, in his note on Isaiah xlii. 16, where an example of a similar correction occurs, as also in Ezekiel xxix. 3, supports the criticism of Dr. Randolph in his sermon on Jephthah's vow; and of the ellipsis of the preposition לו Buxtorff gives several instances. The authority of these eminent scholars and critics cannot be regarded lightly. And that this rendering is more in accordance with the subsequent proceedings described by the sacred writer a few considerations will clearly show.

1. The sacrifice of his daughter by Jephthah, as a burnt offering, would be an utter abomination in the sight of God. Whatever his life may have been since his expulsion from his father's house, it must not be forgotten that he was a Jew and not a heathen, among whom human sacrifices to Moloch, the god of fire, were common. He could not be ignorant of the strong prohibitions of this odious practice repeatedly uttered by Moses by Divine command. Besides, he could redeem her at a very small cost. If, by a separate or special vow, a man's person, or a child, was solemnly dedicated to God, such an one could be redeemed—if a man, for fifty shekels of silver; if a female, for thirty shekels (Levit. xxvii. 1—8). Is it likely that such a man as Jephthah would hesitate for a moment to pay thirty shekels, a hundred times told, to save an only daughter, and one so lovely and so good, from such a cruel and untimely death?

Against this argument it is urged that he was only following the customs of the people among whom he dwelt, and that his outlaw life prevented his having any acquaintance with the law of God. This view is not supported by the facts disclosed in the narrative. He had no sooner made a compact with the elders of Israel than "he uttered all his words before the Lord in Mizpeh." He was not therefore ignorant of God, nor of his duty in this important matter. And

Mizpeh was not far from Jerusalem, and hither the Hebrews often resorted for prayer and devotion. This was the chief residence of Samuel, where he more than once assembled the heads of the tribes of Israel (1 Sam. vii. 5—7; x. 17).

Moreover, his argument with the children of Ammon plainly shows his intimate acquaintance with the history of the Israelites, from their exodus out of Egypt, up to his own times. His distinct recognition of the great truth that God had given them victory, as well as his final appeal to Him *as the Judge*, prove that Jephthah was far better acquainted with Jehovah and His Law than some would have us believe.

2. He was acting under the direct influence of the Spirit of God. Even if he were so demoralised and ignorant as some assert, this endowment of the Spirit would bring light and knowledge as to the sort of sacrifice that would be acceptable to God. The idea of imbruing his hands in the blood of his only child must have been most revolting. All his religious principles—and he was not wholly destitute of religious principles—and all his parental instincts, would deter him from committing such a cruel and bloody deed.

3. And who was to perform the ceremony? Jephthah was no priest, and he must have known that he had no right to offer such a sacrifice to God. Might he not call upon some priest to do it, and many were near at hand? But would not every priest dissuade him from this odious, sinful act, and refuse to take any part in a transaction which they knew that God would abhor?

It may be asked, however, if she were not offered up as a sacrifice, *why* all the distress which is recorded? Jephthah, when he met his daughter, “rent his clothes, and said, Alas, my daughter, thou hast brought me very low!” But on the supposition that she was devoted to a life of celibacy, though it must be admitted that there is no evidence of such a custom prevailing among the Jews, what then? He would have no descendants to perpetuate his name, and to him, considering his present position and prospects, this would be a calamity. To her it would be the crushing out of all natural hopes of a posterity, which Hebrew women regarded as a sore trial. There were many regulations in the Mosaic Law which were enacted to prevent this as far as possible; as, for example, if a man died leaving a childless widow, it became the duty of his brother, or the next-of-kin, to marry her, and thus to raise up seed to his brother. It was

under this law that Boaz married Ruth, and thus preserved the line of succession of the Messiah in the house of David. It is very evident, therefore, that the extinction of a name in a family was regarded as a great calamity among the Jews.

4. The views thus expressed are supported by what follows. She, with unflinching submission to her father's vow, asked to retire for two months, to *bewail her virginity*. Here was plenty of time for consideration, and if Jephthah had any doubts as to the propriety of his vow, he could have asked for guidance from God, as he had aforetime done. But he kept to his vow. Out of her retirement into the mountains, there grew up the custom of the daughters of Israel going every year to lament the daughter of Jephthah for four days. If she were sacrificed as a burnt offering, they might well lament her sad fate. But the word here translated lament *לָבַח* has no such signification. It is very rarely found in the Old Testament, see Judges v. 11, and it means to distribute presents, to celebrate, to praise, and in the margin "to talk to." But our translators, adopting the view which seems, *at first sight*, to lie on the face of the narrative, gave the sense of *lamenting*, as most in accordance with that view. On the supposition that she was simply devoted to a life of celibacy, the sense of "to talk to," to praise, to celebrate, the conduct of one who had exhibited so remarkable an example of filial piety, becomes clear, and the reason for this custom is plain and obvious. She came back to her home, and it is not said that Jephthah sacrificed her, but that he did with her *according to his vow*. And it is added, "she knew no man." If she were sacrificed this remark is frivolous. But if she were consecrated to perpetual virginity, the fact coincides with the visits of her friends. Calmet supposes that there were, at this time, women attendants at the Tabernacle. If this were so, might not Jephthah's daughter have joined them in this service?

One would not have thought that this outcast was to be Israel's deliverer and judge. But God often humbles men before He exalts them. Joseph, Moses, and David were all similarly thrust out before they were divinely called to fill the great offices subsequently assigned them. Reduced to great straits, Jephthah had to live by his sword. Having soon become famous for his bravery, others, in similar circumstances, listed under his command, and they went out, not to rob and plunder, but to hunt and to make incursions into those countries to which Israel was entitled, but of which they were not yet.

in possession. This then is the man who is to save Israel, and though God is merciful to them now that they had returned to Him in repentance, they are to be mortified and humbled by a deliverance wrought by the hand of a base-born exile.

It is not a little wonderful to see how Providence prepares His servants for the work He gives them to do. If this remarkable man had not been placed in circumstances of great difficulty by his brothers' injustice, he would not have had opportunity to exercise and improve his military genius, and thus to become famous. He, at first, refuses to comply with the request to become their leader. He reminds them of the wrong they had done him. He was ready to serve his countrymen in this time of dire distress, but it was needful to recall to their recollection their former bad conduct, that they might be more sensible in the future of their obligations to him. Thus Joseph humbled his brethren before he made himself known. And here we have a striking resemblance in the case of the Gileadites and Jephthah, and in that between Israel and God. They had thrust out God by their idolatries, yet when in their distress they confessed their sin, and sought His help, they were graciously delivered.

There was in Jephthah a remarkable combination of high intellectual and moral qualities. He had exercised authority over the men who came to him, but there is no hint whatever of despotism, or self-seeking. Though feeling deeply the wrongs he had suffered, he is generous in forgiving. Revenge has no place in his mind. Eminently cautious, both in respect to the Israelites and to the children of Ammon, he is firm, manly, and full of courage. Strong in his sense of justice, he tries in every possible way to avert war. In his arguments with the Ammonites he marshals the facts with clearness and ability; and the conclusions he draws from them are irresistible by their justice. If war came, it would not be by his will, but by that of his foes, for he fearlessly asserts to their face—" *thou doest me wrong to war against me.*" They hearkened not to the voice of Jephthah, and the appeal is now to the sword and unto God, and He delivered them into his hands.

In this great affair Jephthah's piety is very conspicuous. Immediately after his elevation to the leadership of Israel, he at once carries the whole matter to God. He leaned not to his own understanding or courage. He felt his need of Divine help and guidance, and he sought that help and guidance; and the con-

sciousness that he would have them, imparted strength and vigour to his word and acts. This is a fine example for us all. If we acknowledge God in all our ways, He will guide and sustain us. Earnestly seeking His favour, and asking counsel at His mouth, we may fearlessly enter on any work to which He calls us. Jephthah opened this campaign with prayer. That which began so piously, ended in triumph and glory. No marvel that Paul, when enumerating the godly men of past ages, gives Jephthah an honourable place. Happy for us, if we can sincerely and devoutly cherish the desire expressed by the poet —

“With them numbered I would be.”

The Revised Bible.

PROVERBS TO SONG OF SOLOMON.



HE changes introduced into the Book of Proverbs are both numerous and important, though they are not likely to attract so much attention, or to excite among the opponents of change so strong a feeling of hostility, as the alterations introduced into various other books. The poetical form of the Proverbs is more distinctly shown, and their gnomic character more clearly expressed. The antitheses in which the book abounds, and which, indeed, constitute one of its chief features, are also more strikingly presented; and in many ways we are brought nearer to the standpoint of a Hebrew reader, and enabled to apprehend more accurately the delicate shades of meaning which often elude our grasp, but yet are so essential to a practical understanding of the text.

Many of the alterations are exceedingly slight, but are yet of great value. In chapter i. 3, to “receive instruction in wise dealing” fitly supplants “to receive the instruction of wisdom,” for the word is not the same as that in verse 2, and denotes thoughtfulness, practical skill, power to discern and apply wisdom. “That the wise man may hear,” &c., shows that verse 5 still describes the aim of the Proverbs. “Storm,” in verse 27, is a better rendering than desolation, and furnishes a better type of the suddenness with which in the end the judgment of God shall overtake those who have ignored and despised

it. It shall be like the swift gathering of the rain clouds or the rushing of the mighty wind, and shall overwhelm men in confusion. The word "desolation" is, however, rightly retained in iii. 25. In verse 28, as again in viii. 17, and in Psalm lxiii. 1, for "seek me early" we have "seek me diligently," a permissible, but not perhaps a necessary, or even a desirable, alteration. The word bears both meanings. Originally, to divide, or to pierce, as the light pierces through the darkness; it acquires the sense of diligently, earnestly, effectually; but it may also mean early, as light comes to us in the morning. In verse 32 "the backsliding of the simple" is an improvement on "the turning away of the simple."

In chapter ii., "discernment" in verse 3 takes the place of the more general word "knowledge," and verse 10 rightly reads as a continuation of the promise of the previous verses. "Reproof" in iii. 11, &c., is a better word than correction. In iv. 18, instead of the familiar "path of the just," we have "the path of the righteous." We are sorry that the marginal reading "the light of dawn," or "the dawning," has not been allowed to supplant "the shining light." The idea, unquestionably, is that of the sunshine, feeble in the early morning, but growing clearer and clearer until it reaches its meridian splendour. Such is the brightness of a good man's life. In verse 26, "Make level the way of thy feet" is scarcely an improvement on the Authorised reading "Ponder," or so good as the marginal reading "Weigh carefully." In chapter v. 16, the strange contradiction to the counsel of verses 15 and 17 is removed by rendering "should thy springs be dispersed abroad?" In vi. 11, "So shall thy poverty come as a robber," is a questionable alteration. Traveller or "rover" (marginal reading), taken in connection with the context, indicates more clearly the two sources of terror and danger to which dwellers in the East are more or less constantly exposed; the rover, who suddenly and unexpectedly appears on the scene to plunder, and takes people unawares; and the armed robber, the "man with a shield," who carries out his object by force rather than by subtlety and surprise. "It is as sport to a fool to do wickedness: And so is wisdom to a man of understanding," admirably expresses the contrasted pleasures of the foolish and the wise. The one finds his sport in wickedness, the other takes delight in wisdom. In xi. 30, "he that winneth souls is wise," becomes "he that is wise winneth souls," thus conveying an entirely different as well as a much more impor-

taut lesson. According to the Authorised Version, winning souls is a proof of wisdom. According to the Revised Version, wisdom is essential to our winning souls; or, perhaps it is that wisdom will necessarily lead to the winning of souls, and be the power by which we win them. A wise man will generously seek out others, and draw them to him for their salvation. "The way of transgressors is hard" now appears as "The way of the treacherous is rugged," a change which many will regret, but which fidelity certainly required. Chapter xvi. 1 now reads: "The preparations of the heart belong to man; but the answer of the tongue is from the Lord." The thoughts of a man are his own. He forms his own plans, but wise and well-ordered speech, in which his plans are made known, is God's gift. Verse 31 removes the "if" from the second member, and makes the phrase a promise. This is the reward of righteousness—the old age of a good man shall give him honour and dignity, and gain for him respect; while the unrighteous or impenitent shall be despised. Chapter xviii. 24 also deprives us of a familiar saying, and gives us an entirely new idea. The injunction to kindness and courtesy, "He that hath friends must show himself friendly," can no longer be quoted to enforce the common or mutual obligations of this relationship. We have in its place what at first sight appears a somewhat cynical warning against forming many friendships, though it is only a protest against superficiality, indiscrimination, and, perhaps, fickleness. "He that maketh many friends doeth it to his own destruction." Too many friends, none of whom can be really intimate—the intensive and the extensive being in inverse ratio—may be a source of perplexity and danger. To have one good friend is, however, a priceless blessing. So Shakespeare makes Polonius counsel Laertes (*Hamlet*, i., 3, 61).

"Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel.
But do not dull thy palm with entertainment
Of each new hatch'd, unfledg'd comrade."

The value of the One true friend is well expressed in the Revised Bible by the second member of the verse—"but there is a friend," &c. In chapter xix. there are several slight, yet useful alterations. "Wealth addeth many friends," verse 4; "Many will intreat the favour of the liberal man" (verse 6); "Delicate living is not seemly for a fool" (verse 10); "Chasten thy son seeing there is hope" (a precept to encourage.

and susceptible of a wider application), verse 18. Chapter xx. 30 has been a puzzle to many; for what virtue, it is asked, can there be in the *blueness* of a wound? "*Stripes that wound*" are, as we see at a glance, the means of a severe, but healthful discipline—the open sores of wounds purify; "and strokes that reach the innermost parts of the belly"—*i.e.*, the righteous reproofs, the stings and accusations of conscience, the fears of judgment—are hard to bear, but are full of blessing. No slight superficial chastisement will be of avail: it must be real, searching, thorough; and if it be so it will be fraught with gracious results. Chapter xxiii. contains several felicitous renderings. "*Weary not thyself to be rich*" (verse 4), is more suggestive than "*Labour not*"; "*riches certainly make themselves wings: like an eagle that flieth toward heaven.*" "*Surely there is a reward*" (verse 18). "*Let thine eyes delight in my ways*" (verse 26). Chapter xxv. 11 now reads, "*A word fitly spoken is like apples of gold in baskets of silver,*" the reference probably being to golden coloured fruit, such as the apricot or the quince, "*fruit with a pleasant smell*" placed in silver baskets, filigree work, or exquisitely chased vessels. "*Let thy foot be seldom in thy neighbour's house*" (verse 17) is much more sensible advice than that given by the Authorised Version: "*Withdraw thy foot,*" &c. "*The north wind bringeth forth rain*" (verse 25), gives a quite opposite meaning to that of the Authorised Version, but it is the meaning the writer had in his mind: for, in Palestine, the north-west wind is said invariably to bring rain. "*The legs of the lame hang loose*" (xxvi. 7), is a suggestive emendation, as is that of verse 8: "*As a bag of gems in a heap of stones.*" Verse 10 is very obscure in the Hebrew text, but the word "*God*" is not in it, and the Revisers have given us the most approved rendering. "*As an archer that woundeth all, so is he that hireth the fool, and he that hireth them that pass by.*" The verse is a warning against thoughtless and rash action in the transactions of business. It is foolish and hurtful to entrust matters of importance to men of whom we know nothing, or in whose judgment, tact, and fidelity, we have no reasonable confidence. "*For lack of wood the fire goeth out*" (verse 20); "*The words of a whisperer are dainty morsels*" (verse 22); and "*though his hatred cover itself with guile*" (verse 26), are all notable improvements. So in chapter xxvii., a "*fool's vexation,*" instead of a "*fool's wrath*" (verse 3); "*The kisses of an enemy are profuse,*" not "*deceitful*" (verse 6); "*Suffer for it,*" instead of "*punished*" (verse 12), and "*restraineth*" for

“hideth” (verse 16), all bring out the sense of the proverbs more accurately. “The fining pot is for silver, and the furnace for gold, and a man is tried by his praise” (verse 21), is clearer; and “the hay is carried” (verse 25), is better than “the hay appeareth.”

In chapter xxviii. 12, “When the righteous triumph” is an improvement on “When the righteous rejoice,” as is “A man that is laden with the blood of any person” on “A man that doeth violence” (verse 17). How significant, too, is the change in verse 20, “He that maketh haste to be rich shall not be unpunished.” Covetousness, greed of gain, eagerness to become rich, the taking of a “short cut” to wealth is a sin, and brings in its train a sure retribution. This same evil is also censured strongly in verse 25, where instead of “a proud heart,” we now read “He that is of a greedy spirit.” This persistent self-seeking leads men to regard others as standing in their way, and to assume an irritating hostile attitude towards them or to act so as to provoke and estrange them. In chap. xxix., verse 2, for “the righteous are in authority,” we now read “are increased,” which is probably the true idea of the verse; and similarly with regard to the wicked in verse 16. “*Exacteth* gifts” is better than “receiveth” (verse 4). “Scornful men *set a city in a flame*” is based on the familiar metaphor of inflaming the minds of the people with false and mischievous ideas, with angry passions, or with delusive hopes. The action of reckless and unprincipled demagogues, who get up a popular cry only for their own advantage, is thus graphically depicted. “A fool uttereth all his *anger*, but a wise man keepeth it back and stilleth it” is another noteworthy change. “Where there is no vision the people cast off restraint” (verse 18) points out the specific manner in which they “perish.” The revelation of God’s will proclaimed by His servants and brought to the knowledge of the people sets before them an authoritative standard, curbs their selfish and unruly passions; whereas the absence of such a vision leads to the effacement of the true ideal of life, allows men to run riot, to do that which is pleasing in their own eyes, and so causes them to come to destruction. “Adjuration” is a better term than “cursing,” in verse 24. In chapter xxx. we find the following among other useful alterations: “Every word of God is *tried*,” able to stand the severest test, or strengthened by its having stood the test, instead of “pure” (verse 5); “feed me with the food that *is needful for me*” (verse 8); “*use profanely* the name of my God”

(verse 9); "*Slander* not (instead of *accuse* not) a servant unto his master" (verse 10). "*Lizard*" is substituted for "*spider*" in verse 28, while the "*for*" which supplants "*surely*" in verse 33 connects the facts there mentioned with the counsel of verse 32, and supplies illustrations of the principle enforced. In chapter xxxi. it is said of the virtuous woman that "The heart of her husband trusteth in her, and he shall have no lack of gain," not that "he shall have no need of spoil"; in verse 22 we have "*carpets of tapestry*" instead of "*coverings*"; and "*fine linen*" instead of "*silk*"; in verse 24, "*linen garments*" instead of "*fine linen*"; verse 25, "*she laugheth at the time to come,*" in place of "*she shall rejoice in time to come,*" thus giving a strong expression to the fact that she is happy and contented in the present, and free from all fear with regard to the future, of which she thinks with trustfulness and joy. The only regret we have here is, that the Revisers should have retained the rendering "A virtuous woman." The word *virtuous* may be taken in the sense of strong, or capable, and it would then better correspond with the meaning of the Hebrew or the Latin, *Vis*, from which our *virtuous* is derived, being, as is well known, originally equivalent to strength and force. In our present usage of the word, many women are virtuous who by no means answer to the ideal of this chapter. If, on the other hand, we were to stamp as unvirtuous all who do not fulfil the writer's ideal, we should do them a gross injustice. This is one of several instances in which archaic usage is allowed to rob us of the true sense of a passage.

In ECCLESIASTES, which is a peculiarly difficult book, the changes are comparatively few and unimportant. We are sorry that the Revisers have retained the word *PREACHER*, and have not adopted *DEBATER*, for which there is the highest possible sanction, as it is certainly more correct than the other. Even the marginal reading "*the great Orator*" is not so appropriate as *Debater*. *Koheleth* was not a Preacher in our sense of the word at all. The changes of most general interest are probably the following:—Chapter i. 11, the word "*things*" of the Authorised Version gives place to "*generations.*" In verse 10 it has been asserted that the *things* which appear new to us are not really so, but are simply reproductions from, or repetitions of, a forgotten past. So here it is asserted that *men*, as well as things, are forgotten. The remembrance of their works does not long survive their lives. Their

names will quickly perish. "Posthumous fame is but oblivion." Verse 14 reads "vanity, and *a striving after wind*," a grammatical rendering certainly, though we should, with some of the best modern commentators, have preferred "feeding upon wind," and thus have preserved a well-known Biblical metaphor. In ii. 25, we now read, "Who can eat, or who *can have enjoyment* more than I?" In iii. 14, we have "God hath done it" for "doeth it"; and instead of "God requireth that which is past," we now have the more forcible "God *seeketh again* that which is *passed away*." Chapter v. 1 reads, "For to draw nigh to hear is better than the sacrifice of fools: for they know not that they do evil." Verse 3, "For a dream cometh with a multitude of business, and a fool's voice with a multitude of words."

The Authorised Version, "Wisdom is good with an inheritance, and by it there is profit to them that see the sun" (vii. 11), gives us a strange cynical sentiment, and one that is moreover out of harmony with the context. The preposition here, as in many other places, is a particle of comparison. "Wisdom is *as good as* an inheritance; yea, more excellent is it for them that see the sun." The sentiment here is intelligible in itself, and accordant with the context. Again, "Wisdom is a defence, even as money is a defence" (verse 12), illustrates still further the same idea. Chapter x. 11 reads: "If the serpent bite before it be charmed, then is there no advantage in the charmer." Chapter xi. 10 gives the closing sentence, not "childhood and youth are vanity," but "youth and the prime of life are vanity," and thus expresses more emphatically the despondency of the writer as to the maturity of life, and urges the use, while it lasts, of the morning of life, which so quickly passes away. In chapter xii. 5, we meet with a singular change. Instead of "desire shall fail," it is said "the caperberry shall fail." The word might be rendered desire, according to one etymology, which, however, is of very doubtful authority. The Septuagint and the Vulgate both sanction the reading caper berry (*the capparis spinosa*) which is known to have, and is constantly used because it has, a restorative and stimulating power. But under the circumstances described, its power fails. A time comes when it can no longer restore the exhausted frame, or rouse the flagging energies. Verse 7 is given as a simple continuation of the preceding: "and the dust return to the earth," &c. Verse 11 gives the second clause as an affirmation, "and as nails well fastened are the words of the masters of assemblies"; while verse 13 gives us: "This is the

end of the matter : all that hath been heard : fear God and keep His commandments, for this is the whole duty of man," where we should have preferred the marginal rendering, "this is the duty of all men."

The chief gain in the SONG OF SONGS to which we can only allude in the briefest possible manner, arises from the poetical form and the divisional arrangement representing different speeches and speakers.

We give the following simply as specimens:—Chapter i. 3 now reads, "Thine ointments have a goodly fragrance; Thy name is as ointment poured forth." "Rightly do they love thee," in verse 4, is more appropriate; while the definite article is wisely omitted in verse 6. "Why should I be as one that is veiled?" in verse 7, is more agreeable to the customs of the East, and better carries out the metaphor of the text. The well-known text on the danger of little sins (iii. 15) appears in a decidedly more suggestive form: "Take us the foxes; the little foxes that spoil the vineyards: for our vineyards are in blossom." "Until the day be cool" gives a very different meaning (ii. 17, iv. 6) from the Authorised, "Until the day break"; but is more acceptable to the bulk of modern commentators, and perhaps yields a better sense. Chapter viii. 6 now reads, "Jealousy is cruel as the grave: the flashes thereof are flashes of fire, a very flame of the Lord." "I am a rose of Sharon" is a translation that cannot be vindicated. Long usage has familiarized us with it, and it has been applied in a manner which makes the most of us reluctant to alter it. But the Hebrew term does not mean rose; it denotes a bulbous plant of some kind—probably, as the Revisers suggest in the margin, "the autumn crocus," or the narcissus. In this, as in so many other instances, the margin gives us the best meaning, and the one which ought to have been adopted in the text, and which, no doubt, would have been, but for prudential reasons which the majority of the company felt bound to respect. The margins frequently represent the latest scholarship, to the disadvantage of the text; and its alternative readings are, in nine cases out of ten, so valuable that no thoughtful reader can afford to neglect them.

J. S.

Argument in Preaching

BY THE REV. S. A. SWAINE.



SOME years ago an unhappy dispute arose in a Congregational Church, which, on account of the result, has become historical. It issued in a great lawsuit, and in a judgment by the Court of Chancery, which has, it is to be presumed, for ever settled a question of deep importance to Nonconformists. The church in question had two pastors, one an aged man who had served it through a long series of years, and the other a young man who had been called a year or two before from college to share the duties and responsibilities of the pastorate. For a time everything went smoothly and well; but at length dissatisfaction arose among some of the members of the church with the preaching of the junior pastor. Church meetings were held, not altogether of a pleasant or edifying character; and after a great deal of discussion—save the mark!—a resolution, adverse to the younger minister, was carried by a bare majority. The notion prevailed extensively at this time among Nonconformists that if a minister had once been formally elected and installed as pastor he could not be dispossessed, even if he had a majority, and a large majority, of the members of the church against him; and that the only thing open to them to do in order to get rid of him was to “starve him out.” The young minister, therefore, in this case, refused to take his dismissal, especially as he had a very large and influential following at his back. Hereupon the party which had carried the vote against him resolved to appeal to the Court of Chancery, and carried their resolve into execution, obtaining from the Vice-Chancellor a judgment which has become a part of the law of the land, and which affirms that, where provision is not made in the trust-deed for the severance of the tie between the minister and the church, the voice of the majority of the members is decisive.

But what has all this to do with “argument in preaching”? Well, that is the point to which we are about to come. Of course those members of the church referred to, who wished to get rid of their young minister, had reasons for so doing. These reasons they

formulated and expressed in church meeting. At the time, as an eminent minister of our own body in a letter to the *English Independent* said, "They were freely commented upon, and made the occasion for pouring abuse and ridicule on Dissent and on Evangelical Religion." This is not surprising, for though the accuracy of some of them, as published, was called in question, it must be confessed that, even as acknowledged by their framers, they afforded sufficient occasion for comment and criticism. The objection, for example, that the young minister's preaching was "not sufficiently Calvinistic," however reasonable and important it might seem to such as have an appetite and digestion for "strong meat," would scarcely commend itself to the "babes" who "desire the sincere milk of the word"—and need it too, rather than the meat—to "grow thereby." Again, the objection that, "the ideal standard of Christian excellence and practice is too high," would not be likely to meet with much acceptance from such as consider that perfection itself, as seen in Christ, is the standard of Christian excellence presented to us by the Scriptures. But what shall be said about the objection that the preaching was "too argumentative"? There are some who would be ready now, as there were some then, to laugh it to scorn. "Too much argument!" they would exclaim. "Impossible! Fill your sermons with it. Let us have well-reasoned sermons; and then we should not be found complaining, as we do sometimes in the *Christian World*, that modern sermons are for the most part weak, flaccid, and twaddish, and such as it is absurd to expect thoughtful men like us to listen to; who, as it is, feel that we could instruct the pulpit, and cannot help showing a little superciliousness towards it, you know." Now to complain of argument, we are aware, would be as vain as to complain of truth. A sermon destitute of argument would be a poor thing indeed; such a sermon, in fact, is scarcely conceivable. There must be reasoning in every discourse, or it could not be a discourse; it would have no cohesion, and convey no sense. Still for all that, even at the risk of incurring the contempt of those who give themselves airs, and lecture preachers on their shortcomings, we are ready to affirm that the objection of there being too much argument in a sermon may be a sound and reasonable one. We mean, of course, too much formal argument, too much dry scholastic reasoning.

A sermon then must, we conceive, be a reasoned discourse, and contain an argument, or more arguments than one, to be of value; but

the reasoning need not be according to the dry scholastic method, setting forth premise and premise and proceeding to the conclusion. Some preachers are inclined to put too high a value and place too much reliance upon formal argument. They address their hearers as if they were a company of logicians, and seem bent upon "proving all things" in a way and sense which, it is not too much to say, the apostle did not mean. They may think that this sceptical age needs such preaching, and that thereby they will make "full proof" of their ministry. But the vast majority of the members of our congregations are not logicians, and are either incapable even of seeing that logic is being offered them, or are wearied by it. Moreover, it is impossible to demonstrate the higher truths of Christianity as one would demonstrate a proposition in Euclid. If they could be so demonstrated our Gospel would be nothing better than a Gospel of science, whereas its glory is that it is a Gospel of redemption and life. Men have not only minds, but souls. They have affections ever at play, and are seeking, where the quest has not been made and ended, a supreme object on which the heart may rest. They are the creatures of hope and fear, of guilt and foreboding, of sorrow and unrest, having dread questions of life and destiny confronting them and alloying what of joy and brightness they know. Their needs are not so much mental as spiritual, not so much of the mind as of the soul. It is true that they must be appealed to as reasonable beings, for it is by the mind that the apprehension of truth is made, but the object sought should be the satisfaction of the heart.

Is the preacher then to be weak and shallow, meagre and discursive, in his prelections? Not so; nor need he eschew logic, because he eschews its rigid forms, or is careful not to parade them. There is a process of reasoning which is not made to appear such at every step—a process which is instinct with life and what Ruskin calls the "imagination penetrative," which goes to the very root of things, seizes truth boldly and makes it appear such convincingly. In such a process the reasoning is concealed, but it is none the less real, and sound, and strong. A higher faculty than the logical has seized the argument, and made it disappear in the intensity of its glow, at the same time making it penetrate the mind and take hold of the soul. Besides, there are many things which the preacher is justified in assuming as settled, so far as the understanding is concerned, the proof of which he may pass by for the sake of ministering

to the needs, and seeking to relieve the distresses, of the spirit. He may be sure that there are many among those whom he addresses who have no doubt about the incarnation, divinity, and atonement of Christ, but who do not see the application of these truths to themselves. How to obtain peace with God and be assured of salvation, that is their great desire. The answer to their earnest question—"What must we do to be saved?"—they do not expect to be arranged in the form of a syllogism. But there are those who have obtained the answer, satisfactory and heart-restful, to this great and all-important question, and are rejoicing in Christ Jesus and the forgiveness He bestows. Clearly they have needs beyond those of the anxious inquirer, needs which cannot be met in the same way. They need help in their endeavours after a fuller knowledge of Christ, and a deeper experience of His power. They have temptations and conflicts, and joys and sorrows, which must come within the purview of the preacher who would be also a *minister* making full proof of his ministry. True, but while argument may have its place in the attempt to meet all the varied spiritual needs of Christian men, it cannot, must not, have an exclusive place. How did Christ conduct His ministry? How did He confirm the faith and add to the knowledge of His disciples? Not by the presentation of syllogisms respecting His person and work, but by positive and authoritative teaching. The power of His words lay in a sort of inherent truthfulness which was axiomatic and irresistible. "The words that I speak unto you," said He, "they are spirit, and they are life."

The needs of men are not what by some they are supposed to be, even in this nineteenth century which we sometimes talk about so complacently. There may be in modern congregations those who are such monsters as to be all head, or who suppose themselves to be—the latter is the truth, for, with all her vagaries, Nature has never yet produced such a *monstrum monstrorum*—and they may occasionally make themselves heard through the public journals uttering their complaints over the low intellectual level of the modern pulpit, and the grievous lack of "thought" displayed therein; but they are the few notwithstanding the noise they make. The many even of the cultivated class of Christian men have different views of their own spiritual needs, and of those of men in general. Some years ago a gentleman engaged in business as a printer and publisher, a man of

culture and extensive reading, was speaking to the writer on this very subject. Said he, "what we men of business want on the Sunday, after the jading toils and cares of the week, is not to be put on the rack and still further exhausted by closely reasoned sermons, which make demands on the attention which we are not prepared to give, but we want Christ, not Christ argued about, but Christ presented to us in His fulness and infinite ability to meet all the varied and deep needs of men." We are convinced these words express the opinion and feeling not simply of one but of the majority of cultivated Christian men; and on this account, and because while an argument may help to dispose of an intellectual difficulty it cannot satisfy a heart-need, we venture to affirm that the objection may be a valid one that in some cases "the preaching is too argumentative."

The Relation of Art to Morality.

BY WM. M. TAYLOR, D.D.



LET us begin with definition. The term Art is used in different senses; and though, when employed as we use it in our title, there is not much danger of ambiguity, it may still be well to make a few distinctions.

Art, in one of its meanings, is opposed to Nature. The natural is that which is the spontaneous product of the powers of Nature, or the unpremeditated result of the impulse of an individual; the artificial is that which has been constructed by men for themselves, or that which a man does by deliberate purpose in the way of representing something in character or in manner which he is not in himself. Thus, the action of a man who shrieks in alarm at the outbreak of a fire is natural; but the representation of that by an actor on the stage would be artificial; and so we speak of the "dramatic art." It is true that even here *ars est celare artem*; and that is the highest art that comes nearest to Nature. But there is always a fundamental distinction between the two; and there are some who affirm that, when an actor loses himself in his character,

and becomes, so to say, the man whom he is personating, he ceases to be an artist and falls below the true ideal that he should keep before him.

Again, art is opposed, in another sense, to science. Science is knowledge classified and systematized; art is the application of knowledge in the production of something which shall be for the use, the pleasure, or the profit of men. Thus, we speak of the science of botany, but of the art of the florist; of the science of geometry, but of the art of the engineer; of the science of music, but of the art of the musician. When scientific knowledge is applied to the production of things necessary or beneficial, we have the useful arts; but when it is employed in such a way as to minister to pleasure or delight, we have the fine arts, properly so-called. These arts address themselves to the gratification of the sense of beauty in us, and it is to them special reference is made when we seek to examine the relation of art to morality.

Now here it must be evident that, abstractly considered, and *per se*, art is neither moral nor immoral. That which makes a picture or a statue a work of art is simply its satisfaction of the sense of beauty in us. There may be, there almost always is, a thought or unity in it—some one lesson which it is meant to teach; but that is not what makes it a work of art any more than the purpose to show up the red tapism of the government of the day made Dickens's novel, in which that purpose was most effectively carried out, a novel. It is a work of art simply as serving to satisfy our sense of beauty.

But, while that is so, it may touch morality in one or other of two ways. In the first place, the artist, being himself an earnest and high-toned Christian man, may make his work a means of enforcing a moral or spiritual lesson. He may use his picture, as a poet may use his poem, and a musician his composition, for the awakening and strengthening of good and noble impulses in the soul. Thus, Holman Hunt's "Light of the World" is a sermon on the text, "Behold I stand at the door and knock"; a sermon which Mrs. Stowe has beautifully translated into her well-known lines; a sermon, too, which is all the more powerful on others, because, as it would seem, the painter had preached it first to himself. For a friend of ours, visiting the house where the picture now is, found the painting just then without its frame, and discovered on the canvas, which had been hidden thereby, these words in the artist's own hand: "*Nec me praeter*

mittas Domine (Nor pass me by, O Lord !).” It is possible, therefore, to use art as a preacher of the Gospel.

But then, on the other side, it is possible also to use art as the minister of immorality. A picture may be absolutely vile, and, just because it is a picture, the vileness is only the more seductive. We need not give particular instances ; but, unhappily, there *are* paintings which bring a blush to the face of modesty, and which can give gratification to none but those who are lost to all sense of decency and decorum.

Now, in relation to these two uses of art, it has to be remembered that, when it is employed to teach morality, it most commonly needs an interpreter ; but when it is designed to minister to vice, it just as commonly interprets itself. Looking on a good picture, with a high purpose, the spectator is disposed to ask what it means ; and, after inquiring, he learns all about it, so that he can draw the appropriate lesson. On the other hand, the vile picture does its work in a moment ; for it is self-interpreting. As a teacher of morality, art is almost always indirect ; but where it is used for immorality, its work is immediate ; and for that reason, no artistic excellence of drawing or colouring, or whatever else, should ever be made an apology for allowing a lewd picture to hang in a public gallery ; and all earnest Christians ought to protest against every such abomination. Nor is this protest uncalled for. In many public places such pictures have been seen.

But we may look at the subject also from the point of view of the artist's character. If there were anything morally elevating or purifying in art in itself considered, we should expect to find that the better the artist, the better also the man. Now that there have been noble and earnest Christian men among artists is a delightful fact ; but others, without forfeiting, in the least degree, their pre-eminence in art, have not shone in the matter of morality. One can think of Angelo with comfort ; but even Raphael will not stand a severely moral test ; and the readers of Thorwaldsen's biography will find that the genius which could portray the apostles is one thing, and the principle that can sustain purity of life is another. Even Turner, over whom Ruskin becomes so enthusiastic, must be regarded as an offender, in more than one respect, against good morals. But if art, simply in itself, were a regenerative and purifying power, this would be impossible. A minister of the Gospel, indeed, may fall into grievous sins, but he is immediately discredited thereby, as a minister :

for the Gospel is identified with the highest morality. But an immoral artist is not discredited as an artist by his immorality. And that proves that there is nothing in his art, in itself considered, that is necessarily allied to virtue.

Again, we may view the subject in the light of history. The three great things that demand men's attention are the good, the beautiful, and the true; and in proportion as the beautiful is cultivated by them to the neglect of the other two, the result is bad. Of course, it is possible for either of the other two also to be unduly fostered. There may be an excess in the direction of devotion, or in that of dogma. The world has seen the Ritualistic and the Puritanic, as well as the æsthetic; but there is not so much danger of a general enfeeblement of the manhood from the first two as there is from the third. For the true and the good cannot be severed in thought from God, whereas the beautiful may be divorced from the divine and made an idol of itself; and when that is done, the result is effeminacy in character and laxity in morals. Again, the emotions awakened by the true and the good issue in action; but those evoked by the beautiful terminate in themselves. They come, therefore, under the sweep of the law which has been thus formulated by Butler, "That from our very faculty of habits, passive impressions, by being repeated, grow weaker, while practical habits are strengthened by repeated acts." There is a hardening influence, paradoxical as it may seem, in excessive sensibility; and those who weep most over sensational novels are least moved by a case of real distress. But, however we may account for it, there is an enervating influence in undue devotion to art, and the fact is nowhere better stated than by Dr. Shedd in his masterly essay, "On the True Nature of the Beautiful and its Relation to Culture." He says:—

"The most wonderful age of art was that of Leo X. The long slumber of the æsthetic nature of man, during the barbarism and warfare of those five centuries between the dismemberment of the Roman Empire and the establishment of the principal nations and nationalities of modern Europe, was broken by an outburst of beauty and beautiful art, as sudden, rapid, and powerful as the bloom and blossom of spring in the arctic zone. Such a multitude of artists, and such an opulence of artistic talent, will probably never be witnessed again in one age or nation. But did a grand, did even a respectable, national character spring into existence along with this bloom of art, this shower of beauty? We know that there were other influences at work, and among others a religious system whose very nature it is to carnalize and stifle all that is distinctively spiritua

in the human soul; but no one can study the history of the period without being convinced that this excessive and all-absorbing tendency of the general mind of Italy toward beauty and fine art, contributed greatly to the general enervation of soul. Most certainly it did not work counter to it. . . . The solemn truths of religion and the lofty truths of philosophy exerted little or no influence upon that group of Italian artists so drunken with beauty."

We see something similar in the history of ancient Greece; for, whatever else its glorious art treasures accomplished, they did not prevent the nation from sinking into decay. Though they looked, on all days of the week alike, on these splendid sculptures and magnificent pictures, the citizens of Athens were not kept thereby from vice and degradation. Something else than art is needed for the regeneration and elevation of humanity, even the power of God in and through the Gospel of His Son. Art, indeed, may do something in the way of commending that Gospel to men; but alas! it is just as true that she may be made "procuress to the lords of Hell," and they who are looking to it alone for the uplifting of the people are doomed to disappointment.

What, then, must we Christians do with art? Shall we condemn it out and out? No; for that would be flagrantly unjust. Shall we let it alone altogether? No; for that would be to allow one avenue into the minds of men to be entirely unguarded and unused in the interests of morals. What then? Let us discriminate. Let us condemn the morally impure in art. Let us insist that the naked shall be clothed in every picture. Let us use all means in our power to shut out viciously suggestive pictures from our public galleries. Above all let us seek to use art for moral ends, and exclude the evil by the good. Let us supplant the vile, illustrated periodicals by periodicals of higher artistic merit and purer moral teaching. As Wesley supplanted profane songs by his hymns, and determined that the Devil should not have all the best music, so let us seek, by every influence at our command, to bring about a state of things, where, in a real and important sense, though not perhaps that in which the prophet used the words, "the day of the Lord of hosts" shall be "upon all pleasant pictures."—*New York Independent*.

The Sea.

BY THE LATE REV. J. P. BARNETT.



PERHAPS some of my readers have never seen the sea. They live, it may be, in the very centre of our island home, as far away from the sea as they can live in England; and Providence has not yet given them the opportunity of taking the hundred and fifty miles or more which must be taken before they can enjoy the privilege of looking out upon this great sight. You must, however, see the sea to have any fair and full conception of the spectacle. No description can adequately represent the reality. By the aid of description you may indulge your imagination of it, if God has gifted you with that noble faculty; but the most vivid and vigorous imagination will fail.

Imagination has sometimes pictured the sea with wonderful power even before the eye has gazed on its magnificent expanse. Long before she had an opportunity of seeing it, Ruth Wills, the Leicester factory girl, wrote of the sea thus:—

“ I have looked on many fairy spots of this delightful earth,
 All radiant with the summer light which calls the wild things forth ;
 And my heart has drunk in joyfulness from many a lovely thing,
 From rosy hue of wilding flowers and insects' rainbowed wing,
 And twinkling of the sunny grass, and dancing leaflets bright
 And glimmering of the weird-like stars when skies are still at night.

“ And I've heard full many a witching tone on summer breezes borne,
 And carol of the blithesome lark that loves the dewy morn,
 And singing of the sparkling founts and sound of summer showers
 That make the dim woods beautiful and wake the languid flowers,
 And merry hum of blissful things that bask in beamy light,
 And trees with gentle winds astir in the fair and sweet twilight.

“ But another sight I yearn to see, majestic, grand, and wild,
 That I have longed to look upon e'en from a very child ;
 And other tones I fain would hear, deep, thrilling, and sublime,
 Which have aye been preaching solemnly e'er since the birth of time.
 'Tis the ocean's foam-fringed heaving waves that I so fain would see,
 And the music I would listen to is the billows' melody.

“ Oh ! to see it in its gentleness, so like a cradled child !
 To hear it whispering softly then with voice so sweet and wild !

When its glistening waves of emerald hue caress the golden shore
 And strew its sands with roseate shells fresh from its treasure store !
 Oh, to hearken its low-breathings then ! to list its dreamy moan !
 To have one's spirit quieted by its calm lulling tone !

“ Or to witness it in wrathful mood when direful storms begin,
 To hear the wild uproarious strife, the wild incessant din !
 When furious waves dash fearfully against some rocky shore,
 And darkling skies frown angrily amid the wild uproar,
 Oh, then it were indeed a joy at which my heart would leap
 To be anear the scene and mark the grandeur of the deep.

“ Ocean ! I dwell afar from thee upon an inland spot,
 And to behold thee calm or wild may never be my lot.
 But thou shalt dwell within my heart a thing of which to dream,
 When lulléd into drowsiness beside some tinkling stream,
 Or when enrapt I fix my gaze upon the starry sky,
 I will fancy it that part of thee where the blessed islets lie.

“ Well, I shall one day look upon a far more glorious sight
 Than even thee, thou grand and dread, thou beautiful and bright ;
 When these eyes are cleared of earthly film, and my spirit soars away
 To mingle with the unbodied throng, and bask in blissful day ;
 Then I shall see the streams of time sweeping in wild commotion,
 And emptying all their vasty waves in the eternal ocean.”

One wonders how the sea could be so well described, when as yet it was only a thing of imagination and of dreams ; but poets have “ the faculty Divine ” by which they can discern many things to which others are blind.

I remember well my first gaze on the sea. I was in my twenty-second year, and was just becoming familiar with the deeper impressions which nature and life are fitted to make on the soul. It so happened that the spectacle burst upon my view at a moment when I was not looking for it. I was travelling in a railway train, and supposed that I was some fifteen miles from the shore, and expecting to reach the sea in half-an-hour. The train passed into a tunnel, and, when it emerged, the first object that struck my view was the great ocean stretched out in its magnitude before me, and splashing its spray against the carriage windows. It was a bright, sparkling morning ; a fresh breeze was coming up from sea to land ; the tide was advancing ; many of the waves were gracefully crested ; the breakers were rolling over upon the shore ; and the ripples over the vast expanse were dancing in the morning sunbeams with a fairy-like mirthfulness, and clothed with sparkling beauty. I was transported

—intoxicated with wonder, and awe, and joy. The carriage was full of people, but they were all strangers to me, and seemed to travel along composedly enough, as though they were used to the scene which, for the first time, was pouring its treasures of beauty and grandeur into my heart. I would gladly have been alone, that I might gaze, and wonder, and sing, and pray without distraction. For I felt, with that great wide sea before me, that God was very near; and my soul rose into the ecstasy of worship.

The sea is one of the grandest, most imposing, and withal most beautiful of the phenomena of nature. How grand it is in a storm! What fierce passions then seem to swell and rage, within its vast tremendous breast! How terrible is the thunder of its voice!

“How the giant heaves himself, and strains,
And flings, to break his strong and viewless chains;
Foams in his wrath; and at his prison doors,
Hark! hear him! how he beats, and tugs, and roars,
As if he would break forth again, and sweep
Each living thing within his lowest deep!”

I have watched the great Atlantic when the ocean has looked like a vast expanse of rolling mountains, when the whole surface of water has been a mass of boiling foam, and when the awful billows have seemed to make the huge granite cliff on which I was standing to tremble.

Undoubtedly, the more terrible aspects of the sea are those most fitted to strike the general imagination; and accordingly these are the aspects on which poets have most commonly dwelt. But I think that a sea-calm is grander still.

“The surf, like a chaos of stars, like a rout
Of death-flames, like whirlpools of fire-flowing iron,”

is indeed awful; but, to the contemplative spirit, not so awful as when the huge mass of waters sleeps in untroubled silence, lies still as the heavens it reflects in a mighty and magnificent repose. Barry Cornwall thus sings the enchanting mystery of a calm:—

“Look, what immortal floods the sunset pours
Upon us! Mark! how still (as though in dreams
Bound) the once wild and terrible ocean seems!
How silent are the winds! No billow roars;
But all is tranquil as Elysian shores:
The silver margin, which aye runneth round

The moon-enchanted sea, hath here no sound ;
 Even echo speaks not on these radiant moors :—
 What ! is the Giant of the Ocean dead,
 Whose strength was all unmatched beneath the sun ?
 No, he reposes. Now his toils are done,
 More quiet than the babbling brooks is he.
 So mightiest powers by deepest calms are fed,
 And sleep, how oft, in things that gentlest be.”

How wonderfully does man find himself reflected in Nature ! The sun has been used as a symbol of glory ; the night, of death ; the dawn, of hope ; the wind, of desolation ; the cloud, of doubt ; the harmonies, of joy ; the spring, of youth ; the summer, of prosperity ; the autumn, of age ; the winter, of forlornness. In the sea we may find all these images, and many more. Of how many moods is the sea capable ! It will typify your soaring enthusiasm, your grand thankfulness, your subdued resignation, your yearning desire, your wailing sadness, your pensive reminiscences, your bold adventures, your growing renown, your declining prosperity, your radiant animation, your relentless anger, your holy penitence, your hopeless bewilderment, your tranquil faith, your embracing affection, your careless ease, your thoughtless merriment, your brooding anxiety, your pious devotion ! Yes, in this rude, riotous, soft, silent, impulsive sea you will find a faithful mirror of your own mind and heart.

Think, moreover, of the sea, as a reflector of heaven. The stars, the broad light, the tempest, are all there renewed. Not a cloud passes over the face of the sky, but leaves its shadow, either in grandeur or in beauty, either in glory or in gloom, on the face of the deep. It has thus a fascination more than its own. The whole firmament, veiled by tempest or radiant with sunbeams, bespangled with the lamps of night or monotonous in the splendours of day, is repeated in its depths. The rolling storm calls it to fury, and the clear blue of the untroubled atmosphere paints it in its own rich infinitude. It blushes with the sweet modesty of sunset, and glows with the bold and exultant delight of morn.

“ Music hath charms,” and the sea hath an everlasting song ; a song that varies from the piteous wail to the awful roar—now solemn as a worshipper’s chant, now pensive as a woman’s sigh, now terrible as a giant’s curse. True, there is monotony in its music ; but there is monotony in every voice of Nature. Blessed be God, the monotonies of Nature are never wearying to the soul. You get tired of the

noisy rattle of human machinery, but you could listen to the harmonies of the universe for ever. The wind whistles or moans in a strange, wild, minor, drawling method; yet, how it soothes or stimulates the heart. The sea has, generally, a dull, vacant, hollow sound. The noise of the storm, and the ripple of the receding wave are heavy, monotonous songs set in the same mysterious key, and the movement is evermore the same; yet there is in it, evermore, suggestiveness, impressiveness, charm, power, inspiration. One could lie down and listen, and lose the sense of time, and dream of God, and forget the world of trade, of toil, of strife, and sin, and dream on until the everlasting song itself should cease.

How the sea sings to us of the Divine Power. "The sea is His for He made it"; and it is in itself immensely mighty, not only in its fury, but also in its gentleness. But its power is not its own; it is God's. What a tribute to the Divine Power is the description given of the creation of the sea by Moses! "And God said, Let the waters under the heaven be gathered together in one place, and let the dry land appear; and it was so. And God called the dry land earth, and the gathering together of the waters called He seas; and God saw that it was good." Such was the infinite ease with which the great oceans of the world were created. It was so with the whole creation in all its departments and varieties. God had only to say, "Be," and it *was*. And as He made the sea, so He is Master of the sea. Gazing upon it in some of its moods, you might imagine it invested with the attribute for Omnipotence; but the Omnipotence is not in the sea, but in Him who made and controls the sea. Is there a power that can roll back the advancing tide? Yes; it is the power of Him who says, "Who shut up the sea with doors, when it brake forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it My decreed place, and set bars and doors, and said, 'Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.'" As one says, "It is overwhelming to consider the immeasurable mass of ocean, and to think of so tremendous a body of water rolled round the globe with such unvarying security and exactness, stopping always just at the appointed line, and retreating within precise limits, and at an exactly defined rate of progress. A release from this confined restraint, or one hour's overpassing of it, would drown a world! . . . But with what immutable

and safe control God has marked its limits! You shall observe a shrub or a flower on a bank of verdure that covers a sea-cliff, or hangs down in some hollow; you shall mark a pebble on the beach; you shall lay a thread of gossamer upon it; and this vast, ungovernable, unwieldy, tempestuous element shall know how to draw a line of moisture by its beating spray at the very edge, or on the very point of your demarcation, and then draw off its forces, not having passed one inch or hair's breadth across the appointed margin."

God has sometimes shown His power over the ocean in extraordinary ways. The great deluge was the work of God through the instrumentality of the sea. It was not by a gigantic tidal wave that human habitations, and human workmanship, and human life were so ruthlessly swept off the face of the earth; it was out of the bosom of the ocean that the overwhelming rains first sprang. "The fountains of the great deep were broken up, and the windows of heaven were opened." "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." Centuries later on, God had a people in bondage in Egypt, and it was His purpose to deliver them. They started in a compact mass for the promised land with Pharaoh's consent. But no sooner were they gone than Pharaoh repented the permission he had given them to go, and he followed after them with a mighty army to force them back. He exultantly thought he had them in his power, with his army behind them, and the Red Sea in front. But God said to Moses: "Speak ye to the children of Israel that they go forward." Forward they went, and by the time they reached the shore the waters were divided, and became a wall unto them on the right hand and on the left. The ground was dry, and they walked safely across! On the Egyptians dashed after them; but the waters returned and covered the chariots, and the horseman, and all the host of Pharaoh. There remained not so much as one of them.

"Sound the loud timbrel o'er Egypt's dark sea,
 Jehovah hath triumphed, His people are free!
 Sing, for the pride of the tyrant is broken,
 His chariots and horsemen all splendid and brave,
 How vain was their boasting! The Lord hath but spoken,
 And chariots and horsemen are sunk in the wave!
 Sound the loud timbrel o'er Egypt's dark sea!
 Jehovah hath triumphed, His people are free!"

Yes, the ocean is the Lord's, even as the earth is His. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths! their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." Such is the sublimity with which the Psalmist preaches to us of the power of God in the sea. What a wondrous illustration and endorsement of this great discourse did the Son of God furnish to His disciples a thousand years afterwards on the Sea of Galilee! The Power of God! The Power of God in the sea! What a sublime sense of security I must have if I know that that power is on my side! And how monstrous my folly if I provoke that power to set itself against me!

But if the sea sings to us of God's power, it sings to us of His wisdom also. If you had had the making of the world, do you think you should have covered some two-thirds or even some nine-tenths of its surface with deep water?—water on the average, probably, a mile in depth, and exposed to all the stormy influences of rushing mighty winds, which ever and anon lash it into fury, and make it dangerous to the mariner. The world was made for man; and does not man require land for his habitation, and not water? "We should make the globe itself a good round ball of meadow and plough land. The Leviathan would have to make room for the reapers; and if we could find how to keep the ground in good and safe drainage without seas, we should allow but one great floor of continent wrapping about the world, which floor should be carpeted in close order, with great flourishing empires." But "God's ways are not as our ways, nor His thoughts as our thoughts"; and so He makes the sea to subserve many important uses. It tempers the climate of the land, making the heat less intense, and the cold less bitter. Out of its depths come the rains that irrigate and fertilise the earth. It is the habitation of countless millions of creatures that are good for human food. Besides, the ocean is the great purifier of the globe. Its refuse is borne down by the currents of the rivers into the vast and un-

fathomable sea, and there it is lost. The waters of the ocean are impregnated with salt which destroys all impurities which are poured into it. And how marvellous that the rains which are produced by the evaporation of the sea do not bring with them their ocean-saltiness, and scatter it over the land where it would kill instead of curing, but leave it in the ocean where it cures instead of killing. Moreover, how useful is the sea in the proper distribution of nations and kingdoms, which are all the more likely, with our human nature fallen and corrupted as it is, to live in peace with each other because of this stern dividing element—our present steam navies notwithstanding! Nations cannot, as a rule, pour their military hordes across the ocean, as they can across the geographical lines which divide them. What scope, too, do the oceans furnish for the spirit of discovery, of commerce, of enterprise in all its forms and developments! What magnificent heroes they have made! What sublime thoughts they have suggested. What lofty, noble emotions they have inspired! What momentous lessons they have taught! Yes, in the high moral sense, “the liquid acres of the deep, tossing themselves evermore to the wind, and rolling their mighty anthem round the world, may be even amongst the most productive acres God has made.” We sometimes speak of the ocean as “a waste of waters”; but it is not a waste. It is full of wise, rich blessing for the world.

And so, in the last place, it sings to us for ever of God’s great love. It is as full of His goodness as are the lands which it girdles, irrigates, and feeds. I like to think of it as the grandest earthly type of that great ocean of love which fills the infinite heart of the Supreme Father, and which so gently, but withal so securely, embraces the world. What sweeter verse can we ever chant than this?—

“Our sins unnumbered as the sand,
And like the mountains for their size,
The seas of Sovereign grace expand—
The seas of Sovereign grace arise.”

Or this?—

“Where sin, abounding sin, hath reigned,
Grace reigns, abounding more;
Behold an ocean here, without
A bottom or a shore.”

Blessed be God for the sea, for all that it is, for all that it gives, for all that it teaches. Standing on its margin, with its immensity

before us, and with the great God above and about us, we may well feel how little and how weak we are—how great and how secure we may become. Standing on its margin, we may feel that the brink of life is the edge of immortality, and may almost pant to plunge into the boundless, mysterious future. In such a mood prayer will rise in the breast; adoration will fill the soul; our voices, in cries and shouts and songs, will blend with the deep melody of these; the blended music will ascend to the heaven so far off and yet so near, and we shall be blissfully conscious that the all-glorious God is praised!

Baptist Book Literature.



OUR veteran friend, the Rev. Charles Kirtland, since retiring from the toils and cares of the pastorate, has been occupying himself with his pen. Besides a series of valuable papers dealing with the history of the Baptists in Ireland which have been appearing, as our readers have doubtless observed, in the *Chronicle* of the Baptist Union, he has produced an interesting little octavo book, entitled, "The Homes of the Baptist Missionary Society from Kettering to Castle Street." It has a *historical section* dealing with the history of the Society, especially the early history of it; a *descriptive section* in which the writer gives much information which could be found nowhere else concerning the present stately house in Castle Street and its contents, such as pictures, relics, curiosities, &c.; and a *biographical section* in which are given sketches of the lives and labours of some of the most distinguished of the Society's friends and agents. In the preface the author says, "The following Manual has been written with a view of reviving the memories of some honoured servants of God, whose labours have helped to raise our Mission to the high position which it occupies among kindred institutions. The lives of several have already been ably written, and their biographies are replete with interest to those who have time to read them; but, nowadays, most people shrink from big books, unless they are three-volume novels, by popular writers. I have tried to compress into a small space the chief points of interest in the characters and labours of our brethren in the East and West, in the hope that they may encourage the growth of a

missionary spirit among our young people. The sketches are confined to those who are represented by their likenesses in Castle Street, and are limited to such as have entered into rest. The living will find able biographers hereafter."

On page 14, on mentioning that in Committee-room No. II., "in the recess next the window," is a portrait of "Lady Lucy Hutchenson," Mr. Kirtland says, in a foot-note, "I have made inquiries about this lady, but can get no clue to her identity, nor can I ascertain who was the donor of the picture. One thing is certain, that she was not—as some have suggested—the wife of Colonel Hutchinson." We wish Mr. Kirtland had told us, or would tell us now, *why* it is certain that this picture is not the portrait of the noble Baptist lady, the wife of the godly, high-minded, and heroic Baptist Governor of Nottingham Castle. For our own part we are inclined to think that it is, and regard it with special interest in consequence. The fact that she is styled "Lady" proves nothing, inasmuch as untitled official people were freely termed lord and lady in the middle of the seventeenth century. It may also be said that the fact that the name is spelt with an "e," instead of an "i," in the middle of it," proves nothing; for it is equally, and even more, notorious that our ancestors of two hundred, and still fewer, years ago, were not very particular about spelling so that the *sound* was right. Mrs. Hutchinson's name was Lucy. Moreover, the fact that this portrait is found in a *Baptist Mission House* is proof presumptive that the donor, and those who accepted it, thought it was a portrait of the lady in question. But it is possible that Mr. Kirtland has reasons that we know nothing of for declining to identify Lady Lucy Hutchenson with Mrs. Lucy Hutchinson, daughter of Sir Allen Apsley, Lieutenant of the Tower, &c., and compiler of that delightful book, "The Memoirs of the Life of Colonel Hutchinson."

We are obliged to Mr. Kirtland for his book—all Baptists ought to be obliged to such as make contributions to their literature—and we hope he will be encouraged by a good sale. It is cheap enough; the price of it is one shilling, and it can be obtained of the publishers, Alexander & Shephard, 21, Castle Street, E.C.

Brief Notes.

CHRISTIAN CHARITY AND RELIGIOUS EQUALITY.



OUR readers have, doubtless, seen the report given by some of the papers of a meeting which was held not long since to consider the question of an interchange of pulpits between Episcopalians and Nonconformists. Prominent figures in it were the Rev. Canon Fremantle, who is well known as an able and liberal-minded clergyman of the Broad Church School, and the Rev. G. S. Reaney, formerly a Baptist, now a Congregational, minister. The former informed the meeting that barristers' opinion had been obtained to the effect that a clergyman of the Establishment had a right to preach in any Nonconformist church in his own parish, and that a curate also had that right, but that a clergyman could not delegate the right to another. On the other hand, he stated that the law, as he understood it, allowed a lecture to be given by a Nonconformist minister from a Church of England pulpit, but it must not be a part of the regular service. Mr. Reaney in his remarks professed himself so anxious to be seen and heard in an Episcopalian church, that he was ready, he said, to "read the lessons for a clergyman, or do anything else that was not unmanly." Who the chief movers are in this matter we know not. It is to be hoped they are Episcopalians; for surely it scarcely consists with self-respect, and is not demanded by religion, that Nonconformist ministers, considering how they have been, and still are, treated by the majority of the State clergy, should profess such extreme anxiety to be seen and heard in almost any capacity, even if it be that of the parish clerk, in an Episcopalian church. It provokes a smile when we read, as we occasionally do, in the religious papers, of the condescension of some country vicar, who, of his exceeding grace and goodness, has attended a meeting and made a little speech at a Baptist chapel. Such a marvellous triumph of Christian charity in this nineteenth century is this esteemed that it is considered deserving of record in a special paragraph. Christian charity we desire to witness more and more—that is, the *real* thing—but we have reason for believing that much of that which is professed

by Episcopal clergymen, say, at the Mildmay Conference, towards their "dear Dissenting brethren," is unreal and hollow; for these very men who make such professions will look daggers, and sometimes act daggers, towards the Dissenters who are trying to work for Christ and humanity in the same parish as they. The fact is, that there can be no real *rapprochement* between Churchmen and Dissenters so long as they occupy their present relative positions. Religious equality in the eye of the law will alone enable the Churchman to regard the Dissenter other than as a kind of religious poacher, or the Dissenter to "read the lessons," or even preach in an Episcopalian church with self-respect. Disestablishment alone will make the interchange of pulpits between Episcopal ministers and the ministers of other churches possible.

AN INTERESTING EXPERIMENT.

The name of Judson is an honoured name among Baptists. It recalls the saintly memory of the "Apostle of Burmah," and the toils and sufferings of that noble man of God for Christ's sake and the Gospel's. It suggests, especially to an American Baptist, much that is admirable and consecrated and Christly in connection with the work of the son, Dr. Edward Judson, of New York. This devoted minister, though labouring in the home field, possesses much of the missionary spirit and fervour so conspicuously displayed by his father. He is President of the American Missionary Union, and has lately, as possibly our readers are aware, been in England on business connected with missionary work on the Congo, our Baptist brethren in America having recently taken over the work of the Livingstone Mission there which was commenced by Mr. Grattan Guinness and some of his friends. But Dr. Judson is not only deeply interested in missionary work in heathen lands, he is himself a missionary at home. He is the pastor of a church in New York called the Berean Baptist Church, in connection with which an interesting experiment is being tried. It is a church whose membership for the most part consists of poor people, and it seeks to do its work among the very poor and abandoned of the great city in which it is situated. The following is a copy of a small handbill circulated by the Church, and from it our

readers will be better able to judge of the kind of work done than from any description we could give :—

BEREAN BAPTIST CHURCH,
Cor. BEDFORD and DOWNING STREETS,
(Near 6th Ave. Horse Cars on Carmine St.)

EDWARD JUDSON, D.D., PASTOR.
406, West Seventy-ninth St.

SUNDAY—Preaching Service, 10.30 a.m., and 7.30 p.m.
Sunday-School, 2.30 p.m.

Service EVERY NIGHT, as follows :

MONDAY	-	-	-	-	-	-	-	-	Service for Inquirers and Young Converts.
TUESDAY	-	-	-	-	-	-	-	-	Service for the Church.
WEDNESDAY	-	-	-	-	-	-	-	-	Service for Young People.
THURSDAY	-	-	-	-	-	-	-	-	Preaching Service.
FRIDAY	-	-	-	-	-	-	-	-	General Service.
SATURDAY	-	-	-	-	-	-	-	-	Free Tonic Sol-Fa Class and Choir Rehearsal.

The evening services will begin at 7.30 p.m., and while they are adapted to different sorts and conditions, yet ALL are cordially invited to each service. We propose to keep the Church open every evening—a bright and restful place to which all are welcome. BAPTISM, SUNDAY EVENINGS.

SEATS FREE.

The Pastor may be seen daily at the close of the services.

MISSION FRANCAISE BAPTISTE (French Baptist Mission). Dimanche, Culte et Ecole du Dimanche, 2 h. et demie de l'apresmidi. Jeudi, Réunion de Prières, 8 h. du soir.

CHURCH EMPLOYMENT BUREAU for Regular Attendants of the Church and Sunday-School.

CHURCH WOOD AND COAL YARD.

TRACT REPOSITORY.—Picture Tracts compiled by Mr. Judson.

FOR EMPLOYMENT, WOOD, COAL, OR TRACTS, Church open daily from 9 to 4, or address, BUREAU, 33, Bedford Street.

FLOWER MISSION.

FREE ICE WATER FOUNTAIN. } During the Summer months.

FRESH AIR FUND. }

CHILDREN'S CHOIR, Saturday, 3 p.m.

SEWING SCHOOL, Saturday at 10 a.m.

Slip this in your Bible and preserve for reference.

On the reverse side is an enforcement of the question "Where will you be one hundred years hence?" In fact, it is a tract—one of the

tracts of the American Tract Society. It is perfectly clear from this handbill that Dr. Judson's mode of working is quite original and unusual, and that much activity, of a kind which cannot fail to be useful, takes place in connection with the Berean Church. The question arises, inasmuch as the people are poor people and the seats are free, How is the ministry supported and the other institutions of the Church? A Church cannot open its doors every day in the week, and keep them open all the day long for so many purposes, without having heavy expenses to meet. Dr. Judson tells us that these expenses are chiefly met by the voluntary offerings made at the services, these offerings amounting to about a hundred dollars a week. Besides the offerings of the people themselves there are the gifts of money which Christian men of wealth are found willing to make for the purpose of helping on a work so manifestly desirable and good. It is not long since Dr. Judson commenced this work, resigning, for the sake of undertaking it, an important and wealthy Church. It is, consequently, somewhat of the nature of an experiment. He is, however, sanguine of its being an entire success, and believes that in course of time it will be quite self-supporting. May God speed him and it!

THE PROTECTION OF MINORS.

The Criminal Law Amendment Bill, which has now been before the House of Commons for some time, and in whose fate Christian people and the friends of decency and morality throughout the land necessarily feel so deep an interest, will, doubtless, before this comes under the eyes of our readers, have become law. This is a matter for congratulation and thanksgiving. It is now for those who pity the helpless and the innocent to see to it that it is not allowed to remain a dead letter. We rejoice to see that the Minors' Protection Committee—a committee formed three sessions ago for the purpose of promoting the passing of the Bill—now that they see the approaching completion of their original task are extending their objects, and intend in future to exist for the purpose of enforcing, as far as possible, both the new and the old law. They will endeavour to bring to justice persons guilty of such practices as have been recently exposed. This is the right course to pursue, and should have been

These receipts are up to August 14th. We hope that we shall have other sums to acknowledge next month. The work is clearly a deserving work, and ought to be assisted. Our earnest brethren, who seek to embrace this passing opportunity of bringing the Gospel before the poor, and sometimes abandoned, people who flock at this time of the year in such large numbers to the hop gardens, ought to be encouraged and helped by such as have the means of doing so. Our Wesleyan friends have just resolved to spend £50,000 on an attempt to evangelize the East-End of London. We thank God for their liberality and zeal, and trust that in their projected campaign they will win signal victories for Christ. At the same time we would remind our readers that the East-End of London furnishes a very large contingent to the hop-picking army, and that the opportunity which the members of the Hop-pickers' Mission are anxious to make the most of is a peculiarly favourable one in many respects for the preaching of the Gospel. In holding services and distributing tracts in the busy hop-gardens of the hop-growing counties near the metropolis our friends are in reality engaged in the evangelization of the East-End of our mammoth city. It is during September for the most part that the hop-picking operations take place, and that the mission consequently is prosecuted. Those who have not helped, therefore, but would like to do so, are not too late if they are prompt. Mr. Burnham's address is Blenheim Villa, Brentford.

Reviews.

THE OLDEST CHURCH MANUAL, CALLED THE TEACHING OF THE TWELVE APOSTLES, the Didachè and Kindred Documents in the Original, with Translations and Discussions of Post-Apostolic Teaching, Baptism, Worship, and Discipline; and with Illustrations and Facsimiles of the Jerusalem Manuscript. By Philip Schaff, D.D., LL.D. Edinburgh: T. & T. Clark, 38, George Street. 1885.

DR. SCHAFF'S "Oldest Church Manual" is by a long way the ablest, most complete, and in every way valuable edition of the recently-discovered "Teaching of the Twelve Apostles" which has been or is likely to be published. In addition to the Greek text and a translation in English, which are placed in parallel columns, and various critical and explanatory notes, it contains the kindred documents of the Jerusalem MS., and thus furnishes the best means of illustrating its meaning and worth. Dr. Schaff's prolegomena will henceforward be regarded as indispensable. He gives an interesting account of the discovery of the MS. by

Dr. Bryennios, the Metropolitan of Nicomedia, and a sketch of the life of Bryennios, supplied by himself. This feature of the work is specially welcome. Scarcely less so is the section devoted to the Didachè literature containing an account of the various editions which have been published in Constantinople, Germany, France, England, and America, and the principal discussions to which the discovery has given rise. On this part of his book, Dr. Schaff has bestowed marked care. With his estimate of the Didachè in relation especially to the New Testament, and as a witness to the beliefs and practices of the post-apostolic age, we, for the most part, agree. His analysis of its doctrine and ritual is very full. From a philological standpoint nothing can be more excellent than his discussion of its style and vocabulary. He gives lists of the words which are found in it but, (1) not in the New Testament, (2) which are not in the New Testament but in the classics, or (3) in the Septuagint, (4) which occur for the first time in the Didachè but are found in later writings, (5) which occur only in the Didachè, and (6) which are not used in the New Testament sense. The bearing of the Didachè on questions of worship and church government is, of course, important, but may easily be overrated. It does not alter our own position with regard to baptism, for example, in either one direction or another. Granting the absolute authenticity of the work, it is in no sense authoritative. It is as silent as the New Testament itself as to infant baptism—a fact which cannot be explained if this rite were practised even in the latter part of the first century, as it would have been if it had been in harmony with the genius of Christianity. It refers to immersion as the mode of baptism, and allows pouring “three times on the head” if immersion was impossible. Immersion was obligatory “if the outward conditions of such a performance were at hand” (Harnack). The Didachè says nothing of “trine immersion,” as practised by the Greek Church. It is pouring alone which, being permitted only under the most exceptional circumstances, was to be performed “three times.” Bryennios considers that pouring was allowed only in cases of sickness. But Dr. Schaff has no right to infer from this concession that the same freedom existed in the apostolic as in the post-apostolic age. We cannot make the apostles responsible for the opinions of the Didachè. We have far more right to say that they would have dispensed with baptism altogether where it could not be properly administered. The New Testament, at any rate, never sanctions the substitution of pouring for immersion. Dr. Schaff’s sketch of “Immersion and Pouring in History” really concedes all the facts for which we need contend, and our dissent is confined to his illogical inferences. He has too many *non sequiturs* in his reasoning. So far as the New Testament is concerned, he allows the validity of our position, and makes no attempt to subvert it. After giving an interpretation of the principal passages in the Acts and Epistles to which every Baptist would subscribe, he excuses the unnatural exegesis of some of his brethren on the ground that “the persistency and aggressiveness of the Baptists has driven Pædo-Baptists to an opposite extreme.” But surely we ought to be persistent in maintaining the truth, and should not allow that the thing which *is* is not, or that the thing which is *not* is, merely to save ourselves from a charge of bigotry. He further tells us that a settlement of the controversy will require (1) a full admission on both sides of the exegetical and historical facts, (2) a clear understanding of the meaning and import of the Sacrament, (3) a larger infusion of the spirit of Christ.

which is the spirit of freedom. To which we reply that, with regard to the first requirement, no further admission can, on his own showing, be made by us: we have no unnatural exegesis to abandon nor history to dread. With regard to the second requirement, we contend that we can speak of those whom we baptize as the New Testament speaks of the baptized, but that Pædo-Baptists cannot, for, as Dr. Schaff himself says (p. 31), "In the New Testament the baptized are addressed as people who have died and risen with Christ, and who have put on Christ. Baptism and conversion are almost used as synonymous terms." This language necessarily excludes the idea of infant baptism. As to the third requirement, we allow our need of more of the Spirit of Christ, but deny that that Spirit is the spirit of freedom in any such sense that it would sanction our disregard of positive divine precept. It makes us the servants of Christ, who delight to do His will rather than their own, and whose life-long endeavour it is to bring every thought into captivity to the obedience of Christ. Apart from these points we have nothing but praise for this most scholarly and valuable edition of the *Didachè*. We ought to add that it is enriched by a striking portrait of Bryennios, and many other useful illustrations.

THE BLACK FOREST: ITS PEOPLE AND LEGENDS. By L. G. Séguin. Third Edition. London: Hodder & Stoughton. 1885.

MISS SÉGUIN wields a skilful and practised pen, and throws a great charm over her writing. Her "French Village" is not, perhaps, her most popular book, but it contains some of the finest sketches of character and vividly-drawn pictures of life with which we are acquainted. She has written several other works, whose titles are necessarily suggestive of travel and of guide books, but whoever takes them in hand with the idea of finding in them the ordinary stilted descriptions to which we have been so long accustomed will have a pleasant surprise, for anything more natural, graceful, and fascinating than Miss Séguin's "Walks in Algiers" and "Walks in Bavaria" it would be impossible to conceive. The same praise may be freely accorded to her "Black Forest," which is, we believe, her latest work, and is now in its third edition. It is the result of an entire autumn spent in the exploration of a district which is comparatively unknown to English tourists, although it abounds in natural beauties, and is rich in romantic legendary lore. Its inhabitants are a simple, secluded race, uncorrupted by the rush and hurry of our modern life, and pursuing the even tenor of their way in happy ignorance of the commotions and ambitions which invariably follow in the wake of the steam engine and the telegraph. The sea of pines which surround Baden does not give a more decisive and peculiar character to the neighbourhood than do the simple, honest, and industrious habits of the peasantry who are there supreme, for "the peasant," we are told, "is lord of all."

The scenery in Gernsbach and the Murg Valley, at Baden, at Wolfach, at Waldkirch and Freiburg, and near Schönau must be delightfully picturesque; and so graphically does Miss Séguin portray these romantic districts that travellers who have once seen them will have no difficulty in recalling their minutest features; and those who have not yet enjoyed that pleasure will long to have it within their power. In fact, Miss Séguin's memorable descriptions of the

Schwarzwald will do much to take away from the district the secluded character which has hitherto been one of its chief features. She will send to it an increasing number of tourists every year. Here, for instance, is her description of the valley of the Wiese :—

“The Wiesenthal is the Lancashire of the Black Forest, but a Lancashire without smoke, without grime, without squalor, without ugliness—a very paradise of manufacturing districts. If only to see so rare a sight as this, it would be worth the journey hither. But when all this is said, there is much left behind. A purling, babbling trout stream, worthy of ‘meek Walton’s heavenly memory’; a road that winds beside it through verdant hillsides clothed with every varying shade of green, melting away into gold, or, as the autumnal tints steal on the year, blazing out here and there into a glow of fiery crimson; peeps, too, now and again into deep forest glades, where the startled squirrel leaps from bough to bough, or the rabbit scuttles hastily away from its browse at the dainty tree-roots at the foot of the approaching traveller; the call of the cuckoo in spring, the song of the lark and the nightingale making both day and night vocal;—these are sights and sounds yet to be seen and heard in the busy, bustling Wiesenthal, which make an idyllic region even of this happy valley, which modern industry has claimed for her own, and from the stones of which she grinds golden dust.”

Then follow exquisite pictures of Lörrach, Rötteln, Steinen, Zell, until we come to Schönau, a favourite haunt of artists :—

“The village—it consists but of two small streets at right angles to one another—lies in a most romantic situation at the foot of the Belcken, and surrounded by a complete amphitheatre of grandly-wooded hills, clothed up three-parts of the way with thick oak and beech woods, and crowned skyward with blue-green pines. In the centre of the village, as though dropped by an artist’s hand, stands the little church, its wooden spire rising picturesquely in a gap formed by the dark outlines of two mountain-masses. The houses of the village, across which swing oil lamps by way of illuminators, are very old, so old that some are, it is to be feared, approaching dissolution, but of most idyllic appearance. Enormously deep thatch that has gathered a hundred beautiful tints from time, or that may, here and there, be golden fresh, slopes down to within a few feet, comparatively, of the ground. The houses are entirely of wood, after the Swiss-châlet style; carved wooden balconies, for the most part of a rich sienna colour, adorn the fronts, and form the approach to the upper floor of the house by an outside stair; every tiny window, moreover, of almost every house being so crowded and heaped up with flowers—masses of scarlet geranium, of rose-coloured flock, or many-tinted marigolds—that it is difficult to imagine how the inhabitants manage to live, breathe, move, and have their being within them.”

Perhaps the greatest charm of the book lies in its quaint legendary lore. No district can be richer in treasures of a storied past. Some of the legends are weird and awful; others are pathetic, and not a few are humorous. They have, for the most part, a moral which is easily discerned, and may be used in gravest speech with good effect. The value of the book is enriched by six good maps and upwards of thirty woodcuts.

FOR GOOD CONSIDERATION. By Edward Butler. London: Elliot Stock. 1885.

MR. BUTLER, who is, we believe, a barrister in one of our northern towns, has here turned his professional knowledge to good account, and shown us in a new

sense how the law may be our pedagogue unto Christ. A considerable part of his book is headed, "A New Exercise for Legal Maxims." Some twenty-five proverbial sayings, familiar not only to those who frequent the law courts, but to all reading Englishmen, are made the text for a brief, judicious, and frequently witty "lay sermon" on some point of Christian ethics, and from these accepted and indisputable maxims the writer deduces lessons which prove that the Gospel claims the homage, not only of the speculative reason, but of practical everyday experience. Mr. Butler is a shrewd observer, a clear thinker, and a fluent writer, with an ample store of strong common sense and a rare command of telling illustrations. He is a man of reverent mind and generous heart, and though some of his positions may be open to dispute, his spirit is genial and healthy and the whole tone of his work bracing. We have been so pleased with some of his illustrations of the worth of what most of us would consider dry legal maxims, that we willingly transfer them to our pages. Here, for instance, is one on "Watchfulness":—

"Vigilantibus et non dormientibus jura subveniunt. (The laws assist those who are awake, not those who sleep.) It is in the interest of the State that men should be required to act promptly in claiming their rights, and resisting wrong. The law does not love the man that sleeps upon a cause of quarrel. And this discipline in promptitude is also wholesome for men themselves. Nor is this attitude of the lawgiver towards indolence unknown in a higher sphere. 'What I say unto you,' said the Master, 'I say unto all—watch!' There are many blessings which must be 'shot flying' if we are to secure them. Opportunities rise suddenly, and we, like practised sportsmen, must be ready. God's laws in the kingdom of grace, as in the kingdom of nature, will help us if we are ready to be helped. But we must be always ready, for the favourite hour of Providence is 'such an hour as ye think not.' If the miller be not prepared when the breeze rises, his corn will remain unground. If we are not watching for that breath of the Lord 'which bloweth where it listeth,' the gracious wind will pass by, and leave us unmoved and stagnant, 'idle as a painted ship upon a painted ocean.' How long did the laws which are now so beneficially employed for mankind in the telegraph, the steam engine, and a hundred other familiar wonders, wait for the vigilant eye? The vigilant and patient man appeared at last; and the discovered laws, nowise reluctant, went into harness to serve mankind. But they did not obtrude themselves on sleeping generations. They were content to wait while century after century grew hoary and was gathered to its fathers, until the vigilant man came by, who detected their working, appreciated their power to help and save, and claimed their willing service.

"We are living under a law of grace, a law which sprang out of the love of God, and recorded itself on the cross of Christ, a law that saves those who are ready and willing to be saved. But its operations, though not fitful, are conditioned by times and reasons to each soul. We have a right to be saved, a privilege sealed to us by Him who is 'faithful and just to forgive.' But the doom of the sluggard is still written in the same statute-book. And the Saviour Himself spoke sorrowfully and ominously of those who did not recognise the 'day of their visitation.'

"The Bible is full of denunciation of the slothful and the slumberous, and of promise to those who wake, and wait, and watch. And if the highest blessings in the kingdom of heaven are the prize of the vigilant, it is but carrying into the skies the principle found useful and held just in our earthly courts—*Vigilantibus et non dormientibus jura subveniunt.*"

Our next extract shows with what tact and force Mr. Butler can deal with current ecclesiastical controversies:—" *Quod ab initio non valet, in tractu temporis non convalescit.* (That which was originally void does not by lapse of time become valid.) Statutes of limitations of actions may in some cases, for the welfare of the State, bar a man's remedy for an injustice after the lapse of six, twenty, or sixty years; but no statute can turn injustice or falsehood into truth. Of ecclesiastical, social, or political institutions or doctrines, it is true, as of the man, 'the hoary head is a crown of glory, if it be found in the way of righteousness,' while no impostor is so cordially hated as 'the hoary impostor.' There are Churches claiming veneration from us on the score of their antiquity, whose chain of title is visibly and demonstrably rotten in the first links. Poisoned water is not purified by travelling through miles of pipes, and Roman and Anglican superstitions have no claim upon us by reason of their age, for we can go to their *initium*, the New Testament of our Lord and Saviour. We try them by that infallible standard, and the verdict is '*non valet*'—they are worthless. And being worthless, their antiquity avails them nothing. If a man bottle vinegar and lay it down in his cellars till the most respectable cobwebs enfold the bottles, it is none the more worth drinking for its silent years on his shelves. Bad social habits, bad business maxims, bad rules and modes of life in every realm of man's activity, deserve no honour for their age. Away with these! Doff not your hat to their grey hairs. The truths of God, indeed, though old as dateless eternity past, are yet ever young as each returning spring. The angels in Christ's sepulchre were in the guise and garb of young men. The waters of life come not to us through weary lengths of aqueduct, but spring up at our feet. We 'drink of the Rock that follows us.' Whatever institutions we may hold dear, and however the love of sentiment may cling fondly about their towers, we will neither abide nor worship there if the foundations be unsound. Their age shall not save them, even if we be dubbed iconoclasts for our radical zeal, for '*Quod ab initio non valet, in tractu temporis non convalescit.*'"

Following the legal maxims are brief essays somewhat in the style of A. K. H. B.; such as "Concerning Wills"; "Advice to Young Orators" (a thoroughly sensible paper); "The Christian in Conversation"; "A Table Talk on Books and Reading"; "Versatility"; "Philanthropic Beggars"; "An Address to a Gentleman entering a Bazaar," &c. These are all written in a pleasant and winsome style, and will not only charm by their ingenuity, but stimulate and direct thought, and suggest in many directions how possible it is, both for churches and individuals, to advance towards better things. From the essay on "Versatility" we select the following. The principle underlying it is sound, though it needs careful application:—

"The Church has again and again to learn the lesson of David and Goliath. Never was a living thing so free to organize and reorganize itself, and to incorpo-

rate with itself all knowledge, science, and art, and to adopt new modes, new instruments for accomplishing its mission, as is the Church of Christ. Its freedom is bounded by nothing but the moral law. But the tendency to petrification is ever present. The lava flows at white heat out of the crater, and at that glorious temperature it rolls where it pleases; but ere long the white becomes red, and the red fades to grey, and its free course is over; little boys can scramble upon it, and insultingly roast chestnuts in the cracks. Liberty of action is our boast; but how frequently it is little more than a boast. Our freedom is perpetually running into formulæ and congealing there. Ever and anon some great live soul *passes through* the midst of us, and rives all our formulæ to pieces, casting them once more into the melting-pot of his own fiery personality. But when he is gone into the great silence all grows stiff again. When a man of vigorous mind, wholesomely careless of the traditions of the elders, applies himself to the great problem of the diffusion of Christianity among men, cuts his own implements out of the wood, and makes his own rules, guiding himself only by a consideration, first, of the issue to be obtained, and, secondly, of the means of obtaining it, how thankful the average Christian worker is for the impetus, and with what sweet meekness he absorbs the novelties of plan and method!"

ST. PAUL'S EPISTLE TO THE PHILIPPIANS, with Translation, Paraphrase, and Notes for English readers. By C. J. Vaughan, D.D., Dean of Llandaff and Master of the Temple. London: Macmillan & Co. 1885.

In a brief introduction, Dr. Vaughan discusses in a terse and succinct style the various questions relating to the date and authorship of this memorable epistle, and gives an admirable analysis of its contents. On the right-hand page he places the Greek text (which is mainly, though not exclusively, that of Westcott and Hort), and opposite to it an English translation, which is at once bolder than that of the Revised Version, and better adapted to the needs of a critical and theological student. This version has gained by its individuality. Had some of its renderings been submitted to the vote of a company they would doubtless have been rejected. It would, by the way, be an interesting and instructive process—were it in our power—to compare the suggestions of the respective

revisers, and to see how many real improvements have been set aside. The bulk of Dr. Vaughan's volume is occupied by the Notes, which, brief as they are, contain some of the clearest, most incisive, and practically suggestive criticism with which we are acquainted. Their brevity never renders them obscure. Their transparent simplicity may, as in corresponding natural phenomena, conceal their depth, but it is only to excite our greater admiration when we discern it. Their learning is free from ostentation, and, though a scholar will require other and more elaborate commentaries than this, there are few "English readers" who will not find in it all that they wish for. It is a work which combines many of the qualities which have given exceptional value to the commentaries of Ellicott and Lightfoot, having much of the critical acumen and philological exactness of the one, as well as the spiritual insight and emotional glow of the other. Chap. ii. 6. Dr. Vaughan renders, "Who, subsisting in the form of God,

counted not as a means of gain the being equal with God, but made Himself empty, taking the form of a servant," &c. ; and adds in explanation, "I have just so far modified this view (of the Revised Version) as to make the word (*ἀπαρῆμυός*) not a thing to be grasped, but an act or means of grasping, and to understand the exact thought to be—that He who was from eternity in the form of God, instead of regarding that equality as giving Him an unbounded power of self-aggrandisement, did, on the contrary, empty Himself of all by a voluntary self-incorporation with the creature, and with the creature not in its greatness, but in its littleness," &c. On ii. 10 we have the following comment:—"That in the name of Jesus—*not* at the name—*within* (and not apart from or independently of) *the revealed being* (in person, work, office, and mind) of Jesus—*every knee might bend*, whether in submission, worship, or prayer. A magnificent amplitude is thus given to the divine purpose in the exaltation of the risen Lord. He is the Person who comprehends and contains in Himself all the worship as well as all the life of God's universe." On ii. 12, "The salvation has not to be *earned*, but it has to be *wrought out*. It has to be *worked from* and *worked upon*. . . . This is the aspect of salvation for *stimulus*, as another aspect is for *comfort*." "Equal in soul" is a good rendering for *ἰσόψυχος* in ii. 20. In the Greek text of ii. 30, Dr. Vaughan adopts the reading *Κυρίου* and not *Χριστοῦ*, and yet retains the word Christ in his translation. This, of course, is an oversight. We shall be glad to receive the other volumes of a similar order which Dr. Vaughan has so long contemplated, and trust that no other engagements may induce him to abandon his long-cherished design.

THE OLD TESTAMENT COMMENTARY FOR ENGLISH READERS. Edited by C. J. Ellicott, D.D. Part XI.

THE LIFE AND WORDS OF CHRIST. By Cunningham Geikie, D.D. Part IX.

THE LIFE OF ST. PAUL. By F. W. Farrar, D.D. Part VII.

THE POETICAL WORKS OF HENRY WADSWORTH LONGFELLOW. Illustrated. Part XII. London: Cassell & Co., Limited.

THE reissue of the Old Testament Commentary has reached the close of the Book of Exodus. We need not do anything so superfluous as commend either it, Dr. Geikie's Life of Christ, or Dr. Farrar's Life of St. Paul to the favourable attention of our readers. All these works may now claim a place among our theological classics, and have received in the most decided and gratifying style the *imprimatur* of the most competent judges. We heartily rejoice in their wide circulation, and trust that these popular serial reissues will greatly augment their usefulness. The poetical edition of Mr. Longfellow's Poems is delightfully got up. The fine large type is attractive, while the illustrations possess great artistic merit, and express in another form the leading ideas of the poem on which they are based. This is the edition of this sweetest and most winning of American singers.

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MY SERMON NOTES. A Selection from Outlines of Discourses delivered at the Metropolitan Tabernacle. By C. H. Spurgeon. From Ecclesiastes to Malachi. London: Passmore & Alabaster. 1885.

THE speedy sale of the first part of Mr. Spurgeon's Sermon Notes has constrained him to issue the second part

without delay. Our perusal of it assures us that, so far as public appreciation is concerned, there is likely to be no break in the law of continuity any more than there is likely to be such a break in regard to the freshness and vigour of Mr. Spurgeon's genius. His outlines are remarkable for their conciseness and comprehensiveness. They unveil the very heart of the text on which they are based, and make its meaning

bright and luminous. These are no sketches made to order. They are the outcome of the great preacher's best and most earnest thought, and, though, like all good things, they may be abused as well as used, they will more than justify their publication by the extent to which they prompt the thought of other minds, and set forth the truth of Scripture in impressive forms.

Literary Notes.

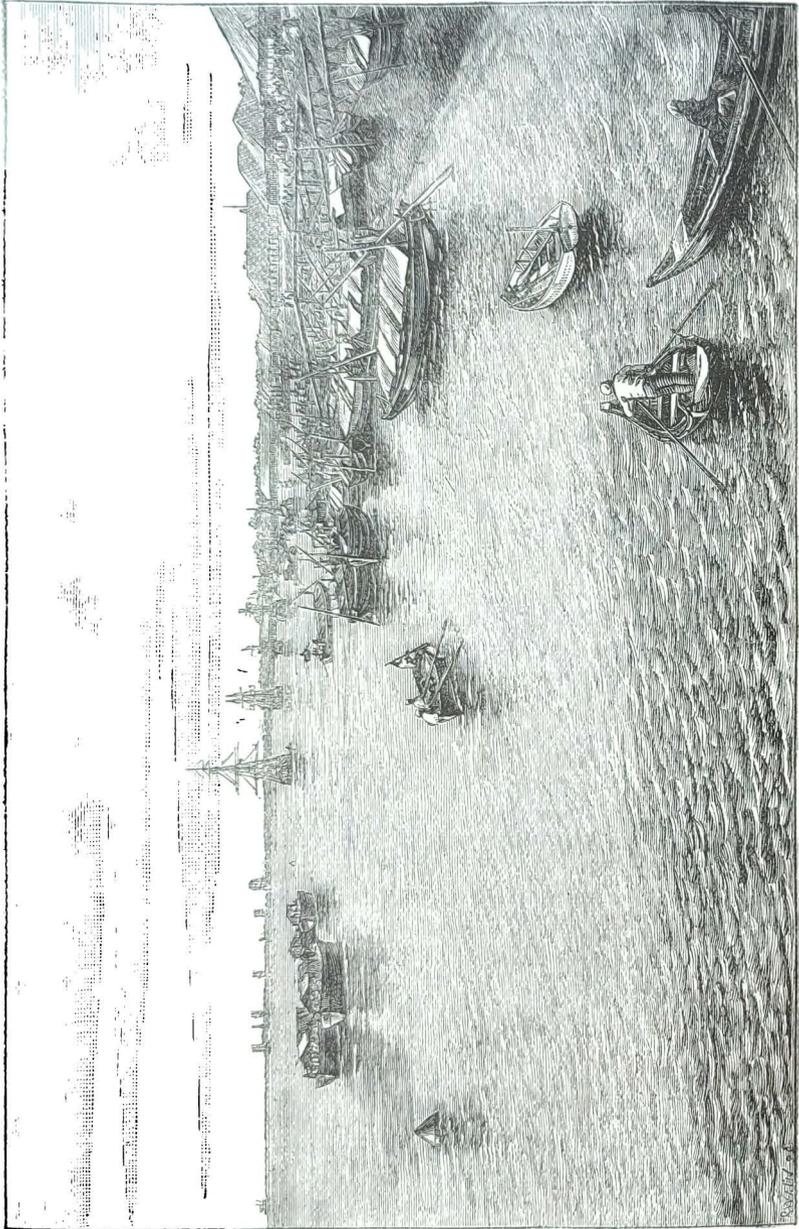
MESSRS. MACMILLAN are issuing in this country an edition of "The Light of Asia and the Light of the World," by Dr. Kellogg of the Western Theological Seminary, Alleghany, Pa., U.S.A. It is a sharp and trenchant criticism of the views which have recently become fashionable in regard to the legend, the doctrines, and ethics of Buddha. Mr. Edwin Arnold is severely taken to task for the fallacious and mischievous teaching of his popular poem by one who spent eleven years in India and who possesses the qualifications which spring both from competent scholarship and long practical experience.

MR. MURRAY will presently issue "The Life of Mr. Charles Darwin," which is being written by his son, Mr. T. H. Darwin. The work, it is stated, will give an interesting account of the great naturalist's method of research, as well as a pleasing picture of his home life.

FROM the Clarendon Press we may shortly look for a translation by Prof. Max Müller, of Scherer's "History of German Literature," a work of remarkable ability and one which has achieved a well-deserved success.

AMONG Messrs. Blackwood's announcements we note with interest the promise of "The Founders of the American Republic," by Charles Mackay, LL.D.; "The Life of Sir Robert Christison, Bart., M.D., D.C.L. &c.," edited by his sons; "Institutes of Logic," by Dr. Veitch, and a new edition of Prof. Minto's "Characteristics of English Poetry from Chaucer to Shirley."

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1885.



VIEW OF CHITTAGONG AND PORT. — (From Photograph.) — See page 370.

THE MISSIONARY HERALD.

A Valedictory Service

OF a deeply interesting nature was held at Camden Road Chapel, on the 17th ult., to take leave of the Rev. T. J. Comber and Messrs. John E. Biggs, Percy Comber, Philip Davies, B.A., John Maynard, and Michael Richards, departing for the Congo, Central Africa. The spacious building was unable to accommodate the numerous friends wishing to be present. Mr. W. C. Parkinson presided. The Rev. T. Vincent Tymms opened the meeting with prayer. After the Rev. J. B. Myers had introduced the missionaries, and a statement had been made by each of the brethren, the Rev. Samuel Harris Booth delivered the following valedictory address:—

“In the brief time at my disposal, I wish, brethren and sons, to say what will help to strengthen your hearts, by confirming you in your loyalty to our dear Lord, in the responsible and arduous work to which you are proceeding in Western Africa.

“A divine call must be obeyed. When it ‘pleased God’ to reveal His Son in Saul of Tarsus, that he might preach Him among the heathen,’ the great missionary ‘conferred not with flesh and blood.’ From that day, though bonds and afflictions awaited him, on to the time of his departure by a martyr’s end, he could say: ‘None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.’ That call you also have received, and here you register your covenant with the Lord to be yourselves—the Lord helping you—faithful unto death. That call is your warrant, and your solace. He whose call you obey is not only Captain of the Host, and Lord of All; but He is Saviour and Brother also. Your charges and your reward are alike His concern. When the day of service is ended, He will not forget you—not one of you.

“You may gather some encouragement as you go to your work, by remembering that the first tidings of the Gospel were as strange to the dwellers in these Western Isles as they may be to the untutored races of the Congo. There is more encouragement in the success which has followed the revival of the missionary spirit in the churches of our own days. Never since the Pentecost, when the Spirit came down in tongues of fire on the first preachers of the faith, has there been such an outpouring of Divine influence, or such success to

the Gospel, as from the landing of our missionaries at Serampore, some ninety years ago, to this day.

“The history of the past is pregnant with motives to perseverance. It is true we are told that Christian Missions have lost their novelty and their interest with thinking men, because they were the outgrowth of eccentric goodness in a few infatuated, but well-meaning, men. We are told, also, that in the judgment of Modern Thought, Christian Missions are a waste of energy, and are the product of a misdirected, though an amiable, sentiment. But, on this question, there is some Ancient Thought I would rather believe, and there is another Guide I would rather follow. Listen! ‘Other sheep I have which are not of this fold: them also I must bring, and these shall be one flock and one Shepherd.’ And when we are told that we cannot raise the heathen to the level of European civilization, and that missions are as hopeless as they are unphilosophical, we simply say But the Gospel of our Saviour *has* raised the poor, hopeless, outcast savage, both from our own streets and from African forests, into the blessedness and light of the children of God; and that what the Gospel has done, the Gospel can do again.

“You are going to a field of labour to which the sympathy of our own churches was very naturally turned when the way was opened to it. Ever since the beginning of our missions, the thought of our churches had rested on Africa; but it was not until 1840 that we were able to do anything for that dark land, and then no more was attempted than the small station in the Island of Fernando Po. But that was the cradle of our African Mission. There and at the Cameroons our yearning for Africa’s conversion to God has been nurtured. The names of Saker and Thompson and others are at once a legacy and an inspiration to us. You follow in their footsteps, that you may make them the starting-point to regions far beyond.

“The message which you carry with you is the Gospel of our Lord and Saviour Jesus Christ. You are, therefore, not explorers—tempting as this work may be—but missionaries of the Cross. Every thought, every plan, every act of enterprise, every position gained, every added item of knowledge whether of the land or of the people, all is to be subordinate to your life work—the spread of the knowledge of our Divine Lord. You may have to explore; you will have, certainly, to gain a full acquaintance with the language of the tribes. You will have to build your houses, and probably to train the natives in the methods of social life. But, again, these arts are all to be laid under tribute to the Gospel. You are to win souls to Christ, and through Christ to God.

“In this consists the difference between your and every other mission. It may be said that you are only doing what many young men are only too eager to do, who go away to distant lands in search of competence or wealth, or of secular knowledge or fame. But the difference is this: that they may do it for present gain, be that gain little or much; but those who go to preach among the heathen the unsearchable riches of Christ, take in hand a work which, in the world’s estimation, is chimerical; in the opinion of many is problematical, and which is certain in all its issues only in heaven.

“The principles you teach will therefore not be those which underlie mere civilization—Christian civilization certainly, but not mere civilization. This, so far as it is sound and true, is sure to follow wherever the Gospel gains a hold on the conscience and heart of men. You have to lift up the Cross as the hope,

the only hope of perishing men. Men trust in sacrifices. You have the one only sacrifice to lead them to—the gift of God—the gift of His dear Son. Into the mysteries of the incarnation we are none of us required to search. We have but to clear the way to Him and say, ‘Behold the Lamb of God, who taketh away the sin of the world.’ That is the fact, and that the truth you carry with you into the heart of Africa. That is the fact, and that the truth we have to carry to the hearts of men at home. And it may be that you will have to tell this story in simple fashion—in very simple fashion—to the untutored minds among whom you will live; but whether told beneath the spreading trees of a tropical land in the touching words ‘Jesus loves you,’ which a sunburnt negro boy or girl can comprehend, or told in staterier phrase in English sanctuaries, that story of a Saviour crucified is the power of God unto salvation to every one that believeth.

“And remember this *is* your message—Christ and Him crucified—‘delivered for our offences and raised again for our justification.’ As Paul said to Timothy, so do I say to you, ‘Preach the word’—this word. Do not tell men that our Lord who died to save us is only, as some say, ‘the realised idea of humanity’; but tell them He died for them: that He is Saviour and Intercessor; and, being Saviour and Intercessor, therefore our Brother; and that He came to lead them—to lead us all—back to the Father. Civilization cannot do this; a mere New Testament morality cannot do this; nothing can, but His wonderful grace, which has brought pardon to the guilty by His death for sin; and healing and purity by the Divine Spirit.

“For your personal guidance may I say a word about health. We have no more right to throw away health—which means the power to serve Christ, perhaps life—than we have to throw away any other gift of God. In Africa especially, health is one of the first, probably an indispensable condition of service. Here, in this temperate climate, the servant of the Lord may find much to do for the Saviour, even with slender health; but on the Congo, as in all tropical lands, it is dangerous to trifle with the most elementary laws which govern physical life. To you younger men I say with deep gravity: Take care, and run no more risks than you can justify by the demands of the service, which are, under the most favourable circumstances, sufficiently trying. Many things will tempt you to imprudence. An eager desire not to do less than others; an earnest longing to compel success; a fear lest at home we should think you indolent, and lest you cannot answer to your Lord Himself for time which might otherwise have been given to direct service for Him. On these points you must exercise a sound discretion, and we pray that you may long be spared to live and work in the far-away land for which you will so soon leave our shores.

“I should like publicly to express the sense of the obligation under which Dr. Prosser James has laid our Committee and our denomination, for the ability and generosity with which he has come to our rescue by the directions he has given to our missionaries on the question of health.

“We shall not forget you when you are in Africa. You will be ever in our hearts and often in our thoughts; and when we think of you, thought will certainly shape itself in prayer. And prayer will take the form of the Apostolic supplication for the Church at Ephesus, ‘that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk

worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness.'

"And this we shall do, because we know that the need of Divine strength which is so great with us who are surrounded by all the helps to our spiritual life which Christian homes and Sabbath privileges can supply, is increased a hundredfold where no such helps are near. But the Saviour is near. He is always near. He is near to us at home. He certainly will be near to you when you have none else on whom to lean. The wear and tear of spiritual life needs a daily renewal of living bread and living water, as surely as that we need our daily bread for daily returning wants. The exhaustion is the greater far away from all your best associations, which are wells of salvation to those who value them, and your dependence on the Lord of supplies is correspondingly great.

"You may have to cross a moral desert as it were, in which there are no streams, no wells by which the weary, thirsty traveller can sit down and drink in life again: but the Lord on whose mission you are sent is Lord of the waste howling wilderness too, and He can make 'the parched ground become a pool, and the thirsty land springs of water': 'for in the wilderness shall waters break out, and streams in the desert.'

"Your need, as ours, is covered by His gracious intercession,—'I have manifested Thy name unto the men who Thou gavest Me out of the world. Thine they were, and Thou gavest them Me, and they have kept Thy word.' 'Sanctify them through Thy truth: Thy word is truth.' 'As Thou hast sent Me unto the world, so have I sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.'

"And now we say farewell. 'Now the God of peace that brought again from the dead our Lord Jesus—that great Shepherd of the sheep—through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ.'

"Brother, Mr. Comber, you are a veteran, still young in years but old in service in this great work of winning Africa to the Lord. It is with a full heart we say farewell to you. Every hostage which could be given for your sincerity and faithfulness you have already surrendered. The soil of Africa is very dear to you, and to us for your sake. More I may not say, except that not content with having given those to the Lord who already sleep in Jesus beneath that tropical sun, you come back to claim another of your home band to stand with you in the breach. Brethren Comber, beloved in the Lord, may His benediction rest on you both!

"To the others I say: Young men, be strong in the Lord, and in the power of His might. Mr. Biggs, whom I knew as a boy at Upper Holloway, we are glad to see you consecrating yourself to this work; and so of the others, Mr. Davies, Mr. Maynard and Mr. Richards. Ethiopia shall yet stretch out her hands unto God; and when the day of Africa's regeneration has come, and it will not now be long delayed, you who have so nobly fought her battle with opposing hosts of darkness shall be crowned with all who love His appearing.

"The day is coming when He shall reign. The day will come before then when you and I shall see His face.

“In the words of Dr. George Wilson, I close. He wrote them—they are part of a lyric he wrote—on looking at Noel Paton’s painting, ‘Mors Janua Vitæ’ (The Christian Warrior at the Gate of Eternal Life):—

“Here I stand, of all unclothed,
 Waiting to be clothed upon
 By the Church’s great Betrothed—
 By the everlasting one.
 Hark! He turns the admitting key,
 Smiles in love, and welcomes me.
 Glorious forms of angels bright,
 Clothe me in the raiment white;
 Whilst their sweet-toned voices say,
 For the rest, wait thou until the judgment-day.”

The missionaries and their work were then commended to God by the Rev. Francis Tucker, B.A.

The next morning a large number of friends assembled at Euston again to say “Farewell,” and to renew their fervent “God-speed.” As the train moved out from the station, the deep sympathy stirring every heart found expression in an appropriate song of trust and hope.

OF THE FINAL MEETING AT LIVERPOOL,

the Rev. R. Richard, the secretary of the local missionary auxiliary, has kindly forwarded the following account:—

“Liverpool friends were determined not to allow the departing missionaries to pass through, without claiming the privilege of seeing their faces, hearing their voices, and publicly wishing them ‘God-speed’ on their journey. A farewell meeting was accordingly held at Myrtle Street Chapel, on Tuesday evening, 18th inst., under the presidency of the Rev. H. Stowell Brown. The audience was large and enthusiastic; the speeches brief and to the point; and the whole tone of the meeting exalted and inspiring. After singing, and the offering of prayer by the Rev. J. H. Atkinson of Richmond Chapel, the chairman, without making any speech of his own, called at once on Mr. A. H. Baynes to address the meeting. After paying a high tribute of praise to Mr. T. J. Comber, he then introduced each of the new missionaries to the meeting, and ended with an earnest appeal on behalf of the mission. The contrast which he instituted between ‘the timid subscriber,’ who had written to express his doubts as to whether the Congo Mission had not, after all, better be ‘given up,’ and the widowed lady who had written to express her willingness to give up her only son—a University graduate—to the work of the Congo Mission, was most touching and effective. The chairman then called on the Rev. Daniel Jones, president of the Liverpool Baptist Union, who, on behalf of the Union, briefly expressed cordial sympathy with the brethren who were going out, and pledged in their interest the continued prayers of the churches. Mr. T. J. Comber, whose reception was most cordial, was the next speaker, and well did he sustain the high key-note which had been struck. After speaking in general terms of the work on the Congo, of its hopefulness and its grand possibilities, he said that the best answer to

the timid talk of 'giving up' was their presence at that meeting, and he felt sure that, could the voices of those who had laid down their lives on this field be heard that night, they would say 'Forward,' and not 'Backward.' The meeting was unmistakably in full accord with Mr. Comber when he announced that the policy in the immediate future should be in the direction of consolidating their forces, and the work already begun, before reaching farther into the interior. The five new missionaries then gave a brief account of how they had been led of the Lord to dedicate themselves to the work of the Congo. It is impossible to describe the tender feeling which pervaded these short addresses, or the effect produced by them upon the audience. It was indeed 'good' to be there; the Spirit of Christ was very manifest, and much fruit must result that shall be for His glory. The dedicatory prayer was then offered by the Rev. R. Lewis, of Princes Gate Chapel. A collection was then made towards the cost of the outfit and passage of the missionaries, and the sum of £40 8s. was obtained. During the collection, the Rev. R. Richard stated that letters had been received from Mr. W. P. Lockhart and the Rev. J. G. Baws, of Manchester, the former expressing regret on account of unavoidable absence, and wishing the missionaries 'a seven-fold blessing and every needful help,' and the latter stating that a prayer meeting would be held the following day at Union Chapel specially to commend the brethren to the care and blessing of Almighty God. Mr. Richard invited all that could to be present on the following day to see the brethren off. In response, a very large number, including the Revs. J. H. Atkinson, J. B. Anderson, H. S. Brown, D. Jones, D. Jenkins, R. Lewis, R. Richard, A. Mills (Chester), assembled on the Princes Landing Stage on Wednesday morning to witness

"THE EMBARKATION.

"The tender, which had on board the missionary brethren already named, together with Miss Phillips (on her way to the Cameroons) and two Congo lads returning with Mr. Comber, besides several of the ministers and friends, put off from the stage at 12.30, amidst hearty demonstrations of sympathy and good will. Handkerchiefs were waved, hats were raised, cheer after cheer rent the air, as the tender passed along on its way to the steamer *Lualaba*. And again there was hearty cheering as the tender returned, after depositing the missionaries and their luggage on board the *Lualaba*, the accompanying friends singing cheerily—

"Stand up, stand up, for Jesus,
Ye soldiers of the Cross," &c.,

as they were leaving the ship. It was amidst the ringing sound of this stirring hymn that the last 'Good-byes' were given and last fond looks exchanged. And then one more parting cheer was given, and hands and handkerchiefs were waved, long after features became unrecognisable.

"O many a ship on Mersey's tide,
Sailed forth that August day,
With richly-laden merchandise,
For regions far away;
But none did bear so rich a freight,
Methinks the angels say,
As that which bore our noble band
To Congo's 'shining way.'

“ And as our fond ‘ Good-byes ’ were merged
 In that soul-stirring hymn,
 ‘ Stand up for Jesus, ’ which we sang,
 Though eyes were growing dim ;
 Methought that angels might have wished
 To come within our view,
 And leave their golden harps, to sing
 ‘ Stand up for Jesus, ’ too !

“ And how we cheered ! With heart and voice
 We made the welkin ring !
 Well might we cheer those brave young hearts,
 Leal servants of our King,
 We trust our song and cheer that day,
 Like seed on wings of air,
 Will reach the wastes of Congo-land,
 And grow and blossom there.”

The Congo Mission.

OUTFIT AND PASSAGE EXPENSES OF THE NEW MISSIONARIES TO THE CONGO.

IT is with deep gratitude we inform our readers that the whole of the sums required to meet the cost of the outfit and passage of the new missionaries who left for the Congo on the 19th ult. have been obtained.

As we reported in our last issue, the friends at King’s Road, Reading, contribute £120 on the behalf of Mr. Philip Davies, B.A.

Mr. John Marnham, J.P., of Boxmoor, one of the members of the Mission Committee, writes :—

“ MY DEAR MR. BAYNES,—I have come to the decision to pay for the outfit and passage of one of the new missionaries proceeding to the Congo, estimated at £120.”

Mr. W. M. Grose, J.P., of Stoke-upon-Trent, writes :—

“ DEAR MR. BAYNES,—I shall be very pleased to hear that the outfit and passage expenses for all the young men proceeding to the Congo are met. If not, I will give £120, provided three other friends will contribute the remainder.”

Immediately before the Valedictory Service at Camden Road, bank notes to the value of £120 were received from a donor giving the initials, M. M. M.

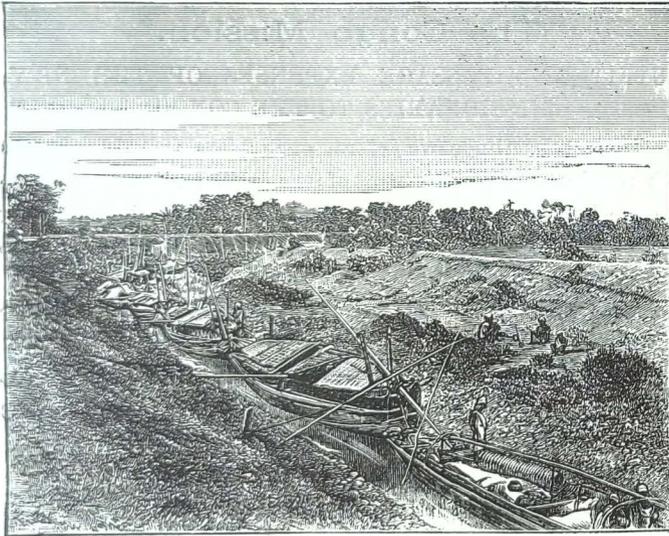
An appeal was made at the meeting for the remaining sum required ; and with the result that not only were several donations promised, but the next morning a cheque for £120 arrived at the Mission House.

The donations promised at the meeting reached £60, which, with a similar amount from the friends who assembled at the valedictory service, at Liverpool, on the following evening, will be held in reserve towards defraying the expenses of the next reinforcements.

We cannot acknowledge the receipt of these timely and generous gifts without expressing devout thankfulness to our gracious God who thus moves the hearts of His servants to help in this good cause.

A Visit to Chittagong.

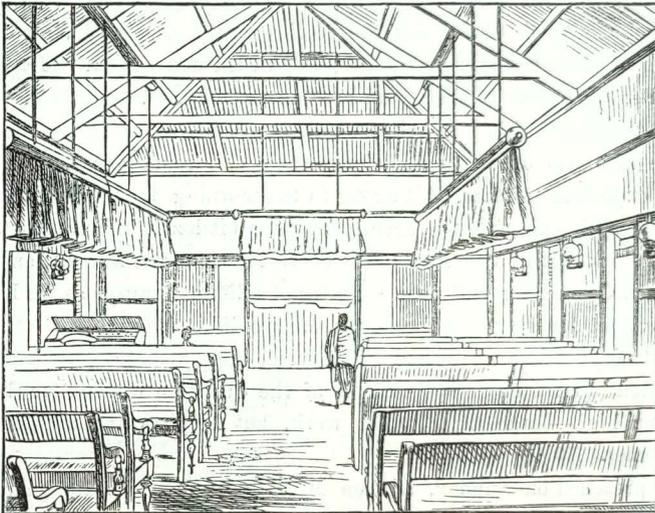
CHITTAGONG lies a few miles up the River Karnaphulli, on the north-eastern coast of the Bay of Bengal. To reach it is a two days' steamer journey from Calcutta. It can also be reached by land, being about ninety miles south of Comillah. It is remarkable how the Bay of Bengal is skirted by Baptist Missions. I suppose we naturally keep near the water!



WAITING FOR THE TIDE. (*From a Photograph.*)

On the east we have the Burmah Mission of our American brethren. Then come Chittagong, Comillah, Backergunge, Khoolna, and Twenty-four Pergunnahs, served by our mission. Then we come to the American Free Baptist Mission in Northern Orissa, and the English General Baptists in Southern Orissa. South of these come the Canadian Baptists, and south of them the American Baptists in the Telugu country, until we come down to Madras, where also our American brethren are represented.

Chittagong is the southernmost district in which Bengali is spoken; below that we get to Burmese and its cognates. A century or two ago the district of Chittagong was a nest of pirates, who used to devastate the lower delta of the Ganges. The population is not so dense as in some other parts of Bengal, but still it numbers 1,132,000, the great bulk of whom (800,000) are Mohammedans. A large number of the Lascars who man our Suez Canal steamers come from this district. Our Society's work here commenced many years ago, and was attended with considerable success. For ten years we were compelled to abandon it, owing to our having no man to send there; but for four or five years past we have re-occupied the district. The missionary in charge is Mr. D'Cruz, who was educated in Serampore



CHITTAGONG CHAPEL (INSIDE). *From a Photograph.*

College. He is doing well there, and the prospects of our mission are hopeful.

Mr. Edwards, of Serampore, and I paid a visit to Chittagong in January. On our way down the Hooghly we passed a large number of boats crowded with pilgrims on their way to the Gunga Sagor Mela, which was held at that time. Our steamer arrived on Sunday morning, January 11th, too late for the Bengali service, but I preached in English in the evening. Since Mr. D'Cruz has been there he has succeeded in putting up a very nice and bright-looking chapel, and in paying for it. The people of the station and district are liberal in their gifts. There are several residents who prefer a dissenting service, so that a fair number come to the chapel. Sometimes educated natives come also. For a few months in the year there are a

number of English vessels in Chittagong, and the port is growing in importance. If the proposed railway from Comillah is really carried out, Chittagong will become a still more important place. During the season there is, therefore, a good sphere of work among the European sailors.

On the Monday, Tuesday, and Wednesday evenings we had special services, in English and Bengali, at which both Mr. Edwards and I spoke; and on Tuesday afternoon we both preached in the market. We got a pretty attentive congregation, almost exclusively of Mussulmans, and sold a number of Gospels. On Wednesday evening we went off in a native boat to visit some tea-gardens about fifteen miles off, where Mr. D'Cruz has commenced mission work. We reached the place the next morning, met the planters of the neighbourhood, and had an English service on the first day, and a Bengali service for the coolies on the second. We got a large number of them together in the hospital, which was empty. Mr. Edwards sang Bengali hymns to them, and both of us addressed them. Mr. D'Cruz has stationed a native evangelist on the garden to work among the coolies, and he also has opened a school for their children. We left on Friday night, expecting to reach Chittagong in the morning for breakfast; but the boat was a big one, and the men, perhaps, a bit lazy. The result was that we got stuck fast in a shallow part, where the tide soon ran out, and we did not reach Chittagong till near sunset, not a little hungry, as we had made no provision for spending the day where we did. A number of other boats were stuck fast like us—a long line, single file—which I photographed, as it seemed to me such an apt emblem of the Christian waiting for the power from on high—large capacity for work, but helpless and useless till the tide comes.

We preached on Sunday, and on Monday went off to Rungamutti, the Government station for the Chittagong hill tribes, about sixty or seventy miles up the river. Through a breakdown of the machinery of our steamer we had to engage a country boat for the last half of the way, reaching Rungamutti on Tuesday night, and had only the few hours of Wednesday morning there, as the steamer had managed to get up there, and left in the afternoon. Several hill tribes live on the banks of the river, and inland; and Mr. D'Cruz is anxious to commence mission work among them. They have no caste, seem simple-minded, and can understand very plain Bengali. We had a little talk with some of them at a village on the way. One of the chief tribes is called the Chukmas. Their villages are on the river bank, and their houses are very peculiar in construction. They seem entirely built of bamboo, raised many feet above the ground on bamboo piles, and with a sort of verandah or court in front of the house, on which the inhabitants sit—there always seem to be hosts of children in these Chukma

houses—while their pigs enjoy themselves underneath. At Rungamutti we went to see one of their villages, where the Chukma Raja lives. We could not see him, as he was ill, but we saw his son, a boy of about ten. Since we left the father has died, so that the boy, I suppose, is now Raja.

On Saturday evening, after our return to Chittagong, we had a meeting for educated natives, and the chapel was pretty well filled with them. Mr. Edwards and I both addressed them in English, which is getting to be more and more the language in which religious truth has to be communicated to the educated natives of India.

Mr. Edwards left by the steamer on January 25th for Calcutta. I remained a week longer, and left on February 1st.

We were encouraged by what we saw of the work, and pray that Mr. D'Cruz may find much blessing in it. The Gospel is being preached, thousands of Scripture portions and tracts have been sold or distributed, and the promise of our God is, "My word shall not return unto Me void."

G. H. ROUSE.

Decease of a Veteran Missionary.

ON the 16th ult. our honoured brother, the Rev. Thomas Morgan, late of Howrah, entered into rest. It is no less than forty-six years ago since Mr. Morgan, then a student at Bristol College, was accepted by the Committee. The missionary party, with whom he and Mrs. Morgan sailed for India, consisted of Mr. and Mrs. W. H. Pearce, Mr. and Mrs. Phillips, Mr. and Mrs. Francis Tucker, and Mr. Wenger, all of whom, with the exception of our esteemed friend Mr. Tucker, are numbered with the holy dead. For forty-three years our brother remained at his station, only leaving it when failing health rendered retirement necessary. Before leaving the scene of his long labours, the following address, signed by more than eighty persons, was presented by members of the church and congregation:—

"DEAR PASTOR AND FRIEND,—We cannot allow you to leave India without conveying to you an expression of our deep gratitude to God, our Heavenly Father, that He has sustained you through forty-two years of faithful, loving, and eminently devoted ministry in this town, and specially in our midst—a period of ministry almost beyond precedent in the history of the Church in this ungenial clime.

"We esteem you very highly, not only for your labours among us, but also for your own self; and our hearts share your joy in that the good hand of God has enabled you to erect, open, and labour in the chapel where we are now worshipping.

"With some of our families you have been intimately acquainted for four generations, and with most of us for many years. We have, therefore, watched

with deep sorrow your declining health and the consequent prospect of your leaving us. And now, on the eve of your departure from the scenes of your labours, never to return to them, our hearts are filled with grief. We commend you to God, praying that grace may be given you to sustain you in your afflictions, to comfort you in the remaining years of your life, and bless you and your partner, who has so well shared with you the burden and heat of the day.

"It will be a consolation to us that, although far away in body, you will be near us in spirit, and will continue in supplications for us.

"Now, in wishing you farewell, we beg your kind acceptance of the accompanying token of our regard, and we remain, dear Pastor and Friend,

"YOUR AFFECTIONATE PEOPLE.

"Howrah."

Since his return, Mr. Morgan endured more or less of suffering. The interment took place at Highgate Cemetery, the Revs. Francis Tucker, B.A., J. Trafford, M.A., and Dr. Underhill taking part in the service. Our readers will feel much prayerful sympathy for the sorrowing widow who shared her husband's toils during the whole of his long missionary life.

The address delivered at the funeral by the Rev. J. Trafford, M.A., will be read with much interest:—

We gather round the remains of one long known and honoured through his service for Christ in a foreign land. One more is added to the long list of such brethren recently called from earthly labour to heavenly rest. Many of these losses have come upon us as a sad surprise. They have occasioned painful disappointment. They have impressed us with the awe of a deep mystery. Young lives full of vigour—inspired to a holy consecration—apparently fitted in an unusual degree for important work, and when just entering on it have been suddenly cut off, impressively teaching us that God's thoughts are not as ours, and with difficulty, perhaps, we have restrained expressions that would have indicated distrust and want of submission. It is not so this morning. Our brother now removed was spared to complete the ordinary years of this earthly life, and sustained to serve his generation in a course longer, more uniform, and more honourable than falls to the lot of most men. It was

only when his naturally strong constitution had become so enfeebled by disease that life proved a burden to himself that he has been called away, and we may now indeed give thanks "that God hath been pleased to deliver our brother out of the miseries of this sinful world," having, by the grace shown to him while here, given us the hope of his present blessedness. Of that present we know but little; but we know that this earthly tabernacle being dissolved, there is for the redeemed spirit a nobler dwelling in the heavenly world. "Blessed are the dead that die in the Lord." And the grace of God manifested in our brother's life is the assurance to us that no change in death separates him from the Saviour's love.

As one who long enjoyed his friendship I have been called to this service at his burial. None present are probably entire strangers to his life and work, but from my long knowledge of both you may expect from me some fuller account of them, which will

serve to justify the confidence I have just expressed, and may deepen the feeling of devout thankfulness we should indulge.

Just forty-eight years have elapsed since we were first associated as students in the Baptist College at Bristol: our interest in each other deepening through the expressed intention of each to seek employment in India connected with Christian missions. Very vivid is my recollection of the visit of Mr. W. Pearce to that College in the second year of our association to find recruits for missionary service in that country. They were more difficult to obtain in those days than at the present time. Several years had passed without any additions to our brethren toiling there, and it seemed to them that the interests of the churches in their work was passing away. Pearce returned to England with the avowed aim of taking back with him ten new men to strengthen those becoming weak. Many incredulously thought of the success of his enterprise. They had not faith in the zeal or resources of our churches to find or sustain such an increase. God, however, gave him his desire. Our brother was one who responded gladly to his call, and through nearly half a century lived to justify one selection that was then made.

That long missionary life moved onward in a singularly uniform course. His station was never changed. His work as little varied. Howrah, one of the large suburbs of Calcutta, was admirably adapted for a missionary's residence, and through many years our brother was the only European missionary in it. A large native population furnished abundant scope for daily preaching in the morning or evening. Populous villages on the river side were

accessible by boat, and long preaching excursions in the cold seasons were regularly made for many years. Vernacular schools and native preachers had superintendence, and those becoming Christian converts pastoral care. This was our brother's missionary work, in which he manifested patient perseverance, and for which the union of many things gave him great adaptation. He had faith free from all doubt in the great truths he taught—and faith in these methods of diffusing that truth as *those he himself must use*. He had ample knowledge of the common Bengali tongue, and almost native facility in speaking it. His address easily commanded an interested audience from his vivacity and his familiarity with Hindoo modes of thought and illustration, and his scrupulous avoidance in act and speech of all that might unnecessarily offend national prejudices. He had a kindly manner, a warm sympathetic heart, and a character raising him above suspicion as to the disinterestedness of his conduct. Unusual regularity characterised all his habits; and less than many, he felt the need of exciting incidents to sustain in the discharge of duty.

Howrah was the residence of many Europeans and of those allied to Europeans in descent. The importance of their religious instruction was naturally felt, and regular ministrations of the Word and ordinances conducted for their profit. Our brother gathered around him an attached congregation, and served them as constantly and conscientiously as if he had looked to them for his support. Support, indeed, in his missionary work they largely gave, and they exercised great power for good in the locality around. As all such congregations in India, it was constantly changing in its component

parts. It never grew very large or became independent of the mission, but it largely contributed to the efficiency of that mission, and sustained the spirit of the missionary because the Divine blessing rested on his labours in connection with it.

Thirteen years of such engagements had passed before I was permitted to become a near neighbour to our brother in a different kind of work, seeking the same end. He was the first to welcome me on my arrival, and through six and twenty years we found in renewed friendship, and such intercourse as was practicable, much help in weakness and comfort in trouble. The close intimacy which some find needful our brother sought with none. The interest that intermeddles with another work was never felt by him. There was a retiring from social intercourse which his brethren often regretted, and an absorption in his own work which some of them thought lessened the influence he might have exerted on the whole. He had, however, the confidence and affection of all who came to know him—for there was great worth of character—and obvious proofs were constantly given of warm affection and disinterested service, which the history of few can equal. In the latter half of his missionary life impaired health seriously diminished his capacity for work, and the distressing malady which has eventually removed him was a long and sore trial. More than twenty years since, when I was wont

occasionally to take his Sunday engagements, I often thought his end was near. Returning to England, however, greatly benefited him, and medical skill seemed to give a new life. His services to the mission here I need not refer to. In his earlier visits they were much valued and eagerly sought. He had power to inform, to interest, and impress his audience, and his whole heart and energies were evidently in sympathy with the avowed object of his life.

And now, after a shorter rest from foreign labour than either we or, he expected, he has been called away. My knowledge of his serious illness was but of a few days, when I was surprised with news of his departure. It is well, for God hath done it, and all knowing his last experience of life must feel it well for him that such sufferings were short. They permitted not the expression or indulgence of such an experience as sometimes cheers declining strength, and is a cherished memory to surviving friends; but the life-long devotion to the noblest cause that can engage our powers is a testimony concerning our brother of importance far beyond that of any feeble utterances of failing faculties; and "these remains," therefore, we deposit in the prepared resting place, "in sure and certain hope of a joyful resurrection," because of his living faith in that Saviour who, having died for their sins, gives His servants assurance of ultimate triumph over death.

Encouraging Letter from China.

THE Rev. T. Richard, now in England, sends the following intelligence received from the Rev. A. Sowerby:—

“Tai Yuen Fu, Shansi,

“May 21st, 1885.

“MY DEAR Mr. RICHARD,—I thank you for your letters from Shanghai and Hong Kong; I was very glad to get them.

“I am very glad you had the pleasure of meeting Mr. Hill; it must have been a great treat to you both.

“And now for Shansi. Well, evangelise is, of course, the order of the day, and we are hard at it. The dispensary at Shao Tien Tyn is answering well, although now patients are dropping off somewhat, owing to the summer weather and agricultural employments. I have had some very good cases, however. One village, Ching Hsien I think they call it, five miles from Shao Tien Tyn, on the small south road, is opening up well. At first the children abused us pretty freely here; but after a while some of the people came for medicine, and one day I was asked to see a sick boy at one of the houses where the children had been rudest. The boy was down with diphtheria, and died in a few days. A day or two after his death, his father complained of a sore arm. There was some diffuse inflammation, with a watery discharge. I gave him some ointment, but it did no good, and in a day I had a large open sore as big as the palm of my hand, with the arm very swollen, and inflammation spreading up to the hand, and extending back beyond the elbow almost to the armpit. It was a case of blood poisoning, and I trembled for the man's life. Well, I went at the case with water dressings, &c., and next time I came the inflammation had subsided, but the skin covering the sore had turned

black and apparently mortified; this, however, yielded to treatment, and now the man is making a rapid recovery. A week ago another child was taken ill in the same house, again diphtheria; but this case has got better under a treatment of sulphur and iron.

“I have also had a small boy under treatment for an open sore on his scalp, about three inches by two-and-a-half inches. The boy has been ill for three years, and the sore has been aggravated by native plasters. He is getting speedily well. There have been plenty of other cases—ulcers, dyspepsia, inflamed eyes, &c., and although it is difficult to get full statistics as to cures, I know a good many have been benefited.

“Now, as for spiritual work. Wang, S. S., resides at Shao Tien Tyn, and Chao, S. S., formerly of the Nan Pa school, is there to help him. The shop at Shao Tien Tyn is hung with maps and pictures, and Wang uses these as texts on which to hang discourses. On Sunday, too, there are regular services held there, Turner or myself going over when we can, when from twelve to fifteen outsiders come, some Shao Tien Tyn people, some from the villages round. Three months is but small time in which to judge of a work, but we have made a fair start, and a fresh impulse has been given to Wang's village work.

“Shu, S. S., and Chao, S. S., have returned from Shantung. Chao is in charge at Hsin Chow, and Shu and Hsing have been visiting the members, and report favourably.

“Turner has rented a very convenient house at Hsin Chow, which he

means to work as an opium refuge. There is an opening for it there, and the people are very friendly. I went over there while Turner was at the coast, and was very pleased with the premises; left Chao, S. S., in charge, and gave instructions to have the place put in decent repair. There is a good centre of work there, and Turner gives all his energies to it.

"City services are going on well. A blind man comes regularly, and seems very intelligent; we have also an enquirer in from Shih Tieh, a really nice intelligent old man. I keep up the Bible class with a fair amount of interest. Wang, the post-master, has vexed us by not attending the services early. He has been somewhat under the influence of the Catholics, and I feel anxious about him; however, we are going to work gently with him, and trust to win him back. I see something of the sons of the Chih fu, and one or two

others, but necessarily have not much intercourse with the upper classes.

"A few weeks ago a terrible thing happened here. One afternoon I was sent for in hot haste by Shen Shao Yen to see a man who was wounded. It turned out to be a gentleman who had just got an appointment as Chih Hsien in Honan. He was walking along the street, and a man on horse-back rode up suddenly behind him. Trying to avoid the horse, he stumbled and fell heavily against a stone, fracturing his skull. I accompanied Shen Shao Yeh and Yao Shao Yeh to his house, where there were several officials, and on being taken to see the patient, saw at once that he was dead; of course I had to make the fact known, and although I was hardly believed at the time, yet it was soon clear to all that I was right. The dead man was very badly off, and leaves a wife and aged mother."

Dom Pedro V., King of Congo.

THE following sketch is from our esteemed missionary, the Rev. J. H. Weeks, who has lately returned from San Salvador:—

The accompanying photograph is very good of His Majesty Dom Pedro V., King of Congo.

It is now nearly thirty years ago since he was placed on the native throne by the aid of Portuguese soldiers from St. Paul de Loanda.

Although he is not in direct lineal descent from his predecessors, yet he belongs to a younger branch of the same family; thus it was that several battles had to be fought and many lives lost before he could ascend the throne. When a young man he was brave and active, consequently he was greatly feared and respected by the surrounding chiefs for many miles. In those days he was known throughout the country as Nene w' ezulu (Heaven's Great One); but, since he has become old, corpulent, and inactive, he is very little feared, and not much respected.

He, being the owner of the greatest Fetish, is, therefore, the nominal



H. M. THE KING OF SAN SALVADOR, CONGO, DOM PEDRO V.
(From a Photograph).

THE MISSIONARY HERALD.]
SEPTEMBER 1, 1886.

king of the whole of Congo-land, and is the only one who bears the title of Ntotela (king), all other rulers have only Mfumum (chief) attached to their names.

He comes of a powerful and wealthy family, the greater part of which reside in a district called Madimba, situated south of San Salvador; and an enemy would not only have to reckon with San Salvador, but also with the numerous towns which his family inhabit.

In appearance he is above the average height of men, being quite six feet high. He is very stout, well made, has a kingly bearing, and is about fifty-five years of age.

The King has a council of five head men, who are consulted on all matters of importance, and their decision is final.

He is supported by the following means:—1. By his wives (he is the happy (?) possessor of twenty-two), who supply all the food he requires for himself and visitors. 2. Those among his subjects and friends who are successful in trading, &c., make him presents accordingly. 3. He has a fixed quantity of cloth for every box of rubber and every tusk of ivory bought by European traders in his town. 4. He has for many years received annual subsidies from the Portuguese Government. 5. He trades a great deal by buying rubber and ivory at the native markets, and then selling them to the European traders.

On certain days in the year all his subjects work for him, and, instead of paying them with cloth, he makes them a feast of pig and pudding.

It is very difficult to properly estimate his character because of the unparalleled circumstances in which he is, and always has been, placed. He has been brought up in the superstitions of the country, he has governed a superstitious people, and has been in turn ruled himself by many evil influences.

He was placed on the throne by Portuguese power, he receives large presents from them, and, therefore, he feels it politic and prudent to be friendly and favourable to the Portuguese Catholic priests.

Again, although he has had large bribes offered him if he would turn the English missionaries out of San Salvador, yet he has always refused to do so, because, he said, "They are my good friends, and they are also God's teachers."

From the very commencement of the Mission it has been the custom of the missionary, whoever he may be, to visit the King regularly every Sunday evening to instruct him in the things pertaining to religion. On these occasions the missionary is always welcomed, and after the usual salutation is over he takes his appointed chair. These visits last about an hour; sometimes an informal address is given, at other times the King is

drawn (not reluctantly) into a conversation on religious topics. He intelligently understands the Gospel, and while he admits his own wickedness of heart, he also firmly believes that there is no salvation apart from Jesus Christ. Occasionally he has told me, with evident sorrow and contrition, of wicked incidents connected with his past history, and he always concludes by saying, "I have prayed Jesus Christ to forgive me." He prays regularly to Jesus Christ, and he has often spoken about the answers he has had to his prayers.

Very frequently after these evening visits I have felt that this man is not far from the Kingdom of God, and my heart has been drawn towards him as towards one of whom we entertain high spiritual hopes.

Constant Christian teaching for more than five years has not been without results in bettering his conduct. Some of his councillors have told me in private, with bated breath, of his past cruelty and wickedness, but they finish by adding, "He is not like that now."

He is undoubtedly greatly influenced for the better by the fear of God, and, in a lesser degree, by the desire to obtain the good opinion of white men. Christian principles in his heart have often to fight against fetishism and long-continued evil customs, and they not infrequently win.

He is often moved by a sincere desire to do right, as far as he understands it, and more than once he has sent to inquire which is the right way to act, and has guided his conduct according to the answer he has received.

He is as a man in the dark groping his way; at times he stumbles and falls, sometimes he blunders and does wrong, at other times he hesitates, sits down, and seems to love the darkness, then come some holy impulses, and he makes earnest efforts to gain the light. Our hopes and fears for his soul alter just as frequently as we perceive these different phases of heart and character give place to one another. We are not yet without hope but that the Gospel will permanently affect him for good.

Much more might be written, but I trust that enough has been said to awaken your interest in him, increase your sympathy with him in his difficult position, and stimulate your prayers for him.

P.S.—Carte de visite of the King of Congo may be had of Messrs. Debenham & Gould, Bournemouth, post free 1s.

The Birmingham Young Men's Baptist Missionary Society.

THE following letter has been received with much pleasure from Mr. J. S. Husband, the secretary of the above auxiliary:—

August 14th, 1885.

"DEAR MR. BAYNES,—At the request of Rev. T. J. Comber, I write to inform the friends of the Society what one of her children—the Birmingham Young Men's Baptist Missionary Society—has had the honour of doing, through the Parent Society, during the past fourteen years, for the advancement of Christianity in India, and what we have this year undertaken in connection with the great Congo Mission."

"We are exceedingly proud and thankful to be assisting the missionary cause by a work of our own, but my immediate object in writing you is to secure the attention, if possible, of young men in other towns, with a view to their undertaking a share of the special branch of work this Society is engaged in, and which, we have every reason to believe, is one of the most important connected with the missionary enterprise."

"Fourteen years ago our Society was formed for the purpose of aiding the Parent Society, and took up, as its special work, the education of the sons of native Christians in heathen lands. It was predicted, at the formation of our Society, that the funds we might raise would only be at the expense of the Birmingham Auxiliary, but there has been the most hearty sympathy between parent and child, and the result is that, whilst our own funds have increased, those of the Birmingham Auxiliary have, during the past fourteen years, increased 50 per cent. also, and this, I think, shows that missionary work enlarges the sympathies and tends to help us

with our work generally, not interfering with it, as some imagine."

"Our Young Men's Society carries on its work through the Parent Society, and sustains, or aids, the following schools in India:—At Bishtopore, fourteen miles south of Calcutta, at a cost of £78 per annum, a school for the sons of poor native Christians; at this school a good and comprehensive education is given to twenty youths, and those showing special ability and promise are sent from here to Serampore College, to further prosecute their studies, towards the cost of which our Society remits to the college £24 per annum. We very gladly contribute £36 per annum in aid of the valuable and extensive educational work carried on in Delhi, by the Rev. R. F. Guyton, for that city and district."

"This year it is our privilege to assist the Congo Mission by grants as follow:—To San Salvador, for the education of native youth, £40; to Arthington Station, at Stanley Pool, for boys' school, under Rev. George Grenfell (who went out from Birmingham), £20, and for the girls' school at Arthington, under Mrs. G. Grenfell, £10. It is hoped that our grants to the Congo Mission may be increased to £100 per annum."

"In this way our Society is instrumental in giving a good Christian education to about forty youths in India, and to about twenty-eight youths on the banks of the Congo River; it is, indeed, a great work, the results of which we cannot estimate, and God alone can foresee."

"Now, should not this work receive more attention, and be much extended?"

Carey was keenly alive to its importance, and our missionaries are doing what they can in this direction, but will gladly receive help to enable them to do more; for its advancement. The President of Serampore College writes me that he has to refuse to admit to the college very promising youths, recommended by our missionaries, for lack of funds to enable him to do so, and yet in every number of the HERALD, and in every address by our missionaries, the cry is heard for 'more men.'

"The vast populations of India, China, and Africa can never be evangelized by Europeans; the native sons of these lands are of as good ability as ourselves, and need but the education and training of a few years to fit them to carry the Gospel to the most distant parts of these great countries. Then, surely, it should be our aim, next to sending the 'pioneers,' to raise up a large number of native evangelists, teachers, and pastors; and how easily and inexpensively it can be done.

Sixty-eight youths are educated as explained, by our Society, at a cost only of £208 per annum, or, say, £3 each!

"Will not a few young men in our large towns band themselves together and form similar societies to ours, for the purpose of extending this work, and giving aid to our other Mission Stations? I think it very likely they may, if the matter is brought before them. It is a work as interesting and elevating as it is useful, and one which, I repeat, does not, as some would say, interfere with Christian work at home, but rather enlarges our sympathies, and tends to help us all round. We, in Birmingham, greatly enjoy the work and its associations, and can confidently commend it to the attention of others. I shall be glad to give information to any desirous of engaging in this enterprise for themselves, and will assure them of a rich reward for any efforts they may put forth.

"J. S. HUSBAND."

Dr. Carey.

MANY of our readers will be interested to know that a memorial of Dr. William Carey has just been erected in the village of Paulerspury,

Northamptonshire, where hitherto nothing had been done to remind the visitor of the illustrious missionary and scholar who was born and spent his youth in the place. Edmund Carey, his father, was parish clerk and schoolmaster in the village, and died there, and was buried in the churchyard near the south porch. The headstone on his grave, which had fallen somewhat, and the inscription on which was nearly illegible, has now been re-lettered and placed in an upright position, and, in addition, a monumental brass has been fixed inside the porch, very near the head of the grave. The brass bears the following inscription:—"To the glory of God, and in memory of Dr. William Carey, Missionary and Orientalist, who was born at Paulerspury, August 17th, 1761. Died at Serampore, India, June 9th, 1834." The remains of his father, Edmund Carey, lie near this spot. The work has been done principally at the instigation, and at the entire cost of E. S. Robinson, Esq., J.P., of Bristol.

The Late Mr. Cowe, of San Salvador.

THE Rev. David Ross, of Alnwick, writes as under, showing the high esteem in which our lamented brother was held by one who had been associated with him in Christian service:—

“The news of our young brother’s death came with a tremendous shock to the large number who were interested in himself and his work; but to those who were more intimately acquainted with him it was really overwhelming. In fact, we can scarcely believe it to be true that the bright young life which had been the means of so much blessing to many has been removed from the land where he had arrived only a few weeks before, and where he had hoped ‘to tell in their own language the wonderful works of God.’

“Only twenty-two years of age, and not yet four years a follower of Jesus, it does seem strange that he has so soon been taken away from among so many wanderers from God, whose welfare was his deepest concern. But the Lord knows ‘the way He taketh,’ and we shall just go on praying for grace to trust implicitly Him in whose almighty and gentle hands are all our times and ways.

“The pang of parting is the price we have to pay for the joy of meeting with those whose society is a delight; but, knowing as we do that there is a place ‘where the loved ones gather and part not again—the country over the sea,’ we sorrow not as others who have no hope, and meantime praise God through our tears for all the blessing received by us and others through him who has gone home before us.

“Our brother was born again when nineteen years of age, in the Free Assembly Hall, Edinburgh, after one of the memorable meetings conducted by Mr. Moody. He could not tell us what had been the subject of the evangelist’s address, but remembered standing with hat and stick in hand, and the tears trickling down his cheeks, feeling himself to be ‘a miserable sinner.’

“He had been induced to attend the meeting by his brother Richard, who had himself been brought to decision only a few days before, and now, Andrew-like, he was to see his efforts richly rewarded. Dr. Cairns, the honoured Principal of the United Presbyterian Theological Hall, pointed our departed friend to the slain and risen Lamb of God. He looked, believed, and lived. What a striking instance of the great principle on which the work of God is done—‘one soweth and another reapeth’!

“Naturally possessed of great mental power and fluency of utterance, and being much used in connection with the mission work of a Presbyterian church in the city, Mr. Cowe felt called to the work of preaching the Word.

Accordingly, by way of preparation, he attended Edinburgh University during the following session (1882-83). While there, as might have been expected, he became a leading spirit among the band of students who were in the habit of meeting together for prayer and mutual intercourse.

“In the following summer he came on a visit to the village of Chirnside, near Berwick. Here he found that some special evangelistic meetings were being carried on, and yielded to an invitation to continue the work. For six weeks he laboured, and God owned him mightily, young though he was. From there he went to Kelso, a pretty little town up the Tweed, and in that district, too, continued to be the means of blessing to souls. Thence he went to labour in Northumberland, at the request of the Baptist Church meeting near the village of Ford, on the river Till. Here, also, he laboured with ‘demonstration of the Spirit.’ He had been for some time convinced of the rightness of believers’ baptism, and had it not been for the work now going on, which he did not wish to leave, he would have confessed his Master in this respect too, along with Mr. Hay, previously a fellow-student of his, and now himself a missionary in Africa, who was baptized by Dr. Landels at this time.

“Being myself engaged as evangelist in the district, partly in connection with the Northern Baptist Association and partly in connection with one of the churches in Berwick, I felt interested in the young man who was being so much blessed of God in districts dear to my own heart as places where His face had shone upon us. Accordingly, I wrote, asking him to visit me on his way from Ford. He did so at the right moment, for he found us just at the end of the first week of a special effort in Castlegate Chapel, Berwick.

“The pastor (Mr. Packer, now of Scarborough) and myself were somewhat dispirited at the difficulty of awakening an interest in spiritual things in the hearts of the people; so, on our brother’s arrival, we felt that the Lord had sent us the needed aid, and prevailed upon him to stay amongst us for a while. Like Apollos in Achaia, ‘he helped them much which had believed through grace.’ He at once made a deep impression, and it was undoubtedly owing, under God, to his timely help that so many precious souls were brought into ‘the fold.’ At the end of the effort in Berwick, he was baptized in Edinburgh by Dr. Landels, along with his father, two brothers, and sister-in-law.

“After labouring for a few weeks along with me in Alnwick (where a Baptist church has since been formed, the members and adherents of which remember him with deep affection), Mr. Cowe went, in the month of December, 1883, to conduct meetings at Fenwick Steads farm, a few miles from Belford, at the invitation of the occupant, Mrs. Chisholm. At great

expense and trouble, what had once been her granary was fitted up in a beautiful manner as a meeting-place, and preachers were procured fortnightly for the previous six years; in fact, Mr. Cowe's first Sunday there was the anniversary of the beginning of the work. These fortnightly meetings had been much appreciated by the people of the district, so also had been the special series of meetings which had been occasionally held. But it soon became evident that 'now at length' a glorious reaping-time had come. A prayer-meeting before the service was started, which increased in numbers, night after night, as the people 'one by one' came to Jesus, until as many as fifty or sixty crowded into Mrs. Chisholm's dining-room to 'wait on the Lord.'

"I went out from Berwick as often as I could, to help in the work and receive share of the blessing, and never shall I forget those times of pleading, when both men and women raised their voices in prayer to God; or those intensely solemn services, where the Gospel of the grace of God came with such power from the lips of our dear friend; or those conversations afterward, when so many kept 'passing from death into life at His call.' Nor did the work end at Fenwick Steads, great though it was. At the village of Lowick, five miles off, hundreds came together night after night, and a large number professed to accept the Saviour. At the village of Belford, there were as many as forty or fifty inquirers in one evening. At the close of these meetings Mr. Cowe was invited by one of the Baptist churches in Berwick to settle down among them as evangelist. This he did, but arrangements were so made that he still continued to visit Fenwick Steads and the little church at Ford once a month. From February till December, 1884, the friends at those three places enjoyed his ministrations.

"In the month of April I myself settled down at Alnwick, in charge of the new cause there, but we still met frequently. Especially at Fenwick Steads did we have happy hours of intercourse, under the roof of our mutual friend Mrs. Chisholm. To the last, as his letters show, his thoughts often reverted to his experiences of temporal and spiritual blessings received at this quiet spot. When his intention to go to Africa was made known, it caused great sorrow to many; indeed, several endeavoured to dissuade him from going, reminding him of his usefulness at home and of his lack of any superfluous strength. But nothing could turn him from any path *he* believed to be marked out for him. At Berwick, Ford, Fenwick Steads, and Alnwick, he gave touching and memorable farewell addresses, and those who were present at those gatherings will never forget the way in which the presence of God was felt.

"On the same evening on which he departed for London (January 15th) there was a large farewell meeting at Dublin Street Chapel, Edinburgh.

At that meeting Dr. Landels, in a touching and impressive way, presented some valuable books to the departing missionary, at the same time giving him wise counsel and tender assurances of the interest felt in him by the church of which he had been a member. Immediately after came the last gathering of friends at his home. Verily, it was solemn and sweet to be there. It seemed as if one was brought, in a peculiarly vivid way, into touch with eternity and heaven, while the father committed his boy to God, and the boy tenderly pleaded for the dear ones left behind. At the railway station quite a crowd were assembled to sing some parting hymns and bid their beloved brother God-speed.

“After the last sacred and sorrowful farewells were over, I accompanied him as far as Berwick, where, though it was about midnight when the train arrived, several friends were waiting to say good-bye. There we parted, never more to meet on earth again. His work in London can be best told by Mr. Stephens, of Highgate, with and for whom he successfully laboured during those last weeks while the necessary preparations were being made. Little was it thought that those preparations would scarcely be needed. Little was it thought that he would spend only five weeks in the Dark Continent, only three of which were spent at San Salvador, his appointed sphere.

“Only once did he preach through an interpreter, on the 10th of May. On the 13th he was attacked by fever, and on the 21st he went home to Jesus. But who can tell what may have been done even in that short space, or by that one sermon? Anyhow, the noble sacrifice he made in going far from home and friends to try to do something for poor Africa, has left an influence which I am sure will stimulate many to take more interest in God’s work both at home and abroad. In his own last words, ‘*Jesus is worthy, JESUS IS WORTHY.*’

“DAVID ROSS.

“Alnwick, Northumberland.”

Baptist Mission House, Delhi.

EXTRACT FROM LETTER SENT TO REV. JAMES SMITH.

“THE work of Mr. Guyton’s classes gives nothing but encouragement, and cause for thanksgiving. The preachers attending his second grade classes have wonderfully improved in their preaching, in both matter and style, as well as in, I believe, earnestness. The young men attending his first grade classes are very hearty in their attention, and evidently appreciate them. The certificates given those who passed last autumn, signed by Mr. Kerry and Mr. Guyton, seem

to have a capital effect, as stimulating them to further perseverance.

"I went with our preachers to the Kalka Mela this year. There was a party of twenty or twenty-five of us, including several bigger boys from the boarding school. Our big square tent was pitched on the hillside, a nonet the camps of villagers, and we had good preaching in front of it, from sunrise to ten, and again from three till midnight, and also on the previous day, from the time our tent was pitched till nine or ten p.m., and on the third day from sunrise until the mela broke up.

"The preaching of our brethren was excellent, and showed unmistakable signs of Mr. Guyton's classes, both in matter and arrangement. Some of your old boys, too, preached well—

Dharm Singh, Masih Charan, Anton, Bhup Singh, &c.

"The whole party seemed most thoroughly to enjoy the work, and zealously kept at it, long after the heat of the sun drove me in, and utter weariness at night stopped my work. We had relays of preaching, so that we all had about an equal share. I believe our colporteurs, who opened their stall in another part of the camp, did very well. We all messed together, from victuals bought in the mela, and all slept together in our big tent, a 'happy family.'

"The more we are able to have such times of fellowship in work the better, and I trust we shall find that such work is profitable, not only to us, but to the scores who hear us. Anyway, it is the seed sowing.

"HERBERT J. THOMAS."



Indian Tailors at Work.

IN India the finest needlework is done by *men*. There is a special class of men who earn their living by the use of the needle. The picture shows three of these men busy at their work.

Opening of New Chapel at Dinapore.

THE Rev. W. J. Price has communicated the following interesting particulars:—

“Dinapore, India,

“June 13th, 1885.

“MY DEAR MR. BAYNES,—Please accept our heartiest thanks for your kind letter of the 7th ult., giving the good news that the Committee had granted our request for 560 rupees to enable us to pay the debt remaining on the native chapel. This amount has since been forwarded by Mr. Kerry, and has been duly paid to the Building Fund of the English Church, from which it had been kindly lent without interest. Our minds are thus relieved of a considerable burden, and we have now the pleasure of meeting for worship in a building entirely free from debt. We gratefully appreciate this proof of the sympathy of the Committee with our work, and we feel greatly encouraged.

“Mr. Kerry will doubtless have told you of the opening of our new English chapel. The services were held on the 18th, 19th, and 20th April. On the evening of the 18th Mr. Broadway presided over a well-attended prayer meeting. On Sunday, the 19th, Mr. Kerry preached, morning and evening, two very appropriate and instructive sermons. Early on Monday morning we assembled again for prayer. Mr. Stubbs conducted our devotions and gave a profitable address on the duty of Christians to be separate from the world. Monday evening found us gathered together for a public meeting. Mr. Dear, of Monghyr, had been asked to preside, but was prevented from attending; his place, however, was well supplied by Mr. Broadway. Addresses were delivered by Mr. B. Evans, Monghyr, Mr. E. Cornelius, Jantara, and by Mr. Kerry.

In his address Mr. Kerry referred to the shade of gloom cast over the opening services by the fact that the kind lady, Mrs. Strachan, who had laid the foundation-stone, and had so generously contributed to the building fund, had been removed by death. That if such knowledge were possible to her, how glad she would be to know that the house for God's worship was now complete. One very interesting feature of the meeting was the presentation of an illuminated address to Mr. J. F. Williamson, an elder of the church, in recognition of the important services he had rendered in the erection of the chapel. The address ran as follows:—‘The Baptist Church and congregation worshipping at Dinapore, Patna, India, desire to place on record their grateful appreciation of the professional and entirely gratuitous services of J. F. Williamson, Esq., Executive Engineer, in designing and superintending the erection of their new chapel. The fact that this important work was voluntarily undertaken, and successfully prosecuted, in the brief leisure allowed by exacting official duties greatly deepens their sense of obligation. While chiefly thankful to God for His goodness in providing an edifice so commodious and suitable, they gladly acknowledge their indebtedness to the skill and ability so conspicuously shown in its construction.’ Here follow the signatures of the local missionaries and of the officers of the Church.

“It was meet that our brother's work and labour of love should thus receive the seal of the hearty approval of the whole congregation. You

will, of course, remember that Mr. Williamson is a son of the late Dr. Williamson, for many years our missionary at Sewry, Beerbhoom.

"With this meeting a very profitable series of services came to a close. The pervading sentiment of each was the spirit of gratitude to God for His past goodness, and of humble dependence for future blessing.

"I need not enter into a description of the new chapel—the photographs which Mr. Kerry has forwarded will render this unnecessary. The new building conveniently seats 260, and with additional seats could, if necessary, accommodate 300.

"This is the fifth chapel that has been built on this site. Our Church records show that the first chapel was erected by Baptist brethren in Her Majesty's 24th Foot in the autumn of 1814. This was evidently a frail structure, for it was composed of bamboos and grass, and was styled 'The Grass Tabernacle.' After the Nepaul War, the brethren found the place out of repair, and they resolved to build a bungalow that would be larger and more substantial than the old chapel.

"They were enabled to carry out their project, collecting almost all the necessary funds among the privates and non-commissioned officers of the regiment.

"This chapel-bungalow does not seem to have been a very durable building, for the brethren in Her Majesty's 59th Foot, which came to Dinapore in the beginning of the year 1821, found that it needed repairs which would cost a considerable sum. They hesitated before spending much money on a place built with such perishable materials (bamboos, mud, and tiles), and at length determined to take down the whole, and

on the same site to build a place of the same size, but with more durable materials. This they did at an expense of 1,500 rupees, 1,400 of which was collected in the regiment.' The fourth chapel was built through the instrumentality of Mr. Brice in the year 1848, and would have lasted probably but for an inundation which occurred some five years ago with serious damage to the foundations. The present chapel is, therefore, the fifth that has been built on this hallowed spot during the last upwards of three-quarters of a century.

"The letter from the Church to the Committee, dated May 4th, requesting aid in the selection and support of a pastor has, I suppose, duly reached you. To us this seems to be a step in the right direction, both in the interests of the church and of the mission. We earnestly hope that the Committee will be able to help the Church in this forward movement. In the letter nothing was said about the church bearing a part of the expense of outfit and passage, but I shall betray no trust when I say they are endeavouring to accumulate funds with the object of paying Rs.500 into the Mission Treasury at Calcutta for this purpose. A great deal will depend on the kind of man sent out. I would emphasise the need of *pastoral experience* in addition to collegiate training. We hope soon to hear from the Committee on this matter.

"Our work here is steadily progressing. English and native congregations are exceptionally good. An endeavour to lead our native Christians to engage in Sunday school work has met with much success. We have a thriving school, with over sixty boys, of whom five-sixths are non-Christians. An intelligent convert from Mohammedanism will be

baptized next week. A Hindoo family—father, mother, and son—are also asking for baptism. Mr. Mitchell is working hard at the language. Please remember us in your prayers. What we now earnestly desire is the outpouring of the Holy Spirit. Oh, for more faith, more prayer!

“All are well at Bankipore. Mr.

Mitchell unites with Mrs. Price and myself in kindest regards. We trust you were refreshed by your journey to Italy, and that you were cheered by seeing the prosperity of the Lord's work in that land.—With all sincere regard, yours affectionately,

“W. J. PRICE.”

The Lord Loveth a Cheerful Giver.

THE appeal of Mr. Comber, in the July number of the HERALD, for ice machines and baths, on behalf of the Congo Mission, continues to meet with response:—Four friends at Brockley Road Chapel, £2; from E. C., Bristol, £2; from Mr. and Mrs. Pearson, of Highgate Road, £2; from Albemarle Street Chapel, Scarborough, a patent ice machine; a Friend, Clapham, £2; Mr. T. Barnes, £1; Mr. and Mrs. E. Brown, £2; Mr. R. Glover, £5.

In forwarding £5 17s. 2d. from Denmark Place Juvenile Missionary Society, towards support of native preacher at Barisaul, Mr. George Higgs sends contribution of £20 from himself and Mrs. Higgs, “after reading the pressing needs of God's work on the Congo”; £20 for same Mission from Mr. Marcus Martin, whose lamented decease we record in our present issue; also £100 from the Rev. Spencer Murch, with the expression “of an earnest hope that something like an adequate sum may be forthcoming for the needs of the Congo Mission.”

A working man writes:—“I send you enclosed (with many tears) a Post Office order for £5, a little help for Congo Mission.—Signed, A Working Man and his Friend, Dumfries.”

Mr. Richard Robinson, of Margate, writes:—“On the 27th June last, my dear and only son, William Edward, fell asleep in Jesus. A few days previous, in arranging his little temporal affairs, he wished £1 to be given to the Baptist foreign missions. I have, therefore, much pleasure in sending you a cheque, in his name, for the Congo Mission.”

Another friend writes:—“I send, by parcel post, a trifle or two that you may sell for the benefit of the mission; acknowledge it in the HERALD from Ebenezer.”

A governess writes:—“Will you kindly accept the enclosed £1 for mission purposes. It is a thankoffering for God's goodness to me in the past year's teaching, in giving me pupils and health for work amongst them.”

Mr. Booth Harris, of Forest Gate, forwards a pendant (aqua marine set in gold and pearls), stating—“This was put into the collecting box on the occasion of the farewell meeting to Mr. Richard.”

The following cheering contributions have been received in addition to those sent for outfit and possession of the new Congo missionaries:—Mrs. Ness, £100; Birmingham Young Men's Society, £50; a Friend, St. Andrews, £20; Mrs. E. Rushton, £10; Mr. John F. Stevenson, Auckland, New Zealand, £10; Baptist Tract Society, for Mr. White, of Japan, £10.

Recent Intelligence.

The meeting at Llanelly on Wednesday evening, October 7th, in connection with the Autumnal Session, will be held at *Moriah Chapel*.

The Zenâna Meeting will take place in the Albert Hall, Swansea, on Wednesday, at three o'clock, when it is expected Mrs. Campagnac, late of India, the Revs. J. Aldis and D. Jones, of Agra, will speak.

It is with sorrow we record the decease of Mr. Marcus Martin, of John Street Chapel, Bedford Row. In the death of Mr. Martin the Society has lost one of its oldest and most generous supporters. Amongst his last acts was the remittance of £20.

The Rev. T. J. Comber, with Messrs. J. G. Biggs, Percy Comber, P. Davies, B.A., J. Maynard, and M. Richards, left Liverpool on the 19th ult., in the steamship *Lualaba*, for the Congo.

The Rev. Robert Spurgeon, of Backergunge, has been presented by the friends at Maidenhead with a case of homœopathic medicines for his use in India. Mr. H. J. Preece, who made the presentation, explained that it had been purchased by small donations given by many friends, and it contained sixty kinds of medicine.

Rev. T. J. Comber wishes us to acknowledge parcels of garments from Cheltenham Working Party, per Miss Whittard; from Lutgrove, Tuffley, per Miss Whitehead; from Llanelly, per Mrs. Thomas, of Wellfield; from Camden Road, per Miss Ball; from Miss Coxeter's Class, Highgate Road; from Mrs. Henderson, Brondesbury Chapel; from Mrs. A. T. Bowser and Mrs. R. Glover, for Mr. Grenfell; from Park Road Chapel, Peckham, per Miss Ada Wood, for Wathen Station; and a parcel of clothing from the Rev. Dawson Burns, D.D.

The Rev. D. Jones of Agra requests us to inform his many kind friends who have been preparing parcels of clothing, &c., for the mission in Agra, to send all such parcels to Mrs. Jones, care of Mrs. Gething, Clytha Park, Gold Tops, Newport, Mon.

An enthusiastic meeting, in connection with the Welsh Baptist Union Annual Session, was held at St. Dogmell's, Cardigan, on the 11th ult., at which our brethren Revs. W. R. James, D. Jones, and J. H. Weeks were present.

ILLUSTRATED MISSIONARY LECTURES.

London Churches, Young Men's Societies, and Sunday-schools, who are, or who want to be, thoroughly interested in the work of our own Society, should make early arrangements with the Young Men's Missionary Association for the delivery of one or other of the new dissolving view lectures for the coming season.

The one on the "Congo" Mission will be brought down to present date, and, by the courtesy of Mr. H. M. Stanley and his publishers, illustrations from his new book on the Congo will be added to it.

We are also glad to state that as this lecture was so favourably received last season, Mr. Holliday, the Secretary, is now preparing for delivery a lecture on "India," showing the work of our Society, and including illustrations of the interesting Medical and Zenana Missions; and as in this he is receiving the personal help of our Indian missionaries now in England, the subject-matter and the photographs of our chapels, schools, mission-houses, &c., will be of the latest.

A large number of photographs of the splendid temples, mosques, palaces, and places of interest in India are also being specially prepared; and as we know that no trouble or expense is being spared to make this lecture attractive and useful, we hope it will be extensively engaged and appreciated.

We should add that the limelight dissolving views will be exhibited by a skilled operator.

Early applications for terms and dates are to be addressed to the Secretary, Y. M. M. A., Baptist Mission House.

YOUNG MEN'S MISSIONARY ASSOCIATION.

NOTICE TO MEMBERS AND REPRESENTATIVES.

The Committee having adjourned over the month of September, it is hoped that everyone will attend the next meeting on Tuesday, October 20th, at 7 p.m., in the Mission House.

Contributions

From 1st July to 15th August, 1885.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Bannister, Miss.....	0	10	0
Cooke, Rev J. H.....	1	0	0
Cust, Mr R. N.....	1	1	0
Endean, Mr J. R.....	2	2	0
Edmunds, Mr J. W.....	1	11	6
Fearnall, Mr W.....	0	10	6
Grenfell, Miss M. R.	0	10	0
Marnham, Mr J.			
(quarterly), for			
Congo Mission.....	30	0	0
Parris, Mrs.....	0	10	6
Ruffhead, Mr E.....	0	10	6
Tritton, Mr Joseph			
(monthly).....	12	10	0
Villy, Mrs.....	1	1	0
White, Mrs, New			
Wandsworth.....	1	0	0
Williams, Mr C. P.....	5	0	0
Wright, Miss, Romily	0	10	6
York, Miss, for China	0	10	0
Do., for Congo.....	0	10	0
Do., for Japan.....	0	10	0
Under 10s.....	0	16	0

DONATIONS.

A. E. J., for Congo ...	1	0	0
Aplin, Mr Weston,			
for Congo.....	1	0	0
A Governess.....	1	0	0
A Thank Offering, for			
Congo.....	1	0	0
A Friend, for Mr			
Guyton, for debt on			
Sabzi Mundi Chapel	5	0	0
A Working Man and			
his Friend, Dum-			
fries, for Congo.....	5	0	0
B. A. M.....	5	0	0
Baptist Tract Society,			
for Mr White, Japan	10	0	0
Barnes, Mr T. (Sun-			
day morning break-			
fast table box).....	1	2	3
Bell, Mrs, Sunder-			
land, for Congo.....	5	0	0
Chappell, Mrs J.,			
Hillsley, for Congo	0	10	0
Children's Medical			
Missionary Society,			
per Miss A. R.			
Butler, for Mrs			
Wall's Medical Miss.	5	0	0
Dawson, Miss, Dover,			
for Mr Gammon's			
Chapel at Monte			
Christi.....	2	0	0
Eden, Miss, Evesham			
(box), for Congo.....	2	0	0
Evans, Mrs Mary, for			
Congo.....	2	0	0
Ekins, Miss E. J.,			
collected by, for			
Mrs Wall.....	1	0	0
Fergus, Mr R. Logcock,			
per Rev O. H. Spur-			
geon.....	5	0	0
"Friend, from Pem-			
brokeshire".....	50	0	0
Gardiner, Miss, Wis-			
bech, for Congo outfit	5	0	0
G. W. R.....	15	11	8

Haste, Mr A. G., and			
Rumsey, Mr S. H.,			
for Mr Dann, Alla-			
habad.....	0	13	6
Hayes, Miss, John St.,			
Edgware Road, for			
support of Mr Weeks'			
Congo Boys.....	6	0	0
Higgs, Mr and Mrs			
G., for Congo.....	20	0	0
J. R. H., Derby, for			
Congo.....	0	10	6
Kemp, Mrs.....	100	0	0
Little, Miss.....	0	10	0
Macrae, Mr. E., Glas-			
gow.....	0	10	0
Marshall, Mrs. L. G.,			
for Italy.....	1	0	0
Martin, Mr. Marcus	20	0	0
M. G.....	5	0	0
Do., for Congo.....	5	0	0
Murch, Rev Spencer	100	0	0
Ness, Mrs.....	100	0	0
Regent's Park College			
Students.....	4	7	3
Robinson, The late			
Mr W. E., for Congo	1	0	0
S. E. A.....	0	10	0
Simpson, Mrs M.,			
Edinburgh.....	4	0	0
Southey, Mr Jas.,			
Manchester, for			
Congo.....	0	10	0
Sturge, Mr George...100	0	0	0
Taylor, Mr, Kings-			
bridge.....	10	0	0
Todd, Mr Jas., Glas-			
gow, for Ice Machine			
for Mr Cameron.....	2	0	0
Wates, Mr Joseph...14	0	0	0
Williams, Mrs. F.,			
Bangor, for Congo...1	0	0	0
Y. L. R.....	0	12	0
Under 10s.....	0	5	0
Do., for Congo.....1	6	6	0
Do., for India.....0	3	0	0

SPECIAL DONATIONS FOR ICE MACHINES AND BATHS FOR CONGO.

A Friend, Clapham...2	0	0
Barnes, Mr. T.....1	0	0
Brown, Mr & Mrs E.2	0	0
E. O., Bristol.....2	0	0
Friends at Brockley		
Road.....2	0	0
Glover, Mr R.....5	0	0
Mack, Mr J. S., Edin-		
burgh.....2	0	0
"One interested in the		
Congo Mission" ...2	0	0
Pearson, Mr., High-		
gate Road.....2	0	0
Smith, Miss A.M. ...2	0	0

LONDON AND MIDDLESEX.

Arthur Street, King's			
Cross.....	2	2	0
Battersea, York Road			
Sun. Sch., for Mr			
Pigott, Ceylon.....12	0	0	0

Do., Bolingbroke			
Hall Sun. Sch.....1	7	6	0
Bloomsbury.....45	14	5	0
Brixton, St. Ann's			
Road.....2	17	4	0
Camberwell, Den-			
mark Place.....8	19	7	0
Do., Juv., for N P,			
Barisal.....5	17	2	0
Do., Cottage Green			
Do., Mansion House			
Chapel.....0	10	6	0
Chiswick Sun. Sch...0	11	6	0
Dalston Junction			
Sunday School.....10	0	0	0
Deptford, Octavia St.			
Sunday School.....2	3	8	0
Enfield.....6	9	0	0
Grove Rd. Ch., Vic-			
toria Park.....5	0	0	0
Hampstead, Heath			
Street.....35	0	0	0
Harrow-on-the-Hill			
Sunday School.....2	13	4	0
Islington, Cross St...5	12	0	0
Do., do., Sun. Sch.7	13	0	0
John Street, Edgware			
Road.....5	9	1	0
Kilburn, Canterbury			
Road, for Congo...1	12	5	0
Metropolitan Taber-			
nacle, for Support of			
Boys at San Salva-			
dor.....1	15	0	0
Mill Hill School, for			
W & O.....2	0	0	0
New Southgate.....11	0	0	0
Do., Sunday School			
Notting Hill, Lad-			
broke Grove Sun.			
School.....1	18	9	0
North Street, Ken-			
nington Sun. Sch.,			
for Cameroons.....1	16	6	0
Peckham, Rye Lane	18	19	4
Do., Barry Rd. Sun.			
School.....2	8	4	0
Rotherhithe, Midway			
Place, per Y. M. M. A			
South London Taber-			
nacle.....2	12	3	0
Stratford Grove.....3	0	0	0
Tower Street, Seven			
Dials, Sun. School			
Upper Holloway.....13	12	0	0
Vernon Ch., per			
Y. M. M. A. (half			
year).....15	0	0	0
West London Juv.			
Miss. Band, for			
Congo outfit.....5	0	0	0
Do., do., for Mrs.			
Kerry, for Support			
of Child, India.....4	0	0	0

BREKSHIRE.

Reading, for Mr.			
Davis' Outfit and			
Passage to Congo.....120	0	0	0



THE BAPTIST UNION
BRITISH & IRISH HOME
MISSION & GENERAL
CHRONICLE.

SEPTEMBER, 1885.

AUTUMN SESSION, 1885.



N the next page we give as full a statement of the arrangements made for our meetings at Swansea, commencing October 5th, as is possible at the time of going to press. Further particulars will be supplied by advertisement in the denominational papers before the end of this month, especially as some of the details are necessarily incomplete.

In former years it has been found that a few invitations had failed to reach churches which were qualified to be represented at the Sessions of the Union. Should any such church not have received an invitation by the time this month's CHRONICLE is published, application should be made at once to Mr. Howel Watkins, 4, Rutland Street, Swansea.

MONDAY EVENING.

Reception by the Mayor, W. Williams, Esq., J.P. Presentation of Address from Evangelical Churches. The President and Vice-President, and the President of the Welsh Baptist Union will respond.

WEDNESDAY.

- 7 a.m.—Sermon by Rev. J. H. Shakespeare, M.A., of Norwich, in Memorial Chapel.
- 10 a.m.—Session in Mount Pleasant Chapel. (1) Rev. Alfred Tilly, of Cardiff, will conduct the opening service. (2) President's Address. (3) Paper on "The Religious Condition of Wales," by the Rev. J. Jones, of Llanelly.
- 4 p.m.—Adjourned Session. Discussion of "Board of Reference" Scheme to be introduced by H. M. Bompas, Esq., Q.C. Reports on (1) Annuity Fund (Triennial Valuation); (2) Augmentation Fund; and (3) Education Fund.
- Evening.—(1) Public Meeting in Mount Pleasant Chapel on behalf of British and Irish Home Mission. Dr. W. Willis, Q.C., M.P., will preside; Addresses by Revs. H. B. Murray (Mission Pastor), Dr. Clifford, and David Davies (Regent's Park).
- (2) Welsh Meeting in Albert Hall. Chairman—Dr. Davies, of Haverfordwest. Speakers—Revs. Dr. Evans, of Neath, Dr. Morgan, of Llanelly, A. J. Parry, of Carnarvon, and N. Thomas, of Cardiff.
- (3) Special Evangelistic Services in and around Swansea. Preachers—Revs. J. Jenkyn Brown, W. Cuff, George Hill, M.A., W. J. Mayers, Dr. E. Parker, J. M. Stephens, B.A., and T. E. Williams.

THURSDAY.

- 7 a.m.—Sermon on behalf of British and Irish Home Mission, by Rev. H. Beresford Robinson, of Kettering.
- 10 a.m.—Session in Mount Pleasant Chapel. (1) Rev. David Jones, B.A., of London, will conduct the opening service. (2) Paper by Rev. H. C. Leonard, M.A., of Bristol, on "The Public and Private Use of the Revised Version." (3) Paper by Prof. W. Edwards, B.A., on "The Answer of the Christian Church to 'The Bitter Cry' of the Poor." Rev. T. V. Tymms, of London, and Rev. C. W. Skemp, of Bradford, will take part in the discussion.

THURSDAY—*Continued.*

- Evening.—(1) Adjourned Session. Sunday-school Conference. Paper by J. E. Tresidder, Esq., of London, on "Elder Classes, the Link between the Church and the School." Discussion to be opened by Samuel Watson, Esq., of London.
- (2) Public Meeting in Albert Hall. L. L. Dillwyn, Esq., M.P., will preside. Addresses on "The Principles of Nonconformity," by Revs. H. Stowell Brown, J. G. Greenhough, M.A., and Arthur Mursell.

BRITISH AND IRISH HOME MISSION.

I.—FINANCES.

We would again respectfully but earnestly remind our friends that the accounts will be closed on 15th September for the year's audit, and it is of the utmost importance that our churches should not incur the responsibility of a deficit on the twelve months' working.

II.—ENGLAND.

GENERAL WORK.

(1) GLOUCESTER AND HEREFORDSHIRE ASSOCIATION.

All the money raised for Home Mission purposes by the churches of this Association is sent up to Castle Street, and grants are made by the Council of the Union to such churches, and in such proportions, as the Association Committee recommend. Assistance is given to the Church at Uley under this arrangement. The following extract from a recent report contains a telling description of a difficulty which is now grievously common amongst our village friends. The pastor, Mr. Montgomery, after detailing the three services he conducts on a Sunday, and his other public engagements, which usually cover five week-nights out of six, says:—

"Besides these, I have continued the work of house-to-house visitation and tract distribution in the village and district. I am thankful to report that if not welcomed, I am now courteously received in all the homes of the people, and that is saying much for a district where the 'Church influence' is so strong.

"The Bible Class and Band of Hope are the outcome of much prayer and earnest thought. I feared at first that I could not conduct a Bible class in the

afternoon and do justice to myself and congregation at the evening service. But the desire to keep the young people from wandering about the fields and lanes on the Lord's-day prevailed. It is now nine months since I called them together, and hitherto the Lord has sustained me. I began this class with eight. Now it is attended by about eighteen members, which is a cause of great joy to me.

"We had four added to the Church by baptism last year, and I trust others will come forward before long. My great trouble is, we lose so many of our young people just at the time when they would be entering into fellowship with us. They *must* leave in search of employment. Many of the brightest and best workers in some of our city and town Churches have been trained in Uley, and while they have gone out from us, their fathers and mothers—some of them very aged saints—have to be cared for and comforted. Again and again I have seen the tear on the furrowed cheek as they recall the past and speak of the loved ones who have been compelled to leave them. 'Brethren, pray for us.' We are comparatively alone—seven miles distant from a Baptist church on one side, and five miles on the other."

The Rev. C. L. Gordon, writing in a similar strain from Longhope, in the same county, says:—

"I cannot tell of numerous additions to our number, or of any signal visitations of the Divine favour; neither, on the other hand, are we left wholly destitute of tokens of blessing. The services at the chapel and the three stations are, as a rule, fairly sustained, especially when you bear in mind that we have a decreasing population, together with influential Churchmen and women seeking to draw away our hearers and people from us. Both these are difficulties of no light nature, and often cause us much anxiety. That the people should leave the neighbourhood is an event we regard with sorrow, for amongst those who go are some of the best supporters of the cause here. Yet, where their bread is, they will flock, whether abroad or in the town, and all we can do is to wish them God speed as they go forth. In the other case we are not much better off, seeing we have not the gifts to distribute which make the visits of some so welcome.

"With the influences at work against Dissent here, we are often led to wonder that it lives at all, and can only account for it on the grounds that there are some whose hearts God has touched with a love for His Gospel, and who, because of the good they have personally received from it, are willing to make some sacrifices, that thus it may still be preached in and around the village to others.

"The attendance is, on the whole, good at the chapel and the stations, though, as you may suppose, fluctuating at this season of the year for various reasons. Yet at one of the stations which has usually had the service given up during the haymaking and harvesting, the people have requested me to continue the services without a break, and they come out in good numbers to them, so that we have some hearty meetings.

"In visiting the people, which I do constantly from house to house, I would say that on the whole I am well received, and they most cordially accept and read Mr. Spurgeon's sermons and the *Monthly Visitor* (Scotch), which I take as I go my rounds."

(2) KENT AND SUSSEX ASSOCIATION.

The Rev. John Penny (till recently the highly esteemed pastor of Buckingham Chapel, Clifton) has just completed his first year's work at St. Leonard's, and we have much pleasure in publishing his encouraging account of it. After speaking of some serious difficulties which he met with on commencing work at St. Leonard's, Mr. Penny says:—

“Our debt, when I came, amounted to £3,000. After careful consideration we resolved last September to make an effort to reduce the amount by £1,000 during the year, and towards this we have raised £750. I enclose a list of contributions from the commencement of the undertaking, and have marked with red ink the names of our own people who have given towards the present effort, that you may see what proportion comes from ourselves. Meanwhile our current expenses (including £83 per annum interest on the debt) have exceeded our income by £25 on the last half-year, notwithstanding the kind help of the Home Mission, which has been of essential service to us. The state of trade throughout the country has been severely felt by our boarding-house keepers, and our working people have been so destitute as to call for a public subscription for their relief. This affects our congregation, as we are compelled, in accordance with the local custom, to make a collection at each service.

“We have, however, cause for thankfulness and hope. During the year twenty-two have been added to us, five having been baptized. Our present number of members is eighty-three. Our congregations, although fluctuating, have decidedly improved. Almost every Sunday, visitors to the town are amongst our worshippers, and the attendance of residents is gradually increasing.

“Our Sunday-school would be larger if we had more teachers qualified for the work, but we hope that as the church grows this lack will be supplied.”

(3) NORTHERN ASSOCIATION.

Our readers will be aware of the distress which has prevailed in this district on account of the very great depression in its trade. The following letter from the Rev. Reuben F. Handford, of Bishop Auckland, deserves to be read with keen interest:—

“Of Bishop Auckland I may say that we have worked on hopefully through a year of great trial. The distress in the district has made progress almost an impossibility, while it has taken away some whom we could ill afford to lose. Still, on the whole, we have a great deal to be thankful for. Our iron chapel needed repairing in the very worst of the bad times, and, though in low water, we were still able, by the help of a few generous friends, to pull through, and have made the chapel very comfortable at a cost of about £25. We have a few additions to our membership—three this week. We expect three or four more shortly. And, besides these, there are a few promising young men, for whom we are pleading with God that He will bring them into His kingdom, for they are

'not far' from it. In connection with this little church there is a good deal of real Mission work; and, notwithstanding the assumption of the Established Church, there is great need for more of that kind of work.

"The district work, or grouping system, is, I believe, more efficient and economical than any other method that could be adopted with respect to our small churches. This could be shown on the whole period of our working (three or four years) I do not doubt.

"The present is not the time to prove either the economy or efficiency of any system in this county. The whole of the district has suffered severely from the long-continued distress. By it we have lost some, others have been reduced to want, and a general gloom has been cast over our work. Still, considering that during the past year we have had to pull against a swift stream, we have been marvellously helped. One of our stations, where the Works—the only means of employment—have been entirely closed, has been reduced from a membership of seventy-three to about twenty-five, and yet one of the brethren said to me, the other day, 'We never had better meetings.' At another place I am baptizing, on the 19th July, two young men from whom we hope for great things. So that, I think, we may 'thank God and take courage' for preservation and for promise of better things. We sorely need all the help that can be afforded."

III.—IRELAND.

(1) GENERAL WORK.

Mr. Maginnes has lately found much to cheer him in his work at Moate. In a letter, dated August 13, he says:—

"My work is more encouraging in all parts of my district now than it has been at any time since I undertook the duties you kindly entrusted to me. At the close of almost every service some friends testify to having received great blessing. I am glad to inform you that I have had three baptisms to-day in the river here at Brooklawn, and it was a very happy service. Some Roman Catholics witnessed it from a distance and paid marked attention. The three persons baptized reside at Grashill, where I hold a service at least once a month. At the close of my last service there they expressed a wish, as disciples of the Lord Jesus, to be baptized, and to-day they came all the way to Athlone, a distance of thirty miles, for that purpose."

(2) TENT SERVICES.

No. 1 Tent.—(a) BANBRIDGE AND DONAGHMORE DISTRICTS.

Concerning his work, the Rev. G. T. Edgley (Hemel Hempstead) thus wrote on August 8:—

"I returned from Ireland yesterday, having preached thirty-three times at Banbridge, Lurgan, Lisnagleer, and Bloomhill. I went to Lurgan for one night at the request of Mr. Banks, and was in Ireland a month, including four Sundays.

"My manner of work at Banbridge was to begin with a prayer meeting on

Sunday mornings, at 11 o'clock, and preach at 12 in the chapel, and in the tent at 4 and 8 o'clock. The work at first was difficult, owing to the Co. Down election and the Orange celebrations; but after July 13, the meetings increased in attendance, interest, power, and blessing. It was well that you gave instructions for the continuance of the services.

"I held no 'After Meetings,' but informed the people that I should be glad to call at their homes and talk with them on spiritual matters, or, if they preferred it, to see them at my house. I am very happy to say that seven persons waited upon me for conversation, and that one of my visits resulted in a husband and wife deciding to be baptized, and we had other signs of the Master's smile and blessing. The closing services especially testified to this. There were about 200 persons present, and I asked all who had received any good at the Tent Services to hold up their hands. Mr. Banks counted thirty, and what else could we do, but praise God for such favour on the work. The people at once rose to their feet, and we sang the Doxology twice. In the work at Banbridge, I entered into the labours of the Rev. W. J. Inglis, and had the hearty assistance of our missionary, Mr. Banks, and the help of several members of his family, for which I feel truly thankful.

"In the Donaghmore district, I preached at Lisnagleer on Sunday mornings, and held a service for the young there in the afternoons, and in the tent at Bloomhill at night; and here our two missionaries, Messrs. Dickson and Simpson, began the work, and a good preparatory work it was, for the tent was well attended each week night, and crowded on Sundays, and in no work of the same character have I met with so many anxious souls in proportion to the number attending. Here we were obliged and glad to hold 'After Meetings,' as so many waited to be talked with, and quite a number have professed to have entered into peace, and 'still there's more to follow.' Mr. Dickson—with whom it is quite a pleasure to labour—feels the services at Bloomhill must go on, and I was sorry to have to leave them; but I am glad he will have the help of the Rev. Frank M. Smith, and of Mr. Simpson, and I quite expect by the close of the meetings, that very many will be brought to the Saviour, and I trust also into His Church.

"My dear Mr. Booth, I am persuaded this tent work is the hope of the country districts in Ireland, and that the Committee are doing the will of the Master in carrying it on season by season. Personally, I feel thankful to have had a share in so glorious a work, and pray the Great Head of the Church to bless it more and more."

(b) ENNISKILLEN.

The tent was removed from Mr. Dickson's district to Enniskillen, where the "campaign" was opened by Mr. Ryan. Writing on August 16, he says:—

"The services are going on well. The attendances on Thursday and Friday evenings quite equalled our expectations, and indeed, on Friday evening it was much better than I had dared to hope. Yesterday we commenced with a prayer-meeting. At 4 o'clock the tent was well filled, and again at 8 o'clock, when we

had a considerable number of soldiers present. Deep, and I trust lasting, impressions were made upon some of those present. I may add that the day was very fine, so that there were many people outside the tent, and Mr. Richards informed me that there were several Roman Catholics in the crowd—of course the preaching could be heard nearly as well outside as inside the tent. We took offerings at the door as the people were leaving, and collected £1 1s. 2d."

Four days later Mr. Ryan reported :—

"The good work here goes on most happily, the congregations are keeping up very well indeed, and I feel at liberty to say that the interest in the work is increasing. We are about to hold a Children's Service on Friday afternoon, when we hope to have a large gathering and I have had several conversations with the people personally. I find unmistakable enjoyment of the services, a hearty appreciation of the work by Christians of different denominations, and earnest inquiry on the part of some souls. Mr. Lewitt is much liked, and his addresses are well adapted to our tent work. I should say here that Mr. E. S. Midgley of Chesterfield, who is with Mr. Lewitt, is rendering important help in the service of song, by presiding at the harmonium. Our very best thanks are due to him for his kind and generous help."

No. 2 Tent.—BALLYMENA.

We now supplement the statement of Mr. Wainwright given last month with a further communication from him, written on July 27 :—

"I concluded my three weeks' work here last night, and return home by Fleetwood to-night. Mr. Phillips of Grange will be at the tent to-night, and Mr. Russell will begin either on Tuesday or Wednesday. I am exceedingly sorry to leave a work so full of promise, but unless I do I shall not be physically any better for my 'holiday.'

"In reviewing the work, I must first express my appreciation of Bro. Whiteside's diligence and skill in making such complete arrangements, and of his ready and valuable help. And as I have had a little opportunity of observing his faithful work in his very large 'parish,' I may also express my appreciation of him as one of our most diligent and earnest workers in the North of Ireland.

"The meetings have been very satisfactory in almost every respect. I say 'almost,' because I had hoped to see more cases of decision for Christ. We have had many (I cannot say the number), and I trust Bro. Whiteside's congregation and membership will be increased. Still, the large number attending the tent, and the earnest manner in which they have received the messages, justify our expectation of even larger results. These, we trust, God may yet give.

"The attendance has increased each week. Yesterday afternoon's was a crowded meeting—equal to the previous Sunday night. Last night the canvas was open at the sides, and many sat there, others stood in front, and others went away. If I had time and strength, I would gladly continue a work which the people so evidently appreciate.

"One indication of blessing among Christians has been the increasing number of petitions handed in for our Monday prayer meeting. About a dozen requests

were read last week on behalf of unsaved friends. And in some cases I know the prayer is accompanied by earnest effort, either by personal appeal or by letter. This is an interesting feature, and has in it the promise of large blessing in the future.

"Christians of all denominations have shown appreciation of the meetings, and from very many I received hearty thanks last night for blessing they had found. To God be praise!

£. "Most earnestly do I pray that Bro. Russell may find the work only just commenced. May he have a grand reaping time!

"Details as to number and character of enquirers I leave Bro. Whiteside to send. I have no desire to make a big list. In a few weeks he may know more certainly what are the true results of the meetings.

"Just as I conclude, I receive a letter from a lady who has attended many of our meetings, and who encloses £1 towards the expenses of the tent. She was at the meeting last night, but arrived too late to get into the tent, and found sitting outside to be too cold. I may quote one or two of her sentences expressing thanks and appreciation for the meetings. 'I am exceedingly sorry you are leaving, as I have felt your addresses are a great help to me. I particularly enjoyed the one to-day (Sunday) at four o'clock.' This last sentence is particularly refreshing to me, as I have been haunted with the fear that I had chosen the wrong subject yesterday afternoon. She concludes—'I think we who have enjoyed your services must feel very grateful for your kindness in curtailing your holiday. I hope you may spend the rest of the time pleasantly, and go back to your charge refreshed in mind and body.'

"I have handed the £1 to Mr. Whiteside, who tells me that another friend in the tent put £1 in the basket last night. I suppose that is a hopeful indication, is it not?"

The Rev. D. Russell, writing from Ballymena on the 10th August, says:—

"I left Edmonton on July 28th, and arrived safely here on Wednesday morning, July 29th. That same evening I attended the service in the tent, and was pleased to find a good congregation assembled, numbering about 200 people. I ascertained the services had been well sustained, and the visit of Mr. Wainwright had evidently been productive of much good and was much appreciated. The Congregationalists, with their genial pastor, Mr. Kelly, were co-operating heartily in the work. The congregations have kept up remarkably well, and we have realised much power and unction in the meetings. Last Sunday week the tent was packed at the two services, many of the most influential people in the town being present. Yesterday the weather was exceedingly stormy; in the afternoon the flapping of the canvas and the patter of the rain interfered very materially with the speaker's voice. At night some felt alarmed for the safety of the structure; but, I am happy to say, it resisted the storm successfully. Notwithstanding the state of the weather, we were agreeably surprised at finding the tent well filled at both services, and we had very enjoyable seasons.

"There are many evidences forthcoming of blessing attending the preaching of

the Gospel. Church members have been quickened; sinners have been aroused and led to seek the Saviour. The other day Mr. Whiteside and myself met with a lady, a wife of one of the leading doctors in the town, who expressed herself in terms of highest appreciation of the services, stating it was impossible to measure the extent of the good that was being done. She said that in her district visitation she had come across several cases—one especially of an old man who had not attended a place of worship for years, but who had not only been to the tent, but was giving evidence of a most decided change in his life. She affirmed that this was only one of several cases. These are results that would not be given in any tabular statement (if such were required), because they do not appear prominent in after meetings.

"I was very interested on Saturday, in taking a stroll through the market, where cheap goods are sold by Dutch auction, at being hailed by one of the auctioneers. I soon recognised him as a regular attendant during the week at our meetings, and was delighted to hear him tell the story—old and yet ever new—of Jesus meeting with him, and winning him to Himself in the tent. Conversing with him about his mode of life, others were attracted, and an opportunity of speaking for Jesus was taken advantage of. One of the fraternity said, referring to my friend, 'Oh! sir, he will soon be up on that stage telling any amount of lies.' 'No,' was the emphatic response. 'NOT ONE, if I am aware of it.' 'But you used to,' was said. 'Yes,' was the reply, 'that is true, but now the Lord has saved me, and I mean to be His, and He promises to keep me; and what He has done for me He will do for you if you will let Him. I can rejoice in Him, and if I cannot get a living without lying, I will try something else, for I cannot give up my Saviour.' It was very cheering to hear such a confession in such a strange place, and fills one's heart with gladness. The good these tent services are doing is known only to the Master, but sufficient is manifested to encourage all workers and gladden the hearts of all subscribers.

"Your missionary, Mr. Whiteside, stationed here, is doing a capital work in the town and numerous village stations, some of which I have visited, and I was pleased to notice the hearty esteem in which he is held by all the people. It would be hard to find a better man for the work he has to do. His zeal and devotedness in the tent-work are beyond all praise.

"We propose to finish up the services here on Wednesday evening week, the 19th inst., and I pray for crowning blessings in the closing services."

The following brief account was sent by Mr. Whiteside on the 7th August:—

"Just a few lines to say that our tent meetings are still going on successfully. On Sunday the 26th July, Mr. Wainwright preached for the last time to a very large and attentive audience. Anticipating how it would be, I left about half-an-hour before the time of service, to see that no part of the tent should be unoccupied. Mr. Wainwright followed, but when he arrived, he was allowed to look into the tent, that was all: to enter by the ordinary way was impossible. We were obliged to make an opening for him at the lower end of the tent, and by this means he succeeded in reaching the platform. One side of the canvas was lowered, seats were brought from the Congregational Hall, and when the

service began we had a large congregation outside, as well as inside. Mr. Wainwright left on the following day. On Monday evening I took the service, on Tuesday evening Mr. Phillips preached; and Mr. Russell came to our help on the Wednesday. I am happy to say, that the interest and attendance are still being maintained; indeed, Mr. Russell seems to be getting better and better every night; he was much encouraged by the services of last night, and said to me after the meeting, 'We are going to have the crowning day on Sunday,' and I believe we are. Requests are coming in for prayer—we had four last night. Some are professing to have found the Saviour, others are anxious, and many Christians say that they have been helped, and strengthened, and blessed.

"I must not trouble you with a long letter, but thought it good to write you this short note, which I know will make your heart glad, as you hear that the work of the Lord is prospering."

IV. DEPUTATION ARRANGEMENTS.

In connection with the visit of the Secretary to Bradford, referred to last month, a conference was held with the pastors and deacons on the Monday evening at Zion Chapel, followed by a public meeting. There were many expressions of generous interest in our Irish Mission, and there is no doubt that the result of the appeal made, will be a considerable increase of contributions.

Mr. Avery's services were given on Sundays during August, to West End Chapel, Hammersmith; Derby Road and George Street Chapels, Nottingham; St. Andrew's Street and Zion Chapels, Cambridge; Pellon Lane Chapel, Halifax, and New North Road Chapel, Huddersfield; and he addressed a meeting at Lockwood on the 31st. Sermons have also been preached for the Mission by the Rev. W. J. Inglis (London), at Walworth Road Chapel; by the Rev. A. B. Middleditch (Northampton), at Grove Road Chapel, F.; by the Rev. J. M. Murphy, at Highbury Hill; by the Rev. J. Hunt Cooke, at College Street, Northampton; and by the Rev. H. B. Murray (Nottingham), at Brunswick Road, Gloucester.

Subscriptions received from July 21st to August, 20th, 1885.

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THE
BAPTIST MAGAZINE.

OCTOBER, 1885.

The Joys of the Ministry.

BY THE REV. R. GREEN.

[A PAPER READ BEFORE THE BRISTOL COLLEGE CONFERENCE OF OLD STUDENTS, TUESDAY, SEPTEMBER 8TH, 1885.]



DEAR BRETHREN,—There is a side, a joyful side, of ministerial life, which needs to be brought into greater prominence. When a minister accepts a pastoral call, he is described as "*commencing his labours*," to which some brethren facetiously enough add, "*and his sorrows*." "*Commencing his labours*" is proper enough, for, if true to his calling, his life will be a laborious one, but it always strikes me as shutting out too much the joyful side of a minister's work, as viewing too exclusively the sombre shadings of the picture. If ministers have their sorrows, they also have joys that angels might envy, joys "unspeakable, and full of glory." Our occupation is the noblest on this side of heaven, and I think that, in an assembly like the present, where so many are about to enter, or have but recently entered, on the ministry of the Lord Jesus Christ, whose condition, at present, is one of hope rather than of realization, these joys should be a little dwelt upon by those whose length of experience entitles them to be heard. I stand here then to declare that the faithful minister of Christ ought to be, and I believe is, the happiest man alive. I know that there are trials—trials, at times, to the very breaking of the heart. There are men everywhere who desire to be "*lords over God's heritage*." Occasionally men and women, who have long pro-

fessed the holy doctrines of the Gospel, fall into the most frightful iniquity. Bright hopes are disappointed like fruit blossoms smitten and withered by an East wind, but I truly believe that the trials of a true Christian minister's life are far more than counterbalanced by its joys. "There are briars besetting every path," a minister's included, but, while he has keen sorrows, he has joys which flush the cheek and delight the soul, of which other men are ignorant; and I do not think you could find a zealous Christ-loving ambassador of Heaven, however obscure his post, who would be willing to change places with a monarch or a millionaire. Well, let me then now seek to mention some of the positive joys of the Christian ministry. I can *only*, in few words, group together some of these:—

I. There is the joy of close, critical, prayerful study of the Word of God. The Bible is the opening of the heart of God. It is God's heart unveiled. Every page of it is rich and sparkling with divine assurances of Jehovah's love, faithfulness, and power towards His people. The more we read the Bible, and the more we meditate upon it, the more we are astonished with it. He who is but a casual reader of the Bible does not know the height, the depth, the length, and the breadth of the mighty meanings contained in its sacred pages—God speaking to us from every paragraph and sentence of this holy book. It is His voice we hear, His signature that we behold, His ineffable glory we witness, which, the more it is viewed in this bright mirror, the more powerfully it commands our wonder and joy. All christians *should* closely and prayerfully study the Scriptures; many, we rejoice to know, do so, and to them they are wells from which living waters flow, which oft refresh their souls. But it is our privilege to have *time, means, and opportunities* for studying the Word beyond all other men. It is the *one* book of our study. The burden of our reading is to seek a deeper understanding, a richer experience of its truths. And are there not times when we discover some new vein of thought, when some hitherto unknown and precious truth is opened to the mind, and sealed in all its preciousness upon the heart, and we cry out in astonishment, "Oh, it is wonderful! I never saw this in the Bible before," and we bend the knee, and take the shoes from off our feet, for the ground on which we stand is holy? I am no sentimentalist; yet I confess that sometimes in prayerful study of the Bible, when seeking food for my flock, a thrill of rapture has quivered through my soul, and I have exclaimed with holy George Herbert,

"This Bible is not only the Book of God, but the God of Books." John Bunyan, when speaking of his study of the Scriptures, says, 'The truths that I know best, and that are the sweetest to my soul, I have learned upon my knees.'" And we too, brethren, know something of having truths opened unto the understanding, and burned into the heart by prayer; and we would not, for any other joy beneath the skies, part with this—the joy which sometimes, nay, which often, overflows the soul in the prayerful study of the Book of God. And we are far from placing *this joy* in an obscure corner of our picture of "The Joys of the Christian Ministry." We are brought into the daily fellowship of the Divine Teacher; Jesus comes to us in our studies—His countenance shines on our Bibles, and our hearts overflow with brightest joy.

II. There is the joy of being made the means, in the hands of the Holy Spirit, of saving precious souls. How can I paint this joy? The pencil falls despairingly from my hands, and no pen, dipped though it were in heaven's brightest hues, can portray this matchless bliss! To be the instrument of saving a soul is a luxury that angels might covet. "Your heaven is two heavens to me," said Rutherford, to his spiritual children, whom he had led to the Saviour. Brethren in the ministry, it has oftentimes been my own happy lot, and yours also, to converse with many and many a convinced sinner, to witness the deep anxiety of spirit when the Holy Ghost has made within a revelation of the true state of the soul in the sight of God; when, oppressed by the guilt of sin, and standing in dread of its condemnation, the man, no longer able to keep silence, has cried out, "What must I do? Whither shall I fly? God be merciful to me the sinner." We have prayed with many such, and exhorted them to trust in the All-sufficient Redeemer; and we have watched the first gleam of light when it has come to the eye, and have witnessed the flash of joy when, at length, the blessed words were spoken—"I do believe in the Lord Jesus Christ, and I commit my soul into His hands." Oh, that look of relief and gladness! And what has been our own joy? It has been as if the gates of heaven had been opened, and some flash of glory had blazed upon the eye, and had been reflected therefrom. We might detain you for hours and hours with such cases, describing circumstances and experiences the most surprising and glorious. I could point out numbers in my own congregation, some of whom once rejected the Bible, cared not for God, never

thought of the soul and its account, of Jesus and His cross, of the Judgment and its books, of heaven and of hell. Some were even drunkards, unclean, gamblers, without character or gleam of hope; whose homes were ruined, the hearts of those who loved them nigh to breaking, and themselves sinking in ruin and despair. But they were brought, in strange ways some of them, the most, perhaps, by invitation from Christian friends, given in the foundry, in the workshop, or on the street, to the House of God; and the Lord met with them there, and saved them. And now, one form is to them more glorious than any other—the form of the Son of God. “*I take Him,*” they cry, “through joy and sorrow, for time and for eternity. None but Jesus; none but Jesus.” And many of these would, we believe, stick to Christ, though the sword flashed its furbished blade in their faces; they would avow their faith from the scaffold, and confess the name of Jesus from amidst the flames. Homes are made happy, loved ones rejoice in the marvellous change wrought, and faithful witness is borne to the preciousness and power of the Saviour’s grace. And to be made the humble instrument, in the hands of God, of such a wondrous work, fills the soul with matchless joy. I lay stress on the portion of joy which is the Christian minister’s, the sublimest the human heart can know. And we never know whither the Divine Spirit is directing the arrows of truth from ever so feeble a bow. Let me say, in deep humility, yet with joy, and may it prove a “*word in season*” to some brother who may be suffering from a heartache:—Two years ago I visited, on a most interesting and delightful occasion, when many came together, a neighbourhood, not very many miles from this honoured city, and before the close of the services of the first day, *twenty-one* persons had told me that words spoken in the years when I lived and preached near that place had been the means of their salvation, and, as far as I could learn, all were actively employed in the Saviour’s vineyard. Of not one of these conversions did I previously know, and my soul broke down under the joy. Heaven will bring millions of discoveries like the above, and far more precious, to all the faithful ministers of Christ, many of whom are often mournfully crying now, “Who hath believed our report, and to whom is the arm of the Lord revealed?”

III. There is, too, the blessed joy which flows from pastoral visitation. Many ministers fail in this portion of ministerial work. Visiting they despise. I know that the pulpit must be the minister’s

throne, and should have his first attention; yet, he should never be a stranger in the homes of his people. The sick and the sorrowful must have our special care. There are always some in connection with the church and congregation to whose lip the cup of sorrow is being pressed, and whose spirit is feeling the burden of trouble; some walk in doubt and darkness; sickness excludes others from all participation in the songs of Zion and the assemblies of the saints; and death often casts its dark shadow over some home, and tender ties are torn asunder by its ruthless hand. Then it is that the true minister feels how precious the privilege, and how great the distinction, of his high and holy calling in Christ Jesus; and he will go, and in the strength of the Lord will seek to lift the pressure from the spirit, and chase the sorrow from the heart. Very holy and blessed are the ties thus formed between pastor and people, and the most hallowed joy springs thus from roots of sorrow. And when "*edification*," and not religious gossip, is the purpose of our visit, we are led, by the different experience of our people, to a great variety of pulpit subjects—we are not reduced to wearily turning the Bible over and over until the end of the week searching for a text; and our most helpful, if not our most eloquent, sermons are preached through knowledge gained by happy fellowship with our people. In the homes of our people, also, we have the joy of learning, more than anywhere else, that our pulpit efforts are being blessed. We are told of strength imparted; of sorrow lessened or removed; of guidance given in perplexity; of saving convictions wrought in some members of the family through the preaching of the Word; and so our pastoral visitation becomes to us a spring of comfort and consolation. "But," you may ask, "are there no cases you visit where experiences are just the opposite of the picture you have given?" Oh, yes! The infirmities of believers are numerous, and very varied. Some, superficial in knowledge and shallow in experience, are ever exposed to the crudities of error, and to the assaults of temptation; others groan beneath the burden of bodily infirmity, which exerts a morbid influence over their spiritual experience. A nervous temperament; a state of perpetual depression and despondency; physical ailment; petulance of spirit; unguardedness of speech; imaginary forebodings; gloomy interpretations of providence; an eye that only views the dark lines of the cloud; these are but a few from the dismal catalogue of infirmities with which we have to contend; but the

very battling with these brings joy, and we are drawn into richer fellowship with the tender love, the divine power, the efficacious grace, the sovereign mercy, and the infinite patience of the Holy Spirit, who bears *with us in all our infirmities*.

IV. There is the joy of preaching *such a Saviour*, even when we do not see, as our hearts desire, the fruits of our ministry. We preach Christ crucified. The most successful and joyful preachers have always been pre-eminently preachers of Christ. This is reasonable, because Christ is, above everything in the universe, what all men most need. There comes a period in the history of every man when he realizes this fact. A friend of mine one day visited a dying man. He read to him a chapter about heaven, and then sang two verses of the hymn commencing with "There is a land of pure delight," when he was interrupted by the sick man with the request that he would sing the hymn, the first line of which is: "There is a fountain filled with blood." The man was right. He who knows the crucified Christ knows everything else. "The blood of Jesus Christ His Son cleanseth." And it is our joy to make known always, in every possible manner, the great and only remedy for man's guilt. "*Such a Saviour*." "Able to save to the uttermost all." And in close connection with this is the *joy* of seeking to lead on believers in the ways of righteousness; of building up God's children in *faith* and *love* and *holiness*—the joy of beholding advance in Christian character and in consistency of Christian life, of realizing the experience of the Apostle when he wrote to the Colossians: "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Whatever we may encounter, whatever suffer from the hands of men; however we may be misrepresented, maligned, or cast down by not seeing the results we desire; yet the privilege of faithfully preaching *such a Christ*, of enjoying the light of His countenance and the warmth of His love, brings joy unspeakable and divine.

But it may be said to me by some, "You have painted a glowing picture of a Christian minister's joys. How is it then that *all ministers* do not realize such enjoyments in their ministry?" I will mention one or two things which, I believe, tend to diminish ministerial joy. I am sorry that I have not more time to enlarge on these points.

First:—Many who enter the ministry, enter without being divinely called. They "run to bear tidings, without being sent." A minister

can never really and fully enjoy his ministry if he has not been divinely called thereto. He must be called, not only by friends on earth, whose judgment is often fond, partial, and erroneous, but he must plainly hear the voice of God calling him to this work. That voice must penetrate his soul, echo through all the chambers of the heart, and awaken a response of love, surrender, and obedience. It is the secret effectual call, which finds its way to the heart by the power of the Holy Ghost. The Word of God, God's word of salvation to lost man, burns within him, and he is made to feel, "Woe is unto me if I preach not the Gospel." But even more than this deep personal conviction is necessary, to constitute a divine call to the ministry. It must be accompanied with the endowments of divine gifts. When Isaiah was solemnly ordained, and set apart to the prophetic office, before the call there was given the power—"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Who will go for us? Then said I, *Here* am I, send me." No priestly hands were laid upon his head, but "the live coal from off the altar," the symbol of the Holy Spirit's living power, was laid upon his lips. The heart conviction must always be attended with gifts of the Holy Ghost to constitute a divine call to the ministry of the word. This *call* many who formally enter the ministry have never received, and no wonder that their ministrations are so joyless.

Then, ministers themselves destroy their joy sometimes, and make their own troubles. We earnestly say to younger brethren—more elderly ones will not need the counsel—Keep out of the clutches of party cliques. Do not play with edge tools. Preach a straight-forward Gospel, and live up to it. Be in earnest, but not wild. Keep open eyes, and closed lips. Make few promises. Learn to say "*No*" very pleasantly, but always be able to say it if necessary. Respect honest convictions. Be patient towards all. And always strive to keep a conscience void of offence towards God and towards man. Do not read your sermons. Lay manuscript aside when you preach. Reading, you lose the power of look. The great engineer, George Stephenson, when asked, "What do you consider the most powerful force in nature?" replied, "A woman's look. A glance

will send a man who loves her to the end of the earth, and a remembrance of it will fetch him home again." And, amongst the elements of pulpit power, we know not of any more effective than what has been called "The visional grasp of a magnetic eye." Over and over again we say, "Look at the people when you preach." A steady, serious, penetrating look, accompanying a tender and solemn appeal, does more oftentimes than the language itself to move the persons addressed. We entreat you, never read your sermons. Cultivate the love of the children in the homes of your people, of the children in your Sunday-schools, and in the congregation. The children's love is a rich treasure of joy; they rule congregations, and, indeed, rule the age. The great publishing houses rival each other in their attempts to command the patronage of the young. No religious newspaper dares to omit its two or three columns for the children; and yet the pulpit, as a whole, fails in the power it should exert over the boys and girls. Ministers too much leave to the magazine and the Sunday-school teacher those whom they should and must joyfully reach if the Church is to be perpetuated. There will be little joy in that minister's work who neglects the divine command, "Feed my Lambs," compared with his who ever bears the children in his mind and in his heart when preparing the food for his congregation.

Very, very earnestly I press a few other points, which may appear little, but which have much to do with a minister's joy. "Avoid personalities in the pulpit." Should you ever have the unhappiness of getting into trouble with your church, never avail yourself of the pulpit on the Lord's day morning for "delivering your mind," and preaching at your supposed enemies. The Sunday morning is the wrong time, and the pulpit the wrong place, for such business. You enter the pulpit to preach the Gospel of peace, and not to wrangle and scold over real or imaginary wrongs which you yourself may be enduring. Besides, it is cowardly to assail an opponent when he is unable to reply. Do not scold your people. Do not abuse the faithful souls who come to chapel on rainy days because the cold-hearted stay away. Preach your best to the smallest congregations. Jesus preached to one woman at the well, and He got all Samaria out to hear Him next time. Stop preaching sometimes, and talk to folks; Jesus did, and "the common people heard him gladly." Relate your experience; Paul did, and

you can hardly do better than he. One fact that you have seen and felt is worth a bushel of mouldy ideas, dug out of mouldier books. I believe in my heart that, in proportion as these counsels are followed, ministerial troubles will be lessened, and ministerial joys increased. I must now close my paper. May God, even our own God, bless us, and cause His face to shine upon us. May he make us holier men, and better ministers; and, having been kept faithful unto death, may we beyond "Enter into the joy of our Lord."

Love and Forgiveness.

(Remarks on Luke vii. 47.)

BY THE LATE REV. C. VINCE.



SOME have supposed that the text means that by or on account of our love our forgiveness is secured and our guilt is cancelled; but a careful study of the passage will show that this cannot be the meaning of it. If I say the wind is blowing, for the leaves of the tree are waving, I do not mean to say that the waving of the leaves is the cause, but the effect of the wind and the proof thereof. If I say a man is angry, because there is a frown upon his countenance, I mean that the frown I can see is the fruit and the proof of the passion which I cannot otherwise see. So when the Lord said "her sins, which are many, are forgiven; for she loved much," he did not mean that the great love was the cause of the forgiveness, but the fruit and proof of it. "I know that she is a pardoned sinner." "How dost thou know it, Lord?" "I see her love, I know she has been greatly forgiven." "How dost thou know, Lord, that she has been greatly forgiven?" "Because she manifests her great love." The parable used by our Lord shows that this must be the meaning of the text. Of those two debtors who were forgiven, it was not said that because in their poverty they had a great reverential, thankful love towards their lord they were forgiven. He did not say, "It is true you owe me this, but I see such a good, pure, and right feeling towards me, that because of your faithful, loyal affection, I will cancel your debt and set you free." It was not that he saw their great love, and admired and

rewarded them for it ; but he saw their great poverty and helplessness, and that stirred in him a great pity, prompted by which he frankly forgave them, and love sprang up in their hearts proportionate to the amount forgiven. In further proof of this, are the words employed by Jesus in dismissing the woman. He did not say, "thy *love* hath saved thee," but " thy *faith* hath saved thee, go in peace." It was not by a pure and holy love in her heart, that the woman lifted herself into the region of God's grace and pardon ; it was by simple trust that in the eternal Father's heart there was love enough to cancel her guilt. "Thy faith hath saved thee." As Jesus bade the weary and heavy-laden come to him, the woman found the great words inspiring new confidence, kindling new hope in her heart. Jesus made her believe that there was mercy, and forgiveness, and renewal of life, and salvation even for her. Many a time, probably, her face had burned with shame, and her eyes had been dimmed with tears, as she remembered how she had sinned, and realized how she had lost the nobleness of her nature, and parted with that purity which is a woman's richest beauty. Despair entered her soul. The Pharisees were supposed to be nearest to God's heart, and to know most of His purposes, and they gave her no hope ; they shut their arms against her ; they made her feel that her father's God was a consuming fire ; that she was a child of darkness, of pollution, and of shame, and that everlasting contempt would be her portion. Then the Lord Jesus Christ came and said —" Come unto me, all ye that are weary and are heavy laden, and I will give you rest." He laid bare the heart of the eternal God in the sight of that poor sinner, and she believed there was a place in heaven even for her ; and stimulated and strengthened in her confidence in God, she went in her guilt to the Mercy Seat, and her cry for pardon was heard and answered. She was able to say not only " God is great, and I lovingly adore him ; God is perfect, and I reverentially love Him for His perfection," but she was also able to say " God is full of pity, and He will pardon even such a sinner as I am ;" and it was that simple faith that linked her to all the blessings of everlasting life. "Therefore," said Christ, "thy faith hath saved thee, go in peace ; before thee is a boundless region of sweet calm and confidence, and the pardoning grace of God hath made it thine for ever."

Why should I lay such stress on the fact that the Divine love and the forgiveness of sin goes first, and human love follows ? I do it for

the sake of our own peace and consolation. It would not be a glorious gospel if we were told that the forgiveness of God depended upon the amount of love we bear Him, that when we love God perfectly, then God will forgive us completely and for ever. That would be the gospel of despair. I should always be searching my heart to see whether I had sufficient love to secure sufficient pardon! If I were told that as the tide of love to God rises and falls, so God's forgiveness rises and falls, I should go on in fear and trembling lest I should not possess sufficient love to cause God's grace to abound. God could never make our love to him the reason, ground condition, model, or measurement of His pardoning love to us. He perfectly forgives our sins, and then patiently waits for our love to follow. It would be in vain for the sun to veil his face, and to keep back his splendour, and then say to the earth, "Blossom to beauty, and I will greet thy fertility with my richest smile; I will pour down my splendour upon you." If the earth were left to its own coldness and darkness, it would be doomed to wintry dreariness for ever. But the sun unveils his face, and pours down his life-giving glory, the earth answers to the call, yields to the benignant influence, and blossoms into beauty. Our love to God is the earthly spring tide, summer tide, harvest tide, and His pardoning grace is the smiling sun in the summer firmament. Our earth will have no harvest splendour, no summer tide, if the sun shine not first. We love Him because He first loved us; we love Him because he first freely forgave us, and is in Christ reconciling the world unto Himself, not imputing our trespasses to us.

The Revised Bible.

THE PROPHECIES OF ISAIAH.



HE well-known saying of Augustine that the New Testament is latent in the Old, and the Old Testament patent in the New, is nowhere more fully illustrated than in the book of Isaiah, who has by the consent of the Church in all ages been regarded as pre-eminently the evangelical prophet. His words not only predict more clearly the advent of Christ, they seem also in their anticipation of that great event to have caught

more of the gentleness and grace of His Spirit, and to convey a more powerful impression of His majestic holiness as well as of His suffering and atoning love. In reviewing the Authorized Version of the book the revisers must have felt that they were on holy ground, and their task has nowhere been fulfilled with more marked delicacy and reverence. We cannot note all the changes they have introduced, but must be content with a selection of the most important.

Chapter i. 31, now reads, not "And the strong shall be as tow, and the maker of it as a spark," but "*his work* as a spark." The idol which the strong man has made shall itself be destroyed and shall contribute to his destruction. His sins shall be the means of his punishment.

In vi. 13, the Authorized Version, "But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof," gives place to the more satisfactory rendering, "And if there be yet a tenth in it, it shall again be eaten: as a terebinth and as an oak whose stalk remaineth when they are felled, so the holy seed is the stock thereof." The first clause is hypothetical, "*if* there be." The word "return" of the Authorized Version is adequately represented in the phrase, "shall *again* be eaten;" the meaning is that there will be a series of chastisements succeeding one another and "sifting the people till the remnant alone is left." "Terebinth" is a better translation than "teil tree"; and "when they are felled" is a decided improvement on "when they cast their leaves," the idea of the verse being, that the Jews were like a tree not only stripped of its leaves, but with its branches lopped off and only the stump left, but from that stump, yet alive, there should spring a young shoot, vigorous and healthy, and capable of reaching its full development. So the small remnant should become a nation.

The great Messianic prediction in vii. 14-16, now reads, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, when he knoweth to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken." "When he knoweth" indicates that even when the promised child shall have reached the age in which he is capable of discriminating between good and evil

he shall eat butter and honey, the food of a pastoral or nomadic tribe, of a sparse population with scanty provisions. The fields and the vineyards will be neglected. Their cultivation amid the uncertainties of war was impossible. Instead of bread and meat, oil and wine, the ordinary products of agriculture, butter and honey were all that could be obtained, so great and continuous was this judgment of God. It is also better to read, "the land whose two kings thou abhorrest shall be forsaken." Here, however, as in so many other places, the marginal readings of the Revised Bible are of greater value than those adopted in the text. First of all, the definite article, as indicated in the margin, should have been inserted before the word virgin. It is found in the Hebrew. The Septuagint renders it *ἡ παρθένος*. It is so translated by Ewald Delitzsch, and the leading German commentators, as also by Cheyne, Plumptre, Arnold, and other English scholars. This is the rendering found in the "Revised English Bible," edited some years ago by Mr. Gurney; and above all we find it in the Revised New Testament, Matthew ii. 23. The reference is plainly to a virgin or maiden whose position was well-known and distinguished. The marginal reading, "curds," is also more accurate than "butter." The Jews had not learned how to make butter, but with them, as with the Arabs, curds or clotted cream was always regarded as a great delicacy. Mr. Arnold's interpretation of the main scope of the passage is undoubtedly wrong, but his rendering of verse 15 is good, "Milk, curds, and honey, shall he eat when he shall know to refuse the evil and choose the good"; and not less admirable in this view is his note: "By the time the virgin's child, the young prince of Judah, comes to years of discretion, warfare shall have made his country desolate, agriculture shall be abandoned in Judah, men shall subsist on the produce of their wandering herds, and on wild honey." Chapter viii., 1 and 2, are given in the Revised Version thus: "And the Lord said unto me, Take thee a *great tablet*, and write upon it with the pen of a man. *For Maher-shalal-hash-baz and I will take* unto me faithful witnesses to record," &c. The tablet would probably be made of metal, the Divine message would be engraven on it with the ordinary stylus, and it would be placed in some public position where it could easily be read by the people, and where it would excite curiosity and arouse discussion. We are not sure that it would not have been advisable instead of transferring the Hebrew name, Maher-shalal-hash-baz, into the text, to have

inserted its English equivalent, "Spoil-speedeth-prey-hasteneth," as this meaning enters so closely into the symbolism of the prophecy. The change of tense in verse 2, "I *will take*," makes it evident that the speaker is still Jehovah, and shows more distinctly the great and exceptional importance of the act.

The reading, "*Make an uproar*, O ye peoples," viii. 9, is much more picturesque and emphatic than "associate yourselves;" and in ver. 12, the change of "confederacy" into "*conspiracy*" gives a much simpler and more consistent meaning. The word does not describe a legitimate or honourable combination, but rebellion, treason, plotting against a lawful ruler. In verses 19 and 20 we read, "Should not a people seek unto their God? *on behalf of the living should they seek unto the dead?* To the law and to the testimony: if they speak not according to this word, *surely there is no morning for them.*" The elliptical form of the Authorized, "for the living to the dead?" is difficult for an ordinary reader to understand; but the Revised Version makes it clear that the words are a protest against every form of divination or necromancy. God is the only source of knowledge. We cannot derive help for the living from the dead. To seek unto them is irrational and impious. They are beyond our reach and cannot be recalled. If they could be recalled they could not enlighten us, or relieve our anxiety. The phrase, "there is no light in them," has been found useful in our controversies as to the functions of Scripture and its supreme authority as a rule of faith and practice. It has enabled us to characterise any departure from its teaching as the result of darkness, ignorance, and error. This, of course, is still true, but the prophet does not here affirm it, and our use of the phrase in this sense must be abandoned. The position which it has been made to support is, however, upheld in an equally effective though less direct manner in the Revision. "*Surely there is no morning for them,*" no light of dawn as the harbinger of a day of hope. To the necromancers no light should be given. By quite other methods does God communicate knowledge of truth and duty, and they who refuse to accept the guidance He has given in His Word, by the holy men of old who spake as they were moved by the Holy Ghost, are not only acting disloyally, but shall be left in uncertainty and gloom, whereas the believer in the Divine revelation rejoices in the possession of a growing light. He is in the dawn of a perfect day. The alternative rendering in the margin,

“Surely according to this word shall they speak for whom there is no morning,” presents an entirely different idea, but in this instance the reading of the text seems to us of superior weight. The force of the marginal rendering is to this effect, that the necromancers and the despisers of the Divine Word will at last rely on that word and repeat its teaching, when they find that apart from it there is for them no light. Darkness, utter and profound, is everywhere around them, and in their disappointment they turn to the Divine law which they have so persistently despised. Delitzsch practically adopts the rendering of the Revised text, “If they do not accord with this word they are a people for whom no morning dawns;” and adds, “Luther has given the meaning correctly, ‘If they do not say this they will not have the morning dawn,’ or according to his earlier and equally good rendering, ‘They shall never overtake the morning light;’ literally, ‘They are those to whom no dawn arises.’” Ewald, on the other hand, favours the meaning of the marginal reading, for he renders “Yes, thus will he say, who hath no day-break;” and interprets thus: “And then, how greatly will they who now desire to know nothing of the true oracle wish to return to it when the dark, horrible judgment-day takes from them the day-break and all hope.”*

* This interpretation is beautifully illustrated in Mr. W. D. Howell's “Undiscovered Country”—one of the finest exposures of the hollowness of spiritualism with which we are acquainted. Dr Boynton, the second principal character of the story had fallen into the dry and heartless creed of materialism and found it insufferable. He was afterwards attracted—as so many others in similar circumstances are—by the strange illusions of spiritualism, and found the ground gradually receding from under his feet and thick darkness coming upon his soul. Spiritualism, he declares to be no better than sheer atheism; and in his despair he asks for a Bible, and light therewith returns. “There are,” he said in this unexpected turn of his experience,—“there are a great many new ideas in the Bible. . . . This old record, which keeps the veil drawn so close and lets the light I wanted glimmer out so sparsely in a few promises and warnings, against the agonized passion of the Cross, or flings the curtain wide upon the sublime darkness of the Apocalypse, is very clear upon this point. It tells us that we shall live hereafter in the blessing of our good will and the curse of our evil will: the question whether we shall live at all is left in abeyance, as if it were too trivial for affirmation. What a force it has as it all comes back! I seem to have thought of it for the first time. And what a proof of its truth there is in our experience here. We shall reap as we have sown; and so much is sown which we cannot reap here.”
—Vol. ii., pp. 106-107, in Mr. Douglas's Edinburgh edition.

In chapter ix. there are several improvements worthy of note. In the first place, the whole chapter is treated as a continuation of the preceding chapter. The connection, which is indeed obvious to every intelligent reader, is formally preserved, and we see at a glance that we have before us the same prophetic utterance. Verse 1 yields an entirely different meaning, "But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations." Instead of predicting a continuance of affliction, though in a somewhat mitigated form, the verse really foretells the cessation of affliction and the exaltation of the land. Contempt is to give way to glory. The future is to be in striking contrast to the past.

In verse 3, instead of the rendering, "Thou hast multiplied the nation, and not increased the joy," we have: "Thou hast multiplied the nation; *thou hast* increased their joy." The picture is bright and encouraging, and in the vision of the prophet joy abounds. He is contemplating the approach of a golden age, and hence the Authorised translation is quite out of harmony with his outlook and falsifies his assurance. The Hebrew particle לָ, *for it*, differs but slightly in appearance and not at all in sound from the particle לֹ, *not*, and it will be observed that the translators of 1611 place in their margin the reading *for him* (the nation) as an alternative to the *not* of their text. Verse 5 is given by the Revisers, "For all the armour of the armed man in the tumult and the garments rolled in blood shall even be for burning, for fuel of fire." An incomparably better rendering than the one with which we are familiar, "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." Mr. Arnold is quite right in his assertion that "no one of us understands clearly what this means, and indeed a clear meaning is not to be got out of the words, which are a mistranslation. Yet they delight the ear and they move us!" But not on this ground could they be retained. Truth is more commanding than beauty; sense is more important than sound; and we cannot retain a mistranslation, even if it lends itself to a connection with truths of great moment "with a splendour of march and sound worthy of the great objects with which we connect them." However the imagination may be thrilled, and the ear delighted by the charm

of magnificent but meaningless words, the lessons conveyed by the plainest and most literal truth are of infinitely greater moment, and here the Hebrew prophet says nothing about a confused noise or a battle with burning and fuel of fire, but, on the contrary, predicts that under the reign of the Prince of Peace the accoutrements and weapons of war should be utterly destroyed. In olden times a defeated foe was stripped of his armour; but warfare itself should now be abandoned. There shall be an era of universal peace; as Ewald explains, "Some day every trace of savage war and barbarity must be destroyed, every boot of the foreign soldier, striding in the noise of war proudly upon his boots, every red battle garment as is said in allusion to the ancient Mosaic custom of victory over the heathen, for the everlasting peace must come."

Chapter xi. reads: "And there shall come forth a shoot out of the stock of Jesse, and a Branch out of his root shall bear fruit." Chapter xiv. which is given as a continuation of Chapter xiii. omits, in verse 12, the proper name Lucifer, and gives in its place the old marginal reading, "Day Star." In verses 29 and 31, "Philistia" is rightly substituted for "Palestina," the reference being not to what we generally understand by Palestine, but to the land of the Philistines, or the plain on the south-west coast from Ekron to Gaza.

Chapter xviii. 1 is in the Revised Version, "Ah, the land of the rustling of wings which is beyond the rivers of Ethiopia;" in verses 2 and 7, the "nation scattered and peeled," now appears as "tall and smooth;" a "nation meted out and trodden down, whose land the rivers have spoiled," appears as "a nation that meteth out and treadeth down, whose land the rivers divide," thus conveying an idea of their strength and tyranny. Verse 4 reads: "I will *be still*, and I will *behold* in my dwelling place; like clear heat in sunshine," &c.: xxi. 8 reads, not "And he cried, A lion," but "he cried *as a lion*," eagerly and resolutely; xxiv. 15 adopts the rendering, "Wherefore glorify ye the Lord in the East," instead of "in the fires." The exact meaning is not indisputable, and various interpretations are feasible. The word may be rendered "light," as it is in fact identical with the Urim on the breast-plate of the high priest. Light may be used, however, not literally, but as the symbol of the rising sun, and so of the East, in contrast to the "isles of the sea," which denote the West. The word may also mean fire, or symbolically "fiery trial," and as such it yields a good meaning, although "the East" corresponds

better with the contrast which is implied in the form of the exhortation.

In Chapter xxvi. 4 the Revisers have given us, "For in the Lord Jehovah is an everlasting rock," a decided improvement on "everlasting strength," although we should have been still better pleased if they had adopted the marginal and literal rendering of the phrase "Rock of Ages," a phrase endeared to the heart of Christendom by Toplady's well-known hymn. In verse 19 we have, instead of "Thy dead men shall live, together with my dead body shall they arise," the terser expression, "Thy dead shall live: my dead bodies shall arise."

In xxviii. 7 we read: "For Egypt helpeth in vain and to no purpose: therefore have I called her Rahab that sitteth still." The word Rahab never means strength, but arrogance, haughtiness, insolent boasting; and the lesson taught us is not that the strength of Egypt or of any other people is in sitting still, but that Egypt was a nation that made lofty professions, gave glorious promises of help, but never fulfilled them. In her arrogance she sat still, and therefore was she called Rahab. Dr. Plumptre says, "Rahab sitting still was one of those *mots* which stamp themselves upon a nation's memory, just as in modern times the Bourbons have been characterised as 'learning nothing, forgetting nothing;' or Bismarck's policy, as one of 'blood and iron.' It was, so to speak, almost a political caricature."

In chapter xxxiii. there are several alterations which should be noted. Instead of "Wisdom and knowledge shall be the stability of thy times," &c., we now read (verse 6), "And there shall be stability in thy times, abundance of salvation, wisdom and knowledge." The familiar words, "Thine eyes shall see the king in his beauty, they shall behold the land that is very far off" (verse 17), are altered in the latter clause to "a far stretching land." Verse 18 reads, "Thine heart shall muse on the terror: where is he that counted? where is he that weighed the tribute? where is he that counted the towers?"

Chapter I. verse 11 reads: "Behold, all ye that kindle a fire, that gird yourselves about with firebrands, walk ye in the flame of your fire, and among the brands that ye have kindled," thus expressing more vividly the idea that the fire which the enemies of God prepare for others shall be made to consume themselves.

No chapter of the evangelical prophet has been read with keener interest than the fifty-third, and in none would needless changes be

more offensive. In none, we venture to think, are the changes which have been made happier or more requisite. They are, indeed, very slight, so as to be at first sight almost inappreciable, but they are like the finishing touch of a great master. The concluding verses of chapter lii. (13-15) are rightly regarded as the beginning of this important prediction. The alteration of the tenses from the future and the present to the past in several verses is a decided gain. "For he grew up before him," and "When we see him" (verse 2); "He was despised and rejected of men" (verse 3), which also reads, instead of "We hid as it were our faces from him," "As one from whom men hide their faces; he was despised." In verse 7 we find, "He was oppressed, yet he humbled himself, and opened not his mouth." "He humbled himself" is preferable to "he was afflicted," and better expresses the thought of Our Lord's voluntary submission to His sufferings. Verse 8, "By oppression and judgment he was taken away; and as for his generation who among them considered that he was cut off out of the land of the living?" The prophet declares not that the Messiah was taken out "of prison" and condemned without judgment, but that He was condemned unjustly. The forms of judgment were perverted. The procedure from beginning to end was corrupt and iniquitous. The latter part of the verse asks who among His contemporaries consider His death, thought of it as prematurely cut short, and as imposing on Him the sacrifice of all that men in the prime of life held dear. The verse is difficult, and the American Revisers suggest that the interrogation should be carried forward to the end of the verse, "Who among them considered that he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due?" and this rendering expresses more forcibly the vicarious character of Christ's sufferings, and the inattention of men to that mysterious fact. "And they made his grave with the wicked" (verse 9) is another manifest improvement; for it is the counsel and action of men that are referred to: "with the rich in his death" should have been given, as the American Revisers suggest, "with a rich man."

Chapter liv. 8, "In overflowing wrath I hid my face from thee for a moment," is far more in accordance with our ideas of the Divine Majesty than "In a little wrath." The Hebrew does not denote little or slight, but rather that which is intense—the bursting forth of wrath; wrath that was the reverse of light, though it was but of short

duration, and did not lead to final estrangement. The substitution of "for" for "when," in lvi. 20, shows that the restlessness of the troubled sea is continuous, as is the sorrow of the wicked. The familiar words of lix. 19, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," are relegated to the margin; and we have in their place, "For he shall come as a rushing stream which the breath of the Lord driveth"; according to which the verse describes the rapid and victorious progress of the Lord in His conflict with His adversaries. "The Lord's remembrancers" is a felicitous exchange for "Ye that make mention of the Lord," in lxii. 7 (see Dr. Maclaren's powerful sermon on this text in his second series, preached at Manchester). In lxiii. 1, "marching" is substituted for "travelling"; "life blood" takes the place of "blood" in verse 4, and of "strength" in verse 6; "cattle" of "beast" in verse 14, while the affirmation of verse 19 is more to the point as given in the Revision: "We are become as they over whom thou never barest rule, as they that were not called by thy name." The plea derives its force from the fact, not that the Jews are God's people, while the heathen are not, but from the more sad and touching fact that, notwithstanding their relation to God, the Jews have degenerated, and been suffered to become as the heathen. They have sunk to this low and shameful level, and have lost the mark of that name which was their special glory.

Some two years ago Mr. Matthew Arnold, whose literary instincts are generally as true as his theological judgments are false, wrote in his "Isaiah of Jerusalem"—a work which he published as an introduction to the study of the first thirty-nine chapters of the book: "The time approaches for the Revised Version of the Old Testament to make its appearance. Before it comes, let us say to ourselves and say to the Revisers that the principal books of the Old Testament are things to be deeply enjoyed, and which have been deeply enjoyed hitherto. It is not enough to translate them accurately; they must be translated so as to be deeply enjoyed, and to exercise the power of beauty and of sentiment which they have exercised upon us hitherto. Correct information by itself, as Butler says, is 'really the least part' of education; just as religion, he adds, 'does not consist in the knowledge and belief even of fundamental truths.' No, education and religion, says Butler, consist mainly in our being brought by them 'to a certain temper and behaviour.' Now, if we

are to be brought to a temper and behaviour, our affections must be engaged; and a force of beauty or of sentiment is requisite for engaging them." This is a severe test by which to try the Revision; but on the understanding that beauty is second and truth first it is just. How far Mr. Arnold may be satisfied as to its fulfilment we do not know. We shall await his verdict with more than ordinary interest, and in the meantime affirm our conviction that his approbation will not be withheld from at least the major part of the work. In common with many others he will, we imagine, find that in addition to its other merits the Revised Bible can be deeply enjoyed, and that it exercises over us the power of beauty and of sentiment, and especially is this the case in the revision of the prophecies of Isaiah.

J. S.

Christian Courtesy.



HE derivation of the word "courtesy" is sufficiently indicated by these lines of Spenser:

" Of court it seemes men courtesie do call.
 For that it there most useth to abound ;
 And well besemeth that in prince's hall
 That vertue should be plentifully found,
 Which of all goodly manners is the ground,
 And roote of civill conversation."

Courtesy, properly speaking, is courtliness, or the manners of a courtier. It has come to mean the showing of respect, and a becoming civility. *Christian* courtesy scarcely needs to be defined; for, surely, none will do other than conclude that it is courtesy permeated, as far as possible, with the spirit of Christ,—courtesy, therefore, not merely formal, but truly refined and sincere.

There are few who can say with Mercutio, "I am the very pink of courtesy"; yet to be that surely is a becoming thing in a Christian to desire. Christianity ought to elevate both a man's spirit and manners, and lead him to desire and endeavour after ever higher and nobler refinement. Courtesy has not inaptly been described as "minor morality." A courteous man will shed brightness and blessing about him, while a boor will inflict pain and do harm with every

boorish word and act. Says Charles Kingsley of Sidney Smith, "Without, perhaps, having any such conscious intention, he treated rich and poor, his servants and the noblemen, his guests, alike, and alike courteously, considerately, cheerfully, affectionately; so leaving a blessing and reaping a blessing wheresoever he went." I can quite believe it. The only persons that either of these two worthy canons found it difficult to treat with courtesy were Dissenters. Towards these they were both discourteous and unjust. Perhaps, if they could by any possibility have managed to rise superior to their ecclesiastical prejudices, and treated their fellow Christians who conscientiously dissented from the Church to which they themselves belonged, considerately and courteously, they would still have found that "that virtue" which, according to Spenser, "of all goodly manners is the ground," like the "quality of mercy," "blesseth him that gives and him that takes," enabling those who practise it to leave a blessing and reap a blessing wheresoever they go.

But I wish, in this paper, to treat not so much of courtesy in general as of *Christian* courtesy; or, perhaps, I should be better understood if I said *Church* courtesy. It is to be feared that in their church relationships Christians are not always so mindful as they should be of the apostolic injunction, "Be courteous."

Take, for example, the way in which strangers are oftentimes treated when they come into our places of worship. In many cases, it is pleasing to think, a deacon or seat-steward who is "the very pink of courtesy," or in a fair way to become that, will promptly and politely conduct them to a vacant seat, and supply them with service-books. But not unfrequently, also, something very different takes place. Have you never seen something like what is described by an anonymous writer, in the following?—"We went to a handsome and famous church in one of our cities, longing to hear the Word of God, after a long and weary voyage. To mingle our prayers and praises once more in the House of God, and among the people of God, seemed little less than a heaven below, and we hastened to obtain a foretaste of it. As the people came up the steps and went in, we looked into their faces and half longed to see a smile of welcome, half hoped to hear an invitation 'follow me.' A stranger, with the heart of a stranger, we yearned to be 'taken in.' But the well-dressed throng brushed by; by twos and by threes they went in, taking no heed of any one but themselves. It was a decorous and goodly com-

pany, good people and true worshippers, we do not doubt. The church doors closed behind them. Later ones and loiterers came along, and they too hurried in, until we were left outside and alone. We ventured gently to push open the door and take a stand in the narrow way behind the pews, and there we stood and stood. The organ peeled its praises; there we stood. The service began; there we stood. Taking a hesitating step up the aisle, we looked for an open door; not a pew opened its door. The people stared at us and looked away. There was nothing to do but to turn around and beat a quiet retreat. Again, in the vestibule, we hoped to see the sexton. No sexton appeared; and finding ourselves in a place where we were not wanted, and evidently had no business to be, there was nothing to do but to go back to the street, and spend our Sabbath morning among the uncovenanted mercies of highway and hotel."

Too many churches have lost their power of welcome, if they ever had it to lose. The command of their great Head and Lord is to go out to the people and "compel them to come in"; but they heed it not, and, when the people come of their own accord, they receive them with no kindly welcome, but with a frigid stare. The papers have recently told how a few weeks ago a youthful stranger one Sunday entered a church in a certain town on our eastern coast, and took a place in a vacant pew. Presently the person to whom this pew had been assigned came bustling in—of course late, but reckoning on seats for himself and family—for hadn't he a pew for which he paid rent, and to which, therefore, he was entitled, come in when he might? Seeing the youthful stranger in the said pew he frowned, and peremptorily waved him out. The youthful stranger was Prince Edward of Wales, who one day, if God spares his life, will wear the kingly crown of England and the imperial crown of Hindostan. The man who ejected him, no doubt, was a flunkey—such rude persons usually are—and would rather have done anything, however humiliating, than have shown rudeness to such a personage, a prince of the blood and heir to the empire! The only safe way is to be courteous to all, and I venture to insist that the poorest peasant, as well as the most illustrious prince, has a right to expect courtesy in the house of God. To compel a stranger who has come before you to that house and unwittingly taken your seat, or, perhaps, been shown to it by the seat-steward who had given up expectation of your coming, to vacate it, is a discourteous and unwarrantable proceeding, though not

uncommon. Let it be distinctly understood that it is a breach of good manners, and what none but an ill-bred person would do. Courtesy demands that you should take another seat, and demands, too, that you should be, if at all possible, in good time. Let courtesy be shown to the occupant of the pulpit, as well as to the occupants of the pews. Above all, let due homage be paid to the Great Lord of All, and due respect shown towards the services held in His name.

Has this thing nothing to do with the absence of working men, in such multitudes of cases, from the house of God? I will answer this question simply by quoting part of a letter written by a working man to a daily newspaper:—"Now, the week's work being over," he says, "the son of toil turns out into the fields for his Sunday morning walk; and, after a long ramble, he hears the bells ringing for morning service. The sound arrests his attention, and he thinks he will go to church, and concentrate the various grateful emotions that the pure air and the contemplation of nature in all her beauty have recalled to his smoke-dried brain. He looks down at his cord trousers and laced boots, as he approaches, with some misgivings, on seeing the smart people coming up; but as he passes through the churchyard he reads on one tombstone, 'God is no respecter of persons,' and on another, 'Come unto me all ye that are weary, and heavy-laden, and I will give you rest.' So, remembering that his coat is decent black, and his shirt-front clean, he ventures inside. But how is he treated when he gets there? For a long time he stands, hat in hand, at the top of the aisle, inhaling the fumes of *eau de Cologne*, and making way for fine folks every moment, who stare at him rudely as they pass to their pews. He soon begins to think this is no place for him, and that he was never intended to go there. Over the velvet-topped pew-door on his right, he sees Dives frowning down upon him with an air of affected respectability; and on the left old Mrs. Millefleurs drops her gold eye-glass, and stretches hastily across her three stately daughters for the patchouli to purify the tainted atmosphere. The stern glance of the clerk in the reading desk has nearly led him to a determination to retreat, when a creak from a boot, and a tap on the shoulder, cause him to start and turn round. By degrees his self-possession returns, and he finds himself in the awful presence of that concentrated sublimation of illustrated snobbishness, the gilt-edged beadle. Not quite sure whether he is about to be expelled *vi et armis*, or whether he is not then in actual

custody, he is aroused by a sepulchral intimation, from somewhere amongst the gold lace and buttons, that 'Them's the free seats.' Getting up into the dark corner indicated by that immense functionary, he meekly takes his seat amongst some woe-begone specimens of antiquity, decked with the parochial blue check, and suggesting the union. Disappointed and dissatisfied he comes away, and perhaps during a long life he never enters church again. He may become in after years a Paxton, a Cubitt, or a Peto, and by his position set an example to thousands; but the chances are he will never forget the slight put upon him at the church, and he resolves to resort in future to the modest dissenting chapel, where he is treated as a man and a Christian."

This was written before the "gilt-edged beadle" had totally disappeared, laughed out of existence by Dickens, and while as yet dissenting chapels were "modest," and the people who attended them untainted, perhaps, by the spirit so strongly condemned by St. James, which says to the man in goodly apparel, "Sit thou *here* in a good place"; and to the poor man, "Sit thou *there* under my footstool.' Human nature is very much the same now as then, and the man in fustian resents such treatment, and will not, if he can help it, put himself in the way of being subjected to it.

We sometimes hear of the lack of courtesy of members of the Baptist Union towards the kind friends who so generously throw their houses open to them in the towns where the autumnal meetings are held—lack of courtesy on the part, not of all, or the majority, but of some. No intimation is given to the host as to the day and hour when he may expect his guest; or the guest changes his mind, and does not attend the meetings at all, but does not take the trouble to write and say so to the hospitable stranger who, perhaps, in the meantime, has gone, if not to expense, yet to some trouble, that he may make welcome and comfortable the expected guest who neither comes nor explains his not coming. The offenders are both ministers and laymen, but should be neither; for all are officials and representatives of Christian churches, and ought to know better.

There is one other respect, at least, in which deacons—this time deacons exclusively—fail in courtesy. Our church system is such that a minister seeking a pastorate is dependent upon the good offices of some brother to whom he is known for introduction. The letter of introduction is a necessary part of our ecclesiastical

machinery in effecting the settlement of young men from college, and the removal of ministers from one sphere of work to another, when this becomes necessary or desirable. It should, therefore, be regarded and honoured as such, and acknowledged. Yet how often—ministers will bear me out in what I say—is the contrary the case! The brother introduced is sometimes invited to preach, sometimes not; the brother who introduces him sometimes has his letter acknowledged, sometimes not—usually the latter. When the letter is not acknowledged those who received it are—no milder word can be used—discourteous. They may plead the number of letters they receive, but the plea is not valid. The man who probably receives more letters than any other man in the Baptist denomination, and who certainly has the greatest demands upon his time, is the “very pink of courtesy” in this respect. Letters to him are always promptly acknowledged, if only by a post-card with two words upon it. In church relations, therefore, as well as in private relations, let us all endeavour to “be courteous,” not only to the good and gentle, but also to the froward; not only to the rich, but also to the poor; and we shall leave blessings and receive blessings wheresoever we go.

QUARTUS.

Paragraphs worth Pondering.*

BAPTISTS AND THEIR WORK.



HE passing of the Education Acts might reasonably have been expected to be a boon to the Nonconformist Churches, but in these expectations we have been grievously disappointed. Is it not a fact that in places where no School Boards exist, many of our Sunday-school children are swept into the schools of the Churches which are fortunate enough to have day-schools? The process is a natural one, but it behoves us to use every endeavour to secure such a scheme of national education as shall place us on a more just and equitable

* Extracted from an address delivered before the Cornwall Association of Baptist Churches by Mr. Alexander Berryman, the President, on Tuesday, July 7th, 1885. This address created considerable interest among those to whom it was delivered, and was the subject of an appreciative and complimentary leader

footing with others. Notwithstanding our disadvantages, we, as Baptists, have clearly a work to do, which I venture to affirm no other body of Christian people are so well fitted to accomplish. Ritualism and Sacramentarianism are spreading on every hand and leading away men and women from Gospel light to the dim shadows of Mediævalism. Truly, the world is being turned upside down, but surely it is in the wrong way. Who, with greater consistency and from profoundness of conviction, can more honestly raise the voice of protest against such practices than the Baptists? It is said, the soil of Cornwall is uncongenial to Baptists. Why should we assume that this county is necessarily, and exceptionally, averse to the reception of the principles which we believe are so clearly taught in the New Testament? I contend that it is a false conclusion at which to arrive, and that this too ready admission has tended in some degree to paralyse our efforts. No; the results we deplore are not to be traced to our principles, but rather to defective organisation and bad management, in reference to which it may be said we are far too conservative.

“ Our little systems have their day :
They have their day and cease to be ;
They are but broken lights of Thee,
And Thou, O Lord, are more than they.”

It is a fair enquiry, I think, to make—For what purposes do we exist as separate Churches in this county? Doubtless, one of them is that we may advance our denominational principles, and enjoy the privilege of worshipping God, under our own vine and fig tree, none daring to make us afraid, and in accordance with the dictates of our conscience. But we must justify our existence upon even higher grounds than these. If we are not aggressive on the world, and bringing sinners to Christ, we exist to little purpose. The eyes of the world are upon us, which is ever ready to vindicate its own attitude towards God and man, by reference to our failures and inconsistencies. That the world *is* influenced by us there can be no doubt, but can we flatter ourselves that it is always so influenced that the results may be viewed with complacency and satisfaction?

in the powerful and popular West of England daily, *The Western Morning News*. It gives a fresh illustration of the wisdom of occasionally putting a layman into the presidential chair of our associations. We have had one lay president of the Baptist Union. When shall we have another?—EDITOR.

INDIVIDUAL RESPONSIBILITY.

I am strongly impressed that the declension in our Churches arises in a great measure from the fact that a large proportion of our Church members fail to realize their *individual responsibility*. Until the consciousness of this is brought home to them the results we deplore will be perpetuated. The responsibilities and duties of our Church members form a subject for grave consideration. So much interest is being attached to it that it has recently been discussed at our Union Meetings as a question of vital importance. Clearly, if the individual member is lifeless, the body aggregate will be dead also. Alas! how many are at ease in Zion, and take no part in feeding the lambs of the flock, or other Church work. In deeds of mercy and philanthropy, affecting their fellow-men (in which even men of the world engage themselves) they manifest but little interest, and take no active part. Officially and formally, they are recognized as witnesses for Christ. What must the world think of their Master, if it be assumed they faithfully represent His life and character? Giving to the cause liberally is commendable, but standing alone, it is a cheat and a snare. It is a good auxiliary in the mechanism of Church organization, but, as a factor in the matter of the salvation of souls, it is destitute of power. The most successful Churches are those where the members regard labour as rest in the service of their Lord, and with reference to whom it may be said they have not "received the grace of God in vain." John in his wondrous vision was commissioned by Him who was in the midst of the seven golden candlesticks to convey to each of the seven Churches of Asia, this declaration: "*I know thy works.*" We may rest assured that the same analytical test is still being applied to the Churches of to-day. Thomas Carlyle says—"Blessed is he who has found his work; let him ask no other blessedness; he has a work, a life purpose, he has found it and will follow it."

THE SUNDAY SCHOOL AS A FIELD OF LABOUR.

As a field for labour I would point to our Sunday-schools, which in too many instances are languishing for lack of godly, earnest teachers. Almost the first thought which impresses one on looking into the innocent face of a little child is, "For of such is the Kingdom

of Heaven." Childhood is the sweetest thing on earth, and a little child the nearest approach on earth to heaven. We cannot forecast or antedate the children's future, but, by God's help, we may qualify them for it. Are we not all the better and happier by being brought into contact with them? For is it not said, "A little child shall lead them"? And the good Shepherd says to us, "If ye love me, feed my Lambs."

" Ah ! what would the world be to us,
If the Children were no more ?
We should dread the desert behind us
Worse than the dark before.

" They are better than all the ballads
That ever were sung or said ;
For they are living poems,
And all the rest are dead."

It is commonly said "The School is the Nursery for the Church," and so it is, as our Church Rolls abundantly testify. This being the case, it is unaccountable that such little interest is taken in our Schools by too many of the members of our Churches. Other Churches are angling for the children and will care for them. It is stated that a celebrated Cardinal of the Church of Rome once said, "Give me the children, and I may safely predict the future of the Church." Special, or rather separate, services for the children have long occupied my attention. Their *enforced* attendance at the public services in the sanctuary, after being taught in the school in the morning and their *expected* attendance again in the evening, after the afternoon's tuition, is a mistake, and, I fear, engenders in their minds an aversion to, rather than a liking for, the services of God's house ; for do not many of them, as they grow up to years of maturity, forsake us? As the future of our Churches so largely hinges upon this question, I earnestly commend the matter to your serious consideration. Again, with a view to retaining our young people, I think they should be fully indoctrinated into our denominational and nonconformist principles. And for this object I would suggest that a good manual be prepared and put into the hands of our children and young converts, who then perhaps would never have any difficulty in giving a satisfactory answer to the question, "Why are you a Baptist?"

TEMPERANCE WORK.

In connection with our Sunday-schools the formation of Bands of Hope has lately caught our attention. I hope there is no Baptist school in Cornwall without a Band of Hope. These remarks lead me to the consideration of the wider question of Temperance, in which I trust not a few are deeply interested. For this, happily, no apology is now expected. The appalling conditions of life, by which we are surrounded, are most painful to witness and perplexing to deal with. Many theories have been advanced as to the causes, but we cannot surely be far wrong in affirming that to a very large extent the sin and misery we deplore are to be traced to strong drink. One of the most burning questions of the day is "How to rescue the perishing." A question which Christian people dare not shirk, for upon them rests the responsibility of solving the problem. Hitherto the insensibility of a large proportion of the Christian community to the claims of the poor victims of inebriety has been so manifest that their *professions* of Christianity have been listened to with a degree of incredulity. Happily, a great change has come about. The conscience of the Church has been touched, and the reproach of indifference to the cry of the people is being removed. Although the Baptists have been somewhat slow (very slow some may say) to recognize the claims of the temperance cause, it is gratifying to find that we are now taking a prominent part in seeking to turn aside the devastating tide. But for this timely interposition the evil would still be going on with increased force and greater rapidity, threatening national ruin. The decay of empires has ever been brought about by some national sin, and if we fall as a nation, doubtless our national sin of drunkenness will accelerate the catastrophe.

In proof of the great change which has taken place in connection with our own denomination, allow me to call your attention to the following facts—

According to the Report of the Baptist Total Abstinence Association, for April last, I find the membership as follows :

1,171	Ministers and Missionaries.
2,688	Church Officers and Subscribers.
212	Students.

4,071 Total. An increase of 299 in the year.

In ten Baptist colleges containing 236 students, 212 are abstainers. Thus a fraction over nine-tenths are abstainers. These are encouraging facts and should stimulate us with fresh zeal to persevere in this good work. Such works are essentially Christian principles reduced to practice.

DEMOCRACY AND THE FREE CHURCHES.

There are not lacking indications that we are standing on the threshold of great changes and new departures. Questions of political and social importance are rapidly forcing themselves upon our attention, in connection with which the Christian Church should be alive and in touch. Although our forefathers fought and bled in the cause of civil and religious liberty, the precious inheritance bequeathed by them to succeeding generations is now too little thought of, or cared for. In view of the coming tide of Democracy, may I ask—What should be the attitude of our Churches? The Free Churches of our land have for many a long year nurtured its latent power, and now that it is culminating in force and influence a solemn sense of duty and responsibility should animate those Churches. The Democracy of the New Testament, I take it, is our ideal of perfection, as touching the interests and welfare of the human family. If, then, in this new start of the people, their future be not based upon, and controlled by, the principles of the Gospel of Christ, it is very possible that grievous disappointments will ensue, and it may be that the politically emancipated millions, missing the priceless blessings of the Gospel, will become the victims of the wildest delusions and of an unsanctified fanaticism. With a sneer, a certain noble lord recently laid it down that Radicalism and Infidelity were very closely associated, if not identical, or used words to that effect. At present such a charge is libellous; be it our concern that it shall ever remain so. Philanthropist and Christian are alike profoundly impressed with the condition of the great mass of the people, especially in our large towns and cities, in their dark heathenism and social degradation. Some regard the facts with complacency; they comfort themselves with the thought that it was ever thus, but that God had always reserved to Himself a small fraction who had not bowed the knee to Baal. Let me remind such that Christ came into the world to save sinners, and, as all have sinned, it is clearly His desire that all should be saved. He says to

each one of us, "Go, work in My vineyard." Oh! let us not be content to pray "Thy Kingdom come"; but in a measure answer our own prayers by *doing* the will of our Heavenly Father. If "the Gospel is the power of God unto Salvation," there must be some sad mistake in man's method of applying it; or, surely, after the lapse of nearly 2,000 years, those whom Christ came to bless would not now be so overwhelmed in sin and misery. He came to save men *from* their sins, in relation to both body and soul.

CHURCH ORGANISATION AND PEW-RENTS.

The question may now be asked, Do not our present Church organisations call for revision, in order to meet the altered conditions of Society? The Church which is not the Church of the poor, and for the poor, is not likely to be the Church of the future. In the days of our Lord's ministry on earth the poor heard Him gladly, ay, and will now readily hear those who present the Gospel as He taught it. With pardonable pride and satisfaction, in days gone by, we rejoiced in the fact, that not a few of the respectable middle class were to be found amongst us, but some causes, such perhaps as worldly prosperity and social distinctions, have intervened, and, as a sequence, new views have been formed, and the light and leading of such have been transferred to more congenial surroundings. Catering for this class has received too much of our attention, and as a consequence the poor have been too much neglected. The question of the abolition of pew-rents is, again and again, being brought under discussion, and a strong feeling evidently prevails that unless some alteration is made we shall still fail to draw into our sanctuaries the people for whom the Gospel makes special provision. As at the present constituted, have not our Churches too much the semblance of societies for whose behoof the valuable services of the ministry are exclusively retained? Our duty towards those outside certainly does not cease with the opening of the chapel door, inasmuch as we are enjoined to "compel them to come in." When a church ceases to be aggressive it abandons its chief function, and materially and deservedly declines.

CHURCH MEETINGS.

Another matter of great importance I will venture to touch upon. I refer to our Church meetings. These meetings are certainly intended to be, and might be made, a source of strength and a great

blessing to the Church; but in reality do they not often promote weakness and dissatisfaction, and frustrate the objects for which they exist? In proof of this, is it not a fact that they have ceased to attract? From a long experience, I have come to the conclusion that it would greatly be to the advantage of the Churches if all matters (excepting the election of pastor, officers, and members) were dealt with by the officers and a selected number of the male members. Our Churches cannot, and ought not, to dispense with Church meetings, as they may, when rightly directed, largely contribute to the building up of the spiritual edifice of the Church; but they might be made more distinctly religious and spiritual in character.

ATTENDANCE AT THE PUBLIC SERVICES.

The scanty attendance at our public services calls for our serious consideration. The causes are various. One, at least, I will refer to. We care for a large number of children in our Sunday-schools, but we don't hold them; nor do we attract largely from other sources. Has not our form of service something to do with it? I fear so. It is not with a particle of disrespect towards our ministers that I say, in my opinion, our public services are of too stereotyped a character, and might, with advantage, be so modified that the congregation might more generally and profitably unite in them. We meet in the sanctuary for the *worship* of God, but as a matter of fact the attention of the worshippers is chiefly absorbed in the sermon. Under the same routine of service I know some congregations are kept up, but is it not where the preacher is gifted with more than ordinary preaching power? Again, is it not a fact that concurrent with the departure of a popular and useful minister there is a falling off in the congregation? This, too, may be complacently acquiesced in as the inevitable; but I ask, Is this consistent with our professions that we meet for the worship of Almighty God? Although I am not prepared at present to make any suggestions on the subject, I hope the consideration of it will engage the attention of the thoughtful and earnest, so that some modifications may ere long be introduced into the services of our sanctuaries. I could enlarge on the topic, but I feel the ground on which I am treading is too delicate to traverse just now; besides, I have not always the courage of my convictions.

Brief Notes.

BAPTIST UNION MEETINGS.



THE Autumnal Meetings of the Baptist Union will commence at Swansea on October 5th. The "statement of arrangements," which the Secretary has been able to publish, promises well for the proceedings. There is every reason to believe that the session will be a highly interesting and important one. The Welsh element will naturally enough prevail largely, and this will be a guarantee that the meeting will not lack fire and "go." The paper to be read on Wednesday by the editor of the *Seren Cymru*—but not in the language of the *Seren*!—will doubtless supply much valuable information concerning the religious privileges and needs of the Principality; but, if we mistake not, this will be eclipsed in interest by the discussion at the adjourned session, on the same day, on the scheme of a "Board of Reference," to be propounded by H. M. Bompas, Esq., Q.C. What this scheme is we must wait a little to know, but it may safely be predicted that, if it is what it seems to be, it will draw forth some emphatic expressions of opinion both in favour of it and against it. The papers, too, to be read on Thursday morning, on "The Public and Private Use of the Revised Version," and "The Answer of the Christian Church to 'The Bitter Cry' of the Poor,"—the former by the Rev. H. C. Leonard, M.A., and the latter by Professor Edwards, B.A.—ought to draw forth discussions fruitful of good; as also that in the evening of the same day, by Mr. J. E. Tresidder, on "Elder Classes; the Link between the Church and the School." Mr. Tresidder is a well-known Sunday-school man, and will, without doubt, have something to say worth listening to on this very important subject. Trumpet blasts on "The Principles of Nonconformity" will be given, also on Thursday evening, in the large Albert Hall, by the Revs. Hugh Stowell Brown, J. G. Greenhough, M.A., and Arthur Mursell. May the Spirit of Power attend all the gatherings!

POWER OF EXAMPLE.

"Then went in also that other disciple." John outran Peter as they hastened to the sepulchre; but he went not into the tomb,

though the first to arrive there. "Then cometh Simon Peter following him, and went into the sepulchre. . . . Then went in also that other disciple, which came first to the sepulchre, and he saw and believed." The impetuous Peters who go straight on, and in, are most useful in bringing the hesitating Johns to decision. How readily, when one will lead, others will follow, was shown by remarks made by Mr. Maynard, late of the Pastor's College, at the valedictory meeting lately held at Camden Road Chapel to take leave of the six young Congo missionaries. "He had often read the letters," he said, as reported to us by a correspondent, "which came from the Congo, and waited to see if any would offer themselves, and wondered why they did not. Then he thought why should he not offer himself? He spoke to their professor, Mr. Gracey, on the matter, who said, 'You are just the man that is wanted.' Five others then came forward, and afterwards six more." The noble example of those who have devoted themselves to this great work of carrying the Gospel to the heathen, counting not their lives dear unto them, has not been lost on the young men in our Colleges. In Bristol College a considerable number of the students are looking forward to a missionary career, and, no doubt, a large number of the students in other Colleges are doing the same.

THE BARNETT FUND.

The readers of this Magazine have doubtless seen the appeal made by the Rev. J. Dann, of Oxford, in behalf of the widow of the late Editor. This appeal we would like very strongly to commend to them. For some years they had the benefit of Mr. Barnett's fine literary ability in the conduct of this periodical, and must repeatedly have felt under obligation to him. Such obligation—the obligation that gratefulness imposes—they cannot acknowledge to him, but they can to one whom he has left to mourn him as none else can. It was a reflection that gave Job satisfaction that, in his prosperity, he made "the widow's heart to sing for joy." Are there no well-to-do readers of the BAPTIST MAGAZINE who would like to experience a similar delight? We shall be pleased to transfer their gifts to the proper quarter, or they might send them direct.

BRISTOL COLLEGE CONFERENCE.

The Conference of Old Students of the venerable College at Bristol was held on the 8th ult., and was more largely attended than ever. Notwithstanding the shadow cast upon them by the death of Mr. Elisha S. Robinson, the respected treasurer, the meetings were an entire success. A paper was read by the Rev. T. Davis, of Cardiff, on "The Objective Side of the Death of Christ," and another by the Rev. R. Green, of Sheffield, on "The Joys of the Ministry." The discussion on these papers—the latter of which we have pleasure in presenting to our readers in the present number—was felt to be both interesting and helpful. At the public meeting in Broadmead Chapel the speaking power which has been displayed in past years was well sustained this year by the Revs. W. Evans, of Birmingham, and J. L. Cooper, of Evesham. The Rev. C. Brown, of Shortwood, was also to have spoken, but, as the hour was late when he was called upon, he wisely declined. The esteemed president, Dr. Cylross, reports that he has an unusually promising lot of young men in the house, of whom he anticipates good things. The friends of this ancient institution will be glad to know that such a healthy state of things prevails there. The present session commenced on the 9th ult., when a most able address was delivered to the students by Dr. Fairbairn, of Airedale College. The general feeling, however, produced by his address, which was on the culture necessary for the minister, was one of despair. "It is high, I cannot attain unto it," was the cry of more than one.

 NEWSPAPER REPORTING AND PASTORAL VISITATION.

At the meeting at Broadmead Chapel in connection with the Bristol College Conference, the Rev. E. G. Gange told a very good story illustrative of the way in which newspaper reporting is often done. His point was that speakers who wrote their speeches and were obliging enough to furnish the reporters with their MSS. usually figured most largely in the newspapers. He said that on a certain occasion, although he had not written his speech he had spent much time and pains upon its preparation, and it was delivered in a perfect agony of earnestness. Another brother was to have spoken at the same meeting, but was unable to speak on account of the lateness of the hour when called upon. This brother had carefully written out his speech, and had sent it beforehand, at the request of

the editor, to one of the denominational papers. The consequence was that when the paper came out he found that he himself, who had spoken, was dismissed with a few words to the effect that "the Rev. E. G. Gange spoke in his usual happy way," while the brother who had not spoken was assigned two or three columns, with "hear, hear," "laughter," and "applause," in their appropriate places. The other story related to "pastoral visitation," and shall be told as reported by the *Bristol Mercury and Daily Post*:—"The Rev. E. G. Gange said he believed in careful preparation at home of sermons for the Sunday, instead of 'gadding about from house to house visiting.' In his early career he was earnestly requested by a deacon to visit a member of the congregation who was very ill, and it was suggested that he should call at eleven o'clock in the morning. He did so, and found the poor woman very much better, but greatly put out at his visit, as she had her hair in curl paper, her sleeves tucked up to her elbows, and was doing a bit of household sweeping and dusting. He begged her not to mind him, as he was 'used to that sort of thing.' He would have a short prayer—he would not be long—they knew he never was long about anything. He selected a chair and knelt down; she selected another; and he commenced the prayer. He heard the door opened once; he heard it opened a second time. He concluded an earnest prayer on the poor woman's behalf, and, on looking round—lo! a perfect transformation. While he was praying, she had slipped up to her bed-room, washed her hands and face, curled her hair, changed her attire—and there she was in her very best silk, fittingly prepared to receive company, while he had been praying among the empty chairs."

Correspondence.

LADY L. HUTCHINSON.

To the EDITOR of the BAPTIST MAGAZINE.



Y DEAR SIR,—Accept my cordial thanks for your favourable notice of my book on "The Homes of the Baptist Missionary Society" in last month's Magazine.

You challenge me for the proof of my assumption that the portrait of Lady Louesa Hutchinson in No. II. Committee-room is not Mrs. Lucy Hutchinson, wife of Colonel Hutchinson, the Baptist Governor of Nottingham Castle.

I mentioned the subject to our mutual friend, Mr. James Waylen, who has an intimate acquaintance with the history of the period referred to, and—as you are aware—is also an artist. Mr. Waylen has in his possession a steel engraving of Mrs. Lucy Hutchinson, which he was kind enough to take to the Mission House and compare with the oil painting of Lady Louesa. His impression is that they represent two distinct persons; that the oil painting belongs to the age of William III.—about the year 1700; that Mrs. Hutchinson had been dead many years; and that the likeness from which the engraving of that lady was taken must have been painted fifty or sixty years before the close of the century. Mr. Waylen has promised to look further into the matter and give me the result of his enquiries, which I will communicate to you. Again thanking you,

I remain,

Your obedient servant,

C. KIRTLAND.

[Like other visitors to the Mission House, we had often seen the portrait in question, but had not troubled to lay up in our memory the exact inscription it bears. We trusted implicitly to our friend, who is usually so accurate, when he wrote of “Lady Lucy Hutchenson”; but, since we penned the notice of his book which appeared in our last number, we have had an opportunity of again inspecting the picture, and we find that it is a portrait of “Lady Louesa Hutchinson.” This inscription, however, appears not on the picture itself, but on a plate affixed to its frame, nothing appearing to show *when* it was placed there. It is clear that much stress cannot be laid on the Christian name, as manifestly it is misspelt. If it be pronounced Loúesā, one can see that it might have been the inscriber’s way of spelling Lucy. Any way, it seems to us, as we said before, that other considerations than the spelling must determine whether we are to regard this picture as a portrait of the writer of, perhaps, the most charming biography in the English language. If Messrs. Kirtland and Waylen between them can clear the matter up they will do a thing worth the doing. We shall be glad to give insertion to the results of their inquiries when they have completed them.—EDITOR.]

PREVENTION AND PROTECTION.

To the EDITOR of the BAPTIST MAGAZINE.

SIR,—It is almost impossible at a time when the public conscience is aroused, and such men as the Archbishop of Canterbury, the Bishop of London, and S. Morley, Esq., testify to the need of immediate action, to give too great a prominence to all effort for the Protection of Girls. We trust

you will allow us to bring before the public, through your pages, a few of the objects of the *Young Women's Christian Association for Prevention and Protection*.

The benefits it offers are these:— *A Central Employment Agency, Boarding Houses, Women's Restaurants, Institutes and Evening Rooms, Benefit Society, a Free Library*, and by a net work of Branches all over the land, and affiliation with the International Union for young girls, it secures to its members kind and helpful friends as they go about from place to place.

We are now making special efforts to advertise the Association at our Railway Stations. Courteous replies and kind permission have been received from several of the Companies, and we hope by this means that girls starting for, or arriving in, London and other large towns, may at once take advantage of the benefits of the Y.W.C.A. The need for such protective measures has again and again come under our notice, and only within the last few weeks many have been sheltered and saved. We would, in consequence of this, urge on all Parents, Guardians and Teachers:

1st. Not to send any girl to London without communicating with our Travellers' Secretary, 17, Old Cavendish Street, who will engage to have her met at the station if due notice be given.

2nd. We would advise no girl to answer any advertisement or accept any situation without consulting some competent person.

3rd. We cordially invite any girl coming to our large towns to join the Y.W.C.A., by sending her name, address, and a subscription of 1s. to me, or to one of the Local Secretaries.

We feel sure that these and other advantages only need to be known to be appreciated, and yet, strange to say, it has taken thirty years of patient work in any way to rouse the MEN of our country to take an interest in, and substantially to help forward work amongst, young women. *Thousands of Pounds* are lavished on Young Men's Institutes, Gymnasiums and Homes, and the importance of such efforts is generally appreciated. But the fact that the very same Donors who will give £1,000 to Young Men's Work will give £5 for Young Women's, or none at all! makes us appeal to the fathers and mothers of England. Which need protection most? Who are most helpless in the hour of temptation?

Why should we be hampered so often and so long by the want of means in carrying out the plans and extending the usefulness of this Association?

We shall be thankful to hear

(1) From any ladies in sympathy with the aims and objects of the Y.W.C.A. who would join our band of workers in or out of London.

(2) From any who have girls they would like to commit to our care.

(3) From some who can, and will, help us to start Station Lodging

Houses, "Station Visitors," or Institutes in needy and dangerous localities.
Apologising for occupying so much of your space,

I am, yours faithfully,

M. WEITBRECHT, *Sec.*,

On behalf of the Committee.

17, Old Cavendish Street, London, W.

Reviews.

MICROCOSMUS: AN ESSAY CONCERNING MAN AND HIS RELATION TO THE WORLD. By Hermann Lotze. Translated from the German by Elizabeth Hamilton and E. E. Constance Jones. In Two Vols. Edinburgh: T. & T. Clark, 38, George Street. 1885.

IN the preface to the first edition of his "Fragments of Science," Professor Tyndall expressed his belief that the antagonism between the materialistic and spiritualistic philosophy could be removed only by a Helmholtz and a Milton rolled into one. We do not know how far he regards Lotze as one who fulfils this condition, or whether he deems it possible that the condition can be fulfilled; but it will be difficult for him to prove that the author of the "Microcosmus" is either less rigidly scientific in his methods than Helmholtz or less capable of perceiving the grounds of the poetic interpretation of nature than the great Puritan. Milton's equal as a poet he cannot claim to be—a poet in the technical sense he is not—but he is not in any sense inferior to Helmholtz as a scientist, and has sufficient of the vision and faculty divine to throw over his expression of scientific facts and laws a singular charm. Lotze is happily not an unfamiliar name in England. His "Logic" and his "Metaphysic," which were translated several years ago, and published by the Clarendon Press at Oxford, have been welcomed by students of philosophy with an enthusiasm which "the uninitiated" can scarcely understand; and, though a work of this nature cannot be as popular as a poem or a novel, we have little doubt as to the cordiality of its reception and the extent of its influence. It cannot fail to become a powerful factor in our current thought. Lotze is the ablest, the most brilliant, and most renowned of the German philosophers of to-day. His physiological researches are not less valuable than his metaphysical, and he has demonstrated, beyond the possibility of doubt, that the theistic faith can be held strongly and fervently by a man who, in the sphere of purely physical investigation, is "not a whit behind the very chiefest" of the apostles of science. To place Huxley, Tyndall, or Herbert Spencer on a level with Lotze would be possible only to a man blinded by "insular prejudice," and we rejoice that the authority of his great name can be quoted in favour of theories which, we are convinced, are scientifically more tenable, and ethically and religiously nobler and more healthful, than the materialism so much in vogue.

To present even an outline of Lotze's "Microcosmus" is beyond our power, and we must be content with a brief statement of its scope and design. It is a valiant, we need not scruple to say a brilliant and successful, attempt to bridge the chasm between science and faith; to reconcile the diversities and antagonisms between the position of the naturalist on the one hand and that of the Christian theist on the other. Professor Lotze is a devotee of science, and has felt its fascination as few others have done. He welcomes its discoveries with no half-hearted zeal, and proclaims his adherence to its legitimate demands with no bated breath. An attitude of cold unsympathetic suspicion, a blind traditionalism, and of narrow dogmatism are repugnant to him. He gladly yields to science all which she can claim, and welcomes whatever light she can impart. But he will not allow that science covers the whole ground of human inquiry, or that there are no questions outside her sphere which we are bound to investigate. There are wishes, hopes, fears, aspirations, and aims which cannot be ignored, and it is as absurd to set aside the demands of our spiritual nature as it is to ignore the undoubted discoveries of science, and the incalculable benefits she has secured to us in every department of material life. Knowledge cannot undermine the foundations of faith any more than faith can subvert the foundations of knowledge. A wise man will maintain the rights of each, and will make it his aim to show that the contradiction in which they appear to be inextricably involved is far from insoluble. We are, as Lotze suggests, encouraged in this belief by the fact that the transformation of cosmographic views, effected in the past by science—*e.g.*, in the spheres of astronomy and geology—has not been really inimical to faith. Science has proved an educator of men, has added new lustre to the truths of religion, and has dispersed many a deceptive light by which, amid the changing standpoints of their experience, men had allowed themselves to be misled. Our author's function is therefore that of a mediator. As a student of the mechanical philosophy in the region of organic life, he contends that it is logically and scientifically impossible to trace back the mental and moral life to the blind working of material mechanism; nor does the mechanical philosophy, properly understood, require us to do so. He does not attempt to accomplish his object by a compromise, but shows *how absolutely universal is the extent, and, at the same time, how completely subordinate the significance of the mission which mechanism has to fulfil in the structure of the world.* The scope of the work is massive and comprehensive, and touches on all the main points of interest in relation to man's nature and progress, and, by implication, his destiny. It is divided into nine books, which are respectively entitled—The Body; The Soul; Life; Man; Mind; The Microcosmic Order, or the Course of Human Life; History; Progress; and The Unity of Things. How much these simple words cover no brief statement could adequately suggest. Man's physical and mental nature are each subjected to a full and searching investigation; and the relation of one to the other in their necessary and evident connections, and their manifold inter-dependencies. Our ethical and spiritual conceptions and feelings are shown to be essential, and, therefore, indestructible elements of humanity; and to be higher than, though in a sense they are an aspect or function of, our cognitive faculties. Man's place in the world is also scientifically discussed, and the different forms of

life in which his nature is expressed and developed. The significance of history is pointed out by illustrations drawn from all ages. Progress is contemplated both from the historical and speculative standpoint, and its possibilities and limits are carefully weighed. The functions of work, commerce, art, and religion, of political and social life, are admirably portrayed, and we are led in the end to see that, as there is a deep and subtle harmony in man's complex nature, so is there in the sensual and supersensual worlds. Lotze's philosophical idealism is powerfully vindicated. The spiritual interpretation of human nature and human life is proved, by a conclusive chain of reasoning, to be valid and irrefragable. Without ignoring the spiritualistic philosophy, the ascertained laws or principles of the mechanical view of nature can claim our undivided allegiance, and assert its supremacy in a sphere of infinitely greater moment than that in which mechanism reigns. The old watchwords of the Christian faith—God, immortality, duty—with all that they imply, are still unimpaired, and to them the homage of science must legitimately be paid. Lotze has rendered invaluable and splendid service to Christian thinkers, and has given them a work which cannot fail to equip them for the sturdiest intellectual conflicts and to ensure their victory. We must also note the fact that this translation reaches us from Girton College. The bulk of the first volume was translated by the daughter, since deceased, of the late Sir W. Hamilton, and the remaining part of the work by Miss Constance Jones. The work reads with all the grace and ease of an English original, and, from a literary, as well as from a philosophic and scientific standpoint, it is a most valuable and welcome addition to our libraries. It is a book in which Sir William Hamilton would have taken a great delight, and in its lucid expositions and powerful arguments he would have found many apt quotations wherewith to enrich his own unequalled lectures.

VERUS: A Roman Story. By Benjamin Gott Kinnear. London: Elliot Stock. 1885.

MR. KINNEAR possesses considerable power of versification, and has used it wisely. The story of the conversion of Verus, the wealthy and noble-minded Roman, of his weary, aimless life, until he becomes acquainted with Christ, and of the moral grandeur he thereby acquires, is well and gracefully told. The character of the hero is graphically sketched, and the popular estimate of "the Christian sect" is accurately given. The venerable pastor, Justus, is a beautifully drawn portrait, and so is his sweet and saintly daughter, Rhoda, between whom and Verus there springs up a strong affection, which naturally culminated in their marriage. Their happiness on earth, which, in its essence, seemed perfect, was of short duration, as they both fell victims to a harsh and relentless persecution. They are both carried, without trial, to prison, and in prison Verus hears of the martyrdom of his young and beautiful wife. While there, there

"Came suddenly a soldier to him, who said:
 'Hear me, but speak not, for my time is brief;
 A Christian I, and have to tell thee Rhoda
 No more a saint on earth now dwells in heaven.

She yesterday before the Governor
 Was brought for judgment ; he long gaz'd upon her ;
 Then roughly spake with threat of divers tortures ;
 With gentleness she answer'd him : ' Soon must
 This body die ; but in God's keeping safe
 Still rests my soul.' He paus'd, then, looking on her,
 With kindness spake—she was too young to die,
 Too fair ; the visit to the temple meant
 But that obedience to the State which Rome
 Requir'd of every citizen ; this should
 She pay, and her protector would he prove,
 Both now and ever. But, in accents clear,
 She gave her calm reply : ' For this one cause
 A witness stand I here, prepar'd to die.'
 He sought to move her still ; but when he saw
 'Twas vain, he said : ' Thy life I cannot save,
 But not ignobly shalt thou die, but with
 The sword. This mercy may I show, no more !
 Then she replied : ' I give thee thanks. Mayst thou
 Find mercy at the judgment-seat of God !'
 Then was she ta'en away ; but he rose troubled,
 And the tribunal left with looks perturb'd.
 This morning was she led to death ; and on
 Her face serene shone forth a beauty, not
 Of earth, but Heaven ; all eyes were fasten'd on her,
 And from the multitude there came no sound,
 For they spake not, or but in whispers low ;
 And had she cried for help, methinks, to save her,
 Their lives would some have giv'n ; and of the soldiers
 Some murmur'd, and in many eyes were tears ;
 But she pass'd on, unmoved, nor sought man's aid.
 When she arriv'd the place of death, she rais'd
 Her eyes to Heaven, then modestly she bar'd
 Her neck, and meekly kneel'd, and bow'd her head,
 And pray'd ; then once the bright steel flashed and fell,
 And she, from earth releas'd, in Heaven, receiv'd
 An answer to her prayer."

Strong inducements were offered to Verus with the hope of ensuring his recantation—high command in the army ; wealth and honours were his if he would but obey the edict of the Emperor, and disown Christ. But all to no purpose. If he persisted in his Christian faith the terrible doom "to the lions" awaited him. Still he was unmoved, and to every plea to apostasy he replied, "It cannot be." Then follows the end:—

" Upon the morrow, Verus, at his hour,
 Was led into the amphitheatre,
 And in th' arena's centre left unbound.

Erect he stood, unmov'd, like statue firm
 Of tutelary god ; excelling far
 Man's face or form in that vast multitude
 That rivetted on him their eyes of wonder.
 In front three caged lions glared upon him,
 And, fierce with hunger, roar'd, and shook all hearts
 But his. The doors were open'd—with a bound
 The noble brutes approach him near, then pause,
 Aw'd by his look, and prowl with doubtful eyes,
 Awaiting or attack, or he should flee ;
 But one, a lioness, with stealthy pace,
 Cat-like crept round behind, and sprang upon him
 And fasten'd on his neck ; then fell he prone,
 As a fair pillar falls supine, nor mov'd
 Again ; then rush'd those other beasts, unaw'd,
 And all to pieces rent that matchless form."

This is writing of more than average power, and in many parts the thinking is equally strong and displays both philosophical insight and logical subtlety. The poem will be read with great interest.

THE REVISED OLD TESTAMENT ; an
 Address. By Fred. Edwards, B.A.,
 Harlow. London : Elliot Stock,
 1885.

HAD we been among the hearers of Mr. Edward's address, we should heartily have joined in the request for its publication. It is a calm, scholarly, and judical discussion of the merits of the Revised Version of the Old Testament, and gives exactly the kind of information and guidance which are needed by English readers for the formation of a sound judgment on the merits of the Revision. Mr. Edwards warmly commends the great work which represents the best Biblical Scholarship of the English and American Churches, though his praise is by no means indiscriminate, and he would in several instances have preferred greater boldness on the part of the Revisers. We are glad that he censures so strongly the senseless and ungenerous sneers which have been so freely levelled at

the Revised New Testament. It is easy for men with little Greek and less Hebrew to speak depreciatingly of the failures of the Revisers. Our own conviction is that the more we really know of their work, and the better we understand it, the more fully shall we admire it. Mr. Edwards writes in a clear, terse and forcible style. He has the not too common power of instructing while he pleases, and his thought is frequently lighted up by gleams of genuine humour.

PLATFORM ECHOES : or Leaves from
 My Note Book of Forty Years.
 Illustrated by Anecdotes, Incidents,
 Personal Experiences, Facts and
 Stories, Drawn from the Humour
 and Pathos of Life. By John B.
 Gough. With Twelve Illustrations.
 London : Hodder & Stoughton, 1885.

NOR to have heard Mr. Gough's platform speeches is to have missed one of the great treats of life. He has himself

never spoken of them as orations, but orations in the noblest sense they unquestionably are. Who can paint so vivid a picture, or move his hearers by so impassioned an appeal as he? Whatever he describes his hearers see; the strong feeling by which he is inspired is contagious, and his power seems irresistible. He can not only enable us to grasp his thought and understand his drift, but he can secure our sympathy and bring us for the time, at any rate, to his own standpoint. His powerful imagination, his broad, genial humour, his refined pathos, his inexhaustible fund of anecdotes, grave and gay, all aid his intense moral earnestness, and give him a force which no other lecturer has had in precisely the same form or degree. We therefore receive these "Platform Echoes" with a delight as sincere as that with which we welcomed his "Sunlight and Shadow." The book has called to mind many pleasant and profitable evenings on which we were charmed by Mr. Gough's eloquence, and received from him moral and spiritual impulses for which we shall always be grateful. Mr. Gough is neither a classical scholar nor a trained logician. He has little technical culture, but he possesses gifts which no culture could impart, and they are all sanctified to a great and noble end. The temperance cause may be advocated on more purely scientific grounds than those which Mr. Gough touches, and with more rigid logic than he can command, but we know of no pleas which are at once so persuasive, so solemn, and so constraining as his. He is a great realistic painter who lets life speak for itself, and interprets its teachings by instances which all can understand. Many of Mr. Gough's anecdotes are among the best and pithiest with which we are

acquainted. Some of them are worth whole volumes, and no one who has heard them will willingly let them die. The man who climbed the rafter when the bear entered his house and left his wife to kill him, the cantankerous deacon who would not go to heaven, the stories of the clocks, the man who was all unravelling, and a score of others we could easily name, are exquisite. Others touch the more solemn side of life, and are of the kind which "purify through fear." From the first page to the last the volume abounds in brilliant wit, in flashes of genuine humour, and trenchant but not unkindly sarcasm. It is inspired by a strong "enthusiasm of humanity," a Christlike sympathy, and a noble spirit of self-sacrifice which seeks to manifest among men the power of the cross. The printed page cannot have the same influence as the living voice, but these "Platform Echoes" will be read and heard in places which Mr. Gough could never reach by his personal presence, and they will be "raised" again, and again, on other platforms, and through a thousand other lecturers he will speak.

EGYPT AND SYRIA. Their Physical Features in relation to Bible history. By Sir J. William Dawson, C. M. G., LL.D. &c., &c. London: Religious Tract Society, 1885.

THIS is the sixth volume in the series of Handbooks on "By-paths of Bible Knowledge." Sir J. W. Dawson, the President-elect of the British Association for 1886, has long been known as the foremost transatlantic geologist, the author of "The Story of the Earth and Man," "Fossil Men," "Acadian Geology," &c., and he is therefore peculiarly well qualified to write on the physical features of Egypt and Syria. The

late Dean Stanley's "Sinai and Palestine" abounds in memorable descriptions of Egypt and the Peninsula of Sinai, as well as of the Holy Land, but since it was written there has been a more thorough and scientific investigation of the whole district, and it is known now as it has never been known before. Sir J. W. Dawson recently spent an entire winter in explorations in the East, so that his descriptions are the result of personal observation, and he has given special prominence to those features of the geology which have been previously overlooked. He explains the series of changes by which the unique formation of the Nile Valley has been determined, discusses the passage of the Exodus, the destruction of cities of the plain, and their position in relation to the Dead Sea; and, throughout he indicates the bearing of his researches on the illustration of the Bible. The book is so pleasantly written that it can without difficulty be "understood of the people." To senior Bible-classes it will furnish many delightful and profitable lessons.

THE BIBLICAL TREASURY of Expositions and Illustrations. For the use of Sunday-school Teachers and Bible Students, Vol. IV., 1 Kings to Ezra. New Edition, Revised and Rearranged. London: Sunday School Union, 56, Old Bailey, E.C.

THE illustrative extracts here collected from the highest authorities, critical and expository, geographical and archaeological, are exactly of the kind which Sunday-school teachers require to enable them to make their lessons both interesting and instructive. The work is the result of very extensive reading. The selections are judiciously made, and the woodcuts are excellent.

THE TONGUE OF FIRE; OR, THE TRUE POWER OF CHRISTIANITY.

THE PEOPLE'S DAY. An Appeal against a French Sunday. By William Arthur. Author's uniform Edition. London: Bemrose & Sons, 23, Old Bailey.

MR. ARTHUR'S "Tongue of Fire" has for more than a quarter of a century been regarded as a standard work on the transactions of Pentecost, "the birthday of the Christian Church," and their relation to subsequent ages. It is one of the books which ought to have a place in every Christian home, and to be read again and again by all the members, and especially by all the ministers of our Churches. It is a masterly exposition of the doctrinal and practical significance of the events it relates, and a powerful application of their lessons to the responsibilities and needs of to-day. We do not agree with the whole of Mr. Arthur's teaching, and should certainly allow greater freedom in regard both to the range and methods of ministerial work. But, even when we differ from him, we are so benefited by his transparent simplicity of purpose, and his intense earnestness, that the difference does not in the least detract from our enjoyment of his book. It is a work which could only have been written after he had himself experienced the baptism of fire, and had thus received the clear illumination and the glowing enthusiasm of a man led by the spirit. Familiarity with this noble book could not fail to result in a marked increase of pulpit power, and of general Christian usefulness; and we trust that in this greatly improved form the work will have a far wider circulation than it has previously attained, and become as popular with the younger part of our generation as it was with the elder.

The small pamphlet, "The People's Day," is a timely and conclusive appeal against the desecration of the Christian Sabbath.

OBITER DICTA. Popular Edition.
London: Elliot Stock. 1885.

THIS delightful series of essays has achieved a success such as few "first ventures" in literature have attained. Its manly thought, its delicate and graceful style, its naive humour, its playful sarcasm, and its "sanity" of judgment, render it one of the most enjoyable books of our acquaintance, and ensure it the distinction of a pocket companion. It is now no secret that the author of the book is Mr. Augustine Birrell, son of the late Rev. C. M. Birrell, of Liverpool, a man whose memory will long be revered by all

Baptists. We hope Mr. Birrell will give us other books of the same character as this, and that he will also restore the poems which appeared in the first edition of "Obiter Dicta."

THE PULPIT TREASURY. Edited by
J. Sanderson, D.D. New York: E. B.
Treat, 771, Broadway.

ONE of the very best homiletical magazines published either in Great Britain or America. Sermons, brief expositions, leading thoughts of sermons, and short articles on topics of general interest, Sunday-school lessons, and illustrative selections make a very attractive periodical. The article on "Securing Church Attendance" in the September number is specially useful both to ministers and people. The work has our cordial approval.

Literary Notes.

 NEW volume of poems by Lord Tennyson is announced, and an edition of the "In Memoriam" in "The Golden Treasury Series." If this last should be edited by Mr. Palgrave, and "annotated" after the manner of "The Lyrical Poems," it will be an acceptable edition.

MESSRS. MACMILLAN have published "The Apostolic Fathers," Part 2, by Dr. Lightfoot, Bishop of Durham. It comprises in two volumes the works of Ignatius and of Polycarp, with introductions and notes. There are also several dissertations which will prove of considerable worth from an apologetic point of view.

AMONG announcements of sermons we may note two volumes by the Rev. Henry Ward Beecher, to be published by Messrs. J. Clarke & Co.; two volumes by Canon Liddon, delivered at St. Paul's Cathedral during successive Easter seasons, and dealing therefore with the question of the Resurrection and the Risen Life of our Lord; a volume by the late Mark Pattison, "University and College Sermons"; and finally a volume entitled "Pictures and Emblems," by Rev. Alexander Maclaren, D.D., being extracts from his sermons, and giving some of his most striking illustrations. Messrs. Passmore & Alabaster have also issued a shilling edition of Mr. Spurgeon's "Gleanings among the Sheaves."

“THE LIVES OF ROBERT AND MARY MOFFAT,” with portraits and maps, will be issued in the course of the present month. The publisher is Mr. J. Fisher Unwin.

MESSRS. SMITH, ELDER & Co., announce, for November, a “Life of Henry Fawcett,” by Leslie Stephen. The volume will possess unusual interest.

MR. ALEXANDER GARDNER, of Paisley, has recently issued “Prof. Drummond and Miracles”: a critique by a layman of ‘Natural Law in the Spiritual World.’ It is a trenchant criticism, with which the professor will have to reckon, though it is not perhaps so smart and clever as the critique by “A Brother of the Natural Man,” also issued by Mr. Gardner. This latter pamphlet is said to have been written by a Free Church student.

ON the 12th ult. appeared the first number of a new paper, entitled *Religious Opinion*. It aims at doing, in the religious world, what *Public Opinion* has been doing more especially in the secular. We had, ourselves, sometime ago, conceived the idea of such a paper, but did not see our way clear to giving it embodiment. We may, therefore, be expected to commend the idea, which we do, and also the way in which it is being worked out in the instance before us. *Religious Opinion* is well got up, and ought to be a success. The price is one penny, and the publishing office is 28, Paternoster Row.

DURING the present month Messrs. Cassell & Co. will publish an octavo volume of 128 pages, entitled “Turner the Artist,” by the Rev. S. A. Swaine. It will be one of a series called the “World’s Workers’ Series.” This series will comprise biographies of some of the most eminent men and women who have by their labours benefited and blessed the world: such as Charles Dickens, Sir Titus Salt, Florence Nightingale, Father Matthew, George Livesey, Sir H. Havelock, David Livingstone, George Müller, Richard Cobden, &c. They have been specially written for the young, and the published price will be one shilling.

“ANDRE’S JOURNAL” is a new monthly “published in connection with Andre’s Institute, Gospel Temperance Schools, and Alpine Choirs, with a view to assisting in their work.” Mr. Andre has set himself the task of “providing popular entertainments for the people—entertainments where the father of a family can take his wife and children without fear that they will be contaminated by anything they may hear or see.” With a view to providing the persons to give such entertainments, and “providing them in such numbers that every large town in the kingdom shall no longer be without what would be of vast benefit to its inhabitants,” the Training Schools have been instituted. The organ of this movement is neatly got up, and very readable.

THE MISSIONARY HERALD
OCTOBER 1, 1885.



ZENANA MISSION WORKERS AT SERAMPORE.—(From a Photograph.)—See page 421.

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THE MISSIONARY HERALD.

Mission Work in China.

THE Rev. J. H. Whitewright, of Tsing-cheu-fu, writes in a recent letter:—

“MY DEAR MR. BAYNES,—A few extracts from notes taken during a recent trip among some of the stations in the hills may be of interest to you. The first place I visited was a station of about three years’ standing, to which I had several times paid visits before. I was glad to find more people met together for worship this time than on any other occasion. They had lately added several to their numbers. On entering the door of the room used as chapel, the first thing I noticed was two mottoes pasted up on the door, which may be freely translated:—

“‘There is a road to the heavenly land, but it is God who must lead us there.’

“‘The world is like a sea of trouble without a shore, but religion is a boat to take us over.’

“Scattered over the walls were various texts and mottoes. Among others I noticed:—

“‘Morning and evening let us read the Holy Book.’

“‘Let us often speak together concerning the heavenly doctrine.’

“‘Let us leave evil and follow the good.’

“‘Let us leave the false and follow the true.’

“I quote these as specimens of the verses they put on their doors and walls at New Year time. The Chinese

new year commenced a fortnight ago, and everywhere on every door are verses, mottoes, &c. Our Christians nearly always put up something of a religious nature, such as those quoted above, often texts of Scripture, and, as these often remain the greater part of the year, one can very often distinguish between the houses of Christians and heathen, by the sentiments expressed in the mottoes and verses on their walls, even when these are not directly Christian. Once I had difficulty, in riding through a town in search of the house of a Christian, to find the place, when I adopted the plan of reading the mottoes on the doors I passed, and by this means found the place.

“The difference between Christian and heathen is manifested in a multitude of ways like this, as well as in the difference in life and conduct.

“After service with them at this station, I was glad to hear them talking over points in my address to them, among themselves, showing that they had taken a good part of it in, at any rate. In the afternoon I asked the leader of the station to take the service and preach, as we like to have some idea as to how these men are teaching the others. He gave, considering his opportunities, a remarkably good address.

“At each station one of the church members is appointed by the others

to keep a register of attendance at worship. On looking over this I was glad to see that the attendance in the majority of cases had been very regular.

"There are some very good men at this station. One in particular, an old man over sixty, has distinguished himself by his earnestness in preaching, entirely at his own expense, in numerous villages round about his home. He has several times been driven out of villages where he went to preach, reviled, beaten and bruised, but I have never heard a single word of complaint from him. At his home, too, he not only gets no sympathy from his heathen friends, but, as the Chinese express it, he has to 'eat very much bitter' from them. In the beginning of the winter one of the native Christians told me about him, and it was one of the most painful stories of petty constant prosecution that I have heard. His friends apparently do their utmost to make it as unpleasant as they can for him in every way. As the cold weather came on they kept his warm winter clothing for a long time from him; and in a Chinese winter that is no small thing, as the summer clothing he had was very light. After some time they let him have his warm garments, and the day or so after he had them one of his heathen neighbours came in and said to him, 'Well, and so you have got on a wadded gown at last; I suppose, according to your notions, the Old One in the Heavens sent that to you.' 'Yes,' he replied, 'I believe that God sends us all good things.' The man then produced a large stone, and laying hold of him commenced to pound him unmercifully on the shoulders and chest with it, saying, 'Well, the Old One of the Heavens sends you this too, perhaps.' The old man

broke away from him as soon as he could, without any attempt at retaliation, but not until he was beaten black and blue. I asked how the matter ended, and I was told that the Christian met the man who had beaten him in the street next day, and looked him full in the face and spoke to him in a friendly way, but the other hung his head and went past without speaking.

"I could give you many instances like this of persecution, borne and borne well and manfully for religion's sake. Of course there are those among the Christians who are ready to bear very little, and on the slightest trouble come to us and expect us to make all manner of exertions on their behalf with their officials. As, for instance, a man came in to-day with a complaint in writing, asking for legal protection, and relating that he had been reviled two or three times on account of his religion. There was not much done on behalf of that brother, except some exhortation, and the reminder that 'Blessed are ye when men shall revile you.' It is not from such men that the success of the work here comes, but from such men, and they are not few, as the one I have mentioned above, who bear persecution and reviling and mocking, patiently and well, and show the power of the Gospel in their own life and conduct,

"The next station I visited was a few miles further on among the hills. The leader of this place has done a good deal in the way of voluntary preaching at his own expense. When he became a Christian he was heavily in debt, and appeared not to have made much active effort to pay what he owed. Soon after he became a Christian he began to feel that he was not doing right in remaining in debt,

he therefore gradually sold off some land he had, and paid off what he owed. What between paying his debts, and going out preaching at his own expense, he has reduced himself from the position of a fairly well-to-do man to that of a poor man. As to his action in the matter of paying his debts, he was entirely guided by his own sense of his duty as a Christian. No outside influence was brought to bear upon him. I did not even know of his debts at all till I heard that he had been selling off his land to pay them. Strange to say, this action of his has had the effect, for the present, of apparently hindering the spread of Christianity in that district. The in-

ference the people draw is 'he learned the doctrine, and it made him become poor.' No doubt they will learn in time that though his religion made him a poor man, that it yet made him a very rich man and a very happy man too.

"I was glad to find the station holding on well. The hearty interest of the people in the services, and their attention to what was taught them, was very encouraging.

"I visited several other stations, of which I may write again some future time.—I am, my dear Mr. Baynes, yours very truly,

"J. S. WHITEWRIGHT."

EXTRACTS FROM MY NOTE-BOOK.

By REV. A. G. JONES, of Tsing Cheu Fu.

"CAST THY BREAD UPON THE WATERS.

"I always had *faith* in medical work as a Christianizing agency, but now I am beginning to *know* it is good in verity. Why? Because, since my return, although I have been by no means much round among the people, yet I very frequently meet with people who say, 'Don't you *know* me?' 'No,' I say; 'how could I?' 'Don't you recollect how in such a year of the present Emperor's reign, when you were at such a place, you gave me medicine, or gave it to my wife or child?' as the case may be. 'Well,' I say, 'did they get well?' 'Yes,' they say, 'and I have never forgotten it; and though you don't recollect me, I always think of you.' These are men who are now reliable Christians, and there can be no question of the long effect of the thing on these people.

"These things carry me back to the days when lighter engagements enabled

me to 'drug' people a good deal, and when I only gave it up because it became incompatible with heavier duties—at least, duties I thought heavier—a point, however, about which there might be a good many questions asked in the long run, especially when you come across cases of this kind that one never suspected the existence of till they turned up years and years after in out-of-the-way places. Of course, I am not a doctor, only a 'druggier,' but then so much the more may the real doctor claim and hope. I don't bring this forward as an argument for more druggiers to be sent out, but for *more doctors*, for doctors to have more hope, and for others to have more hope in doctors work.

"APPLIED CHRISTIANITY.

"An intelligent Christian told me yesterday as follows:—'My neighbours often ask me what good I get from being a Christian, and the answer I

often make is this—viz.: that by spending 12s. an acre more in tilling the land I sow with wheat, I can get a return of £5 more per acre in virtue of my Christianity, and, besides, on all my land I can do better than they can on other crops, even saying nothing of spiritual things.

“Now,” said he, “that comes this way. I heard you say some years ago that, by ploughing deeper, the wealthy farmers in England could get more out of the ground than the poor ones, so I tried it and go as deep as I can. I now find I can get six tan more of grain off an English acre in this way, and that counts up to £4 16s. or £5 while it only costs me six thousand cash or 12s. to do it.

“I heard you say, too, that rotation of crops is the proper principle of farming, whereas, here, we put in the same crop year after year and exhaust the ground. So, you see, I had them there, as I find this helps matters wonderfully also.’

“Another man told me thus. He said: ‘I do confess it is a most difficult thing to get people to accept Christianity, or give it a hearing because of the advantages it gives *after* death. My favourite way of putting it is thus: that although it doesn’t profess it, yet Christianity does fulfil their aim of getting a happy time on earth, for, introduced and accepted, it makes less fighting, less beating, less adventure, less recklessness, less law-suits, less family quarrels, less covetousness, less loss of life, less robbery and theft, less false accusation, and, in fact, less of all the elements of social and family unhappiness that men dread.’

“He knew well these were the things that the Chinese suffered from, and these were the exemptions the people longed for. It is a thoroughly Chinese way of putting it, but it is very true, and I wish more of us oftener put it that way, *as well as* the other way.”

The following deeply interesting letter is from the Rev. A. G. Jones:—

“Tsing Cheu Fu,

“22nd June, 1885.

“MY DEAR MR. BAYNES,—As I am now some five months in this city without having even dropped you a line about the real work for which we are all here, you will begin, I rather fear, to wonder whether I am still doing missionary work or not.

“MISSION WORK.

“But, as you know, missionary work is like, say, iron manufacture, which besides consisting of various branches, involves some very ugly preliminary processes, such as delving up the ore from the pits, and then the smelting and puddling that follows.

“Now, on my return I got into a

lot of these matters, and it is only just now that I am beginning to extricate myself properly. Writing about work is all very well in its way, but one must first *work*, or there will be nothing to write about.

“CHINESE DEFENCES.

“You will recollect that when I landed in China in December last the war (or rather the fighting) with France was at its height, and we had hardly left the coast before we began to see where we were. At Chefoo no preparations for defence were visible. The Chinese, cannily enough, had resolved not to defend a place that could be swept with fire from the ships, but a few miles inland we came

upon some of their lines of defence, and the sight of these was one of the first things that re-awoke my pity for the Chinese in the actual. There I was once more in the very midst of the results of the childishness and ignorance we had come eventually to remove. A look, and any one could see that the poor people had been squandering their money and resources upon defences hardly worth the name, and on the point that nations are usually most susceptible about—self-defence—had made not even an elementary advance. Farther on, as we journeyed, we met the same thing—the most insane preparations to meet a French landing. But so it is in everything national and social—one sees the effects of the far-reaching delusions that are bound up with idolatry, and has to mourn above everything the deadness and the ignorance of their own backwardness that beset the Chinese to the last.

“TSING CHEU FU.

“You know that it takes over a week of travel to reach this station, and so it was that after a long and tiring journey we arrived. It was like coming home after being a very long time away. Every one was glad to see me, and so made it feel home-like, and yet there was a certain awkward feeling after being away so long and having got accustomed to other ways and places. Still, there was no mistake: this was the actual place, the pretty hills, the well-known walls and gates, all wore a familiarity to me that other places had ceased equally to have, and I soon began to feel the old feelings and remark that it looked as if I had never been away.

“WELCOME HOME.

“Very shortly, I arranged to visit the leaders of the country branch stations, and then as I went during

my first month to their various prayer meetings I had to go through a double experience. First, there were the old faces that I had known so long—those weather-beaten, poverty-stricken, persecuted and tried men who had turned from idols to serve the Living and True God; there they were in their same rude earthen houses, worshipping on the same clay floors, still steadfast in their profession of the one faith, and still untempted and unscared by the world—not by ones nor by tens, but by scores and by hundreds. Still a feeble and despised people, scattered and weak in numbers and influence, but also still loved of the Lord, and, as surely as I looked on them, having in their midst that root of strength which is grounded in the eternal sources of all that is good and lasting. How blest we are that the various and changing scenes of life can make us see some things (or, at least, the corners, as it were, of some things) almost as God sees them; and alas! how sad it is that we ever get our eyes so blinded with the dust of the world as to see but dimly and feel but coldly the preciousness of the human soul in its Father's sight.

“THE LOVE OF THE BRETHERN.

“Yes, here we were again, meeting as Christians and as men, making all kinds of inquiries. Was I well? Was I strong? Were all my family at home well? Had I had a bad passage? Was I fatigued by it? Were all the church members and pastors at home in England well? (!) Was the Society well? (!) (These two last have to be answered in the sense they are asked.) And then they were so sorry for this and that—that I had tooth-ache, that I had a bad passage, and what not. Then comes the old, well-worn tune and hymn, the united prayer of those long severed, and the good word of

promise to the sons and daughters of the Lord Almighty; and then—what nothing is complete in China without—the long talk and the tea and smoking, that are almost the only luxuries of their lives. This all soon made me feel that here was my home and that here were my friends; that the household of God and the brethren of the Lord, whatever their exterior or their circumstances, are, after all, the best and truest rests of the human heart here below.

“WORK AFIELD.

“But there were others. The work had not stood still in my absence. In the western hills are about ten stations that did not exist when I was here before, and to some of these I had to go, too, of course. Here were all *new* faces, almost—perfect strangers to me personally, but they knew who I was, and that I was coming, and that was enough. There was no previous acquaintance, but there was the same old feature—all the Christian warmth one could desire, simplicity of mind and faith, and the oneness that comes from a common lot in the inheritance of the kingdom of heaven, and that not only in word but in reality; for here some of them had toiled scores of miles and miles across high ridges to the meeting-places, in obedience to a mere idea and a sentiment.

“THE NATIVE CHURCH.

“I had almost forgotten to say that at every meeting I produced and translated verbally to them the letter which you gave me from yourself to the Native Chinese Christians, in which they were very much interested. Subsequently that letter was translated by Mr. James into suitable Chinese literary form and inserted in their half-yearly paper. (I think I may say that any fair judge would

compliment you on the difficulty of rendering your free style of eloquent English according to the strait rules of literary work in the far East. It has cured me of asking for another letter, I think, for a very long time to come.)

“BLESSED ARE THE MERCIFUL.

“Should anyone else read what I am now writing, I can well fancy them saying, ‘Well, of course that *is* one way of looking at these things, and it does very well for Mr. Jones to work himself into a romantic way of dreaming now and then, so as to get his heart well on to his sleeve, but soberer people would probably find something very different among all these said Christians if they were tried by more exact standards, and looked at from a different point of view.’

“‘Good Gentile Rabbi,’ I would feel like saying to him, ‘it is just as you say. Tried by the minuteness of your Talmudic prescriptions, they would, indeed, wear a very sorry aspect in *your* eyes, and truly, when the legalism of my heart gets uppermost, they do so in mine; but, in however poor a measure we aim to be the ministers of a really redeeming force from God, exhibited in loving human thoughts, word, and deed, and *just as* we take your cherished point of view—the critical—so do we belie the spirit of our Master and betray the secret and source of our strength.’

“But there is a degree of force in the objection. Who does not know it?

“UNFAITHFUL SERVANTS ARE WE ALL.

“Who has not felt *British* slowness as well as Chinese slowness in ‘laying aside the sins that so easily beset us’? Alas! here, as elsewhere in the world, difficulty seems at its acme, and infirmity at its worst. Year after year shows

the difficulty as well as the hopefulness. Time brings out the latent evils in some as well as strengthening the spiritual life in others. New developments create new wants. The sharp words addressed through Titus and Timothy differ widely from the gush of feeling that dictated the epistles to the Thessalonians. So it is everywhere. So it is here ; and if you came here you would find that men who had spent all their youth in the midst of knavery, cheating, cursing, scheming, falsity, and selfishness were involved in the after effects of their former lives to an alarming extent, and beset by habits, associations, and modes of feeling that formed a perfect network around them. That also is just as true as that they are the children of Grace.

“But what of it? Who is going to be frightened, wearied, or dispirited by the imperfection of the Chinese? Is that the way you feel about them? Are these the feelings that evil awakens in you? Is your view blocked by what you see, and your heart not moved by what you believe about *their* preciousness, and the crying necessity for your sympathy, care, and help.

“Should the gangrene of the soul disgust the physician of the soul, or is it only the call to more arduous service—more clearly discerned Duty? Emphatically none other than this—a call to a broader view of Duty.

“THE VASTNESS OF THE WORK.

“How we learn as we grow! And what are we learning here? Why, just this, that THIS WORK IS GREATER THAN WE EVER DREAMT IT TO BE. God shows us at a distance the faint outline of the place He is bringing us to, but it is only an outline ; and in our folly we act often as if that outline were all, forgetting that proximity must reveal

detail. So, when we come to the detail we wonder as if at something unexpected, and yet nothing is more natural. God sends us on a mission to save souls. Our minds are filled with the outline of the fishing and the net, the sowing and the sickle, the prodigal and the sheep, forgetting the slowness and toilsomeness of all these scenes, and still worse, forgetting that our saving is not only a getting but a complete and radical changing of men.

“Has simple duty a call in it? and has not intricate duty a greater call in it? I will work for God, I will work for men, be it easy or be it hard, be it simple or be it complicated—if *this*, then all the harder ; if for long, then all the more patiently, and the better I do it, the more hopefully! That is the inspiration of difficulty. Well might anyone say that true work well done—in every sense well done—be it much or little, is the very essence and concentration of God’s will become actual leaven among mankind.

“BRETHREN HELP US.

“This all being so, I need hardly say I never felt more strongly than I do now the necessity of following up our work. The Baptists of England have become, in this district, *not* equal helpers or partners in a Christian work, but the guardians of spiritual children who are to be brought up in the knowledge and fear of the Lord, with all the care and all the responsibility that belongs to the position of guardians. These Christians are not so many fish-gathered into a net, but so many children with hearts and souls to be tended with all the lovingness and the minuteness that the simile points to. If we lay these things to heart, we shall have the first preparation for doing our duty as we ought to do it, and be neither devoid of the affection needed for it nor of the pains necessary to carry it out.

"I might go into very many instances illustrative of what I have said, but I must reserve that for another time, and content myself for the present with hoping that our English Churches will take this view of the matter at home, and fully use the position which they occupy here for the thorough fulfilment of their duty. Anything that I said in this direction when at home remains only more true in the present. All I hope

is that what we sketched in outline will be worked out by willing hearts and hands in all its particulars, nothing daunted by difficulty or danger.

"Hoping to have this pleasure again much oftener than in the past,

"Believe me,

"Very sincerely yours,

"A. G. JONES.

"A. H. Baynes, Esq., London."

The following letter is from Mr. R. C. Forsyth, of Tsing-cheu-fu:—

"Tsing-cheu-fu, *July 10th*, 1885.

"DEAR MR. BAYNES,—You will doubtless be glad to have some news from this part of the great harvest field, and be pleased to know how we fare, and what are our prospects.

"IN REMEMBRANCE OF ME."

"Since writing last, a series of communion services has been held in the various local centres, these being conducted by one or other of our brethren here, and are held twice annually at a time which is most convenient for the majority of the members, who are, for the most part, engaged in agricultural pursuits. I had the pleasure, in company with Mr. Whitewright, of visiting a station about ten miles from this city, and witnessing and taking part in one of these services. We met together in a village situated in a mountain valley, among a rough but hospitable people, who treated us with no little kindness and attention. We stayed over night in the house of one of the leaders of the church, and in the morning, after giving time for the members to be gathered from that and the surrounding villages, we sat down to the number of about forty men and about a dozen women, and partook of the

'holy meal,' as the Chinese express it. It was a most interesting scene. These rough, stalwart men and humble women gathered out of heathen darkness, and partaking of the emblems of a Saviour's love, which, although it has cost some of them much suffering, has still been received as 'good tidings of great joy.' We really felt drawn together in heart, and that it was 'good to be there.'

"SCHOOL WORK.

"The same morning we visited the school, which consisted of about a dozen scholars, the usual number for a village school. These were assembled in a mud and thatched cottage, and were seated, according to their age and proficiency, at tables placed round the room. Their lessons consist of the Chinese classics, as in other schools, the hymns and catechism used in the church, and the New Testament. These are all learned by *rote*, which is the Chinese method of teaching, and when the pupil is sufficiently far advanced he is taught the meaning. The hymns they learn to sing, and they are taught to pray. Some of the scholars showed surprising powers of memory, and were, on the whole, a bright and intelligent lot of children.

"These schools, of which we have, at present, twelve in operation, are taught by native Christians, who receive from us a grant of about 5s. per head per annum for each scholar, and make up the remainder of their salary by charging the scholars a small fee. It is found, however, that the grant is too small, and some extension will have to be made if they are to continue to work efficiently.

"Before leaving, the scholars sang the native version of 'Jesus loves me, this I know,' to the same tune as we use at home. It sounded very sweet in our ears.

"To-day is the 'day of small things' in Christian schools in China; but a beginning has been made, and there is thus larger hope for the future. The schools we have are only for *boys*. The girls are much more difficult to reach, and are sadly neglected. There is much need for warm-hearted Christian enterprise for the women and girls in this country.

"WORK WITH WOMEN.

"Mrs. Jones has commenced a class for the women connected with the church in the city, a work which is much needed and much appreciated, and will, we hope, be largely blessed.

"We mean to seize the opportunity likely soon to be afforded us of circulating Christian literature among the literary men, who are to have an examination at the provincial capital in the autumn, and it is under consideration to offer a prize for the best essay on a given theme, so as to induce a perusal and study of Christian books and doctrine among this important class.

"The work of the church, generally, has gone on quietly and steadily without much to hinder, with the exception of a scheme, which originated among the natives in this district, to com-

mence operations in mining for silver in the hills near here. As this was a scheme which *promised* largely, many of our church members were drawn into it, and, as we ascertained that the scheme was unsound for want of competent and trustworthy men as promoters, and efficient management and appliances, besides being extremely problematical as to the actual existence of the ore in workable and paying quantities, we deemed it our duty strongly to advise our own people against it, and have happily been able to avert in some measure the consequences which would most certainly have resulted.

"This is cited as an instance of the complex character of our work, and the need of vigilant supervision.

"FRANCE AND CHINA.

"It is with a measure of relief that we have received the news of the peace concluded between France and China. The strained relations, which all foreigners in the interior suffered from the ignorance and hostility of those who were not in a position to distinguish between nationalities, were most serious and embarrassing. As an instance of this, as Mr. White-wright was returning home one evening, a Manchu soldier suddenly made a violent and unprovoked attack upon him in the open street of the city, and it was only by putting spurs to his horse and beating a hasty retreat that he was saved from what might have been severe injury if not actual loss of life. Immediate steps were taken to report the matter to the Tseng li Yamen Peking, and in consequence of orders received from there, the magistrates in both the Chinese cities have issued a proclamation, which will, it is hoped, prevent any such outrages for the future.

"R. C. FORSYTH."



Women Grinding Corn.

TO this there is frequent reference in the Bible. As in Palestine so in India, it forms part of a woman's daily work. The mill stones are round. The lower one is still, and the upper one is made to revolve upon it by means of the wooden handle which is shown in the picture. The corn is dropped in at the hole in the centre of the upper stone. The women often sing at their work, and the stone is made to revolve very rapidly.

The Andaman Islands and their Peoples.

BY THE REV. T. H. BARNETT, OF DACCA.

(Concluded from p. 350.)

"Dacca, April 30th, 1885.

"MY DEAR MR. BAYNES,—In my last letter I promised you that I would write to you again within a few weeks and tell you something about the aborigines of the Andaman Islands. Hitherto my time has been so fully occupied that I have been unable to fulfil my promise, and even now I have not the leisure to do so. I shall be obliged to omit a great deal that would probably interest you.

"MY AUTHORITIES.

"First of all, I must tell you that I am indebted for my information, partly, to three Bengali gentlemen, who have medical charge of Andamanese hospitals, and, mainly, to E. A. Man, Esq., F.R.G.S., &c., assistant superintendent at Camorta, Nicobar

Islands, who has spent thirteen years among the Andamanese, and for four years had charge of the Andamanese Home at Port Blair. Mr. Man was good enough not only to lend me the proof-sheets of a work on the Andamanese tribes and languages he will shortly publish in London, but also to permit me to copy anything therefrom I might in any way wish to use.

"DERIVATION OF NAME.

"The derivation of the word 'Andaman' is very uncertain. Colonel Yule mentions that Nicolo Conti (1440), who calls it 'The Island of Gold,' is the only person who has attempted to give it a meaning. The colonel suggests that 'Angamainain,' the name used by Marco Polo, is an Arabic (oblique) dual, indicating 'The Two

Andamans, viz., 'The Great and the Little,' while the origin of the name 'Angaman' may be traced to Ptolemy's supposed reference to these islands, wherein he describes them as 'Αγαθῶν δαιμονες,' 'The Islands of Good Fortune,' whence, by a transmutation of letters, may have sprung the forms *Αγδαμαν* = Agdaman, *Αγγαμαν* = Angaman, and, ultimately, *Ανδαμαν* = Andaman. This last name first appears distinctly in writings by Arabian travellers of the ninth century.

"ORIGIN OF RACE.

"Notwithstanding the fact that the theory was exploded a hundred years ago, it is still said that the Andamaneese are the descendants of African slaves, who, centuries ago, were wrecked upon the islands. Mr. Man classifies the inhabitants thus: (1) Nigritos, not Papuans, as stated by Figuiet; (2) Original inhabitants, whose occupancy dates from prehistoric times. Racial affinity may, possibly, be found to exist between them and the Semangs of the Malayan peninsula, on the *Aëtis* of the Philippine islands.

"POPULATION.

"The race is divided linguistically into nine tribes. The entire group is supposed to contain about 4,000 souls. This supposition is based on the surmise that the tribes with whom the Government is best acquainted do not now exceed 400, though at the time (1858) the settlement was established they numbered 1,000. It should be stated that of the hostile tribe of Jahwas, that inhabits the North and South Andamans, nothing is known, and that therefore the calculation given above cannot be depended upon.

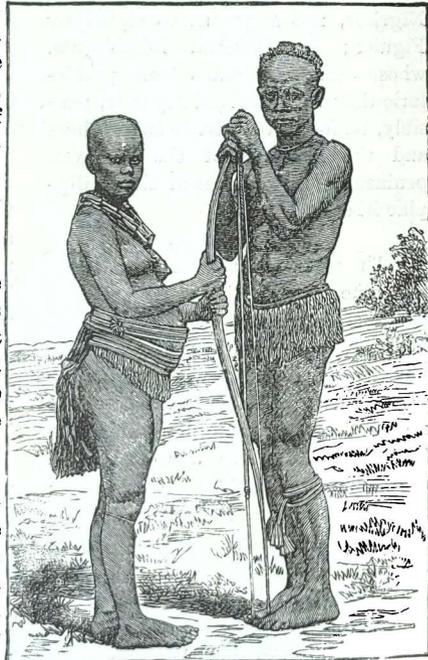
"GENERAL APPEARANCE.

"The earliest descriptions of the people appear in a remarkable collection of early Arab notes on India

and China, which was translated by Eus. Renaudot, and again in our own time by M. Reivaud. According to these descriptions, the Andamaneese 'eat men alive.' They are black with woolly hair, and in their eyes and countenance there is something quite frightful. They go *puris naturabilibus*. They have no boats. If they had they would devour all who passed near them. Sometimes ships that are wind-bound, and have exhausted their provisions of water, touch here, and apply to the natives for it; in such cases the crews sometimes fall into the hands of the latter, and most of them are massacred. Marco Polo (1285) says, 'The people are no better than wild beasts. All the men have heads like dogs. In fact, in the face they are all like big mastiff dogs.' Col. Colebrook, towards the close of last century, described 'their limbs as ill-formed and slender, their abdomens prominent, and, like the Africans, as having woolly heads, thick lips, and flat noses.' These descriptions represent fairly well the notions entertained respecting the appearance of the Andamaneese by many persons at the present day. They were evidently written by men who saw them only at a distance, and who drew upon their imaginations for their facts. In stature, the Andamaneese are certainly short. The men do not average more than 4 feet 10 $\frac{3}{4}$ inches in height, and the women not more than 4 feet 7 $\frac{1}{4}$ inches. Col. Cadell, V.C., is reported to have found one man 5 feet 8 inches, and another 5 feet 4 $\frac{1}{2}$ inches. There is nothing remarkable about their weight. The men average 98 $\frac{1}{2}$ lbs. and the women 93 $\frac{1}{4}$ lbs. Many of the men are well-made fellows, with fine well-knit muscular limbs. The women are somewhat ungainly in appearance,

In the men and boys, also, there is an observable roundness of abdomen. Medical men affirm that this is not a natural peculiarity of the race, but the result of spleen, liver disease, and fever, from which diseases the Andamaneese suffer a great deal in their jungly homes. The skin is black, smooth, and shiny. Occasionally it is covered with a red paint mixture of oxide of iron and pig or turtle fat, to protect them from the heat of the sun and from fever. The men are tattooed in a peculiar way. Rows of horizontal lines, about one inch in length cover the chest and arms and back. These lines are slightly raised above the surface of the skin, and are close together. They are the work of the women, who, by means of pieces of broken bottles or of pointed iron, thus adorn their husbands. The men shave their heads, generally, from the forehead to the nape of the neck, leaving, just above the ears, a tuft of woolly, fine, corkscrew curls. Sometimes they shave round the head, leaving a small tuft of hair on the top. They have no hair on their faces. The women's heads are closely shaved. The head is decidedly small; in shape it is oval or square. The face is round. The lips are full but not thick; the nose is rather flat and broad, especially across the alae; the eyes are large and prominent, the forehead is low but not prognathous, like the African negroes. Indeed, whether phrenologically or physiologically considered, the Andamaneese are but very little like the African type. The men, but *not* the women are *puris naturalibus*, except when they enter the settlement, when they are required to don a narrow girdle provided for them by the Government. It is a shame that they

are not compelled to wear this when they pull alongside the government steamers. The women wear a scanty girdle, to which is attached a scantier covering of leaves. That the women do not venture abroad *puris naturalibus* seems clear from the fact that oftentimes nothing short of depriving them of their covering will prevent them from escaping from the hospitals. Belts and necklaces made of the finger-bones or spine-bones of their deceased ancestors and children are worn partly as ornaments and partly as charms. Most likely it was the Andamaneese's practice of wearing skulls and bones that led to the belief that they were cannibals. I enclose herewith a photograph of an Andamaneese man and woman, dressed as described above.



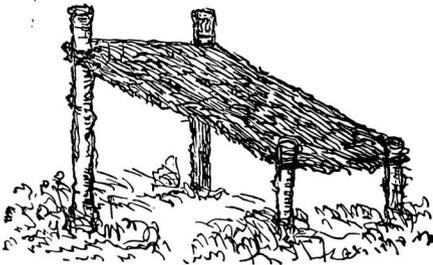
ANDAMANESE MAN AND WIFE.

(From a Photograph.)

"The people are *not* cannibals. Mr. Man has made special inquiries in regard to this matter. Not only is there an entire absence of evidence of cannibalism; there is the direct testimony of eight of the nine tribes that it does not exist and never has existed among them. It is somewhat strange, however, that the tribes which inhabit the south and the middle Andamans think other races to be cannibals, and even charge their own countrymen, the *Jahwas*, with cannibalism.

"HOUSES.

"The Andamaneese houses are of the most primitive kind. In some cases they consist of nothing more than a few leaves stitched together, and fastened to trees in such a way as to afford a sloping roof, the sides all round being open. If trees are not contiguous, or, for any other reason, are not adapted to the purpose, four posts are driven into the ground—two of them not much above the ground, and two higher ones placed at a little distance from the first two—and the leafy, sloping roof is placed on the top of them. (See the rough sketch which I enclose herewith.)



ANDAMANESE DWELLING HOUSE.

"EMPLOYMENTS AND AMUSEMENTS.

"Until very recently, it was generally supposed that the Andamaneese lived on the coast, and that they obtained the means of their subsistence by shing. Now it is found that by far the greater number of them dwell

in the jungles, and live on the indigenous products of the soil. Partly for this reason attempts have been made to induce them to follow agricultural pursuits. So far, these efforts have not been attended with success. The people prefer to peddle turtles, tortoiseshells, pawn-leaves, honey, shells, and oysters. They are in many ways useful to the Government, especially in hunting down runaway prisoners. They are extremely fond of knives, looking-glasses, dogs, match-boxes, clay-pipes, tobacco, and rum—things that are provided for them by the Government at a cost of Rs.200 a month. Five rupees are allowed them for the capture of every runaway convict, which sum is spent for them in pig, pipes, tobacco, &c.; of their tribal and domestic life I cannot say much, for obvious reasons. They are said to be generous and hospitable. The men find the necessary—pig, fruit, and fish. The household work devolves upon women, who have also to shave their husbands' heads. The children, who, it should be said, are generally kind and dutiful to their parents, begin to help themselves very early in life. At eight years of age the boys find their own means of subsistence; at seven the girls do domestic work. The people appear to be happy and frolicsome. They take special delight in singing and dancing. Their dance is a very peculiar one. It proceeds in sets, the women taking the alternate sets. Holding their hands above their heads, palms upwards and thumbs joined, the men hop round first on one foot and then on the other vigorously striking the ground with their feet to the time given them by the shouting and clapping of the bystanders. When the men are tired, the women take their turn. Walking

forward about six paces, they stop, then swing their arms to and fro and make a number of jumps. They then turn round, walk slowly back to their former position, and there repeat the performance of swinging and jumping. Although suffering from a terrible disease, and occasionally crying out with pain, they greatly enjoy the fun. I was amused at the good-natured cunning shown at one of these dances by one of the men. Thinking I would reward the people for their attempt to amuse me, I threw a piece of silver on to the ground. Instantly the singing and dancing stopped, and men and women tumbled over one another on the ground, like monkeys, in search of the coveted coin. Finally, one of the men sprang to his feet, and commenced to clap his hands and to shout as if he knew nothing of what was going on at his feet. With a merry twinkle in his eye, and a movement of the head, which I interpreted to mean, 'Don't say anything,' he opened his mouth and showed me the coin between his teeth.

"MARRIAGE CEREMONIES.

"I must describe a portion of an Andamaneese marriage ceremony. The bride sits alone in the spinster's house, and the chief or elder goes to the bridegroom, and, taking him by the hand, tells him that matrimony is the lot of all, and that the marriage state is honourable. The bridegroom shows a great deal of modesty, appears most reluctant to wed, but, finally, slowly rises and allows himself to be led to his spouse. She, also, manifests extreme modesty, turns her face in an opposite direction, and, as is the custom among her fairer sisters, begins to cry. The next day is the time for the reception of wedding presents, which generally consist of bows and arrows, a canoe, pail, and

fishing-net. The bridegroom is ornamented with white clay by his sister, mother, or other female blood relation, and the bride is similarly adorned by her female relations. The Andamaneese spend the honeymoon at home. They do not go elsewhere, as it is sometimes stated they do. Husband and wife are, as a rule, faithful to each other. A widow is free to re-enter the marriage state.

"FUNERAL RITES.

"When a person dies, the head is shaved, and red and white paint applied ornamentally to the face and body. The limbs are doubled up so as to make the knees touch the chin. The friends and relatives of the deceased 'breathe' on the face and hands of the corpse (the Andamaneese way of saying 'good-bye'), and then it is covered with leaves and tied with cane or rope, so that when all is complete, no part of the body is visible. If the deceased was a man of no particular consequence or was friendless, he would be merely buried. In most cases, however, the dead are placed on 'machans,' *i.e.*, raised platforms made of wooden posts or bamboos, arranged either between the branches of trees, eight to fifteen feet above the ground, or on posts, to which the platforms are tied for support. After placing the corpse in the grave or on the 'machan,' as the case may be, the mourners stoop down, one after another, and 'breathe' their last good-bye on the head of the corpse. A fire is lit at the foot of the tree in which the body is suspended, or on the top of the grave in which it lies. By the side of the fire are placed a bamboo filled with water and a lighted torch. Thus provision is made for the possible wants of the departed spirit should it return. Long, fringe-like lizes are made of leaves and fastened

from tree to tree around the spot where the body lies, so that, should any one pass that way he may have due warning and not inadvertently incur the displeasure of the departed one's spirit by breaking in on to its resting-place. About three months afterwards the nearest male relations or friends of the deceased return to the spot and remove the bones to the nearest water, where they are washed and then exposed to the sun and air. When they are thought to be clean and sweet, they are removed to the encampment and divided among the principal mourners. The skull and jaw-bone are the inheritance of the next of kin. After a time these bones may [be passed over to anyone that wants them; and in this way it often happens that the bones of a man of note are handed round to a great many persons.

"RELIGIOUS BELIEFS.

"It is sometimes stated that the Adamaneese have no notion of a God. Such statements are not true. I questioned Mr. Man particularly on this point, and reminded him of what such able writers as Sir John Lubbock had said. He reminded me of the caution Sir John Lubbock had himself given against the reception of such statements. Nearly all, if not all, such-like assertions are either based on limited and superficial inquiries, or are the outcome of prejudice as to what may be called a notion of God. Mr. Man says: 'Though no forms of worship or of religious rites are to be found among them (the Adamaneese), yet are there certain beliefs regarding powers of good and evil, the Creator, and of a world beyond the grave, which shows that even these savages have traditions more or less approximating the truth, but whence derived will ever remain

a mystery. In spite of their knowledge of, or belief in, a Supreme Being, whom they call *Pū-luga*, they live in constant dread of certain evil spirits, whom they apprehend to be ever present, and on the watch to do them some bodily harm.' Of *Pū-luga*, the Creator, it is said that he lives in a large stone house in the sky, with a wife whom he created for himself, and by whom he has a large family, all except the eldest being girls; that, though his appearance is like fire, yet he is nowadays invisible; that he sleeps through the dry season, and wakes when the rains begin; that he is omniscient while it is day, knowing even the thoughts of the heart; that he is angered by the commission of certain sins, while to those who are in pain or distress he is pitiful, and sometimes deigns to afford relief; that he made the world and all animate and inanimate objects, excepting only the powers of evil; and that he is the judge from whom each soul at death receives its sentence. *Pū-luga* has no authority over the evil spirits, the most dreadful of which are three self-created demons, who have existed from time immemorial, viz., *ē-rem-chāū-gala* (the demon of the woods), *ju-ru-win* (the demon of the ant hills), and *nita* (the demon of the sea.) *Pū-luga's* son is regarded as a sort of archangel. He alone is permitted to live with his father, whose commands it is his duty to make known to the *mō-ro-win* (sky spirits or angels).

"The Adamaneese have some notion of right and wrong, for the word *Yūbda* (wrong-doing) is used in connection with falsehood, theft, assault, murder, adultery, and burning wax. They believe there is a *jer-eg-tar-mū-ga* (place of punishment), and it is said that the hope of escaping

from future torment has some little effect upon their present course of conduct.

"The colour of the soul is red and that of the spirit black; and, though invisible to human eyes, they partake of the forms of the person to whom they belong. Evil emanates from the soul, and good from the spirit.

"Between the earth and the eastern sky, there stretches an invisible cane bridge, which steadies the former and connects it with *jereg* (paradise). Over this bridge, the souls of the departed pass into paradise, or to a very cold, and, therefore, a most undesirable region for mortals to inhabit, situated below it. There will be a resurrection, at which soul and spirit will be reunited, and will dwell for ever on the new earth. The souls of the wicked will have been reformed by the punishments inflicted upon them during their residence in *jereg-tar-mūga* (place of punishment). The future life will be but a repetition of the present; but all will then remain in the prime of life; sickness and death will be unknown; and there will be no more marrying or giving in marriage. This blissful state will be inaugurated by a great earthquake, which, occurring by *Pū-luga's* command, will cause the earth to turn over. All who are alive at that time will perish, and change places with their deceased ancestors.

"There is no trace to be found of the worship of trees, stones, or other objects; and it is a mistake to suppose (see Symes, Brown, Grant, and Anderson) that they adore or invoke the celestial bodies. There is no salutation, dance, or festival of any kind held in honour of the new moon. Its appearance evokes nothing more than an exclamation, like 'Hurrah, here's the moon!'

"It is generally believed that in

the beginning *Pū-luga* created a man whose name was *Tó-mo* (Adam). *Tó-mo* was black, like the present inhabitants, but much taller, and had a beard. *Pū-luga* showed him all the fruit trees in the jungle, and told him that he was not to eat of certain of them during the rainy season. He then taught him how to obtain and use fire.

"As regard the origin of the first woman *Chána-eléwadi* (the first woman progenitrix, of the Andamanese race), there is a diversity of opinion. Some say that *Pū-luga* created her after he had taught *Tó-mo* how to sustain life. Others say that *Tó-mo* saw her swimming near his home and called to her, whereupon she swam ashore and lived with him. Others, again, are of opinion that she came *euicente* to Kyal Island, which is on the east coast of South Andaman 'where she gave birth to eight children at once, who, in course of time, separated in pairs, male and female, and became the progenitors of the present Andamanese tribes.' As soon as the first couple were united, *Pū-lung* gave them the *bo-jig-ydb* dialect, which is the language spoken by their descendants to this day.

"*Tó-mo* lived to a great age; but even before his death his offspring had become so numerous that their home could not accommodate them. At *Pū-luga's* bidding they were provided with all necessary weapons and implements, and with fire, and then scattered in pairs all over the country. When this exodus occurred *Pū-luga* gave each party a distinct dialect. There are at present twelve distinct Andamanese languages.

"Having become angry with the people because of their disobedience to the commands which were given at the creation, *Pū-luga*, without the slightest warning, sent a great flood

which covered the whole land, excepting only Saddle Peack, where *Pū-luga* then lived. Every living thing on the earth was destroyed excepting four persons—two men and two women—who happening to be in a canoe when the catastrophe occurred were able to effect an escape. When the waters had subsided *Pū-luga* re-created animals, birds, &c., but notwithstanding this, the four survivors of the flood suffered severely in consequence of all their fires having been extinguished, and they could devise no means of relighting them. At this juncture, one of their recently deceased friends appeared in their midst in the form of a bird. Seeing their distress he flew up to the sky, where he discovered *Pū-luga* seated beside his fire. Seizing a burning log with his beak, he tried to bear it away; but its heat or weight, or both, rendered the task impossible; and the blazing brand fell on *Pū-luga*, who, incensed with pain, hurled it at the intruder. Happily for those concerned, the missile missed its mark and fell very near to the spot where the four antediluvians were deploring their condition. Being relieved of their anxiety as to their means of subsistence, they determined to put *Pū-luga* to death; but he assured them that they would not succeed, and that in making the attempt they would be destroyed. Having reduced them to submission by these assurances, *Pū-luga* told them that they had brought the deluge upon themselves by their disobedience, and intimated that a repetition of their wickedness would lead to their utter destruction. This is said to have been the last occasion on which *Pū-luga* rendered himself visible, or held communication with men. But his warning has not been forgotten, and the islanders strictly observe his commands.

“Evidently anticipating the doubt that will arise in some minds as to the credibility of these descriptions, Mr. Man says, ‘On this subject, as well as on all others in which there appeared any risk of falling into error, I have taken special care, not only to obtain my information on each point from those who are considered by their fellow-tribesmen as authorities, but, also, from having had little or no intercourse with other races, were in entire ignorance regarding any save their own legends. I have besides, in every case, by subsequent inquiry, endeavoured to test their statements, with the trustworthiness of which I am thoroughly satisfied. I may also say that they all agree in stating that their accounts of the Creation, &c., were handed down to them by their first parent, *Tō-mo*, and his immediate descendants, while they trace all their superstitions and practices to the ‘days before the flood.’” In a footnote he further remarks, ‘It is from regard to the fact that their beliefs approximate so closely to the true faith concerning the Deity that I have adopted the English method of spelling all equivalents of “God” with an initial capital.’

“THE GOSPEL FOR THE ANDAMANESE.

“Should the Gospel be sent to the Andamanese? The question has been mooted whether it is possible to Christianize these people, and attempts have been made to solve it. Mrs. F. A. de Roepstorff, widow of the late assistant-superintendent of Camorta, Nicobar Islands, has taken the matter in hand in a truly Christian spirit. I am informed that either at her request or suggestion, the Bishop of Rangoon sent a missionary to the Andamans to survey the field. The missionary remained among the Andamanese a month. Nothing is known here as to

the result. It was my intention to try to see the Bishop during my stay in Rangoon, and ascertain, if possible, what report the missionary had made, but I was unable to do so for the want of time. I understand that Mrs. Roepstorff is in communication with Mr. Gratten Guinness on this subject, that she prefers that he should undertake the work; but that she would rather anyone undertook it than that it should be left undone. I

pity the poor people as only those who have spent some time in their hospitals can pity them. They are afflicted with a loathsome, deadly disease, whose fearful ravages medical science seems powerless to check. As, of consequence, but very few children are born, and most of these born die in early life, so that it is universally believed that in a very short time the race of about 4,000 souls will be completely extinct."

The Congo Mission.

BY the last African mail, cheering tidings were received from nearly all the stations of the Congo Mission.

Mr. Darling, writing from Ngombe, reports, on August 3rd, "I have not had a day's sickness for the last four months. God has been wonderfully merciful to me during all the time of my loneliness here. All here is going well, thank God."

Mr. Moolenaar, from Underhill Station, on August 9th, writes:—

"I am thankful to say I am keeping in first-rate health. I have never been better in my life. All the news from up-river is good; all are well. The Lord is our strength and stay, and blesses us even above our expectations. I was greatly cheered to read in the papers of the interest of the home Churches in the Congo Mission. The work here is progressing, and great good is doing. Mr. Charters is here just now; on Monday he leaves for Bayneston, and then on to the *Peace* at Stanley Pool. He is very happy in his work, and keeps well, with only very slight fevers."

Mr. Harry G. Whitley, from Stanley Pool, July 14th, sends cheering reports of his own health. His recent trip on the Upper river appears to have done him great good, and he now writes, "I am feeling quite well."

From the s.s. *Lualaba*, of Madeira, August 25th, the Rev. T. J. Comber writes:—

"MY DEAR MR. BAYNES,—The first stage of our long voyage is nearly over, and we expect to reach Madeira at 4 p.m. to-day.

"We have been favoured with exceptionally fine weather, finer than I have ever known it before in these latitudes.

"One does not reckon upon doing anything much until Madeira is past. The 'Manual' and 'Health on the Congo' have been generally read, and will be

carefully studied after Madeira ; in fact we have decided to have informal classes for their study.

“ I am glad to say that among all of us there is a spirit of cheery hope for the future, in spite of the discouraging events of the last months.

‘ Bright skies will soon be o’er us,
Where the dark clouds have been.’

“ Our captain (Captain Edmund Griffiths), who is the oldest captain in the Company, this being his sixty-ninth voyage to the Coast of Africa, has just been giving his opinion very emphatically as to the health of the South-West Coast. He says, ‘ Why, every one who knows the African Coast knows that there is no comparison between Cameroons and Congo. General experience goes to prove that Congo is a very healthy part of Africa.’ Alas! our experience seems to assert the contrary. But it must be remembered that in judging of the salubrity of the Congo we must look at all the communities there, and we certainly have much to encourage us in every community outside our own.

“ In a recent letter on our losses, a copy of which I received at Liverpool, Mr. Grenfell wrote to the brethren at the other stations :—‘ I cannot regard these events as the measure of what we may always expect, but rather as the outcome of faulty modes of procedure to which we must at once give earnest and prayerful attention.’ To me too, he writes as follows :—‘ We must be content to put everything on one side till we feel assured we are on the right track once more. We are certainly off it now, or else we might expect something nearer the average mortality. Of the first seven men, only poor Hartland died, and his case is explainable on other grounds. Of the last fourteen, nine have died. I cannot believe that it is all the fault of the Congo. There’s been blundering somewhere, and we must just dig into things that we may find out where.’ Strange, many will think, that old Congo residents are so loth to believe in the unhealthiness of the country. May the Lord show us where the fault is, and preserve the lives of His servants for His work’s sake.

“ It is just possible upon arrival, two of our number may be left upon the coast—at Banana, Cabinda, or Mukimvika—for a few weeks’ acclimatisation before going up the river. I hope to escort all our new brethren to their destined stations, so as to be with them in their trying travelling experiences.

“ During my times for meditation on board (I had almost no time at home) I have been thinking over all the many proofs of loving friendship and regard shown me while in England. It has been sometimes almost overwhelming. My visit to England has indeed done my heart good as well as my body. I seem to have an inexhaustible store of warm friendship upon which to draw, and am indeed thankful to my Father in heaven for it all. May He hear in heaven, His dwelling-place, all the earnest prayers offered on behalf of our work, and grant us every grace, mercy, and blessing.

“ We were thinking last night, that many loving hearts were remembering our little band at the Monday evening prayer meeting. Let our friends specially pray that He will cause us to *dwell* in His secret place, and then give to us all the blessings promised to those who ‘ dwell ’ in the secret place of the Most High, ’ in the beautiful 91st Psalm.

"We will write you several times on the voyage, and trust that in our Father's goodness we shall have good news of health and progress to send you.

"With much loving esteem, in which my dear brethren on board desire to unite,

"I remain, yours very faithfully,

"A. H. Baynes, Esq."

"T. J. COMBER.

Further Discoveries in the Congo Free State.

THE Rev. W. H. Bentley writes:—

"*Le Mouvement Géographique* announces the successful termination of the exploration of the Kasai Valley in Central Africa by Lieut. Wissmann.

"The distinguished explorer had previously crossed the continent in 1881-2. On his return he was appointed by King Leopold of the Belgians to the command of the expedition to the Kasai, and started in November, 1883.

"Following his old route, he reached the river in October, 1884. He established a station on the River Lulua, the principal affluent of the Kasai, in lat. 5° 58' S. Thence continuing his explorations, he followed the course of the river to its confluence with the Mfini River, flowing out of Lake Leopold, and which receives, a little further on, the Kwangu River. These waters flow into the Congo River as the first great left-bank affluent above Stanley Pool. There is no impediment to the navigation of the Kasai from Stanley Pool to the Mai Munene Falls, in about 6° S. lat., a distance from its confluence with the Congo of 500 miles. The country was well populated.

"So, as the exploration of the Congo Valley progresses, we learn from time to time of further large affluents, navigable for long distances, flowing through populous regions, easily to be reached

by our brethren at Stanley Pool, who, with the vast open field before them, wait anxiously and impatiently looking for help to carry the Light of Life to those lying in the deepest darkness. An immense field lies open before us, but our staff, all told, is only sufficient to hold as far as Stanley Pool.

"Who will give himself to this work?

"Ways and means are sure, but where are the men who will devote themselves to the blessed work of bearing the knowledge of Christ's salvation to the millions of the Congo Valley? Surely we shall not appeal in vain. We want men to help in winning *Africa for Christ*."

We are glad to report that all the English-Kongo section of the Dictionary which Mr. Bentley is preparing, is now in type. The Kongo-English section is all written and is being checked; it will be in the printer's hands in a week or two.

We have to announce the marriage, on the 29th of September, of the Rev. W. Holman Bentley with Miss Hendrina Margo Kloekers, daughter of the Rev. H. Z. Kloekers, of Nieuwe Pekela, Holland, late missionary of our Society to China.

The following letters from Mr. Harry G. Whitley appeared in the *Times* newspaper of Tuesday, September the 22nd :—

“ Baptist Mission Station,
 “ Stanley Pool, River Congo,
 “ July 14th, 1885.

“ The German explorer Weissman, who entered the country at St. Paul de Loanda eighteen months ago, under a commission from His Majesty the King of the Belgians, arrived yesterday, July 13th, at Stanley Pool. He has traversed a large extent of country and settled most important points. The large rivers Lulua, Sankuru, Kassai, and Lubilash, instead of flowing north and joining the Congo in its great sweep north of the Equator, all turn westward and unite in one great stream, which bears several names, but which it is safe to term the Kassai. This stream absorbs the great Kwango, and, still trending west, receives the waters flowing from Lake Leopold, and then empties itself into the Congo at a place now called Kwamouth.

“ This, however, leaves certain rivers—Iruki, Lulanga, Ikelumba, and others—to be accounted for, and the only reasonable supposition is that there must be a large lake or very extensive swamp in the hollow of the northern bend of the Congo. A few months will see this point settled. The newly-discovered country is rich and fertile, the people friendly, and, what is a matter of surprise as well as of joy, not without a knowledge of religion. They believe in a God who lives in the sky, who sees and knows all that they do, and they expect to go to Him when they die.”

“ July 31st.

“ I went out in the *Peace* steamer to meet the fleet of canoes with about 200 Balubas. These people differ a great deal from the types we are

accustomed to see here. The men are mostly tall, stalwart fellows, tattooed all over, not in raised cicatrices like the Bayansi, but in fine blue lines and curves like the Fiji Islanders.

“ Before they came here they did not ‘take much thought for their raiment,’ being clothed with the scantiest of clothes, but they are better clothed now. The women are tolerably good-looking, and quite free from tattoo marks, with smooth, wholesome skins. They are jovial, sociable folks, and very curious; several are in my room at this moment, looking over my shoulder at my pen, opening all my boxes, and prying into every nook and corner in the place. Some are figuring before my mirror, vastly pleased with themselves. It is quite impossible to get rid of them; their good nature disarms any resentment one might take at their liberties, and although they have handled every article they have stolen nothing, although they have now been here ten days or more. They have some annoying customs, however. A party will come in and repeat a few words, expecting me to answer them, every word to be repeated. This is a kindly, genial custom, doubtless, but monotonous; for the first day I had fifteen parties to oblige in this manner.

“ They dance, drum, and sing vigorously, beginning at 2 p.m. and keep it up all night until 8 a.m. Their camp is close to my house; not many days since they came into the yard with drums, bells, &c., at 4.30 a.m., and danced and yelled in front of my window until 9.30.

“ They will wait here a short time longer, and then start back for their own country under the guidance of the

white men who brought them down. If they go overland the road must be gained by fighting, as between here and the peaceful Baluba country are wild cannibal tribes. The voyage down the Kassai River occupied a month, and they had come a few days' journey overland before reaching their starting point on the Kassai, so they have a long and dangerous trip before them. There are three chiefs with them, but the real ruler is a sister of the principal chief. She is a striking-looking personage and carries herself with quite an Imperial bearing. I have seen a single wave of her hand arrest the whole crowd in the maddest whirl of a dance, and impose silence on the assembly as completely as if they had been instantaneously petrified. The influence of the Portuguese missionaries must have reached them, and thus they have

obtained their ideas of a Deity. I have observed a brass crucifix among their ornaments, and naturally they have mingled what little they know of a God with their fetish dances.

"We have to-day heard that Stanley was expected at Banana on the 17th, and that Sir F. de Winton left Vivi on the 15th to meet him; if true, we may look for him in three weeks.

"Stanley's presence here would infuse new life into this weak State, and if the new steamer is ready in a month or so I expect he will go up in her to prospect the Kassai River, and such a voyage would place the State on a firm footing with the natives, for we hear that the country is rich, and 'Le Stanley' could bring down a cargo of sufficient value to prove that there is great wealth in the land."

In a still more recent letter dated "Stanley Pool, August 1st," Mr. Whitley writes to Mr. Baynes:—

"The Baluba people who accompanied M. Weissman down the Kassai, and who are staying here, present many very interesting characteristics. Some of the Portuguese Jesuit missionary teaching of long years ago appears to have penetrated to the Baluba country, and although their ideas of God are of the crudest, yet there is a good foundation to build upon.

"Should our Mission only be able to establish stations in their midst, I feel sure we may very confidently look for very speedy and very satis-

factory results from the preaching of God's Word. It will indeed be a great sorrow if, after having been brought thus marvellously into contact with them, we are not able to follow them up to their homes, and turn to highest account in God's service the friendly relations we have now opened up with this remarkable and deeply interesting people.

"Surely, this is a further appeal to the churches at home to sustain with increasing vigour and faith the Congo Mission."

Congo Boys.

THE HOPE OF THE FUTURE.

THE following letter from Mr. W. C. Parkinson, one of the deacons of the Camden Road Church, bears very cheering testimony as to the character and capacity of Congo boys:—

“Camden Road Chapel, *September 12th, 1885.*”

“MY DEAR MR. BAYNES,—In the March number of the MISSIONARY HERALD you inserted a letter written to myself from a Congo boy, by name Mantu. In that letter he expressed a great desire to visit white men’s country, and see many of the wonderful things of which he had heard from Mr. Comber. He has now had that pleasure, and, with his companion Lutunu, is now on his way back to Africa with Mr. Comber and the band of brethren who left Liverpool in the *Lualaba* on the 19th August. It has been my pleasure to see a good deal of these two Congo boys. They have resided in this neighbourhood, and have regularly attended our chapel services and Bible-class. I write this at Mr. Comber’s suggestion, just before he left, as he thought that many would like to know the impressions they have left, and what their conduct has been whilst they were here. I can only say that their conduct has been in every way most satisfactory; and many have been the expressions of regret that the time has so quickly come for us to bid them farewell. They had the great advantage whilst here of regular attendance at a day school, where they received both religious and secular instruction by two ladies, members of our church, who kindly, from love to the mission, undertook this work. They proved to be very apt and intelligent scholars, and profited largely by the instruction they received, they were also great favourites with their fellow scholars, who joined together and made them each a present before they left. As may be supposed, they were exceedingly amazed and interested at the many wonderful sights they saw in this, the white man’s land; and when talking to them as to the story they would have to tell to their friends when they got back to Congo, they replied: ‘Oh! they will not believe us.’ We were especially pleased at the great interest they took in the mission work on the Congo, their delight on hearing of new missionaries going out, their regret and sorrow at the losses the mission has sustained, and especially their great affection for Mr. Comber. Mantu said he should like to have stayed a little longer here ‘to have learnt more.’ The visit of these two boys has deepened our interest in their native country, and rendered it easy for us to believe that which Mr. Comber and other missionaries from Congo have told us—when talking to them of all the sacrifices that have been made on behalf of the mission, not only by those brave spirits who have gone out, but by many loving friends at home, who have given up their dear ones, and by all who have in any way contributed to this great work—speaking of the natives of Congo, ‘*They are worth it.*’

“Believe me, dear Mr. Baynes, yours truly,

“W. C. PARKINSON.”

Zenana Mission Workers at Serampore.

(See Frontispiece.)

THE Rev. T. R. Edwards, of Serampore College, has sent us a photograph of the Zenana Mission workers at Serampore—which we have had engraved for the frontispiece of this number of the *HERALD*—and the following letter from Miss Mercado, one of the Zenana missionaries, explains very fully the picture:—

“College House, Serampore, *March 20th*, 1885.

“The lady seated to the left of this group is Mrs. Summers, the superintendent of the Zenana Mission; by her is her little daughter, Mabel. The other two ladies are the Zenana teachers, Miss Hubbard and Miss Mercado. To the left of Mrs. Summers is Probha, the teacher of the Goalpura school. This school is supported by the Cambridge Sunday-school children, and has in it twenty-eight pupils. Two were widowed last year—one eleven years old and the other five. Both have been withdrawn from school; their lives are perfect blanks now; as soon as they are sixteen they will have to fast every eleven days, as all widows in India are obliged to do. The general belief is that their sins rose up like a mountain before the gods, who to punish them took away their husbands. On a fast day they are allowed no food nor water; if a widow were to be dying on a fast day they would not give her water, were she ever so thirsty. The widows are cruelly treated. They have but one meal a day, have to wear plain white jaries, put away their jewels, and eat the plainest food. We tried to bring these children under our care for awhile longer, but their parents would not consent to their staying.

“To Probha's right is a hārkārā—a woman who gathers the children. Next to her is Hamangeni of the Uskna school, with its thirty-six pupils; she is a kind teacher, and succeeds in gaining the attention of the girls, most of them being bright. A little higher up, right behind Miss Hubbard, is Nistarini, of the Moorpooleur school. This school was closed two years ago owing to a baptism across at Barrackpore, the woman baptised being a niece of the woman who rented the schoolroom to us; she refused to give the room and prevented the mothers from sending their girls. With some small difficulty we were able to establish a small school there again; the schoolroom is a thatched house, consisting of a room and verandah. There are twenty-five girls; most of them are from the lower classes. Nistar is a good kind teacher, but has not the gift of teaching.

“Standing immediately to Miss Hubbard's right is Chand's wife, one of our oldest teachers. She is splendid at giving Scripture lessons and keeping order, though not fitted to teach in other respects. Her school is known as the Serampore school and has twenty-eight pupils. Nundoo Daci, a little girl of nine, is extremely interesting, and we have great hopes of her becoming a true Christian. Peace comes next, she is in charge of the Chaltra school, one of our largest and most interesting schools, with forty-seven pupils. The girls have a very good knowledge of the ‘life and death of Jesus Christ.’ Little Shoshu

Dasi is quite a Christian at heart, she does not believe in worshipping idols and has accepted Christ as her Saviour from sin. She has often told the teacher that she believes in and loves Jesus; she is about eleven years old. Mary, the one in a dark sari, is the teacher of the Moluash school, in which there are thirty-six pupils. A few months ago a Hindoo gentleman tried to start a school near ours, in opposition. He gave as his object in wishing to do it, that the girls would get a better training than we could give them; later on he offered to join us—that is, he wished our school to be under the management of the Zenana Mission, and offered to put a Hindoo teacher in to teach; the objections raised were many, so the offer was refused. All these teachers are native Christians, all but Probha are married women. Peace is a widow. All these teachers attend two classes weekly, and are learning while teaching, so as to be better fitted for the work.

“ELLA MERCADO.”

The Lord Loveth a Cheerful Giver.

ONCE again we have to record, with devout thankfulness, the receipt of many gracious proofs of the Lord's continued goodness, and of the generous interest of His stewards in the work of the Mission.

From Mr. George Edward Foster, of Cambridge, a donation of £500; and from Mr. John Robinson, of Backwell, Bristol, a donation of £500 also.

The Treasurer of the Society has undertaken to meet the entire cost of the new edition of three thousand copies of his recent work on the Congo Mission, so that the entire proceeds of sales may be devoted to the funds of the Society.

£1 from an aged Christian, for the Congo Mission—“a thank-offering for tender mercies in extreme old age.”

£3 from a blind friend at Chesham.

£1 1s. from “A strangely-struck reader of the August MISSIONARY HERALD,” for the Congo Mission, who would “gladly give more if he had it to give.”

A parcel of 73 shirts for Congo boys, from ladies and young people at Claremont Baptist Church, Bolton, in response to the appeal of the Rev. W. Ross, formerly of the Congo Mission.

£2, and a gold ring (turquoises and pearls), from friends at Glasgow, for the Congo Mission.

A silver spoon, for Congo Mission, from Mrs. B., Foole, Dorset, by Rev. T. J. Comber.

A gold pin from “A Gardener,” for the Congo Mission.

A silver bracelet from “A Servant Girl,” for the China Mission.

An antique silver watch and small microscope, from Mr. Busby, for the Congo Mission.

A gold brooch, from “An Aged Widow, blind and bed-ridden,” for the work in India.

The following generous contributions have also been received, and are acknowledged with grateful thanks:—Mr. and Mrs. T. White, Evesham

(£100 for *China*), £200; Mr. T. S. Child, £100; Miss Houghton, £50; The Treasurer, £100; Matthew vi. 1—4, Half-yearly subscription for support of *Congo Missionary*, £60; Mr. T. D. Paul, Leicester, for *Congo*, £50; the late Mrs. J. B. Lewis, of Tewkesbury, £50; Mr. W. Bury, Accrington, for *Roman Mission*, £25; Mr. G. S. Stowe, Cardiff, £15; "From Southampton," £10; Mr. W. Walker, £10; Baptist Tract Society, for *Signor Nardi Greco*, for "*Il Testimonio*," £10; Mr. Robert Jones, of Clifton Villa, Rhyl, £5 for the *Congo Mission*; Jamaica Baptist Missionary Society, for *Congo*, £100; Ditto, for *West Africa*, £100.

Cordial thanks are also given to Mr. Clark, of Leicester, who has generously promised to provide annually, free of all charge, twenty-five ounces of quinine for use at the various mission stations of the Society in the East and West.

Zenana Mission Dispensary, Agra, N.W.P.

MRS. WILSON, of the Agra Zenana Medical Mission, writes:—

"Agra, *March 25th*, 1885.

"Enclosed is a photograph of the dispensary for women and children, *Pepul Mundi*, Agra. To my right is *Naschen*, my assistant and Bible-woman,

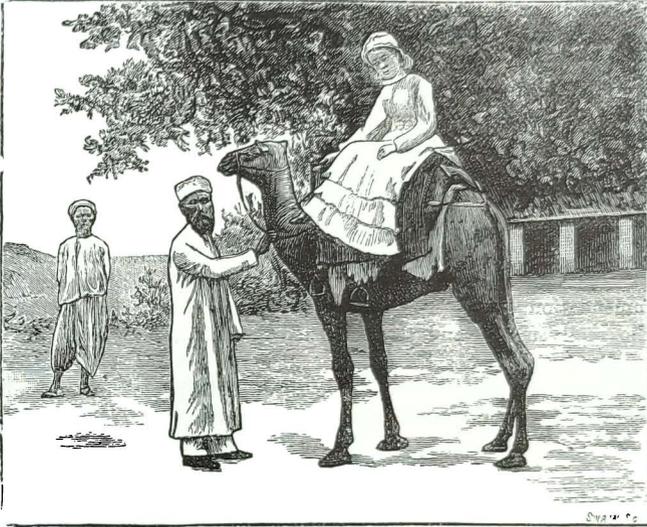


ZENANA MISSION DISPENSARY, AGRA, N.W.P.

and beyond her is the private examination room; to my left is the room where the medicines are dispensed. The women are sitting around me as they usually

do. There are one or two *purdah* women who went out of sight, but curiosity has brought them forward, and from behind the pillar I see two are gazing to see Mr. Rouse perform."

At this dispensary hundreds of heathen women hear of Jesus and His



MRS. WILSON, OF AGRA, ON HER TRAVELS.

love, and while their bodily ailments are being ministered to they have the healing balm of the Gospel poured into their hearts.

Above we give an engraving of Mrs. Wilson preparing to start off on one of her medical tours.

The General Council on Education in India.

THE following letter has been addressed to Sir William Hill, Chairman of the Executive Committee of the General Council on Education in India, by the Rev. William Miller, LL.D., C.I.E., Principal of the Madras Christian College, and the Rev. W. R. Blackett, M.A., late of the Church Missionary Society, Calcutta. Dr. Miller and Mr. Blackett were both members of the recent Government Commission on Education in India, and are able, therefore, to speak with the highest authority as to the whole present position of the question. The letter will no doubt command the attention of all interested in the subject, and secure, we trust, the continuance and adequate support of the Council, which, thanks to its able

and vigilant Secretary, the Rev. James Johnston, has rendered such effective service in the past :—

“ TO SIR WM. HILL, K.C.S.I.

“ On board the *Tanjore*, 14th July, 1885.

“ DEAR SIR,—There is certainly much reason to be devoutly thankful for what the Council on Indian Education has already been the instrument of doing. I think it is certain that without it the late Commission would not have been appointed; and I know that if the policy laid down by the Commission be once fully carried out, an immense work will be done for the highest good of India. The enunciation alone of this policy has checked that growth of departmentalism which was threatening, in most of the provinces, to choke off all private effort, and has largely brought back the administration of educational affairs to the lines laid down in 1854: the encouragement of all who are willing to bear a share in the great work of educating India, the extension of popular education, and the making of advanced education more nearly self-supporting. Everything which the Government of India propose to do on the recommendation of the Commission is certain to be heartily approved of by all who really understand the condition of India, and have the highest interests of her people at heart. Moreover, the labours of the Commission, and the discussions connected with them, have secured the promise from the various Governments of largely increased grants, to be spent mainly, if not exclusively, on the education of the masses; and (what I regard as even more important) the recommendations of the Commission are fitted to result—have, in fact, begun already to result—in a much greater amount of help from the people themselves in the shape of school and college fees. I am sure that if once the proposals of the Commission take effect, every society or body engaged in education (whether missionary or of any other kind), will have much greater means at its disposal than has ever been the case before. These are large results to be secured in the few years since the Council was originated.

“ At the same time I cannot regard the work of the Council as being yet completely finished. There is not adequate security as yet that the policy laid down by the Commission will be fully or permanently carried into effect. In only one province, so far as I am aware (I mean the Punjab) have decided steps been taken towards acting on the recommendations of the Commission as a whole. In one or two of the other provinces the grant-in-aid rules are now being modified in the direction that has been pointed out. But in most of the *nine* provinces which are dealt with in the Report of the Commission, I believe that nothing tangible has been done of any *great* importance, else it could not have escaped my notice. It is true that a resolution was passed by Lord Ripon and the Government of India, making the Commission's Report in all its leading features distinctly binding upon the different subordinate Governments; but it must be remembered that a resolution of this kind, however strong or clear, falls far short of a legislative enactment. It may be set aside or neglected as similar resolutions have oftener than once been neglected in the past. Some of the local Governments are known to be distinctly opposed to the policy of the Commission's Report, and it is far from certain that the Supreme Government will watch their action with such care as will be needed if that policy is to be carried out in full detail. There is no

official connected with the Government of India who will have it as any part of his special business to see that effect is actually given to the various recommendations of the Commission. And it is no secret that the great majority of men in the Government Educational Department, with whom actual administration must always mainly rest, regard the policy of encouraging private effort with but little sympathy or favour. The spirit of narrow departmentalism needs to be guarded against in any country, but there are many reasons why there is more risk in India than elsewhere of this spirit having everything its own way.

“Until steps are taken to secure that the Commission’s policy be carried out in detail—and far more decided steps than have been taken yet—I can assure you that there is very grave danger of everything slipping back by degrees into the old groove. There is danger of the Department—i.e., *practically the Government*—coming again to regard all educational effort but their own as that of mere interlopers, and of all those evils being perpetuated from which, with steady effort, there is so good a prospect that Indian education may be permanently set free. If the full good of the work of the Commission is to be reaped, and particularly if all non-official bodies are to have the steady support and increased resources which they need in order to maintain and extend their efforts, I am convinced that the Council on Education must continue its beneficent labours until measures have been fully adopted in every one of the nine provinces of India such as will make a retrograde educational policy practically impossible.

“I am, yours very truly,

“WILLIAM MILLER.”

“P.S.—Will you accept of the accompanying cheque for £21 towards the expenses of the Council? It is a small token of the gratitude which those who are engaged like me in the actual work of education in India feel for labours which have been as unselfish as by God’s blessing they have been hitherto successful.

“W. M.”

The Rev. W. R. Blackett, M.A., adds:—

“I fully agree with Dr. Miller in all that he has written above, and I feel that it would be a grave calamity were the Council of Education now to cease its labours, with full success already in sight, but not definitely attained. There is an army of Inspectors, Directors of Public Instruction, and so on, to be guardians of Indian education, but ‘*Quis custodiet ipsos custodes?*’ There is no public opinion in India to control them, and public opinion in England will never notice them unless some such body as the Council keeps its attention directed to them. I do trust that the Council will be kept alive and with its eyes wide open for some time yet.

“W. R. BLACKETT, M.A.”

“Blessed are the dead that die in the Lord.”

AT the first meeting of the Mission Committee after the summer recess, on the 15th of last month, the decease of the following missionaries and friends of the Society was reported:—

The Rev. Thomas Morgan, on Sunday, August 16th, at 24, Maitland Park Villas, Haverstock Hill, N.W., for forty-three years missionary of the Society at Howrah, Calcutta, aged seventy-five years.

The Rev. John Edward Henderson, on Friday, July 10th, at Montego Bay, Jamaica, for forty-five years a Baptist missionary in Jamaica, aged sixty-nine years.

The Rev. Ellis Fray, on Tuesday, August 18th, at Kettering, Jamaica, secretary of the Jamaica Baptist Missionary Society, and son-in-law of William Knibb.

Marcus Martin, Esq., Barrister-at-Law, on 9th August, at Montague Place, Russell Square, aged eighty-two.

Elisha Smith Robinson, Esq., J. P., on Saturday, August 29th, at Sneyd Park, Bristol, aged sixty-eight.

In each case special resolutions were passed recording the deep sense of loss experienced by the Committee by the removal of brethren so honoured and beloved, and the Secretary was instructed to convey a respectful and sympathetic expression of the feelings of the Committee to the bereaved relatives and friends of the deceased, with an assurance of earnest prayer on the part of the Committee for their comfort and support in this season of sore sorrow and trial.

We hope shortly to give our readers biographical notices of some of these honoured brethren.

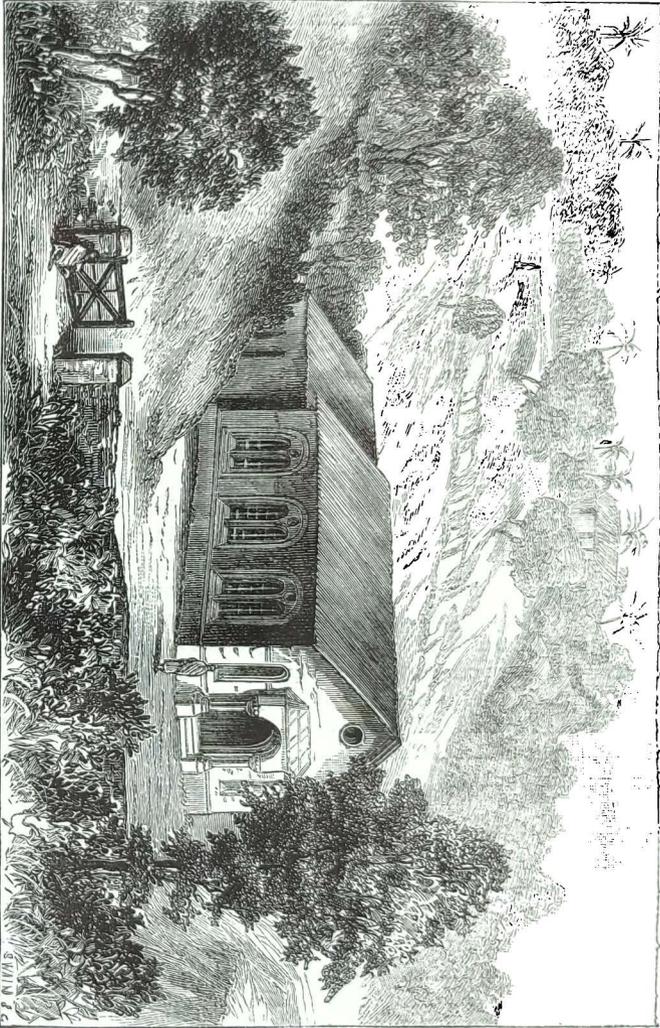
Ratnapura Chapel, Ceylon.

THIS beautiful building, recently completed, stands about eighteen feet from the main road, and so well above the level of the floods that frequently occur in this part of Ceylon. The school-room is at the back of the chapel, and is used also as a vestry. The mission-house stands on the top of the hill, and is just visible behind the trees.

The building has been erected from plans drawn by our devoted missionary, the Rev. F. D. Waldoek, of Colombo, and the station of Ratnapura was founded a few years ago by the Rev. H. R. Pigott.

Ratnapura—meaning the City of Rubies—is the capital of the Sabaragamuwa district, and contains a population of 3,571.

Sabaragamuwa is the stronghold of Buddhism in Ceylon. Demon-worship also universally prevails in the district. Many of the villages visited by our missionaries lie near to the foot of Adam's Peak, on the summit of which mountain (7,352 feet above sea level) is situated the so-called “foot-print” of Buddha, to worship which thousands of pilgrims



RATANAPURA CHAPEL, CEYLON.—(From a Drawing by M. A. Flewore.)

from all parts of the island visit the shrine every March. This is also a Mohammedan holy place; they consider the impression on the rock to be Adam's foot-print; he, in their belief, having been the first illustrious Mohammedan exiled to Ceylon.

Recent Intelligence.

We are sure our readers will be glad to learn that the Rev. J. Trafford, M.A., late of Weymouth, and formerly of Serampore College, has accepted the Secretariat of the Bible Translation Society, vacant by the lamented decease of the Rev. Alfred Powell.

Mrs. Angus, of The College, Regent's Park, one of the Honorary Secretaries of the Zenana Missionary Society, writes:—"I wish to remind all those friends who are intending to favour us with Christmas gifts for our Zenana pupils and school girls, that all boxes or parcels which are to be committed to our care should be sent to the Mission House by the 7th of this month. If addressed to my care, or that of my co-secretary, Mrs. F. Smith, they will be taken charge of by us and carefully packed in cases for our various stations; but if any package contain directions as to sending it to some particular station or missionary, these will be strictly carried out. We shall be glad in every parcel to have a clear statement as to whence it comes, contents, and money value.

Friends at Camden Road Chapel request us to announce that the annual sale of fancy work, &c., on behalf of the Congo Mission, will be held in the School-room of Camden Road Chapel on Wednesday and Thursday, December 9th and 10th. The sale will open on Wednesday at 3 p.m. A. H. Baynes, Esq., is expected to preside. Contributions of fancy articles or saleable goods of any description will be thankfully received by the following ladies:—Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park; Miss Pewtress, 41, Penn Road Villas, Holloway; Miss Ball, 143, St. Thomas Road, Finsbury Park.

Mr. Potter, of Agra, in a recent letter, writes:—"You will be interested to hear of a remarkable baptismal service in Agra, which took place last week, when, after answering satisfactorily the questions put to him before the assembled people, a young Brahman took off his Brahminical thread and gave it to me, and was afterwards baptized in the river Jumna. The young man was under instruction here only for three weeks, but had read Christian books for two years past. He is a large landholder. After baptism he returned to his village. How he will be received by his wife and other relatives I have yet to hear. I expect, however, that by confessing Christ he will lose his all—land, wife, and all that he has. He needs our prayers and sympathy."

All interested in the Congo Mission will be glad to learn that on Saturday, the 17th of the current month, a new steam route to the Congo will be opened

up by the *Castle Mail Packets Company*. Messrs. Donald Currie & Co., the agents, will despatch the *Dunrobin Castle* direct from Southampton to the Congo (Banana), *via* Lisbon, completing the voyage in twenty days, less than half the present passage by the Liverpool African Mail Steamship Line. We earnestly trust that this new line of communication may prove a commercial success: it will be of the utmost advantage to the Congo Mission.

We are glad to report the safe arrival in England of the Rev. Wm. Hughes, of Underhill Station, Congo River. Mr. Hughes left Africa in a very sadly broken state of health; the voyage home, however, greatly benefited him, and he is now fast recovering his usual strength. Mr. Hughes for some time past has had sole charge of Underhill Station, and has devoted himself to his onerous work with unremitting earnestness.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society at their last meeting resolved to appoint and send out, at the earliest practicable date, two or three fully qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions, such professional men being of course Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Further details can be secured on application to the Secretary.

The Baptist church at Dinapore, in the North-Western Provinces of India, is anxious to secure a pastor from England. The chapel has just been rebuilt, and is in all respects a most admirable and substantial structure; and the district of Dinapore presents a very encouraging field for Christian effort. The Committee of the Baptist Missionary Society have undertaken to use their good offices to secure and send out a pastor, "who should be not more than twenty-eight years of age, unmarried, a total abstainer, thoroughly evangelical in sentiment and evangelistic in spirit." The Secretary of the Society will be glad to hear from brethren who may desire further particulars.

Contributions

From 16th August to September 18th, 1885.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		DONATIONS.			
Edminson, Mr R.....	1 0 0	A Friend, Chesham,		"A Liverpool Sunday	
Do., for <i>Italy and</i>		for Congo	3 14 1	School Teacher"....	0 10 0
<i>Africa</i>	0 10 0	A Friend, St. Andrews,		A Lady, per Rev. W.	
Hudson, Mrs E.	1 10 0	for Congo	20 0 0	H. Bentley, for	
Masters, Mr and Mrs		A Friend, per Mrs		Congo Outfit	1 0 0
Jno.	7 0 0	Beetham, for <i>Dina-</i>		Brown, Mr Jas., per	
Scrivener, Mr A. H.,		<i>por</i>	2 0 0	Rev. C. H. Spur-	
for Congo	1 7 0	Do., for <i>Serampore</i> ..	3 0 0	geon, for Congo	1 0 0
Tritton, Mr John		A Friend, Harrogate,		Butterworth, Rev J.	
(monthly)	12 10 0	for <i>Arabic Dictionary</i>		C., M.A., for Congo	1 0 0
Wales, Mr G. R.	1 1 0	for <i>Mr Guyton, Delhi</i>	3 3 0	Butterworth, Mr R.	
Under 10s.	0 2 6	Ashton, Mr, for <i>Ice</i>		H., for <i>India</i>	1 1 0
		<i>Machine for Congo</i> ...	1 0 0	Do., for Congo	1 1 0
				Chapman, Mr, Jno.,	
				Harrow, for Congo	1 1 0

Chard, Mr P., for Ice Machine for Congo ...	2 0 0	Bloomsbury, Sunday Sch., for Mr Guyton, Delhi	5 0 0	NORFOLK.	Swaffham	20 0 0
Child, Mr T. S.	100 0 0	Charles St., Camberwell New Road	5 2 2	NORTHAMPTONSHIRE.	Blisworth	29 9 10
C. E. W., for Outfit and Passage of Missionary, Congo	120 0 0	Drummond Road, Bermondsey	4 10 0	Do., for Congo	6 0 0	0 5 0
Duke, Mrs M., for Congo	5 0 0	Ebenezer Sunday Sch., Walworth, per Y.M.M.A.	3 10 6	Grimscoats	0 3 10	2 10 0
Ekins, Miss, for Mr Jesson's Work, India	0 10 0	Hammersmith, West End Ch.	5 4 2	Gullsbrough	0 18 9	8 15 6
Foster, Mr G. E.	500 0 0	Harlington	14 14 0	Hardingstone	0 18 9	8 15 6
"From Southampton"	10 0 0	Highgate Road Sun. Sch., and Y.W.B.C., for Congo	16 0 0	Milton	0 18 9	8 15 6
Gilbert, Mr J. M., West Hadden, for New Congo Missionary	2 0 0	Kingsgate St. Ch.	2 9 5	Northampton, College Street	8 0 0	8 0 0
Grose, Mr W., for Passage and Outfit of Missionary to Congo	120 0 0	Maze Pond Ch.	2 10 0	Pattishall	3 3 2	8 5 4
Hillier, Miss Eva, for Congo	0 10 0	Metropolitan Tabernacle Sun. School, for Mr Guyton, Delhi	6 5 0	West Haddon	65 9 5	0 5 0
Hough, Miss E., for Congo	0 10 0	Rochester Hall, Ken- tish Town, Girls' Christian Band for Congo	0 4 6	Less Expenses ...	65 4 5	
Houghton, Miss	50 0 0	Stockwell	10 0 0			
Kent, Mr and Mrs A. J., for Ice Machine for Congo	2 0 0	Twickenham	3 0 0	NOTTINGHAMSHIRE.	Nottingham, Derby Road	13 13 11
London, S. W.	0 10 0	Do., St. Margaret's Do., Whitton Gos- pel Hall	2 1 3	Do., Bentinck Road ..	2 13 1	
Luke xii. 21, for China Do., for Congo	1 0 0	Less expenses	7 1 3	SOMERSETSHIRE.	Wellington	10 19 2
Do., for Japan	1 0 0	Wood Green	8 10 11	STAFFORDSHIRE.	Wednesbury	0 17 0
Marnham, Mr Jno., for Passage and Outfit of New Missionary to Congo	120 0 0	DEVONSHIRE.		SURREY.	Lower Norwood, Chatsworth Road ..	7 10 0
M. W., Thank-Offer- ing, for Congo	1 0 0	Plymouth, George St.	7 10 0	New Malden, Sunday Sch., for Congo	8 17 6	8 17 6
M. M. M., for Passage and Outfit of Mis- sionary to Congo	120 0 0	ESSEX.		Wimbledon, Merton Road	8 8 0	
Pouncy, Mr W., Dor- chester, for Congo	2 8 0	Ilford, for NP	1 1 9	WARWICKSHIRE.	Smethwick	5 0 0
Rushton, Mrs E., for Congo	10 0 0	Levon	4 8 0	Studley	3 14 0	
R. V. N., Thank- Offering, for Congo	1 1 0	Do., Sunday School ..	1 18 4	YORKSHIRE.	Harrogate	26 5 11
Richards, Mrs, Shrewsbury, for Congo	2 0 0	GLoucestershire.				
Smith, Mr Jacob, Cottenham	0 10 0	Ruardean Hill	0 6 3	NORTH WALES.		
Straw, Mr and Mrs P., for Ice Machine for Congo	2 0 0	HAMPSHIRE.		CARNARVONSHIRE.	Llanberis Slon	0 15 0
Wayne, Mr W. H. D., for Ice Machine for Congo	1 0 0	Beaulieu	2 10 0	SOUTH WALES.	Welsh Baptist Union ..	7 0 0
Walker, Mr W.	10 0 0	Blackfield Common ..	0 15 0	GLAMORGANSHIRE.	Ganton, Hope Ch. ...	15 0 0
W. M. C.	5 0 0	Westbourne	13 19 6	Treherbert, Libanus, for Italy	1 1 4	
Ward, Mr W., for Congo Outfit	0 10 6	Do., for China	2 0 0	SCOTLAND.		
Wates, Mr R. L., for Congo Outfit	5 0 0	Do., for Congo	4 0 0	Aberdeen, Crown Terrace, for Mr and Mrs Wall's work, Rome	16 7 0	
White, Rev E., and Mrs White, for Congo Outfit Fund ..	5 5 0	Do., for Japan	2 0 0	Edinburgh, for Mr and Mrs Wall's work, Rome	27 0 0	2 5 0
White, Mr and Mrs T., Eveham	100 0 0	HERTFORDSHIRE.		Rothsay, for Congo ..	2 5 0	
Do., for China	100 0 0	New Mill, Tring	6 12 6	FOREIGN.		
Under 10s.	0 8 0	KENT.		Jamaica B. M. S., for West Africa	107 0 0	100 0 0
Do., for Congo	1 2 2	Foots Cray Sun. Sch., for NP	2 18 6	Do., for Congo	100 0 0	
LONDON AND MIDDLESEX.		Woolwich, Parson's Hill	5 5 5			
Acton	1 17 10	LANCASHIRE.				
Battersea Park Sun. Sch., per Y.M.M.A.	0 12 6	Manchester Aux., on account per Mr T. Spencer, Treas.	24 14 6			
		Oswaldtwistle	4 17 0			
		Waterfoot	1 11 0			
		LEICESTERSHIRE.				
		Leicester, Belvoir St.	10 11 0			
		Do., for Congo	15 0 0			
		Do., Charles Street, for Congo	50 0 0			

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Messrs. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



THE BAPTIST UNION

BRITISH & IRISH HOME

MISSION & GENERAL

CHRONICLE



OCTOBER, 1885.

—
ANNUITY FUND.

THE death of Mr. ELISHA SMITH ROBINSON, J.P., of Bristol, has been the occasion of wide-spread sorrow amongst the pastors and members of our churches. His constant presence and frequent counsel in the meetings of the Union rendered him one of our foremost men, and his advocacy of any cause went far to secure its success, for he always seconded his arguments with generous gifts. His loss will long be felt by us all, and we can only hope that the Lord of the Churches will raise up many from among our younger men to take the places of those who, like Mr. Robinson, are called in a full age to join "the general assembly and church of the first-born who are enrolled in heaven." At a meeting of the Committee

of the Annuity Fund, on the 15th September, the President having referred to the death of Elisha Smith Robinson, Esq., J.P., of Bristol, one of the Trustees of the Fund, it was resolved—

“That this Committee have received, with deep sadness, the intelligence of Mr. Robinson’s decease. As one of the Trustees of the Annuity Fund he rendered from its commencement invaluable service, by repeated and generous gifts, by wise and constant counsel, and by earnest efforts in every way to promote its success. The Committee feel that, in Mr. Robinson, the Churches of our denomination have lost no ordinary friend and helper. As a steward of the ample means which his keen forethought and assiduous energy had enabled him to secure, he dispensed them in unstinted measure and with ungrudging hand. He was simple and sincere, devout and humble ; to all who gained his confidence, a true and sympathetic friend. To the family bereaved of so noble a father, and to the Church deprived of so earnest and generous a fellow-worker, the Committee would offer their affectionate condolence, while still they feel that the savour of his life remains, and that the power of such an example in faith and good works can never be lost.”

AUGMENTATION FUND.

The Church at Heaton, Bradford, which has received help in the support of its pastor, from the Augmentation Fund, has recently passed the following resolution, which has been sent to us by the Rev. R. Howarth, and which it gives us great pleasure to insert:—

“That the Church at Heaton tenders to the Committee of the Augmentation Fund its sincere and heartfelt thanks for the help so generously afforded it for some years, and pledges itself this year to try and raise the amount for the pastor’s salary without appealing to the Fund, and at the same time to continue its subscription to aid the Committee in helping needy cases.”

BRITISH AND IRISH HOME MISSION.

I.—ENGLAND.

GENERAL WORK.

(1) SOUTHERN ASSOCIATION.

The Church at Emsworth, Hants, is one of the eight churches in this Association, subsidised by our Home Mission, and we have received the

following report of his work from the pastor, the Rev. A. W. Leighton Barker:—

“I have just completed the first year of my ministry, and, though our advance has not been rapid or great, yet, passing from one year into another, we have abundant cause to ‘thank God, and take courage.’ When I settled here last September the Church had been without a stated minister for nearly twenty-five years, and was in a very weak state. Preaching on the Sabbaths, and prayer meetings on the Mondays, were the only agencies for the spiritual welfare of the people. The peace and harmony of the Church had, however, been preserved, and the thirty-four members were united in brotherly love.

“Since my settlement the membership of the Church has increased to fifty-one, seven having been added by baptism, four others by the union of the cause at Westbourne, Sussex, with ours, and the others by letter. Great improvement can be seen in our congregations; and the interest manifested in the various services is very encouraging. The Sunday-school must not be forgotten in our summary of progress. A great number of new scholars could be mentioned; and, we believe, the teaching is being blest by God. In connection with our school we have now a Band of Hope of about thirty members. Temperance meetings are frequently held, and this part of our work is not, by any means, the least.

“The amendment in the financial position of the Church is very marked. During the twelve months of my pastorate the income has been £79 12s. 4d.—upwards of £25 more than that of late years. Over and above this, we have raised, with the generous help of friends outside the Church, a sum of £45, which amount, we are laying out in the improvement of our place of worship.

“Though we thus, with joy, chronicle our motives for thankfulness, the year will be remembered because of the sorrows it has cradled. Many have been our losses by death—one, that of a loved and honoured deacon. The twelve months have given birth to difficulties and to fears; yet, through all, we have been enabled to ‘praise the Lord.’ We have had more sun than clouds, more light than shadow; and we close the year’s labours for the Master with the Doxology.”

(2) ST. HELIER, JERSEY.

We have been specially gratified in receiving from this Church the two communications which we append.

(a) Letter from the Pastor, Rev. H. Wallace:—

“I most sincerely wish that I could report rapid progress in connection with my work here, but failing to do that, I am thankful to be able to report steady progress in all departments. The addition to our number of members during the past year has been much lower than during the four previous years of my pastorate. Only eleven have been received into fellowship, whereas our loss by death, dismissal, and revision of roll has numbered five, leaving us with a nett 6 in of six. Nevertheless, the growth in race of the ninety-six members now in

fellowship has been most cheering. This growth has revealed itself in the kindly spirit manifested by the members towards each other, in their consistent lives, by their zeal in the service of God, in the deep earnestness of their prayers, and also in the marked kindness which they have shown to myself. The congregations are as large as ever, and the people are most reverent and attentive. The sittings, which number 200, are nearly all let, and the spirit of enquiry is among the people, so that we have nothing to discourage, and we have much to cheer us. The finances of the Church are a little behind ; but that can be no matter for surprise, when the pastor has been laid aside for nearly three months, as I was, through having broken a blood-vessel in the left lung during the last week in February. I am thankful that I can report returning health, and record an improving finance. Indeed, we have every reason to hope and expect that the Church will be able to support itself at the appointed time, which is a matter for great thankfulness to God. We are also grateful to the Mission, of which you are the worthy Secretary, for help rendered. The work at Grove Street School goes on well, as also that carried on at the Town Mills Mission Station. We have there a hall capable of seating fully 100 persons, where we gather a good number of the poor children of the neighbourhood every Sunday afternoon, and instruct them in the things which make for their peace. Every Sunday evening we have Evangelistic Services in the locality of the Mission Hall, where our brethren—of which we have a zealous band—proclaim the Gospel of the Kingdom. This work is comparatively new, having been commenced about sixteen months ago ; but it has prospered sufficiently to encourage us to persevere with it, believing as we do that it is a work to which the Lord has called us. The class of people among whom we labour there are of the very poorest and most ignorant type ; and as no other Church has a Mission anywhere near, we are upon new ground, and doing a work which was really needed. It is most pleasing to report that as we have no lack of workers for the Mission, so there is no lack of funds for carrying the work on.”

(b) Subsequent resolution of the Church :—

“That the very hearty thanks of the St. Helier’s Baptist Church, Jersey, be given to the Baptist Home Mission Committee for their generosity and great liberality in having, during many years past, so materially assisted this Church in the prosecution of its Christian work, by which means in a large measure, and with the continued blessing of our Heavenly Father, it has reached its present prosperous state. We also rejoice in the fact that, as the time has almost expired for which pecuniary help was promised by the Home Mission Committee, we are at present in a better position to be self-supporting than at any previous time in our history. We earnestly hope that the Mission may continue to be largely blessed and helped in its noble work, and that the generous assistance so long given to us may now be at the service of those who, in other places, are seeking to extend the Kingdom of our Lord and Saviour Jesus Christ.”

II.—IRELAND.

(1) EVANGELISTIC WORK.

In the Waterford District, as will be seen by the plan we published last July, special services have been held corresponding as nearly as possible to the Tent Services in other districts. Our friend Mr. Douglas, who has been ably assisted in this work by the Rev. T. E. Williams, of Aberystwyth, thus wrote on the 2nd September :—

“The series of special evangelistic services which commenced here on 19th August was brought to a close yesterday evening. Mr. Williams conducted six services in our chapel in Waterford, and six in the hall at Tramore, and also gave an address to the Sunday-school. As the friends here were anxious that he should visit some other parts of Ireland before his return home, he accordingly left us for Killarney yesterday morning, and I gave the concluding address in Tramore in the evening.

“The attendances at the meetings in Waterford were most encouraging, and steadily increased night after night. It is needless to say that Mr. Williams’ addresses were earnest and impressive, and much appreciated by thoughtful hearers.

“The work in Tramore was somewhat of an experimental character. The beautiful strand and picturesque scenery around the Bay attract thousands of visitors every summer ; and it is now eleven years since any *special* effort was made to bring the Gospel to them. Apart from the regular places of worship, there is only one building in the town available for public meetings ; and when religious services were last attempted there, in 1874, the meetings were broken up by a disorderly mob. It was not, therefore, without some anxiety that we engaged the hall for religious purposes this year ; but, to the surprise of many, the meetings have been held without the slightest disturbance, and have given us, on many grounds, cause for thankfulness to God. The attendances throughout have been very fair, the smallest meeting numbering about forty, the largest about one hundred, and the closing meetings were by far the best.

“The members of the church here took a deep interest in the success of the Mission, several of them attending Tramore every night. Amongst these may be mentioned Mrs. Bennett, who presided at the harmonium ; Miss Wightman, who sang with much impressiveness several sacred solos ; and Mr. Moir and Mr. W. Wightman, who acted as ushers. Mr. Bennett and Mr. Wightman assisted in the devotional part of the services ; and with these must be mentioned Rev. Dr. Vance, Wesleyan minister, Mr. Edward Jacob, minister of the Society of Friends, and Mr. Bowman, of Tramore, from whom we received the greatest kindness

The constabulary authorities were also most obliging, and had one or two men patrolling in the neighbourhood of the hall.

“You will be pleased to know that amongst those attending the services were many for whom the meetings were specially designed. Respectable Protestants, who have seldom or never been seen at evangelistic meetings, were there repeatedly; and at every meeting some Roman Catholics were present. Last night there were not less than nine or ten, and there may have been more, as at almost every meeting there were strangers about whom we could not be sure. Two ladies were recognised as Catholics by their habit of crossing themselves as they entered the building, others from their ignorance of how to find the hymns. Last night an old woman, of the huckster class, came in with a long clay pipe in her mouth. The usher told her she was very welcome to come in and also to bring her pipe, but that she could not be allowed to smoke during the service. She immediately extinguished the pipe, and listened devoutly to the address. The attention of all the hearers was very marked, and there can be no doubt that lasting spiritual good has been accomplished.

“As regards expenses, I may state that the rent of hall, priating, and other incidentals, amount to about £10. To meet this, a considerable sum has already been subscribed, and we hope to be able to defray the entire cost without drawing on the funds of the Society.*

“Looking at the work as a whole, we feel much satisfaction in the fact that an effort has been made to preach the Gospel to all classes, and in a building where they could attend without religious scruples. In a field so circumscribed and so peculiarly difficult, it is not to be expected that great results would at once be manifested. We are, however, certain that real blessing has been bestowed. Personally, I feel indebted to Mr. Williams for his stirring and helpful words; and I know that many Christians will long remember these services as ‘times of refreshing from the presence of the Lord.’”

(2) TENT SERVICES.

No. 1 Tent.—(a) DONAGHMORE DISTRICT.

Following up the account given by Mr. Edgley last month, the Rev. Frank M. Smith, of London, wrote, August 28th:—

“I have just returned from my third visit to Ireland in connection with our tent work, and I am exceedingly grateful to our heavenly Father for blessings personally received in the work. I spent the earlier part of the month with our good friend, Mr. Taylor, in the Tandragee district, commencing at a small village called Ahorey. This meeting was held in a farmhouse, which was soon filled, and all listened eagerly. From conversation with several at the close, I have

* This hope has since been fully realised.—ED.

reason to believe that good was done. On the second evening we began the meetings at Scarva, in a room kindly lent to Mr. Taylor by the steward of the Duke of Manchester, and here we had a series of most interesting services. Packed every night to much beyond its actual capacity, this room was the scene of a deep spiritual interest. 'After meetings' were impossible on account of the intense heat and the numbers attending. At the close of the second week I was compelled to relinquish the work at Scarva, being far from well. My conviction of this work is that if the services had been held in one of our large tents it could have been easily filled. On Sunday I preached in the meeting house at Tandragee, where Mr. Taylor has a good congregation, and a living, earnest church.

"The latter half of the month I spent in the Donaghmore district, and was pleased to follow up the work of Rev. G. T. Edgley in the tent at Bloomhill. Here I found a gracious work in progress, an earnest spirit of prayer, good congregations, and several who testified to having received blessing. My first Sunday's work commenced in the morning at Lisnagleer chapel. The evening's service at the tent was unexpectedly cut short by a severe gale, which, at the first, almost prevented my voice from being heard, and ultimately ripped the canvas and strained the cordage so that the congregation became much alarmed. We therefore closed the service, and took down the tent to prevent its destruction. After the second evening it was rebuilt, and the work proceeded. I was by this time feeling much better in health than when I was at Scarva. This was fortunate; for Mr. Dickson, and Mr. Simpson, who had been assisting him, were both unwell. The congregation, however, became larger, and the interest deepened until the close. Some of those meetings during the last week will never be forgotten. As the end drew near, I thought it advisable to get some idea if possible of the extent and definiteness of the work. I felt that the circumstances justified this course, and the feeling was shared by all the Christians present. Many hands were held up of those asking for prayer that they might be saved, as all heads were bowed before the Lord. There were scores of believers who stood up to thank God for quickening and refreshing, and not a few who testified that they had found the Saviour during the tent services. One man said, 'I felt so miserable at the meeting that I went home, and there, on my knees, I sought the Lord, and I have found Him.'

"Another young man could not rest after having gone to bed, but got up, went out into a field, and was heard in great agony, crying, 'Lord, save; 'Lord, save me.' Several others visited Mr. Simpson, our evangelist, at his lodgings, inquiring the way to God. There were testimonies of salvation received from every week's services since the tent had been there, and made with great clearness—the text, the sermon, the after-word, and the very hour in which peace came, being mentioned. I must mention one other case—that of a dear lad, the only unsaved member of a family belonging to Mr. Dickson's church. He was brought in at the closing meeting, Sunday—the night before the tent was removed. It was a pleasing, though affecting sight, to see his father and mother bowed in prayer for him while I pointed him to the cross, and their joy can easily be imagined as they received him to their arms, rejoicing in the Lord. I have since heard that at the prayer meeting in the week following, the father gave thanks that his son (the

last of the family) and his granddaughter (the first one) had been converted at that meeting.

"Similar instances could be mentioned, but space forbids. A friend writing me since I returned, says, 'I believe there will be quite a number of baptisms as soon as Mr. Dickson is able to attend to them.' There is a splendid work being carried on in the Church and school, at Mr. Dickson's chapel.

"I paid a visit and preached, by special request, at Ballygawley, where I spent a happy fortnight last year, and was pleased to find much fruit abiding from that time; and I am sure, from observation elsewhere in the north of Ireland, that the influence excited upon a neighbourhood where a tent has been pitched and services held, lasts for many a day, and bears fruit for years afterward.

"I am certain we are on the right track in the tent work. It gives an impetus to the work of our brethren who are on the field—and they need it, for there is much that is likely to discourage them—it brings our denomination to the front more than anything else that I know of, and it may yet be, under God, the very largest and best means for the salvation of the country districts of Ireland. I believe it will be. I fear I have written too much for the CHRONICLE to hold, but my heart is full of my theme."

(b) ENNISKILLEN.

We publish further accounts of the work in this place. The Rev. James Lewitt, of Worcester, says:—

"August 29th.—As Mr. Ryan keeps you posted up in relation to the work here, it is not necessary for me to trouble you with any lengthy communication; but, as my work approaches completion, it is only right that I should say a little about it. The tent is pitched on Fort Hill, a most commanding and convenient position, for which we are indebted to the kindness of a resident in Enniskillen. Since the services commenced they have grown in interest, and the attendance has been most encouraging. Persons of all stations in life, and every religious denomination, have availed themselves of the opportunity of hearing the Gospel. The spirit of attention to our message has been very marked, and in no case more than in that of the soldiers of the garrison, who have repeatedly visited the tent. The regiment has an association with the Baptist Denomination which has added greatly to our pleasure. It is the 13th Light Infantry, known in former days as 'Havelock's Saints,' and now, under altered army arrangements, bears the name of the 'Somerset Regiment.' Many of the men have come to the services; and not a few of them, I rejoice to believe, are sincere disciples of the Saviour. We have held six services a-week—one of them a children's service, conducted by Brother Ryan, and three services every Sabbath—one a prayer-meeting in the morning at 8 o'clock, and the preaching services have been at 4 p.m. and 8 p.m., so as not to interfere with the times of worship of other congregations. After each service we have had a prayer and inquiry meeting; and though that has not been so well attended as at my Mission engagements in Ireland in

former years, I am bound to believe that not a few have received spiritual good from our labours. Our Sabbath services have been exceedingly good, the tent being nearly full; but I know that many more who, for various reasons, have not ventured within our canvas walls, have listened without to the word preached, and some of these are Papists; but so narrowly and incessantly do the Romish priests guard their flocks that to make any wide and deep impression on them is a work of the greatest possible difficulty.

“August 31st.—Yesterday, during a pouring rain, we conducted the services, and were made glad by the congregations, which, considering the extremely unpropitious weather, may be pronounced very good. Our last meetings were pervaded by a spirit of solemnity and attention not surpassed by any preceding, and amid many expressions of regret and affection I bade the people farewell. Mr. Ryan has rendered me most efficient aid, and proved himself most worthy of the confidence of the friends of the Mission. I am bound to add that my very good friend Mr. Midgley, of Highfield Hall, near Chesterfield, has largely contributed to the success of the work. He has come hither at my request and at his own cost, and, by presiding at the harmonium, has added greatly to the cheerfulness and joy of our gatherings.”

Mr. Ryan adds:—

“The Tent Services at Enniskillen were brought to a very successful close on Sunday evening, Sept. 13th. Having commenced on August 12th, they were thus continued for nearly five weeks. The services were well sustained all through. The attendance, though fluctuating, was at all times encouraging. This will appear the more remarkable when we remember that the Baptists are not represented by any church, or mission-station, in Enniskillen—nor, indeed, in the whole county of Fermanagh. Moreover, about one-half the population of the town is Roman Catholic. We met with a very warm reception from all. The Episcopal and Methodist being the leading Protestant denominations, we were strongly supported by a considerable number from either of those bodies. In fact, we are debtors to all, for in some measure all have shown their sympathy with us. The Rev. J. Lewitt, in the earlier part of the work, proved himself to be a very acceptable preacher of the everlasting Gospel. His public utterances made a lasting impression on many minds. After the departure of our friends Mr. Lewitt and Mr. Midgley, the services were continued by the Rev. H. B. Murray, of Nottingham, who was accompanied by Mr. S. Bate. Mr. Murray very soon won his way among the people. His appeals were clear, direct, and earnest. His addresses were often the subject of conversation afterwards. We held in all forty-three services, five of those being for children. The Sunday services were largely attended; sometimes the tent was completely filled. The week-night services had an attendance of from 100 to 150. After-meetings were generally held, and at those meetings we had the joy of knowing that God was indeed blessing His world. The weather during the last fortnight was unhappily very unfavourable, and on Saturday last (12th) there was a violent storm, which seriously damaged the tent. We had made all arrangements for closing on the Sunday, but at one

time it seemed as though we should have to abandon our arrangements altogether ; however, with the help of a saddler in the town, we were able to draw the canvas sufficiently together to hold the closing services on Sunday. At 8 a.m. our friends gathered as usual for prayer, but this meeting had to be closed somewhat abruptly because of the strong wind then blowing ; however, as the day wore on the wind abated, and the weather became fine, so that in the afternoon we had a very good gathering, and Mr. Murray preached from the words, 'How shall we escape if we neglect so great salvation ?' At night we were favoured with the voluntary help of the military band, by the ready consent of Col. Carey, of the 1st Somerset Regiment. Many men of that regiment had attended the tent services. The tent was packed with people ; we think not less than 600 were inside, and we were told by different persons that about that number were outside, many among the crowd being Roman Catholics. I preached from John iii. 16, and at the close we held a testimony meeting, when a large number held up their hands in indication of blessing received. I had also some letters, telling of conversions, restorations, &c. There was a generally expressed desire among the friends that we should visit Enniskillen on some future occasion.

"I cannot close this brief report without mentioning a most pleasing circumstance directly resulting from these services, namely, the baptism of three of the friends in Lough Erne. On Monday evening a little party of us, consisting of my wife and myself, Mr. Murray, and a Sergeant in the 1st Somerset, with his wife, rowed up the lake to a convenient island, where I had the joy of baptizing the Sergeant and his wife. They have been brought to assurance of salvation through the tent work. Then on Tuesday morning we went to the same place to baptize a young sister of another denomination, who received the truth of baptism during the tent work.

"There is much more that might be written, but enough has been said to show that the Lord has been with us in this glorious work."

On the 19th September he wrote again :—

"I have since received a letter from a lady friend, who was converted during my visit to Enniskillen in November last. She now lives seven miles from the town, and in correspondence with her I drew her attention to believer's baptism by sending her two of Dr. Clifford's little tracts. She straightway inquired into the subject, and has, I am thankful to say, accepted the teaching of God's Word, and now awaits baptism."

No. 2 Tent.—(a) BALLYMENA.

The Rev. D. Russell, upon his return to London, thus supplemented his account of the work :—

"The tent services closed on Wednesday, August 19th. On Thursday the tent was taken down for removal to Carrickfergus, and I started for home. I am glad to inform you that no sign of languor or failing interest attended these

closing services ; on the contrary, they were marked by deepened and intensified interest. At the last three week-evening services we had full meetings, and on the closing night the tent was as crowded as on Sunday evenings. I shall not easily forget the many expressions of thankfulness for the services, and the regret expressed that we were obliged to leave.

“All classes met in the tent—from the lowest dregs of the population to the most influential members of the Presbyterian churches in the town ; and all seemed interested in the proclamation of the glorious truths of the Gospel. At one service many testified publicly to the benefit received through the preaching—the number being limited only by the time allotted for that purpose.

“Allow me to relate one among many incidents. Walking alone in the street two days before leaving, I was greeted by a working man, and, after a hearty grip of the hand, he said : ‘I am glad to tell you, sir, I have got back my first love. I had professed conversion some years ago, but got into a cold and careless state. I went to the tent services, hoping for a blessing. I had long wanted to hear a sermon preached from a particular text. You took the very text—viz., ‘One thing thou lackest.’ I went home miserable enough that night, but, coming again to the tent, was enabled to rejoice again in Jesus, and now I feel I cannot do enough for Him. Pray for my wife and brother, and do not forget us when you go away.’

“I cannot close without observing that, in my judgment, most effective ‘evangelistic’ work might be done in the neighbourhood by a competent man as colporteur, who could call at the farmhouses and cottages scattered about the country. Such a man, co-operating with the resident missionary, would be able to do a good and lasting work ; but, alas ! I know the funds at your disposal are too limited just at the time when an increase is most needed. Praying that increased information may lead to increasing consecration, I close my notes of services which have been a joy from first to last, and times of refreshing for both preachers and hearers.”

To the foregoing we add a letter from Mr. Whiteside, dated August 21st :—

“We brought our meetings here to a close on Wednesday evening, the 19th inst., took down the tent and sent it on to Carrickfergus on the following day. I am happy to say that, from first to last, our meetings have been a grand success. The attendance, which was good all the time, increased considerably towards the close until the tent was crowded, and at our last meeting there was an overflow. We cannot speak too highly of the earnest manner in which Messrs. Wainwright and Russell fulfilled their mission. They left Ballymena with the joy and satisfaction of knowing that their services were highly appreciated, that they were owned and blessed to the conversion of souls, and to the strengthening of the Lord’s people. Many thanks to those brethren who deny themselves their holiday rest that they may come over to encourage and help us. The late meetings evidently show that deeply rooted prejudice is gradually giving way. It was a pleasure to see many attending and taking an interest in our service who before had not done so. What advantage we shall reap by way of increase is yet to be seen. The

prospect, however, is brighter and more hopeful than the past has been. Last Lord's-day Mr. Russell preached a sermon in the chapel on baptism (and it was a sermon to the point), after which I had the pleasure of baptizing a sister who found the Lord in the tent on the evening of the 13th July. I trust there will soon be 'more to follow.' 'The Lord hath done great things for us, whereof we are glad.'

"I thank you once more for the perfect arrangements you made, which contributed to the success of our meetings in a high degree."

(b) CARRICKFERGUS.

Upon the removal of the tent from Ballymena, the Rev. T. W. Medhurst of Portsmouth commenced preaching, and sent the following letter to the Secretary on the 15th September:—

"I am more than ever convinced that our tent services are just the kind of agency needed for Ireland just now. Notwithstanding the many efforts put forth by other denominations of Evangelical Christians, there is still very much land to be possessed in the 'Emerald Isle.' One special feature of our tent work strikes me as being most promising of future results. There are large numbers of the people who will not come under the influences of Christian work, whether it be done in churches, meeting-houses, or halls. They will not enter a building in which religious services are held, some because they are careless and indifferent, and others because they are afraid of their Roman Catholic friends and neighbours. Very many of these classes will not come even into the tent where the Gospel message is being delivered, but they will gather around the tent, and, if the preacher have a clear voice, and speak the Word of the Lord distinctly, they hear the Gospel. The canvas walls of the tent do not shut in the preacher's voice. The Wesleyan minister here told me he could hear distinctly a considerable distance, and that in this way several hundreds were being reached who could not have been reached in any other way. The tent was pitched on the parade at the side of the ancient Castle. This was by the kind permission of the commanding officer. This not only gave us the best possible situation for the tent, but also saved expense for the rent of a field. This permission was granted as a mark of esteem for your venerable missionary, the Rev. William Hamilton. He is in his eighty-fifth year; but in the past he has done right good service, and even now, though infirm and stricken in years, he devotes a large portion of his time to visiting the sick and the aged. These visits of our aged brother are highly valued, and the testimony concerning him is, 'He is a real good man, sure he is.' He proposes to keep in harness until the Master calls him home.

"On two Sundays I preached at the Baptist Chapel to the small company gathered for worship, and united with them at the table of the Lord. This little band forms the nucleus of what may one day become a strong and vigorous church.

"Our services in the tent, from the commencement to the close of the mission

were of the most encouraging character. Twice each Lord's-day, and on each, week-evening, the people came to hear concerning Christ and His salvation. I have been helped in the services by the Rev. Mr. Wilson, the Methodist minister, who missed no opportunity of being present and taking part, displaying as much energy and as warm-hearted an interest, as though the mission were a Methodist, instead of being a Baptist effort. Pastor W. Usher, of Great Victoria Street Baptist Church, Belfast, gave us an excellent Gospel address one evening, and on several evenings I was helped by the pastor of Regent Street Baptist Church, Belfast, Rev. E. T. Mateer. I do not care for after-meetings, nor for endeavouring to number the people who profess to have received a blessing at the services, but we know that sinners have been led to Jesus, backsliders have been restored, that anxious inquirers have been led into peace, that careless souls have been awakened, and that believers have been edified, as the result of our month's labours, and to God the Father, Son, and Holy Ghost, we give all the praise and glory.

"At three out of our four Sunday services, we gave the people at the tent an opportunity to present a free-will offering to assist in defraying the local expenses, and the amount realised was £7 1s. This sum, considering the circumstances of the people, is no small evidence that the services were appreciated.

"There is still urgent need that our Irish Mission of the Baptist Union should be generously sustained by the hearty prayers and sympathy, and by the large-hearted and liberal contributions of British Christians. I can very confidently commend the work in Ireland as well worthy of the support of all our churches in England, Wales, and Scotland, and our brethren in America could not do a better work than to send liberal help to augment the amount at the disposal of the Council of the Union to be expended in the old land, from which they are receiving so many of the very best and most active members of the Baptist churches.

"I have written thus far, hoping to be able to conclude by reporting good farewell meetings in the tent yesterday. But I am sorry to have to inform you that on Saturday the canvas of the tent was so rent and torn by the storm of wind that raged during the evening, that we were compelled to take the tent down to prevent its being utterly destroyed. As it is, I fear the canvas cannot be repaired. It is to be hoped that a new tent will be presented to the Baptist Union in time for the evangelistic work next summer. None of the furniture of the tent is injured, so all that is required is the canvas covering.

"We held our concluding services of the Mission in the Baptist Meeting House, which was well filled with most attentive audiences, a number of persons being present who had not been able to attend the services in the tent on account of the inclemency of the weather. In all I have had thirty-two services during the month's mission."

No. 3 Tent.—DONAGHMORE DISTRICT.

From this district our Evangelist, Mr. M. Simpson, wrote on the 7th September :—

"My stay at Stoughan covered a period of five weeks, and heartily do I praise

the Lord for bringing so many into the light through the preaching of the Gospel. It was very gratifying to me, after the services had closed, to find a number of converts and inquirers calling at my lodgings for conversation and prayer. You will be pleased to know that among the number was a Roman Catholic, who was in the deepest distress about her soul. I pointed her to Christ, by whose stripes alone she could be healed. She was not the only one of her class that attended the meetings there, for several were found gathered in small companies around the tent listening to the Word of Life; and who can tell what may be the effect produced upon their minds by the truth thus heard? Tent No. 3 was next pitched at Carnteel, about three miles from Mullyear, and the services commenced on Sunday, the 30th ult., and was nearly filled with eager listeners. On Monday, I was joined by Mr. Phillips of Grange Corner, who preached in the evening. There were about sixty present, and a good feeling prevailed. On Tuesday the congregation increased to about eighty, and Mr. Phillips again spoke to a most deeply interested audience on the words, 'Mighty to save.' Wednesday brought with it a still further increase in attendance, over a hundred being present. I delivered an address on 1 John iv. 10—'Christ our propitiation.' Thursday and Friday both witnessed further increase, and a decidedly growing interest in the truth proclaimed; and there are some instances of good apparent already. I trust these are only an earnest of good things to come. On Sabbath morning Mr. Phillips preached to the friends at Mullyear, and in the evening in the tent to a very large and attentive congregation, while I followed with a short address. I sincerely trust the services of the week will ripen into much fruit to the praise and glory of God. To-day Mr. Phillips leaves for home, and I am sorry for it, as I shall be left alone in the work, Mr. Dickson being unable to render any assistance at present. Yet I am not alone; He who has said, 'Lo, I am with you always, even unto the end,' will be with, and strengthen me."

III. DEPUTATION ARRANGEMENTS.

The Secretary preached at Chipping Norton on the 13th September. Mr. Avery, continuing his work in Yorkshire (referred to last month), addressed meetings at Lindley and Golcar on the 1st and 2nd September. His services have been given on Sundays to Regent's Park Chapel; Cavendish and Ellington Chapels, Ramsgate; and The Park Chapel, Great Yarmouth. Sermons have also been preached for the Mission, by the Rev. Frank M. Smith (London) at Wallingford; by the Rev. James Lewitt (Worcester) at Denmark Place, Camberwell; and by the Rev. Charles Kirtland, at Mirfield. Mr. Kirtland also addressed a meeting at Longwood on the 17th September. For very kind assistance rendered in the plans for the Huddersfield district, special thanks are due to the Rev. F. J. Benskin, of Huddersfield.

Subscriptions received from August 21st to September 20th, 1885.

BAPTIST UNION.

West Bromwich.....	1 0 0
Nottingham, Circus street..	0 5 0
Magor (Mon.).....	0 5 0
London, Myers, Rev J. B.	0 10 0
Merthyr, Bethel.....	0 5 0
St. Helen's, Taylor, Rev W. C.	0 5 0
Sutton-in-Craven.....	0 10 0
Merthyr Tydvil, High street (2 yrs).....	1 0 0
Scarboro', Albemarle.....	0 10 0
Grantham, Wharf road.....	0 10 0
Northchurch.....	0 10 0
Frighton, Bond street.....	0 5 0
Quornon.....	0 5 0
Golcar.....	0 5 0
Blaenavon, Ebenezer (addl.)	0 2 6
Risca (Mon.), Bethany (addl.)	0 5 0
Churches in Worcestershire Association.....	5 17 6
Leeds, Runlet Tabernacle	0 10 0
Cardiff, Bethany.....	1 0 0
Northampton, Kettering rd.	0 10 0
Newport, St. Mary's street	0 5 0
Worthing, Stead, Rev W. F.	0 10 0
Folkestone.....	1 10 0
Renfrow, Park Church.....	0 10 0
Heptonstall Black.....	0 5 0
Dolan, Nanmet.....	0 5 0
Guisborough.....	0 5 0
Camberwell Gate, Arthur st.	2 0 0
Southampton, Carlton.....	0 10 0
Westbury, West End.....	0 10 0
Trowbridge, Bethesda.....	0 10 0
Torquay, Edwards, Rev E.	0 5 0
Oswestry, English Walls.....	0 5 0
Coventry, Queen's road.....	2 2 0
Edgware road, John street	0 10 0
Crawley.....	0 5 0
Reading, Wycliffe.....	1 10 0
Ferrydale.....	1 1 0
London, Curtis, Mr J. A.....	0 5 0
Leytonstone, Bacon, Mr J. P.	1 5 0
Abertillery, Blaiana Gwent (addl.).....	0 2 6
Bromley, Hayward, Mr G. A., M. A.....	1 1 0
Keighley, Albert street.....	1 0 0
Hatch Beauchamp (2 yrs).....	0 10 0
Devonport, Evans, Mr J. L.	0 3 0
London, Douglas, Rev J.....	0 10 0
Pontypool, Tabernacle (addl.)	0 5 0
Caerwent (Mon.).....	0 2 8
Lord's Hill, Jenkins, Rev W. (don.).....	0 1 0
Churches in Lancashire and Cheshire (addl.).....	24 7 0
Sutton, Harper, Rev J.....	0 5 0
Todmorden, Wellington rd.	0 5 0
St. Luke's, James street, Farley, Rev E. J.....	1 1 0
Lebury (2 yrs).....	0 10 0
Wainsgate.....	0 5 0
Horley (3 yrs).....	1 10 0
Orpington.....	0 10 0
Churches in Kent and Sussex Association.....	16 18 0
Liverpool, Prince's Gate (addl.).....	1 2 0
Llangollen, Penybryn.....	0 5 0
Clipstone.....	0 15 0
Penzance, Perrow, Mr J.....	0 10 0
Glasbury and Penyrheol.....	0 5 0
Godstone.....	0 5 0
Middle Mill (addl.).....	0 2 6
Abercarn (E.), (addl.).....	0 5 6
Chalford.....	1 0 0

Warmstaple.....	1 0 0
Wood Green.....	0 10 0
Haines, Rev W. W.....	0 5 0
84 10 6	

Huddersfield, Brooke, Mr. J.	5 0 0
Devizes, Austie, Dr.....	2 9 0
Hereford.....	2 5 8
Leicester, Victoria rd., Clark, Mr J. W.....	10 0 0
116 12 6	

ANNUITY FUND.

Swindon, Vickery, Mr T.....	1 0 0
Bristol, Tyndale, Glover, Rev. R.....	15 0 0
Helston, "In memory of Lucy Best".....	20 0 0
London (3 yrs) Micklem, Mr T.....	3 0 0
Leeds, Doubleday, Rev J.....	1 1 0
Bradford, Garnett, Mr R.....	0 10 0
Leytonstone, Bacon, Mr J. P.	1 1 0
Bromley, Hayward, Mr G. A. M. A.....	1 1 0
Sheffield.....	4 0 0
Wainsgate.....	0 14 9
West Croydon, Brook, Mr G. E.....	10 0 0
Cirencester.....	4 0 0
Huddersfield, Crowther, Mr H. A.....	1 0 0
Blackburn, Montague street	2 0 0
Canterbury, St. George's place.....	5 12 9
Chalford.....	3 0 0
Sheffield, Glossop road— Tinker, Mrs.....	5 0 0
Tinker, Miss.....	5 0 0
Shaw, Miss.....	5 0 0
Saw, Mrs E.....	5 0 0
Weston, Mr E.....	20 0 0
Eaton, Mr J.....	50 0 0
163 0 6	

**BRITISH AND IRISH
HOME MISSION.**

London, Myers, Rev J. B.....	0 5 0
Miachinhampton, Clarke, Mr, senr.....	0 10 0
Metropolitan Tabernacle.....	19 1 0
Bristol, Cotham Grove.....	1 8 6
Hampstead, Heath street, Pattison, Mr S. R.....	1 1 0
Great Bedwyn, Gerard, Mrs	0 3 6
Highbury Hill.....	8 12 8
Regent's Park.....	2 7 0
Harrogate, Stead, Mr W.....	5 0 0
London, Small, Rev G.....	0 5 0
Bristol, Tyndale, Appleton, Mrs.....	1 0 0
Redwick.....	0 5 0
Redhill, Hope, Mr T. R. (3 yrs).....	3 3 0
Hock Norton.....	0 17 6
Keigate, Groll, Col. A. A., J. P.....	1 1 0
Lyndhurst.....	0 8 6
Leicester, Charles street, Paul, Mr T. D.....	5 0 0
Walworth road.....	7 13 9
Bath, Manvers street.....	3 8 6
Ruardean Hill.....	0 13 0
Sutton, Heppburn, Mrs.....	0 5 0
Camberwell Gate, Arthur street.....	4 1
Canterbury, St. George's Place.....	5 0
Crief, Ferguson, Miss.....	0 5 0
Falkirk.....	2 10 0
Appledore, Blackmore, Mrs T. W.....	0 10 0
Do., do.....	0 10 0
Cambridge, Zion.....	6 11 1
Neath, Orchard Place, Curtis, Mr A.....	5 5 0
Lebury.....	4 0 0
Prace street, Bult, Mr A.....	0 10 6
Bromley, Hayward, Mr G. A. M. A.....	5 5 0
Bristol Association.....	34 19 0
Chatham, Clover street.....	1 18 6
Macclesfield, Downen, Rev Z. T. (2 yrs).....	1 15 0
Manchester, Brightongrve, I Do., do.....	0 15 6
Briercliffe, Hill lane.....	3 13 1
Hammersmith, West End.....	2 11 0
Aberdare, Calvaria.....	1 8 6
Fonthir.....	0 12 6
Farley.....	0 13 2
South Stockton.....	0 10 0
Halifax, Pelton lane.....	3 0 0
Lockwood.....	1 10 0
Sutton, Bergin, Rev J. M.....	0 10 0
Loughton.....	2 16 6
Liverpool, Prince's Gate, Lewis, Rev R.....	1 1 0

AUGMENTATION FUND.

Reading, King's road.....	8 6 0
Do., Collier, Mr E. F.....	1 1 0
Do., Davies, Mr P.....	1 1 0
Lynn, Stepney.....	1 10 0
Sandwich, Harvey, Mr J.....	2 2 0
Eye, Baldey, Mr G.....	0 18 0
Cheltenham, Salem.....	5 15 0
Prace st. Bult, Mr A.....	0 10 6
Leytonstone, Bacon, Mr J. P.	1 0 0
Bromley, Hayward, Mr G. A., M. A.....	1 1 0
Devonport, Evans, Mr J. L.	0 3 0
Rawdon, Rooke, Rev T. G.....	10 0 0
Nottingham, George street, Woods, Rev W.....	0 10 0
Accrington.....	32 0 0
Harrogate, Stead, Mr W.....	10 0 0
Canterbury, St. George's place.....	1 8 10
Glasbury and Penyrheol.....	0 10 0
Westbourne, Colman, Rev R.	1 1 0
Sheffield, Glossop road.....	18 9 6
Chipping Norton, A Friend.	1 0 0

St Peter's, Busbridge, Miss.	0	5	0	Faversham	6	10	10	Burnley, Haggate, Altham.	
Cheshire, A. Friend	10	0	0	Newport (Mon), Slow hill	5	7	0	Mr A.	5
London, Lance, Rev J. W.	0	5	0	Nottingham, George street	3	6	3	Swatham	5
Churches in Monmouthshire				Swansea, York place	0	5	0	Norwich, St. Mary's	23
Association	5	12	0	Bloomsbury	6	13	7	Plymouth, George street	3
Do., do.	9	5	6	Enfield, Rooke, Miss A. E.	1	1	0	Athlone district	15
Devon, Salem	9	9	8	Gravesend, Windmill street	2	0	0	Pembroke	0
Taigimouth, Scammell, Mr				Belle Isle, Benson, Mr J.	0	10	0	Clough	6
E. T.	0	10	0	Liverpool, Myrtle street	2	12	6	Cambridge, Zion, Johnson.	
Greenwich, South street	5	5	0	Wood Green	2	2	0	Mr W. (don.)	5
Sale, Edminton, Mr J.	1	0	0	Do., Hull, Mr C.	0	10	6	Carrickfergus, Weatherup,	
Preston, Fishergate	6	2	0	Chipping Norton	17	5	3	Mr J.	1
Notting Hill, Ladbroke Gro.	9	3	6	Stockwell (addl.)	2	2	0	Donaghmore	3
Portsmouth, Kent street	1	10	0	St. Luke's, James street,	2	2	0	Lurgan	2
Do. do.	6	13	0	Fareley, Rev E. J.	1	1	0	Gillingham, Summers, Mr	2
North Finchley	6	5	0	Leicester, Victoria road	5	0	0	Sale of Books, Athlone	0
Abingdon	4	10	6	Newark	18	15	0		
Treherbert	2	15	8	Regent's Park	16	15	10		
Maescwmwr	0	21	0	Cardiff, Tredegarville	11	3	9		
Camberwell, Denmark place	2	12	0	Great Missenden	R.C.	17	10		
Cloughfold	0	13	6	Wilts and East Somerset					
London, Teall, Rev J.	0	10	0	Association	R.C.	12	10		
Lortonstone, Bacon, Mr J. P.	5	0	0	Ballymena	5	16	0		
Do., Lester, Mr H. E.	5	0	0	Rochdale, West street	5	9	0		
Jersey, St. Helier	22	10	0	Ballykeel	2	8	8		
Blockley	5	14	6	Tynemouth, Brown, Mrs.	1	0	0		
Uley, Sunday-school and				Gullsborough (3 Friends)	1	10	0		
Friends	0	8	6	Accrington	17	17	6	Accrington	2
Andover	2	14	0	Newtownards	0	7	6	Cams, Hunts, &c.	2
Mountain Ash	1	1	3	Preston, Pole street	1	1	6	Birmingham, Daniell, Mr	
Bournemouth, Westbourne	5	14	0	Coate	1	0	0	S. A.	1
Walworth road	2	11	7	Ballymena	2	5	0	Colchester	0
Huddersfield, New North rd.	13	14	2	Battersea Chapel, York rd.	3	3	0	Leytonstone, Bacon, Mr J. P.	1
Llanely, Greenfield	15	3	0	London, Curtis, Mr J. A.	0	5	0	Bromley, Hayward, Mr G. A.	1
Victoria Park, Grove road.	3	10	0	Bristol, Buckingham, Davis,				Brentford, Blake, Rev W. A.	0
Wrexham, Chester street	1	6	9	Rev. J.	1	1	0	Beds and Herts (on account)	10
Sevenoaks	0	11	6	Burnley, Haggate and Angle	10	13	0	Canterbury, St. George's pl.	1
Notting Hill, Ladbroke				street Churches	10	13	0	Bournemouth, Westbourne,	
Grove, Roberts, Rev R. H.,				Liverpool, Pembroke	4	0	0	Gould, Mr. J. R.	0
B.A.	0	10	6	Sutton-in-Craven	2	0	9	Nottingham	10
Barnstaple	5	5	0	Waterford	1	10	0		
Sheffield, Glossop road	12	3	6	Merthyr, High street	1	3	0		
Camden road	29	7	0	Ramsbottom	2	2	0		
Metropolitan Tabernacle	31	12	6						

670 5 9

EDUCATION FUND.

Accrington	2	2	6
Cams, Hunts, &c.	2	10	0
Birmingham, Daniell, Mr			
S. A.	1	1	0
Colchester	0	15	9
Leytonstone, Bacon, Mr J. P.	1	1	0
Bromley, Hayward, Mr G. A.	1	1	0
Brentford, Blake, Rev W. A.	0	10	0
Beds and Herts (on account)	10	0	0
Canterbury, St. George's pl.	1	8	10
Bournemouth, Westbourne,			
Gould, Mr. J. R.	0	5	0
Nottingham	10	15	0

31 9 4

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Oneóta, Maresfield Gardens, Hampstead, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1885.

Editor's Address.



ANY, perhaps most, of the readers of this MAGAZINE have become acquainted with the fact that the conduct of it has passed into my hands, announcements to that effect having been made in the denominational papers. A new editor is generally, and very properly, expected to make his bow to his constituency, explain in some measure his views and intentions, and solicit the kind support of all who had accorded such support to his predecessor. It is that I may comply with such a requirement, and fulfil so reasonable an expectation, that I venture to obtrude myself personally—yet with the hope and confidence that I shall not be considered obtrusive—upon the notice of the readers of the BAPTIST MAGAZINE.

Before saying more, however, I would like to pay a tribute of respect to the memory of the late Editor, who for between four and five years so ably conducted the periodical. I had remarked from the first the fine literary taste and skill which he brought to his task, and having lately again been looking into the numbers of the MAGAZINE which exhibit his work, I have been struck with the high standard of excellence which he maintained. Knowing, as I do, something of the difficulties with which he had to contend, I cannot help feeling that immense credit was due to him for presenting as he did to his readers month by month a number whose literary character was so high, and whose contents were of such value. Mr. Barnett was, indeed, as Dr. Trestrail has described him, “an able editor.” As a good man and minister of Jesus Christ, we can all

readily believe he deserved, without any qualification, the eloquent tributes of tender and affectionate appreciation which have appeared in these pages from two of his personal friends.

Recurring to the subject of the **MAGAZINE**, let me say that my own earnest endeavour will be devoted to maintaining it on the same high level, and, if possible, of lifting it to one still higher. I am well aware that I cannot do this without the help of friends. I therefore appeal to all such as can in any way render assistance to do so. Pastors can help by recommending the periodical to their congregations. Those who are now readers can help both by continuing to subscribe and by inducing others to do so. Such as wield the "pen of a ready writer," and can instruct and please by the presentation of light-giving thoughts, chastely and elegantly, or incisively and forcibly expressed, can help by sending literary contributions. There are few, indeed I may safely say none, who take a friendly interest in the welfare of this, the oldest of our denominational periodicals, who cannot do something towards promoting its prosperity. I beg, and at the same time express the confident hope, that all will do what they can.

With the beginning of the year 1886, the seventy-ninth volume will commence. Eight-and-seventy years are a long time. Such a period is long considered as a lifetime; it is especially so considered as a time of work and usefulness. Eight-and-seventy years are both the life and work time, thus far, of the **BAPTIST MAGAZINE**. During this long period it has faithfully served the denomination whose name it bears. It has deserved well of Baptists, and I trust and believe it will continue to do so. My predecessor remarked when commencing his editorial labours upon it, "It is old, but it need not be decrepid." I think I may go farther, and affirm that, though old, *it is not decrepid*. Decrepitude is not a characteristic of periodicals that live long, but the contrary. It is those that maintain their vitality, and perennially renew their youth, that live on. In journalism, as well as in every other sphere, the great law prevails of "the survival of the fittest." If the **MAGAZINE** had not justified its existence, it would have ceased to exist long ago. Its existence it will seek to justify still.

With the new year a *New Series* will be commenced. What changes will be introduced I am not now able positively to state, but there will be some. The changes, however, will not be of a revolutionary character. Several friends have advised that the **MAGAZINE** should

be made more of a family magazine; that is, that there should be a serial in it, and that its contents should be of a lighter and more general character. But as such it could not possibly hope to compete with the family magazines already existing, which are profusely illustrated, published for the most part by powerful publishing houses, and, being undenominational, can command a larger constituency than a denominational magazine could possibly do. No, it must not break away entirely from the old traditions, but still be maintained as a high-class, thoughtful, and informing magazine. At the same time, I may say that it will be more review-like in its character, and, while not setting up as the critic of the denomination, will not hesitate to discuss great questions, theological and practical, which concern it; while its contents will be as varied and as bright as I can make them. Promises of literary contributions for the coming year have already been given by some of the ablest writers in our body, many of whom have not as yet written in these pages. These new friends will be welcomed, while old friends will be none the less so. Further announcements I shall be able to make in the next number.

In concluding this address, I beg to thank those kind friends who have expressed to me their congratulations and good wishes, and given promises of help. I would also express the hope that the *MAGAZINE* will continue to advance the interests of the faith of Christ and, in particular, those of our Baptist churches, while I register my determination to do what in me lies in that direction. I commend it, and those who write for and conduct it, to the sympathy, kindly assistance, and prayers of its readers.

London.

STEPHEN A. SWAINE.

My Village Preachers.



HE useful, unpaid help capable of being rendered, and often readily given, in a country settlement by worthy Christian brethren willing to render such aid as they can, well deserves remark, and suggests in recalling the past many pleasing recollections. As a valuable religious exercise and discipline for themselves, it is a good thing when a

minister promotes such a work among his members. In doing this he will also secure, among those engaged, more consideration for his own endeavours; he widens the range of his knowledge and influence among the people; he will create a source of spiritual sympathy, and diffuse many benefits which, though they may be unacknowledged, are none the less real.

A brief sketch of parts of an experience extending over some ten years may not be without points of interest; it is certainly not without many grateful remembrances that the writer alludes to them.

My recollections refer to the country village of Rushside, round about which, in neighbouring hamlets, there were four preaching stations. I propose to advert to some points in the character and co-operation of a few of those who largely assisted me in Gospel teaching in the district, and whom, while their peculiarities were distinctive, and their excellencies varied, I ever held in warm esteem. It should be said that all those of whom I write have for several years "fallen asleep"; nevertheless, I think it well to use in regard to their names the device of a thin disguise.

The first to be mentioned was one who both thought himself chief of the little band and who, in some respects, *was* leader, though this estimate was somewhat challenged by the next in order. Edwin Sutor was a man who took up the work conscientiously and zealously, and who, notwithstanding small educational advantages, devoted himself with energy and alacrity to what he evidently felt himself called, and which he pursued as his pleasure. He had been locally engaged long before I knew him, and throughout the period of my residence never failed or halted; unlike some who make difficulties and urge excuses, only as a cover for indolence, it was his "meat and drink" to go to the villages, and I am sure he would have been a miserable man if his wishes had not been promoted and directed. Originally he was of the old school of theology. There was a measure of one-sidedness and severity about him, but he was a fine example of high moral consistency, and his adherence to, and love for, principle exhibited a spirit which we only wish was more common among those who adopt the Scriptural views we profess. In the course of years his sympathies had widened, and when I knew him he used occasionally to thank God that "he could pray for sinners," as though he would own that both his eyes were enlightened, and his

soul touched, as to the greater scope of the Saviour's work than at one time he seemed to feel. A shoemaker by trade, he had, during his day's work and his business tours in the district, ample time quietly to brood over what he designed to say to the people. He was a shrewd observer of disposition and conduct, upon which he would often draw in his addresses; and notwithstanding many years of service, and although his library was of the scantiest kind, and probably that not often referred to, he was able to bring forth things new as well as old, and obtain a hearing of respect among those of his own, and of a higher, rank. He knew and loved the Scriptures, and unfaltering faith gave him force and fervour, which an effective ministry cannot do without. Always ready to serve when others failed, if business and health allowed, he would mount the hills or traverse the miles, and never mention fatigue. It was a pleasure to have one so willing. Not that he had no angular points, or was a universal favourite. There were traits of character and singularities which, combined with an "erroneous eye," were not sometimes agreeable. Perhaps there was a little reluctance frankly to own the good points in another, and a kind of religious and personal conservatism that tendered to self-opinion. Still he was a tried helper, and one could always, except at some rare times when his peculiarities caused him to be tified, depend on him for the work he loved, and for attendance at the prayer-meeting. We remember once telling him what had been reported as said by a clergyman in one of the villages to which he often went. It was to the effect that Sutor had told the people that the Christian life was one of joyful obedience. "On the contrary," said he, "I find it to be a most difficult thing." "Poor man," was Sutor's response, "how little he knows of the spirit of love with which 'His commandments are not grievous!'"

The second to be mentioned, whom we will call George Shepherd, was in many respects a very different man, but in zeal and willingness to serve, though later in the vineyard, was quite the equal of his compeer while engaged. He had come out of a past characterised by some serious defects, but his Christian life had outgrown these, and a more earnest disciple, a more hearty and consecrated follower of Christ, never took up the work. Much warm-heartedness and tenderness of feeling distinguished this friend, and an excellent gift in prayer. More thoughtfulness in the preparation of his addresses, the greater part of which indeed he generally wrote, and read, gave

greater acceptance. No doubt he was indebted at times to printed sources of help, and this was pretty well guessed by some hearers, who observed he did not know always how to pronounce the words he used, but still there was a personality infused into his sermons, and they came with more pathos and power than those of others. That much was honestly his own, I fully believe. I have found him sometimes, when calling casually, with spectacles on nose and pen in hand, labouring away in the evening, with the room all to himself, and with the aspect and manner of a man who was coining his thoughts into words. On one annual occasion, in April, when we gave up the week-evening services because the villagers became at that time engaged in their gardens, he gave a well-prepared account of the number of miles our little band had travelled in their home-mission work, the number of addresses delivered, and other matters of interest. It was no insignificant record, and presented a telling proof of the energy and ardour that had been exercised. It was my unexpected privilege, though I had left the neighbourhood when his death occurred, yet to visit him immediately after he had been stricken with his fatal illness, as I had been invited to preach in the old chapel again. With a deep consciousness of much unworthiness, he clung with unwavering trust to the Saviour whom he loved, and proved the hope and blessedness of which he had often spoken to others.

The third in order was a deacon of the church who, with greater unreadiness of any as a speaker, yet in sterling character and love of the Gospel stood as high as the best. Nature had not qualified Joseph Jonfils for either public prayer or preaching. It was almost painful at times to listen to him. The right word would not come, the labouring spirit seemed self-tortured, still he would not give up. There was a stolid tenacity in him that insisted on endurance. He was always willing to take his place. When there was fear that the preaching room in the village where he lived would be taken away through Church influence, he found the money to build an excellent little chapel, for which he was paid a rent, and which was the means of continuing the light of Nonconformity in a neighbourhood where otherwise it would have gone out. Would that many who have greater gifts and larger means had the thoroughness and constancy of this brother! What efficient helpers should we have in all departments of our enterprise! Work for the love of it, and work as long as strength be given to pursue it as a privilege!

It is happily not sunset with some others, so I must refrain my remarks. But a glance may be given at some of the incidents and experiences met with. Very pleasant, in many respects, were the week-evening engagements. Seldom on the Lord's-day could I take a service at either station. Nor indeed was it necessary. But for half the year twice, or three times, in the week I was in attendance at one or other. A dear friend used to call this winter work my "six months' hard labour." But it never wore that aspect to me. When weather permitted, and I was not debarred by indisposition, it was an undisguised pleasure to go the required walks and conduct the services. Never alone was I allowed to go, but always one or other member or friend was ready to accompany. It is a pleasure to reflect that one young man, who had not then joined the church, has since been led to do so, and also join the present band of preachers. Who shall say how much he may have been indebted for impression and decision to the companionship we had in those evening journeys together!

It was a great social treat to go into the hospitable house of some good farmer friends after the service, and end the day with a bit of supper and a chat before returning home. Never did roasted onions taste so well as after the "stylish" walk to one station on a hill, and never did savoury ham find more appreciative critics than in the two who would recruit thus their vigour for half-an-hour before plodding along the by-path through the fields again. A glass of cider (*tace* abstainers) was a great treat, and some of the best was to be had in the neighbourhood. Large and varied was the information gathered on these occasions, and the generous welcome made the visits precious times. Sadly we think that agricultural depression should have checked the hilarity and diminished the means of any of these kind hosts of the past.

One of the singular incidents I met with was a not unfrequent sight of the "Will-o'-the-wisp," called in the neighbourhood "Jenny Burn-tail." I have never seen this elsewhere, yet there was no mistake; it was the veritable wild fire. It was on return from a hamlet, some four miles from the chief village, that the phenomenon was observable. I used to engage the help of a conveyance sometimes, as the roads were heavy. On the journey back there was one lonely region, below a hill, where the strange appearance was often to be seen. It would glitter at a distance of two fields off, as a lamp

carried by some one, and flickering by the hedge. Then, after passing along a little way, it would suddenly spring into the air and disappear. Often we have stopped to look and speak to one another about it. No person could possibly have been in the place where it shone, nor would it have occurred to any one in those unexciting parts to have been worth while to deceive. The fields were quite solitary. Often the flicker would reappear after having vanished, and would repeat again its irregular course. I was told by some of my preachers that in certain weather it was more visible than at other times, and on occasions more near at hand, causing some little nervous, superstitious alarm. I never investigated the matter more closely, but there can be no doubt that the appearance was the singular, erratic *ignis fatuus* often referred to.

There were two friends to whom a closing allusion may be made, who were important and esteemed fellow-helpers in our village work. One, though quite competent—indeed more than most—to take a service, yet through nervousness shrank from it. The help he rendered, however, in other ways was most valuable. This friend was for full half his life a cripple, having to use crutches, through an accident that took place while once loading a corn wagon. A sack fell on him, and so injured his back that he had hardly any sensation afterwards in the lower part of his body. The injury thus sustained, however, was overruled for blessing to his soul, and a more spiritually devoted Christian, with the measure of ability he possessed, could not be found. Though living a mile and a-half from the central chapel, he would every Sunday, when possible, come to the school and attend service. During the long days he would also come to the prayer-meeting during the week. If any one had seen the effort it was to him to shuffle along, surprise might well have been felt. But the love of Christ made it a privilege to him to come, and it was a gratification to others to hear him pray. At the village where he lived was our best station, and as caretaker he used to be proud of his office. Everything was well managed and scrupulously clean, and the money accounts kept with exact correctness. Our friend was disposed to strict theological views, and was quite able to hold his own in controversy. One of the neophytes was no favourite, doctrinally, with him. His graphic description to the writer once was, "It makes me sweat to hear him."

The other friend to whom our last reference is due was a young

farmer, a deacon of the church. Everything that could attract Christian love was a charm about this dear brother. Prepossessing in appearance, with genial and winning manners, every heart felt drawn to him. Liberal and tender-hearted towards his labourers, I have heard them say, when he went to visit them in illness, that the very sight of him made them feel better. Generous to the church and our denominational institutions, he never turned away from any worthy appeal. Highly did he esteem the ministry of the Word, and never caused a moment's misgiving to his pastor. Living upon his own farm, without family, he was able to do good in quiet and unostentatious ways, and was ever devising kindly acts. His house was always open when desired, either for hospitality or business; and though as an old homestead it had a humble and retired look, yet those who knew the inhabitant and his like-minded and like-hearted wife, abundantly proved how much kind and cordial treatment flung sunshine everywhere around. Help enjoyed from this source was very valuable in village work, and our friend used frequently to take a service at the stations, for which his transparent sincerity of disposition and beautiful piety made him eminently competent. But only about four years was this friendship the privilege of the writer. Strange mystery of Providence! this useful helper was stricken. The best physician of the day was summoned from London to prescribe, but the sickness was "unto death." In the midst of plenty he virtually starved. Such was his malady that the alimentary canal seemed to fill up and become stopped. He could swallow nothing, and after a few weeks of suffering departed. I shall never forget the sense of agony experienced when first, in his house, I heard the tidings that it must be so. But there was no overwhelming regret with him. Though little over thirty he could resign all to God, and with calmness and confidence did so. I remember how at the bedside, when the words were quoted, "Rock of ages, cleft for me," he took up the words and applied them, "For me, for me." His death was the hardest blow which, as a pastor, I had up to that time experienced. The text from which I tried to say something of his character and worth was, "How is the strong staff broken, and the beautiful rod."

Looking back on these past times, the recollection, though thus chastened, is sunny and sweet. It may surely be said, if you want to find a true Christian church you may take up the words of the Psalm and say, "Lo, we heard of it at Ephratah, we found it in the

fields of the wood." Never have I found more willing co-operation in Christian work, or more genuine desire for the advancement of the Redeemer's Kingdom. Villages may be decried as quiet and monotonous, but there is often more spiritual life there than in some towns we might mention; and the fellow-helpers at whom this brief record glances have often cheered, gladdened, and inspired the writer. Their work was not in vain, though it would be impossible to speak of it as talented, or to tabulate large results in figures. Their motive was love, their aim was the glory of Christ, and, among the hopes of the future, not the least is that of meeting these warmly remembered brethren in Christ in that bright and faultless world where "every man shall have his praise of God."

GEORGE QUILL, B.A.

Principles in Translating.



THOUGH the word "Jehovah" is still rendered "LORD" in the Revised English Bible, yet there are cogent reasons why in Translations of the Scriptures into the languages of the heathen peoples it should be simply transferred from the Hebrew. It is the Name by which the God of the Israelites desired that He should be designated,—in order, apparently, that a substantial and unmistakable distinction might be set up for all time coming between Himself and the deities of the heathen among whom the lot of the Israelites might be cast. This powerful reason still holds in India and in other lands where the gods are idols,—human creations designed to represent beings whose existence is but imaginary.

The argument that it is a foreign word, the meaning of which is not immediately apparent (say) to the Hindú, would hold equally against the practice of transferring such words as "talent," "shekel." These and other words are sometimes transferred, as in the English Bible, because no word can be found which exactly represents the thing intended. Such words have consequently to be explained by the annotator or the religious teacher. The same reason cannot be urged by those who transfer the word "baptisma." The difficulty in

connection with the word "Jehovah," however, hangs not so much about its meaning as about its exact form and pronunciation. Yet it is impossible, in most languages, to express the sense of it adequately in one single word; so that explanation—or, at all events, circumlocution to some extent—is necessary. The idea itself, moreover, is distinctly Jewish, though borrowed subsequently by some other people who have obtained what is best in their religions from the Bible without acknowledgment. Speaking of the languages of India, all attempts at rendering the word by an equivalent expression are open to exception. "Parameshwar," "Prabhu," "Sadá-prabhu," "Parameshwar-ishwar," "Prabhu-ishwar," "Sadá-prabhu-ishwar," are all of them (with the exception of the first two) alien combinations unknown to the people, and therefore ineffective. These "strange" combinations are, moreover, more or less tautological and redundant. The religious teacher has still to explain who it is that is meant. As to the word "Prabhu" (lord), it is of wide application in India, just as it is in England and other European lands. Who "The LORD" is, through mercy, is well known to highly-privileged English people; but there should, at least, be a readiness to concede the point in the case of races in whose languages the equivalent of "lord" has no such special connotation as to fairly entitle it to be trusted to convey to the untutored heathen mind what we so readily understand by it. Languages in which the Latin alphabet is not used are not many of them capable of such refinements in printing as to lift the thoughts direct to The Highest by the simple device of setting up a word in capitals. Jehovah is the God of the Jews as distinguished from the endless and bewildering creations of fancy regarded as deities by their heathen contemporaries. With a word thus designedly put into our lips by the Lord Himself as the Name by which He would be known, it is needless (and dangerous too) to go out of our way to draw upon the vocabularies of idolatrous nations, and select from their pantheon (a vile, unclean, and soul-destroying pantheon) a name for the Thrice Holy God, besides whom there is no God. This would be to commit the mistake of Muhammad, who retained and consecrated the pagan word "Alláhu Ta'ála,"—the designation applied to the One Only God by the pre-Islámite Arabians, and implying (like the Hindú word "Parameshwar") that He is but one, albeit the chief one, among any number of deities. Happily, Jews and Christians are in no such danger of misinterpreting the conception embodied in such expressions

as "the Supreme Being," "the Great Supreme," "the Most High," and such-like designations. Such terms when used of the One Only God by pagan people, attribute supremacy to Him, not in view of His isolation in majesty and of His independent and inherent blessedness, but merely in respect of rank or order. As to the Jews not caring to pronounce it often or on common occasions, it is to be observed that there is no authority in the Bible for believing that God Himself wished it to be so suppressed. True, He wished it to be kept "holy;" but that is a different matter. Their abstention from the ordinary use of the word is grounded apparently on a mistaken conception of the Divine intent. God did not forbid the use of His Name, but the use of it for evil purposes—the "taking His Name *in vain*." The prohibition conveyed in the Third Commandment must surely have been intended to apply to the name of God *whatever it may be*. The Chinaman who breaks a saucer in oath-taking does as assuredly render himself obnoxious to the law of God as does the Jew who might swear by Jehovah. So, too, the Muhammadan who holds in his hand copy of the Qur'án: and so, too, the Hindú who holds Ganges-water in his hand, while in the same solemn act. To the ordinary Jew it is, we fear, a mere case of word-idolatry; he goes far towards turning the Name into a fetich; and his attitude towards the whole matter might have been described by Paul as "an excess of religiosity." It comes under the category of "proper names," technically and strictly so called, being the Name provided to our hands by God Himself as that by which He wishes to be known, remembered, designated, and invoked. The well-worn objection on the ground of the uncertainty of the spelling is beneath the dignity of the subject. It affords no reasonable basis for an argument against the transference of the word into other languages than Hebrew; for even if the true spelling could be ascertained, there still would be some races of people whose jargons would not be found to afford the means for the correct pronunciation of it. Who shall say but that this very difficulty may have been designed by Inscrutable Wisdom to guard against the word being turned into a fetich, as the word "Râm" assuredly is among the Hindús, and the word "Allâh" among the followers of Muhammad? Of the vexed and well-nigh hopeless question of the correct pointing of the word we will therefore say nothing more. The question has been well threshed out, and the arguments are familiar. Our present concern is not with details, but

with a principle involving very important issues and of extensive application. That missionaries should secure for all such distinctive terms as "Cross," and for all proper names—such as the Name that is "above every name," and the Name now under consideration, both of them chosen from the language of Heaven, and issued under Divine authority—a distinct place in the vocabularies of the peoples among whom they introduce God's great message, is a principle which those who have "a zeal for God" will everywhere admit. The Name "Jehovah" and the Name "Jesus" are both of them God-given appellatives, and are part of what we as a denomination have happily not yet ceased to regard as "Divine revelation." Let us unfurl the proper standard: let us keep the right colours flying. We have no more right to systematically exclude, withhold, or obscure the Name "Jehovah" in our Translations than we have to withhold from the people the Name "Jesus," by attempting to translate it in our Versions. They are both of them sacred, incommunicable names of "God our Saviour." The nations will not be raised if there be an "uncertain sound" in our deliverance. "I, if I be lifted up from the earth, will draw all men unto me." "The gods of the heathen all are idols: but the heavens were made by JEHOVAH."

On these grounds it seems clear that the word "Jehovah" should be retained, like the word "Jesus," all through the Translations we make into the languages of idolatrous peoples, whenever it occurs in the Hebrew. All the objections we have ever yet heard to the consistent adoption of such a course appear to us to be flimsy, and the difficulties on which they rest are imaginary and manufactured.

A real difficulty, however, arises when we turn to the New Testament. We there have a large number of quotations from the Old Testament writings, and these quotations are made for the most part from the Translation of the Old Testament made by the Seventy. Now, these men did not admit the word "Jehovah" into their Translation, but rendered it by the Greek word "Kurios," which they appear to have considered an adequate translation of it. In this way it happens that the word "Kurios" has in the New Testament a two-fold use in reference to the Godhead: it is the name there generally applied to our Incarnate Saviour, and it is the regular New Testament equivalent for the "Jehovah" of the original Scriptures of the Jews. The matter is of obvious importance, and the difficulty in the way of settlement of it is not small. It will be agreed on all hands, by men

who feel anything like a proportionate and real interest in such questions, that a distinction of some sort ought to be made at this point in all Translations of the New Testament into the languages of idolatrous peoples, and, indeed, into all languages whatsoever. This view of the matter has been admitted by our own Baptist Translators. Dr. Wenger, in all places in which the word "Kurios" represents in the New Testament the word "Jehovah," boldly uses "Sadá-prabhu," the word by which in the Old Testament he renders the incommunicable Name; and Mr. Parsons, in such places, adopts the word "Parameshwar," which is one of the many names of the god Shiwa, and would serve the purpose well enough if idolatrous races could be trusted to attach to the word no other meaning than that which Jews and Christians attach to it.

On this point, again, it appears to us that the reasons are in favour of the adoption of the name "Jehovah," in the New Testament, in all those passages in which it represents that word in the Hebrew Scriptures. The advantages are so obvious as scarcely to need being pointed out. In the first place, it would be evident at a glance that the passage was a quotation from the Scriptures of the Jews—a fact which at present is obscured to the general reader. It would, moreover, bring into greater prominence the fact that the writers of the Books of the New Testament did really use, as far as the Seventy allowed them to do so, the Name by which the Almighty expressly desired to be designated, thus giving practical effect to the important consideration that the New Testament is but a continuation of the Old, and that the revelation contained in them both is but one and the same, and is of identical Authorship. The gains of such a method of treating the original documents would appear in the consolation which such considerations would bring from time to time to the hearts of those "whose delight is in the law of the Lord."

Allahabad.

J. D. BATE.

Religious Fears.



OW seldom one's worst fears are realised. They are often nothing more than the fumes of a fevered brain. A man of feeble nerve has a night walk along a lonely road. His step is fitful and timid. Every sound sends the blood to his heart with a rush. His imagination is stimulated to frightful activity. His memory suddenly recalls the tales of midnight robbers and bold assassins. In every footfall he hears the clanking of iron chains. He sees in every stump a lurking robber, in every streak of moonlight a white-robed ghost. He arrives at home astonished at his safety! His fears were groundless; he had seen nothing worse than himself! It is constantly so, except when our fear brings the very evil we dread. Then we admire our sagacity, and stand astonished at the prophetic accuracy of our forebodings.

If only half the evils we fear were to come upon us, we should be standing monuments of misery. How often we go burdened with apprehension which time proves to have been baseless as an empty dream. How often we make the difficulties of to-morrow the scourge of to-day. By far the heaviest trials of our life are those which never come; and their name is Legion. It is a thousand times easier to bear an actual trouble than to endure the suspense and dread of expecting trouble to fall. So many people wait not for Misfortune to knock at their door, but persist in opening the garden-gate for her! Poor souls, how much better for them if they would learn to "bide a wee."

The most distressing, and the fears most difficult to deal with, are those which are vaguely termed religious fears. It is always hard to say what to do with those possessed by them. One good soul is harassed with doubt as to whether his name is recorded in the Book of Life. He is for ever wailing, "What if my name should be left out?" as if he had serious doubts of the accuracy of God's system of bookkeeping. Another dear friend is seriously concerned as to the reality of his own experience. He questions his repentance, doubts his faith, distrusts his love, and pours out complaints in language which would be downright comic if it were not so sad. Hence arise fears—fears of the most

distressing character, fears which poison all peace and slay all strength, fears which belie the love of God, and which neutralise every promise of His Word, and which throw their dark shadow on every hope of the Christian faith. Yet are they not all in vain? When we hear David in his terror crying out that he shall one day die by the hand of Saul, do we not find he had surely forgotten that God had anointed him to reign in Saul's stead? But precisely as reasonable, just as logical, are half the fears which possess us. Most are never realised, many never can be, for they contradict the truth and promise of God. If we could learn wisdom from our past experience, there is no lesson of any kind we should as readily put into practice as this, "Take no thought for the morrow;" for our past life certainly proves that most of such anxiety has had no real foundation. The morrow is always better than all that we with our fears had anticipated.

Again, how injurious are religious fears. No man that is really brave will undervalue his difficulties. No true general underrates the strength and skill of the forces opposed to him; but to entertain fear would make him as unfit for the fight as would presumption. Caution is wise and healthy, and leads to fortune. But the morbid action of fear is a hindrance to effort. Water is necessary for the floating of timber, but if a log is thoroughly soaked it will sink in the very element that should sustain it. And men are waterlogged by anxiety, and, instead of quickening, fear paralyses them. It is terrible to think how largely the forces of our life are wasted by idle fears—fears which ought never to arise, or, having arisen, ought to be instantly dismissed. Few men die of actual trouble, but many die every day, or, what is the same thing, impair their strength and shorten their lives by worry and anxiety. As a rule, a trouble, great and startling, is useful rather than otherwise, and to a man prone to torment himself with fears is a real benefit. It stirs him up. It braces him for action. It unites his energies. It relieves the morbid action of his mind by providing something to do. It is not work that kills a man, it is worry. Work is healthy. You can hardly put more on one than he is able to bear. It is not revolution that destroys the machinery, it is the friction. Get rid of that, and the wheel might run round for ever. So it is with our strength; it is spent and destroyed in indulging idle fears, and not in meeting and mastering actual evil. We become unmanned by them, and made incapable of action. If you turn to purely religious

fears, it is the same. The Christian who is constantly full of anxiety and alarm about his own safety is a soldier well fit for the hospital ward, but quite unfit for the battle-field. There is no call for love or duty for which we can be ready until we can cast our fears aside, and trust ourselves in the hands of God, and God alone. We can neither be strong to resist temptation, nor to do the work of the Master, until we can rise to fearless confidence in the salvation of God, and the God of our salvation.

Religious fears are not only distressing and injurious, but they are sinful. All overwhelming anxiety is in itself wrong. When we profess to commit our souls to God, to fear and be apprehensive of evil is in the teeth of His law. The Lord is either worthy our *entire* trust, or He is not to be trusted at all. If however, He is, as we *know* He is, faithful and good, then by withholding what He has a right to expect we do dishonour to Him. We must not forget, moreover, how closely these fears are connected with other sins. They produce evil. Peter fell through the indulgence of a terror that induced him to deny his Lord. Abraham fell into falsehood by giving way to a fear which faith in God ought to have overcome. And so has it been with many. False steps are taken, unwise courses are pursued, questionable expedients are adopted, because a man cannot commit everything to God and do the right with the assurance that only good will be the issue.

We must not overlook the dishonour and the injury done to religion by our fears. There is no man who has such reason for confidence, and hopefulness, and buoyancy of spirit, as a Christian. If we cannot find an example of fortitude in him, in whom shall we seek it? If he is not a pattern of patient courage, who shall be? He trusts in a salvation safe as the throne of heaven; the Lord of hosts and the hosts of the Lord are in league with him; the everlasting arms are beneath him; he enjoys the exceeding great and precious promises of a faithful God; he depends on a Saviour whose grace is such that none who come unto Him are cast out; he lives encircled by a power no foe can break down; he has the promise and prospect of immortal life; he is in the hands of Jesus, from which nothing can pluck him—these are the causes for his confidence. Ought he not, then, to be a pattern to others of the pacifying power of the grace of God? Assuredly; and such he is required to be, bearing the witness in his own life to the excellency of that Gospel which brings peace.

But this is impossible while we are held in the bonds of slavish fear. An injustice is done both to the providence and the grace of God. Oppressed with fear, tortured by anxiety, our lives become a reflection on the God we profess to trust. A gloomy sadness takes the place of cheerful gladness. Hopefulness is extinguished by doubt. Energy and confidence disappear from prayer. The man who is so full of fear is no illustration of the power of grace to bring peace; he is rather a standing declaration that in the promises of God everything is doubtful. No tongue can tell of how much happiness that man robs himself. God loves to be trusted—trusted implicitly; and He knows how to reward such a trust. The Father not only rejoices to hear the voice of His child in prayer; but he delights in it when it is the voice of one who knows that he cannot ask too much and can never ask in vain. The entire trust that leaves the soul free from all doubt, anxiety, or fear—that sets the soul at liberty for earnest joy and mighty work, and leaves no trace of sadness on the face, but spreads the smile of triumph o'er it—such trust the Master knoweth how to reward.

“Father! we trust; and we lie still;
 Leave all things to Thy holy will,
 And so find perfect peace.”

A. W. LEIGHTON BARKER.

The Revised Bible.

JEREMIAH TO DANIEL.



HE changes which have been introduced by the Revisers in the Book of Jeremiah are, probably, not less numerous, though they are for the most part less striking, than those we have noted in the prophecies of Isaiah. This is as we should have expected, for while the pathos, the tenderness, and the elegiac grief of Jeremiah give him in certain directions an unrivalled power, his style does not, to the same extent as that of Isaiah, impress us with a sense of sublime and majestic strength. His vision is neither so lofty nor piercing, and he does not carry us with the same constancy and ease into “the innermost holy,”

or enable us to penetrate "behind the veil." Notwithstanding his humane and generous sympathies, his skill in the ministry of consolation, and his intense zeal for God, he deals mainly with the present and earthward aspects of spiritual truth, with its more direct and palpable influence on this world of suffering and of sin. His imagery is on that very account more vivid, his speech more simple and homely, and the work of the translator is therefore, as a rule, less difficult. The book has undoubtedly gained, and gained much, by revision, but it is through a number of minute, and in many instances almost inappreciable touches, emendations rather than absolute corrections, the substitution of one particle for another, a reversal in the order of words, and other alterations of an equally slight though by no means unimportant kind. "Return" for "turn," "shepherds" for "pastors," "stubbornness of their heart" for "imagination of their heart," "retain" for "reserve," are instances of our meaning, and will be overlooked by no careful student.

In chapter ii. 2, instead of "I remember thee, the kindness of thy youth," we read "I remember *for* thee the kindness of thy youth," thus expressing the idea, not only that God does not forget that which has been faithful and honourable in the history of His people, but that He regards it as a reason for continued patience amid their wanderings—a ground for that persistent and unwearied love which will not give them up to their transgression. He recalls to their mind their early and abandoned ideal, in order that they may recover it. Let there be a return to their first love, for in the strange economy of God's grace, of whose lovingkindness and fidelity they had had ample proof, the purest hopes of the past may yet be realised :

"No star is ever lost we once have seen,
We always may be what we might have been."

In chapter iii. there are several improvements. In verse 6, "retain his anger" is better than "reserve"; in verse 11, "Backsliding Israel hath shown herself more righteous" is more to the point than "hath justified herself more;" in verse 14, "I will not look in anger upon you" is more in harmony with the sentiment of the verse than "I will not cause mine anger to fall upon you;" and in verse 14, "I am a husband unto you" is wisely made to supplant "I am married unto you."

Chapter iv., verse 6, now reads, "Set up a standard toward Zion

flee for safety, stay not ;” while the familiar question of verse 14 appears as “ How long shall thine *evil* thoughts lodge within thee ?” The word *aven* means more than frivolous or empty, and the phrase is, literally, thoughts of vanity or iniquity. It is especially applied to the sin of idolatry, as when the Prophets Hosea (iv. 15, v. 8, x. 5) and Amos (v. 5) describe Bethel as Bethaven, because it was no longer the house of God, or of *El*, “ the mighty one,” but the house of an idol, of *Aven*, the golden calf. Verse 30 reads, “ And thou, when thou art spoiled, what wilt thou do ? Though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, though thou enlargest thine eyes with paint, in vain dost thou make thyself fair ; thy lovers despise thee, they seek thy life.” The enlarging of the eyes with khol, or antimony, is a custom still followed in the East to increase the power of fascination.

Chapter viii. 8, according to the Authorised Version, reads, “ How do ye say ‘ We are wise, and the law of the Lord is with us’ ? Lo, certainly in vain made He it ; the pen of the scribes is in vain ;” but the latter part of the verse is changed by the Revisers “ But behold the false pen of the scribes has wrought falsely.” It was not that the law was in itself powerless, or inadequate either to human needs or to the Divine purpose, but that the scribes, who should have been its expounders and custodians, falsified it, turning God’s truth into a lie, and by their traditions making it of none effect.

Chapter xii. 5 (latter part) reads, “ and though in a land of peace thou art secure, yet how wilt thou do in the pride of Jordan ?” Pride is a better word than “ swelling,” if it is intended to describe, as many commentators suppose, the luxuriant thickets or the jungle on the banks of the Jordan, where the lions found for themselves a lurking place and endangered the lives of travellers. But if there is a reference to the rapid stream of the river overflowing its banks in the time of harvest, as others suppose, the rejected word is the more appropriate. In view of Zechariah xi. 3, the interpretation of the Revisers seems to be well founded. In verse 13 the substitution of the past and present tenses for the future shows that the results of godlessness are being actually experienced, and not merely threatened, while the word “ fruits,” which supplants “ revenues,” enlarges the sphere in which this law of retribution works. When the Authorised Version appeared, the word revenue was used in a looser or more general sense than it is now, and was equivalent to “ produce ” or “ fruit.” It was

not restricted to matters of finance, still less to the finances of a State.

Chapter xvii. 9 is thus rendered: "The heart is deceitful above all things, and it is desperately *sick*; who can know it?" The rendering "desperately wicked" is allowed by most evangelical scholars to be too strong, though there is no ground for asserting that the translators of 1611 were influenced by an unfair dogmatic bias. Words are, as we know, frequently used in a one-sided and exaggerated sense, and may be made to sanction positions to which they really give no support. No theologian even of the Broad Church school has insisted more strongly than Dr. Chalmers, for instance, on the fact that while the Scriptures assert with unmistakable emphasis the deep and universal sinfulness of man, they do not deny to him, even in his unregenerate state, the possession of many excellencies, and he regarded the denial or overlooking of this fact as the source of very grave mischief. "Desperately sick," "mortally" or "incurably diseased," and "depraved" are among suggested renderings, and the first of these seems, on the whole, the best. Dean Plumtre aptly remarks, "Wickedness is, of course, implied, but it is regarded rather as a moral taint following on the deliberate choice than as the choice itself." The Authorised Version of verse 10 is, "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and shall be a fool." The Revised Version gives it thus: "As the partridge that getteth young which she hath not brought forth, so is he that gathereth riches and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool." The reading of the Authorised Version is, in fact, transferred to the margin, as the marginal reading of the same version is adopted into the Revised text. The partridge was believed by the Jews to steal the eggs of other birds and to place them among her own. When they were hatched the young birds discovered the fraud and forsook the false mother. So does the covetous man heap up riches which are not fairly or honourably his, and these, in the midst of his days, desert him. "A glorious high throne from the beginning is the place of our sanctuary" (ver. 12) now reads, "A glorious throne, set on high from the beginning, is the place of our sanctuary," though in our opinion it would have been still better to have treated the nouns as in the vocative rather than in the nominative case (see the "Speaker's Commentary" *in loco*). "Thou

throne of glory on high, Thou place of our sanctuary, the hope of Israel," &c. The throne of glory is addressed because of its occupant. His interest is invoked. The thoughts of the worshippers are carried from the material temple to the invisible and spiritual. In verse 17 the phrase "a shepherd after Thee" is more suggestive than "a pastor to follow Thee." The *ruling* functions of the prophet are referred to rather than his didactic; his authority to interfere in the political concerns of the nation rather than his commission to teach. God guides the people, the prophet does so "after Him," as himself instructed, constrained, and guided by God. The omission of the word "right" in the last clause of the verse is also to be noted. "That which came out of my lips was before Thy face." He was not so much a voice as the echo of a voice, and his message, the product of no self-will, was delivered as in the sight of God.

The Authorised Version is singularly obscure in chapter xviii. 14: "Will a man leave the snow of Lebanon which cometh from the rock of the field, or shall the cold-flowing waters that come from another place be forsaken?" The Revision reads, "Shall the snow of Lebanon fail from the rock of the field, or shall the cold waters that flow from afar be dried up?" The prophet appeals to a familiar phenomenon of nature, the snow upon the summits of Lebanon, and implies that the strength of Jehovah was as unailing, as unvarying, and abiding as it. It was also like the stream from afar, whose source is on the distant heights, and which, in its mighty volume, flows and will flow on for ever. In abandoning God, men are foolish as well as wicked, deserting One who would be an unailing help for comforts which are both superficial and transitory.

Chapter xx. 7-10 is greatly improved. "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am become a laughing-stock all the day, every one mocketh me. For as often as I speak, I cry out; I cry violence and spoil, because the word of the Lord is made a reproach unto me and a derision all the day. And if I say I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing and I cannot contain. For I have heard the defaming of many, terror on every side. Denounce and we will denounce him, say all my familiar friends, they that watch for my halting," &c. The improvements here are too obvious to require comment. We simply remark that in

our judgment the marginal reading "enticed" in verse 7 is more correct than "deceived," and the word ought to have been so rendered, as it is in verse 10, unless indeed the suggestion of the American Revisers had been adopted, and the word been rendered "persuaded." In xxii. 20, "Cry from the passages" is given "Cry from Abarim," a part of the mountain range of Nebo, to the south of Gilead, and opposite Jericho. Lebanon, Bashan, and Abarim are the chief ranges which overlook the route between Babylon and Jerusalem.

In chapter xxiii. 5 we read, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and *he* shall reign as king and deal wisely," not "and a king shall reign," as though the king were distinct from the branch. In chapter xxvi. 2 and 3, the slight changes are full of meaning. "Keep not back a word" is more accurate than "diminish not a word," and "it may be they will hearken" suggests a more hopeful view, a more confident expectation, than "if so be they will hearken." The prophet's message was to be delivered, whether the people would "hear or forbear," and in the belief that they would repent. In xxxi. 21, "guide-posts" is more intelligible than "high heaps." From Lamentations ii. 20, a phrase which played a familiar, though an accidental, part in controversies which it may be hoped will no longer distract the Church, has disappeared, for "children of a span long" has become "the children that are dandled in the hands."

In Ezekiel the changes are more numerous than in Jeremiah, but we cannot dwell upon them. It will, perhaps, be to many a cause of regret that the familiar phrase in chapter xi. 16, which forms the title of a well-known volume of sermons by Dr. Raleigh, "The Little Sanctuary," is altered into "a sanctuary for a little while." But the change was required by the adverb, which had been treated as an adjective. It is also expressive of the same truth in a higher form, and removes a false restrictive qualification from the purely spiritual communion of men with God, while to the Israelites it implied the termination of their captivity.

In Daniel there are several apparent losses, as *e.g.* in chapter iii. 25, where, instead of "the form of the fourth is like the Son of God," we read, "the aspect of the fourth is like a son of the gods." This is in accordance with the Chaldaic text, and although we believe that the ordinary evangelical *interpretation* of the phrase is correct, and that we must understand it as referring to our Lord, the true "Angel of God's

presence " (see verse 28), yet Nebuchadnezzar was but a heathen prince, and was simply giving expression to the belief in which he had been educated. The Babylonian monarch was not at this time a devotee of the Hebrew religion, and still less was he instructed in the principles of Christian theology. We, however, know what had not been revealed to him, and can see in his words a meaning that he could not have given to them. We gain nothing by attempting to place him on our standpoint. Chapter ix. 23-26 now reads, " Know therefore and discern that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks; and three score and two weeks it shall be built again, with street and moat, even in troublous times, and after the three score and two weeks shall the anointed one be cut off, and shall have nothing," &c. Here again we confess that we can see no adequate fulfilment of this prophecy save in work of Him who was pre-eminently the Messiah or Anointed of God. It might apply to Cyrus in a subordinate sense (though this is doubtful), but that he exhausted its meaning or accomplished its promise no reasonable man would contend. Assured of this, we do not regard the alteration as inflicting on us any real loss. Rigid adherence to the text would, in fact, have required the second marginal reading. " An anointed one, a prince." The question of the pointing, which renders it uncertain whether the words " seven weeks " and " three score and two weeks " refer to two distinct periods or only to one, depends for its solution on considerations of which few of us have the mastery, and it will be observed that the American Revisers do not adopt the opinion of their English brethren, but prefer the punctuation of the Authorised Version. The rejected phrase, " but not for himself," states a doctrine which, though true in itself and forming the very essence of the Gospel, is not found here. The words are, literally, " there is not to him," or " he has not," " he shall have nothing." There is no clear indication as to the precise import or application of the phrase, whether it means no people, no helper or companion in the hour of His trial, no successor, or no possessions as His reward, and so the Revisers have simply said, he " shall have nothing," and in the margin present the alternative reading, " there shall be none belonging to him." Where the Bible itself is general and not specific in its assertions, it is best that we should also be so, and not attempt to be wise above that which is written. In any case, there is in this passage a clear anticipation and,

more than an "unconscious prophecy" of the Messianic character and redemptive work of our Lord. The structure of Christian doctrine rests not on the translation of a word or a phrase, but on a foundation of truth which cannot be moved.

J. S.

The Poet Cowper as a Hymn-writer.



IN these modern days there prevails what I make bold to call a perverted and depraved taste in regard to poetry. Naturalness, intelligibility, and purity of thought and expression are gone out of fashion, and seem to be generally regarded as blemishes fatal to the poetic reputation; while the mystic school of poets on the one hand, and the "fleshly," or sensuous, school on the other, have engrossed public attention, and displaced the study of the works of Cowper, and such as he, much to our harm and loss. It is not surprising that the worldly-minded have no sympathy with the sentiments of a pre-eminently religious poet; but I venture to think that every cultured Christian reader will gladly permit his attention to be recalled to the writings of one who, in an age of much depravity of life and literature, "uttered nothing base," and in the face of the godless world was "not ashamed of the Gospel of Christ."

Dr. Watts, who published his sacred lyrics some twenty years before Cowper's birth, draws in the preface to his volume a terrible picture of the foul poetic literature of his day, and of the depraved state of society which that literature both fostered and reflected. "It has long been a complaint," said he, "of the virtuous and refined, that poesy, whose original is Divine, should be enslaved to vice and profaneness—that an art inspired from Heaven should have so far lost the memory of its birthplace as to be engaged in the interests of hell. . . . Many of the writers of first rank, in this our age of *National Christians*, have, to their eternal shame, surpassed the vilest of the Pagans. They have not only disrobed religion of all the ornaments of verse, but have employed their pens in impious mischief to deform her native beauty and defile her honour. They have exposed her most sacred character to drollery, and dressed her up in

a most vile and ridiculous disguise, for the scorn of the rude herd of mankind. The vices have been painted like so many goddesses; the charms of wit have been added to debauchery, and the temptation heightened where Nature needs the strongest restraints. With sweetness of sound, and delicacy of expression, they have given a relish to blasphemies of the harshest kind; and when they rant at their Maker in sonorous numbers, they fancy themselves to have acted the hero well."

It was into such a world as this that Cowper was born; and it was to the reformation of its manners, and the purification of its literature, that he devoted his God-given and sanctified talents.

The very characteristics which, by the men of the world in his day, were regarded as proofs of a mean and degraded taste—his clear expositions of evangelical truth and bold vindication of the Divine plan of salvation for sinful men—should endear him to every lover of the Gospel; and I believe we should all be the better for a more familiar acquaintance with his works—such as was possessed by our fathers in the past generation.

I do not pretend to the ability for entering upon a critical comparison between the merits and style of Cowper as a hymn-writer and those of his near or immediate contemporaries, as Dr. Watts, Doddridge, Newton, Beddome, Stennett, and the Wesleys. I will only say, in passing, that I have sometimes thought that his hymns would have stood higher as poetic compositions, in comparison with those of Charles Wesley, had he not almost invariably cramped his muse within the trammels of the commonplace iambic measure—"Long" and "Common" metre.

Naturally of a sensitive and morbid temperament, his hymns reflect the character and disposition of the man. Born in 1731, he lost an admirable and devoted mother before he was six years old; and, while smarting under the keen sense of his bitter loss (so touchingly alluded to in his lines on receiving his mother's picture) he was sent—a little feeble boy, with weak eyes—to a large boarding school, where he was tortured and his spirit broken by the brutal cruelty and tyranny of a big bully schoolfellow. In early manhood his over-anxious effort to qualify himself for a public appointment was too much for his enfeebled nervous system, and his mental faculties gave way under the strain. A horror of great darkness came over his soul; and this melancholy mania, from which he was never permanently freed, gave a sombre tinge to much of his religious poetry, and rendered many of

his sweetest hymns unfit for general use in public worship. Some unsympathetic and ignorant writers have laid this melancholy to the charge of his religion. But there is no shadow of proof for this imputation. On the contrary, the force and fervour of his religious convictions, fostered by his long friendship with the saintly John Newton, and the real *hold* upon God which he possessed, through humble faith in His blessed Son, constituted the only, but the all-sufficient, alleviation of this sad affliction. The expressions of devout trust in God in the darkest hours, abounding in his hymns, were the utterances of a heart which had been scared by the gloomy terrors of the Valley of the Shadow of Death, and had learned, even in the thick darkness, to exclaim with the Psalmist: "I will fear no evil, for Thou art with me." And the vicissitudes of soul through which he was called to pass fitted him in an eminent degree to become, as a hymn-writer, *the poet of Christian experience*.

Let us take, as our first example, the 78th hymn, in "Psalms and Hymns":—

" God moves in a mysterious way
His wonders to perform :
He plants His footsteps on the sea,
And rides upon the storm."

If Cowper had written no other lines, these alone would have sufficed to establish his reputation as an author, a Christian, and a poet as long as the English language is spoken.

What a wealth of metaphor is contained in this short poem! Some borrowed from the Bible, and some the offspring of the poet's fancy. Each verse will bear minute examination; and the hymn, as a whole, is one of the grandest ever written.

For other specimens of hymns expressive of trust in God, under trying dispensations, take—

Hymn 434—"When darkness long has veiled my mind."
" 672—"Hear what God the Lord hath spoken."
" 1156—"Sometimes a light surprises."

Of hymns expressive of faith in the Lord Jesus, and of joy and peace in believing, take No. 156:—

"There is a fountain filled with blood."

I can never understand why this hymn is spoilt in our hymn books by the abrupt ending at the fifth verse. As Cowper wrote it, and as it

appears in the "Olney Hymns," it is concluded and completed by these two fine stanzas :—

" Lord, I believe Thou hast prepared
 (Unworthy though I be)
 For me a blood-bought, free reward,
 A golden harp for me !

" 'Tis strung, and tuned for endless years,
 And formed by power divine,
 To sound in God the Father's ears
 No other name but Thine."

If these verses must be omitted, surely the anti-climax of verse 5 might be avoided by the adoption of the very apt and striking reading given in Mr. Charlesworth's little "Flowers and Fruits," which gives to the closing thought a turn as Scriptural as it is inspiring :—

" When this poor lisping, stammering tongue
 Is ransomed from the grave."

Take also No. 276, a pleasing example of our poet's exceptional use of the trochaic measure :—

" I will praise Thee every day
 Now Thine anger 's turned away.

Longing after holiness and a closer communion with God finds fit and beautiful expression in No. 548 :—

" Oh for a closer walk with God !"

Like many other hymns expressive of particular spiritual conditions, this one has been used most injudiciously and inappropriately in public worship; but this fact does not detract from its sweetness and force.

There is one choice hymn of Cowper's which, I am sorry to find, is not in our Baptist "Psalms and Hymns," although contained in the Supplement to the "Selection." It is a very admirable specimen of an admirable class, those which recall the incidents of our Lord's earthly life, and found upon them the prayer and the expectation of present blessing from Him who is the same yesterday, to-day, and for ever. The hymn is No. 14 of the Olney Collection :—

" Heal us, Emmanuel, here we are."

As another specimen of devotional hymns of the very highest type

(though more suited for private devotion than for public worship), I would take the one which was recently selected by Mr. Gladstone for translation into Italian, and reprinted in full in the first pages of the *Nineteenth Century*—No. 968 in "Psalms and Hymns"—

"Hark, my soul! it is the Lord!
'Tis thy Saviour; hear His word;
Jesus speaks, and speaks to thee:—
'Say, poor sinner, lov'st thou me?'"

Here the soul abandons itself to meditation on the love of the blessed Saviour; listening with the ear of faith to His reiterated inquiry, pressed, as it was, to the Apostle Peter till it can contain itself no longer, but breaks into mingled contrition, adoration, and longing prayer for grace to render more worthy return for such infinite love:—

"Lord! it is my chief complaint
That my love is weak and faint;
Yet I love Thee, and adore—
O for grace to love Thee more!"

My last example shall be a hymn of confident aspiration after heaven, and the beatific vision of the Redeemer. If we may depend on the dates in our hymn-book, this was written in the last year of poor Cowper's life (1800); and it may serve to assure us that after the long and dreary day of clouds and darkness, with him "at eventide it was light." (No. 622 "Psalms and Hymns.")

"To Jesus, the crown of my hope,
My soul is in haste to be gone!

• • • • •

"O then shall the veil be removed,
And round me Thy brightness be poured;
I shall meet Him whom absent I loved,
I shall see whom unseen I adore.

"And then nevermore shall the fears,
And trials, temptations, and woes,
Which darken this valley of tears,
Intrude on my blissful repose!

"Or, if yet remembered above,
Remembrance no sadness shall raise:
They'll be but new signs of *Thy* love,
New themes for *my* wonder and praise."

Triumph in Tears.



HERE are two occasions only on which we are told "Jesus wept." One of them reveals an experience to which Christian hearts have often referred in their sorrow, and in which they have found a kinship of pain. Both are expressive of a very real and deep sympathy with men, under circumstances very different. This is ordinary fact, which we find lying on the surface of the words. So true is it, that our Lord has brought His own utterable love and care for us near to our dull understanding. No man need go away from the daily surroundings of his life in search of the *divine pity*; right in the hardest lot of our fellows is to be found the brotherhood of Jesus Christ. Out of such discoveries have we not made some of our best triumphs? When we have lived in the fellowship of His great sympathy and love, then have we overcome our most disquieting fears, have subdued our most complaining unbelief. Our best faith has been born to us out of periods of pain and weakness, in the discovery made by us of Christ's kindred life. It is, however, of *His* triumph in tears we would more particularly speak now. In His approach to the blighted home at Bethany, he received the tidings of His friend Lazarus's decease. Such times were the occasion of His proclaiming the "gladdest tidings" that heart could hear. He ever stood, in the presence of death, where He could see the largest and most blessed issues in another world. To Him death itself was a sleep; restful and calm after life's wearying day of toil; or, it was followed by a glorious resurrection, Himself the recreative force and power. Yet he wept; and *no* insincere tears were the tears He shed. Was it not the triumph of His incarnation repeated? *Then* He became a *man*, and dwelt among us, touched with a feeling of our infirmity. *Now* he showed Himself a *man*—intensely human—weeping with those who wept, not because He sorrowed over His friend Lazarus—restfully and peacefully sleeping in his grave, released from a world of care, and grief, and woe, awaiting the great grand resurrection—but because He sympathised with the sorrowing sisters; He could (oh, triumph of condescension!) take their place, and share their *pangs*. Ah! it is this self-forgetfulness, this grand patience with and compassion for

others, of our Lord which made His triumph both when weeping over another's grave and Himself dying on the cross.

But turn we now to the strange spectacle of His weeping over the city. Strange, because His tears were shed almost amid the ringing hosannahs of the crowd. Was He not marching in triumph into the metropolis? Were not those jubilant shouts a faithful commentary on His life and work? He was coming, surely, from the victorious achievement of healed and saved life. It stood recorded in the life-annals of many that He had given sight to the blind; hearing to the deaf; healing to the leper; that He had "spoken as never man spake;" that He had despised the poor baubles of a false earthly glory, and lived in the ignominy of society, to which He ever taught lessons of eternal consequence; and set a perfect example that men should follow in His steps. The most ordinary reading of His life's daily registry of events would give sanction to those glad songs which accompanied His triumphal entry into the capital; and yet this was the smallest part of His victorious career! Known only to Himself, in the full consciousness He had of His great mission on earth, He was nearing the hour when He should die "the just for the unjust;" should "bear our sins in His own body on the tree." Coming from the triumphs of many miracles wrought for the healing of sick life the achievement of great words spoken, conveying divinest teaching, and setting forth a Kingdom of Heaven on earth He goes now to the working of the mightiest miracles of God's love and grace upon the cross, the victorious utterance of an incomparable patience, pity for wrong-doers, and power in prayer, "Father, forgive them, they know not *what they do*," and to an atoning death for sin.

But do we not see in the fact that our Lord wept over the city, not only tears shed amid triumphs wrought, but a grand triumph in the tears themselves? His life had been no failure; there was more than warrant in what had been for the applause of the people; and He knew well how great the conquest of His love would be. Still, in the realisation, as must have been the case, of His grand power to save, He wept with a tender solicitude, and a full-hearted sympathy, over the guilty city. Oh! were not then His tears among the greatest triumphs of His life? He could, and did, from the lofty height of His great attainment, come down in cheerful compassion and large sympathy to the level of the guilty people's want and woe. Are not

our tears oftentimes, as with Jesus, the marking down of our victories?

In the attempt to attain our high ideal of Christian service we are often conscious of failure; but are not less, but more, sympathetic and solicitous about our brother's highest life. We register our grandest deeds on pages that are sadly tear-stained. It is oftentimes with a painful sense of disappointment that the brave missionary in heathen lands seeks to plant the standard of truth on hitherto unsecured heights, and thus gain fresh laurels for his Lord. It is amid discouragements and sorrows at home, making our hearts to bleed sorely, that the wills of men are led captive to Christ.

The triumphs of patience, experience, and hope are secured on the battle-ground of many tribulations. The attainments of heaven are often the workings-out of our life's afflictions. We reach our purer, more perfect life, through tears; but, returning from "the fight of faith," when the campaign is over, we shall be "more than conquerors through Him who loved us," and shall have "all tears wiped away from our eyes." "If we suffer, we shall also reign with Him."

Strouel.

ISAAC WATTS.

Facts about the Bible.



A PRISONER, condemned to solitary confinement, obtained a copy of the Bible, and by three years' careful study gleaned the following facts:—The Bible contains 3,586,488 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word *and* occurs 46,277 times. The word *Lord* occurs 1,855 times. The word *Reverend* occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet, except the letter j. The finest chapter to read is the 25th chapter of the Acts of the Apostles. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st, and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables.

Life, not Death, the Order of Humanity.



USI as the tone of the voice adds meaning to the word spoken, so the form and turn of certain passages in the Bible often yield a sense that far outruns the direct import of the words. Thus, when the women from Bethany, repeating that old story of humanity, old as love and death, haunting the sleeping places of the dead with faithful tears, in one age with sprinkled charms and images, in another with spices and oils, in another with flowers, sought their crucified friend in vain, they heard a strange and significantly worded question: "Why seek ye the living among the dead?" A strangely phrased question, because they were not seeking a living, but a dead man. There is more meaning in the peculiar turn of the question than in its direct form, and it did its work, not by aiding them in their search, but by puzzling them and putting them on new lines of thought. There is a certain divine irony in the question, that speaks volumes on the subject of death and life, seeking the living amongst the dead, searching tombs for a living man! Ironical, it seems to us; but it simply shows how impossible it was for these "two men" to treat death as a real and serious matter. These spiritual children of eternal life will not use the phrases of death, as Christ would not, but touch it indirectly, shun it, and almost make light of it. The contrast between their attitude and that of the women is immense. On one side is humanity, weeping over death, believing in death, and believing in nothing else. Was not their Jesus dead? Had they not themselves laid Him in the tomb? On the other side is the spiritual world, believing in life, and believing in nothing else. Why do you think of Jesus as dead, when He Himself told you that He should rise again on the third day? "And they remembered His words." Ah, yes!

When we have gone down into the grave with our dead, and died with them in the full bitterness of death, then at last we remember that they are not dead, but are risen. We reproach ourselves for our slow faith; and these women doubtless blamed themselves for their dull forgetfulness; but, after all, there is great value in learning this lesson in life and death from the angelic or spiritual side of existence. I may possibly so read my own nature, and so interpret

creation, that I shall believe in life ; but if that world of life in which I believe repeats my confession, and gives to it a more than human emphasis, then I am helped and confirmed. These women would soon have found their Jesus ; but how must that question, with its keen, sweet rebuke, have lingered in their memories, feeding their faith almost as much as the sight of Jesus Himself ! There is a fine propriety in the fact that the assertion of life as the true order of humanity is made from the spiritual or angelic side of existence. It is no wonder—it is hardly a miracle—that, when Christ passed from the world of death into the world of life, some messenger out of this world should come hither and say : “ Christ was one of you ; He is also one of us ; our two worlds are not two but one, and there is one law of life in both.” It is not strange ; for man is all the while transcending the visible world and rising into the spiritual world. Why should not that world also flow over into this ? Let us not think superstitiously ; but also let us beware of thinking narrowly, on the level of our bodies, and not in the heights of our spirits.

This incident was supplementary to the resurrection of Christ, and falls in with it as confirmatory of the truth that life, and not death, is the true order of humanity. It was a chief part of Christ’s revealing life to get these two facts into their true relation ; and, as in almost everything else, He reversed the existing relation. The world believes that death is the lord of existence. Our own eyes tell us this, and it is hard to believe the contrary. We understand death far better than we understand life. We go through life, feel its quick beat in childhood, its exultation in youth, its strength in manhood, but never stop to say : “ What a strange thing it is to be alive ! ” Life, with its glad mystery, makes little impression ; but death—how thoroughly we know it ! But it is because it is abnormal that we note and know it. It is the turning aside of a law that arrests attention ; a law that is not resisted in some way would hardly be known. So, the great law of life or continuance meets this check of death, and holds our thought ; but its real design is to turn our thought to the law of life. The trouble is that death is so great a fact that it seems to swallow up life. To the senses it is a universal fact and a finality. All die, and so come to a visible end. All animals, plants, trees die, and the world itself grows old, and undergoes a sort of death. The fact colours and dominates thought. To live in a world that is marked all over with signs of death ; to live in a society that is constantly

breaking up in death ; to live in a body momentarily subject to death—this is so terrible, and also so fatal to human energy, that it must be counteracted in some way. Colour it as we will, it makes up a great part of the misery of human life ; it shrouds the skies in black ; it is the shadow that overhangs every joy ; it is a bar to the highest effort ; it feeds the baser parts of our nature and hinders the better. This is so strange a condition that we may well conclude that there is something not understood about it. It is so out of keeping with us—with our happiness, with our work, with our moral nature—that we may readily believe that we behold in death not a law, but the shadow or perversion of a law, and that the secret and order of existence lie outside of the law of death. Here is where the resurrection of Christ has place ; it establishes humanity in the order of life. It turns death, as it were, out of court. There is almost a disdain of it wrought into the circumstances—the baffled guard, the unsealed stone, the folded cerements. An air of divine ease and conscious superiority invests it. And then it falls into and becomes one with the historic current of his life ; and as his life becomes inwrought into the life of humanity, the resurrection goes with it—leads it, rather, and so is drawing the world away from the contemplation of death to the great, true fact of life.

The secret of Christ is that He is organizing Himself into the life of humanity, and chiefly at three points—incarnation, death, resurrection. The last is the key to the others, or, rather, the last leads back to the first. Humanity comes from God and it goes to God. Death lies between—a necessary feature of the history between an incarnate divinity and an achieved eternal glory. It is a process from life to life, from God to God, through which Christ is leading humanity. The resurrection found easy and quick justification in the thought of the world. It is not believed because men simply want to believe it, but because it makes life explicable and orderly ; it is in the highest sense philosophical ; it is a moral fact of gravitation, regulating the whole moral and social world, providing orbits of action, binding conscience and desire down to their centrifugal and centripetal action, assuring personality, and also a life in God. Men easily believed it, and they believe it easily still. It explains too much to be given up on some meagre plea of materialism ; it may seem untrue for an inch, but it is undeniably true for a thousand miles, and we may regard all denial of it with something of the disdain with which Christ

regarded death, and of these "two men," who almost jest at searching for the living amongst the dead. Aside from philosophical considerations, the presence of a risen and living Christ in the world is a fact of utmost personal value. He is the great standing assurance of life, while death does its work. Let death do its work; let it mount up to its highest. There stands the Christ, untouched of death, and reigning over it. In Him, and not in death, lies the law of humanity; and, because He lives, I shall live also.—*N. Y. Independent.*

T. T. MUNGER.

The Late Earl of Shaftesbury.



SINCE we went to press with our last number a well-known figure has disappeared from this mortal scene. The noble and venerable Earl of Shaftesbury, whose name has been identified with almost every great philanthropic movement of the last half-century, has passed away. A review of his life, and of his many acts of beneficence and blessing, there is no occasion for us to give; this has been given at great length by the daily and weekly newspapers. But we feel that we cannot do other than offer our tribute to the memory of the great and good man whom the Christian community in every English-speaking country to-day mourns. Earth is indeed the poorer for the loss of him, but heaven is the richer. He has gone down to the grave full of years, and of honours, esteemed and loved by rich and poor alike. Never has been witnessed, within the grey old walls of Westminster Abbey, such a unique assemblage of mourners as that which was seen there on Thursday, October 8th, when a funeral service was held previous to the remains being taken to Wimborne for burial. Even to enumerate the various philanthropic and religious societies which were represented would require more than a page of this periodical. His last moments are described as having been of the most peaceful character. "Mark the perfect man, and behold the upright; for the end of that man is peace."

As an example of the way in which, notwithstanding his advanced age, he kept himself acquainted with the condition of society and

of morals, we may mention an incident of a personal kind. About two years ago we were at the annual meeting at Exeter Hall of a well-known institution, which exists for the purpose of reclaiming unfortunates. The Earl was in the chair, and made such statements as to the tender age at which many of them become victims, and as to the shocking character of London vice, as excited great surprise. After the meeting we spoke to a missionary who for a long time had been employed in work connected with the midnight meetings movement, and questioned him as to whether he could support the astounding statements of Lord Shaftesbury. Bad, he said, as he knew things to be, he feared, judging from his experience in the work, that the good Earl in his zeal had much over-stated the facts. However, recent revelations have shown that the Earl knew what he was talking about, and that he was right, while the missionary was wrong.

Brief Notes.

THE BAPTIST MAGAZINE.



THE next number of the BAPTIST MAGAZINE will complete the present volume, and as with the new year we shall commence a new volume, and a new series, we are anxious to increase the number of our readers. We know that we have many and staunch friends. There are some to whom the MAGAZINE has become a part of their religious life. They would no more think of omitting to subscribe to, and read it, than they would of discontinuing their attendance on the ordinary means of grace. We want more such readers. Will our friends help us to obtain them? Will they kindly recommend the MAGAZINE and, if possible, obtain subscribers to it?

There are many who would like to have a copy of the MAGAZINE, month by month, but feel that, with other demands upon them, they cannot afford it. This is especially so with such of our ministers as have small salaries, and, unfortunately, they are the majority. Now, some of our readers are wealthy, and others are well to do. Could they not subscribe for one or two, or more, copies, directing our

publishers to send them to certain ministers of their acquaintance, who have none too much money to spend on literature? They would be performing a good deed which would be doubly useful. *For five shillings a copy will be sent, post free, for the year, to any address in the United Kingdom.*

In order to give some an opportunity of seeing our pages who do not now, and with a view also to increasing our circulation, we offer to forward a copy of the **MAGAZINE**, post free, for the year, to any person who will send to us by the middle of December the names of four new subscribers. There are many cases in which a free copy can thus be obtained without any difficulty. Will our readers endeavour to make this offer known?

We are making new arrangements, and are incurring extra expense, in order to provide a strong, instructive, and readable number for every month throughout the year. We are doing this in the hope and confidence that our efforts will be appreciated. A great deal will depend upon making a good start at the beginning of the new year. By a good start, we mean an extended subscription list. There are many things we should like to do, but money alone will enable us to do them, and money comes by the multiplication of readers. Therefore, kind friends and well-wishers, help in the way we request.

MEETINGS OF THE BAPTIST UNION.

The Autumnal Meetings of the Baptist Union at Swansea appear to have been most successful. They were largely attended, and very spirited. The presidential address was very able, and as yet has drawn forth nothing but praise. It is reported that "one of our leaders" has declared that it is "destined to be a Baptist classic." Dr. Green has certainly voiced the thought—at least, certain aspects of it—of many thoughtful Christian men at the present time.

The paper of the Rev. H. C. Leonard, M.A., on "The Public and Private Use of the Revised Version of the Bible," was "scholarly and discriminating—a bit of useful work well done." Mr. Edwards' paper on "The Answer of the Christian Church to 'The Bitter Cry' of the Poor" was "a stirring paper full of facts, bristling with points."

The paper read by Mr. Tresidder on "The Link between the Sunday School and the Church" was "sensible and suggestive." Such is the description given of these papers; and those who heard them read, as well as those who have read them in the denominational papers, must endorse it.

The resolutions which were passed related to Social Purity; Dis-establishment; the Bill known as Mr. Broadhurst's for making compulsory on landlords the sale of sites for places of worship; Sunday Closing; sympathy with Mr. Dillwyn, M.P., who was to have presided over the closing meeting in the Albert Hall, but was prevented by an accident; sympathy with the bereaved family of the late Lord Shaftesbury; and sympathy with the friends of Aberystwith College in the calamity which overtook them not long since when that excellent institution was burned down. In all these resolutions the Baptist Union without doubt expressed the views and feelings of the Baptist body generally.

The sermons delivered were very able. Mr. Thew, however, was perhaps a little unfair when he represented that the missionary fathers were possessed exclusively with the motive of rescuing "countless numbers of our fellow-creatures" from "hopeless and everlasting woe" in their heroic missionary enterprises and efforts. To "rescue the perishing" was without doubt a powerful motive with them; and so it should be with us still, although we may not believe that the millions of human beings who are unacquainted with the Gospel have nothing before them but "eternal torment and despair." There were the motives of fulfilling the Great Commission of Christ, and of telling of such a salvation as the best of the heathen had never even dreamed of. By these our godly fathers were possessed, too, and such motives are motives for our day as well as theirs. With the object, however, which Mr. Thew had in view, viz., the reconciling of brighter hopes for the heathen with fervid zeal for the proclamation of the Gospel to them, we quite sympathize.

The question of a "Board of Reference" did not, after all, come up. Mr. Bompas, who was to have introduced it, was away in Hampshire, it was said, instructing the new electors in "the way they should go."

The state of things, however, which it is proposed a Board of Reference should deal with requires looking into. The subject will come up soon, undoubtedly, in one way or another.

The *Freeman* and *Baptist* have excellent reports of the meetings, to which we refer such of our readers as have not seen them; for although the meetings have gone by, useful results from them may be largely gathered up by such as were not able to attend them by a thoughtful perusal and re-perusal of these reports. In relating Mr. Gange's story about "newspaper reporting" last month, we may add, we had no intention of giving "a back-handed slap" at either of our valued denominational papers, as the Editor of one of them, in a moment of aberration, seems to have supposed.

Reviews.

MEMOIR OF THE REV. DAVID KING, LL.D. By his Wife and Daughter. Together with some of his Sermons. Glasgow: James Maclehose & Sons, Publishers to the University. 1885.

NOTWITHSTANDING a ministry of eight years in the west of London, Dr. King is comparatively unknown on the south of the Tweed. By the Churches of the North, however, and especially by the Free Churches, his name is reverently and lovingly remembered, and frequent references to it show how strong was his influence on some of the foremost of his contemporaries. He was for upwards of twenty-one years minister of the oldest and largest United Presbyterian Church in Glasgow, and in this position, as preacher and pastor, philanthropist and Church leader, attained an eminence which is necessarily within the reach of very few. He was a man of far more than ordinary culture, both intellectual and spiritual. There were few branches of knowledge with which he was not conversant. His fine literary tastes, and his fondness for scientific research, were doubtless fostered by his association with his brother-in-law, Sir W. Thomson, the distinguished Professor of Natural Philosophy in the University of Glasgow; but his main delight was in other and higher work. His preaching was remarkable for its exquisite finish, its classical elegance and grace, and yet there were in it a simplicity of purpose, an earnestness of spirit, and a genuine Christian enthusiasm, which won the hearts of the poorest and most uncultured. Dr. King was a model pastor; and his church, thoroughly well organised, was more than ordinarily benevolent and energetic. Its schools and mission halls, its care for the poor and suffering, its quiet but earnest evangelism, made it a conspicuous power for good. The mere record of its work as we find it here fully answers the question as to how the mission of the Church in our own day is to be fulfilled.

Dr. King was, too, a firm and resolute advocate of voluntaryism; and even now we can find no more impressive or convincing statement of our Nonconformist position than the extracts from his speeches here recorded. Along with his friend, the well-known Mr. John Henderson of Park, he was the originator of the Evangelical Alliance; and one of his most eloquent and powerful addresses was delivered in 1863, in connection with the negotiations for union between the different branches of the Presbyterian Churches in Scotland and England. The testimony borne by Dr. Cairns to the unique effect of that speech is not at all exaggerated, if at least we may judge from the impression produced on the minds of friends of our own who heard it. Dr. King's interest in young men, and especially in students for the Christian ministry, was another commendable feature of his character and source of his rare power. Unfortunately, his love for his work led him to overtax his strength, and, as a natural consequence, his health gave way, so that against the urgent wishes of his friends, he felt constrained to resign his pastorate, and when he resumed work it was in London (at the request of the Synod) and not in Glasgow. After an eight years honourable and successful ministry in London, he yielded to the entreaties of friends in Edinburgh, and became the pastor of a newly formed church in Morningside. We have been greatly charmed by the perusal of this pure and noble life, full as it is of the mildness and sweet reasonableness of Christ, and clothed with the highest spiritual power. Mrs. King has written a graceful and affectionate tribute to the memory of her revered husband, and has fulfilled her task with a faithfulness and delicacy of feeling, a true literary insight and artistic skill, which render the work as valuable in form as it is solid and inspiring in substance. The sermons at the end of the Memoir cannot convey to a stranger an adequate conception of Dr. King's pulpit power, but they are welcome memorials of his useful ministry.

THE PULPIT COMMENTARY. Edited by the Rev. Canon H. D. M. Spence, M.A., and the Rev. Joseph S. Exell, M.A. 2 CORINTHIANS: Exposition by the Ven. Archdeacon Farrar, D.D. Homilies by various authors. GALATIANS: Exposition by the Rev. Prebendary E. Huxtable, M.A. Homilies by various authors. London: C. Kegan Paul, Trench & Co., 1, Paternoster Square. 1885.

THE BAPTIST MAGAZINE gave a cordial welcome to the first volume of this really great undertaking, and has supported it throughout with sincere commendation. We have had "Preachers' Commentaries," "Homiletical Commentaries," and other such works in abundance, and some of them possess undoubted value. But none of them can for a moment compete with this. Even Lange's "Bibelwerk," the publication of which marked an era in our Biblical literature, does not approach it in, at any rate, the purely homiletical department, nor indeed do we know of any work which so admirably and completely fulfils the same purpose. To Canon Spence and Mr. Exell belong the credit of having carried Lange's idea to a perfection of which he never dreamed, and of having designed a work which as it combines in a unique degree and style the exegetical, the expository, and the homiletical, is a library in itself, a thesaurus to which the preacher of the nineteenth century, with his manifold and still increasing difficulties, may turn

with the assurance that in one or other of its sections he will find precisely the kind of help he needs. The mastery of the contents of these volumes will keep a man thoroughly abreast of the age, and though in some instances he will be perplexed by an *embarrass des riches* he will not have the feeling that in reading all that is here written on a verse, a paragraph, or a chapter, he has wasted his time. The notes and homilies are not, of course, of equal value, but there is scarcely a contribution, certainly in the volume before us, from which much may not be learned, or which we could honestly set aside as superfluous. If a man of ordinary intelligence and average pulpit power does not after reading such a Commentary as this make his sermons interesting, instructive, and useful, the fault will certainly be his own. Thoughtful, vigorous, and discriminating perusal of the work must be an intellectual and spiritual stimulus. Archdeacon Farrar's Exposition of 2 Corinthians is terse, picturesque and scholarly. It is enriched with apposite quotations from prose and poetry, from history and romance, which only a master of literature could supply. Mr. Huxtable has furnished an exposition of the Galatians, which, if not quite so brilliant as Dr. Farrar's, is in scarcely any other respect inferior to it, and both works bring before us with minute and vivid realism, the condition of the churches to which the Epistles were addressed, and the *meaning* of the messages they received. The homiletical section of the Corinthians has been written by Dr. Thomas, whose qualifications for the task are unrivalled, while Prof. Croskrey renders a similar service in regard to the Galatians. Short homilies on various verses have been written by Dr. Donald Fraser, Prof. Radford Thomson, Revs. E. Hurndall, W. F. Adeney, R. M. Edgar, R. Findlayson, and others, and of these we can aver that in a very high degree they combine literary skill with spiritual insight, evangelical fervour and practical moral force. While the power of the pulpit necessarily "depends on what's in it," such volumes as these make us hopeful that weakness and inefficiency, empty verbosity and dullness, will become more and more a memory of the past rather than an experience of the present.

A RABBINICAL COMMENTARY ON GENESIS. Translated from the Judæo-Polish. With Notes and Indices. By Paul Isaac Hershon. With Preface by the Ven. Archdeacon Farrar, D.D., F.R.S. London: Hodder & Stoughton. 1885.

THE increased attention which has during recent years been directed to Rabbinical literature is surely a notable sign in an age which is often censured for its superficiality. It is not in itself an attractive literature, to those, at any rate, who have been trained in our Western modes of thought, neither has it been easy of access. It is, however, singularly instructive, and in various indirect and curious ways elucidates the force of Scripture, and explains allusions which but for it we could not well understand. The works of Dean Stanley, of Archdeacon Farrar, and of Dr. Geikie, to name but a few of the most popular writers, show how greatly we are indebted to "the treasures of the Talmud" for the solution of important problems in Biblical interpretation and ecclesiastical history.

The *Tzeénah U'reénah*, from which the following work is translated, was compiled by Rabbi Jacob, of Frankfort, and published in 1693. It consists of selections from the Talmud and the Midrashim, and has ever since its publication

enjoyed uninterrupted popularity among the Polish Jews. Its authority is unquestionable, and we may therefore accept its statements as to Jewish beliefs without reserve. That it abounds in extravagancies and puerilities; that its interpretations are frequently fantastical; and frivolous, and express anything rather than the meaning of the sacred text, we need scarcely say. Its perusal will help any intelligent reader to understand our Lord's antagonism to the traditionalists of His day, as well as to account for the slow progress of Divine truth. That the Bible has outlived such interpreters is a marvel indeed, and a sure proof of its Divine inspiration. As curiosities of interpretation, we may refer to the comment on Gen. ii. 18, where we learn that the reason why it was not good that man should be alone was lest other creatures should worship him as a god; ii. 22, as to the singular reasons for the creation of Eve from Adam's rib; indeed, the whole section on Eden is remarkable. Very curious, too, is the belief expressed in connection with xi. 32, that the merits of the son avail for the father, but not those of the father for the son. Mr. Hershon's note on Kadish, the Jewish mass, or prayer for the dead, is, in a historical sense, of great value. The comments on xii. 6—11 are, some of them, very childish; and what shall we think of the honesty of the device which shields Abraham from blame on the ground that he gave Sarah a temporary divorce, so that if Pharaoh would take her she would then be the wife of no other man! On the same ground Mr. Hershon tells us that the Talmud affirms, in regard to David's great sin—the sin for which he so deeply repented, "Whosoever says David sinned is certainly in error." Such is Rabbinism! In connection with Gen. xiv. 23, we have an explanation of the Precept of Fringes, the Precept of Phylacteries, and the Precept of Loosing the Shoe. The more recondite speculations of the Kabbalists are succinctly referred to in the translator's note on page 138. We fully endorse Mr. Hershon's criticism as to the mistake the Revisers of the Old Testament have made in translating, or rather mistranslating, the sacred name of "Jehovah," as if it were Adonai, Lord; indeed, a writer in our own pages has already expressed the regret which is widely felt on this score. (See BAPTIST MAGAZINE for August, pp. 365-6.) Mr. Hershon's endeavour to place within the reach of English readers the most characteristic features of Jewish theology ought to receive the grateful recognition of all Biblical students, especially as he has opened what has been to most of us a sealed book, and a book which, so far as the unlearned are concerned, the Rabbis would prefer to have kept sealed. Such conscientious and laborious work will be highly appreciated by those who can understand its worth.

IN THE FOOTSTEPS OF HEROES, and other Sermons. By the late Enoch Mellor, D.D. London: Hodder and Stoughton. 1880.

THE friends of Dr. Mellor naturally desire to possess as many of his sermons as can be published, with a due regard to his severe literary taste. He was, happily, in the habit of writing his discourses as fully, and with as much care, as if they had been intended for the press, and the task of an editor is therefore comparatively light. Dr. Mellor was for many years one of the most popular and influential Congregational ministers in the West Riding of Yorkshire, and no man was ever more worthy of his popularity. The characteristic feature of his

ministry was its strength. It was strong in intellect, strong in affection, and strong in faith. He was a man of deep and earnest convictions, who never for a moment allowed his scholarship and culture—of which he had a more than ordinary share—to diminish his loyalty to Evangelical truth. We are pleased to see in the sermon “No Self Expiation,” p. 79, the germ of Dr. Mellor’s lucid exposition and masterly defence of the doctrine of the Atonement, a *brochure* which he published some twenty-five or thirty years ago, now we are afraid out of print. The sermons on “The Principle of Giving,” on “Our own way not the best way,” on “Evil speaking,” on “More life,” are full of wise and practical force. That on “False Shame” might have been preached as a baptismal sermon, so thoroughly appropriate is it to such an occasion. The volume is in every view stimulating and helpful, and forms a most welcome memorial of a ministry rich in all the elements of spiritual power.

OUR DAUGHTERS: Their Lives Here and Hereafter. Fourteenth Thousand.
MORNING THOUGHTS FOR OUR DAUGHTERS. Second Edition. By Mrs.
G. S. Reaney. London: Hodder & Stoughton. 1885.

WE gladly welcome new and cheaper editions of two of Mrs. Reaney’s admirable appeals to the young women of England. The first deals wisely and sympathetically with the whole range of their spiritual interests and duties, their need of salvation, the hindrances to it arising from worldliness, love of dress, frivolity, flirting, &c.; the means of overcoming the hindrances, the duty of thoroughness in the Christian life, the place of recreation, its legitimate and healthful forms; the ministry of suffering, the ideal of a good wife, and various forms of Christian work. The second book consists of a series of meditations for every morning of the month, and to girls in their teens is an invaluable *vade-mecum*. We should certainly be thankful if these bright and tasteful little volumes could find their way into the hands of all the daughters of our Baptist households.

THE ENGLISH ILLUSTRATED MAGAZINE.
1884-1885. London: Macmillan
& Co.

OF the Magazines devoted to general literature, “The English Illustrated” has speedily outdistanced all competitors. Its literary matter is uniformly of a high order, and comprises contributions from many of the best writers of the day. Mr. Hugh Conway’s “A Family Affair” combines that graphic realism and that gracefulness of fancy and exquisite lightness of touch, which imparted such a charm to his shorter works, and shows that by his death we have been deprived of one who would have become a really great writer of

fiction. Mr. Shorthouse’s delightful story—full of chaste imaginative splendour and delicate allegory—“The Little Schoolmaster Mark,” is here concluded. The other Short Stories, such as Mr. Henry James’s “Path of Duty,” are also well written, while many of the articles on noted places, on our great industries, and on various branches of natural science, are of permanent worth. We may instance, as specially worthy of note, the papers on Clovelly, on Loch Fyne and its fishing trade, on Skye and its Crofters, Mrs. Oliphant’s graphic description of Heidelberg, and Miss Kingsley’s charming essays on “Shakespeare’s

country," and Mr. Pantton's "Highways and Byways." There are also bright and attractive papers on "Eton," on "The Pilgrimage of the Thames," and "The New Forest." Mr. Walter Crane's "The Sirens Three" is a finely suggestive allegorical poem of considerable vigour of expression and richness of melody, illustrated by an ornamental border, ingeniously designed and admirably executed. Mr. Comyns Carr's "Gainsborough" is another notable paper. The specific feature of this Magazine is, however, in its illustrations, and of these it is impossible to speak too highly. We have nothing equal to them in any English periodical. They are a triumph of the Engraver's art, and the study of them is an education of itself. Copies of great paintings, pictures of natural scenery on sea and land, and of famous buildings, studies of character and ornamental friezes, give an ample variety and show excellence in every direction.

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FOREWARNED, FOREARMED. By J. Thain Davidson, D.D. London : Hodder and Stoughton, 1885.

Dr. DAVIDSON has long been favourably known by his sermons to young men. We infer from various remarks in this volume, that he is in the habit of devoting an entire service every month to their interest, and we are not at all surprised that he has effectually "caught their ear." He is able to place himself in their position, to understand their wishes, their struggles, their temptations, and their real needs. He finds, in the Bible, examples for imitation and beacons for warning, and with a rare power of lucid exposition and forceful application, makes the familiar narrative speak so that it cannot be misunderstood. Without in

any degree compromising "the dignity of the pulpit," he is free and colloquial in style. He is throughout frank and manly. His counsel is wise, his spirit is genial and sympathetic. Wit, humour, and pathos, are equally at his command. Metaphor and incident, proverb and parable, lend him their ready aid; and if under preaching like this young men either fall asleep or remain indifferent, unwarned of danger or unarmed for victory, the blame must lie at their own door. Under such preaching, hearing cannot be other than pleasant and profitable.

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BIBLE PROMISES. Sermons to Children.

By the Rev. Richard Newton, D.D. Edinburgh: Oliphant, Anderson and Ferrier. 1885.

Dr. NEWTON has proved not only that children may be interested in what they hear from the pulpit, but that the most solid instruction on the central themes of our Christian faith may be presented with a simplicity which the youngest hearer cannot fail to understand, and with a force which it is difficult to resist. Promises both as to temporal and spiritual blessings are discussed brightly and intelligently, with the aid of apposite illustration and telling anecdote, and not only the children of the congregation, but their elders also, would be made to feel the beauty and worth of the Christian life, and be stimulated to confidence and hope. All ministers should endeavour to be equally useful in this direction.

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POEMS OF WORDSWORTH. Selected from the best editions. In two volumes.

Vol. I., Cassell & Co., Limited.

THIS is the first issue of Messrs. Cassell's Miniature Library of the Poets in shilling volumes. The

project deserves, as it will doubtless receive, the heartiest commendation of all who are interested in the circulation of pure and healthy literature. It brings "the best that has been thought and said" within the reach of all classes. The selection in the case of Wordsworth is judiciously made. The paper is good, the printing clear and legible, and for a pocket volume—the best of all forms in which to read the poets—we can conceive nothing more admirable. It can be procured either in cloth binding with cut edges, or in vegetable parchment uncut.

GATHERED LAMBS and THE BETTER LIFE AND HOW TO FIND IT. By Rev. E. Payson Hammond, M.A. London: Morgan & Scott, 12, Paternoster Buildings, E.C.

A FEW months ago, we ventured to urge on our readers the importance of giving greater attention to services for children, and suggested that they should have a recognised place in our ordinary worship. We therefore welcome books like these, which are the direct outcome of such efforts as those for which we pleaded. Mr. Hammond is an admirable preacher to children, and knows well how to "reach" them. His loving and generous sympathies, his devout faith in the power of the Gospel message, his simple and attractive style, his command of apposite and forcible illustrations, and his definiteness of aim in regard to the children's conversion, all give his addresses and his books an uncommon charm. Children should be encouraged to read them.

HOOR BY HOOR; or, The Christian's Daily Life. Compiled by E. A. L. London: James Nisbet & Co. 1885.

THE compiler of this small volume has made her selections with good taste,

and has arranged them in a simple, pleasant, and orderly manner. There are thoughts for the waking hour, for the hour of prayer, for post-time, and for the meal-time; thoughts concerning dress, correspondence, recreation, joy, sorrow, sickness, intercourse with friends, &c. The extracts are from writers of various schools, but are all penetrated by a devout, practical, and Christ-like spirit. The poetry is, perhaps, more familiar than the prose, but it is always pertinent, and should, therefore, be welcome.

THE SIXTH STANDARD READER.

Edited by Prof. Meiklejohn. Edinburgh: William Blackwood & Sons. 1885.

IF the children in our elementary schools do not become "wiser than their teachers are," it will certainly not be the fault of their teachers. Twenty or thirty years ago it would have been impossible to find a work of such high literary merit and such varied interest as this for use in schools. Extracts from the works of our best authors, taken with great discrimination, and adapted to the most diversified tastes, ought to yield both pleasant and instructive reading. Prefixed to each of the extracts is a short account of the author and his principal works. The series altogether is worthy of the highest commendation, and cannot fail to command success.

DO WE NEED A NEW THEOLOGY?

With a Criticism of the Congregational Creed. By the Rev. Joseph Cook. London: R. D. Dickinson, 89, Farringdon Street.

THIS latest volume of Mr. Cook's Boston Monday Lectures equals in interest any of its predecessors and is mainly devoted to the discussion of

subjects which thinkers on both sides of the Atlantic have continually to face. The answer which Mr. Cook gives to the query of his title-page may be inferred from his previous utterances, and for ourselves we know of no other answer which is possible. The value of Mr. Dickinson's edition is very greatly enhanced by the analysis of the lectures and the indexes prepared by the Rev. W. Harvie-Jelly.

THE RULE OF FAITH, and the Doctrine of Inspiration. The Carey Lectures for 1884. By R. Watts, D.D., Professor of Systematic Theology in the Assembly's College, Belfast. London: Hodder and Stoughton, 1885.

THE foundation on which these lectures were delivered has recently been established by Mr. John Carey, "from a love of literature and learning, and a desire to promote the interests of religion and morality." Before long, the Baptists will be the only denomination without such a foundation, though we trust that some of our wealthy members will, either singly or in combination, follow the example which has been so worthily set by the members of other churches. Dr. Watts is an uncompromising adherent of the Princeton theology, of the doctrines and methods of Dr. Charles Hodge, unquestionably the greatest Calvinistic theologian of the present century. He believes that the inspiration of God extends to the form

as well as to the matter, to the language as well as to the ideas of the revelation, and claims for this position, not only the sanction of Scripture and the instincts of Christian experience, but the testimony of genuine science and sound philosophy. Such views are no doubt old-fashioned, but to say that they are exploded is absurd. They have been held with various exaggerations, and sometimes stated with excessive dogmatism, but they are by no means unreasonable or illogical, neither are the objections to them so formidable as those which may be raised against modern theories. Dr. Watts has produced a defence of the old positions which is powerful alike in scholarship and in candour, in relevancy and in force. His arrangement is orderly and symmetrical, his arguments trenchant, and his general style clear, crisp and effective.

THE HERALD OF MERCY. A Monthly Messenger for Humble Homes. London: Morgan and Scott, 12, Paternoster Buildings, E.C.

THE message of this monthly "Herald," is the ever welcome message of the gospel to the sinful and the weary, delivered with marked simplicity and directness, in the form of promise and precept, of story and song, and frequently made attractive and capable of arresting attention by suitable engravings. The periodical is worthy of wide circulation.

Literary Notes.

MESSRS. T. & T. CLARK have published in their Sixpenny Bible Class Primers "Outlines of Protestant Missions," by Dr. John Robson. It forms a capital summary of the work which has been accomplished during the last century.

MISS ANNIE S. SWAN, the authoress of "Aldersyde," has followed a popular example, and issued, through Messrs. Oliphant & Co., her last novel, "Across Hea

Path," in a shilling form. It is an ingenious, powerful, and well-sustained story, healthy and high toned, containing, we believe, some of her best work.

MR. JOHN MURRAY announces a new "Life" of the great pioneer missionary to the East, Dr. William Carey. It is to be written by the pen of the venerable Dr. George Smith, author of the "Life of Dr. Alexander Duff," &c., &c. Mr. Murray also announces for publication a monogram on "Bolingbroke," by Mr. J. Churton Collins. The articles of which it is to consist were contributed a year or two ago to the QUARTERLY REVIEW, and attracted considerable attention for the extent and accuracy of their knowledge, and the vigour of their criticism. The author is thoroughly familiar, not only with the philosophy of Bolingbroke, but with the entire literary life of that interesting age.

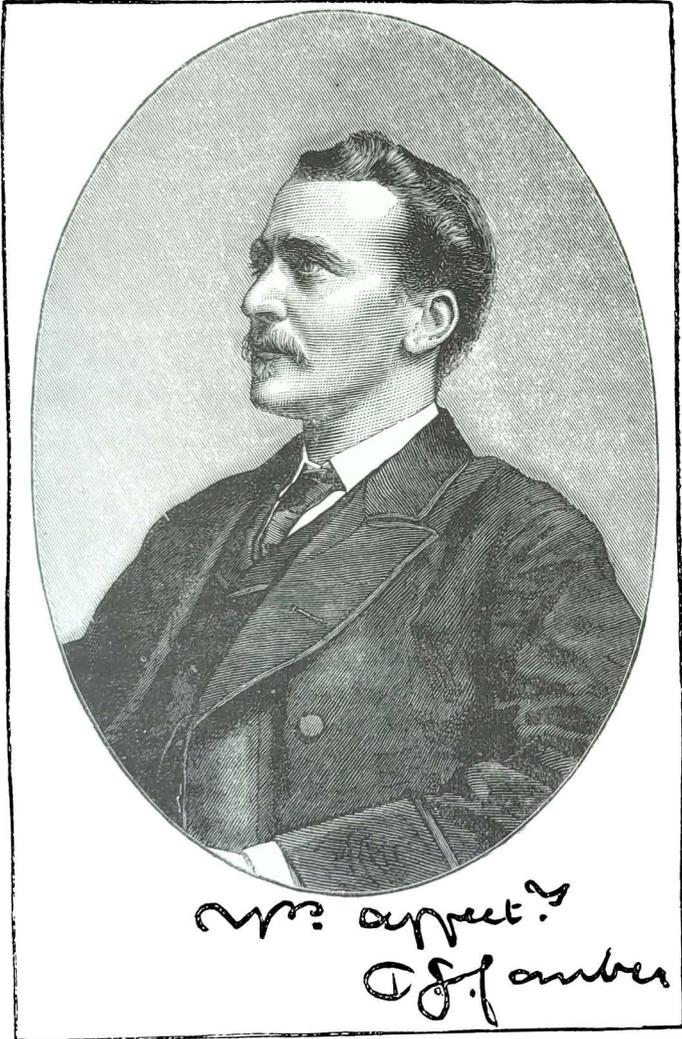
AMONG MESSRS. Macmillan's announcements, we note a new volume of sermons by Dr. Church, the venerable Dean of St. Paul's, on "The Discipline of the Christian Character"; and a series of "Addresses," by the Archbishop of Canterbury; also the Bampton Lectures for 1885, on "The History of Interpretation," by Dr. Farrar. A new volume of Poems, by Lord Tennyson, is promised, and a cheaper edition of the "Life of Frederick Denison Maurice." The same publishers are also to issue "A Life of William Stanley Jevons," by his Wife; and "Louis Agassiz: His Life and Correspondence," by Elizabeth Cary Agassiz. In the "English Men of Letters" series, we may anticipate "Keats," by Sidney Colvin. In Science, Sir Henry Roscoe is to publish a series of lectures on "Spectrum Analysis," while Sir John Lubbock is to give us a volume on "Flowers, Fruits, and Leaves."

MESSRS. HODDER & STOUGHTON issue a specially attractive list, at any rate for Biblical and theological students. Mr. Paxton Hood's "Throne of Eloquence" is believed by many of his intimate friends to be not only his last book, but his best. The late Bishop Martensen's "Jacob Boehme," will prove a valuable contribution to the study of theology and mysticism. Among other works to be issued by the same enterprising firm, we may mention "Lectures on the Parables of Our Lord," Second Series, by Dr. Marcus Dods, of Glasgow; a new volume of "The Clerical Library"; new editions of Dr. Fairbairn's "City of God," a series of discussions in Religion; of Mr. Gough's "Sunlight and Shadow," and of the fine "Commentary on the First Epistle to the Corinthians," by Principal Edwards, of Aberystwith.

THE Sermons of our friend, Dr. Clifford, of Westbourne Park Chapel, which during the present year have appeared weekly, are now published by Messrs. Marlborough & Co., in a volume entitled "Daily Strength for Daily Living." We hope to direct attention to it in a subsequent number of our MAGAZINE.

MESSRS. CASSELL & Co. have now in the press and will shortly publish a small work on "General Gordon," by Rev. S. A. Swaine. The work in question will be one of the "World's Workers" series, now being issued by the famous publishers of La Belle Sauvage Yard. It is brought down to date, and includes the information given in Major Kitchener's Report, lately made public by the Government, as to the cause and manner of the fall of Khartoum and of General Gordon's death. The book will contain a portrait of the General as frontispiece. It would make a pleasing Christmas present for the young.

[THE MISSIONARY HERALD,
NOVEMBER 1, 1885.]



[See page 453.

THE MISSIONARY HERALD.

The Swansea and Llanelly Autumnal Meetings.

RARELY, if ever, have meetings been more stimulating and memorable than the recent gatherings at Swansea—especially the Designation and Valedictory service on Tuesday morning, October the 6th, in the Albert Hall.

In the retrospect,—with feelings of devout thankfulness—we desire, once again, “to thank God and take courage.”

Of the Tuesday morning meeting one of the veterans of the Denomination writes—

“I have been present at nearly all the Autumnal gatherings of the Missionary Society, and have greatly enjoyed many of them. But I never attended such a meeting as we had on Tuesday morning in the Albert Hall. Numbers around me were in tears of delight—thanking God audibly for the Mission and the Missionaries. The speakers seemed to touch and thrill the hearts of all present—there seemed such a hallowed and sacred spirit all through the service. Surely the most blessed and abiding results must spring out of this gathering—a deeper and more complete consecration to this most lofty and sublime of all Christian enterprise, and a keener and deeper appreciation of the privilege of contributing towards its extension and support.”

Full reports of the various services having already appeared in the Religious journals, it will not be needful to detail them here, save to state that the address of the Rev. John Aldis to the departing missionaries, at the Valedictory service, and the sermon by the Rev. Dr. Culross, preached on the afternoon of the same day, by the kind consent of these Brethren appear in a corrected form in this issue of the *MISSIONARY HERALD*; and we desire specially to commend them to the careful and thoughtful perusal of all our readers.

The kindness of the Swansea and Llanelly pastors and friends has been most marked, while the business arrangements for the various services were so perfect as to leave nothing more to be desired.

Only those who are practically acquainted with such gatherings are at all aware how much of laborious, persistent effort is needful to secure the pleasant and easy working of the various and oftentimes perplexing arrangements connected with so many meetings.

To the Rev. James Owen, the President, especially; to the Rev. John Lewis, Vice-President; to Mr. Edward Roberts, the Treasurer; to the indefatigable Secretaries, Mr. Howell Watkins, and Mr. E. W. Cook; and to all the members of the Local Executive Committee, upon whose shoulders much heavy work devolved, we desire publicly and gratefully to express our very sincere and appreciative acknowledgments.

May the results of these Autumnal services prove blessed and inspiring to all our churches—impelling them to a fuller and deeper sympathy with the urgent and pressing wants of the world, and the devout recognition of the Saviour's claims; then indeed shall we say and feel, in the words of Henry Martyn, "Meetings of such a sort are real blessings; oh! for more of them."

Valedictory Address by the Rev. John Aldis.

(To Revs. Robert Spurgeon and W. R. James, and Messrs. Tregellus, Thomas, and Martin, Missionaries to India; and Revs. W. H. Bentley and J. H. Weeks, Missionaries to the Congo.)

I HAVE been asked to bid you farewell. So I speak in the name of all here, not with such words as I would, but with such as I can. You are going to distant and different lands. Well, the great Commission is wide enough—all the world and every creature. Six of you go to India, the first and largest field occupied by our Society. One to Agra, once the seat of empire, and still adorned with India's richest architectural gem. One to the rice fields of Barisal, where we have cast the bread upon the waters, and after a few days have found it more abundant than anywhere else in Bengal. One goes to Serampore, the home of early and precious memories, of grand gifts and saintly graces, consecrated to mission toils and triumphs; and still the school of training for the native ministry. Two return to the Congo regions, so long shut up, and now so strangely opened; so vast, so sad, and yet so glorious. Here our young men repeat the devotedness and the heroism of apostolic days; for none can thoughtfully go without feeling, "Neither count I my life dear to myself, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus." Wherever you go you will be in His safe keeping. May you always have the light of His smile and the glow of His love. You go not

in your own name, nor in the name of your church. That would be merely human, to proclaim your weakness and ensure your defeat. But you go in the name of Jesus. That is Divine. To that every knee must bow. You are ambassadors for Christ; you are not only from Him but He is with you, your guide, your impulse, and your force. You do not care to be regarded as the successors of the apostles. Your ambition is far higher—to be apostles yourselves. You have seen the Lord, and He has breathed on you and said, "Receive ye the Holy Ghost." This will be fatal to conceit and vaunting and assumption. Yet as it humbles you, it will make you trustful and hopeful, for you will rest on the Master's right, and will leave all issues in His hands. "I live, yet not I, but Christ liveth in me." It is a grand pretension to make, but a blessed experience to attain. May the gracious Lord fill you always with His peaceful joy! But your aim is yet higher than this; you go to represent Him in your life. He will not only be with you, but in you. Each of you will say, "For me to live is Christ." This honour is plainly intended for you. His prayer is that we may be one with Him, so that as in Him men saw the Father, so in us they may see Him. The disciple accepted the charge, and said, "As He is, so are we in this world." Everywhere it is hard for us to live a Christ-like life; but it is hardest in a heathen land, with no sympathy or means of grace, or help from good examples; yet nowhere is it so needed or so precious. Learning, logic, eloquence, are good, but they bring danger. Hindoos have them, and are neither awed nor won by them. In Allahabad I heard a Hindi sermon. It was eloquent and warm, but, judging from the countenance of the hearers, it was more likely to drive them to Kali than draw them to Christ. Christ-likeness is utterly unknown to the heathen, so it brings a new vision for the eye and a new influence for the heart. This best explains the doctrine; for "we are buried with Him in baptism," because we died with Him on the Cross, that we might rise with Him to newness of life. This is most readily understood, for the eye is more sensitive than the ear, and actions speak louder than words. It does not so much clash with prejudice nor provoke strife. It is the still small voice that speaks in the conscience, and it distils into the soul as noiselessly as dew. It inspires confidence, and both warms and purifies the affections. Mere words do not prove much, but persistent goodness must prevail. This, too, will be your greatest comfort and help. By this you may both save yourselves and them that hear you. As you grow like your Master you will get into the secret of that which to us seems so strange, but of which He speaks so often—His peace and joy. This will be largely the means and measure of your success. This is the

halo that crowns such as Brainerd and Martyn. But what is this Christ-likeness. Oh, that I could portray it! These things are in it:—In lip, life, and heart, to be true, and right, and pure; always the contrast and rebuke of all that is false, or wrong, or unholy. To be towards all men meek, lowly, never retaliating wrong, never scorning the meanest. To live above the world, not greedy of its gains, nor vain of its splendours, nor dissipated by its mirth, nor fired by its ambitions, but glad to call God your Father, and to claim heaven as your home. To be unselfish, generous, and devoted. To hold all you have and are, all you can get or do, not as your own, but His who redeemed you, to be used for the highest good of others, to make the ignorant wise, the wrong right, and the wretched happy. Yes, this the world needs—the living images of our Lord. Let such look into the face of the heathen; their night will be turned into day. Dear brethren, we will pray for you, that this honour and joy may be blessedly yours. In a different, yet true, sense we want you to represent us to the heathen. We love their Saviour, and we long for their salvation. We would fain go to them, but cannot. Yet our whole soul goes out to them, and for them. Let us, then, love them, and toil for them in you. Let us look at them with your eyes, and speak with your lips, and minister with your hands. In your thoughts let us think out for them the story of man's redemption. Let us yearn over them in your tenderest compassion, and glow towards them in your most generous affections. Let us live with them in your unwearied patience, and unswerving purpose. Let us exult in your gladness, as you see them lifted from debasement, pollution, and misery, and made pure, and peaceful, and happy. Let us hold on with you, till the Lord shall come; and if we are not allowed to meet on earth again, may we be gathered together to share His approving smile, and to hear His "Well done," and His "Welcome to the joy of the Lord." You will have your toils and trials. It is a poor life that has none. As you have them, the power of Christ can rest upon you. May it so rest that you may always sing, "I can do all things through Christ that strengtheneth me." In the far-off land where sights are strange and sounds are harsh, and you are no longer greeted by the smiles that seem like sunlight, and the voices that charm like music; if health should fail and spirits droop; if fondest hopes are blighted and withering doubts rush in, as the blast of an east wind; if called to watch by some loved one, prostrate in pain which you cannot relieve, and in sickness which no skill can cure; if you have to stand by the open grave, bereaved, lonely, and desolate; if anyone of you should feel the stroke fall on you, that says your work is done, and that the Master calls you to rest—then it is but little to say that our prayers

shall follow you, though no Christian workers share them so largely. But this is sure, and the best of all, the Lord Himself will be with you and always the same—His love not less precious, nor His promise less sure. He makes no mistakes, and He cannot fail. You may hear the old words, coming from the same heart, “Be of good cheer, Paul.” I join two words now, “Finally, brethren, farewell,” “Finally, brethren, rejoice in the Lord,” may He be with us and you. We separate only in the flesh; we are still one in spirit with each other, and with Him. May His arm encircle you, and His smile cheer you, and His blessing prosper you. Farewell till we meet “where none can die and none remove.”

The vast audience stood and remained standing during the delivery of latter part of this farewell.

Missionary Sermon by the Rev. James Culross, M.A., D.D.,

PRESIDENT OF BRISTOL COLLEGE.

(Preached in Mount Pleasant Chapel, Swansea, on Tuesday Afternoon, October 6, 1885.)

“When the disciples saw it, they had indignation, saying, To what purpose is this waste?”—Matt. xxvi. 8.

A FEW days before our Lord's crucifixion “they made Him a supper” at Bethany, in the house of Simon the leper, a neighbour, if not a relative, of Martha, and Mary, and Lazarus. As the guests reclined at table, Mary passed round behind them till she came to the place occupied by Jesus, and there she paused. She had in her hand an alabaster box filled with ointment of spikenard, very costly. Bending down, and never asking herself what the onlookers might think, she broke it open, and poured it on His head, and the house was filled with the odour of the ointment.

Her deed was not understood—was misunderstood and challenged—by the disciples. Blind to its love-motive, it seemed to them a piece of romantic, senseless extravagance, and they exclaimed, with angry surprise, “To what purpose is this waste?” It might have been sold, one of them computed, who had been reckoning up the value in pence while Mary was anointing her Lord for the grave—it might have been sold for three hundred pence, and given to the poor, and if so, would have kept a little family in comfort for a whole year.

Could Mary's deed be vindicated? She says nothing for herself, she

attempts no defence ; but the Lord takes up her cause, and answers for her. To have sold the ointment, and bestowed the price on the poor, might have been a good and thoughtful use to make of it. "Blessed is he that considereth the poor." But the use that Mary put it to was nobler still. She seems to have understood the Lord's repeated foretelling of His death ; and her deed in anointing Him for His burial was more seemly than if she had placed a garland of amaranth on His head, and crowned Him. Her deed told the price at which she estimated the Despised and Rejected of men, and expressed her love to Him—love pure, deep, fervent, single-hearted, the love of a woman's soul, love that counted nothing too precious to spend on Him. "She hath done a beautiful deed," the Lord says ; beautiful in spirit and meaning, beautiful in propriety and grace, beautiful by reason of the simplicity and truth of the doer. It was the deed of a spirit that soared above the commonplace and ordinary in its exceeding love. Of all the honours done Him on earth, this was the queenliest and rarest, and we do not wonder that wheresoever the Gospel is preached the deed of this woman is told for a memorial of her, and that, being told, it gives birth to deeds like itself in other lives.

"To what purpose is this waste?" This very question confronts us to-day in presence of the missionary enterprise. Reckon up the outlay ; valuable time given to it by men to whom time is gold—valuable time and much thought and energy ; a large amount of money contributed every year, not large, perhaps, when set over against what we are able to give, or what we spend on luxury and pride, yet very considerable and annually increasing ; and, lastly, a large expenditure of human life. In the beginning of our mission in India, sickness followed sickness, and man after man fell ; and in our youngest mission—that on the Congo—it has been the same, only more deadly ; indeed, to some onlookers, the going of our missionaries thither seems like that ride into the jaws of death at Balaclava. Every man who goes out goes at the peril of his life ; and we have no security, as yet, that the risk is materially abated.

"To what purpose?" The question is not put only by those who are out of sympathy with the missionary enterprise, who regard it as Utopian or Quixotic, who sneer and find fault, and who would see in its success no special gain to humanity ; but by some perplexed Christian brethren also who are full believers in the work of evangelizing the world. I wish, if possible, to reply not simply to the question itself, but even more to the mood of mind out of which the question springs. And inasmuch as the Congo is chiefly in the thoughts of those who propound the question, I shall freely accept that Mission for illustration.

In the outset, it is clear, that we at home have no right to push others into danger—even for the Gospel's sake. The summons—say, to go to the Congo—must come, not from us, but from Jesus Christ, and must be heard in the inmost soul of the individual man, and be personally responded to. Now, it should be remembered, as matter of fact, that under our missionary arrangements there is no conscription; there are no bought men; we have no medals, or clasps, or dignities, or rewards, or other bribes to offer; every missionary is Jesus Christ's volunteer, a volunteer who has been warned to count the cost, a volunteer according to the words, "Thy people shall be free-will offerings in the day of Thy power." I am not trying to relieve our Society of responsibility; undoubtedly we are accessories both before and after the fact. But as to the missionary himself, his going into the place of danger and service is, primarily, not a matter between him and a committee, but between himself, solitarily, and the Lord who bought him.

It is clear, still farther, that we are bound to place a high and sacred value on the lives of our missionaries; to pray for them, to use all the measures that science and experience suggest for their safety, and to man our stations sufficiently, so that no life may be endangered through the overstrain of care and labour in an unfavourable climate. Precious in the sight of the Lord is the death of His saints; and precious should it be in our sight also.

All this being not simply admitted, freely and without burden, but insisted on, we can survey the mission field at large, or any part of it, like the Congo, and can face the question squarely, To what purpose is this waste—this expenditure of treasure and of life?

The first thing to take into account is, that we are acting under Christ's Commission, which requires us to carry the message of salvation to the whole world. As widely as the curse of sin extends, so widely must the tidings of mercy reach. This is not debateable matter, and therefore need not be dwelt upon. To argue it in such an assembly as this were a piece of foolish impertinence. It is settled among us, once for all. By the will of Jesus Christ, this round earth, in all its isles and continents, must hear the great evangel of heaven. Africa cannot be missed out. It has been put upon us in providential ways to undertake service of the most important kind in that continent, and in a special province of it. We are there because God sent us. There was not a mere vague Macedonian cry borne across the waters to any ear it might reach; but God assigned a share in the work to us as certainly, I believe, as He summoned Moses to bring Israel out of the bondage of Egypt. We should have been guilty if we had declined the service. We should be guilty if even in our hearts we

were to draw back now. Whoever may be counting up and grudging the price already paid to bring Africa to the feet of Jesus Christ, it is not our missionary brethren: they have endured hardness as good soldiers of Jesus Christ, and they give no sign of flinching; none of them has pronounced or whispered the word "Halt"; they are full—as full as ever—of devotion and courage and high hope. It is a good land, they say, let us go up and possess it, for we are well able to overcome it. If it be so that we are doing the bidding of the Lord, in His Word and His Providence, then is there no place for the word "*waste*." We cannot speak for our brethren who have passed from our midst, and tell what they would say from the high places to which they have attained; but I am persuaded they would tell us this, at least, that so far from grudging their lives in the cause, they did not know a nobler use to which life could be put.

Looking to the Congo for illustration, take into account next that our brethren are doing preparatory work of the most necessary and valuable kind. Though so recently since a beginning was made, yet already a piece of true work has been done that will not need to be done over again. "Navvies' work," I have heard it called. Yes, in a sense; but navvies' work that reveals to the people the Christian heart, and that will help them all the more easily and fully to grasp the Gospel in its true significance, and to understand the spirit of our blessed Master, who came not to be ministered unto, but to minister, and to give His life a ransom for many. They will be able to see the Christ in His servants, even more than through a book, though that book were the Bible. But you have read the story of the Congo to little purpose if you do not see that far more than "navvies' work" has been done. Fields of future labour have been opened and partially surveyed, instruction has begun, friendly feelings have been awakened, the name of Christ has been spoken, glimpses of that Face have been seen from which the glory of God shines forth, the languages are in the way of being mastered, and ere long the Scriptures will be given to the people, and they will be able to read in their own tongue, wherein they were born, the wonderful works of God. True, our brethren are not yet reapers; but, to use a parable, they are surveying the country, making roads, throwing bridges across the rivers, clearing the forest, trenching the moorland and wild, and preparing the soil, where immortal harvests are yet to wave. Are you impatient? Do you think God slow? Behold the husbandman waiteth for the precious fruit of the earth, and hath patience; be ye also patient. He that believeth shall not make haste.

Next, take into account how our missionary brethren, in their self-denial and labours, their hardships and perils, are asserting a great Christian

principle—the principle that nothing is to be held back from Jesus Christ ; that our whole being is to be surrendered to Him, freely and for love's sake. This principle, accepted in the heart, is an element—one of the greatest—in every true and noble life. You meet it everywhere in the Bible in one form or other ; it is the very genius of our religion. You find it (to take a single instance) in that brief expression spoken by Paul to the sailors and others on the reeling deck, where the ship with its two hundred and seventy-six souls was tossed in Adria, the very terror of the tempest giving emphasis to his words, "*God, whose I am.*" God's redemption, as Paul understood it, was not the mere breaking of bonds and delivering from death. It was not as when one comes on some wild animal caught in a snare, and undoes the snare, and lets the panting, struggling thing return to its wild freedom again ; but as if he tamed it and made it love and follow him. Paul felt himself the glad captive of redeeming love ; and he tells this out when he says, "God, whose I am." This is what gives truth and greatness to a human life—that is what keeps a soul in its orbit—the inwrought conviction, *I belong to God—I myself, body, soul, and spirit.* Now, apart from all successes in the mission-fields, our missionary brethren are doing us immense service at home—if we only saw and felt it—by their practical assertion that we are not our own ; and that our business is to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. Count this in as not the least among the gains of our mission work.

Consider, further, that the sufferings and losses which occur in the service are but in the line of the history of the Kingdom. No strange thing is happening. "I gave Egypt for thy ransom, Ethiopia and Seba for thee." It has never been otherwise from the beginning. How was the Kingdom founded ? "He went forth bearing His cross." "Ought not Christ to have suffered, and to enter into His glory ?" All helpers of man must come within the circle of man's pain ; the more glorious the help they bring, the nearer the centre of that circle must they stand—He in the very centre, wearing the sharp regalia of thorns—the Helper with the bruised Heart. How could He lay hold upon men—how could He show them God—how could He conquer carnal, selfish hearts—but by the magnanimity of suffering love ? It is not the mere deliverance, however blissful, that does it. You sit, all unconscious of danger, within the spring of a tiger ; its eyes glare and its limbs quiver. One who sees your danger shoots the wild beast dead with his rifle. You owe him your life, and cannot help be thankful to him as your saviour. But suppose he had had no rifle, and had sprung in between you and dealt with no weapon

in his hand except a hasty snatched club, and had saved your life thus, coming forth torn and bleeding—how different your feeling! How your redeemed life would have been his! It is not the mere deliverance that binds you to him, but the love that wrought it freely by suffering. *Christ died for us*: that is the note which tells how deliverances have been wrought, and how the Kingdom has advanced and made way from the beginning. “The blood of the martyr,” they said in the old days, “is the seed of the Church”; and the principle of the words is as true and as applicable to-day as ever. On every victorious banner is blazoned a cross with this for motto, *In hoc signo vince*. If the laying down of Life for Christ’s sake were taken out of history, it would at best be a poor record of ignoble selfishness or mean ambition—the quenching of earth’s last glory—a record unutterably sad. It is the meek of the earth—the men who love not their lives unto death—that have carried forward the Kingdom of righteousness and peace and joy in the Holy Ghost. This is the line of advance, and has always been; and to-day, in the missionary service, the advance is being made along this very line. It is the line of victory. We know what the end shall be. He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law. We know on whose Head the many crowns shall rest. Earth’s monarchs, the proudest and highest-throned, shall shut their mouths and do homage before the Man with the marred countenance.

Consider another thing. The heroism shown in connection with missionary enterprise is in itself an immense contribution to the spiritual forces that are at work in the world for good. We are already compassed about with a great cloud of witnesses, from the days of the man (in deaths off) who said, “Neither do I count my life dear unto myself,” down to the present. It humbles one, and restrains his speech, to remember how little of the heroic there is in his own life; but, at the same time, if there is anything in him to catch fire, the heroism of the mission-field enkindles holy ambition and endeavour. Those who know no better taunt us with serving for money. “Doth Job fear God for naught?”—with mere change of proper name that taunt is held out still. “Skin for skin,” the devil said, “all that a man hath will he give for his life,” and some are found to believe it. One has only to glance over the great missionary story from the first till now to find the disproof. Many in the missionary band I do not hesitate to call “*martyrs*,” ranking them with those who have gone to the stake or the scaffold for the truth’s sake, and who by their death have helped to pay the purchase-money of our religious light and freedom. They would never have been found in the sphere of danger but for

the name of Jesus Christ; they would have discovered creditable opportunity to slink away if they had not loved His service better than life. Do you think their quietly-heroic example nothing to this age? It is no breach of charity to say that there are too many of us who like a comfortable religion, with no Hills of Difficulty or Valleys of Humiliation in the way to the Celestial City, and who to the mail of olden heroes, with its "glorious dints," prefer the soft clothing of them that are in the king's houses. Does not the heroism of the mission-field rebuke our selfishness and love of ease? Does it not bring a sense of shame into our bosoms? Does it not appeal to all that is truest and noblest in our Christian manhood? Does it not make our heart beat high to think of it? Beyond its direct value in the foreign field—and that is very great—this missionary heroism is fitted to tell powerfully at home. It rouses from inglorious sloth and slumber like a trumpet-blast. The story of it is in inspiration—a new chapter added to the Book of Acts, written out in clearer characters than ever, "Ye are not your own;" "Yield yourselves unto God;" "Gird up the lions of your mind;" "Endure hardness as good soldiers of Jesus Christ;" "Be thou faithful unto death, and I will give thee a crown of life." We feel—we are compelled to feel—as we read the great story that it is a sweeter thing to do good than to enjoy selfish ease and pleasure; a more satisfying thing to win souls than to build up a fortune; a nobler thing to suffer for Christ than to acquire world's renown.

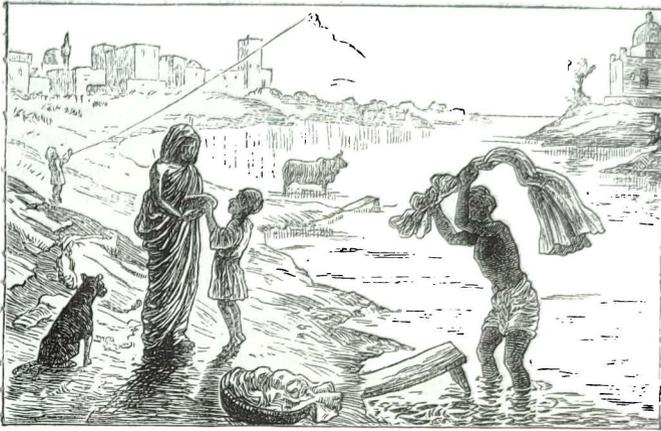
Some of our missionary brethren have been smitten down just as they were beginning their career, with great profitableness dawning for them; and their life, to look back upon, is seemingly incomplete, broken off, defeated in its purposes. Have they fallen in vain? Shall we raise them a broken column for monument? Does their death, so prematurely, mean so much "waste"? Or is it, by some Divine paradox, "gain"? One leaps into a boiling sea to save a child's life—do you experience no instant thrill of heart as he takes the plunge? Do you withhold your admiration till the child is brought safe to land? Do you measure magnanimity by success? And if two lives should be lost in place of one, do you call out "waste"? Do you not feel that history is for you the richer, and Divine influence the larger, by one golden deed, a deed finer in quality than David's three mighty men, who broke through the host of the Philistines and drew water out of the well of Bethlehem that was by the gate? And how shall we measure the influence of life laid down for Jesus Christ? Thanks be to God for the martyrs!

Once more; because our missionary brethren are doing Christ's work, we "know" that their labour is not in vain in the Lord. In due season

there shall be reaping. He has given us a right to count on that. For one day—far off or nearer than we think—“He shall see of the travail of His soul, and shall be satisfied.” Good men have prayed and laboured and suffered and gone down to the grave without actually seeing much fruit; they have even at times taken up the lamentation, “I have laboured in vain; I have spent my strength for nought, and in vain.” Their labour was not *really* lost—no labour done for God ever is; but they did not see what came of it. The Saviour shall *see*—shall see and *be satisfied*. The results, so to speak, overpay the sufferings. They shall be of a nature to give Him satisfaction, being wholly good. They shall be, moreover, of a measure to satisfy Him, being proportioned to the grandeur of His own conceptions and desires. *Our* cup holds but little, and is soon filled; as it is soon emptied again. What must it take to satisfy *Him*! And as none but Himself knew the travail—not the mere torture and shame of the cross, but what the Greek litany calls his “unknown agonies”—so He shall have a joy peculiarly His own—ineffable, measureless, corresponding to the grasp and quality of His own nature, so that *He* shall say, “It is enough.” The whole missionary enterprise throughout the centuries, so far from being “waste,” is a contribution toward this issue, and has its place in “the many-linked chain” that draws earth up to God.

Put these things together—that our missionary brethren are carrying out Christ’s Commission; that they are laying foundations or building thereon; that in doing so they are practically asserting the great Christian principle that nothing is to be held back from Jesus Christ; the sufferings and losses sustained are in line of the history of the Kingdom; that the heroism shown in the missionary enterprise is itself an immense contribution to the spiritual forces that are at work for good; and that the labour expended is not in vain, but must be followed by a reaping time of joy—put these things together, and let them have their full weight, and we shall not regard the expenditure of life and treasure as so much waste, but rather as the precious seed of the great Harvest of God.

In the meanwhile, in one closing word, I remind you of Christ’s appeal to His people through the missionary enterprise—the appeal that comes most directly and powerfully home to the Christian heart. He understood us best. He does not allure us with the promise of a terrestrial paradise, or this world’s renown. He looks forth into our midst—looks into this gathering to-day,—looks into our eyes with those eyes that closed in death to save us, and asks: *Who among you will die for Me?*



Indian Washerman.

CLOTHES are washed by *men*, seldom by women, in India. The washerman stands knee-deep in the water at the river-side. Before him is placed a stone slab, on which he beats the clothes after rinsing them in the water. No trouble about bleaching, or, generally speaking, about drying clothes either, in India, the land of the Sun.

The late Rev. John E. Henderson, of Montego Bay, Jamaica.

THE Rev. J. E. Henderson was born in London on March 11th, 1816, and had therefore passed the sixty-ninth year of his pilgrimage on earth. His parents were godly people, who lived and died in the fellowship of the gospel of Jesus Christ. They had three sons, of whom the subject of this sketch was the eldest, and all of whom became ministers of the Gospel; two in Jamaica (the Revs. J. E. and G. R. Henderson) and one being the pastor of an important church in London until a short time ago, when he resigned.

Early in the year 1835, when Mr. John Henderson was nineteen years of

age, he was converted to God, and was baptized at Waltham Abbey, by the Rev. J. Hargraves. As soon as he became a partaker of the blessings of redemption through Christ, he was anxious to do all in his power to give those blessings to others, and at once began to engage in Christian work of various kinds. A dear friend who knew him intimately at the time, in recalling those early days of his Christian life, speaks of them as days in which he threw himself very earnestly into efforts for bringing his friends and acquaintances to the knowledge of Christ. Both as a Sunday-school teacher and as an occasional

preacher, he was distinguished for his fidelity and zeal; and though often engaged in business from early morn till late at night, he gave much time to the acquisition of useful knowledge, and to preparation for such Christian service as he felt he must render to his Saviour and Lord. Nor did he labour in vain; his efforts were owned of God, and were made the means of the conversion of many: and often in after life did he refer, with inexpressible pleasure, to those early proofs of the Divine favour, and to the indications which they supplied of his call to the work of the ministry.

The youthful and zealous worker for Christ soon excited considerable attention, and his pastor and other friends connected with the church of which he was a member were deeply impressed by the grace and talents which he evidently possessed. They strongly advised him to consider the question of entering the Christian ministry. After much anxious thought and earnest prayer he decided on doing so, and went to reside with the Rev. S. Brawn for a few months, to pursue a course of preparatory study.

In the beginning of 1838, he was accepted as a student of Stepney College (now, Regent's Park), where he diligently applied himself to the attainment of classical and theological knowledge, under the direction of the excellent Dr. Murch. He had as college friends many worthy men who have made their mark as ministers on both sides of the Atlantic; and he was certainly not the least worthy amongst them.

He appears to have enjoyed the benefits of that Institution for about two and a half years. Then, in 1840, William Knibb was in England, and pleaded most pathetically and powerfully for additional labourers to come to

assist in the glorious work that was going on in connection with the Jamaica Mission. Amongst those who responded to his fervid appeals was Mr. Henderson. He was accepted for service, and forthwith prepared for the voyage to Jamaica. In consequence of some trouble in the church at Falmouth, during Mr. Knibb's absence, it was deemed urgent that Mr. Henderson should start for Jamaica immediately after his acceptance. Accordingly, with only a few days' notice, he left the College, got married, made all arrangements for outfit, &c., and came away. Mr. and Mrs. Henderson sailed from England in July, 1840, and landed in Jamaica in the following September.

During the early part of his missionary career Mr. Henderson was closely associated with Mr. Knibb, and for some time had charge of all Mr. Knibb's work during the latter's absence in England. He must have been greatly influenced in his spirit and habits by that great man, with whom he was brought into such intimate contact, and often have we heard him give full expression to his sense of indebtedness to William Knibb. On several occasions when young ministers have gone to him, perplexed on account of some difficulty in church affairs, we have heard him say, "Knibb gave me my first lesson in managing a church meeting. It was this:—*Always let your Deacons and Leaders have their way, but be sure that you have yours also.*" We believe he acted on this principle throughout his life, and it contributed largely to the peace and comfort with which he generally carried on his work.

Like Mr. Knibb, Mr. Henderson was distinguished for an innate hatred of oppression and love of right. He brought this with him, and his association with the Champion of Liberty only tended to strengthen and develop this

feature of his character. When he came to Jamaica, Freedom was only two years old in this island; and many and cruel were the devices of the pro-slavery party to oppose and ill-treat those who had just been liberated. The heaven-born blessing of Liberty having been bestowed, the ex-slave owners and their friends did all in their power to reduce its enjoyment to a minimum; and they regarded, with feelings akin to bitterest hate, those good men who dared to stand up for the people's rights. Mr. Henderson was one of these. It required no little fearlessness, fidelity and sound judgment to pursue the right course; and these traits of character our departed friend was blessed with to a very large extent.

"In the wide breach of violent laws,
Through which the torrent of injustice rolled,
He stood, with zeal unconquerably bold."

Mr. Henderson's first pastorate was over the churches of Waldensia and Unity, in the parish of Trelawny. He laboured with much comfort and great acceptance and success in this sphere for about twelve or thirteen years; and many people are still in connection with those churches who attribute their conversion to his faithful preaching of the Gospel, and who were "built up on their most holy faith" by the sound doctrine which he was wont to inculcate.

It is said that during these early years of his ministry, his preaching was chiefly of the solidly evangelistic type; and his pathetic and penetrating appeals to the unconverted will never be forgotten by those who were privileged to hear them. We praise God that he did not labour in vain. Many were brought to Christ who will be his "joy and crown" in that day.

In 1854 Mr. Henderson was invited to become the pastor of the Second Church in the town of Montego Bay.

Then, and for many years afterwards, the church met in the upper portion of a large dwelling-house, which was purchased and utilised as a place of worship. Mr. Henderson accepted the invitation, and at the same time became pastor of the Watford Hill Church in the parish of Hanover. In this new sphere his labours were abundant and eminently successful; and his influence in the town and parish was second to that of no other Christian minister. Fortyeight years he continued his ministrations at Montego Bay; and in addition to the more spiritual duties of the pastorate, he exercised a keen watchfulness over the general interests of the people, and both by pen and voice, as occasion required, defended the right and denounced the wrong. There were few subjects of social and public interest to which his powerful advocacy was not freely given.

In the latter years of his ministry at Montego Bay, Mr. Henderson had the unspeakable satisfaction of seeing the large congregation to whom he ministered worshipping in a handsome and commodious chapel, in place of the old and inconvenient house which had so long been used. The new chapel was erected in a surprisingly short time for Jamaica, at a cost of nearly £2,000, and Mr. Henderson was privileged to see the building out of debt before he retired. In this great work he was most nobly assisted by his faithful friend, Mr. G. R. Phillips, whose efforts were untiringly devoted to the accomplishment of the undertaking. The church and congregation also wrought excellently to finish the work.

In 1880 Mr. Henderson, finding the pastorate of two large churches involved duties too onerous for his advancing years and declining health, retired from the charge of Watford Hill, and confined his efforts to the work of the town

church. But it was evident that Mr. Henderson's health was giving way to such an extent that he could not be expected to continue much longer in active service. To none was this more evident than to our dear friend himself. Accordingly in 1882 he resigned his pastorate so as to make way for a successor. For a few months after his resignation he was able to go about and do a little work ; but for about two years before his decease he was entirely confined to his home, and, at times, experienced great suffering. In July of the present year it was manifest that his end was approaching, and shortly after mid-day on the 10th, he passed away, after a succession of most painful convulsions. Mr. Henderson's life in Jamaica was a very chequered one. Though blest with a good constitution, he passed through some very severe illnesses, and was more than once, as it seemed, brought near to the grave. In consequence of illness he was under the necessity of visiting his native land about four times during his forty-five years' residence.

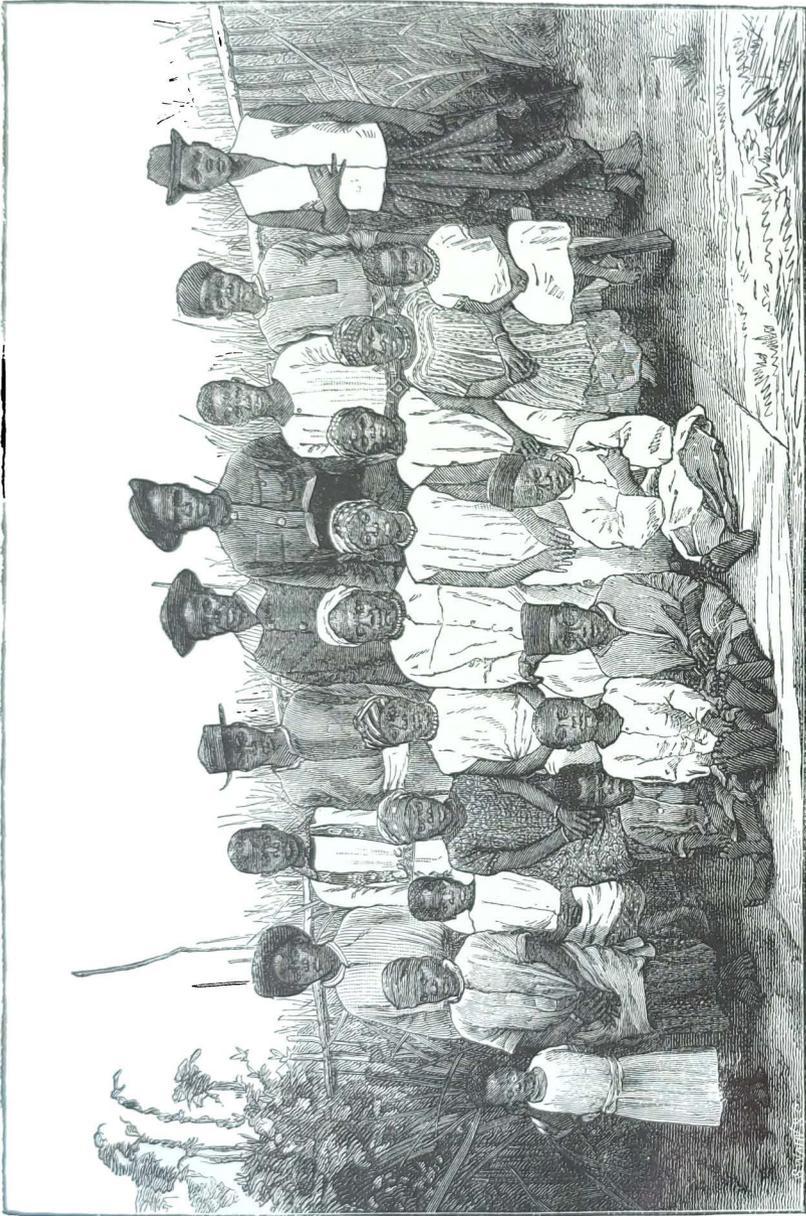
Mr. Henderson loved the Jamaica Mission with an intense affection, and all our denominational institutions had in him an ardent supporter and friend. He was one of the originators of Calabar College, and of the Jamaica Baptist Missionary Society. For many years he was the honoured Treasurer of this Society, in which position he was most efficiently and lovingly aided by his noble and devoted wife. How thoroughly his heart was in this work no words can tell. He often took long and costly journeys to serve the Society, and about fourteen years ago he visited the island of Haiti, in company with his brother, for the purpose of spying out the land, and preparing the way for the establishment of a Mission there. His advocacy of the claims of the

Society on missionary platforms was exceedingly effective, and none who heard his addresses, in the days of his power, will be likely soon to forget his touching and forceful appeals. In the Jamaica Baptist Union his brethren delighted to honour him. Five times he filled the presidential chair, and for many years there was no minister among us whose counsel was more frequently sought, and more highly valued.

As a Christian, Mr. Henderson was consistent, tender-hearted, generous. As a citizen, fearless and outspoken. As a pastor he was faithful, diligent and sympathetic. And as a preacher of "the glorious Gospel of the blessed God" he had few equals in the island. His sermons were carefully prepared, abounding in Gospel teaching, clearly expressed and aptly illustrated. His was pre-eminently a thoughtful teaching ministry, and the results of his labours will be seen "after many days." His "fruit shall remain." "His works do follow him." As we think of him as gone, we miss him and mourn for him; but when we think of all that (through Divine grace) he was permitted to do on earth, and then raise our thoughts to the rest, the joy, the glory into which he has passed, we exchange the note of mourning for a triumphant expression of thanksgiving and praise.

"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.
We bless Thee that his humble love
Hath met with such regard ;
We bless Thee for his blessedness
And for his rich reward."

[THE MISSIONARY HERALD,
NOVEMBER 1, 1886.



ARTHINGTON (STANLEY POOL) SCHOOL.—(From a Photograph by Rev. Geo. Grenfeld).

The Congo Mission.

WE are glad to give our readers this month a good likeness of the Rev. T. J. Comber. It is engraved from a photograph taken by Messrs. Debenham and Gould, of Bournemouth, just before Mr. Comber left England for the Congo.

The Rev. George Grenfell, writing from Stanley Pool, says:—

"With this letter I send two photographs; the first, Arthington, or Stanley Pool, school children.

"The girls are entirely under Mission control. One, the second from the right-hand end of the row, was placed with us for a time by our brethren of the American Baptist Missionary Union, as they have no other little girls. Number three and number eight (counting the same way) were placed in our hands by the Association International. The little ones at each end are orphans. The mother of one of these two was killed and eaten by cannibal neighbours. Number four has just returned from the coast, whither she went in company with my little daughter, whom Mr. Comber took to England. Soon after this little girl's return, her master came to take her back to his town (her parents were killed in some witchcraft palaver), but she was unwilling to go, and I was able to persuade her master to allow me to redeem her. I had to pay rather dearly—nearly five hundred yards of cloth. The two little orphans were held up by the arm, and offered to us for less than three shillings each. It is extremely improbable that either of them would have been alive now had we not redeemed them. The two big boys in the back row are from San Salvador. They work in the printing office, and help to teach the younger ones. Of these two, the one to the left is supported by the school at Eden-

bridge, Kent. He is a good, faithful lad, and has travelled nearly 7,000 miles with me during the last two years. He is now helping me translate 'Line upon Line,' and setting up the type, with a view of putting a portion of that work through the press for the advantage of our scholars.

"The other photograph (*see* p. 456) was taken as the 'Peace' lay alongside a sandbank in the Pool. John Greenough stands immediately in front of the boiler, James Showers next to him, Jonathan Scott third, and Robert Campbell ('Bob'), the fireman, fourth. These, at the present time, constitute the principal 'hands' on board the 'Peace.' John, like most of mission-trained boys, is able to serve in more than one capacity. By trade he is a carpenter; while the 'Peace' was being built, he was rivetter, having done the lion's share of it. On board he is pilot, mate, quartermaster, and engineer by turns. Now he is engaged in making bricks, and showing the Loango work-people how to make them, for the new houses we are purposing to erect at Arthington. James is the chief engineer, Jonathan a capital second; he also acts as storekeeper, and helps Mrs. Grenfell to teach the girls. 'Bob' is fireman and general caretaker of the 'Peace' when she is in port. The boy standing next to him, Kirkuba, from a town near Wathen station, is his assistant."

In a letter received by the last Congo mail from Underhill station, Mr. Moolenaar writes :—

“I am indeed rejoiced to hear that five new missionaries are coming out to the Congo. This is indeed very encouraging, and will, I am sure, stimulate us all to greater devotion in the Master’s work.

“God grant that these five new brethren, who will have a most hearty welcome from us, may be long spared to tell forth to the dark Africans the blessed tidings of salvation by Christ.”

Mr. Frank C. Darling, writing from Wathen, Ngombe station, on September 4, adds :—

“Thank God for cheering tidings of five men coming out to the Congo ! How greatly and urgently they are needed friends in England cannot

really and adequately understand. All well here, and the prospect most cheering. *The work goes on, even though the workers fall.*”

Work in Khoolna District.

THE Rev. Gogon Chunder Dutt sends the following notes with regard to his work in the Khoolna district :—

You will be glad to hear that a Hindu gentleman, in memory of his beloved wife, is building a house for my use in which to dispense Homœopathic medicines. The house will be the property of the Mission, and when it is finished it will be a splendid place for preaching and healing. The veranda of my house is crowded with sick men, women, and children, every morning, and I look forward with pleasure to the completion of the house after a month. The place selected for the dispensary is in the front of the Mission building on the river-side. I am extremely grateful to Mr. Clifton of Ipswich and his good brothers for supplying me with a big chest of medicine. During my absence, Ram Churien Ghose and others will be able to take charge of the dispensary. Whether I am at Khoolna or travelling in the district, I dispense medicine and preach the Gospel.

OUR MELA.

Our Kuddienedy mela commenced,

as usual, on the 3rd of March, and lasted for eleven days. The attendance of the people was satisfactory, and we were obliged to keep the mela open for a few days more than the usual time. During the mela about 500 people received our medicine, and about 6,000 heard the Gospel attentively. In the evening services many shopkeepers who attend our mela every year worshipped with us, and sang our Christian hymns.

Recently I have been engaged with my helpers in preaching tours and visiting churches. I conducted twenty-five meetings, and was very much encouraged in my work. I extract a few incidents from my journal for your information :—

OUR WORK AT PANIGHAT.

Panighat is one of our new stations between Khoolna and Bagerhaut. As the Kalli of Calcutta is notorious in Bengal, so the Kalli of Panighat is much thought of by the people of this

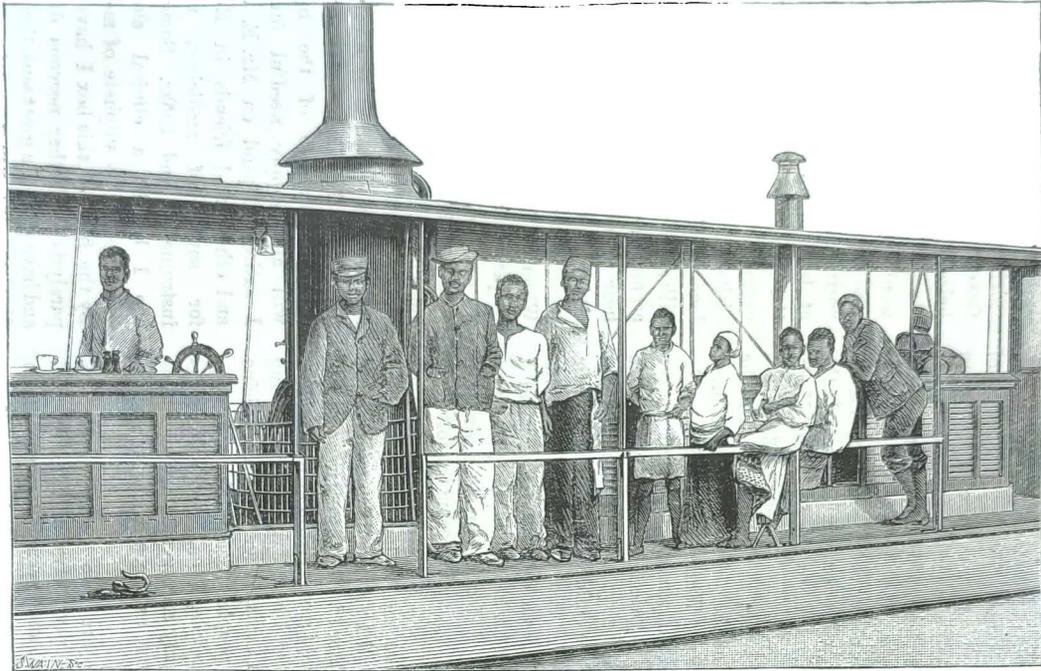
district. About twelve years ago a man was sacrificed before the hideous Kalli of Panighat, and the police could not detect the people who committed the horrible crime. Some years ago we attempted to preach here again and again; but our attempts proved a failure, on account of the bigoted priests of Kalli. Now we have a Christian family and a preacher supported by our churches there. During my tour, I visited the village, and have had the great pleasure of baptising a woman named Doorga (wife of our convert here), in the tank belonging to the temple of Kalli. I preached thrice in the village to the men, women, and children, in the houses of the priests, and distributed medicines. While engaged in preaching and dispensing medicine in the house of a priest, a sickly barber came to me and requested me, with tears, to see his two children, who were on their sick bed. The eldest boy, who was suffering from dysentery, fever, and a large abscess, became blind by constant crying. I found him in a dreadful state, crying, and uttering the following words: "Oh, dispenserer of all thou wilt, take me to-day or to-morrow! How shall I pay my debts to my father and mother?" The abscess was operated upon, and I gave needful medicine. Two days after I heard the boy was doing well. In this village we gave medicine to 250 people. Seeing the sufferings of the people, I could not help thinking that my countrymen in the villages are indeed as sheep without a shepherd.

There are two companies whose steamers ply between Kholna and Barrisaul, and I secured free passes from one of these companies for myself, my helpers, and the Barrisaul missionaries. This arrangement with the company is a great help to us to preach among the passengers, and to work in the principal places in the two districts where

the steamers stop to take and land the passengers.

MEDICAL WORK.

Our medical work affords bodily relief to thousands, and most of the patients and their relatives have been spiritually benefited by hearing the Gospel preached by me and by my helpers. I did not expect that as many as 150 men, women, and children, would come to my house daily for medicine, and I should have the opportunity to preach to them. While at home I am very often invited by the villagers to heal their sick, who cannot come to my house. These visits have done great good to the villagers. While I am in a particular village, the villagers are gathered around me with their sick when they hear I am in the village, and I, with my helpers, commence the work of preaching and distributing medicines. When we leave the village I find the people most grateful, and by our work we convince them that we are servants of God, who take interest in the salvation of their souls, and in the relief of their bodily sufferings. My dispensary will be opened after a couple of weeks, and the Hindu gentleman who paid the expense of the building will also supply needful furniture. I entirely depend on Mr. E. Clifton and other kind friends in England for supply of medicines, medical instruments, and books. Some time ago I bought a clinical electrical box propelled by sulphate of mercury. By the help of this box I have cured paralysis and other nervous diseases, and have created a great sensation in the district. By using constantly, my electrical box is out of order. I shall feel greatly obliged if any English Church will supply me with a good and lasting clinical electrical box for our new dispensary. I think a charit-



MISSION STEAMER "PEACE," AT STANLEY POOL.—(From a Photograph by Rev. George Grenfell.)—See page 453.

able homœopathic dispensary is a novelty in the history of Indian missions. I plead before our English friends to help me, not for its novelty, but for its usefulness and help for the extension of Christ's kingdom. In India, I can safely say, all religious teachers should study the healing art to some extent, because the people expect from the religious teachers bodily relief first, and then spiritual instruction.

You will be sorry to learn that Ramjebun Lucar, one of our oldest preachers, has been killed by an alligator while he was bathing in the river

Bhyrub, near Panighat, one of our new stations. Our brother used to be entirely supported by the Khoolna churches. I can testify, though he was old, yet he worked in the vineyard of the Lord with great enthusiasm and earnestness till the end of his life. We have his children and grandchildren in our midst, and they are mourning his sad loss.

Miss Cook and Mrs. Ellis were here recently for a week, and I fitted up our dispensary house for their short stay. Their kind visit cheered our hearts, and did us all great good.

Parting Words.

THE Rev. Daniel Jones writes from "Cardiff, Penarth Dock, October 20th :"—

"DEAR BROTHER BAYNES,—We are just on board the s.s. *East Anglian*, comfortable and happy : children all well.

"Friends have laden us with good things. I can never feel sufficiently grateful to dear Brother Winks, of Cardiff, for his loving help and sympathy. We had, indeed, a most memorable farewell meeting in his church in Cardiff on Sunday evening.

"Yesterday my dear old father came to say farewell ! The dear Lord remem-

ber and preserve him. Thanks be to God for all the help He has given us.

"In a few hours we shall be off on our way back HOME, and right glad we are.

"We call only at Port Said, and hope to be in Bombay in about thirty days.

"My brave wife is at my side as I write this, and she sends you her true Christian love. Farewell, dear Mr. Baynes, until, by God's blessing, we meet you once again in dear old India.

"DANIEL JONES."

The Rev. Robert M. Spurgeon writes :—

"MY DEAR MR. BAYNES,—May I find a corner in next month's HERALD to utter a farewell word of gratitude to numerous friends in various parts of the country for their hearty, Christian, and sympathetic welcomes, extended to me while on deputation work. We shall be on our way back to India when these words will be in the hands of friends ; and before another issue we

shall be again fully in harness and at work. Between the excitement of daily preaching to the heathen, we shall often recall words and faces that have so lovingly helped us during our stay in England.

"Please acknowledge also, with intensest gratitude, the following useful presents I have received from enthusiastic helpers :—From Leytonstone

Sunday School, two sets of diagrams ; from Mrs. Joseph Spurgeon's class, a parcel of jackets for our Christian women ; from Newbury Sunday School, a large box of toys, and useful articles, same for the preacher whom the School supports ; from Southampton, per Rev. H. C. Mackay, a fine box of tools for our new station at Madarepore ; from the Work Meeting at Halstead, per Mrs. Clover, a parcel of jackets and buttons for the women of India, and a number of rulers from Mr. James Rawlings ; from Mr. Dutton, of Brampton,

some illuminated texts ; from Rev. J. T. Bennett, a set of diagrams ; from Devonshire Square Chapel, two excellent flags for the new mission boat, sent by Mr. S. Elgar's class ; from Miss How, Luton, a beautiful banner worked in straw-plait ; from Lancaster, Mr. Lawson's class, a splendid cyclostyle ; from Maidenhead, a large homeopathic medicine chest ; from Mr. Bloomfield, a telescope ; and from a friend at Ipswich, a fog horn to carry on the new Backergunge mission boat.

“ROBERT SPURGEON.”

On Wednesday, the 14th of last month, the British-India steamship *Navarino* left the Albert Docks for Calcutta, having on board brethren R. Spurgeon, W. R. James, Tregellus, Thomas, and Martin ; Mrs. Spurgeon ; the three new Zenana missionaries (the Misses Maslin, Taylor, and Bell) ; Miss Oram, engaged to Mr. Teichmann, of Serampore, and Miss and Master Williamson, children of Mr. Robert Williamson, of Circular Road, Calcutta ; also Mr. and Mrs. Pike and family, of the General Baptist Mission, returning to Orissa.

We earnestly commend these beloved labourers and friends to the protection and blessing of Almighty God, and trust also that they will be specially remembered in the prayers of our readers.

Outpost Duty in China.

BY REV. A. G. JONES, OF TSENG CHE FU.

A FEW days ago Mr. James came over in the evening and told me he had heard that in one district of our stations they were starting a kind of company for opening a silver mine in the adjacent mountains, mentioning various circumstances to support what he said.

I knew from experience that it was a matter very dangerous to the faith and practice of Chinese Christians, and so I thought over what was to be done as to dissuading them from it, but until the next day without arriving at

any conclusion as to the best means to be used.

Next morning I did not feel much clearer, and began casting around to think what proper and legitimate means I could adopt as a missionary, and without overstepping the line that divides us off from meddling, as foreigners, in their private affairs.

“Well,” thought I, “there is nothing like private conference for this”—a face to face talk—and so, taking up my list, I saw that that very day was the day for the monthly prayer-meeting

of the district adjacent to the one in which this excitement was going on, and so the very district most likely to take the contagion.

The prayer meeting was to begin at eleven, and it was now half-past ten exactly—but I was eighteen miles from the place. No train, no telegraph, and rain and wind all the morning. I revolved the thing a time or two in my mind, and decided to go, anyhow.

I got together a few biscuits, some money, and a change of inner clothing, and started off in the rain to Mr. James's.

"Well," I said to him, "I am come over not to parley, but to ask a loan of your horse to go down at once to Chên-kia-tien-tsz." No sooner said than granted. In a few moments the horse was round and led out to the front, and before long I was outside the south gate of the city. It was raining and blowing heavily, and the by-paths were very, very slippery. I soon faced round by the east suburb, and got on a by-path leading into the main road eastward. Now for it. One tip, and away went the horse at a gallop along the path. The rain right in my teeth, and I in the teeth of the rain, pelting down as hard as it could on my summer clothes, and wetting me through and through the first few miles. Three miles from the city I drew up and re-arranged the saddle cloth, trotting on a mile or so past a village, the clay or mud horribly slippery, and the horse often making great slips and recovering himself with difficulty. At last I got to the slope down to the river, and then off we went again, winding along the narrow slippery path as hard as ever we could tear, sweeping round the curves of the path, and feeling as if shooting through the air, first past this village and then round that one, over the ford, up the opposite slope, then along the same kind of incline, galloping

every inch I could. No sun to guide me in time. Just clouds and rain without end, till at last I began to feel the rain-cold striking in to my bones, and the horse also began to give out on the thirteenth mile, I, too, having got as far as I knew the road.

Accordingly, I gave the horse a flour drink, and went at it again, till at last I came to the place and knocked at the door.

"Why," they said, "whatever brought you such a day?" and I walked in amidst their wonder and their warmest greetings—none too warm, for I was dripping wet.

It was the first time I had been there. A wretched entrance gate, old and worn; a small court-yard in a unique state of disorder, about eight yards square; their house, and an out-shed. That was all. Evidently people of the most attenuated means. The thatch was old, weatherbeaten, and irregular, the walls crumbled and broken-topped. The interior poor to the extreme. Those who had come to the meeting were at lunch—canary seed, wafer-bread and pickles were the main items on the menu, all washed down with bean-tea. Of course I had anticipated I would catch them before dispersing, as I knew they had church business, besides the proper matter of the prayer-meeting; and so it was.

I was introduced to a small room off the main building, and there commenced to change my clothes, they watching to see what was going to come off next. At last I came to my inner gauze vest—the only foreign garment I had on—and this was shrunk on me and literally sticking to my ribs with the wet, so I *had* to call out for some one to come and help. Everyone jumped to the rescue. I had the room full of assistants; and in proper foreign style the vest was drawn up over my

head, as *we* do, but to *their* intense amusement and amid roars of laughter from everyone. I was soon at my post, and then, after some bird-seed bread and hard-boiled eggs we got to the matter in hand, which I duly explained to them, finding them sound on the whole thing, having already stood the siege. Thank God, I got off without a chill, had a very pleasant afternoon and much talk with them, made a lot of acquaintances I had not before, visited next day two or three stations besides, and returned stiff in every muscle, but none the worse.

I was very pleased with the whole thing. It was a far-off station. They were very sincere people. I found them, according to rule, meeting when there was no idea among them that I

could come on such a day, and I came back with my heart filled with brighter hopes for the near future of the church in China.

The next day was bright and cheery, I rode back a different way, over a low range of barren hills, composed apparently of volcanic scoria; but even there I came on a narrow ravine or gully watered by a little tiny rivulet, which, small though it was, nourished a strip of grass along its course in verdure of dazzling brightness, and even sustained some fairly large trees in vigorous life. "Emblem," thought I, "of the place I have left—just a spot of spiritual brightness in this wild and worldly desert."

A. G. JONES.

Tseng Che Fu.

The Lord Loveth a Cheerful Giver.

THE Rev. John Bloomfield, of Gloucester, under date of October 5th, wrote:—

"MY DEAR MR. BAYNES,—I have a little good news to tell you. Our old friend, "The Working Man of Gloucestershire," brought me to-day £15 for *our Mission in China*. Fifteen sovereigns saved out of hard earnings and given to the cause of Christian Missions, means great love and self-denial. Our friend believes that the Christian religion is a religion of love and self-sacrifice. Some of our people have considerable imitative faculties, but they want development and inspiration. The gift of this working man may be of some encouragement to them."

Once again "R. D.," of Newbridge, near Newport, sends £4, from "the sale of preserves," for helping on the Congo Mission, and writes:—

"I have much pleasure in sending you the enclosed £4 for helping on the glorious Congo Mission. I am truly thankful that I am spared, and enabled once again to make this little effort, in addition to my annual contribution, which I wish could be much more. It is an expression of my love for, and sympathy with, this blessed and grand enterprise—to win Africa for Christ. May He hasten the time when 'Ethiopia shall stretch out her hands unto God,' and may He abundantly bless and preserve His faithful servants, whom He has called to the fore-front of the battle, that they may endure as seeing Him who is invisible, and be cheered for the joy that is set before them."

E. J., from Colchester, sends a pair of silver-framed spectacles and three shillings, and one shilling from a poor woman who cannot send more.

Mr. Henry Mowbray, of Bowdon, sends a small box of jewellery, "from a few friends in Fifeshire for the Congo Mission."

A Friend at Harrogate forwards £3 for Japan, China, and Congo Missions, writing at the same time: "I quite intended spending these three pounds upon myself, but thought otherwise, after reading St. Lu. e xii. 21."

"A Domestic Servant" sends a silver chain for the Congo Mission, feeling she cannot wear it when it might be turned into money, and so help to send the light of life to poor, dark, degraded Africa.

"An Oxford Student" forwards a gold ring for the Congo Mission, and "hopes to send himself when his College course is completed."

"A Collier's Widow" at Barnsley sends an old silver watch, the most valuable thing she has, with prayers and earnest wishes for the missionaries on the Congo; and adds, "these dear missionaries are just going down into the mine, and we at home must surely do something to hold the ropes."

We have also received the following most welcome and generous gifts. May the Gracious Master reward the donors a thousand-fold:—

A Friend, £100; Miss Scott Makdougall, £100; do., for *Mr. Wall's work in Rome*, £15; Two Yarmouth Friends, £75 (£70 for Congo); Mr. John Marnham, J.P., £30 (quarterly subscription for *support of Congo Missionary*); Mr. D. Harmer, Gloucester, for *China*, £15; Mr. W. Duncan Knight, £20; Mr. R. Cory, Cardiff, for *outfit of new Missionaries*, £10; Mrs. S. Davies, West Cross, Swansea, for Congo, £10.

Our Heroes.

In memory of those brave and noble men who have lately passed from the banks of the Congo River to the banks of the "River of Water of Life."

WE talk sometimes of the days long past,
 Of our ancient chivalry.
 We praise the deeds of the knights of old,
 Their courage and courtesy.
 They faced the foe on the battle-field;
 They crossed o'er the deep sea wave;
 They travelled far into Eastern lands,
 To save from Islam's cruel hands
 Their Lord and Saviour's grave.
 In many a ballad quaint and old,
 In many a poet's rhyme,
 The names and the famous deeds are told
 Of the knights of "ye olden tyme."
 Say ye that men's hearts are colder grown
 Than in days of long ago—
 That this age knows nought of chivalry—
 That only for wealth, or station high,
 Great deeds are attempted now?
 But the deeds I tell and the men I praise
 Belong not to days of yore;
 Brief is the time, and the months but few,
 Since these heroes left our shore.

Yet never Crusader among them all
 Had courage more brave and high,
 Nor among King Arthur's Table Round
 Could knights with nobler aims be found,
 Or more perfect courtesy.

They went not to rescue the sepulchre
 Where once the dear Lord had lain ;
 But to raise a land from age-long sleep
 Into life and light again.
 For long over Afric's streams and plains
 A dense, dark veil was spread.
 That veil had in part been lifted now,
 They saw that ignorance, sin, and woe,
 Were hidden beneath its shade.

'Twas not for the sake of a " ladye fayre,"
 'Twas not for an earthly home,
 That they bade farewell to their native land
 And crossed o'er the ocean foam ;
 But a tender pity filled their hearts,
 For their brethren across the sea ;
 They heard a wail from those far-off lands,
 They saw, in fancy, those " stretched-out hands "
 Stretched out in their misery.

They went by command of no earthly king,
 They followed no captain here ;
 Yet an order, clear as a trumpet call,
 Fell on each listening ear.
 " Lord, what wilt Thou have me do ? " they prayed,
 And swiftly the answer came,
 " Go seek thy brothers on Afric's shore,
 They perish in darkness, their need is sore ;
 Go, tell them of Jesu's name."

Go, tell of the Father's wondrous love,
 How He gave His only Son ;
 How the Saviour left His home above
 To ransom them every one.
 Tell of His wondrous life on earth,
 Of the tender words He spake ;
 Tell that he died for the black man's sin,
 That He rose from the dead and the fight did win,
 And their sleeping souls will wake.

O ! gladly they followed their King's behest,
 Fearlessly crossed the sea.
 Yet they little dreamed that in Afric's land
 So brief would their labour be.

But the summons came from the King they loved,
 And they knew His will was best.
 They laid down the task they had just begun ;
 They put off the armour so late put on ;
 And peacefully sank to rest.

Calmly they sleep by the Congo's stream,
 'Mid those that they yearned to save ;
 Yet a voice still speaks to the black man's heart,
 As he stands by the white man's grave.
 Telling of patient toil and care ;
 And of tender sympathy ;
 Leading their thoughts, through the human love,
 To the Father of black and white, above,
 To the Saviour of bond and free.

Were they not heroes ? These men I sing,
 So tender, so true, and brave.
 O ! who will finish the task they left
 To rest in the peaceful grave ?
 Ah ! we know the heroes will never fail,
 Till the heathen are gathered home,
 Till the Afric joins in the glorious song,
 Till the whole wide earth shall to Christ belong,
 Till the Kingdom of God is come.

August, 1885.

H. S.

Women's Work in India.

THE following letter from Mrs. Ellis, widow of the late Rev. R. J. Ellis, of Jessore, now associated with the Zenana Mission, Calcutta, gives a very interesting account of a recent journey which she took in company with Miss Cooke, daughter of the Rev. J. Hunt Cooke :—

“DEAR MR. BAYNES,—Knowing well that you still take an interest in my work, I send you an account of a trip Miss Cooke and I have just made to Jessore, Kholna, and Barisal. We were absent eighteen days, and enjoyed ourselves immensely. Our chief object in going was to try and stir up our dear Bengali Christian women.

A WARM WELCOME.

“At Jessore we spent five days, lived in a neat house, had a room in which were two clean wooden beds, and ate the food prepared so carefully by our poor but hospitable friends. We were

astonished at the thoughtfulness they displayed in arranging for our comfort, everything was so well done. Although well nigh ten years have passed since I left the place, it was most gratifying to be so warmly welcomed by both Christians and heathen. Several of my old servants came to see me, and my ‘Khan-sarnah,’ a great favourite of my dear husband's, who had served us seven years, and had often accompanied us on our missionary tours, was determined to show his gratitude by feeding us. I consented, very reluctantly, and was surprised when he brought our dinner (cooked in his house, a mile

distant) to find he had not forgotten my taste. His kindness touched me. I asked him why he was so good to me? His answer was, "Can I forget your kindness to me?" Before he left, I had a few serious words with him, and told him I hoped we would all meet in heaven. He looked at my brooch, in which are two precious photographs, and was quite overcome, and could scarcely speak. This man is a Mohammedan. An ayah of mine, who is in very reduced circumstances, brought me a few sweets and parched rice. We were asked out several times by our Bengali friends, either to breakfast or dinner. Present of lovely flowers and fruit were sent to us. Garlands of the sweet-scented 'Bael' flower were made by loving hands and put round our necks.

MISSION WORK.

"I conducted the Sabbath evening service, at which twenty-four were present. My talk was chiefly meant for the sisters, whom I tried to rouse from their lethargy. Two of the brethren and I prayed. All were very attentive. I trust some good will result from this feeble effort of mine.

"On Monday evening, with Mrs. Banerjea (Brother Romanath's wife) we went to a village $1\frac{1}{2}$ miles distant, and then walked across a field. Two families have there lately become Christians. We sang and preached. Quite a crowd gathered round us. I gave a few tracts to those who could read, after which we were regaled with sweets, and returned home. On Tuesday afternoon we visited a village, where a number of women listened to us, or sung some sweet Bengali hymns, which pleased them vastly. On Wednesday morning, we went to the Government Hindu Girls' School. I gave them a short Bible lesson, and we sang; and on leaving gave each a tract and one of Mrs. Grimkie's pretty text-cards.

KHOOOLNA.

"At Khoolna we spent six days, and were the guests of our worthy friend Gogon C. Dutt. We thoroughly enjoyed the meetings, &c., conducted by him. There, indeed, we saw life. His second son is quite a musician, plays on sound instruments well. He and Miss Cooke used to practice Bengali tunes. She has learned a few which will be of use to us in our work. The amount of kindness shown was astonishing. One dear woman, whom I had not seen for fifteen years, on meeting me dabbed her cheek against mine, and kissed my hand; and one of my orphans, who is now the mother of two children, on my saying how are you N——? sobbed violently at the sound of my voice. It brought back the happy past, to be surrounded by so many of my dear husband's people. Time has worked no change in their affections.

BARISAL.

"At Barisal we spent seven very happy days with Mr. and Mrs. Kerry in my dear old home, which I left seventeen years ago. The station has altered little, but I missed many familiar forms and voices. Fir trees, planted by my husband, are now towering above the house.

"On Sabbath morning we accompanied Mrs. Barrow, and her worthy Bible woman, to two villages, where we sang and preached. Mussulmani-Bengali is the language used in these parts, so I found it rather difficult. During the week we went to two Zenanas, and had a little work, and one evening we dined with a Bengali and his family, and after dinner Miss Cooke played and sang some of Sankey's hymns.

"The trip from Khoolneh to Barisal by steamer occupied ten or twelve hours, and is very pleasant, such an improve-

ment on the former slow mode of travelling by boat. I distributed a number of tracts on board, and got one of the steamer's servants to help me, and sold one hymn book. The Baba who issued the tickets, &c., on hearing we were missionaries, was exceedingly kind, charged us 'Intermediate' fare, but let us travel first-class. At the railway station, too, we received a great deal of kindness from the Bengalis. On the platform I had quite a crowd round me, who listened while I spoke, and willingly took the tracts I offered. God

grant that the seed thus sown by the wayside may ere long spring up and bring forth fruit to life eternal! How many opportunities we have for doing good, if we would but improve them. Before closing, I must ask you to remember us and our work very specially in your prayers.

"With kind Christian regards, in which Miss Cooke unites,

"I am,

"Yours sincerely,

"MARY ELLIS."

Recent Intelligence.

We are thankful to report the safe arrival in England of the Rev. G. H. Rouse, M.A., LL.B., of Calcutta; also of Mrs. Bate and children, wife of the Rev. J. D. Bate, of Allahabad, N.W.P.

The Missionaries now on their voyage to India in the s.s. "*Navarino*" will be stationed as follows:—

The Rev. Robert Spurgeon will return to the district of Backergunge, East Bengal, and open up a new station at the great centre of Madareepoor; the Rev. W. R. James, will resume his important work at Serampore College, in connection with the Native Christian Training Institution; Mr. Tregellus goes to Barisal; Mr. Stephen Thomas to Delhi; and Mr. Martin to Allahabad.

At the Quarterly Meeting of the Committee at Swansea, on the 6th of last month, two new brethren were accepted for mission service:—Mr. Scrivener (late of Southampton), for work on the Congo River, and Mr. Wm. A. Wills (formerly connected with the China Inland Mission), for the North China Mission.

A lady who has shown great interest in the work of our Society requests us to call attention to the success of special efforts. Recently she has adopted a regular system of collecting subscriptions of 1d., 1½d., 2d., and 6d. per week. The plan has worked well, and proves that there is a wide field for action in this direction. The MISSIONARY HERALD is also regularly circulated as a means of creating and sustaining a missionary spirit.

The Committee have recently decided to appoint an additional missionary for work in Ceylon. They will be glad to hear of some suitable brother for this deeply interesting field of labour, where the prospects are just now so encouraging, and the fields so white to harvest. The Committee feel that—in the words of an old resident in Ceylon, what is wanted is "a God-sent man, full of sympathy, and with a passion for Mission work; one who lives and preaches the old Gospel as

the only message that can meet the need of sin-stricken souls; and who is genial in temper and hopeful in spirit."

It may be added also that his age should not exceed twenty-six, he should be unmarried, and of good constitution. A little previous experience in the Home Ministry would also be a great additional advantage.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society have resolved to appoint and send out, at the earliest practicable date, two or three fully qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions, such professional men being of course Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Further details can be secured on application to the Secretary at the Mission House.

The Baptist church at Dinapore, in the North-Western Provinces of India, is anxious to secure a pastor from England. The chapel has just been rebuilt, and is in all respects a most admirable and substantial structure; and the district of Dinapore presents a very encouraging field for Christian effort. The Committee of the Baptist Missionary Society have undertaken to use their good offices to secure and send out a pastor, "who should be not more than twenty-eight years of age, unmarried, and a total abstainer, thoroughly evangelical in sentiment and in spirit." The Secretary of the Society will be glad to hear from brethren who may desire further particulars.

The Rev. T. J. Comber sends us the following note :—

"I decided some time ago," said a Christian friend to me, "upon the following systematic giving to the Lord's work. If in my business I made £400 a year, I would give a twelfth; if I made £500, I would give an eleventh; if £600, a tenth; if £800, an eighth; if £1,000, a sixth; if £1,500, a fifth; if £2,000, a fourth." This friend has a large family, and a business which is subject to fluctuations. Is not this what Paul meant when he told the Corinthians to lay by in store for the Lord, "every one as God had prospered him"?

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Do., do., for <i>Widow & Orphans of late Ram Chundra</i>	5 0 0
Do., do., for <i>Camerons</i>	7 15 0
Tiverton	7 18 3
Torquay	12 0 0
Uffculme and Prescott	6 6 9

DORSET.	
Gillingham	1 16 6
Weymouth	9 0 0

DURHAM.	
Bishop Auckland	1 15 7
Gateshead	29 0 0
Sunderland, Lindsay Rd.	4 0 4
Waterhouses	1 5 10

ESSEX.		NORFOLK.		WORCESTERSHIRE.	
Chadwell Heath	1 5 0	Gorleston	2 5 0	Ashood Bank	39 10 6
Thorpe le Soken	2 11 6	Yarmouth, Park Chapel	7 18 6	Evesham	17 5 8
Do., for N. P.	0 5 6				
Woodford Union Ch.	13 15 5				
GLOUCESTERSHIRE.		NORTHUMBERLAND.		YORKSHIRE.	
Longhope	1 0 0	Alnwick, for Congo	3 2 9	Blackloy	2 9 6
Shortwood	19 19 2	Berwick-on-Tweed	13 15 11	Golcar	11 2 10
Do., for Congo	1 10 0	Newcastle, First Ch.	25 5 3	Harrogate	9 9 6
		Do., Rye Hill	8 0 0	Lindley, Oakes Ch.	6 18 5
HERTFORDSHIRE.		OXFORDSHIRE.		GLAMORGANSHIRE.	
Boxmoor	6 8 6	Caversham	14 14 6	Mr W. Town, Treas.	50 10 10
Hemel Hempstead	7 15 8				
Do., for Congo	0 10 0				
KENT.		SOMERSETSHIRE.		NORTH WALES.	
Erith for Congo	0 5 0	Bristol, for Mr Wall, Rome	5 0 0	Carnarvonshire	
Forest Hill	3 10 0	Do., Unity Street, for Congo	1 12 3	Penygroes, Calvary ...	1 10 2
Gravesend, Windmill		Fivehead and Isle Abbots	6 3 6		
St. Sun. Sch.	0 16 0	North Curry and Stoke Street, Gregory	12 4 0	SOUTH WALES.	
Tonbridge	8 0 0	Taunton, Silver Street	20 10 0	GLAMORGANSHIRE.	
Woolwich, Parson's Hill	4 10 0	Do., Albemarle Ch.	8 11 6	Canton, Hope Ch.	5 7 5
		Watchet and Williton	5 7 0	Neath, Orchard Place	10 6 8
		Wedmore, for Congo	0 5 0	Swansea, Mt. Pleasant	15 6 8
LANCASHIRE.		STAFFORDSHIRE.		Do., United Schools	4 11 0
Coniston	0 12 0	Brierley Hill	4 7 2	Do., Autumnal Mtgs.	126 13 9
Liverpool, Richmond Ch.	2 6 3	Stafford	1 0 10		
Do., Everton Welsh Ch.	12 13 1			MONMOUTHSHIRE.	
				Abergavenny, Bethany	2 10 0
LEICESTERSHIRE.		SURREY.		SCOTLAND.	
Leicester, Melbourne Hall	27 14 7	Carshalton and Wellington	7 13 9	Edinburgh, Duncan St.	1 1 0
Do., for Congo	5 16 9	Kingston-on-Thames, for N. P. under Mr Anderson	5 10 0	Glasgow Auxiliary, for Italian Mission	20 0 0
Blaby & Whetstone	20 7 6	Sutton Sun. Sch., for N. P. under Mr Guyton, Delhi	1 1 9	Do., Adelaide Pl.	12 0 0
Leicester	5 0 2				
Do., Belvoir Street	133 8 4	WARWICKSHIRE.		Do., John Street	7 0 0
Do., Victoria Road	37 10 6	Birmingham (on account), per Mr. Thos. Adams, Treasurer	124 16 7	Kirkcaldy	6 6 9
Do., Belgrave Road	6 9 5				
	202 15 11	WILTSHIRE.		Leslie	6 19 10
Less Expenses	10 3 6	Bratton	12 11 6	St. Andrews	0 3 0
	192 12 5				

READING—Wycliffe Chapel.—By an error in the Annual Report, this Church is credited with only £32 4s. 6d. for last year. The sum received was £37 4s. 6d. for this Society, and £5 for Zenana Mission.

Coloured Missionary Maps on Calico.

Map Description	Price	Size
Central Africa, showing course of Congo River	10s. 6d.	8 ft. by 5 ft.
Cameroons and Victoria	8s. 0d.	4 ft. " 6 ft.
Eastern Hemisphere	10s. 0d.	6 ft. " 6 ft.
Ceylon	10s. 6d.	4½ ft. " 8 ft.
India	10s. 6d.	5 ft. " 8 ft.
West Indian Islands	10s. 6d.	8 ft. " 5 ft.
Bengal	1s. 6d. & 4s.	2½ ft. " 3½ ft.

To the above is now added a fine Map of China, 5 ft. by 8 ft., price 10s. 6d.
Applications to be sent to A. H. Baynes, Mission House, 19, Castle Street, Holborn, London, E.C.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



THE BAPTIST UNION
BRITISH & IRISH HOME
MISSION & GENERAL
CHRONICLE.

NOVEMBER, 1885.

AUTUMN SESSION.



THE meetings held at Swansea, October 5th, 6th, 7th, and 8th, were excellent throughout, and all who attended them appear to have shared the gladness and gratitude which again and again during the Session found enthusiastic expression. First of all, reference should be made to the exceedingly kind provision made for pastors and delegates by friends in Swansea. At the first Session of the Union the following vote of thanks was carried by acclamation:—

“That the Assembly presents its most hearty and grateful thanks to the friends in Swansea of all denominations, especially to his Worship the Mayor, for the generous hospitality given to the pastors and delegates of the Baptist

Union during this Autumn Session, and to the Local Committee for the arrangements so admirably made for its reception, and for the Christian courtesy they have shown to all."

In its manifestation of Christian courtesy and catholicity, the reception by the Mayor, W. Williams, Esq., left nothing to be desired. The sermons—one on Wednesday morning by the Rev. J. H. Shakespeare, M.A., and the other on Thursday morning (for the British and Irish Mission) by the Rev. H. Beresford Robinson, were able discourses. The Address of our President was distinguished by all his usual power of clear reasoning and exquisite diction, and was well received by the Assembly—especially that part in which our denominational position was defended against sacramental theories. The papers read, and the discussions that arose, were also of a highly instructive and stimulating character. The meeting on Wednesday evening appeared to mark a new departure in the history of our British and Irish Mission. Mount Pleasant Chapel was crowded, and a considerably larger building could have been filled. Of that meeting the *Freeman* said:—

"Will October, 1885, be the date of a new departure in the case of our Baptist Union Missions? It seems likely. Wednesday evening's meeting was full of promise. The Rev. S. H. Booth proved his case, and ought at once to be relieved from all care by the supply of ample funds. The work done during the last few years among rural churches has been work which the Baptist Union exists to do, and in the doing of which the denomination ought to put forth its whole strength. On Mr. Willis, Q.C., M.P., the mantle of Charles Stovel has fallen. As he pleaded for village churches from the chair of Wednesday evening's meeting, we could see clearly at whose feet the successful barrister had sat, and who had been his guide and friend. The other speakers well supported the chairman. Mr. Murray told the story of the struggles and fears and hopes of village Baptists with simplicity and force, while Dr. Clifford pleaded for these missions with a giant's strength. Then came the Rev. D. Davies, of Regent's-park Chapel, evoking an enthusiasm almost startling in its demonstrativeness. Can all this advocacy be in vain? Mr. Booth is pleading for £200, the extent of the adverse balance on September 30. Shall it not be given him? The Council, we understand, are preparing to go to the churches with enlarged plans. But let the debt be done with. If only as a thankoffering for the Swansea meetings the £200 debt should be subscribed before this month is out. Let it be done, done quickly, done thoroughly, and done with an earnestness worthy of the cause. The readers of the *Freeman* could do it. Why not every reader send a subscription?"

As to the meeting in the Albert Hall on Thursday evening, it need only be said that the addresses of the Revs. H. Stowell Brown, J. G. Greenhough, M.A., and Arthur Mursell, secured the unflinching attention and ardent

appreciation of the large assembly. Messrs. Brown and Mursell kindly yielded to the demand for a second meeting in Mount Pleasant Chapel.

ANNUITY FUND.

The Report presented by the Secretary and adopted by the Assembly contained the following minute of Council :—

“ That the Council adopt the Actuary’s report on the third triennial valuation of the Annuity Fund, and resolve to pay out of the Voluntary part of the Fund the following additions to the Annuities during the three years ending 31st December, 1887, that is to say, £30 to retired Ministers, £20 to Widows, and proportionately to Orphans, making in all £45 to Ministers, £30 to Widows, and proportionately to Orphans.”

AUGMENTATION FUND.

The interim Report, which dealt with proposals for the alteration of the rules of the Fund, was adopted as follows :—

(1.) That of the 148 applications sent in, the 63 cases recommended by one £10 or two £5 subscribers had been accepted ; the 15 recommended by one £5 subscriber in each case were accepted ; and of the 70 non-recommended cases, 68 were accepted, and two deferred for further inquiry. The Council also recommended that the account should close on 30th November, that the distribution should take place in the first week of December, and that after the distribution of £20 to each fully recommended case, the whole of the remaining cases should share and share alike in the voluntary contributions. That, should the whole of the 70 non-recommended cases be accepted finally, £1,480 would be required to meet the claims of the beneficiaries, and that the receipts up to the 30th September were £561, leaving a balance still to be provided, including working expenses and the amount due to Treasurer on last year’s account, of about £1,000.

(2.) That the Council had carefully considered proposals for a revision of the rules of the Fund, and had resolved to recommend that the following alterations be made :—

(a.) That the annual value of the minister’s house be not considered as part of the stipend, but reckoned as an “endowment.”

(b.) That the lower limit of stipend be retained at £60.

[The foregoing not to take effect until the distribution of 1887.]

(c.) That churches which have been constituted within two years of date of application be considered ineligible.

(d.) That the pastor must have held office in the church on 1st October preceding the date of application, and have continued in the same pastorate until 30th June in the year of distribution.

- (e.) That after receiving help for five years, a church shall be required to furnish a detailed report of its financial condition, and that assistance from the Fund be discontinued unless the report be approved by the Committee.
- (f.) That the declaration by the pastor as to his income be retained in the schedule, as follows:—"My annual income from all sources, whether mentioned in the foregoing items or not, does not exceed £150."

The Secretary earnestly pleads that the free contributions still outstanding may be forwarded to him without delay.

EDUCATION FUND.

The Secretary gave an interim report, and pointed out that until some of the present beneficiaries were off the Fund, only a few applications could be dealt with.

BRITISH AND IRISH HOME MISSION.

REPORT

PRESENTED AT SWANSEA, OCTOBER 7th, 1885.

THE facts of the year 1884-5, in respect to the work of the British and Irish Home Mission, justify the hope of more prosperous days to come. There seems to be an increasing interest in the work of the Mission, shown by a wish for information and a readiness to help on the part of the Churches in the denomination. Compared with other departments of Christian service, this Mission can show results which deserve larger resources and justify wider plans.

Finances.

The audited accounts show that there has been received **£4,230 5s. 11d.** including **£387 13s. 8d.** from legacies, and about **£100** towards the deficit of nearly **£400** last year.

The expenditure has been **£4,047 4s. 7d.**, to which must be added the deficit of last year, **£394 15s. 7d.**, making in all **£4,442 0s. 2d.**, leaving a present deficit of **£211 14s. 3d.**

The expenditure on account of the Rural Churches Fund has been **£887 10s. 8d.** against **£604 5s. 8d.** last year.

This state of the Finances is so far encouraging, that an analysis of last, as compared with this, year's accounts shows, that whereas arrears from many Churches were included in last year's receipts, there have been few such items in this year's receipts. Not only so, but contributions from Churches in Ireland which have become self-supporting, hitherto received by the Council, are no longer remitted to the Mission Fund.

If we could but secure a slight increase of receipts from the Churches for next year our present work could be maintained without any future deficit to report. And there are intimations from many friends of the Mission that a revival of trade will bring a corresponding increase in the funds of this Mission. For the Churches seem to recognize that the larger extension of the work of the Mission under the Rural Churches plan justifies the appeal which the Council thus again urgently make.

England.

RURAL CHURCHES.

The Rural Churches Plan, adopted at Liverpool, 1882, has been in action for the three years for which the special gifts were then made. The success of the movement has been such as to call for renewed contributions for the extension of the scheme. In this direction the solution in part, of those perplexing questions about our Rural Churches will be found. In the larger towns and in our great cities there is a work to be done which probably must fall on the Churches whose homes are there, and in whose hands the wealth of the denomination is found. But to these outlying districts, which are depleted of their young people to swell the ever-increasing multitudes in the chief centres of manufacturing and commercial life, our larger Churches owe a debt—a debt they are willing to pay, if the smaller Churches are ready on their part to admit the need of grouping where a pastor cannot be reputably maintained by one unaided Church. The record of what has been done in this direction is not without interest, and if the smaller Churches were prepared to adopt the plan—and there are signs of awakened interest in this direction—their power for usefulness would be correspondingly increased. The Churches are found, as the tabular list at the end of this Report shows, in twelve groups or centres, spread over eleven Associations.

In nearly every case the Association contributes a considerable proportion of the Mission Pastor's stipend, so that a stimulus is given under this scheme to the liberality of the Churches towards local Home Missionary enterprise.

Twelve months ago it was reported that only five centres had been established with a membership of 266. The numbers have now been increased to twelve centres, with an aggregate communion of 922, as will be seen upon reference to our statistical columns.

The funds for carrying out this plan are gradually diminishing. The promises of liberal friends were for three years only. The three years now expire. There are funds in hand with which to meet most of our liabilities, because engagements with the Associations and with the Churches have been made provisionally, so that debt on this account cannot be incurred. But is this experiment to die out when these special gifts are exhausted? It must unless such promises are renewed, or unless the general income of the Mission is greatly increased.

The following extracts from, and references to, Reports supplied by Mission Pastors will give some idea of the work they are doing:—

HEREFORDSHIRE CENTRE.

“It is one of the great difficulties in and about Ledbury that few young men associate with either the churches or the schools. Of course organisation is continually interrupted by their removal to large centres of industry in search of employment, but all the Churches complain of the difficulty experienced in securing a hold on the young men. Personally, I am much grieved at this peculiar experience, but I am not without hope that something may yet be done, which by God's blessing may gain them. Some (though few) are beginning to attend the Sunday services, and their interested demeanour and regular attendance are hopeful signs. They have been invited to gather for the purpose of forming a class, but as yet they have not responded. Christian Evidence classes would also be useful in these places, as I believe there lurks a considerable amount of low infidelity, and, I fear, a measure of immorality. I am watching with great eagerness for an opportunity to do something in the interests of young men. We have also a Band of Hope, which meets fortnightly at Ledbury Chapel, and which numbers at present 67.” (See also CHRONICLE, August, 1885.)

NORTHAMPTONSHIRE ASSOCIATION.—BRAUNSTON GROUP.

“Braunston is a small place, and dependent upon agricultural labour. We hope to organise evening classes for adults during the winter months. When the connection between Rugby and Braunston began about three months ago, the friends at Braunston had not for a long time had the Lord's Supper administered, and the Church was in a disordered condition, and the task of putting things straight is a long one.”

NORTHERN CENTRE.

"At Fenwick Steads, upwards of 150 people come together to hear the Word every fortnight. I go once in two months, and a Baptist brother from Edinburgh as often, the intervening Sundays being occupied by local aid—chiefly that of a Presbyterian minister in the district. I am hopeful that it may be arranged for a pastor to work the two districts (Fenwick Steads and Ford Forge). Ford Forge is over twenty miles from here. During the year, I have conducted a great number of Cottage Meetings both in Alnwick and the surrounding neighbourhood. At the village of Lesbury, three or four miles off, we carried on a most interesting series of fortnightly meetings (for children at six, and adults at seven o'clock) during winter and spring. I believe good was done. As one probable result of the work, Miss Patten (the lady in whose house the meetings were held) has begun a Sunday class for the young people with over 30 on the roll, and a few weeks ago £1 was sent to help our funds. This shows the appreciation in which our efforts are held.

"I am hoping to be able to do something at Alnmouth (a mile or so from Lesbury) by-and-by. If so, we shall have a better opportunity of estimating the good done in that district. I want to establish a Sunday afternoon service, but we shall have to erect a place of some kind first.

"A noble work can be done in the district by Evangelisation. To that work I am devoting a great part of my time and strength, feeling sure that the harvest will come in good time. I could wish to see more baptisms, but such results are necessarily slow in a district like this."

WILTS AND EAST SOMERSET ASSOCIATION.—SHREWTON GROUP.

(See CHRONICLE, July, 1885.)

SHROPSHIRE ASSOCIATION.—MADELEY GROUP.

"Here the places are somewhat far between, Donnington being seven miles from Madeley, and Shifnal four miles and a half. They are all old interests, in a colliery district which is poor in the extreme, owing to the very severe depression of the coal and iron trades of the neighbourhood for the last ten years. The colliers here are only working at the best pits about four days a week; and, when working full time, only earn seventeen shillings. Many have left the neighbourhood, and the young people, as they grow up, have to leave to get work elsewhere. It is, therefore, with difficulty that we are able to raise money in the Churches.

"The grouping idea is somewhat new to the people, and the past months of its application have been months of transition. It is, however, the only system that will keep the Baptist light shining in these parts.

"The chapel at Shifnal had been closed four years when I settled at Madeley in 1882. It was re-opened by me, with help from the Shropshire Baptist Association, in April, 1884."

GENERAL WORK.

There are forty-seven Churches in eleven Associations assisted by this Mission. In every case the aid is given through the Association to which the Church belongs. The Associations and the Churches belonging to them are tabulated at the end of this Report.

The Church at St. Helier, in Jersey, has become self-supporting this year, and the following is the resolution forwarded to the Council in recognition of the help which for many years has been given to that people.

“That the very hearty thanks of the St. Helier's Baptist Church, Jersey, be given to the Baptist Home Mission Committee for their generosity and great liberality in having, during many years past, so materially assisted this Church in the prosecution of its Christian work, by which means in a large measure, and with the continued blessing of our Heavenly Father, it has reached its present prosperous state. We also rejoice in the fact that, as the time has almost expired for which pecuniary help was promised by the Home Mission Committee, we are at present in a better position to be self-supporting than at any previous time in our history. We earnestly hope that the Mission may continue to be largely blessed and helped in its noble work, and that the generous assistance so long given to us may now be at the service of those who, in other places, are seeking to extend the Kingdom of our Lord and Saviour Jesus Christ.” *

The friends in the Monmouthshire Association (English) have become connected with the Monmouthshire Association (Welsh), and they have taken the full management of Home Mission affairs into their own hands, making no further appeal for help to the Central Fund.

New grants have been made to Blakeney (Gloucester and Hereford), Emsworth, Ventnor, and Wimborne (Southern Association), and Droitwich and Inkberrow (Worcestershire).

Extracts from, and reference to, Reports:—

CAMBRIDGESHIRE ASSOCIATION.

Prickwillow.—“In the early part of this year a considerable number of young people began to attend this place of worship, several of whom have since found the Saviour. Two of the young men have united with us in Church fellowship and several others are waiting. They all appear very earnest indeed. After more than forty years' experience in the Lord's work, I never had any that gave me greater satisfaction. The number of our Sunday scholars is larger than it has

* In last month's CHRONICLE a letter appeared from the pastor of this church—the Rev. H. Wallace. We regret to add that he died suddenly on the 13th October.—ED.

been for more than twenty years. Some of the elder scholars appear to be very thoughtful, and attend our prayer meetings. We hope soon to see a good work among them. Still our progress here is very slow. It must be slow, owing to local circumstances, and the influences which are brought to bear against us. We have much to discourage, therefore we are glad to see the smallest sign of the Divine presence."

GLOUCESTER AND HEREFORD ASSOCIATION.

Tetbury.—"Our work is going on well at Leighterton; but it would be very encouraging if you could allow us a little money—for Leighterton especially. It was a closed chapel three years ago, and had been useless for years; it is now well-sustained, and a good work has been done. But we have never had a penny from any fund whatever towards it, and I think you will see that we ought to have some acknowledgment. If you can assist us, do."

MONMOUTHSHIRE ASSOCIATION.

Caerwent.—"I am pleased to inform you that at e Pill we are doing very well indeed. We think it very needful that a chapel should be built in this place. We have the offer of ground, and very material help in the way of money. There are large tin works in the place, a good population, several members, and many friends. It is situated three miles from here."

NORTHERN ASSOCIATION.

South Stockton.—"There are signs that the severe and long-continued depression is beginning to lift, as many of the works have been busier during the last week or two than they have been for a long while. We are hopeful that this will have a beneficial influence upon our Church. A very cheering thing with regard to our work is the attendance at the week-evening meetings. The number at the Tuesday prayer-meeting is between twenty and thirty—frequently more, and at the Thursday preaching service between forty and fifty."

West Hartlepool.—"We have taken a large hall in the town where our Sunday services are now conducted, the chapel being too small. Our object is of course to build as soon as matters are ripe, but in the meantime we are consolidating our strength and going in for Evangelistic work. The Hall will hold 500, and is now about three-fourths full on Sunday evenings. The average congregation four months ago in the chapel was fifty."

SOUTHERN ASSOCIATION.

Ashley.—"In this church there is earnest devotion to Christ and a fervent spirit of prayer. We have an abundance of prayer-meetings; nevertheless, we do not feel them to be too many. We commence on Sunday with a prayer-meeting at 10 a.m.; we have another at 6 p.m., in addition to the three ordinary services of the day. Again on Tuesday evening we meet for prayer,

and on Fridays, during the winter season, in a cottage. We wish we were able to report a larger increase in our membership; we believe that there are those wishing, but yet hesitating to join us. There is a numerous attendance of young people at the services whom we prayerfully and believingly expect to come forward and take the places of the older ones. There has been a ready and liberal response to all monetary appeals. Considering the comparatively poor circumstances in which most of our members are placed, it is not too much to say that they have given generously of their substance. They have been called upon to meet expenses incurred by improvements made in the chapel. We have raised £10 6s. 2d. for the Baptist Missionary Society; £1 for the Southern Association; and 12s. for the Home Mission."

Emsworth.—(See CHRONICLE, October, 1885.)

WORCESTERHIRE ASSOCIATION.

Droitwich.—"When I came to Droitwich the Church and its institutions were nearly extinct. The congregation mustered generally from 12 to 20 on Sundays, and the school, about 20 scholars of the poorest and most neglected class, with three teachers. Had not these three brethren persistently and faithfully held together, the cause would (to all human appearance) have died a natural death. I am glad, however, to say that the Sunday congregations have considerably increased; and also, that the week-night services are better attended. We can only report an increase of one, but the half of those that were returned in last year's statistics were not living in the communion of the Church, and these have been restored to a healthy and active Christian life. It is also an encouraging fact that the number of Communicants has increased. Altogether our position and prospects have greatly improved. I have visited many families not in attendance at any place of worship, but as I have not kept a record, I cannot make a return of them. Regular and systematic visitation amongst the members of the Church and congregation has been attended with beneficial results. Our work here is a peculiarly difficult and trying one. Owing to ages of neglect, the moral condition of the masses is truly appalling, and they may be fitly described as sitting 'in the region and shadow of death.' Still we are not without hope. It is 'not by might nor by power, but by My Spirit, saith the Lord of hosts.' We are preparing for the winter's campaign, and hope at its close to be able to report a large increase."

COLPORTAGE.

NORTHERN ASSOCIATION.

Crosby Garrett, Westmoreland.—Colporteur, Mr. J. B. Brown.—"My work as colporteur commenced here on the 7th of February, 1884, and has been carried on without intermission up to the present date. I am regularly engaged in preaching the Word on the Sunday, and during the winter months I conduct cottage meetings. The following is an analysis of the year's work: Value of books, &c., £153 15s. 5d.; number of families visited, about 6,000; Bibles sold, 156; Testaments sold, 577; books, magazines, &c., 7,214; tracts given away, 1,800. I have conducted 95 services during the year, taken part in Band of Hope meetings, and have taught a class of boys in the mornings of Lord's-day before the regular service."

“People have often expressed their pleasure at seeing me with my knapsack at their doors, as they were so pleased with books bought of me on last journey. There is no doubt but that good must be the result of scattering in this way the Word of God, and literature of a healthy tone. This work, however, has its own peculiar difficulties. One meets with many things which greatly depress and disappoint; and only those who are engaged in colportage work can either fully understand or sympathise with the colporteur.”

SOUTHERN ASSOCIATION.

Facts.—Colporteur, Mr. W. Lloyd (from Mr. Spurgeon's Colportage Association).—“God has been pleased to show us signs of blessing, and the precious seed cannot have been sown in vain. The following facts will show that He blesses the work. After a Sunday evening service in August, a woman came to me and inquired if I remembered preaching there ten months ago from a certain text, and said it was blessed of God, for a brother from London who was staying with her came to chapel that morning and appeared very much altered afterwards. During the past week he wrote to her that he had given his heart to God, and that he felt the beginning of the change at once, on that Sunday. When the text was read it went to his heart, and he wished her to let me know that he had now joined a church, and begun to work for Christ in the Sunday-school. In January I called at a house where there was a pale young woman and three children. I tried to sell her some books, but she said, ‘It is of no use, my husband will burn them; he does not allow any reading but the newspaper and the *Freethinker*—a paper he brings home from his club, where they meet to make game of the Bible. He has destroyed my few books, and does not allow me to go to chapel. I used to be a member, but it does not seem to be of any use now.’ I spoke words of comfort and sympathy to her, and asked her to pray for her husband daily, and I promised to do so too. At last she agreed. About four months later she told me with joy that he had disagreed with the club, had left off going, was become much more kind to her and the children, had bought a concertina, and had told her to get him a Sankey's music book, which I procured for him. Since then I have got him to take a magazine, his wife also took one and bought a Bible, hymn-book, and other books. She now goes to chapel regularly. I believe he will yet be saved; his wife believes it is in answer to prayer. So it is. Other instances of a less striking character I could relate as evidences of God's blessing on the work during the year. I have made 6,402 visits to homes—selling books, giving counsel, engaging in prayer, reading the Scriptures, and pointing persons to Christ as the only but ever-present and all-powerful Saviour. I have added 224 new subscribers for monthly magazines to my list; they now number 582 monthly. I have distributed 1,542 tracts, and conducted 107 services, at which I have delivered addresses—either Gospel or Gospel Temperance—in chapels, cottages, and the open air. I am kindly received everywhere, and my visits are looked forward to with pleasure by myself and the people. I take great delight in this work, knowing it to be second to none in reaching them individually, and carrying the Gospel with moral and social influence everywhere. I trust to be spared to continue it for many years to come.

although I sometimes fear I shall be obliged, on account of my family, to give it up, for it begins to tell on my constitution; the many hours and miles on foot, and heavy loads necessary for a day's work, being rather too much for me."

Mr. Lloyd visits villages and hamlets covering a radius of seven miles. This extract from his report is given here because (although the grant from the Central Fund is not much) this is the kind of work which the Council would gladly help in other parts of the land—and substantially help. (See also *CHRONICLE*, April, 1885.)

Ireland.

GENERAL WORK.

This has been steadily going on. The results of the ordinary efforts of our brethren may be gathered from the extracts from their reports which follow, and from those which frequently appear in the *CHRONICLE*.

During the year, the Church in Lower Abbey-street, Dublin, has become self-supporting under the pastoral care of the Rev. H. D. Brown, B.A. The friends have raised a considerable sum—about £100—for the renovation of their chapel, besides providing for all other expenses. The Church in Regent-street, Belfast, under the care of the Rev. E. T. Mateer, no longer draws any subsidy from England; and the Church at Tubbermore is giving effect to the same plan of self-support. The Council desire for these Churches that they may become centres of gracious influence under the rich outpouring of Divine power.

The tabular statement shows an increase of 103 in the communion of the Churches now connected with the Mission, and, taking the figures supplied to the Irish Baptist Association, of those Churches which have now discontinued their official relation to the Mission, there have been 154 in all added to the membership during the year, and the members and communicants in all the churches number 1,345—an increase of 113.

The number of children in the Mission Schools is 760, and in the Churches at Regent-street, Belfast, and Lower Abbey Street, Dublin, 190; making in all 950.

Banbridge.—"I would mention one of our monthly country meetings of recent origin, which is very encouraging. It has been started about two years, and much blessing has been the result. On the last Friday in August I was much gladdened to find over one hundred present—a very attentive congregation, and after the service the whole of them waited to know of the next service, and any word of encouragement or testimony that might be given. I found among them several who could say they loved the Saviour, and could rejoice in Him. Such meetings witnessed by our English friends would, I am sure, tend to give

them a still greater interest in the Irish Mission, and lead them to give our work a special place in their prayer-meetings and their own hearts. It is usual after this meeting for a number to stay behind for prayer to seek God's blessing on the word spoken, as well as to pray with those who may have been impressed during the service. Did our strength permit, we could multiply such meetings, not only to our own pleasure and profit, but for the benefit of the many. I ought to say that the recent and permanent improvements made in our present building afford us far greater comfort in the worship of God, and have rendered our house of prayer more attractive. We add our hearts' wish, 'Lord command Thy blessing, even life for evermore.' Since the Association meetings, we have baptized four on profession of their faith in the Lord Jesus, who have also been received into Church fellowship. The Tent Mission in Banbridge was most encouraging. Our dear brethren, Messrs. Inglis and Edgley, were indeed earnest labourers in the cause of Christ, and in every way adapted for this special work. Night after night they told 'the old, old story of Jesus and his love.'

Cuirndaisy.—"I am greatly pleased with the manner of the people towards me everywhere; and specially in the village of Moneymore, where I am residing. There are two Presbyterian ministers in the village who are very cordial, and so my way is opened among the people. A man of eighty-five called here to see me lately, who lives in the neighbourhood of our little chapel in the Glen, and who has been a regular attendant at our services there since I came. On leaving, he took my hand and thanked God for the good my services had done him. This is great encouragement for me."

Newtownards Group.—"Many of the services at the various stations, during the time I have been here, have been full of interest. Some are very largely attended—occasionally as many as 250 persons are present. Some of the stations—Derryneil and Ballykeel, especially—are full of promise, and we are looking for a much larger measure of blessing in the future."

TENT SERVICES.

Full accounts of the Tent Services during the months May to September, inclusive, have appeared in our weekly newspapers and in the monthly CHRONICLE. There has been no lessening of the interest felt in these services by those for whose welfare they have been carried on. Three tents have been in use continuously. Large numbers of people have frequently been gathered night after night, and during the whole of Sunday, to hear our brethren speak of the Saviour of sinners. Our missionaries in Ireland have been most devoted in this work, rendering cheerful service themselves, and unstinted help to those brethren who have gone from England without fee or reward, to take their part in this labour of love for Christ's sake, and for the sake of winning souls to Him.

So also the Council testifies to the kind aid rendered by friends—ministers and others—of kindred denominations, whose own hearts have been strengthened, while they have refreshed the hearts of those to whose help they have come. The tents have been pitched in some spots visited before, and in other places—as in Enniskillen—not hitherto visited.

The districts visited were :—Newtownards, Banbridge, Tubbermore, Ballymena, Donaghmore, Enniskillen, and Carrickfergus.

The brethren from England were :—Revs. J. H. Atkinson, G. T. Edgley, W. J. Inglis, J. Lewitt, T. W. Medhurst, H. B. Murray, D. Ross, D. Russell, F. M. Smith, G. Wainwright, and W. Woods.

The Rev. T. E. Williams, of Aberystwyth, has also conducted some very successful evangelistic services in public halls at Waterford.

COLPORTAGE.

The colportage work in Ireland, although very limited in area owing to the want of means at the disposal of the Council, has been successful. Only one colporteur, Mr. G. Rock, has been engaged during the whole of the year ; the other, Mr. Maginnes, having been taken on the missionary staff to occupy the ground vacated by Mr. Ryan's removal to Co. Down. But another young man, Mr. T. Mulligan, has been accepted on probation for six months as a second colporteur, and, during the short time he has been employed, has given much promise for the future.

This part of Christian work in Ireland ought to be largely increased. The people are anxious to read, and, with the universal spread of education, they are able both to read and to think. To meet this growth of intelligence and inquiry, the friends of our mission work in that country ought to increase largely this method for taking the Gospel into the homes of the people. Illuminated Scripture texts are very welcome, and take the place of other things on the walls of the houses. Illustrated periodicals and books are willingly bought, and then follows—and often it precedes such sales—the Word of God. This readiness to purchase the Scriptures and evangelical literature is shown by Romanist and Protestant alike.

The report which follows is a fair statement of the facts of the case :—

Mr. Maginnes says :—“ At Mr. Rock's request I am happy to send you a short report of his colportage work in this district during the past year. From April, 1884, to March 31, 1885, he was 1,920 hours at work ; paid visits to 3,861 Roman Catholics and 1,802 Protestants ; held 11 services ; sold 82 Bibles, 129 Testaments,

363 other religious books, 499 periodicals and almanacs, 421 motto cards, distributed 6,623 tracts, and received for sales £25 6s. Everywhere throughout the district Protestants welcomed his visits, and as a rule encouraged him in his work, and treated him with great kindness and hospitality. He spoke to them of Jesus and His love, engaged in prayer and read the Scriptures when opportunity permitted, besides leaving a silent message in the form of a tract, magazine, or book. In speaking of the work among Roman Catholics, as well as in speaking to them, we desire to use great caution, but this much we may say, that Mr. Rock's visits are welcomed by a large number of them. They manifest great kindness, and he can speak to them quietly, yet freely, of the true way of life and salvation, through Jesus Christ. They listen with great attention and earnestness, and often request a visit soon again, in order that they may hear more. These are facts that are calculated to encourage the hearts of all who are interested in the salvation of our Roman Catholic brethren. They do not purchase religious books largely, but they purchase illustrated magazines and Scripture tracts which contain the message of salvation. They are particularly pleased with the Scripture motto cards that Mr. Rock sells to them, and hang them up in conspicuous places in their homes. A colporteur of another society has been a few days in Mr. Rock's district, and tells us that in visiting Roman Catholic families he was surprised and pleased to notice the number of Scripture motto cards adorning the mantel-pieces and walls of their homes. He found, on inquiry, that the cards had been purchased from Mr. Rock. This fact speaks for itself. Who can tell the good that may result from those precious texts from the treasury of the Bible, hung up before the eyes of Roman Catholics? We believe that much has been done by these as well as by the living word of 'truth spoken in love,' and we trust in God for still greater blessing to follow. We have the droppings, and we pray for the 'showers of blessing.' We long for the time when the 'Sun of Righteousness' will arise with healing in His wings, to dispel the dark clouds of Roman Catholicism, and shine in the hearts of the people 'to give the light of the knowledge of the glory of God in the face of Jesus Christ.' We believe colportage work is an important means to this end."

Deputation Work.

Mr. Avery reports visits paid by himself to upwards of seventy-five Churches during the year, in most of which he has either preached a sermon or given an address on the claims of the Mission. He has been received with much kindness in the homes of friends, and he observes numerous signs of awakened or deepened interest in our work on the part of ministers, deacons, and the congregations generally. Other agents and representatives of the Mission have joined in this service when necessary, to the extent of 134 appointments.

The Council earnestly wish that the Churches could so arrange for the

visit of a deputation as to enable Mr. Avery to work an entire district at once, and could also fix their collections at dates so various as to equalize this part of his work throughout the year. Such arrangement would avoid the necessity of engaging so large an amount of help from other friends—especially in the summer months.

Deceased Friends.

The Mission has had to mourn the loss of not a few who have entered into their rest during the year—brethren beloved and honoured for their works' sake—and who, more or less, were liberal and willing supporters of this Mission. Mention may be made of the Rev. Henry Dowson, one of the ex-presidents of the Baptist Union, who long and ably ministered to Churches in Yorkshire; and the Rev. W. G. Lewis, who was the pastor at Westbourne Grove, and subsequently at St. Albans—as having been warm advocates of the Mission. The Rev. T. King, of Semley, contributed generously to our Fund during his lifetime, and has bequeathed to it a valuable legacy. To these are added the names of James Benham, Esq., and E. S. Robinson, Esq., J.P., who were not only liberal supporters of this Mission, but were also held in high esteem by all who knew them.

Conclusion.

The work of our Foreign Mission has received a new and gracious impulse within the past few years, which shows how true is the heart of our Churches to the Lord's command to preach the Gospel wherever man is found. New fields, opening before the missionaries of the Cross, have been occupied, and are being cultivated. The cry from afar, "Come over and help us," has called forth men and means, and the gifts and prayers of the people of God have been offered in response to the Divine demand. We all rejoice at the liberality and self-consecration which the Lord has awakened anew in our day for spreading the Gospel in "regions beyond." We devoutly bless God, and, as belonging to those who would fain see the world won to the Saviour, we desire for Christian workers abroad a continued baptism of the Holy Spirit, and more and more success.

But we also plead for our own land—for those who need help at home—for both England and Ireland. The Associations are doing much within their own limits to establish new Churches, and to strengthen such Churches as need help. Often the small village or town chapel, either of

our own or of some kindred denomination, is the only centre of true, earnest, evangelical teaching in a wide district. In these quiet rural tracts, far from the sheltering influence of larger towns, the young people are growing up who in turn will follow those who have already left home and family influence behind to seek their living in the wider world of city life. It is not right to forget the claims which these rising young people have upon us—nor are they forgotten. The faithful labours of thousands of our Church members who go out from their Church home to preach Christ in village chapels, or by the wayside, and the support which our Associations give to village pastors, are evidence that the claims we advocate are not forgotten. But the work is not fully done, and our Central Fund is intended to aid and augment those evangelistic efforts which the Associations are ever endeavouring to support.

Surely for Ireland there are better days in store—as there are for all lands. The oppression of many generations is giving place to wiser statesmanship, and more generous impulses towards our “Sister Island.” The disestablishment of a dominant Church has not only increased the power for good of that Church herself, but has laid broadly and firmly the principle of religious equality, and sooner or later many barriers that have hitherto made the Romanist almost inaccessible to Protestant influence must be broken down. Changes in social laws are working in Ireland’s attitude to the Imperial Government a revolution silent but sure, which will prove favourable to the reception of a simple faith in Christ—the true bond among men. Political equality between all parts of the Empire is not only just, but expedient, for peace and content must follow equal laws and equal rights. We hail such changes as these, because we want to see the Gospel of our Lord spread among the people of that fair land, with its benign influence—the hope of each heart, and the joy of each home—and we ought to bear our part in helping to scatter the seed of the Lord’s Kingdom. When will that Kingdom come? The day cannot be far off. When will the mountains of Ireland glow as with the light of God’s truth, and the feet of them that publish salvation be everywhere welcomed? When will her fields wave with harvests typical of those which the Divine Husbandman is gathering into His garner, and her meadows suggest to her people those green pastures into which the Good Shepherd leads His flock? When that day comes to Ireland, she will be indeed “great, glorious, and free,” for she will be Catholic—with the true Evangel as her glory and crown. The moral mists which have gathered over her in the

past, often like the mists of evening, foreboding a dark and tempestuous night, will be only like those of the early morning which the Sun—the Sun of Righteousness—scatters with the brightness of His rising.

England.

RURAL CHURCHES.

Association.	Churches.	Name of Mission Pastor.	Members and Com- municants.	Baptized during the year.	Scholars
<i>Bucks</i>	Great Missenden	Case, S. H., B.A.	80	6	10
<i>Devonshire</i>	1 Teignmouth 2 Bishop's Teignton 3 Shaldon	Brown, J.	56	3	50
<i>Gloucestershire & Here- fordshire</i>	Ledbury	Brown, H. D.	51	3	63
<i>Herts Union</i>	Northchurch	Bosher, A.	56	4	102
<i>Ditto</i>	1 Rickmansworth 2 Mill End 3 Harefield	Dyer, H. J.	130	5	210
<i>Huntingdon</i>	1 Brampton 2 Little Stukeley 3 Hartford	Munns, J. W.	67	—	160
<i>Northamptonshire</i>	1 Braunston 2 Hillmorton 3 Rugby	Morgan, A.	84	15	170
<i>North Devon Auxiliary</i>	1 Frithelstock 2 Newton 3 Caute 4 Buckland	Barker, W. A.	50	—	100
<i>Northern</i>	Alnwick	Ross, D.	50	10	35
<i>Notts, Derbyshire, and Lincolnshire</i>	1 Woodborough 2 Calverton 3 Eastfield Side 4 Stonebroom 5 Sutton-on-Trent	Murray, H. B.	138	15	307
<i>Shropshire</i>	1 Madeley 2 Shifnal 3 Donnington	Whittle, T.	40	—	60
<i>Wilts & E. Somerset</i>	1 Shrewton 2 Chitterne 3 Tilshead	Judd, T. A.	120	13	180
Total	...	...	922	74	1541

GENERAL WORK.

Association.	Churches.	Pastors.	Members and Communicants.	Baptized during the year.	Scholars
<i>Cambridgeshire</i>	... Prickwillow	... Nash, S.	51	—	82
<i>Gloucestershire & Herefordshire</i>	Fownhope	... Townsend, J. W.	72	1	94
	Garway and Orcop	... Price, W.	64	12	100
	Layshill	... Perrin, J. E.	39	4	20
	Longhope	... Gordon, C. L.	52	—	97
	Lydbrook	... Latham, A. W.	93	—	200
	Parkend	... Williams, T., B.A.	23	2	70
	Ruardean Hill	... —	55	No return.	120
	Tetbury	... Bray, R.	60	2	120
	Uley	... Montgomery, R.	53	—	42
	Winstone	... Flory, J.	12	—	14
	<i>Kent and Sussex</i>	Battle	... Howes, J.	98	—	65
Portslade		... Gamble, S. G.	98	9	148
St. Leonards		... Penny, J.	83	5	86
<i>Midland</i>	... Wolston & Dunchurch	Meadow, H. W.	80	—	83
<i>Monmouthshire (Engl.)</i>	Caerwent	... Jenkins, S. H.	47	8	57
	Llanfihangel Ystrad	... Powell, T. C.	20	—	28
	„ Crucorney	... Edwards, E.	55	2	31
	Maesyewmmer	... Batstone, T.	80	15	125
	Nantyglo	... Pugh, J.	130	23	220
	Whitebrook and Llandogo	... —	20	—	60
<i>Northamptonshire</i>	... Stantonbury	... Mathews, John	54	2	160
<i>Northern</i>	Bishop Auckland	... Handford, R. F.	101	4	180
	Monkwearmouth	... Lumsden, W. G.	75	17	150
	South Stockton	... Winsor, H.	78	15	140
	Waterhouses	... Dobbie, R. W.	81	12	160
	West Hartlepool	... Barker, J.	49	6	80
	Wolsingham	... Pring, Gad	64	—	120
<i>Notts, Derbyshire, and Lincolnshire</i>	Derby, Green Lane	... Harris, W. F.	91	8	210
	Newark	... Shepherd, E. B.	124	6	200
<i>Southern</i>	Ashley	... Jackman, G. H. F.	108	—	101
	Blackfield Common	... Pearce, F. A.	84	—	50
	Boscombe	... Harrington, J.	44	—	150
	Christchurch & Parley	... Battersby, J.	50	2	85
	Damerham	... Earney, H.	32	—	100
	Emsworth	... Barker, A. W. L.	64	7	123
	Forton	... Philp, C.	59	1	165
	Niton, Isle of Wight	... Harrison, J.	94	—	98
	Poulner	... Diffey, G.	19	1	65
	Shirley	... Griffiths, P.	77	—	300
	St. Helier	... Wallace, H.	96	6	110
	Ventnor	... Shephard, J. E.	81	5	120
	Wimborne	... Hooper, J.	39	7	25
Yarmouth, I. of W.	... Dean, W.	25	—	10	
<i>Surrey and Middlesex</i>	... Limpsfield	... Cockerton, F. M.	26	—	40
<i>Worcestershire</i>	Droitwich	... Antill, J.	33	—	45
	Inkberrow	... No Return.	—	—	—
Total	...	...	2943	132	4849

At each of the following places one colporteur is stationed:—

Northern Association.—Crosby Garrett.

Southern Association.—Downton, Lymington, Poole, Salisbury, and West Medene.

Ireland.

Station or District.	Missionary.	Members and Communicants.	Baptized during the year.	Scholars
Banbridge ...	... Banks, S. J....	... 75	... 4	... 70
Tubbermore ...	... Carson, R. H.	... 248	... 23	... 170
Donaghmore ...	... Dickson, J....	... 60	... 8	... 120
Waterford ...	... Douglas, J., B.A.	... 28	... 2	... 70
Carrickfergus ...	... Hamilton, W.	... 50	... —	... 30
Cairndaisy ...	... Lorimer, W....	... 19	... —	... 12
Moate ...	... Maginnes, J....	... 47	... 9	... 20
Grange Corner ...	... Phillips, H. ...	... 141	... 1	... 75
Newtownards ...	... Ryan, F. J. ...	... 97	... 11	... 50
Tandragee ...	... Taylor, J. ...	... 101	... 4	... 45
Ballymena ...	... Whiteside, T.	... 100	... 4	... 83
Ballygawley ...	... Simpson, M. (Evangelist)	... 50	... 7	... 15
Total ...	...	... 1016	... 73	... 760

The figures relating to Regent St., Belfast, and Lower Abbey St., Dublin, are—

Belfast ...	... 269	... 24	... 160
Dublin ...	... 60	... 5	... 30
	<u>1345</u>	<u>102</u>	<u>950</u>

BAPTIST UNION.—BRITISH AND IRISH HOME MISSION.

Dr.

Abstract of Treasurer's Cash Account, for Twelve Months ending 30th September, 1885.

Cr.

UNITED MISSION.		£ s. d.	£ s. d.
To Collections at the Annual Sermon and Public Meeting	32	4	8
„ Contributions, Collections, and Subscriptions.....	1947	3	2
„ Special Contributions to Deficit of £394 15s. 7d. ...	115	5	0
			2004 12 10
IRISH BRANCH.			
„ Contributions, Collections, and Subscriptions.....	1165	11	4
„ Dividends, Rents, &c.	64	8	0
„ Sale of Books by Colporteurs	43	3	4
			1273 2 8
BRITISH BRANCH.			
„ Contributions, Collections, and Subscriptions	38	18	4
„ Remittances by Associations and Churches on behalf of Repayments by Grants.....	411	7	0
„ Dividends	24	11	5
			474 16 9
LEGACY FUND.			
<i>For United Mission—</i>			
The late Mr. W. E. Lilley, Cambridge.....	100	0	0
„ Miss E. Rooke, London	17	19	2
			117 19 2
<i>For Irish Mission—</i>			
The late Mrs. Muir, Edinburgh		260	14 0
			211 14 3
Balance due to Treasurer			211 14 3
			<u>£4,442 0 2</u>

UNITED MISSION.		£ s. d.	£ s. d.
By Balance due to Treasurer, 1st October, 1884.....			394 15 7
„ Salaries and Office Charges.....	517	12	4
„ Cost of Annual Report, including Carriage, &c.	63	5	8
„ Cost of "Chronicle," including Postage, &c.	178	16	9
„ General Printing.....	35	19	3
„ Deputations and Travelling Expenses.....	50	12	6
„ Postage, Telegrams, and Carriage of Parcels.....	27	9	0
„ Baptist Missionary Society, Proportion of Taxes, &c.	40	0	0
„ Stationery and Advertising	27	8	11
„ Expenses of Annual and Autumn Sessions	34	11	3
„ Incidental Expenses	2	7	0
			1078 2 8
<i>Less proportion of expenses on account of Rural Churches Fund</i>	50	0	0
			1028 2 8
IRISH BRANCH.			
„ Missionaries' Salaries and Expenses.....	1415	16	1
„ Colporteurs'	118	6	11
„ Books for Sale by "Colporteurs"	40	10	11
„ Deputations and Travelling Expenses	39	13	0
„ Expenses of Tent Services and Repairs to Tents... ..	312	9	4
„ Grants to Widows.....	50	0	0
„ Rent and Repairs.....	36	4	0
			2013 0 3
BRITISH BRANCH.			
„ Grants to Churches in Associations—			
Cambridgeshire	15	0	0
Gloucestershire and Herefordshire	104	0	0
Kent and Sussex	42	10	0
Midland	25	0	0
Monmouthshire (English)	41	15	0
Northern	154	11	8
Northamptonshire	10	0	0
Nottinghamshire, Derbyshire and Lincolnshire	145	0	0
Southern	420	10	0
Surrey and Middlesex	18	15	0
Worcestershire	15	0	0
			1001 1 8
„ Annuity	5	0	0
			<u>1006 1 8</u>
			<u>£4,442 0 2</u>

Baptist Union.

See next page for Rural Churches Fund.

The letter we print below is issued in order to follow up the appeal made at Swansea, and we feel sure our friends will readily and generously respond :—

19, Castle Street, Holborn, E.C.
October, 1885.

DEAR FRIEND,—At the meeting held in Swansea on October 7th, in behalf of the British and Irish Mission of the Baptist Union, it was stated that the income for the year ending Sept. 30th was £211 less than the expenditure.

The Council of the Union has instructed the Sub-Committee, charged with administering this department of our work, to review the operations of the Mission in England, taking into special consideration the needs of our churches in villages, and the best way of evangelising the rural districts, and to report at the next meeting of the Council.

We are encouraged to hope that we are on the eve of a new departure in this good work, and are therefore anxious that the obstacles to which we refer should be removed at once.

A debt of £211 may appear to be scarcely worthy of mention. Nevertheless it hinders. If this amount could be subscribed by the kindness of friends, the Officers and Council of the Baptist Union would feel encouraged in the difficult yet grateful task of devising and attempting liberal things for the villages as well as for the larger towns of our beloved country. We plead for this amount as an earnest of increased and more generous support throughout the churches. The following contributions have been given or promised :—

	£	s.	d.		£	s.	d.
Collection at Public Meet-				A Friend - - -	5	0	0
ing, Swansea - - -	26	3	0	Mr. J. Nutter - - -	5	0	0
Mr. W. Willis, Q.C., M.P. -	10	0	0	Rev. C. Williams - - -	5	0	0
Mr. Thos White, Evesham -	5	5	0	Rev. S. G. Green, D.D. -	3	3	0
Rev. S. H. Booth - - -	5	0	0	Mr. J. Masters, New Bilton	1	0	0
Mr. R. Cory - - -	5	0	0	Mr. F. Wilson, Connonley -	1	0	0
A Friend - - -	5	0	0	Small Sums - - -	2	0	0

We trust you will favour us with your help, as we know you sympathize with us in our work.

Yours in the service of the Saviour,

SAMUEL G. GREEN, President.

CHARLES WILLIAMS, Vice-President.

JAMES T. GRIFFIN, Treasurer.

SAMUEL HARRIS BOOTH, Secretary.

DEPUTATION WORK.

The Secretary preached at Folkestone, and the Rev. David Jones, B.A., at Margate, on the 11th October.

Mr. Avery has preached at Portland and Carlton Chapels, Southampton; Ramsden Road, Balham; Loughton and Leytonstone; and Sutton (Surrey).

CONTRIBUTIONS TO THE FUNDS OF THE BAPTIST UNION.

September 21st to October 20th, 1885.

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, 19, Castle Street, Holborn,

London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Oneôta, Maresfield Gardens, Hampstead, N. W., and at Messrs. Barclay, Bevan, Tritton, & Co., Lombard Street.

BAPTIST UNION.

Srdenham (2 yrs.)	2 2 0
London, Trafford, Rev. J. M. A.	1 1 0
Burley, Ebenezer	0 5 0
Coleford	1 0 0
Coventry, St. Michael's	1 8 0
Newbury, North Brook st.	2 0 0
Willenhall, Little London	0 5 0
Plymouth, Mutley	5 0 0
Porthmouth, Lake road	2 2 0
Aberdare, Gadiys	0 5 0
Highgate, Southwood lane	0 7 6
Pontesbury (Salop)	0 5 0
Brondesbury	1 1 0
Cheltenham, Salem	2 2 0
West Brighton, Knight, Mr	1 1 0
W.	1 1 0
Trowbridge, Back street	1 1 0
Cardiff, Woodville road	0 1 0
Teignmouth	0 5 0
Islington, Cross street	0 10 6
Do., Salter's Hall (2 yrs.)	0 10 0
Sturford	0 6 0
Do., Lovatt, Mr J.	0 10 0
Leeds, South Parade	2 0 0
Do., do., Ilingworth, Mr W.	1 0 0
Princes End	0 10 0
Blaby	0 10 0
Crewkerne	0 10 0
Lydney	0 10 0
Kettering, Fuller Church	2 2 0
Penge Tabernacle	1 1 0
Wigan, King street (add.)	0 5 0
Bermondsey, Drummond pl.	0 15 0
Shipley, Rose street	1 1 0
Cardiff Tabernacle	0 10 0
Welford, Billson, Mr W.	1 1 0
Wendover	0 10 0
Alperton	0 5 0
Saffron Walden, High street	1 0 0
Calcutta, Kerry, Rev G.	0 10 0
Ryeord	0 5 0
Luton, Park street	0 10 6
Chalfont, Gold Hill	0 10 0
Princes Risboro, First Ch.	0 10 0
Okehampton	0 5 0
Modbury	0 10 0
Southend Tabernacle	0 10 0
Gillingham	0 5 0
Swanwick	0 5 0

41 11 6

ANNUITY FUND.

Twickenham, Harbor	1 0 0
London, Trafford, Rev J., M.A.	1 0 0
Canterbury, St George's pl.	0 6 2
Melbourne	2 17 6
Sheffield, Attercliffe	0 16 0
Upper Holloway	7 1 6
Stoke upon Trent	5 4 4
Liverpool, Myrtle street	0 5 0
Mounsey, Mr E.	21 0 0
Do., Princes Gate, Bury, Mr J.	10 0 0
Do., do., Lewis, Rev R.	2 2 6
Abingdon, Coseter, Mr C.	5 0 0
Macclesfield, Taylor, Miss	0 5 0
Saffron Walden, High street	4 10 6
Staffs, Warwickshire, &c.	9 0 6
Sheffield, Briggs, Mr A. M.	25 0 0
Bristol, Derrick, Mr.	1 0 0
Cheltenham, Salem	1 11 0

96 14 8

AUGMENTATION FUND.

Bristol, Buckingham	18 6 0
London, Trafford, Rev. J. M. A.	1 0 0
Metropolitan Tabernacle, Greenwood, Mr T.	21 0 0
Tring, Frogmore st., Pearce, Rev C.	0 10 0

Newport, Commercial street	28 15 6
Torquay, Upton Vale	20 0 0
Sheffield, Glossop road, Pipe, Mr	0 5 0
Lambeth, Upton, Stiff, Mr W.	2 2 0
Liverpool, Richmond	8 19 3
Bloombury	36 4 0
Dowlais, Beulah	0 16 0
Peterboro', Queen street, Barrass, Rev T.	3 3 0
Andover	1 6 7
Dunstable, West street	5 0 0

146 7 4

BRITISH AND IRISH HOME MISSION.

Waterford	I 7 10 0
Edinburgh, Dublin street	I 0 0 0
Urquhart, Mr	I 0 2 6
Banbridge	I 6 2 6
Enniskillen (Tent)	I 7 9 8
Norwich, Unthanks road	I 6 11 0
Llanely, Greenfield	I 4 12 6
Brynauw, King street	I 0 18 1
Ebbw Vale, Briery Hill, Phillips, Mr E.	I 0 2 6
Aberystwith, Alfred place, A Friend	I 0 5 0
Manchester, Grosvenor st.	I 1 18 0
Hull, Mr J. E. Y.	I 0 5 0
Carntel (Tent)	I 1 6 0
Rochdale, West street (add.)	I 1 3 0
Bacup, Waterbarn	I 1 15 6
Sadden	I 10 0 0
Athlon (add.)	I 0 10 0
Newtownards	I 1 0 0
Bradford, Gillington, Ilingworth, Mr A. (2 yrs.)	I 2 2 0
Do, do., Ilingworth, Mr H. (2 yrs.)	I 2 2 0
Do., do., Holden, Mr A. (2 yrs.)	I 2 0 0
Do. Sion Jubilee	I 7 1 3
Aberdeen, Burnett, Rev A. G. I	0 10 0
Devonport, Morice square	I 4 5 9
Neath, Orchard place	I 1 10 0
Donaghmore	I 10 0 0
Wigan	I 0 15 0
Penge	I 4 0 0
Tabernmore	I 13 10 0
Perth, Grant, Rev P. W.	I 5 0 0
Dundee, St. Enoch's	I 2 10 0
Garway and Orop	I 4 0 0
Galashiels, Victoria street	I 1 1 0
Banbridge	I 3 9 2
Cairndaisy	I 1 2 0
Southport, Houghton street	I 4 0 0
Lockwood (2 yrs.)	I 1 4 0
Stoke-on-Trent	I 1 1 0
East Dereham	I 1 0 0
Dividend on McDonnell's Trust	I 6 14 5
Wallingford	I 4 18 6
Bootle	I 1 2 9
St. Leonards-on-Sea	I 1 0 0
Woburn, Fisher, Mr H. G. (2 yrs.)	I 2 0 0
Rhospshire Association	I 2 10 0
Ramsgate, Cavendish	I 4 11 0
Do., Ellington	I 1 5 0
Camberwell, Denmark place	I 12 7 0
Woolwich, Queen street	I 3 13 0
Canterbury, St. Georges pl. (add.)	I 0 4 0
Prithelstock, Group of Churches	I R.C. 7 10 0
North Devon Auxillary R.C.	I 5 0 0
Gawwick	I R.C. 7 19 0
Buck's Association	I R.C. 2 10 0
Houghton Regis	I 6 1 5
Westbourn Grove	I 28 10 0
Crouch Hill	I 2 0 0
Maldenhead, Truby, Mrs.	I 1 0 0
Hridgewater	I 0 17 6

Downton	1 0 0
Notts., Derby, and Lincoln Association	R.C. 12 10 0
Westbourne Park, Neal, Mr J.	1 1 0
Plymouth, Mutley	3 0 0
Portsmouth, Lake road	7 13 7
Cheltenham, Salem	8 17 6
Walgrave	0 5 0
Northern Association	R.C. 10 0 0
Northampton, College street	18 12 3
Liverpool, Richmond	6 0 0
Lincoln	1 10 0
Eynsford	1 1 0
Montacute	2 0 0
Southern Association	R.C. 59 12 0
Elgin	1 5 9
Bourton-on-the-Water	1 0 0
Glos. & Hereford Assn. R.C.	15 8 0
Yarmouth, The Park	5 16 0
Lambeth, Upton	4 4 0
Cheltenham, Salem	16 3 3
Goucester	9 4 1
Coventry, Queen's road	6 14 6
Nantwich	0 10 0
London, R. E., F. M. W., H. N., A.	0 2 3
Do., Baynes, Mr A. H. (3 yrs.)	3 3 0
Do., Baynes, Mrs A. H. (3 yrs.)	1 11 6
Tunbridge Wells	3 7 0
Amphill, Claridge, Mr G.	0 5 0
Herts Union	R.C. 12 10 0
Bourton-on-the-Water, Ramsford, Mr A.	0 2 6
Barnstaple, Fletcher, Mr W.	3 3 0
J. P.	3 3 0
Teignmouth	R.C. 7 10 0
Devon Association	R.C. 5 0 0
Madley	R.C. 10 0 0
Southampton, Portland Jones, Mr W.	0 10 6
Leicester, Charles street, Paul, Mrs (2 yrs.)	1 0 0
Margate	2 7 6
Welford	2 6 0
Cambridge, St. Andrew's, Nutter, Mr J. (deficit)	5 0 0
Coleford, Trotter, Mr M. H. (deficit)	5 0 0
Henley-in-Arden, Radburn, Rev W. (deficit)	0 6 0
Swansea, Anonymous (deficit)	0 10 0
Cononley, Wilson, Mr F. (deficit)	1 0 0
Teignmouth, Scammell, Mr E. T. (deficit)	0 10 0
Coll. at Autumn Meeting, Swansea, Mount Pleasant	26 3 0
Huddersfield, Lindley	3 0 6
Southampton, Carlton	2 4 0
Folkstone	6 18 6
Do., Watford, Mr R. J.	1 1 0
Amphill, Rushbrooke, Mr G.	0 2 6
Farsley, Hollings (the late Mr Thos)	0 2 0
Leicester, Melbourne Hall, Carryer, Rev T. H.	0 5 0
Atleborough, Bryant, Mr R. (2 yrs.)	2 2 0
Sale of Hook by Colporteurs in Ireland	4 16 0

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EDUCATION FUND.

Reading	4 0 6
Ipawich	7 8 6
Somerset, &c.	7 3 0
Norwich	10 0 0
Yorks.	4 5 0
Peterborough, Queen street	1 7 6
Heds. and Herts.	8 8 0
Staffs. &shire	2 0 6
Norfolk	3 12 6

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THE
BAPTIST MAGAZINE.

DECEMBER, 1885.

Announcement for 1886.



ANY of our readers, especially those who have written to us on the subject, will be glad to know that it has been decided to publish every month during the coming year in the BAPTIST MAGAZINE a photographic portrait of some distinguished Baptist minister or layman. The cost of doing this will be considerable, and it will be necessary to revert to the old price of sixpence per number, from which a reduction was made a few years ago to the present price of fourpence. There are few—we hope none—who will object to this increase of price when they remember that they will have the same amount of letterpress as was formerly given for sixpence, and in addition a well-executed portrait, for which the ordinary charge would be eighteenpence or more. We are giving more than value for the extra twopence, our hope being that we shall thereby largely increase our circulation. The responsibility we are taking in this new departure is weighty, and we earnestly appeal to all our friends and well-wishers to see to it that we have the necessary support.

The portrait will, in each case, be accompanied with a brief biographical sketch of the subject of it. This will, of course, greatly add to the interest and value of it. The MAGAZINE will thus become a kind of Baptist portrait-gallery and biographical dictionary, which will have a living interest on account of the portraits, both photographic and stylographic, being of living men.

When we come to ask, With whom shall we begin? our thoughts at once turn to one man, who is a very Saul in Israel, towering, in

many ways, head and shoulders above his compeers. It is scarcely necessary to say that we refer to the pastor of the Metropolitan Tabernacle church, and formerly editor of this MAGAZINE. We regret to say, however, that in consequence of Mr. Spurgeon's speedy departure for the Continent, he is unable just now to give the photographer a sitting; but with his usual kindness he promises to do so on his return. After Mr. Spurgeon, whose right to come first none would dispute, we naturally turn to the official head of the Baptist body in these realms; and we are glad to say that we hope to have the portrait of the esteemed President of the Baptist Union for the first number in the New Year. He will be followed, in February, by the no less esteemed General Secretary of the Baptist Missionary Society, A. H. Baynes, Esq.

As to the literary contents of the MAGAZINE, we beg to say that we shall do our best to make them as varied, interesting, instructive, and useful as possible. Articles will appear of a theological, didactic, and expository character, as well as of a practical and experimental kind. Questions of living and present day interest affecting the welfare of our churches and the Baptist denomination at large will be occasionally dealt with, and also matters of archæological and historical interest. The BAPTIST MAGAZINE has always been strong in the Review department, and special attention will still be devoted to our book reviewing.

We are glad to be able to say that we have secured promises of help from some of the ablest writers in the denomination. During the year 1866, we expect to present our readers with contributions from the pens of the Revs. W. T. Adey; J. D. Bate; J. Cumming Brown; A. W. Leighton-Barker; James Baillie; James Culross, M.A., D.D.; J. P. Clarke, M.A.; David Davies; James Douglas, M.A.; Richard Glover; George Gould, M.A.; G. W. Humphreys, B.A.; David Jones, B.A.; Charles Kirtland; H. C. Leonard, M.A.; E. MacLean; George McMichael, B.A.; T. M. Morris; W. Norris; S. B. Rees; James Stuart; R. Shindler; W. R. Skerry; Henry Smith; James Thew; J. W. Todd, D.D.; F. Trestrail, D.D., F.R.G.S.; T. V. Tymms; J. R. Wood; Samuel Vincent; S. R. Pattison, Esq., F.G.S.; Charles Williams, and others. These names bring before us an array of talent which ought to secure, and we trust will secure, a large increase of support to us.

Strictures on Dr. Green's Addresses from the Chair of the Baptist Union.*



DIFFERING as we do greatly from both the addresses which Dr. Green has this year delivered from the chair of the Baptist Union, we cannot but admire the ability he has shown in paving the way to a more general reception still of what is styled the Progressive Theology. In April last, under the heading of "Signs of Revival," the cause of the Progressive School was philosophically argued; whereas, in the later address, we had its contribution to the theology of the period. We are far from being satisfied with either result. First of all, we take exception to Dr. Green's verdict on the question of evolution. Leaving out of sight that it is thoroughly unverified, and, indeed, from the physicist's point of view, is already condemned, we maintain, that so far from having a spiritualising influence, it is shown, by facts, to be the prolific parent of agnosticism and infidelity. That system, as Prof. Tyndall has pointed out, is the ruling idea in the Lucretian Scheme of the Universe, and has always been the assumption in the Atheistic faith. It is implied all through Diderot's "System of Nature." No human mind, indeed, until the progressive theologian arose, has ever conceived the possibility of the doctrine of evolution having religious bearings, or of its being able "to carry us towards the spiritual in a way which no scientific teaching or natural religion of the past has ever achieved." Day has not been more strictly wedded with the march of the sun, than has been agnosticism or infidelity with the theory of evolution. Howbeit, Dr. Green finds unique sublimities in the time-worn atheistic creed. "It has given," he says, "so sublime a genealogy, that we marvel the more utterly it has no genesis." The marvel is that any one, knowing the laws of thought, should fail to see how entirely the evolutionary hypothesis shuts out the province of religion. Evolution cannot be contented until, having guessed or dreamed its chain complete, it has minimised creation to a virtual nonentity, and when that goal is reached, it is naturally and generally felt that the need of assuming the Being of God is infinitesimal.

* It should not be concluded from the fact that we give insertion to Mr. Douglas's article, that we agree with all he has written.—Ed.

The main point, however, in Dr. Green's first paper, is his elaborate attempt to vindicate the progressive character of theology from the analogy of science. Having shown that science has progressed, Dr. Green's contention is, that theology is amenable to the same law. In his view, the starry heavens and the contents of Scripture, furnish evidence in a manner analogous. The teaching is, that as God has wrapped up his meaning in the one, so has He in the other. Hence, it is through the devious paths of theory, painfully and slowly traversed, we are to grope our way to *the truth*, which, however, according to progressivism, is never quite a bird in the hand, but is ever to be supposed to be somewhere resident in the bush. Dr. Green is so progressive that he will not grant the church an inch of *terra-firma*. As an intelligent member of the Church of England remarked, "Dr. Green seems to think that we have no right to believe that anything we believe is true, for that posterity, in a generation or two, will be holding something widely different."

We are surprised that the vice, or rather vices, of Dr. Green's reasoning, are not patent to himself. If "theology is a science revealed as the stars reveal astronomy," it is certainly true that belief can only come through the natural processes of observation, induction, and generalisation; but the two things are not analogous. Not only is there a speciality in the object of the Revelation given in the Inspired Word, but there is also an explicitness in the statements contained that have no parallel in the scheme of nature; besides, on Dr. Green's own showing, theology occupies a place of vantage to which no natural science can lay claim. He says, "It is not only the comparison of facts, generalisation, induction, and the rest, according to the scientific method; but, we think we have the Spirit of God." Now, can it fail to strike any reflective Christian that the introduction of that new factor makes an infinity of difference between the two things? The position of the scientist is not that of the true theologian. The scientist has only "the comparison of facts, generalisation, and induction," to guide him; hence, it is not to be wondered at that there is, in his case, so much learning and so little arriving at any assured truth. But surely one who "thinks he has the Spirit of God" ought not to be in that deplorable position. "Ye have an unction from the Holy One and ye know all things" (1 John ii. 20). If the possession of the Spirit of God does not give the theologian a vantage over the naturalist, a most grievous retrogression has taken place since the

Apostolic period of the Church. The Spirit of God is the spirit of truth, and His operation is with a view to the imparting of everlasting certitude to the mind. "We speak that we do know, and we testify that we have seen" (John iii. 11). Whatever the progressivist may think or assert, it goes without saying, in the experience of all taught of God, that there is a very considerable field of religious belief where incertitude never enters, and where truth in eternal reality, and not in mere temporary mask, is possessed and enjoyed.

And not only does the analogy which Dr. Green has instituted break down at this vital point, it has also to be remarked that the view which he takes of the very note of science is more specious than accurate. The analogy of science does not shut us up to that condition of ceaseless flux which is the ruling idea of progressivism. The evidence does not justify the finding that "incompleteness is thus the very note of science." It is not correct that all scientific conclusions are simply matters of accommodation for a passing hour, that there is no finality in any note that science strikes. We are of opinion that the younger and more fiery spirits of our modern ministry have not the sanction in the analogy of science that they imagine for kicking over all the traces of the orthodox beliefs. Science does get, from time to time, a block of the verified and sure; nor is the strife between the younger and older men in that domain altogether perennial. That heat, *e.g.*, is convertible into motion is no incomplete note of science. The like is true of the circulation of the blood in living men. The Newtonian law that "bodies attract each other directly as their mass and inversely as the squares of their distance" has become hoary with age, but we are not aware that the younger men of the scientific school have a perpetual feud with the older men about it. And yet, though these are only a few scientific interpretations of nature which directly negative Dr. Green's words, he will have all theology thrown into a state of flux on the ground of his deduction that "incompleteness is the very note of science." Such a lever in the interests of a progressive theology has no better fulcrum than misconception. The analogy of science is wildly strained when it is used to justify perpetual unsettledness in theology. Incompleteness is far from being the very note of science. There are interpretations of nature which do stand; and if this is true in respect of the obscurer, less direct, and complete Revelation of the Divine in the external world, surely the argument of analogy should lead us to expect that

it will more abundantly hold in the every way fuller and clearer Revelation of the Divine mind that is contained in the Inspired Word.

Leaving, now, Dr. Green's earlier address, in which there are many more things to which exception might justly be taken, we assay now to touch on that contribution to the progressive theology which is contained in the autumnal one. Out of this spring proceeds sweet water and bitter. There are honied words for the present and pungent criticism for the past. Christ's kingdom has been neglected by its subjects in past generations, but the error is being repaired now, thanks to progressivism. "Christ the Saviour has been honoured, Christ the King has been comparatively forgotten. The throne has been shadowed by the cross. To be saved out of the world has been presented as the supreme object of desire; the truth that Christ came to save the world being practically disregarded or its consummation so deferred as to have little influence on the present." We do not agree with this indictment against the past. The Reformed Church was quite as sensitive for the crown rights of Jesus as the Nonconformists of to-day are; ay, and vastly more so. The Messianic dignity and Kingly prerogative of the Saviour were never absent from the conscious life of our fathers in Puritan and later times. They battled much more effectively against the heresy of Socinian teaching than Nonconformists now are doing against the snare of its modern thought equivalent. And as for the throne being "shadowed by the cross," the very idea is unthinkable to Christian sense. We might as well talk of our eyes casting a shadow on a landscape, or of a man's sense of hearing making him incapable of the perception of sound. The more the cross is studied and gloried in and understood, the more the throne of Jesus towers into view, for it is then we serve from love, which is the only service the Kingship of Jesus accepts. We repudiate Dr. Green's charge against the past as not only unjust, but incredible. It is untrue to things on earth—in open conflict with Christian experience; and it is untrue to the pattern of the things in the heavens, for "in the midst of the throne was seen a Lamb as it had been slain."

Nor is there logical sequence in the statement that "to be saved out of the world has been presented as the supreme object of desire; the truth that Christ came to save the world being practically disregarded." For on the principle that Christ came to "save the world," it must surely hold that the world needs saving; and, that being so, how can

Christ's object be better fulfilled than in doing all that can be done towards saving men out of it? Dr. Green surely does not mean to imply that those will be saved in the world who abide in it. If Dr. Green's creed is universalism, let him say so. But if the salvation of the world can only proceed on the principle of salvation out of it, those are truest to Christ's Kingship who present to men as the supreme object of desire that which Dr. Green reprehends. So our fathers thought and taught, and so, one would think, every child of God would know. "My kingdom," says the Master, "is not of this world." Therefore, the subjects of Christ's kingdom are saved out of it. "And you hath He quickened who were dead in trespasses and sins wherein in times past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Dr. Green, hinges his address substantially on the following inquiry: "Much depends on our conception of Christ's redeeming purpose, and on that of our work for Him, upon the answer we give to the question to which we have just adverted: whether He came simply to save a church out of the world, or to bring the world into the church." "Are we," he asks, "to think of the world simply as the quarry from which the materials of the spiritual temple are to be excavated, the rest being cast as rubbish to the void, when God hath made the pile complete?" But, with due deference to the President of the Baptist Union, we do not think that anything depends on his question at all, save his own address and its appropriate influence. It might be paralleled by the query—everything depends on the view we take of the person of Christ; whether He be human or divine. The whole theme concerned in Dr. Green's question demands insight into dispensational truth, as that is given in the Sacred Volume. It is not a thing to be adjudged, as Dr. Green strangely elects to do, by comparing "the society with the individual." That method of adjudication is not worth a rushlight. We need the clear shining of the sure word of prophecy. Now, appealing to Scripture, we find that universality shall be a feature of Christ's kingdom. This is the golden theme of prophecy; the consummation of the Church's as of David's prayer. But the distinct teaching of Scripture is that that feature shall follow the second coming of the Lord. "He shall so come in like manner as ye have seen Him go into heaven." But He does not come to a world universally sub-

duced to His kingly authority. The prophecy of Enoch proves this statement (see Epistle of Jude). So does Paul's key to the development of the mystery of iniquity, and its culmination in the man of sin, whom "Christ shall consume with the spirit of His mouth, and destroy with the brightness of His coming." (2 Thess. ii.) The same truth is expounded by Christ Himself, and that repeatedly. Take, *e.g.*, the parable of the pounds: "A certain nobleman went into a far country to receive for himself a kingdom and to return." Then coincident with his return, the servants received their award, and the citizens who would not that he should reign over them are slain. Progressivists expect the universality of Christ's kingdom to start into being whilst they are rocking the world's cradle to the lullabies of "peace"; but those who stand in the old paths know that "the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them." (1 Thess. v. 2, 3.)

It remains to be added that not more certainly does Scripture reveal the universal reign of Christ in Millennial times than it brings out into strong relief the particular purpose and calling of God in the age that now is. The Church means an assembly called out. Of his Church Christ says, "They are not of the world, even as I am not of the world." The Church is made up of those who have been drawn to Christ by the Father, for "no man," says He, "can come to Me except the Father which hath sent Me draw him." James, in the 15th chapter of the Acts, defines the scope of the age in these words: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name." And, further, Luke in reporting progress, says: "As many as were ordained unto eternal life, believed." The people of Christ unquestionably are chosen out of the world, and this truth is no less true now than when Christ taught it with His own lips. Still, while we hold by and rejoice in the particular, we do by faith substantiate the universal. The Church through all the ages has thus believed.

Meanwhile, we cannot but affix a note of warning touching Dr. Green's version of the Gospel. Where or when does the Gospel coming to men say, "Be yourself, your true self, in the harmony and befitting exercise of all your powers?" Such a description of the Gospel is a sheer feat of the imagination. Does not the Gospel in coming to men proclaim their utter ruin, and that they have "no

strength," that they are lost, and need to be made anew—"new creatures in Christ Jesus"? Such a version of the Gospel, as Dr. Green has unguardedly given, would certainly be effectual in bringing "the world into the Church," but how it could save men out of the world it would be impossible to conceive.

JAMES DOUGLAS.

Clapham.

Tithes in England.



HERE are seasons when a subject, after being long suppressed, thrusts itself upon the attention of a nation with startling suddenness. The subject of "tithes" may be cited as an illustration of this statement. During the last month or two this subject has been thrust upon the attention of electors with marvellous pertinacity.

Fifty years ago there was a similar outburst of public sentiment in relation to the same matter, the result of which was the passing of the Tithe Commutation Act, whose jubilee may be celebrated in 1886. When this Act was being prepared, an effort was made by a few to insert a clause which would make the payment of tithes voluntary. This effort, however, was utterly frustrated by the Anglican party, and the payment of tithes under the Tithe Commutation Act of 1836 was as truly compulsory as it had been previously.

During the last half-century there has been a marvellous growth of the Free Churches in this country, and there has been a growing conviction in the course of these few years that the payment of tithes should not be made compulsory.

Of course, those who profit by the tithe have been exceedingly angry against those who have been letting in the light on this subject. There have been plenty of mis-statements in the speeches which candidates for Parliamentary honours have made. It has been said that tithes have been paid in this country from the earliest times; or that they are the private property of the Church, and that, therefore, the State has no legal right to touch them; others have declared that it is really a landlord's question, and not a tenant's question, inasmuch as if no "tithe rent charge" were made, the tenant would have to pay more rent. These and many other statements have been made repeatedly. Let us look at some of them.

First.—It is said that tithes have been paid in this country from the earliest times. I suppose those who affirm this wish us to infer that, for this reason, tithes should be paid until the *latest* time. Not to deal with the inference just now, let us look at the statement as to the antiquity of English tithes.

We have no reliable evidence that the *Church* in this country *demande*d tithes until the eighth century. It was not until the ninth century that the *State enforced* payment of tithes to the Church. We have no proof that up to the middle of the sixth century Christians gave the tenth of the land's produce. Church historians have ransacked all imaginable regions for records proving that the present usage of paying tithes was the primitive law in the British churches, but hitherto they have failed to find such records. Blackstone says: "We cannot precisely ascertain when tithes were *first* introduced into this country. Possibly they were contemporary with the planting of Christianity among the Saxons by Augustine the monk, about the end of the sixth century."

It cannot, then, be shown that tithes from the earliest times have been paid in England.

Secondly.—It is affirmed that tithes are private property—that landowners originally charged their estates, in perpetuity, with the payment of tithes. When, however, evidence of the truth of these statements is asked for, no such evidence is forthcoming. Let us look at this statement about tithes being gifts of pious individuals. We have seen from Blackstone, whose opinion is, I believe, generally accepted as correct, that there is no proof tithes were paid in this country up to the middle of the sixth century. We have the authority of Canon Stubbs for saying that at that time it was "not *possible* to enforce the payment of tithes by spiritual penalties." But if tithes were voluntary gifts of pious individuals, there could have been no need to *enforce* their payment. Let us look at what happened in the course of a few generations. Christianity spread in this country, but it also became very corrupt. It was during this dark age that tithes were demanded by the churches, and as the churches came to be used for political purposes, the kings and national councils enforced the payment of the churches' claims.

In order to understand the facts, it is desirable to remember that what was made imperative by the Legatine council held in England

in the eighth century, what was enforced by Offa in Mercia in 794, and by Ethelwulph in 855, throughout the kingdom, was part of the scheme of compulsory taxation which was initiated at Heristall in 779, and became the civil law in France, Germany, Italy, and Lombardy, and other countries in the next century. The space at our disposal will not allow of the insertion of the decrees which were passed in the several National Councils between 779 and 855; but it is beyond doubt that, during these years, the most powerful states sought to enforce payment of tithes. The legislation framed and enforced at that time is utterly inconsistent with the doctrine that tithes were *voluntary gifts*. Whatever may have been the case in solitary instances, without doubt, then as now, tithes were not generally voluntary offerings.

In his "History of the English People," Mr. Green endeavours to prove that the origin of tithes in this country was really but a "revival of the Jewish tithes," and therefore of Divine origin. Other historians have held the same view. Our contention is, that ecclesiastical tithes are not of Jewish origin; but even if it could be shown to be a revival of the Jewish law, it would not be binding upon Christians. There has always been a disposition on the part of some Christian teachers to make Christianity the counterpart of Judaism. In the eighth, ninth, and tenth centuries this disposition asserted itself very decidedly in most of the churches of the West, as well as in those of Eastern Christendom. The relations between Church and State were very close. The ministers of the churches became regarded as priests, and the cathedrals and churches were regarded as temples, wherein the daily sacrifice was offered. The ecclesiastical literature of these centuries proves that it was the persistent endeavour of those who had charge of the Christian education of the people of this country to Judaize Christianity. Wherever some Old Testament narrative could be pressed into the service of these teachers, so as to make it appear that the relations between Church and State were to be those indicated in the Books of Samuel, Kings, and Chronicles, it was done. And in that age, when the Bible was not in the hands of the people, it was very possible to instil such teaching into the minds of the masses. What is more likely than that, in the public and uninstructed mind, the institution of tithes should be regarded as, in some sense, a continuation of those enjoined under the Levitical law; but, as Dr. Hatch and many others allow, when the matter of tithes is more carefully

examined, it is clear, English tithes are not of *Jewish* origin nor of purely *Ecclesiastical* origin.

In answer to the question sometimes asked, "How comes it to pass that the *tenth* should be the amount demanded by the church, if the demand is not made after the analogy of Levitical tithes?" it will be sufficient, as Dr. Hatch in "The Contemporary Review" points out, to observe that "A tenth of the produce was the ordinary 'tributum soli' of the Roman provinces; and there is both antecedent probability, and sufficient evidence, in favour of the contention of French jurists, that this, among other parts of the Roman system of land tenure, survived the Teutonic conquest of both Gaul and Spain." In certain cases, some writers have thought in *all* cases, lands held in fief were subject to a payment of a tenth to the king, as overlord. As late as the middle of the seventh century, tenths are mentioned among the conditions under which land was held by private tenants in the land laws of the Gothic king Rekesvinth. It seems that the same law obtained, at all events in Mercia, in the reign of Offa. Hence, Sir R. Phillimore, in his *Ecclesiastical law of the Church of England*, quotes Dean Prideaux, who says: "About the year 794, Offa, King of Mercia, made a law, by which he gave unto the church the tithes of all *his* kingdom." The expression certainly seems to mean, that until this time, Offa had claimed the tenth of Mercia as his own. This may have been a continuation of the Roman "tributum soli" which Dr. Hatch considers part of the Roman system of land tenure which survived the Teutonic conquest. If Offa felt it right to give his tithes, or this Roman tribute to the Church, by way of atonement for the death of Ethelbert, King of the East Angles, whom he had basely murdered in the year preceeding—and this is the motive by which he was actuated, according to some historians—if, I say, Offa felt it right to do this, why should Baptist farmers to-day have to pay this Roman tribute, or tithe rent-charge? This, however, is anticipating.

The point I want to emphasise is, that the tithe, as now claimed by the State for the Church, is not a continuation of the Levitical tithe, nor is it of purely *Ecclesiastical* origin, but rather a continuation of the Roman tithe rent-charge.

But it is sometimes said: After all, the fact that tithes became so widely extended, and have continued to be paid to this day, is proof of their being regarded as of divine approval at one period.

There can be no doubt that the system of tithing was rapidly extended and became very generally regarded as an *Ecclesiastical* institution, but an explanation is found in the *circumstances* of the times and the *necessities* of society. It is admitted on all hands that a crisis had arrived in the history of Christendom when the Arabian hordes came from the East to conquer, if possible, the rising Christian States of the West. Had their attempts been crowned with success, then the Christian churches of the West, including our English churches, had perished in all probability. It was, therefore, to the interest of the churches, as well as of the State, to replenish the treasury with revenues for the army which should stem the Arabian tide which had risen to the Pyrenees. State and Church were therefore united, and stood side by side in the conflict.

There was also, in addition to this sense of insecurity, much social distress. The property which had come into the hands of the Church was enormous, and at that time the Church was a great almoner. Christian charity was freely dispensed in that age to the poor, the sick and the friendless. Dr. Hatch points out that the tithes thus fulfilled the "purposes partly of church-rate, partly of poor-rate, and partly of a sustentation fund. It was probably to this fact more than to anything else that they owed the rapidity of their extension and the permanence of their life. They were rooted in the necessities of contemporary society. The exigencies of the eighth century, which had rendered imperative the leasing of church lands, were succeeded by the exigencies of the ninth century, which required a considerable provision for the increasing numbers of the poor." It is not difficult to see how when tithes were so largely employed for the relief of the suffering and needy poor, as well as for other purposes, the system would not be so seriously objectionable, more especially as the people at that time were not so heavily burdened with other rates and taxes.

But it is said it would be robbery to take the tithes and use them for purposes for which they were not *originally* intended. But in answer to this, let us ask whether they are *now* used for such purposes? Here, again, I cannot do better than quote Dr. Hatch: "The tithes which were paid to the Christian churches were designed, in part at least, for the larger purposes of Christian charity. They were divided according to a definite proportion. The particular proportion varied according to circumstances; sometimes four parts were recog-

nised—one to the fabric of the church, one to the bishop, one to the clergy, and one to the poor. Sometimes there was an omission of one or the other, or both, of the two first of these parts; but whatever basis of division was adopted, the share of the *poor* was never omitted, and it was *always equal* to that of the clergy. . . . But the more the divine right of tithes came to be insisted on, the more the clergy came to regard them not as trust funds, to be administered for the benefit of their flocks, but as private professional income.”

Is it not clear that those who most loudly assert that tithes cannot be put to a use for which they were not originally intended, forget or ignore the fact that for several centuries a proportion, equal to that which the clergy received, was administered for the relief of the poor?

If we ask—What has the Church really gained by what Dr. Hatch calls this “system of compulsory taxation?” it is not difficult to gain an answer. History tells us that Prince Charles Martel enforced the payment of tithes upon the newly conquered Saxons. Some of his wisest counsellors advised him not to do this. “Tithes,” said one “have ruined the faith of the Saxons.” No one can for a moment doubt that, during the last few centuries, many have regarded the imposition of tithe as one of the causes of that antipathy against the Church which has led to the formation of churches other than the Episcopalian. It is, at least, highly probable that if the Episcopalian churches of this land had continued to use a proportion of tithes for the poor it would have had a greater claim to the honour of being “the Church of the poor,” and tens of thousands more would have attended the services of the Church. Numerically she would have been stronger to-day than she is now in the land.

If we look at this question from a monetary point of view, what is the answer? Dr. Hatch thinks that by taking the course she has taken the Church has lost more than she has gained. “For,” says he “the fixing of a definite amount of offering has tended to check the free flow of liberality. It substituted a *tax* for a *gift*, and in so doing it quenched the spirit of which it should have been the offspring.”

But what shall be done in the future to deal with this matter satisfactorily? This is one of the questions of the hour. Like many other great questions, it cannot be dealt with finally in a hurry. A remedy is sometimes worse than the disease. The country is certainly not yet prepared for abolishing tithes. If the Church of England

was prepared to rely for its support upon the voluntary offerings of its members, as other churches do, and not continue to enforce their payment upon those who, in points of doctrine and church polity, differ from her, one great rock of offence would be removed.

We commend the closing paragraph of Dr. Hatch's article to our readers: "But the church of modern times will be wise in time, and especially wise in the face of the vast hostile population which has grown up around its walls, if it learns to depend less and less upon that which, however innocent its origin, is now only a system of compulsory taxation, and more and more upon the memory and practice of that earlier time when, with no material aid than the free-will offerings of its members, it humanised and Christianised a heathen world."

HENRY SMITH.

The Revised Bible.

THE MINOR PROPHETS.



THE following are the most important changes in HOSEA. Chapter iv. 16, no longer reads, "For Israel slideth back as a backsliding heifer," but "Israel hath behaved himself stubbornly, like a stubborn heifer;" the point of the comparison being that the people were persistently intractable and unruly, and that they resisted God, even as a heifer resisted its training for the labour of the yoke. In verse 18, the almost unintelligible "her rulers with shame do love give, &c.," is supplanted by "her rulers dearly love shame"—*i.e.*, the things that are shameful. A reference to the margin of the Revised Version shows how difficult the passage is, but that which has been adopted into the text is probably as satisfactory as any other. Dr. Pusey suggests "her rulers do love, do love shame;" but the "dearly love" of the Revised Version adequately expresses the emphasis of the Hebrew. The word rendered "rulers," is literally "shields," and its metaphorical force (as in Psalms xlvii. 9) as describing the leaders or defenders of the people is evident.

Chapter vi. 3, so familiar in the beautiful and suggestive Authorised Version, "Then shall we know, if we follow on to know the Lord:

His going forth is prepared as the morning, and He shall come unto us as the rain, as the latter and the former rain unto the earth," has become "And let us know, let us follow on to know the Lord: His going forth is sure as the morning, and He shall come unto us as the rain, as the latter rain that watereth the earth;" according to which, the verse simply continues the exhortation of the preceding verse, and does not directly, at any rate, introduce a promise that our persevering search shall be rewarded by increasing knowledge. This is no doubt implied, but the point of the Revised text is the duty of endeavouring to know God as resulting from, or forming part of, a penitent return to Him. The reward of persevering endeavour is guaranteed by the assertion "His going forth is sure as the morning." God will appear to those who seek Him, as certainly as the morning follows the night. If the time of contrition be regarded as the night, the manifestation of God's mercy will be the dawn of day. The weary watcher shall not look for the light in vain. The other image is rendered more definite by the rendering, "as the latter rain that *watereth* the earth," instead of "the latter and the former rain." In verse 4, "Your goodness is as a morning cloud, and as the early dew it goeth away," reads, in the latter clause, "as the dew, that goeth early away"—all dew being early and evanescent. So is the goodness of Israel in contrast to the faithfulness of God. It is like the morning cloud which promises rain but does not give it, for in the hot sun it is speedily exhaled, and like the dew, which from the same cause goeth early away; the tears of the people leaving them as hard, as parched, as impenitent as before. Verse 7 adopts the marginal reading of the Authorised Version: "But they, like Adam, have transgressed the covenant." The question belongs fully as much to the sphere of interpretation as to that of grammar or translation. Opinions are divided, both among commentators and theologians. Ewald retains the rendering of the Authorised Version, as among orthodox English commentators does Dr. Henderson. On the other hand, Pusey, Cowles, Huxtable (in the Speaker's Commentary), and Dr. Reynolds (in Cassell's Commentary) adopt the reading of the Revised Version, and with them we are disposed to agree. Ewald's contention that, if we are to render "Adam," it would have been necessary to specify definitely what covenant had been broken, is really of no weight, because, all who heard the words would understand the point in Adam's conduct which was censured, and in which they had followed his evil

example. Nor has another objection, that there is nowhere any mention of a covenant made with Adam, any greater force; for the transaction between God and Adam was certainly of the nature of a covenant. The promise made to our first father was conditional, and to the non-fulfilment of the condition was attached a penalty, so that there was really, whether there was nominally or not, a covenant. The point here is, that as Adam violated in Paradise the conditions of obedience required of him in order to his continuance therein, so the Israelites had broken the conditions on which the promised land had been given to them, and Adam's expulsion from Paradise is a figure and explanation of the captivity and sufferings of Israel.

Chapter viii. 5 now reads, "He hath cast off thy calf, O Samaria," instead of "Thy calf, O Samaria, hath cast thee off," thus rendering the text inappropriate as used by Dr. Guthrie in one of his most powerful sermons, "The World a Lie." It is God's rejection of the calf, probably the golden calf at Bethel, which is affirmed; Samaria, the capital, being intended to denote the whole northern kingdom. The rendering is not certain, as many commentators hold that the verb is intransitive, "Thy calf is loathsome, or is an abomination." But the majority of scholars favour the view adopted by the Revisers. The well-known text in verse 12, "I have written to him the great things of my law, but they were counted as a strange thing," is changed into "Though I write for him my law in ten thousand precepts, they are counted as a strange thing." The tense is imperfect, "I write," not "I have written," and denotes a continuous process, a persistent and unwearied effort, on the part of God to instruct the people. It is not once or twice, it is not only in crises of open rebellion that these efforts have been resisted, but constantly. It is the habit of the people to resist. "The great things" are literally "the myriad things," in reference to the fulness of Divine teaching, the numberless commands conveyed through law-giver, rulers, and prophets. xiii. 9, "O Israel, thou hast destroyed thyself, but in Me is thy help," gives place to "It is thy destruction, O Israel, that thou art against Me, against thy help." The verse is elliptical, and its abrupt, rugged force is certainly missed in the Authorised Version. Ewald, Pusey, Keil, Huxtable, and Reynolds agree with the Revisers. Pusey says, "Something must be supplied, anyway; the simplest seems, *O Israel, thy destruction is that thou hast been, hast rebelled against me, against thy help.*" Ewald's note is good: "With the labouring voice, inter-

rupted by sobs, of a judge whose duty it is to pronounce the final heavy sentence, after all possible pleadings and considerations have been gone through, the discourse begins, verse 9, ‘*it has destroyed thee, that (thou) to me, that is to thy help*’ (becamest unfaithful)! an unusually broken sentence. But how is he to be helped who turns against his help? That the false helps which the northern kingdom chose are purely vain is clear enough, especially the kings which it demanded with a defiance which was, in its case, so foolish (viii. 4, x. 3). If people will take defiantly such helps, they will indeed receive them (as, indeed, the northern kingdoms 200 years ago obtained their own kings as they demanded), but not from a gracious, but angry, God, who, on that very account, takes back again in anger what he had given in anger.” In xiv. 2, “receive us graciously” is rendered “accept that which is good.” So again Ewald, Pusey, Huxtable, and the majority of commentators. Ewald beautifully remarks: “Return to this (Divine) love on the part of the community is the first requisite; the prophet not only exhorts this, but also shows how it must be, how and with what feelings the penitent must approach the Divine favour; not with external though magnificent sacrifices, with bullocks (xii. 2), but with words, *with lips* (i.e., with the living promises of the spirit), wrestling for mercy, and offering good things, and especially casting away the chief transgressions of that time—confidence in false resources (e.g., the help of the Assyrians), pride, and idolatry.” Not less beautifully does Dr. Pusey observe: “When God has forgiven and taken away man’s evil, He pours into him all grace and all good. When, then, Israel, and in him the penitent soul, is taught to say *receive good*, it can only mean the good which Thou Thyself hast given. . . . For even the good which God giveth to be in us, *He accepteth in condescension and forgiving mercy, Who crowneth thee in mercy and loving kindness.*” The next clause, “so will we render the calves of our lips,” is made more intelligible by the Revisers: “so will we render as bullocks the offering of our lips.” Instead of material or animal offerings, there shall be words of thankful praise.

In Amos iii. 12, the Revised Version reads: “As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be rescued that sit in Samaria in the corner of a couch and on the silken cushions of a bed.” The removal of the second “Damascus” is a decided improvement, as the reference

is to the damask—the fabric for which Damascus was famed. Chapter vii. 4 is made clearer by the reading, “it (the fire) devoured the great deep, and would have eaten up the land,” instead of “it did eat up a part.”

In Micah i. 15, the rendering “Yet will I bring an heir unto thee,” is changed from a virtual promise into a threat—“him that shall possess thee.” It is conquest, not succession of privilege or power, which the inhabitant of Mareshah has to contemplate. In the same verse the cave of Adullam is no longer treated as the glory of Israel, unto which the conqueror should come, but as a place in which the glory of Israel should flee for refuge. In ii. 7, 8, 10, there are slight verbal changes which bring out the meaning more fully. In vi. 5, the substitution of “righteous acts of the Lord” for “the righteousness of the Lord” is more in harmony with the historical reference, and points more distinctly to the means by which God avenged himself on Balaam. The adoption of the marginal reading of the Authorised Version in verse 11, “Shall I be pure with the wicked balances,” &c., should also be noted, each offender thus speaking to himself.

In Habakkuk ii. 3 there are one or two important alterations, for it reads: “For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie; though it tarry, wait for it, because it will surely come, it will not delay.” “It hasteth toward the end” is not too emphatic a rendering of a word which literally denotes it *panteth*. The contradiction between the phrases “though it tarry” and “it will not tarry” is removed by the use of the word delay. The two Hebrew terms are quite distinct. The vision may linger and cause weariness and perplexity for a time, but it will not be behind-hand or fail on the appointed day. We need not fear that it will be “too late.” The sentiment is that which has been familiarised by Lynch’s beautiful hymn—

“God never is before His time, and never is behind.”

In chapter iii. the magnificent ode—one of the sublimest passages in the whole of Scripture, though not entirely freed from obscurity—is rendered with more marked accuracy. The following are among the principal alterations: “the report of thee,” for “my speech,” (ver. 2). For “He had horns coming out of His hand” (ver. 4), we have “He had rays coming forth out of His hand,” flashes of light. “Fiery bolts” are substituted for “burning coals” (ver. 5). “His ways are”

not everlasting, but "as of old" (ver. 6). "Thy oaths to the tribes were a sure word" (ver. 9), is a very difficult clause, which is said to have received nearly a hundred interpretations. The marginal reading of the Revised Version, "Sworn were the chastisements of Thy Word," seems to us the best. The Authorised, "Thou didst strike through with staves the head of his villages" (ver. 14), is not so apposite a rendering as "Thou didst pierce with his own staves the head of his warriors." In ver. 19 we read, "JEHOVAH the Lord, is my strength," as we ought always to do when this sacred name occurs.

In ZEPHANIAH the principal changes are in i. 11, where "merchant people" gives place to "the people of Canaan," against whom, as we see from the context, the predictions of the prophet are directed; and in iii. 17, where we read, "the Lord thy God is in the midst of thee, a mighty One who will save."

In HAGGAI, the well-known words (ii. 7), "And the desire of all nations shall come," is, as most Biblical students anticipated, materially altered. It is now given as, "The desirable things of all nations shall come." It is with great reluctance that we give up words so familiar, so apt for the expression of a truth concerning Christ which we all believe, and, which is therefore, so devoutly cherished. But we are constrained to do it. The old rendering is grammatically untenable. The verb "come" is the plural and not singular, and the mention of Christ's advent would not be suitable to the context; but the offering of the precious, or, as the Revisers render it, the desirable things of the Gentiles—the silver and the gold mentioned in verse 8—is strictly appropriate. By reason of these offerings the glory of the latter temple should exceed that of the former, notwithstanding all the wealth that Solomon lavished upon *it*. Such an assurance was opportune. The people were painfully impressed by their lack of sufficient means. Their poverty was a hindrance to the worthy adornment of the temple. But the prophet encourages them by pointing to a time when even the heathen shall be roused to interest in the worship of Jehovah, so that, notwithstanding their own meagre resources, an unparalleled magnificence shall be attained, and God shall be honoured even by strangers. So the Septuagint translates, as also Calvin, Hengstenberg, Ewald, Keil, Canon Cook, Mr. Jennings, and other modern commentators.

In MALACHI it would have been better to have rendered the phrase in iii. 1, "messenger of the covenant," as "angel of the covenant."

He is plainly identified with "the Lord," and is therefore Divine, and this rendering would have brought the title for English readers into more manifest connection with the titles, *the Angel of Jehovah, the Angel of His presence*, in which the same Being is in other places set before us. Verse 16 omits from the first part, "Then they that feared the Lord spake often one to another" the word "often," and cannot in the same way be quoted to enforce frequent religious converse. It does, however, in another manner, indicate that this converse was habitual. In verse 17 there is what many will regard as a more marked loss: "They shall be mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure." The Hebrew says nothing of jewels, such as are collected in a casket and worn for adornment, but simply describes the fact that God's people are dear to Him, His treasure in which He specially delights (as in Exod. xix. 5, Titus ii. 14, &c.), and that as such, they shall be protected and spared. The meaning is not essentially different, though the metaphor is. In iv. 3, the effect of Christ's manifestation as the Sun of righteousness, is more graphically described by the rendering, "Ye shall go forth and gambol as calves of the stall," the idea being that as the calves when let loose frisk and prance for joy, so shall they who receive the light and life of Christ have a sense of freedom and delight which shall drive away fear and restraint, and fill the heart with thankfulness and praise.

J. S.

On the Introduction of Young Men to the Baptist Ministry.



HE work of the Christian ministry," says good John Ryland, "is one which an angel might wish for as an honour to his character; yea, an office which every angel in heaven might covet to be employed in for a thousand years to come."

It is such an honourable, important, and useful office that, if a man be put into it by God, and made faithful and successful through life, he may look down with disdain upon a crown, and shed a tear of pity on the brightest monarch upon earth.

It is a work that, when a man is called to it by the providence and grace of God, should be entered upon with fear and trembling. It should be approached with a mixture of terror and joy, of awful reverence and holy pleasure. No man should dare to rush into it *uncalled* by God, or unqualified by the gifts and graces of the holy Spirit.

There are requisite to this office an enlightened mind, a soul truly converted to God, a renewed heart, very tender affections, a fervent love to the souls of men, a fixed attention to and delight in the Holy Scriptures, and a peculiar love to Christ, an ability to speak in proper instructive words, a firmness of mind to resist all opposition, and the utmost care to preserve a good moral character in the Church and the world."

If this be a true delineation, as far as it goes, of the minister's work, it will naturally follow that the churches should be very careful lest they should lay such momentous responsibilities upon any who may be unfit to bear them, and it is not in the least to be wondered at that young men themselves, especially the wise, the modest, and most conscientious among them, should, whilst turning their thoughts to the Christian ministry,

" Linger, shivering on the brink,
And fear to launch away."

But the Church needs men, and sensible and modest men more than all others. We have certain checks to the ingress of unfit men into the ministry. It requires a fair amount of moral courage on the part of any young man to run the gauntlet of our college committees and our older brethren in the ministry, who often play the part of conscientious obstruction, and sometimes to the great advantage of men and churches alike.

A word or two on present methods of entering the Baptist ministry may, perhaps, be of use in the discussion.

A large proportion of our ministers are themselves ministers' sons, and to these access to the ministry is usually easy if they are, to begin with, earnestly associated with Christian work in our churches and schools. Assisted, as they often are, by the odour of their father's good name, there is a welcome for them everywhere within the range of their father's ministerial influence and usefulness. It must always be a pleasing thought that, having seen so much of the sorrows, cares,

and even privations of the Nonconformist ministry, these should be found for love of Christ and love of souls rejoicing in the honour of labouring and suffering in the same forms of Christian devotedness.

Such youths have commonly passed through the ranks of the Sunday-school, first as scholars, then as teachers; have accompanied the village preachers in their work; and, with some slight advantage of education beyond other young men, only need the requisite proof of the spirituality of their character and gifts to secure for them a most favourable introduction to our college committees. This found, their admission to the ministry follows in course of time. They then go up for preliminary examination in London, Bristol, Rawdon, or elsewhere, and are received for three probationary months, and if reported upon satisfactorily may remain for two or four years, as the case may be, after which time they are at liberty, unless some peculiar circumstance has shortened their college course, to serve the churches in the pastoral office.

But all cases are not so straight and easy. Wearisome delays, heart-breaking suspense, cruel rebuffs, and all the annoyances of the circumlocution office have been experienced by some men before their admission into the colleges who have after all, in their ministry, proved to be bright and shining lights. Some are sent to Jericho till their beards be grown, others are rejected from some imaginary personal defect, hesitancy of speech, or passing want of self-possession; whilst others again, have, as difficulties, inferior social position or poverty, the very last thing which should disqualify a man for the Nonconformist ministry.

There is every fear that these things may happen, and happen, too, at a time when we require, as evangelists at home and missionaries abroad, steady men to sustain work already commenced, and pushing men to carry the war to the heart of the enemy's camp.

A glance at the plan uniformly accepted by the Connexional bodies will serve to show us what we have not done. In this, as in other matters, now that we are ourselves more connexional in our church polity than we once were, may we not wisely learn from our most connexional neighbours?

The Wesleyan and other Methodists, upon discovery of a youth in their schools or elsewhere who gives promise of preaching ability, arrange for his accompanying one of their recognised lay preachers to some of his rural appointments, who reports his impression, favourable

or otherwise, to the superintendent minister of that circuit, who, if the report warrants such a step, will, upon the next quarterly plan, place the young man's name upon the list of lay preachers with an asterisk attached, indicating that he is available as an assistant and probationary local preacher for any emergencies which may arise. If he make satisfactory progress, he is then placed "upon the plan." If his abilities are of an order which give promise of richer development, he is recommended by his minister to the district meeting, where, after due consideration, he may be allowed, if the meeting approve, to preach before the ministers and delegates upon the next occasion. The district meeting has often to divide itself into sections for the purpose of hearing the numerous candidates for the ministry, one-third of whom are commonly advised to stick to their last, or follow their plough, and content themselves with local service. The remaining two-thirds have now earned their right to be examined by a general committee in London, who will reduce their numbers by one-half, so that out of the whole of the applicants only one in three will actually enter as full minister into the Methodist pulpit. Then follows a further time of probationary or preparatory service after their work at college is done, under tutors and governors, as "young ministers," before they bloom out into that plenitude of work and responsibility which is indicated by the term "travelling preacher."

It is plain that the object of such an arrangement is to *collect* men from the churches and to bring them into the pulpit rather than keep them out. Many suitable young men in our own denomination have been lost to the ministry because there was no settled system for the trial of their gifts, for testimony as to fitness, and for their introduction to college life and their maintenance whilst there.

The effect of the introduction of some such system amongst ourselves as exists in Methodism would, I am convinced, be most healthful in many directions, which we will venture to indicate.

1. The turning of our own attention to our young men, instead of leaving them to the Young Men's Christian Associations, the Plymouth Brethren, and Churches of a faith and order differing from us. For, depend upon it, if we do not use our young men others will use them for us.

2. The new interest which would be given to our village stations and Lay Preachers' Associations, as the very field in which the higher honours of Christian service are, in the first instance, to be won.

3. The relief of small village churches and congregations, and of particular ministers, from a responsibility serious to think of, and which they often feel they are unable to bear, of inflicting upon some young man the cruelty of placing him for life in a false and unhappy position, at the same time damaging the work of the Churches by contributing to the general inefficiency of the Christian pulpit.

4. The encouragement of some fine young men who, if taken in the right way and at the right time, may prove most valuable acquisitions to the ministry amongst us.

5. The importation into the District Meeting of a new matter of thought, prayer, and action, which would lend dignity and importance to its sessions.

6. The last healthful change to which such a course might contribute would be the easier and happier discharge of their duties by our college committees, who would find their work in some of its most important features already done, or so far completed that their time might be saved, and the confidence and comfort with which their work is done greatly increased.

W. T. ADEY.

In Memoriam :

THE LATE REV. J. P. MURSELL.



URING the past month there passed away from its encumbering tabernacle the spirit of the venerable Rev. James Philippo Mursell, the successor of the famous Robert Hall at Leicester. Mr. Mursell began his earthly career with the beginning of the century, and so had attained to the great age of eighty-five years. He was born at Lymington, and as a youth joined the Baptist Church there. In the year 1822, he entered our College at Bristol, where he received his training for the ministry, partly under Dr. Ryland, but for the most part under the Rev. Thomas Steffe Crisp. His first settlement as pastor was at Wells in Somersetshire. Here he was not suffered to continue long, for in 1826 he was called away to Leicester. In Leicester Mr. Mursell soon became a power. His ministry was so successful that a new chapel was built for him. This chapel, which stands in Belvoir Street,

seats 1,300 people. It was erected in 1845. Mr. Mursell was not only a power in Leicester as a minister, but also as a politician; indeed, as the Rev. J. Turland Brown has said, "No political meeting could be held in the town without him." To his friend and brother-minister, Mr. Edward Miall, in his efforts in the cause of religious equality, he gave the most unqualified support; and this at a time when Free Church and Religious Equality principles were not so popular as they are now, and when it required no ordinary courage to be the bold champion of them that Mr. Mursell was. He assisted in founding the Anti-State Church Association, now the Liberation Society, which is such a power in the land. He also helped to establish the *Nonconformist* newspaper. For the long period of fifty years he sustained a pastorate of great influence and usefulness, retiring in 1876. But, although in that year he retired from the active duties of the ministry, he maintained with the church at Belvoir Street a connection which was only interrupted by death. He gave two able ministers to the service of the Baptist denomination in the person of his two sons. One of these, the Rev. James Mursell, of Newcastle, was stricken down in the fulness of the strength of a noble manhood in the year 1875, having contracted malarial fever while on a visit to Italy. The other, and younger of the two, is well known as the Rev. Arthur Mursell, of Birmingham, a preacher and lecturer of perfectly unique rhetorical power. The venerable patriarch who has recently been laid to rest was indeed, as he has been described, "a colossal man," and those who knew him best would be ready to say, that he was as good as he was great.

THE LATE REV. R. H. MARTEN, B.A.

The first time the writer of this saw Mr. Marten was some ten or eleven years ago at the anniversary services connected with a small Baptist Chapel in Berkshire. The former was the afternoon preacher and the latter the evening. It was a lovely summer's day, and the remembrance of the hallowed experiences of those services—as we worshipped with simple unsophisticated men and women, who were strangers to the questionings which are more or less inevitable to the more cultured, and were possessed with a deep and unstaggering faith in God and His Christ—is fresh and vivid.

to-day. The writer recalls the impression Mr. Marten made upon his mind as he ascended the pulpit to speak to God and men. He was particularly struck with the sweetness and manly beauty of his countenance, his exceeding gentlemanliness, manifested in every gesture and word, the chasteness of his thought and utterance, and, above all, as well as best of all, the devoutness of his spirit. It was a beautiful, well thought out, and well-expressed sermon on the Pentecostal outpouring of spiritual influence. Without doubt it was calculated to be most useful to a congregation at Lee, but, for the most part, beyond the comprehension of the rustics who then listened to it. It was listened to however, and not in vain. The writer saw this gentle, amiable, Christian minister then, and saw and heard him the last time he sat in the chair of the London Baptist Association, to which honourable position he had been elevated by the suffrages of his brethren, as one who was worthy of it. Little did any of us who listened to him on either of these occasions, think that such a dire calamity, speaking after the manner of men, was to befall him. Two years and a half ago he was stricken down with paralysis, and never uttered a word afterwards. But his imprisoned spirit is free at last, and those who best knew his condition during these last two and a half sad years would, doubtless, the most heartily say—

“Thou art gone to the grave,
But 'twere wrong to deplore thee.”

The interment took place on October 24th, and on Lord's-day morning, November 1st, the Rev. Joseph Angus, D.D., preached a memorial discourse in the chapel, High Road, Lee, where the deceased had for so long ministered. Towards the close of the discourse the preacher said :—

“Before closing our service, I am sure it would be interesting to us all, and specially appropriate, if I say a few words about the loss which this church and we all have sustained through the death of our friend. I am indebted to the members of the family chiefly, but also to some who have known our dear friend for years, though they are not immediately connected with the family, for what I am about to read. Robert Humphrey Marten was born October 28th, 1821. He enjoyed the great blessing of a religious home, and from his earliest days was trained in the principles of true Christian integrity. In 1835, when fourteen years old, he went to Mill Hill School, where Dr. Priestly was the head-master. Rev. Wm. Clayton, chaplain of the school, took a very kindly interest in him, and

the religious influence thus exercised over him proved very beneficial to the formation of his Christian character. Here he spent two years of very happy school life. In June, 1837, on leaving school, he was baptized, and joined the church under the pastoral care of the late Dr. Steane, at Camberwell. A few words from a diary kept at this time will show with what feelings he regarded this step :—‘ I have now taken upon myself the name of a Christian, and my responsibilities have become greater, for before I was only responsible to myself and the younger part of our family ; now I am responsible to the whole Church of God, and to that Divine Master who died for me. This evening will long be remembered by me as the happiest hour in my life. And I pray God that, as I have now named myself with the name of Christian, I may be enabled to show by my conduct that the church has not done wrong in admitting me to its fellowship.’ Sunday-school work was commenced by him soon after this public dedication. In October, 1837, he entered the counting-house of Mr. John Bazley White at Mill Bank, where he learned those business habits which proved so useful to him in after life. But a commercial life was not to be his vocation. A friendship formed, when he was only a boy, with Dr. Brock, a student at Stepney College, appears to have given his mind a bias to the work of the ministry as his life’s work, and in 1840 he entered Stepney College. Here he remained until 1845, when he accepted an invitation to the church at Abingdon, in Berkshire, to become their minister. He laboured happily and usefully there for ten years, when, in 1855, he removed to Lee, where a new cause had been recently opened. He found here a few warm-hearted friends, conspicuous among whom was his uncle, Mr. Joseph Warmington. A small church was soon formed, and gradually the cause grew. Year by year for twenty-eight years Mr. Marten laboured, gathering round him not the many, but those who appreciated a quiet, thoughtful ministry. In 1866 he went for four months to America, in company with Dr. Brock, visiting the States as far south as Washington. All educational efforts had his warm approval. The British and Foreign School Society, and later on the Board schools, occupied much of his attention. He was one of the managers of the group of schools in the Lee and Lewisham district, and, from first coming to Lee, had taken a deep interest in the schools at Lewisham Bridge. The mission school at Blackheath for the children of missionaries had much of his sympathy, and he was on its general and also its house committee for years. In the welfare of Regent’s Park College, too, he ever manifested a keen interest, and attended the meetings of the committee whenever possible. In Mill Hill School, where he, his brothers, and many of his friends were educated, he acted as secretary for many years. He was also secretary for some time to the Baptist Board, and was one of the Protestant Dissenting Deputies. He was secretary for one year of the London Baptist Association, and in 1882, during Dr. Stanford’s presidency, he became vice-president, and gave the address in January, 1883, as president, and in February received the committee at his house. On Easter Sunday, March 25th, 1883, while walking home after the morning service (at which he had preached from *Philippians* ii. 9—11), he was stricken with paralysis, and was never intelligently conscious afterwards, nor did he ever speak again ! He lingered for two years and seven months, in no pain, but in great prostration—till on October 21st

1885—his spirit was released from its earthly fetters, and he entered upon the high and life above. Two and a half years of practical unconsciousness ! Unspeakably trying to his dear family, and to all who knew him. But all now is over in that respect, and the eternal blessedness has begun. One of six whom he taught at Abingdon writes of him : ‘ We all liked him exceedingly, and his teaching and influence over us have exercised until now a power which we shall never forget, and has helped to mould the lives of us all. While firm and strict in keeping us up to the mark as regarded lessons, he was always gentle, and did more to attract me to the Saviour than anyone else I have ever known. A true friend, a wise counsellor, his teaching and example will exercise their influence for many years to come.’ It began in his boyhood ; and at Abingdon I know the love and esteem that were held out to him ; and you yourselves know of his life amongst you. We thank God that he has lived among us ; and we all deeply sympathise with our dear friends. The missing of the daily care and anxiety is itself a grief, but we cheer one another, as the Apostle tells us, by looking beyond it all, to that blessed home, where parting, and dying, and sin (which is the cause of it all) shall all cease.”

Brief Notes.

OUR NEW DEPARTURE.



WE beg to call special attention to the announcement with which this number opens, having reference to our arrangements for the coming year.

Although, in consequence of the very considerable expense we are about to incur in presenting our readers with a portrait month by month in 1886, our publishers are obliged to raise the price of the *MAGAZINE*, per number, by twopence, the subscription price will be only a shilling in advance of the present subscription price. Instead of five shillings, it will be six shillings, *post free*. Readers will, therefore, see the advantage of getting their copies direct from the office, 21, Castle Street. They will oblige by sending their subscriptions in good time, as the publishers will be the better enabled to judge what number to have printed. It is obvious that the portraits must be executed early, and not left till late in the month.

The offer we made in our last to forward a copy, post-free, for the year, to any one who will send in the names of four new subscribers, still holds good. We should like to have the pleasure of sending a goodly number of free copies on this account.

Last month we ventured to throw out the hint that some of our well-to-do readers would be doing a doubly-useful deed if they would subscribe for one or two or more copies, directing our publishers to send them to such ministers of their acquaintance as they know to be possessed of none too much money to spend on literature. We are happy to say the hint has been taken, several copies having been thus subscribed for. We have already expressed our thanks privately, and now express them again. We appreciate this kindness much, and so will the ministers to whom the MAGAZINE will go, and who, otherwise, would not see it. Are there no other wealthy readers who will take the hint? We respectfully commend it to their attention.

Some of our readers have not been able to understand why they cannot always get their BAPTIST MAGAZINE at the same time as they get their other monthlies. We will tell them the reason why. They know quite well that the *Missionary Herald* is bound up with it; they know, too, how thoroughly readable, and frequently intensely interesting, the *Herald* has become in the hands of Mr. Baynes. Perhaps they scarcely need to be informed—certainly many will not—that it has not been by accident that it has become so. The Editor has thought, and planned, and worked for such a result. Among other things, he has been, and is, most anxious to insert the *latest* Missionary intelligence, and on this account holds the *Herald* open till the last moment. It is obvious, therefore, that as the *Herald* is stitched up with the MAGAZINE we must wait till we get that, however early we may be in going to press. This is the sole reason why the BAPTIST MAGAZINE is sometimes a little later than some other monthlies, and not any remissness on the part of the editor or the publishers. It is with the consent of Mr. Baynes that we make this explanation, though he does not know the terms of it. We have conferred with him on the subject, and he has kindly promised to do his best to aid us, and so facilitate matters as to enable us to present our readers with

their copies in good time. Let them, however, bear in mind that if ever the *MAGAZINE* is a little later than usual it is that they may be supplied with some items of Missionary intelligence which they otherwise could not have till such items were no longer *news*.

DISESTABLISHMENT.

It is noteworthy how proximity to the General Election has brought the question of disestablishment into prominence. It has been an intensely "burning question" during the past month; and, if only Mr. Gladstone would believe it, it is as much a matter of "practical politics"—at least as concerns Scotland and Wales—as was disestablishment in Ireland on the memorable occasion when he went to the House of Commons and declared it so. The Bishop of Peterborough thinks that disestablishment will not come in the next three Parliaments. We hope, and think—unless something very unforeseen occurs to distract the public mind from domestic affairs—that he is mistaken.

THE ARMSTRONG ABDUCTION CASE.

The protracted proceedings in connection with this case have at length closed, and Mr. Stead and some others arraigned with him have been convicted, as most people foresaw; for it was clear that, praiseworthy as were Mr. Stead's motives, he had broken the law. It is shameful, however, that the man who, whatever his errors of judgment,—and they have been many and grievous—was the chief instrument in getting passed a much needed and most beneficial Act, should be immured in prison for three months for his very venial offences. The sanctity of English homes must be maintained, without doubt, and the rights of parents asserted; but the majesty of the law would have been vindicated if Mr. Stead had been imprisoned for twenty-four hours, or bound over to appear for judgment when called upon. We sympathise with Mr. Stead, rejoice over the good he has been able to achieve, and earnestly hope that public opinion will compel the Government to release him from prison. At the same time we ask whether, if the Government will not prosecute some of the very real and grievous offenders against the law and against humanity who are known to exist, some of our millionaire Christian men will not do so?

We need not wait for the Government to move; anyone can set the law in motion who has money enough.

FREE EDUCATION AND DENOMINATIONAL SCHOOLS.

The Committee of the Liberation Society has issued a circular on the subject of the resolution passed by the National Federation Conference, at Bradford, relative to free education. That resolution affirmed that the public elementary schools should be placed under the management of elected representatives of the people, and should be free. This resolution connects free education with public control; but there have also been placed before the country other proposals, which involve the payment of additional grants of public money to denominational, as well as Board schools, and, apparently, without the condition that they shall be subject to the control of the rate-payers. Limiting their attention to the resolution as far as it affects denominational schools, the executive of the Liberation Society now say that any increased grants to them, apart from popular control, would be highly objectionable, for the following reasons:—(1) That by strengthening existing vested interests, further State-aid would retard a really national system of education, and perpetuate a denominational system; a system which excludes from schools, on sectarian grounds, many efficient teachers, is used as a means of proselytizing, and leads to petty persecution; (2) That it would be especially unjust in the rural parishes; the inhabitants of which are compelled to send their children to schools under clerical control, in which the education afforded is inferior to that given in Board schools; (3) That it would involve an additional appropriation of, probably, not less than two millions per annum in support of religious teaching; and (4) That it would be an inconsistency to withhold from the inhabitants of country parishes the right to manage the schools which they support, when the franchise has been granted to them; and when they are about to obtain increased authority in the management of all other local affairs.

A POSSIBLE POSTAL IMPROVEMENT.

Many years ago, when postage stamps were first introduced, our

fathers were much perplexed as to how to separate the single stamp from its fellows on the sheet. Scissors were used when they were available, but when these useful articles were *not* available—oh! the trouble that ensued—the stamps were torn asunder with the invariable consequence that several were mutilated and irretrievably damaged in the attempt to use one. At length the authorities awoke to the necessity of a reform, and offered £4,000 as a premium to the person who would devise the best remedy for the evil. “Oh! that’s easily done,” said a quiet thoughtful Briton, “punch the divisions between the stamps full of little holes, and—there you are you know—you’ll have no further trouble.” The authorities raised their eyebrows, shrugged their shoulders, wondered they hadn’t thought of so simple an expedient before, and paid over the £4,000. This incident is closely paralleled by an idea which recently occurred to Mr. C. B. Harness, the well-known inventor. He suggests that the ordinary penny stamp should be perforated diagonally, and that either triangle should be available for use as a halfpenny stamp. The convenience of this simple device will be at once apparent to all who have ever been obliged to use a penny stamp when posting a newspaper, &c., in default of the lower-priced article being available. Most of us carry a small stock of penny stamps, but for some occult reason the practice is not so prevalent with regard to the humbler token, and we fancy the annual loss to the average Britisher from the cause indicated must be something considerable. Of course, this loss represents a corresponding gain to the postal department, but it is a well recognized and accepted theory that the Post Office should be conducted simply with a view to the convenience and accommodation of the public, and not as a source of profit. It is therefore obvious that the authorities are morally bound to adopt any practicable suggestions in furtherance of that view, and we trust they will have no hesitation in adopting Mr. Harness’ idea, which we understand he has patented, and offered for their acceptance.

Correspondence.

A CORRECTION.

To the EDITOR of the BAPTIST MAGAZINE.



SIR,—I am sure you will pardon my pointing out an error which you, unconsciously, have fallen into. In your address as Editor of the BAPTIST MAGAZINE, you state, “with the beginning of the year 1886, the seventy-ninth volume will commence,” &c. Now, on reference to my copy, I find the first part dated January, 1809. On calculation from that date, I think you will find, with the beginning of the year 1886, the seventy-eighth volume will commence. How, you will be inclined to ask, does this mistake occur, seeing the statement you make is in accord with the numbering of the volumes of the magazine? If you will refer to the volume for the year 1881, you will find it numbered “Volume LXXIII.,” and correctly so; and then on referring to the volume for 1882, you will find it numbered “Volume LXXV.,” which is not correct, as it should evidently have been numbered Volume LXXIV. Hence you will observe how the mistake occurs.

I called the attention of the late respected Editor to this discrepancy a short time previous to his decease, but I suppose the intervention of Divine Providence prevented his rectifying the mistake.

I am, Sir, your obedient servant,

Leamington.

THOS. KENNARD.

[We are obliged to our correspondent for calling our attention to this matter, as correctness in it is desirable. The mistake will be rectified when the new volume is commenced.—EDITOR.]

Reviews.

A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS. By Thomas Charles Edwards, M.A., of Lincoln College, Oxford; Principal of the University College of Wales, Aberystwith. Second Edition. London: Hodder and Stoughton, 27, Paternoster Row. 1885.

THE demand for a second edition of a large and scholarly Commentary in the space of a few months is surely an encouraging sign of our times. Immediately on the appearance of his first work, Mr. Edwards has taken not only a high, but a foremost place among English expositors and critics, a fact which is the more remarkable, because we have already a large number of excellent works on this same Epistle, such as De Wette, the translations of Olshausen, Meyer, and Kling; the Commentaries of the late Dean Stanley, Archdeacon Farrar, Canon Evans, Mr. Beet, and Mr. Lias. One of these, Dr. Farrar, has written an appreciative review of Mr. Edward's first edition, and borne cordial testimony to its

value ; indeed, the merits of the work are so varied and indisputable, that it is impossible to overlook or ignore them. It is written from a distinctly evangelical standpoint, in a liberal spirit, and by the aid of the best methods of modern criticism. Mr. Edwards is a good classic, well versed in the philosophers and poets of Greece, as well as in the chief patristic writers. He is, as his admirable introduction amply proves, conversant with all previous writers on the Epistle, and has studied them with a frank and manly independence. His unquestionably extensive learning has neither impaired his power of self-reliance, nor led him to parade his authorities. While the opinions of his predecessors have had their due weight, he does not amuse his readers by playing at skittles, stating adverse opinions only to knock them down. He has made an earnest endeavour to understand the personality of Paul, and to estimate the force of his writing in the light of his character and life. He subjects every sentence to a rigid examination, seeks to determine its meaning by grammatical and philological laws, and by comparison with other places, both in the New Testament and in the Classics, in which the same words are used ; the sentence is then viewed in connection with its context and as part of a symmetrical whole. Among the sections which Mr. Edwards has treated with especial lucidity and force, we may mention Chapter ii. 1—iii. 4, where he gives many admirable illustrations of the law of spiritual revelation ; Chapter v. 1—vi. 20, where he discusses the principles of Church discipline ; Chapter xii. 1—xiv. 40, on spiritual gifts ; and the whole of Chapter xv., dealing with the question of the Resurrection. Terse and pithy notes, flashes of happy insight and apposite illustration, backed as they are by sound scholarship and a strong, healthy judgment, give to this work exceptional value. It would not, perhaps, be right to say, *Commentator nascitur non fit*, but whether by birth, growth, or make, whether by natural endowment or assiduous culture, a Commentator Mr. Edwards undoubtedly is.

WORKS BY BAPTIST AUTHORS.

- (1) THE MYSTERY OF GOD : A Consideration of some Intellectual Hindrances to Faith. By T. Vincent Tymms. London: Elliot Stock, 62, Paternoster Row.
- (2) THE LIFE OF JESUS CHRIST THE SAVIOUR : Retold from the Evangelists. By Mrs. S. Watson. With Maps and Illustrations. The Religious Tract Society, 56, Paternoster Row.
- (3) DAILY STRENGTH FOR DAILY LIVING. Twenty Sermons on Old Testament Themes. By John Clifford, M.A., D.D., &c., &c. London : Marlborough & Co., 51, Old Bailey.
- (4) THE TREASURY OF DAVID : Containing an Original Exposition of the Book of Psalms. A Collection of Illustrative Extracts from the whole Range of Literature. A Series of Homiletical Hints upon almost every Verse, and Lists of Writers upon each Psalm. By C. H. Spurgeon. Vol. VII. Psalm cxxv.—cl. London : Passmore & Alabaster, 4, Paternoster Buildings.
- (5) TURNER THE ARTIST. By the Rev. S. A. Swaine. Cassell & Co., Limited, London.

RARELY, indeed, do we receive, in the course of a single month, so many works

by Baptist authors. If the books we have here classed together, as illustrating the literary power and activity of our denomination, had been published anonymously, they would have demanded, and would certainly have received, favourable notice. There is not one of them which would not, in its own department, create a reputation of which the best trained thinkers and the most skilful writers of our age need be ashamed, and while, under any circumstances, we should have frankly acknowledged this fact, we have a special gratification in recording it here, because the writers are Baptists, in whose literary success the readers of this Magazine will naturally feel a special interest. Our denomination is sometimes charged with undue self-assertion, but if the charge be well-founded, it may not unjustly be retorted that we err in distinguished company, for the fault is "common to the race," and in whatever other direction our partiality may be displayed, it cannot fairly be contended that we over-estimate our own literature. The reading of the majority of our members is the reverse of exclusive, and many of the productions of our writers are more familiar to readers of other Churches than they are to those of our own. It was asserted some time ago that it would not be difficult to form a library of Baptist authors which every intelligent student and every general reader might be proud to possess—and this statement is undeniably true. Our own pages bear ample witness to the fact that we wish to see the representatives of all schools of thought treated with fairness and generosity, and that we are anxious for our readers to cultivate in their reading the utmost breadth of sympathy compatible with their loyalty to Christ. But, at the same time, we think it by no means unnecessary to plead for a wider and more cordial recognition of the services rendered to the Church of Christ at large by writers who are happily identified with us in Christian faith and practice.

(1) Mr. Tymms, in his masterly essay entitled "The Mystery of God," discusses the principal questions which "hold the approaches" to faith, and on which an answer suited to the special conditions of our age is imperatively needed. Replies formed on the model of Paley's "Natural Theology," and "Evidences of Christianity," will no longer suffice, as anyone who is even superficially acquainted with the works of Huxley and Spencer on the one hand, and with those of Kuenen, Wellhausen, and Renan on the other, will allow. Of the special hindrances to faith on which these men insist, and which have grown out of the progress of modern science and criticism, the writers of an earlier age, whether Christian or anti-Christian, were necessarily ignorant. Opposition both to theism and to Christianity starts from other standpoints, and is carried on by entirely new methods, and it is the business of the Christian apologist not to slay the slain, but to contend with living foes. He must meet scepticism on its own ground. The expectations awakened by the title of Mr. Tymms' volume will, we believe, be fulfilled. It is a vigorous, manly, and, we need not scruple to say, a noble attempt to deal with the profoundest and most difficult themes which can engage the human mind, an attempt which has been made with that reverence and humility of spirit without which the keenest intellect would be left in impenetrable darkness, and with that clear intelligence and lucidity for whose absence no integrity of purpose can compensate. Mr. Tymms has made himself familiar with

THE
BAPTIST MAGAZINE

For 1885.

every aspect of the great questions he discusses. He states the case of his opponents with a candour and accuracy to which no exception can be taken. He argues with a moderation and fairness which render his conclusions the more irresistible and inevitable. He demonstrates the logical impossibility of Materialism and Pantheism, and shows to what absurd as well as gloomy results they lead us. And while vindicating the theistic faith, he proves that, apart from Christianity, it is reduced to pitiable straits. One of the most timely and useful chapters in the book is that which deals with "The Oracles of God," in which Mr. Tymm not only urges the necessity of a "Book" revelation, but dwells upon its limits and on the absolute supremacy of its authority within those limits, independently of its relation to science, and of various discrepancies which have been emphasised by its adversaries. Everyone who is conversant with the theories of Wellhausen and his English followers will be thankful for the wise and effective manner in which Mr. Tymm has discussed this subject. Some may think that he has conceded more than was necessary, but if he has done so it has been to show that even when adverse criticism has done its utmost, the things essential are those which cannot be shaken, and which must therefore remain. The chapters which deal with the Person and the Resurrection of Christ are singularly effective, and contain what we cannot but regard as a complete and conclusive answer to modern scepticism. The book is written in a graceful, and straightforward style, and will take high rank, both from a philosophical and literary standpoint.

If Mr. Tymm discusses the questions which hold the approaches, Mrs. Watson (2) occupies herself with the central theme of all our thought, the life of our incarnate Lord. She presents the story of that life in a consecutive form, such as is suggested by a careful and intelligent study of the four Evangelists, aided by the various researches—geographical, antiquarian and philological—which of recent years have done so much to make the Gospel story more luminous and instructive, and to increase its hold on the highest minds. Mrs. Watson writes as a believer in "the great truths and principles which lie at the heart of the Divine story"—not, indeed, with the tone of a dogmatist, but with the calm strength and the deep gratitude of one who has found in them the source of all spiritual illumination, the centre of an abiding rest, and the remedy for the evils which other systems contemplate with despair. The work is specially intended for thoughtful young men and women, who, we venture to predict, will not be slow to appreciate its worth. If our readers can picture to themselves a highly cultivated mind dwelling on the Gospel records until every line of them has been impressed upon it, and the image of the perfect life has fused itself into its very thought, and if, in addition, they can picture this mind, already familiar with the best which has been thought and said by others, sitting down to embody its conceptions and impressions in language simple, beautiful, and unconventional, they will have some idea of the nature of this work. More delightful reading has not fallen into our hands for a considerable time, and we cannot be wrong in anticipating for the book a cordial welcome from all who are interested in this greatest of all themes. The maps and landscape views are a decided addition to its value, and still more interesting are the copies of Mr. George Tinworth's fine terra cotta panels.

Dr. Clifford has given us (3) a series of sermons which furnish an admirable illustration of Mr. Tymm's chapter on "The Oracles of God," to which we have already alluded. They are exclusively on Old Testament themes, and, apart from their intrinsic worth, have a peculiar fitness to an age which is prone to depreciate the Hebrew Scriptures as antiquated and effete. To these Scriptures Dr. Clifford has resorted "as containing the fullest stores of man-building power." The title of his volume is taken from the first sermon, and is so far appropriate that all the rest are illustrations of the manner in which God gives not only knowledge, but patience, power, and victory to men. The Bible is no collection of abstract precepts or system of philosophy. It is precept embodied and illustrated in life. It teaches by example, and from the lives of Abraham, Joseph, and Moses, Samson, David, and other "heroes of faith," we may learn more than all philosophy or poetry could teach us of the man within the man, of the sources of his danger, and the secret of his strength, of the terrible results of unfaithfulness and sin, and of the restorative power of God's grace. Dr. Clifford has furnished striking evidence of the fact that the Old Testament is a living book; never more needed than in our own age, and never more capable of securing the best interests of the world. His intense earnestness is contagious, though his power would be increased if he could occasionally "relax" a little. His continuous emphasis and high pressure are too severe a strain on the attention, and nothing would be lost but much gained by greater simplicity of style. We ought in fairness to add, though we cannot here go into the question, that we very strongly dissent from our author's view of what he calls "Abraham's mistake."

Of the concluding volume (4) of Mr. Spurgeon's *magnum opus* it is unnecessary to speak at length, and, indeed, it has reached us too late to allow of more than the briefest reference. The previous volumes we have long known, and have frequently wished for this. Such works as those of Delitzsch, Perowne, Alexander, and Murphy are necessary for critical and exegetical study, but "The Treasury of David" supplies a place which none of them can fill. Mr. Spurgeon's own comments are the most characteristic and valuable part of the book. The explanatory notes, consisting of extracts from other writers of various schools, both in criticism and theology, are also of decided worth, and furnish many admirable and impressive illustrations of the Hebrew text which we could ill spare. The labour involved in their collection must have been enormous. But the best things in the volume are the brief consecutive comments, for which we are indebted to Mr. Spurgeon himself. They are vivacious, racy, and memorable, the result of that fine spiritual insight which, in the interpretation of Scripture, is of more moment than genius, and of that close communion with God without which it is impossible to know His mind. *Finis coronat opus*, and the seventh volume of "The Treasury," is in no way inferior, but in many respects superior, to the first. Higher praise it is impossible to bestow. We do not wonder that Mr. Spurgeon feels a tinge of sadness in giving up a work into which he has thrown his whole soul. It is a lasting monument to his genius, his profound spiritual insight, his almost unparalleled industry, and his fervent piety, and will for many generations endear his name to all sections of the Christian Church. Is it too much to hope

that Mr. Spurgeon may, before long, undertake a similar work on one of the Gospels or Epistles ?

(5) "Turner the Artist" is the title of a book which Mr. Swaine has written for Messrs. Cassell's series of "The World's Workers." The story of his life is faithfully and graphically told, and small as is the compass of the work it gives not only a clear outline of the great artist's career, but an admirable full-length portrait of the man himself, and an account of his chief paintings, which hitherto it has been impossible to secure in a popular form. Turner's early days will always be quoted as an incentive to lads in humble life to perseverance and energy. His success will always encourage hopefulness and stimulate an honourable ambition. Mr. Swaine's estimate, both of his character and his paintings, will commend itself to every intelligent art student, and to every Christian moralist. We have not the slightest doubt that to the thousands who annually visit the Turner series in the National Gallery this small book will prove an invaluable *vade mecum*, and that it will enable them to see in the Turner pictures excellences which only experts can discover, but which when once seen can never be overlooked. Turner's miserliness (not unrelieved, however, by instances of marked generosity), his strange reserve, and his intemperance are treated by Mr. Swaine as they should be treated by a Christian minister. He has spoken with a judiciousness, a fairness, and an absence of Pharisaic pride which we cannot too highly commend. We certainly agree with him in attributing to Turner's disappointment in love, brought about by the cruel and malicious interference of his step-mother, the subsequent deterioration of his character. None the less does he show the warning which his deterioration supplies, and insists on the fact that genius cannot exempt men from any—even the slightest—laws of morality. Mr. Swaine will know nothing of this notice till he sees it in print. He and his readers may be assured that the judgment of his reviewer has been honestly expressed, and that the perusal of his "Turner the Artist" has confirmed the estimate expressed by the late editor of this Magazine, that Mr. Swaine wields a facile and graceful pen, and writes with lucidity and strength.

MINISTERS' WIVES. By Mrs. James Martin. London: Hodder & Stoughton. 27, Paternoster Row.

MRS. MARTIN, who is herself a minister's wife, and, therefore, writes from experience, is an undoubtedly clever woman, and has written a clever and amusing book—a book, too, which suggests matter for grave reflection both for ministers and churches. That exorbitant and senseless claims are often made on ministers' wives goes without saying, and that both ministers and their wives ought to resist those claims is equally evident. A church has no more right to demand the services of its pastor's wife than it has to demand the services of a deacon's or private member's wife. How far she should avail herself of the opportunities of influence which her husband's position gives her is another question, and depends on domestic and other considerations, for we hold with Mrs. Martin that her true "sphere" is at home, and that she has no right to neglect her home duties—the happiness of her husband and children—for any mission whatsoever. Our own experience of churches leads us to think that a more kindly and

reasonable sentiment prevails on this subject than Mrs. Martin's sketches imply. We know of many instances in which the minister's wife has been subjected to no exacting demands, and has received, even in abstention from semi-public work, generous sympathy. On the other hand, we have not come across such a large proportion of minister's wives who are so—well, not perfect. Some wives are trying, but how frequently must we have recourse to Mrs. Poyser's explanation: "I'm no' denying that the women are foolish; God Almighty made 'em to match the men." We have enjoyed this series of racy and humorous sketches, and have no doubt that they will be eagerly read by a wider circle than the somewhat restricted order to which they relate.

SHORT BIOGRAPHIES FOR THE PEOPLE. By Various Writers, Vol. II., Nos. 13-24.
London: The Religious Tract Society, 56, Paternoster Row.

No recent enterprise has been more successful than the issue by the Religious Tract Society of Penny Biographies of the Eminent Men of all Ages and Orders. They are capital examples of the *multum in parvo* style, and compress into a few pages a surprising amount of information. Those on Prof. Clerk Maxwell, on Augustine, Erasmus, Tyndale, Baxter, Sir David Brewster, and William Carey are special noteworthy. A cheaper and more acceptable series we could not desire.

YOUNG ENGLAND: An Illustrated Magazine for Recreation and Instruction.

THE CHILD'S OWN MAGAZINE.

JOSCELINE; OR, THE COUSINS. By M. M. Pollard.

THE TWO FRIENDS.

PICTURES, PROSE, AND RHYMES FOR CHILDREN OF ALL CLIMES.

BAYARD THE DAUNTLESS; and other Historical Tales. From the French of Madame de Witt.

BIBLE PICTURES. By Uncle Harry.

ANECDOTES ON BIBLE TEXTS: Matthew and John.

CHRISTIAN EVIDENCES. Part III. By John Kennedy, M.A., D.D.

THE SUNDAY-SCHOOL TEACHER'S POCKET-BOOK AND DIARY FOR 1886.

London: Sunday School Union, 56, Old Bailey, E.C.

THE Committee of the Sunday School Union merit the thanks of all lovers of a pure and healthy juvenile literature. They have provided an amount of attractive and useful reading which, at the cost, it would be impossible to surpass.

YOUNG ENGLAND is in every respect better this year than it has ever been, and, from the first page to the last, contains exactly the kind of articles, stories, poems, and anecdotes in which young people delight, and by which they will acquire information and "character," as well as pleasure. Special mention should be made of the series of articles on "Reporting," on "The Public Schools of England," of the articles on "Gardening," and "Half-Holiday Rambles in London." We have recently seen no magazine which we would so readily place in a boy's

hands as this, and none from which we should expect him to derive so much pleasure and profit combined.

THE CHILD'S OWN MAGAZINE has always been, and always will be, a favourite in the nursery. The series of "Pictures" are exceedingly good—so good, indeed, that, for the purposes they are intended to serve, nothing could be better. The story-books, though we cannot detail their contents, are well written, and such as will secure the eager interest of children.

Such historical narratives as that of BAYARD THE DAUNTLESS cannot be too often told; while little sixpenny stories of the order of "The Two Friends" are sure to be welcome.

Dr. Kennedy's completion of his popular treatise on CHRISTIAN EVIDENCES deals with the supernatural elements of the Old Testament as being their own best witness. His argument is clear, trenchant, conclusive.

THE ANECDOTES ON BIBLE TEXTS are admirable as aids to Sunday-school teachers.

AN EXPOSITION OF THE NEW TESTAMENT. By Matthew Henry. With Preface by Rev. C. H. Spurgeon. Vol. I.: Matthew, Chapters i.—xvii. London: Thos. C. Jack, 45, Ludgate Hill.

A HANDY, well printed, and beautifully illustrated edition of this great and universally appreciated work is sure to meet with a cordial welcome. Mr. Jack has done well to issue it in this small octavo form, which can be read without the inconvenience occasioned by the bulky and clumsy volumes in which Matthew Henry has been generally presented. The readings of the Revised Version are inserted in the text for purposes of comparison (in brackets), and the notes are arranged in paragraphs so that the eye is not wearied as is the case in reading the majority of editions. We heartily wish the enterprise all success.

Literary Notes.

 THE RELIGIOUS TRACT SOCIETY are continuing their "By-paths of Bible Knowledge." The latest additions to the series are "Assyria: its Princes, Priests, and People," by Prof. A. H. Sayce, the distinguished Oriental scholar, and "The Dwellers on the Nile, or Chapters on the Life, Literature, and Customs of the Ancient Egyptians," by E. A. Wallis Budge, M.A., Assistant in the Department of Oriental Antiquities, British Museum, and author of "Babylonian Life and History." They are works which enable us to see the life of these ancient countries and remote civilisations with a distinctness and vividness which a few years ago would have been regarded as impossible. Their issue in so cheap a form is a great boon to students of Scripture.

AMONG the Almanacs and Diaries issued by the Religious Tract Society, we

may mention "The People's," "The Child's Companion," "The Penny," "The Young People's Pocket Book," and "The Pocket-book Almanac."

As an instance of remarkable literary success, it is reported that within two months of its publication, Mr. W. O. Howell's latest novel, "The Rise of Silas Lapham," has reached a circulation of nearly 10,000 copies. The story originally appeared in the *Century*. It is issued in this country by Mr. David Douglas, of Edinburgh, in a Library Edition, and also in his Pocket Editions of American Authors. Mr Douglas has also issued in this same convenient series, an edition of "Fresh Fields," by John Burroughs, a work that no lover of graceful and cultured writing should be without.

"THE Silver Morn and Prophetic Voice," edited by our friend the Rev. William Frith, of Hornton Street Chapel, Kensington, and Rev. H. Lindsay Young, Vicar of St. John's, Portsea, has entered upon the second year of its publication under most encouraging prospects. It is intended "for testimony in regard to the Second Advent of Christ, Prophetic Exposition, the Restoration of Israel, and Personal Consecration." It is conducted in a devout and candid Christian spirit, without that depreciation of opponents and that utter lack of charity which have been too frequently displayed by theological controversialists. The articles on "Spiritualism tested by Scripture," written by the Rev. A. R. Fausset, are marked by more than ordinary ability and learning, and are as complete a refutation of some modern vagaries as we could desire. Many who do not occupy the standpoint of "The Silver Morn," will yet derive profit from the study of its pages. In the same connection we may mention that Mr. Frith has also issued a series of "Letter Leaflets," with attractive titles and contents, which will be found useful for general distribution. The publishers are S. W. Partridge & Co.

MESSRS. HODDER & STOUGHTON have issued for the Christmas season an exquisite volume on "Golden Legends of the Olden Time," by John Stoughton, D.D. Dr. Stoughton's studies as a Church historian have given him command of ample materials, and he has here wrought them into an instructive and fascinating work. His descriptive powers are good, his judgment is sound, his discrimination keen, and he has not only written a charming story, but separated the gold from the dross, and the wheat from the chaff. The legends relate to the Virgin Mary, the Apostles, St. Christopher, St. George and the Dragon, the Holy Grail, Anglo-Saxon Saints, St. Francis of Assisi, and various other saints. The same publishers have sent out a new edition of "Sunday Readings for a Year," or two hundred and eighty Scripture titles and symbols of Christ, by James Large. The work was, we believe, first published some thirty or forty years ago, and was regarded with especial favour by the leading Congregational and Baptist ministers of that time. The late Revs. James Sherman and John Angell James wrote eulogistic notices of it in its earliest forms. The present enlarged edition is still more worthy of study, and Bible classes, cottage services, and village preaching will furnish invaluable help. It is a richly suggestive volume, and will be read with pleasure by learned and unlearned Christians alike.

INDEX OF CONTENTS.

ESSAYS, &c.		PAGE	PAGE
<p>'The Old Year and the New. By Rev. J. Stuart 1</p> <p>'The Lost Key. By Rev. J. Hunt Cooke..... 6</p> <p>Denominational Periodical Literature. 12</p> <p>Preaching among the Baptists..... 15</p> <p>Saul among the Prophets..... 20</p> <p>Religion in England during the Present Century..... 29</p> <p>Words in Season..... 36</p> <p>Dean Stanley's Churchmanship 49</p> <p>'The Peace of God. By Rev. J. Hunt Cooke..... 57</p> <p>Recent Baptist Literature... 61</p> <p>Recollections of Rev. James Harrington Evans. By P. Terry..... 69</p> <p>Fifty Years' Work in our Village Churches..... 72</p> <p>Visits to Three Roman Burial Places. By N..... 78</p> <p>The Life of George Eliot..... 102, 166</p> <p>The High Priest's Breastplate. By Rev. J. Hunt Cooke 111</p> <p>Religion and the Future Life. By J. S..... 115, 163</p> <p>Regent's Park College..... 120</p> <p>The Significance of Baptism..... 125</p> <p>Exploits..... 130</p> <p>Easter Evening Fellowship with Christ. By the Editor..... 145</p> <p>Letters from Dr. Ryland to a Young Relative. By F. T..... 157</p> <p>Weariness. By Rev. E. Maclean..... 160</p> <p>An Almost Unknown Book. By W. P——s..... 174</p> <p>The Cameroons 181</p> <p>Tennyson's Doctrine of Death as developed in "In Memoriam." By the late Rev. C. Bailhache 193, 247</p> <p>Samuel Budgett; or, Religion and Business. By the Editor..... 201, 255, 294, 354</p> <p>'The Meaning of the Baptismal Rite. By Rev. Cameron..... 204</p> <p>Some of the Political Vices of the Age 209</p> <p>Concerning Texts. By J. H..... 215</p> <p>The Children's Place in the Services of the Church..... 222</p>	<p>The Recent Anniversaries..... 241</p> <p>Then and Now. By L. M. D..... 261</p> <p>A Day at Staffa and Iona. By J. S... 269</p> <p>Not Dead but Sleeping. By Rev. A. Mursell..... 290</p> <p>On His Head were many Crowns..... 301</p> <p>A Literary Octogenarian..... 307</p> <p>Loving the Unseen..... 312</p> <p>The Revised Bible. By J. S. 316, 360, 392, 443, 498, 543</p> <p>The late Rev. J. P. Barnett..... 337</p> <p>Anent Sermons. By Rev. Hunt Cooke 351</p> <p>Christian Conversation..... 367</p> <p>Jephthah's Vow. By Rev. F. Trestrail, D.D..... 385</p> <p>Argument in Preaching. By Rev. S. A. Swaine..... 400</p> <p>The Relation of Art to Morality. By Rev. W. M. Taylor, D.D..... 404</p> <p>The Sea. By the late Rev. J. P. Barnett..... 409</p> <p>Baptist Book Literature..... 417</p> <p>The Joys of the Ministry. By the Rev. R. Green..... 433</p> <p>Love and Forgiveness. By the late Rev. C. Vince..... 441</p> <p>Christian Courtesy. By Quartus..... 453</p> <p>Paragraphs worth Pondering. By Mr. A. Berryman..... 458</p> <p>Editor's Address..... 481</p> <p>My Village Preachers. By Rev. Geo. Quill, B.A..... 483</p> <p>Principles in Translating. By Rev. J. D. Bate..... 490</p> <p>Religious Fears. By Rev. A. W. Leighton Barker 495</p> <p>The Poet Cowper as a Hymn Writer. By E. C. A. 505</p> <p>Triumph in Tears. By Rev. Isaac Watts 510</p> <p>Facts about the Bible..... 512</p> <p>Life, not Death, the Order of Humanity. By Rev. T. T. Munger ... 513</p> <p>Announcement for 1886 529</p> <p>Strictures on Dr. Green's Addresses from the Chair of the Baptist Union 531</p> <p>Tithes in England 537</p> <p>On the Introduction of Young Men to the Baptist Ministry 549</p>		

SERMONS.

	PAGE
Love and Obedience. By Rev. George Bowen	25
The Son of the Widow of Nain. By Rev. D. Davies	152
In Memory of the late Rev. J. P. Barnett. By Rev. W. T. Rosevear	343

BRIEF NOTES.

The Policy of the Liberation Society	85
The Teaching of the Apostles	87
A Baptist Union Insurance Society ...	87
Mrs. Spurgeon's Book Fund	133
Ministers' Libraries	134
Recent Ecclesiastical Appointments... ..	134
The Spring Anniversaries	183
The Outlook in the Soudan	228
Confidence in the Government	229
The Russian Difficulty	230
Progress of Religious Equality	231
The Greatest Scotch Preachers	232
The Government Policy in the Soudan ..	277
The Dispute with Russia	278
Political Animosities	279
The Revised Version of the Old Testament	280
Memorial to the Rev. W. G. Lewis ...	281
The Excavations at Ephesus	323
Nonconformists at the Universities ...	324
The Defeat of Mr. Gladstone's Government ..	326
The Formation of a New Government ..	326
The Master of the Situation	328
The Great Commoner	329
The Death of Mr. Benham	330
The Change of Government	370
Chapel Debts	371
A Timely Service to our Village Pastors ..	372
Christian Charity and Religious Equality ..	419
An Interesting Experiment	420
The Protection of Minors	422
The Hop-pickers' Mission	423
Baptist Union Meetings	466
Power of Example	466
The Barnett Fund	467
Bristol College Conference	468
Newspaper Reporting and Pastoral Visitation ..	468
The Baptist Magazine	517
Meetings of the Baptist Union ..	518
Our New Departure	557
Disestablishment	559
The Armstrong Abduction Case	559

	PAGE
Free Education and Denominational Schools	560
A Possible Postal Improvement	560

CORRESPONDENCE.

Drunkenness in India. By Rev. Thomas Evans	39
An Appeal. By Rev. J. Burnham ...	372
Lady L. Hutchinson. By Rev. C. Kirtland	469
Prevention and Protection. By M. Weitbrecht	470
A Correction. By Thos. Kennard ...	562

REVIEWS.

Reviews of New Books ...	41, 88, 137, 185, 233, 282, 330, 373, 424, 472, 520, 562
--------------------------	--

LITERARY NOTES.

Literary Notices ...	48, 96, 144, 190, 240, 432, 479, 527, 569
----------------------	---

POETRY.

On Holman Hunt's Picture of "The Light of the World." By Rev. H. C. Leonard, M.A.	136
The Gentleness of Christ. By Rev. J. P. Barnett	159
A Litany of Pain. By Margaret J. Preston	214
On Holman Hunt's Picture of "The Shadow of Death." By Rev. H. C. Leonard, M.A.	226
Two Hearts Asunder ..	268
To the Lark	315

IN MEMORIAM.

The Late Rev. Henry Dowson	38
" " W. G. Lewis	97
" " J. P. Barnett	337, 343
" " Earl of Shaftesbury	516
" " Rev. J. P. Mursell	553
" " R. H. Marten, B.A.	554

OBITUARY.

Rev. W. G. Lewis	83
Mrs. Maclaren	84
Rev. J. P. Barnett	289
Mr. James Benham	330

THE MISSIONARY HERALD,
DECEMBER 1, 1885.



A VISIT TO DINAGORE.—TALKING TO PILGRIMS UNDER A TREE. (From a Photograph.)

SWATY 2.

THE MISSIONARY HERALD.

1886.

New Year's Day Prayer-Meeting.

ON Friday morning, January 1st, 1886, we hope to meet at eleven o'clock, in the Library of the Mission House, Castle Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

¶ We hope that our honoured and beloved Treasurer, Joseph Tritton, Esq., will preside.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this most important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Unless the receipts for 1886 show a very considerable increase, the Fund will close *with a very considerable debt in March next*. Amid the glad associations of the new year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout all the churches.

They call for our tenderest sympathy ; they claim our constant prayers ; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund.

THE Christmas Cards are being now sent out, and we therefore desire to call the special notice of our young friends to this most valuable and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to only £824. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and the Thousand Pounds will be secured without difficulty.

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to A. H. Baynes, 19, Castle Street, Holborn, London, E.C. Very earnestly do we plead for a liberal response to this appeal.

1886 Anniversary Services.

IN consequence of Easter falling so late next year—Easter week being the last in April—it has been decided by the Committee to postpone the anniversary meetings until the SECOND WEEK in MAY.

The dates selected are as follow :—

MISSIONARY PRAYER MEETING, THURSDAY, MAY 6TH.

QUARTERLY MEETING OF COMMITTEE, FRIDAY, MAY 7TH.

MISSION SUNDAY, MAY 9TH.

ANNUAL MEMBERS' MEETING, TUESDAY, MAY 11TH.

MISSIONARY SOIREE, TUESDAY, MAY 11TH.

ANNUAL MISSIONARY SERMON, WEDNESDAY, MAY 12TH.

EXETER HALL ANNUAL MEETING, THURSDAY, MAY 13TH.

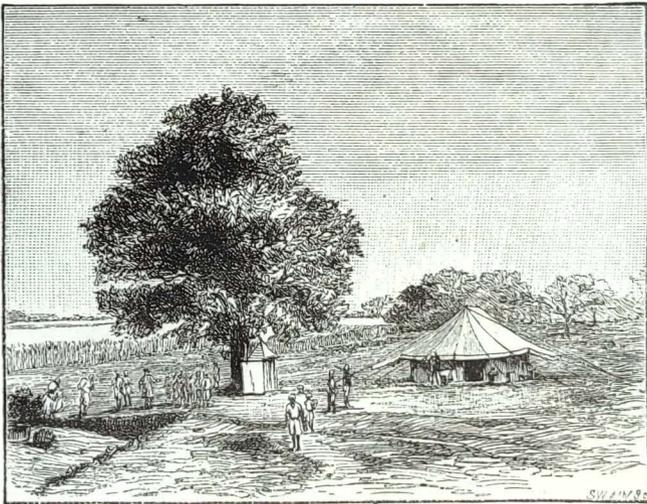
EXETER HALL YOUNG PEOPLE'S MEETING, FRIDAY, MAY 14TH.

Will our readers and friends be so kind as to make an early note of these altered arrangements, with a view to their being present at some, if not at all, of these services.

A Visit to Dinagepore.

BY THE REV. G. H. ROUSE, M.A., LL.B., OF CALCUTTA.

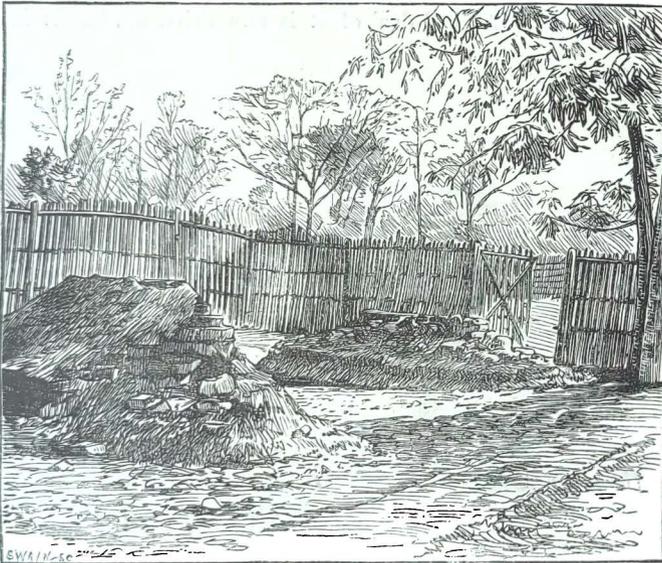
IN March last, I paid a visit to Dinagepore, a place which is intimately associated with the early history of our Mission. Mr. Bowen James, our missionary there, had kindly arranged for a visit to Moypaldiggy, where John Thomas had charge of the indigo factory at the close of last century, before the Mission removed to Serampore. The place is fifteen miles from Dinagepore, on the main road to Malda. "Diggy" means tank, and Maypal is a corruption of Mahipál, the name of the rajah who is believed to have excavated it. The tank is a very large one; it is described as being 3,800 by 1,100 feet. A good deal of it is now dried up, but it is still a



MOYPALDIGGY, BENGAL. (From a Photograph.)

large piece of water. The vats of the factory still remain, though a good deal broken down, but the house in which Thomas lived has ceased to exist. We met, however, a man who remembered the house well, and told us where it was. It stood just behind the tent which is seen in the picture; the long tank is seen to the left. The man said his father was engaged in the factory, and he spoke of "Powell Sahib," and the "Doctor Sahib," who preceded him. Thomas speaks of a "big tree" where the market was held, and where he used to preach. I photographed the biggest tree near by, but it stands some 400 yards from the site of the house,

while Mr. Lewis's memoir speaks of the original "big tree" as being 100 yards away; it may have been cut down. As we had gained a good deal of information from the men, we thought we would depart from the usual custom, and give away some gospels, instead of selling them. We did so, standing not far from the site of the house. As we were giving the books away, I thought how, about ninety years ago, within the lifetime of persons now living, John Thomas had written, not many yards off where we were standing, "I would give a million pounds sterling, if I had it, to see a Bengali Bible. O most merciful God, what an inestimable blessing will it be to these millions. The angels of heaven will look down upon it to fill their mouths with new praises and adoration. Methinks all heaven



TOMBS OF JOHN THOMAS AND FOUNTAIN, DINAGORE. (*From a Photograph.*)

and hell will be moved at the Bible's entering such a country as this. O Lord, send forth Thy light and Thy truth." This was written but ninety years ago, and now we had come with a boxful of Bengali Gospels to the very spot. We were but two, but we were representatives of hundreds of other Christian workers who are engaged in distributing Bibles and Scripture portions, not only in Bengali, but in a score of different languages in India, selling to the Hindus and Mahommedans hundreds of thousands of copies every year. What would not Thomas have given to see what we see!

On our way back to Dinagore we stopped at a market, at which, no

doubt, the early missionaries often preached. We met a large number of people who were going on pilgrimages to the Ganges. We sat down and talked with them, and on the way also stopped to talk with some who were resting under a tree, telling them of the true "fountain opened for sin and uncleanness," which would do what the waters of the Ganges never could do—wash away sin.

At Dinagepore we visited the old grave-yard where the remains of John Thomas are awaiting the resurrection morn. It is uncertain which of the two tombs near the gate is his, and which is Fountain's; but each tomb covers the dust of one of the noble pioneers of mission work in India, men who "counted not their lives dear unto them," in those early days when it needed, indeed, strong faith to become a missionary in India.

Mr. James took me over to the villages about thirty miles from Dinagepore, where most of our Christians reside. They came from the hill country near Chota Nagpore; their mother tongue is called Mondari, but they have learned Bengali since they came into this district. We went by bullock-cart, spending the night in it going and returning, at the rate of about two miles an hour, having to ford three rivers on the way. We spent Saturday and Sunday with the Christians at their two chief villages, Dacra and Nayapara. The chapel at the latter place has a capital pulpit, made neither of stone nor wood, but of *mud*! It is very firm and well made. The hill people, such as those at these two places, have a manliness and simplicity about them which is very refreshing to the English mind; and which one misses so much in the inhabitants of the plains.

I had no time to visit Sadamahal and another place in the Dinagepore district where we have Christians.

G. H. ROUSE.

An Appeal from Italy.

THE Rev. James Wall, of Rome, writes under date of November 16th:—"My dear Mr. Baynes,—You know that here in central Italy we have nine Sunday-schools. Christmas is coming, and the children are expecting rewards and treats. Will you kindly let the readers of the HERALD know that I should be glad to receive, through you, a little help for this purpose. This branch of our work is so important, and so utterly unassisted, that I think the time has come to do something for it, otherwise, considering the immense difficulties encountered in carrying it on, I fear its progress may be checked. I therefore trust that our children at home, while enjoying their happy Christmas, will have its happiness increased by having contributed to help our children here enjoy theirs. Wishing you, dear Mr. Baynes, all the blessings of the coming season, I am, yours truly, JAMES WALL."

Work in the Allahabad District.

THE Rev. James Dann, of Oxford, permits us to publish the following extracts from a recent letter from his son, the Rev. J. G. Dann, Pastor of the Baptist Church in Allahabad:—

“MY DEAR FATHER,—It will probably interest you if I give you an account of my week's work in ‘vernacular preaching.’ Not that I am very fluent, but I am pleased to find that the people understand perfectly well what I say, and that I understand what they say to me.

“THE ABOMINATIONS OF IDOLATRY.

“Last Thursday we did not go out, as Romanath was not well; but on Friday morning I drove out to a place called Elopi Bagh, on the large plain near the fort. In this place there are idols of many shapes and symbols of idolatry. By the roadside is one shrine, in which, in full sight of all passers-by, is a very exaggerated and disgusting specimen of the obscene and filthy symbol of the god Shiva, the ‘destroyer,’ the third of the Hindu triad. This is adored by the poor deluded people, who pay their pice to the Brahmin in charge, mutter their prayers, pour water, and place flower offerings upon it. Over the way there are other shrines, in which the corresponding symbol of Durga, the wife of Shiva, is placed, also for worship, and to the great profit of the presiding Brahmin. Then there are temple shrines containing images of Ganesh, the god of wisdom and the remover of difficulties. It is an ugly thing, with a big belly, said to be owing to the fact that in his childhood he was too fond of sweetmeats. This image has an elephant's head. There are also images of Hanuman, the monkey-god, and of others. The people were

worshipping, and the air was full of the hum of their mutterings.

“THE CONGREGATION.

“A short distance off there is a small cluster of houses, and thither I repaired to meet Romanath and Ali Jan, who had just arrived. Ali Jan began to read a chapter in Hindi, and in a short time, between passers-by and pilgrims to and from the temples and the inhabitants, there was a congregation. Then Ali Jan began to preach to them, giving them a good Gospel address. Then I took my turn. I was not allowed to speak many sentences before out came one of the stock Hindu objections. This gave me a chance of getting fairly into the subject, and I managed to set forth the Gospel of Divine love to sinners. Then Romanath commenced a colloquy with a pundit, who soon found himself overmatched, as our good brother knows more about their religious system than the great majority of pundits know themselves. In a regular Socratic dialogue, to the intense interest of the bystanders, the work went on, and after again hearing the Gospel set forth, the people said ‘Salam,’ and we came away.

“SAMPAT SINGH'S.

“Saturday is a city bazaar day; so at 6.45 a.m. I presented myself at the usual rendezvous of Allahabad native preachers, the shop of Babu Sampat Singh. This is a member of the Presbyterian (American) Mission. He sells school-books, gospels, Bibles, and

tracts; and if you want to know anything of the whereabouts of the native preachers of any of the missions, you will always get information at Sampat Singh's. There I met Romanath, and as Ali Jan had not come, I sent the trap down to the Machhli bazaar (fish-market) to wait till we worked our way thither, while we went through the narrow lanes speaking to people by the way, until, in the broad bazaar, we found a spacious corner, with higher houses making a good shade, and a few people standing and buying at the shops. Romanath began by reading aloud a passage from John's Gospel; and as one or two people came up, he began to put questions to them, and to set forth the claims of Christ. Presently up came a respectably-dressed woman with a confident air, fluent tongue, and loud voice, and, in the form of a question, delivered a harangue on the subject of a great stumbling-block being eaten (such is the idiom in Hindustani) by people. This was that they thought that people became Christians for the sake of food and clothing, and not for the sake of salvation. The answer was easy—a quotation from 'our Shastras,' to the effect that 'if any man will not work, neither shall he eat.' This female did us good service by attracting an amused, but soon deeply-interested, crowd. Among them were many people evidently suffering from ague and fever, and other diseases, and one or two afflicted old men. When it came to my turn, it was therefore easy to gain their attention by quoting the words that 'Yisu Masih' once used when preaching in the bazaar, 'Come unto Me,' &c. They listened with great interest as I tried to tell them of the burden-bearer, &c. Illustrations are always close at hand. I had only to point to a mithai-

wala, who was calling attention to his store of Indian sweetmeats, and inviting people to try them, to get a point for—'If you doubt it, "O taste and see,"' &c. By this time Ali Jan and a native preacher of the American Presbyterian Mission had arrived, and I left them to carry on the preaching, driving off in haste to breakfast and my work for Sunday.

"A VISIT TO DARAGANG.

"On Monday we went to Daragang, a place above Elopi Bagh, on the landward slope of the embankment of the Ganges, which runs along to the fort. Here we met with a learned pundit, who has disciples from all parts of the country. His reverence took his seat on a broad, square, low table under a tree, with a dozen or so of his disciples around him, and opened fire on Romanath. He was in a merry vein, and began to inform us that he would be disposed to embrace Christianity if he could subject Romanath and Ali Jan to a few things in the way of a 'pariksha,' or trial. He wished to be allowed to singe, roast, twist, and otherwise torture them, and if they stood it well, then he would believe in them a bit. He was very polite to the 'Sahib,' telling me that I was born an Isai (Christian), and therefore I did right to stick to my own religion. Eventually we left our jocular friend, and went up to the top of the bank. Here was a shady neem-tree, and sitting under it were a couple of native policemen (men in blue, actually) and three or four men evidently, like the pundit, friends of my companions. They brought out a charpoy, or native bedstead, on which my associates, after only doffing their shoes, squatted in the fashion dear to natives, while I sat in more Occidental fashion. Here we had about an hour's very interesting con-

versation, the company being swelled by passers-by. Two of the men knew a good deal of Christian truth, and, as it was pressed home upon them, they gave way up to a certain point. When the alternatives of either sinning against light and knowledge, or forsaking caste and idolatry and the spiritual laziness and moral defilement of Hinduism, were put before them, they became hard and flippant. Some Brahmins came and listened, and perhaps that may partly account for the alteration in the tone of the men.

“THE TRINITY OF RIVERS.

“Eventually, after my companions had duly *drunk* (idiom again) the hugga (vulgo-hookah), a special one being brought out for them, we went along the river-face of the fort, past the old fakir, who has been there for forty years or more; past the ugly, but much worshipped, recumbent figure of Hannman; away over the weary sand of the river-bed to Truveni, the sacred bathing-place where Ganges and Jumna visibly meet, and, to the eye of faith, the third holy river Saraswati also joins. As we had been delayed, the greater number of pilgrims and others had gone away; so we looked about among the straw huts of Brahmins, boatmen, and others, until, squatting in the shade behind one of them, we found a dozen or two of the Mussulmans. Romanath opened fire, and I followed. They endeavoured to show off their own cleverness, and to ridicule the Gospel in the usual Mussulman way. One old man interrupted me several times, until, at last, I managed to dispose of him. Mentioning the miracles of Christ, I was pulled up short by the statement that in the Koran it was stated that Ali raised a hundred men from the dead in one day. I pressed the man to tell me where in the Koran such a thing was

written, and by degrees the bystanders discovered that the Padri Sahib knew a trifle more of the Koran than the Mussulman did. They laughed at him, and he discreetly took a back seat, and I got on until I had finished. Coming back, a young man came and asked if we had a copy of the ‘Ingil’ (Gospel) with us. On questioning him, we found that he was intelligent, had heard the Gospel, and wished to know more. He was the son of a zemindar. I had only one copy left—one I had used and annotated on my first reading; but I gladly gave it to him, and he went with our brethren on their way home, they explaining things to him as they went. I was glad to get home to the punkah and my bath and breakfast, as it was getting hot and late, and I was tired with tramping over Ganges sand and mud.

“BEGUM SERAI.

“This morning, 5.30, up again; a cup of tea and a slice of toast, then half-an-hour’s quiet. At 6.30 the brethren arrived, and we drove out along the Cawnpore road, some miles into the open country, to a village called Begum Serai. Here are the ruins of an old Mohammedan serai, or inn, disused since railways were laid in this country. We wound our way along narrow paths, among fields of millet and maize (having left the conveyance on the main road), until we reached the winding narrow lanes of a large village. We went from house to house, inviting the people to come to a central place, and there, at the chief shop in the village, they brought us out a charpoy, on which Romanath and I took our seats, while Ali Jan went further to tell the zemindar of our arrival. It was very interesting, speaking to a score or more of simple villagers. Romanath says the city people are so wicked that there is far

more encouragement in preaching to the villagers. The truth was given to them in the simplest form, line upon line, and we each made sure they saw each point clearly before we passed on. One question was put to me which gave me an opening. A man asked, 'If worshipping cows and images and Brahmins was wrong, why did people do it?' A reference to 'our Shastras' (Rom. i. 22, 23) led to the evil of sin, the saving love of God's Son, His sacrifice, the need of repentance and faith, &c. Then we went to see the zemindar. He is a Mohammedan, but, unlike most of them, he is liberal-minded, and ready to hear about Jesus. I had brought for him an Urdu New Testament, he having expressed a desire, when our brethren were there before, to have a copy of the whole Ingil (New Testament), so that he might study the claims of Isa Masih more carefully. He was very pleasant, talked in a way calculated to raise hopes that light was being given to him, and asked me many questions. I had to rake up all the Urdu I knew to keep going, but we got along very well. He wanted us to stay and let him have a 'hazin'

cooked, but I explained that I was the Padri of the Sahib log, and had some sick folk to visit. This excuse was quite sufficient, so he asked us on a future occasion to go down and spend a night with him. He promised to gather all the village people together in his compound, so that we might preach to them. If I could bring a magic-lantern, too, so much the better, he said. I must try and get hold of one, and go down some day, and try what a night in a village will be like. As we drove home, Ali Jan referred to the invitation to breakfast, and asked me if I had ever eaten with my bare hands, as the zemindar did not keep a supply of spoons! I should inform you, also, that our good friend was (although a rich man) sumptuously attired in a dhoti (waist-cloth), and the skin which Nature had given him. Many rich folk here wear nothing else. A Mohammedan pleader was also at his house. He said that he would call on the Padri Sahib some day, and have some talk. He is a pleader in the High Court here, and lives in the city.—Your affectionate son,
GEO. J. DANN.

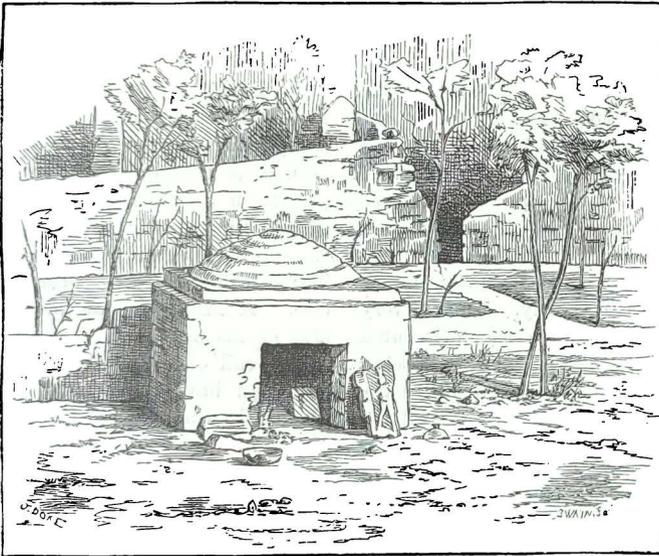
"Allahabad, Oct. 13, 1885."

Suttee Memorial in Agra.

THE small square brick building shown in the picture marks the spot where the rite of Suttee has been performed. This rite has been practically extinct since the edict against it issued by the British Government in 1829. That edict is one for which the people of India are for the most part heartily grateful. But for the wise interference of the Government, very many of the twenty millions of widows in India must have perished by that fearful death. The following is a description of the rite by one who took part in it:—

"Fearing intervention from the British authorities, it was decided that this solemn rite, contrary to the usual practice, should be performed at a

distance from the riverside; the margin of the consecrated tank was selected for the purpose. After ceremonies of purification had been performed upon the spot, strong stakes of bamboo were driven into the ground, enclosing an oblong space about seven feet in length and six in breadth, the stakes being about eight feet in height. Within this enclosure the pile was built of straw, and boughs, and logs of wood. Upon the top a small arbour was constructed of wreathed bamboos, and this was hung with flowers within and without. About an hour after the sun had risen, prayer and ablutions having been carefully and devoutly performed by all, more



SUTTEE MEMORIAL IN AGRA.—(From a Sketch by Rev. Joseph J. Doke.)

especially by the Brahmin and Radha, the wife of the deceased, who was also otherwise purified and fitted for the sacrifice, the corpse of the deceased husband was brought from the house, attended by the administering Brahmins and surrounded by the silent and weeping friends and relations of the family. Immediately following the corpse came Radha, enveloped in a scarlet veil which completely hid her beautiful person from view. When the body was placed upon the pile, the feet being toward the west, the Brahmin took the veil from Radha, and, for the first time, the glaring multitude were suffered to gaze upon that lovely face and form; but the holy woman was too deeply engaged to be sensible of their presence or of the murmur of admiration which ran through the crowd. Then turning

with a steady look and solemn demeanour to her relations, she took from her person, one by one, all her ornaments, and distributed them as tokens of her love. She then gave her right hand to the principal Brahmin, who led her with ceremony three times round the pile, and then stopped with her face towards it, upon the side where she was to ascend. Having mounted two or three steps, the beautiful woman stood still, and pressing her hands upon the cold feet of her lifeless husband, she raised them to her forehead in token of cheerful submission. She then ascended, and crept within the little arbour, seating herself at the head of her lord, her right hand resting upon his head. The torch was placed in my hand, and, overwhelmed with commingled emotions, I fired the pile. Smoke and flame in an instant enveloped the scene, and amid the deafening shouts of the multitude I sank senseless upon the earth. I was quickly restored to sense, but already the devouring element had reduced the funeral pile to a heap of charred and smouldering timber. The assembled Brahmins strewed the ashes around, and with trembling hand I assisted my father to gather the blackened bones of my beloved uncle and aunt; when having placed them in an earthen vessel, we carried them to the Ganges, and with prayer and reverence committed them to the sacred stream."

That there is a lingering reverence for this horrid rite in the minds of some is evident. In the monument above depicted I saw in miniature the funeral pile, evidently made as a sort of offering or sign of devotion by some devout Hindu woman. The portions of stone seen in the picture are mostly broken idols, for although the place is not a temple, it is still a sacred spot, and several small stone idols are contained in it. Reverence is also paid to the place by the superstitious Hindus.

One solemn thought occurs to one's mind as they think of the millions of women saved from the horrid death of Suttee. Prevented from re-marriage by the cruel custom of their country, left without education, and regarded often as a nuisance by those who have them to support. How many have been saved from a death of pain and anguish only to engage in a life of sin. Our Saviour has taught us that these women are our sisters. For His name's sake let us seek to save them.

Agra, N.W.P.

J. G. POTTER.

The Congo Mission.

ARRIVAL OF REINFORCEMENTS.

OUR readers will learn with great thankfulness of the safe arrival on the Congo of the Rev. T. J. Comber and his five new colleagues.

Mr. Comber, writing from Boma, Congo River, on the 7th of October, reports :—

“Once more I am writing you from the Congo, which, after a long voyage of forty-eight days, we have at last reached. The voyage, though long, has been by no means tedious ; we have had so much to do, many things to talk over, and so much pleasant companionship in one another, that the days have passed very quickly. We are all very glad, however, to have arrived at our destination and our work. I am thankful to say all of us are well in health, and certainly not less hopeful about our work than when we left England. As to our comrades out here, we have made anxious inquiries of all we met on the way as to their health, and it is with no small degree of thankfulness that we find reports already received from returning steamers confirmed by letters awaiting us at Banana from several of the brethren. Our hearts are full of gratitude.

“Mr. Moolenaar, in a letter dated 29th September, writes : ‘The latest news from all up-country stations reports all well.’ And again of his own health : ‘I could not have better health in Europe.’

“Mr. Darling writes from Wathen station (dated September 1st and 13th) : ‘I have a very strong objection to quitting this place, and have no fear whatever as to myself.’ And again : ‘My health for over six months now has been very good.’ Darling was alone ; Moolenaar, Charters, and Cameron, ditto, at S. Salvador, Bayneston, and Underhill. You can imagine how

thankful I was, dear Mr. Baynes, to get these letters. News of death among our ranks has hitherto met each detachment of new brethren ere they arrived on the field. It is not so this time, and I feel that the Lord has answered the more constant and earnest supplications of His Church on our behalf and our own fervent prayers. With grateful hearts, then, we re-dedicate ourselves to this work for Him—‘yea, and it shall be blessed.’

“Yesterday, at nine a.m., we arrived at Banana, and found the Dutch steamer, *Moriaan*, waiting to take us up river, if we could get ourselves and baggage ready in three-quarters of an hour. Two of our number we arranged to leave behind us as M. de Bloeme’s guests for a week or so, thinking a few days in healthy Banana would be good for them. These two were Davies and Biggs. Had it been possible, I should like all my new brethren to have had this advantage, but the pressure of our work will not allow of it.

“Yesterday we arrived at Pons da Lenha, and to-day at Mboma. Tomorrow we hope to be at Underhill, from which place, after a necessary week spent in making arrangements, we hope to start up towards Stanley Pool, for which journey we shall, I hope, still have the fag-end of the dry season.

“I have only time for a short letter now, but will write at greater length further on. My brethren send their kind regards, and will not fail to write you occasionally.

"Underhill, 9th of October.—Arrived here yesterday, and found our dear brother Moolenaar looking very well indeed. The station also has improved very much since I left last year. Hughes and Moolenaar have done great things for it. It looks very pretty, and I think it must be healthy.

"Letters are just to hand from all the brethren, as follows :—
S. Salvador, Sept. 24th. Cameron. All well.

Mr. Percy Comber gives some interesting details as to the voyage. Writing from Gaboon, on board the *Lualaba*, he says :—

"MY DEAR MR. BAYNES,—We have arrived so far on our voyage in safety and comfort, our travelling having been very enjoyable. We have been able to go ashore at various places along the coast, Bonny, Old Calabar, Victoria, Fernando Po, &c., and have thus been able to catch a glimpse of real African life. It was with mingled feelings that I set foot on Afric's soil for the first time ; it was at Monrovia, and as we strolled through the native village, leading up to the town, it was with increasing interest that I looked upon the black faces around us, knowing that it was to such as these we are to take the Gospel of light and love. At Bonny we were detained four days while the ship was discharging cargo ; this gave us an opportunity of paying a visit to the town. We walked through the village, and were taken to the Ju-ju house, where we saw piles of skulls and many strange fetishes. On the Sunday we went to the native church, which was attended by some 500 persons. Mr. Maynard preached through an interpreter, and altogether the service was most refreshing. At Old Calabar we were subject to a further detention of five days, while exchanging gin and rum for palm oil and nuts. It was

Bayneston, Sept. 27th. Charters. All well.

Wathen, Sept. 13th. Darling. All well.

Arthington, Sept. 28th. Whitley. All well.

Equator Nile, Aug. 20th. Grenfell. All well.

The letter from Arthington has come down by special courier in *ten days*, which shows what *can* be done. Praise God for all His loving-kindness to us !"

very gratifying to meet at this place some old friends. Mr. Lewis had come to fetch Miss Phillips, and John Pinnock and Miss Thomas had accompanied him. We also saw our old friend, Mrs. Lyall, at the Presbyterian Mission here. We were treated very kindly by our Presbyterian brethren at this place. We left there at mid-day, and arrived off Victoria a little before midnight of the same day. We had been looking forward to our visit here with a great deal of pleasure, as it was to give us an opportunity of seeing our dear sister, Mrs. Hay, and also our brother, Mr. Hay. Our visit to the Mission House here, however, was a flying one, and, being made between midnight and three o'clock in the morning, we were unable to see much of our sister's home ; this loss, however, was made up by our being able to take her, with Mr. Hay, on board the *Lualaba* with us for a trip southwards. They are now on board with us, but we expect to have to say 'good-bye' to them to-morrow, when they go ashore at Gaboon to await the returning steamer. I am glad to be able to tell you that they are both well now, although only as lately as last week my sister had a slight attack of dysentery again. We are hoping that

this little trip will be beneficial to both of them.

"Our time on board has been most pleasantly spent. Since leaving Madeira we have had a class regularly each day, to study Dr. James's little book, 'Health on the Congo.' We have been doing this most thoroughly, as its importance requires, and Tom has given us the benefit of his experience. We have now drawn up a complete list of the various symptoms, with modes of treating them, and besides having this list in our note-books, we shall also have it written out on foolscap for easy reference when needed. I sincerely hope, dear Mr. Baynes, that after all the precautionary measures that are now being taken against fevers, that the number of attacks will be greatly minimised ; and that when fevers do come upon us, we shall be able to treat them in such

a way as to drive them off. When leaving England I was very much regretting that I had to forego my anticipated study of medicine, but now I feel that the loss has been more than made up by the study of fever and its treatment on board.

"We have had most refreshing services on board, in the saloon and on decks, and little meetings together for prayer, and also evangelistic meetings with the sailors. We have also arrived at such a stage in the study of the Congo language as to make it interesting.

"With very kind regards and esteem, in which all the brethren join,

"I am, dear Mr. Baynes,

"Yours sincerely,

"PERCY E. COMBER."

Mr. John E. Biggs, writes from the Gaboon :—

"The voyage has been growing in interest to those of us who come out for the first time. We have had several opportunities of going ashore, and, besides the interest of seeing strange people and places, we have had the privilege of meeting several missionaries. It was at Bonny that I first set foot on African soil, the first place that it had been convenient for us all to go ashore together. Our visit to the native town was full of interest ; it had the special advantage to us of being, I understand, the worst town along the coast ; if we were satisfied to settle down and labour among the natives of Bonny, we might count on no disappointment, in respect to the condition of the people, on reaching the Congo.

"As we had to stay over Sunday, we were able to attend the morning service at the Mission. The Rev. Mr. Boyle, a coloured brother, welcomed us very heartily, and, wishing one of our num-

ber to take part in the service, Mr. Maynard spoke a few words through a native interpreter. There were about 500 natives present. Just before the close of the service Mr. Boyle made a kindly reference to their visitors, and spoke of their work, wishing us, in conclusion, 'God speed !' We were all much impressed by the service, it helped us, too, to realise the nature of the work which lay before us, and, I feel sure, strengthened and encouraged us.

"On reaching Old Calabar, we were surprised by Mr. Lewis and Miss Thomas, of Cameroons, also Mr. Pimcock, and since we have had the pleasure of meeting Mr. and Mrs. Hay, of Victoria. At Old Calabar we said 'good-bye' to Miss Phillips, and to our Presbyterian friends, Mr. and Mrs. Luke, whom we accompanied to Creek Town, where they settle, in the steam launch belonging to the Mission.

"During our prolonged stay at Cala-

bar, we were very kindly entertained by the friends there, so that the delay, which might have been under less favourable circumstances rather tedious, was a most enjoyable diversion, besides giving us the obvious advantage of becoming still more acquainted with Mission life in Africa. We are taking full advantage of these opportunities of going on shore, and, personally, I feel that we are getting a great deal of benefit from doing so. We always get a kindly welcome and a word of encouragement to cheer us in our work.

"On board we are getting thoroughly

well coached up in the treatment of fevers, and we may now reasonably hope to successfully grapple with this terrible malady, which has carried off so many of our dear brethren on the Congo; at any rate, the special knowledge that we have obtained on this subject should engender a confidence that will perhaps go a long way towards making us less susceptible to the disease. I hope it may be so.

"You will be glad to know that we have been able to hold short services among the sailors on board, which have apparently been well appreciated."

From Underhill Station, dated October 9th, Mr. Michael Richards writes:—

"MY DEAR MR. BAYNES,—Doubtless you will be glad to know of our safe arrival in Africa. The *Afrikaan* will be leaving Banana in a day or two, and the first opportunity is taken to give you news.

"We arrived at Banana on Tuesday morning, about 9.30, the 6th inst., five days behind time. We are very thankful to our Father in Heaven for His journeying mercies, and for all the opportunities given of doing something for the extension of His kingdom.

"Now, we have arrived in river Congo, where we hope long to live for Christ, to lift Him up, drawing men unto Him. We want to be single in our aim, having one object always before us: 'the extension of the Master's kingdom.' For this work we need much faith, and need often to be found at the mercy-seat, agonising in prayer. Mr. C. H. Spurgeon says, 'the true suppliant gathers force as he proceeds, and grows more fervent when God delays to answer. The longer the gate is closed, the more vehemently does he use the knocker; and the longer the angels linger, the

more resolved is he that he will never let him go without the blessing. Beautiful in God's sight is tearful, agonising, unconquerable impurity.' I pray that each of us on this river may become 'beautiful in the sight of God.' Lord, teach us how to pray.

"In our toiling, I beseech the church at home to remember us, 'for the prayers of a righteous man availeth much.' At home you can give and pray, out here we can and will work; occupying the positions given us until the bidding comes, 'Come up higher.'

"We are all most hopeful for the future, and believe that life will be given, so that we may be honoured in bringing the people of Africa to a saving knowledge of Christ, for He saveth to the uttermost all who come to Him.

"All the brethren are in the enjoyment of good health—this is very encouraging to us who are 'new' to the work.

"I wish the friends at home could see this station, it is indeed a credit to the Society, and to those who have laboured here from time to time.

Situated as it is on the top of a hill, in a bend of the river, it gives a commanding view, and when the walls, &c., are finished, it will look better than it does from the river. I expected to find a clean and comfortable place at each station, but this, my first sight, has exceeded all my expectations.

Cheering letters have also been received from Messrs. Davies, and Maynard, all dated from the Congo River.

Mr. Davies writes :—

“From what I have seen I am more than ever satisfied that I have taken the right course in coming to Africa. I am not being disallusioned, as I well anticipated the worse side of things. I have found even far more than I

“I cannot say how long we may be detained here, but just as soon as our luggage arrives, and we have re-packed, doubtless a speedy start will be made for ‘up country.’

“From time to time I shall inform you of my doings.”

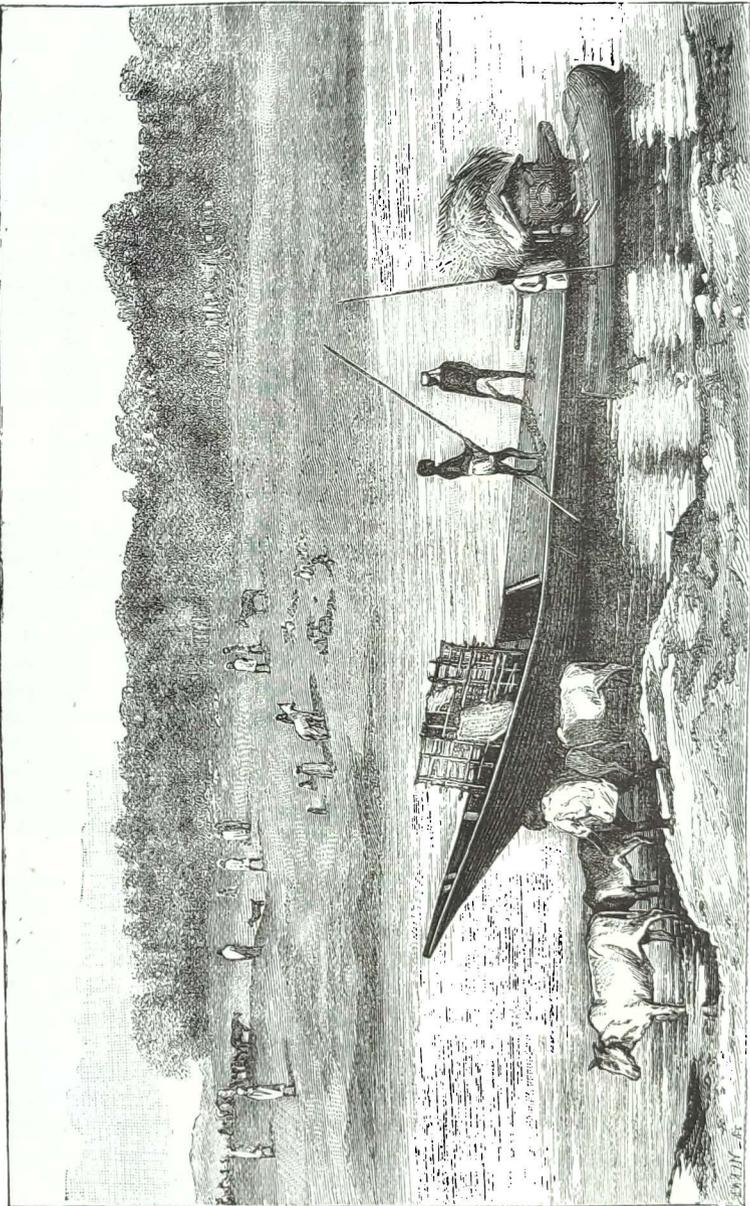
anticipated, and I anticipated much to love in these African people, and I feel quite sure I shall find congenial service in working amongst them, and ‘I shall thus have the great desire of my life.’”

Bengal Ferry Boat.

IN Bengal there are a number of rivers and but few bridges; the result is that rivers have to be crossed for the most part by ferries. The picture shows a large ferry-boat, which will carry carts, horses, and bullocks, as well as passengers. The little boat by the side is what is called a *dunga*; it is simply the hollowed-out trunk of a palm-tree. As it is so small, and the bottom is curved, it requires a good deal of practice for men or women to manage them without their capsizing. They are used largely in the villages to the south of Calcutta, as well as elsewhere.

The ferry-boat supplies the missionary with many an illustration. A number of Christian hymns represent Christ as the ferryman who carries us over from this world to the next. We would tell the people that it is essential not only to have an honest ferryman, but also to have a good boat. The most sincere man will never ferry us across in a boat which has holes in its bottom; so mere sincerity in our own religion will not avail to take us to heaven. A single hole will be enough to sink a boat, and a single sin will be enough to condemn us. It is only by the perfect righteousness of some one that we can be ferried across. But who is perfectly righteous? Not we, for we are all sinners. Not religious teachers, for, as many national proverbs put it, the religious teachers generally care more for their fees than for anything else. Not the gods and goddesses, for they committed deeds which cannot even be mentioned, they were so vile. It is only the sinless Jesus who can ferry us across on the boat of His own righteousness.

G. H. ROUSE.



BENGAL FERRY BOAT.—(From a Photograph.)

THE MISSIONARY HERALD,]
DECEMBER 1, 1886.

The Late Rev. Ellis Fray,

OF JAMAICA.

MR. FRAY was one of the early students of Calabar College, having entered it in 1846. The sainted Joshua Tinson, of happy memory, its first president, having only commenced his tutorial duties towards the end of 1844. The attachment between tutor and student was one of strongest affection. To our departed brother the name of Tinson was ever fragrant, as precious ointment poured forth, so that he never spoke of him without a warmth of feeling intensely loving. And, from the close of his life as a student to the very end of his days, his personal regard for the tutor seemed transferred to the collegé, in which he had been prepared for ministerial work. His *alma mater* was loved with filial devotion; and its interests were identified with his own. "Calabar" was to him as the apple of his eye, so that he watched over it with a jealousy the most commendable. He seldom referred to it either in conversation or in prayer without speaking of it as "our beloved institution." From an early date he was elected on its Managing Committee, and hardly ever failed to attend its meetings, whatever sacrifice it might cost him. The present president, through all the thirty-three years of his presidency, together with the tutors, owed much to his unflinching constancy and zealous co-operation.

In early youth Mr. Fray enjoyed educational advantages, which at that period, were exceptional. He was born at Falmouth, where he was favoured with the teaching of a highly gifted schoolmaster connected with the Presbyterian congregation of that

town. In this school he acquired an accurate knowledge of the English tongue, as well as some acquaintance with Latin and Greek. Nor were other elements of a sound education wanting, a foundation being thus laid for the more advanced studies in science and theology which awaited him on his entrance into college.

It was at the age of sixteen that Mr. Fray became decided in religious character. About this time he had formed a friendship with Mr. Thomas Knibb, and occasionally attended the Baptist chapel at Falmouth. He became much interested in the preaching of the pastor, the Rev. Wm. Knibb, whose earnest ministrations deeply impressed him. Under one sermon his mind became affected, and Mr. Knibb followed up the awakening by addressing a letter to his young friend accompanied by a copy of the "Anxious Inquirer," by John Angel James—a little work then widely circulated, and which has been spiritually useful to thousands. This, under God, was the means of his conversion. And in June, 1844, he was baptized by Mr. Knibb, and received into the fellowship of the church.

No sooner had the young convert made a public profession of the name of Christ, than he became an earnest worker in His service, and, in co-operation with his friend, Mr. Thomas Knibb, he joined the Sunday-school as a teacher, taking an active share in its endeavour to win over the hearts of the young to the Saviour. His zeal and devotedness engaged the attention of his pastor and fellow-members in the church; and it was soon observed that he had natural, as

well as spiritual gifts, eminently qualify-
ing him for the Christian ministry.

Accordingly, in 1846, Mr. Fray was admitted a theological student to "Calabar College," then at Calabar, near Rio Bueno, in Trelawny. During his college course his exemplary piety, amiable manners, and industrious habits, greatly endeared him to the president and his family, as also to his fellow students, by whom he was ever looked up to with honour and respect.

Early in the year 1851 our departed brother accepted an invitation to become the pastor of the church at Refuge—a station which had been formed by Mr. Knibb, under whose pastoral oversight it had been for some years. Mr. Fray took this charge with some reluctance, being desirous of extending his college course. The church, however, was urgent to have his services, and the committee of the institution considered him fully competent. He was accordingly solemnly ordained and set apart to the work; the ordination services being conducted by the following ministers, now, with the exception of the last, all deceased:—the Rev. Walter Dendy, Rev. J. E. Henderson, Rev. E. Hewett, John Clark, B. Millard, and the Rev. G. B. Henderson. The newly-ordained pastor entered on his labours with every promise of encouragement and success, for ten years confining his ministrations to the church at Refuge, with occasional services to the neighbouring stations.

In 1861, the chapel at Duncans having been built for the church which for many years had assembled at Kettering, and the Rev. D. J. East, president of the college, having resigned the pastorate which, with a short interval, he had held for five years, with a view to the erection of the chapel, Mr. Fray, on the unani-

mous vote of the church, became the minister. His labours now embraced the stations both at Refuge and Duncans. This was accomplished without injury to the former, as Mr. Fray instituted a Sunday evening service at Duncans—an arrangement which, indeed, added to his own toils, but enabled him efficiently to serve both congregations.

Eventually, further opportunities of extension became necessary. For some years there had been a large class of church-members at Clark Town in connection with Refuge. The members of these continued to multiply, till it became evident that a chapel must be built there, with a view to the organisation of a separate church, drawn from that at Refuge. Several years of persevering toil were occupied in this worthy effort. At length the present spacious and handsome chapel was erected—a building which, for commodiousness and style of architecture, will compare favourably with any place of worship in the country districts of the island. To raise the funds for this erection was a hard struggle. But our deceased friend had the happiness of seeing the debt upon the building nearly extinguished. And we hope, out of love to the memory of their beloved pastor, the people will at once pay off the small balance that remains to be settled. A church was formed about the time of the opening of the chapel, which now numbers about 220 members, with every prospect of growing prosperity. At the time of his death Mr. Fray had the pastoral oversight of the three churches, numbering together a membership of about 930 persons.

In 1861 our lamented friend was unanimously elected Secretary of the Jamaica Baptist Missionary Society. As an expression of confidence on the

part of his brethren after twenty years pastoral work Mr. Fray appreciatively accepted the appointment, and entered on its duties with loving interest in the objects of the institution. Mr. Fray had received an early inspiration from his pastor, the noble-hearted William Knibb, and he looked upon the Jamaica Baptist Mission with no narrow and selfish views. He embraced in his regard the interests of the churches as a whole, and strongly felt the force of the spiritual claims which the whole island had upon the churches—so as to lay then under obligation to seek the enlightenment of the dark places of the land by establishing home missionary stations wherever opportunity was given. Mr. Fray had also felt the thrill of excitement experienced by the early Jamaica converts, as they emerged from slavery to freedom, under the influence of which they prayed for the emancipation of their fatherland from the bondage of sin and ignorance and superstition, and which resulted in the commencement of the African Mission by the Baptist Missionary Society. His heart, as we have seen, was also with his *alma mater*—the college in which he had been educated. And thus the three great objects of the Jamaica Baptist Missionary Society were very dear to him. It was meet, therefore, that, as a son of Jamaica, he should be chosen secretary. And well, for nearly five-and-twenty years, did he discharge the duties of the office. Nor, as the funds of the society increased and as its operations extended, did he ever faint or tire in the discharge of them, multiplying as it were the claims upon him with advancing years.

At several periods of his ministry our departed brother had the temporary oversight of neighbouring churches in addition to his own. Of these

special mention may be made of Waldensia and Falmouth. In the church at Falmouth he ever cherished the most affectionate interest, and cared for it as a dutiful son. At Waldensia he was instrumental in obtaining the land on which the new chapel stands, a good portion of which was built while he had charge of the station.

Mr. Fray was a true lover of his country, evincing the utmost jealousy for its honour and prosperity. In the spirit of William Knibb, he was the zealous advocate of civil and religious liberty, ever ready to stand forward in defence of popular rights. But his zeal for his country's welfare did not expend itself in words, he laboured with persistency from the commencement to the close of life in the cause of popular education; and two day-schools, besides Sunday-schools at each station, were maintained by him under Government inspection, and aided by Government grants. Among Baptist ministers he was one of the first to avail himself of the help of the Government in promoting the social elevation of the people.

In his domestic relations our departed friend was abundantly happy. He was blessed with a pious mother, who did all she could for his welfare, both temporal and spiritual. And to those who knew him best it was beautiful to observe how he loved and cared for her. The first time we visited him, which was at Amity Hall, his mother was keeping his house. In 1851 he became united in marriage to Miss Annie the eldest daughter of his sainted pastor, the Rev. William Knibb. The union was an eminently happy one. How affectionate and devoted he was as a husband and father is well known to most of our readers, and is two well evidenced in the intensity of the sorrow with which his widow and children mourn over

their irreparable loss. The first break in their happy family came by the death of their second son, William Knibb, whom they so named in the hope that he might follow in the steps of his honoured grandfather. Two sons and five daughters survive. The elder son has consecrated himself to the work of the Christian ministry; and we pray that the mantle of the ascended Elijah may fall on the young Elisha.

The story of our dear friend's closing days is very solemn and touching. For a long time he had suffered much. But the last week of his life he was more free from pain than he had been, until the Sunday when a return came. However he went to Refuge and preached from Psalm xviii. 6, "The Lord is on my side." Some of the people thought he looked weary, but the service was enjoyed. He afterwards presided at the Lord's

Table, and met the Sunday-school teachers. In the evening he conducted the service at Duncans, preaching from Job viii. 9, particularly from the words, "Our days upon earth are a shadow." Many seemed impressed. And long before it was known he was ill the solemn sermon was spoken of.

On Monday morning he seemed as usual. Indeed, at the close of his Sabbath work he did not appear as weary as he often had been. But on the Tuesday he really seemed ill. He came down stairs a little before seven o'clock; and, about ten minutes after, he was seized with paralysis, and soon lost all consciousness. At first he knew his beloved wife, but could not speak. He lingered in much apparent suffering till a quarter past six o'clock on Tuesday evening, when his spirit took its flight to God, and earth's warfare was over.

"A Little Child shall lead Them."

THE Rev. Geo. J. Dann, of Allahabad, N.W.P., writes:—

"Some years ago two of my members lost a little girl at the age of five years. Quite recently they received a copy of the 'Pilgrim's Progress' and a letter from a young native, who stated that the 'Pilgrim's Progress' was intended as a memento of this very child, to whom he traced his first religious impressions. He was now an active and useful member of a native Christian church, but there had been a time when he, as a boy, had been quite ignorant of Christ. While her parents were from home, the little girl used to amuse herself and the native servants by 'going to Girja,' as she called it. She would

sing hymns and say her prayers and repeat passages of Scripture which she had learnt. This boy was the son of one of the servants, and what he heard from the child seemed so beautiful and so good that he never lost its influence. Eventually he placed himself under Christian instruction, and joined the native Christian community. Thus the Lord useth the weak things to confound the mighty. That weak child, so soon to die in the faith of Jesus, was made instrumental in the conversion of a heathen lad; another illustration of the old, old text—'A little child shall lead them.'"

Illustrated Missionary Lectures.

"London Churches, Young Men's Societies, and Sunday-schools who are, or who want to be, thoroughly interested in the work of our own Society, should make early arrangements with the Young Men's Missionary Association for the delivery of one or other of the new Dissolving View Lectures for the coming season. . . . No expense or trouble has been spared, and we hope they will be extensively engaged and appreciated."—See MISSIONARY HERALD for September, 1885.

THE CONGO.

Abridged Syllabus.—Livingstone and Africa. Scenery of the Congo. Modes of Travel. Village Life. Trade. Fetishes. First Missionary Expedition. Repulses and Successes. The *Plymouth and Peace*. School Work. Latest News. Mission Losses. Progress, Prospects, &c.

Illustrated by Fifty First-class Views, chiefly from Photos and Sketches by Messrs. Bentley, Comber, and Grenfell.

INDIA.

Carey's Text (photo'd from his own Bible). Fuller and Thomas. Kettering. Devonshire Square. Serampore. Marshman and Ward. Juggernaut. Calcutta. Street Scenes. Snake Charmers. Chunder Dutt's Band. Barisal, &c. River Scenes. The Ganges. Benares. Allahabad. Agra. Havelock. Taj Mehal. Suttee. Hook Festival. Devotees. Delhi. Mutiny and Massacre. Palace-Kutub Minar. Jumna Musjid. Simla. Bombay. The Medical and Zenana Mission. Idols, Temples, Processions, &c. The Religions and Sacred Books of the Brahmin, Hindu, and Muslim. Photos of our Missionaries, Native Preachers, Chapels, Schools, &c. Over Sixty specially painted Views are used for this lecture, many being from the finest photographs extant, and every one are finished in the best style of the art.

The Dissolving Views are illuminated with the Oxy-Hydrogen Lime-light.

For terms and dates, address the Secretary, Y.M.M.A., Mission House, Castle Street, Holborn.

With reference to the above, and in answer to country applicants, we are desired to say that the Indian Views will be reserved for London for the present, but the box of Congo Slides, with manuscript Lecture, can be at once sent to country churches, if they will send two or three alternative dates, and prepay the sum of 10s. 6d. Applicants pay carriage to and from London. Both Lectures are now ready for delivery in London, but the Secretary cannot undertake to lecture in the provinces.

Decease of the Rev. J. P. Mursell, of Leicester.

AT the last meeting of the Mission Committee, on the 17th ultimo, the following minute, drawn up by the Rev. J. T. Brown, of Northampton, was unanimously adopted, and ordered to be entered on the records of the Society:—

“It is with no ordinary feelings that the Committee record the death of the Rev. J. P. Mursell, which took place at his residence in Leicester, November 2nd, 1885. Gratitude to the Maker and Giver of men, tender thoughts, many pleasant but now pensive memories rise within us as we recall the image, the character, the service of an associate and fellow worker; awhile such a familiar sight, but whom we shall see among us no more.

“In the passing away of this eminent man and servant of Christ, the Society has lost a distinguished ornament and most devoted friend. His great attractive personality, his rare gifts, the lofty spirit dwelling in a noble form, made him a welcome presence in our gathering, as well as gave value to his sympathy and help; and though of late, age and infirmity have precluded him from engaging in any public service anticipating the privation which death has sealed, yet now that he is wholly gone we feel our loss afresh, as we think what greatness has departed, how much dear to us has vanished.

To a man so remarkable in himself, so distinguished for his large and generous sympathy with the oppressed, the despised negro, in the days of his bondage and since, and with the poor and needy of every class, and for the aid of his eloquent advocacy which he lent to all efforts to raise the low, to promote liberty, and succour the dis-

ressed, to the memory of a colleague so worthy of the reverence and the esteem which he so universally secured, we pay our cordial tribute of remembering and admiring affection.

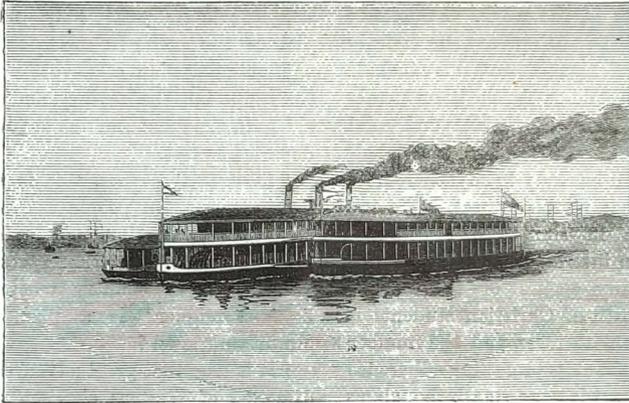
“We especially call to mind his strong and warm attachment to the cause of missions to the heathen, and in particular of our own Society, his connection with it from early manhood, the valuable service which he rendered as a member of the Committee by his constant attendance and wise counsels through many years, and by his occasional powerful pleading of its claims, and the interest burning with bright and starry flame as long as enfeebled nature retained its force.

“From first to last the Society drew to itself the affection of his energetic and ardent soul. In union with other memorable men whom he has now joined, in the renowned struggles and achievements of former days, in some of the critical times of its history, in his uniform sympathy with its difficulties and all its work, in his regard so truly appreciative, so deeply kind for officers at home and agents in the field; indeed in all his relations with the Society the part he took was like himself, in perfect harmony with the breadth, the refined and chivalrous feeling, the fine magnanimity, which gave him so high a place among the princely spirits of the earth.

“With devout thankfulness to the Saviour, whose love gave him to us, and who has at length taken him to be with himself, and for the comfort we have in the thought of ‘the joy of his Lord’ into which he has entered, and for another added to the many rich memories which meet our retrospect,

bright as with multiplying stars, and make the dead still living powers with us to stimulate and cheer. With full hearts the Committee thus recall and record these facts and sentiments in honour of him who has just left us for the higher fellowship of service of the enduring heavenly world. And to this

record they add the earnest prayer, that the remembrance of what he was and the thought of his death may bear their fruit in fuller consecration and holier service both among themselves and the widespread constituency of our greatly honoured and much loved Society."



Bengal River Steamer.

(From a Photograph.)

BY THE REV. G. H. ROUSE, M.A., L.L.B.

BENGAL, especially the eastern part of it, is a land of rivers. It constitutes the Delta of the Ganges, and is quite flat for the most part. A large amount of traffic is done on the rivers by native boats of various shapes and sizes; and, besides this, there are steamers which leave Calcutta every week for various places in Eastern Bengal. These steamers are not fitted to go out much to sea. They generally have one or two flats attached to them, filled with merchandise of various kinds. Passengers also travel by them.

Mission Work in Japan.

THE Rev. George Eaves, of Tōkiō, Japan, writes :—

“Recently published reports concerning the state of the work here among the entire missionary corps are, I fear, calculated to confirm an erroneous impression.

“I am one of the most recent arrivals in this country, and it may seem out of place for me to utter an opinion upon the actual state of the work. I rejoice to admit that it is being very successfully prosecuted. But we must not conclude that the battle is finished, or nearly finished. Years of patient and solid work are necessary before the whole harvest will be ready to be gathered. I imagine that, in this respect, India and Japan are in similar circumstances. There is an interest felt in Christianity, among many classes of the people. But the path of Christian students is not strewn with roses, and the number of the peasant class professing adherence to the Gospel is very small, though, as a class, the peasants are probably a majority of the population.

“All over Tōkiō there are temples and shrines. In almost every house are ‘Butsudan’ and ‘Kami-dani,’ before which saucers of oil with burning wicks are placed every night. In unexpected places, along narrow streets, one happens upon tiny temples where passers-by continually turn in, cast their *rin* into the open coffer, and bend in the attitude of worship, repeating at the same time a rapid incantation to the resident deities, whose attention has previously been called by ringing a bell. Last January, the offerings made in this way at a single temple—that of the Water God—amounted to nearly a thousand yen, or about £150 of our money. Bear

in mind that the gifts were principally copper or brass coins, and you will see what a throng of worshippers must have passed that day through the courts of that temple. Ascend any of the hills commanding Tōkiō and all around you see the city dotted with the heavy and picturesque roofs of these same temples; and you may mentally picture the scene in each one, of an endless procession of devotees casting their gifts into the treasury, and seeking aid from the great Buddha or from long departed heroes.

“Dear Mr. Baynes, this is true of Tōkiō, where the people are in close contact with foreigners. What then are we to conclude with respect to the great tracts of country where ‘the hairy foreigner’ is a phenomenon, almost unknown?

“It is true that great advances in the direction of Western civilisation have been made. But we must beware of supposing that railways, post offices, newspapers, and telegraph wires are the lineal descendants of Christianity. These social improvements are quite consonant with a spirit of indifferentism in religious affairs, and can exist alongside of the densest superstition on the one hand, and the most scornful scepticism on the other.

“I have written so much, dear Mr. Baynes, so that if you care to insert any of it in the HERALD, it may remind your readers that, though the Gospel here is winning its way, there is still a wide field for energetic labour, as well as the demand for the constant prayers and sympathy of all Christian people, for Japan is *not yet* won for Christ.



Indian Fishermen.

(From a Photograph.)

FISH are found in all the great rivers of India, and also in tanks or pools of fresh water. Catching fish, both by line and net, forms the business of numbers of the people. Jesus called the fishermen of Galilee to follow Him and be His disciples. Pray that the poor despised fishermen of India may also become His followers.

Recent Intelligence.

At the last meeting of the Mission Committee the Rev. Samuel Silvey, who a short while ago returned from Bethel Station, Cameroons, for change and rest, was designated to the Congo Mission, his health being quite restored, and the present unsettled condition of the West Coast Mission rendering his return to his former station undesirable. Mr. Silvey contemplates leaving for Africa early in January next.

TO YOUNG MEN.—A Missionary Conference will be held in the Library of the Baptist Mission House, Castle Street, Holborn, on Tuesday, December 15th, when H. M. Bompas, Esq., Q.C., will preside, at 7.30 p.m., and a special address on India will be given by the Rev. C. H. Rouse, M.A., LL.B. (recently home from Calcutta). A. H. Baynes, Esq., F.R.G.S., and several ministers and gentlemen, are expected to attend. Ladies are cordially invited. Tickets, admitting two, will be forwarded on application to the Young Men's Missionary Association (C. Holliday Secretary).

MISSIONARY ASSOCIATIONS FOR THE YOUNG IN THE CONGREGATION AND THE SCHOOL.—The Young Men's Missionary Association has recently issued a circular on this subject to all the London ministers and superintendents, and we very earnestly commend the matter to their attention. *Systematic* collections and *systematic* contributions, however small individually, are often astonishingly large

in the aggregate, as the two illustrations quoted sufficiently prove—the one at Manchester (Moss Side), where £101 was sent up last year, against £8 in 1876, before their Association was started; and at Camden Road, where £37 was given in 1879, and £131 last year. The subscriptions come invariably from the collector's own family and friends, and are, as a rule, only one halfpenny or one penny each per week, and it is proved that both the children and their parents take a larger and a more intelligent interest in the operations of our Society. If only the pastors and office-bearers of our churches, Bible-classes and schools, would take up this question heartily, we should soon have cause to rejoice together.

WE desire to call the special attention of our readers to the following publication, which will be issued early in this month, *price Two Shillings*. Applications for copies should be made to Mr. A. H. Baynes, 19, Castle Street, Holborn:—

WORK WHILE IT IS DAY :

A MEMOIR OF LYDIA MIRIAM ROUSE.

By her Husband, the Rev. G. H. ROUSE, M.A., Calcutta.

With numerous Illustrations.

The Lord Loveth a Cheerful Giver.

IN response to the appeal of Mr. Gogon Chunder Dutt in our last issue, the following welcome letter has been received from Mr. S. Coxeter, Secretary of the Regent's Park Chapel Missionary Auxiliary:—

"DEAR SIR,—I noticed yesterday that the Rev. Gogon Chunder Dutt asks, through the HERALD, for an electric battery suitable for paraplegia, &c. If no one has yet promised this, I should like to give one similar to that I sent a short time since for Mrs. Wilson's Zenana Mission. I think it will be specially suitable, because the parts can easily and inexpensively be renewed, besides being typical of most of our dear missionaries—capable of an enormous amount of work. If I am too late, my promise will hold good for some future occasion." "A Friend from Wales" writes: "I am sending you by post to-day, my dear Mr. Baynes, for the benefit of the Congo Mission, a diamond ring, which cost me, some years ago, £10 10s. It has been on my mind to do this ever since I heard you speak at the Bradford Autumnal Missionary Meeting more than twelve months ago." "A Lady Friend at Westbury, Wilts," sends an old English coin for the China Mission. "A Sick Friend at Brompton," by the Rev. S. A. Swaine, of Onslow Chapel, sends a small parcel of Lyons silk and a lace shawl for the work of the Society. £5 from "A Lady Friend," Queen's Square, Brighton. £10, "In Memoriam, M. M." The friend sending this wrote: "It is in memory of one by whose sad decease the Mission has lost not only a generous giver, but one who, by his prayers and stirring up others, did noble service." Mr. B. Dixon, of Sheffield, writes: "I send a bag containing copper coins which has been handed to me to be sent to you for the Congo Mission. If I am right in my surmise as to the giver, I am confident these coins represent much and earnest prayer for the Congo Mission from a very poor, but a very devout, man." A further monthly gift of 10s. from "Hope," who writes: "Through setting distinctly apart a certain proportion of my money, I am able to give so much more than I used, for

I am continually finding I can increase the proportion, and although spending less on myself, I do not feel any difference, so true is it that 'He that scattereth increaseth.' "A Working Man," at Newmarket, sends £1 ls. for Congo Mission, and writes: "I read the MISSIONARY HERALD with extreme delight. It always makes me long to do more, both my wife and myself are praying constantly for the Congo work." "Francisco" sends two "antique coins," one for the Congo and one for the China Mission, and writes: "For ten years past I have engaged in earnest, continual, and persevering prayer for poor Africa—poor down-trodden servant of servants, Africa. May the Lord soon send forth His labourers to gather in the great harvest of this hitherto dark continent. The MISSIONARY HERALD is, indeed, doing a great work in this blessed enterprise." The Rev. W. P. Lawrence, of Westbury, sends 11s. 5d., "collected in pence by two church members, very poor in this world, but warm-hearted lovers of the Mission." Mr. J. Wyke, of Abergavenny, sends "a fruit-knife, a silver spoon, a ring, and a seal, from Mrs. Williams." Mr. Fred. E. Diaper, Hon. Sec. of the Leeds Missionary Auxiliary, sends several small articles of jewellery "put into the collecting-boxes of South Parade Chapel, Leeds, at the annual missionary meeting on the 19th ultimo." "A Blind Widow" sends a small gold ring for the Congo Mission. "An Orphan Girl," a small silver pencil case; and "A Cripple," bed-ridden for many years, a small silver chain for the Congo work. Miss Angus asks us to acknowledge, with thanks, the receipt of a ring sent for the Zenana Mission by "E. A. S." We desire also most gratefully to record the receipt of the following gifts, and to pray for a rich blessing on the donors:—Mr. E. Rawlings, £100; E. R., £100; Mr. W. Thomas, Llanelly, £100; Mrs. Thomas, Llanelly, £10; Mr. W. Stead, Harrogate, £50; Mrs. Surtees, Harrogate, £10; Mr. A. Robinson (for Congo) £25; "On the King's Business" £20; Mr. H. R. Kelsey, £10; A Thankoffering from Scotland (for China and Congo) £10; Mr. L. Lucas (£5 for Congo) £10; In Memoriam, M. M., £10; Mr. J. Wall, Nottingham, £10; Mr. and Mrs. Crossley, Hebden Bridge, £10.

How to Give.

"The Lord loveth a cheerful giver."

"Of Thine own have we given Thee."

GIVE like a son, faith fixed above,
Not like a trembling slave;
Remember all comes from that
love,

Which died our souls to save.

That love which now has set us free,
Ask, only what it gives;
Would have it spring forth joyfully,
So short in us it lives.

And does this love beyond all speech,
Deign then to speak to me?
This wondrous love can faith now reach,
While giving, Lord, to Thee.

Brighton.

O! blessed Lord! may I thus give
Myself, my all, to Thee;
And through Thy gifts shall others live
From sin and death made free.

So wealth shall be a spring of bliss,
When given, Lord, to Thee;
Fill with true joy, bring love's own kiss,
While setting others free.

O Holy Lord, 'mid this world's strife,
All power of self crush down,
Here let us share Thy kingly life,
Thy freedom, joy and crown.

W. POOLE BALFERN.

GLOUCESTERSHIRE.			
Arlington	4	0	0
Avening	7	3	3
Burford, for <i>W & O</i> ...	0	10	0
Chipping Campden	2	11	3
Easington, Nupend			
Sun. Sch.	6	2	8
Nailsworth Tabernacle	0	14	6
Shortwood	15	18	1
HAMPSHIRE.			
Beaulieu	5	0	0
Wallop	4	15	7
Whitchurch	8	18	10
ISLE OF WIGHT.			
Ryde, George Street ...	15	4	6
Yarmouth	6	0	0
'HEREFORDSHIRE.			
Hereford, for <i>Mr Wall's</i>			
<i>work</i>	6	0	6
HERTS.			
St. Albans, Dagnall St.,			
on account	40	0	0
KENT.			
Ashford Sun. Sch.	1	14	3
Canterbury	9	17	3
Dartford Sun. Sch. ...	3	0	0
LANCASHIRE.			
Barrow-in-Furness	3	11	2
Haggate, near Burnley ..	9	14	3
Liverpool, Myrtle St.,			
on account	80	0	0
Do., Richmond Ch.	54	0	4
Do., Sun. Sch.	10	0	0
Do., for <i>Congo</i>	0	15	0
Do., Everton	3	7	6
LIVERPOOL AUXILIARY.			
Per Mr J. Cripps, Treasurer.			
Toxteth Tabernacle ...	170	0	0
Pembroke Chapel	22	15	4
Princes Gate	27	13	6
Falkland Ch.	1	2	0
Tue Brook	1	6	5
Soho Street	12	13	7
Do., Sun. Sch., for			
<i>Delhi Mission</i>	4	12	3
Walnut Street	4	18	7
Walton	12	6	0
Cottenham Street	3	19	3
Old Swan	3	5	0
St. Helens	0	14	0
Carsbrook Sun. Sch.	5	7	6
Egremont	6	13	8
Sharon Hall	7	0	0
Valedictory service at			
Myrtle Street, and			
special donations			
from Friends at other			
Chapels, for <i>Congo</i>			
<i>Outfit Fund</i> (less			
expenses)	50	18	6
344	6	4	
Less expenses	14	2	3
330	4	1	
Manchester, on acct.,			
per Mr T. Spencer,			
Treasurer	200	0	0
Do., Union Ch., for			
<i>Mr Wall's work</i> ...	51	16	0
Oswaldtwistle	36	10	0
Padiham Zion	1	10	2

Preston, Pole Street ...	15	15	3
Rochdale	324	4	2
LEICESTERSHIRE.			
Countesthorpe	11	11	0
Do., for <i>W & O</i>	0	16	0
Foxton	6	9	0
Leicester, Belvoir St. ...	2	0	0
Melton Mowbray	17	0	6
Sheepshed	7	10	0
LINCOLNSHIRE.			
Gainsboro'	0	10	0
Holbeach	0	19	0
NORFOLK.			
Norfolk, on acct., per			
Mr J. J. Colman,			
M.P., Treasurer	46	4	1
Yarmouth	5	0	0
Do., for <i>Congo</i>	70	0	0
Do., Park Ch. Juv.			
So., for " <i>Yar-</i>			
<i>mouth Park</i> " Sch.,			
<i>Agra, under Mr</i>			
<i>Jones</i>	7	10	0
NOTTS.			
Calverton	0	14	3
Nottingham			
Public Meetings	13	2	3
Do., Derby Road	74	10	4
Do., Circus Street ...	2	7	0
Juv. Assocn. Collec. ...	10	0	8
Do., Derby Road	12	11	8
Do., Bentinck Road ..	2	6	11
Do., Palm Street	2	0	0
Do., Circus Street ...	1	11	11
119	5	0	
Less expenses (Annl.			
Meeting)	7	9	10
111	15	2	
OXFORDSHIRE.			
Caversham	1	6	0
Do., for Girls' School.			
<i>China</i>	10	0	0
Do., do., <i>Italy</i>	10	0	0
Do., do., <i>W. Africa</i> ...	10	0	0
SOMERSETSHIRE.			
Bath	17	13	4
Do., Manvers St. Sun.			
Sch.	10	0	0
Burton, Stogursey	0	15	8
Do., for <i>Congo</i>	0	10	0
Chard	12	9	4
Hatch Beauchamp	4	0	0
STAFFORDSHIRE.			
Barton-on-Trent, Guild			
Street	1	10	1
Hanley, New Street ...	7	12	3
Do., for <i>W & O</i>	0	15	0
SURREY.			
Dulwich, Lordship Lane	1	8	3
Do., for <i>China</i>	1	0	0
Esher	3	0	3
Streatham, Lowin Road	8	7	2
Sutton	3	0	0
Do., for <i>N P</i> under			
<i>Mr Guyton</i>	0	14	6
WARWICKSHIRE.			
Birmingham, on acct.			
per Mr T. Adams,			
Treasurer	100	0	0

Coventry, Queen's Rd. 138	18	4	
Do., for <i>Congo</i>	1	10	6
Rugby	10	5	2
Stratford-on-Avon	5	15	0
WESTMORELAND.			
Crosby, Garrett, &c. ...	30	0	0
WILTS.			
Devizes	1	6	0
Salisbury	120	6	9
Westbury	0	12	5
YORKSHIRE.			
Armley	2	10	3
Bedale	5	12	0
Bradford, per Mr R. Bir-			
kinshaw, Treasurer	112	5	0
Brearley, Luddenden-			
foot	21	0	0
Farsley	62	13	6
Halifax, Trinity Road	21	13	9
Do., for <i>Congo</i>	2	14	3
Harrogate	95	2	0
Hebden Bridge	59	13	4
Do., for <i>Congo</i>	0	10	0
Hunslet, Tabernacle ...	18	6	2
Keighley district, on			
acct., per Mr W. Town,			
Treasurer	57	17	1
Leeds, South Parade ...	77	9	10
Do., Burley Road ...	3	10	6
Do., Meanwood Road	1	1	0
Lockwood	8	10	0
Do., Primrose Hill ...	1	12	1
Malton	7	0	0
Masham	5	7	5
Milnsbridge	7	11	1
Mirfield	25	17	6
Oasett	2	0	0
Sheffield, on acct. ...	40	15	8
Wakefield	6	18	0
York	4	2	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Llanely, Greenfield ...	155	18	5
GLAMORGANSHIRE.			
Maesteg	1	10	0
Swansea, Mount Plea-			
sant	4	6	0
Do., for <i>Congo</i>	0	10	0
MONMOUTHSHIRE.			
Abergavenny, Frog-			
more Street	25	8	3
Llanvihangel, Crucor-			
ney, Zoar	0	8	4
Redwick	0	8	0
SCOTLAND.			
Aberdeen, for <i>Congo</i> ...	3	0	0
Do., for <i>China</i>	1	0	0
Do., for <i>India</i>	1	0	0
Edinburgh, Dublin St.,			
for <i>China</i>	4	13	11
Glasgow, Adelaide Pl.	6	9	0
Kirkcaldy, for <i>Genoa</i>	1	4	9
Montrose	10	0	0
FOREIGN.			
AUSTRALIA.			
MAGILL, near ADELAIDE.			
Yeatman, Mr W., for			
<i>Congo</i>	3	0	0

Further Discoveries in the Congo Free State 418
 Congo Boys 421
 Zenana Mission Workers at Serampore (With Illustration) 422
 Zenana Mission Dispensary, Agra, N. W. P. (With Illustrations) 424
 The General Council on Education in India "Blessed are the Dead that Die in the Lord" 428
 Ratnapura Chapel, Ceylon (With Illustration) 428
 The Swansea and Llanelly Autumnal Meetings 435
 Valedictory Address 436
 Missionary Sermon 439
 Indian Washerwoman (With Illustration) 447
 The late Rev. John E. Henderson 447

Work in Khooina District 454
 Parting Words 457
 Outpost Duty in China 458
 Our Heroes 461
 A Visit to Dinagepore 473
 Appeal from Italy 475
 Work in the Allahabad District 476
 Suttee Memorial in Agra 479
 Bengal Ferry Boat 486
 The late Rev. Ellis Fray "A Little Child shall Lead Them" 489
 Decease of Rev. J. P. Mursell, of Leicester 494
 Bengal River Steamer 495
 Mission Work in Japan 496
 Indian Fisherman 497
 How to Give 499

MISSIONARIES AND OTHERS.

Allen, Isaac 67, 138
 Anderson, J. H. 158, 351
 Barnett, T. H. 59, 346, 408
 Bate, J. D. 157, 168
 Bell, W. 169
 Benham, Jas. 255, 344
 Bentley, W. H. 31, 418
 Biggs, J. E. 322, 484
 Bouhon, V. E. 209
 Broadway, D. P. 158
 Cameron, G. 32, 318
 Carey, Dr. 132, 384
 Carey, W. 31, 66
 Chamberlain, J. 129
 Charteris, D. 265
 Christian, J. 162
 Comber, P. E. 283, 312, 483
 Comber, S. 92, 119
 Comber, T. J. 32, 87, 221, 228, 327, 434, 482
 Cottingham, W. F. 265, 318
 Couling, S. 68, 178
 Cowe, A. 31, 137, 245, 314, 385
 Crudgington, H. 67
 Cruickshank, A. J. 100, 230, 263
 Dann, G. J. 66, 161, 477
 Darling, F. C. 92, 416
 Davies, P. 322, 482
 Denham, W. H. 278
 Dixon, H. 66, 178
 Doke, W. H. 67
 Dowson, H. 34, 61
 Dutt, G. C. 130, 160
 East, D. J. 204
 Eaves, G. 60, 182, 406
 Edwards, T. R. 21, 140, 163, 328
 Etherington, W. 161
 Ewen, J. 162
 Evans, T. 85, 167, 279
 Fletcher, Miss 161
 Forsyth, R. C. 68, 267
 Fray, E. 428, 480
 Fuller, J. J. 67
 Gamble, W. H. 202
 Gammon, R. E. 201, 244
 Glover, R. 48
 Grenfell, G. 6, 92, 233, 201, 453
 Guyton, R. F. 122, 166
 Hay, R. W. 199, 345
 Henderson, G. E. 428
 Holliday, C. 33
 Hubert, G. 206
 Hughes, W. 431
 James, Dr. Prosser 324
 James, W. R. 166
 Jenkins, A. 163
 Jewson, A. 272
 Jones, A. G. 31, 68, 401, 468

Jones, D. 81, 128, 457
 Kemp, Miss 44
 Kitts, J. T. 115
 Landels, W. K. 212
 Lapham, H. A. 172
 Lecoat, G. 209
 Lewis, T. 77, 283
 Lyall, Mrs. 138
 McIntosh, R. M. 31, 66
 McMillan 230
 Martin, H. J. 327
 Martin, M. 428
 Martin, T. 151
 Maynard, J. 293, 322, 486
 Mitchell, W. S. 138
 Medhurst, C. S. 66, 178
 Moolenaar, H. K. 416
 Morgan, T. 373
 Mursell, J. P. 494
 Papengouth, A. 202
 Pigott, H. R. 174
 Potter, J. G. 82, 103, 460
 Powell, A. 430
 Price, W. J. 390
 Richards, M. 138, 224, 322, 485
 Richard, T. 137, 176, 341, 377
 Roberts, Dr. 324
 Robinson, Denham 31, 66
 Robinson, E. S. 428
 Rouse, G. H. 167, 370, 465, 473
 Rouse, Mrs. 22, 39, 498
 Saker, Miss 360
 Scrivener 465
 Silvey, S. 77, 198
 Sims, A. 66
 Sowerby, A. 178, 257
 Spurgeon, R. 52, 465
 Stubbs, J. 31, 69
 Summers, E. S. 164
 Teichmann, A. 271
 Thakour Dass 135
 Thomas, H. J. 388
 Thomas, Miss Gwen 198
 Thomas, S. S. 327
 Tregellus, R. H. 138
 Tritton, J. 96
 Walcot, G. C. 327
 Waldock, F. D. 172, 428
 Walker, R. 210
 Wall, J. 102, 210, 267
 Watson, R. 86, 178
 Weeks, J. H. 137, 195
 White, W. J. 180
 Whitewright, J. S. 178, 399
 Whitley, H. G. 32, 101, 416, 420
 Williams, W. 202
 Wilshere, D. 131, 201, 237

HOME AND OTHER PROCEEDINGS.

Annual Report	148	Missionary Maps	282, 468
Annual Services	60, 95, 111, 220, 473	Missionary Lectures	394
Autumnal Meetings	333, 435	New Missionaries	31, 138, 283
Bible Translation Society	118, 167, 430	New Year's Prayer Meeting	52, 471
Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund.....	472	Recent Intelligence ...	30, 66, 101, 137, 245, 283, 357, 393, 430, 465
Contributions... 34, 69, 104, 141, 246, 284, 358, 395, 431, 467, 500		Valedictory Services	31, 67, 363
Departure of Missionaries	373	Sacramental Collection for Widows and Orphan's Fund.....	472
Decease of Missionaries.....	66	Zenana Mission	117, 422, 424, 463, 472
Finances	136, 149		

INTELLIGENCE—STATIONS, &c.

AFRICA	183	Benares	162
Cameroons	75, 138, 196	Chittagong	370
Congo... 6, 91, 99, 126, 194, 260, 291, 369, 380, 418, 431, 453, 482		Comillah	139, 272
San Salvador	385	Delhi	398
BAHAMAS	237, 336	Dinagepore	390, 473
BRITAIN	206	Khoolnea	130, 167
Ceylon	122, 172, 354, 423	Patna	158
CHINA	44, 179, 235, 247, 341, 377, 399, 458	Serampore	159
INDIA—		ITALY	206, 210, 267, 475
Agtra	81, 128, 479	JAMAICA	202
Allahabad	157, 167, 476	Calabar College.....	204
Backergunge.....	158, 160	JAPAN	180, 486
Barisal.....	52, 351	NORWAY	206
		SAN DOMINGO	244

TO SUBSCRIBERS.

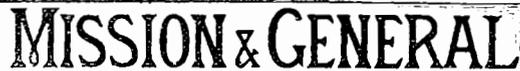
It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Messrs. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



THE BAPTIST UNION



BRITISH & IRISH HOME



MISSION & GENERAL



CHRONICLE.



DECEMBER, 1885.

AUGMENTATION FUND.

THE close of the year is the time for distributing the Augmentation Fund. This is done for the benefit of those pastors whose churches have subscribed £10 each in order to secure the additional £10, supposing the voluntary gifts of our friends are sufficient for the purpose. At present, the receipts fall far short of the amount required. At the date of going to press—November 23rd—the voluntary subscriptions are £750 in arrear. Of this amount, £250 are due from subscribers who have recommended cases, and such promises will, no doubt, be redeemed within a few days. But the Secretary is extremely anxious about the balance of £500, and unless the receipts in favour of the Voluntary Fund from contributing

churches are speedily sent in by the local collectors and treasurers, many of our brethren must, of necessity, receive less than the £20. The Secretary very earnestly deprecates the possibility of any such reduction, because of the bitter disappointment it will inflict at Christmas on brethren who have done good service to the churches, and who faithfully serve the Lord.

BRITISH AND IRISH HOME MISSION.

I.—THE DEFICIT.

The Treasurer and Secretary have much pleasure in acknowledging gifts and promises which amount to £170. This leaves a sum of £50 yet to be raised. It is earnestly hoped that next month we shall have the satisfaction to report the Mission "out of debt," as the receipt of this comparatively small sum would enable us to do.

II.—ENGLAND.

RURAL CHURCHES.

(1) DEVON ASSOCIATION.

In July last the Rev. J. Brown, then of Melksham, Wilts, was appointed Mission Pastor of the Churches at Teignmouth, Bishopsteignton, and Shaldon, under the superintendence of Mr. E. T. Scammell. We now have much pleasure in giving his first report:—

"In sending you this, my first report, I am happy to say there is reason for thankfulness and hope. At Teignmouth, the church and congregation are steadily growing, as indeed they have been ever since Mr. Scammell took the oversight, and the number attending the services is larger than at any former time. We feel the serious inconvenience of not having a place of worship of our own; this, however, we hope to overcome after a while, as it is our intention to lay the foundation of a new building next spring. A site has been purchased in an excellent position. The union of the two village churches with Teignmouth appears to give increasing satisfaction to all concerned. At Bishopsteignton there has been an increase in the congregation, and the Word preached is listened to with attention and interest. I hope to have good news to report from this station by-and-by. Preaching services are held twice on Sunday and once in the week. There is also a weekly prayer-meeting, conducted by the friends themselves.

"At Shaldon the cause is very low. Indifference to religion is sadly prevalent in the village. The attendance at all the Dissenting places of worship is anything but satisfactory. Preaching services are held twice on the Sunday and once in the week. I am happy to report a slight increase in the number attending. Both pastors preach at each village three Sundays out of four. A fortnight's Evangelistic services were held here, the first part of September, by an agent of the Evangelization Society. Only a few attended, notwithstanding the fact that

the preacher was one of the best belonging to the Society. But the Word was preached fully and faithfully in the hearing of some not accustomed to hear it, and we pray that it may yet bear fruit. We hoped to have commenced cottage meetings in the neighbouring village of Ringmore, but find it difficult to secure a room; we still hope shortly to obtain one.

“Will not your readers, who are specially interested in Home Mission work, kindly and continuously remember this part of the field when they make their requests to God?”

(2) GLOUCESTERSHIRE AND HEREFORDSHIRE ASSOCIATION.

We have before had occasion to give an account of the Rev. H. D. Brown's work at Ledbury. Our friends will be much interested in the following description of that work:—

“All my evangelistic efforts in the district around have been conducted hitherto on the principle you so strongly advise. All Parkway has been visited, and the wide district of Marley, some seven miles to the south and south-east of Ledbury, has been visited, and several good cottage meetings have been held. There are, however, some places in the district which I have not yet found it possible to visit, they are so wide afield, but I hope to be able to do so by-and-by. The people seem very appreciative of my visits.

“I have also been over the wooded hill between Ledbury and the tranquil hamlet or village of Eastnor. The seat of Lady Somerset is there. It is a stately fabric, built after the style of the feudal castles, and overlooks a wide sheet of water. This village is one of the sacred enclosures of the Church of England. It is three miles from Ledbury by road. The cottages are all held subject to a notice to quit within three months, and as all the land belongs to Eastnor Castle, the people are afraid to give any evidence that they favour Non-conformists. Some years ago the Methodists had a meeting-house there, but the Church party, after much endeavour to frustrate its influence, at last got possession of it by purchase, and, as the premises were licensed for worship, they pulled it down. By watchfulness and rigour they have practically subdued dissent at Eastnor. Notwithstanding, I have one family there to whom my visits are welcome. The father, mother, and eldest son, were baptized at Ledbury many years ago by the Hon. and Rev. Mr. Curzon, now Lord Teynham, who, in the year 1830, or thereabouts, founded the Baptist interest in Ledbury, and was the first minister. That nobleman, in a letter addressed to me under date of October 9, says: ‘It is indeed to the praise of the faithful God that the light which, by His Light, I was enabled to kindle there (meaning Ledbury) is not extinguished; the candlestick is unremoved, and I yet hope to work for it in my prayers.’ This family at Eastnor is large and grown up. They come over to the Sunday services occasionally, and their attendance at Ledbury has become more frequent of late. One of their daughters lives in Ledbury, and is a candidate for baptism.

“Wellington Heath, which is a cluster of hamlets, has been worked of late entirely on the house to house visitation plan. My visits are generally most cordially welcomed, but in a good many cases the welcome is timorous. ‘The

Squire' is a pious Churchman, but strong for the 'Old Church,' and the Vicar is a source of some alarm to the people. Yet there seems to be more liberty there, and a good many of the people come to our Sunday services at Ledbury at irregular intervals; some are regular. In this direction my visits have extended nearly to Colwall. I am warned not to go there, as I was warned about Eastnor, but I think I will attempt at least a cursory visit before very long.

"As to Ledbury (which I regard as likely to prove a strong centre of activity in time), I have been engaged in house to house visitation in certain largely-populated districts, and I hope to be well assisted by the Ledbury friends in such a system of visitation as will include every family in the town. It is much larger than I thought. I am surprised at the number of slums in so small a town. Many of the people live in deplorable wretchedness, and it is a sweet privilege to be a messenger of hope to them; but cider drinking is a grand source of evil amongst them. We have a great many temperance organisations in Ledbury, and nearly all the members of the Nonconformist churches are abstainers. Yet the blight of intemperance is to be seen on every hand. The only hope, therefore, for all classes, in all circumstances, is the Gospel of Jesus Christ, and this I take every opportunity to convey to them. I hope soon to be able to say that I have visited every accessible family in the town.

"For some Sundays past, in the afternoon, I have been giving blackboard lessons to the scholars of our Sunday-school, and in my visitation I have been delighted to see how much the children had been able to remember. These lessons are chiefly doctrinal, and are intended, by the Divine blessing, to increase their reverence for God, the Sabbath-day, and the services of the Sanctuary; while throughout all the lessons I try to make the way of salvation plain to them.

"In addition to all this, I perhaps ought to add that my wife teaches the young women's class in the chapel every Sunday afternoon, and expresses herself greatly encouraged by the attention, interest, and good behaviour of all who are able to attend."

(3) SHROPSHIRE ASSOCIATION.

Our friend, the Rev. Thos. Whittle, is engaged in a very arduous task with the churches in the Madeley group, as his report shows:—

"In this neighbourhood Episcopalianism and Methodism have their strongholds; for here both Mr. Fletcher, of Madeley, and Mr. Wesley, formerly lived and laboured, and almost all the employers of labour belonged, and still belong, to those bodies. The Baptists here, therefore, have had an up hill struggle; but, by God's help and blessing, our principles at present command the recognition and respect of the people in an advancing degree. The illiteracy, the apathy, and the poverty of the people, together with the removal of the young people, have been our greatest difficulties. We have changed our choir no less than four times in a little over three years, owing to removals.

"Thus our lines have not fallen in pleasant places, but the work has been a 'labour of love' for our Master and the people, and of faithfulness to our convictions respecting His Word.

"Of course, the extending of our work to Donington has made it a little less

efficient at Madeley and Shifnal than it was, and we have to depend too much for supplies upon friends who are not Baptists. We have only four Baptist local preachers out of our twenty-one. Still the work gains in depth and force, though its rate is slow; and if ever trade revives in this neighbourhood, we have not the least doubt but that in each place of our group there will be found a flourishing Baptist cause. At present, and for some time to come, it will be a 'day of small things;' but the Gospel we preach has the authority of Christ to sustain it, and as long as the Baptist Union can help to sustain a mission-pastor in the midst of these poor people, the three good structures, all free of debt, will never have need to close their doors. The work ought to be done, and the work can be done.

"Nothing would give us greater joy than to report the blessing of believers baptized; for this we pray, and for this we long and labour. But as everything is 'in its own order,' we believe that this will come in due course. This blessing has already been given to us in measure, and we believe that now the good seed is germinating, though its growth is at present hidden from view. Be that, however, as it may, we believe it is ours to preach the Gospel in season and out of season, and to be faithful to the trust committed unto us through evil report and through good report.

"It seems, to us that if the grouping system is to become thoroughly efficient and aggressive, our younger, and also our present older and more experienced Baptist men, should be willing to come forward at once as lay helpers and preachers, to make us as a denomination less dependent upon others who do not see the truth as we see it. Every such able Baptist should feel his light to be a special gift from heaven, which he should let shine in every way possible to hasten that grand and good day when there shall be 'one Lord, one faith, one baptism.' The key of grouping has opened another door of service in our country places; let us, then, enter into that service individually and heartily as for the Lord, and adapt ourselves to the present-day needs of our weaker churches, and the day will soon come when the bond that binds all our churches together will be 'strong as iron bands.' The Saviour, the Apostles, and our own Baptist ancestors, nobly laid themselves out to advance the principles we hold and cherish. Let us bestir ourselves, each in his measure, so that the Gospel may become a greater living power; that the truth we believe, and which has so greatly blessed us, may bless others, and bring glory to our great Lord and Master."

III.—IRELAND.

(1) DONAGHMORE DISTRICT.

We are very glad to insert the following from our missionary, the Rev. John Dickson, editor of the "Irish Baptist Magazine":—

"I am very pleased to say that our church at Lisnagleer is fairly prosperous, and is most harmonious and happy. The attendance is uniformly good on the Lord's-day morning, and sometimes overflowing. During the last nineteen years the term of my work here—as a church we have had our share of difficulties and

trials ; but we can thankfully say that out of them all the Lord has delivered us, and that we enjoy largely the confidence of all the godly, of every name, to whom we are known.

“As to our Sunday-school, it continues unabated in interest and usefulness. It is one of the happiest and brightest departments of our church work. There are nearly always some Roman Catholic children in our classes. Almost every year we have recruits to the membership of the church from the Sunday-school, and this year four scholars have become church members. The annual tea meeting in connection with the school is held at the end of each year ; at which time books are distributed as premiums for diligence and good attendance. Mrs. Kirtland, New Wandsworth, London, unsolicited, has very kindly sent us recently a valuable parcel of books suitable for premiums or for lending purposes. May the good Lord richly reward her, and make her example useful !

“The Day, or National school, which fell into our hands a little more than a year ago, and which, I suppose, is the only National school in connection with our denomination in Ireland, is a flourishing and very useful institution. We pay five pounds a year in rent for the schoolroom and teacher's small residence attached ; but the members of a Bible-class conducted by Mr. Edgley at Hemel Hempstead have spontaneously undertaken to pay the rent for us. For a rural school, the attendance is very good, and is likely to increase considerably. But our great drawback is want of schoolroom accommodation. Think of over one hundred children, two male teachers, a work-mistress, and school furniture, pent up together for five hours daily in a room measuring only twenty-four feet by sixteen. Would that some of the readers of the CHRONICLE, as friends of education, would philanthropically aid us to add a piece to the length of our school-room. Forty pounds would make us ‘passing rich’ for many years. I am sure Mr. Booth will gladly receive contributions on our behalf.

“In the matter of evangelistic work we have had a good deal to encourage us. The tent services have been especially useful. Tent No. 3 was pitched at Bloomhill in this neighbourhood early in July. We had not intended to commence our tent work there till after the Orange celebrations of July 12 ; but the tent having come to us earlier than we expected, we took it as an indication that we should proceed with the services at once. So on the evening of the 8th we held our first meeting. I had no helper that evening, and the attendance was not large, but from the spirit of the meeting we felt that the Lord was with us, and we were not discouraged. Next evening the attendance was better, and Mr. Simpson had arrived to help us. The following evening the congregation was still larger, and on the Sunday evening the tent was filled. Ere that week had passed a considerable number had become anxious about their salvation, on whose account we were obliged to hold after-meetings. Of the anxious, some were led to Jesus. Mr. Edgley then came to our aid, and threw himself most heartily into the work, and the Lord gave him many seals to his two weeks' ministry amongst us. He preached every evening during his stay, and was generally the first to go among the anxious when the preaching was over. When he left, Mr. Smith, of Hornsey Rise, came to us for nearly three weeks, and though not in good health at the time, he laboured indefatigably, even beyond his strength. He had the joy of

leading many weary ones to a rest that has made them glad. Nine persons have been baptized as a result of these services at Bloomhill, and we believe more will follow. I was laid aside by illness during the last ten days of the services, and on that account the burden fell more heavily on Mr. Smith, but the Lord sustained him."

(2) NEWTOWNARDS DISTRICT.

The following is Mr. Ryan's report of his work for the month of October :—

"I have held in all twenty-nine regular services, two Sunday-classes, one adult Bible-class, and one baptismal service, also a tea meeting at Newtownards, making a total of thirty-four public efforts since this month began. My plan has been to hold a series of evangelistic services, lasting for about one week, at Ballykeel, Derryneil, and Lurgan. I accordingly went to Ballykeel on the 5th inst., and remained there until Sunday the 11th. The first night we had about seventy people at the service. The two following evenings we had about one hundred persons, and on the Thursday and Friday evenings about one hundred and twenty-five. On the Saturday evening we held a prayer-meeting, which was attended by about forty persons. On the Sunday we had about thirty persons at twelve o'clock, and at six p.m., we had not less than one hundred and fifty people. It would, I am certain, have gratified the friends of the Mission to have seen the place of meeting—an old loft, barely capable of taking in one hundred persons—literally packed with people, every spot where it was possible to place a chair was occupied, and the platform filled with children. At the close, I invited all who would to remain for an after-meeting, but such was the deep impressiveness of that service, that not more than six persons left the room; the solemn consciousness of Divine power was felt by all present.

"I crossed over direct to Derryneil on the Monday (12th inst.), and commenced at the Wooden Hall at Moneyslane. No supply having appeared the previous day, Sunday, the meeting was not so large as I had expected. There were about forty present. On the Tuesday we had about eighty, and on the Wednesday I held the service in the chapel at Derryneil, when there were about ninety present. Then on the Thursday again, at Moneyslane, we had about fifty. However, on that evening, there were two other meetings in the immediate neighbourhood: one amongst the Episcopalians, and the other by the 'Brethren.' On Friday night, we had upwards of one hundred, and on the Saturday evening we held a prayer-meeting, at which some twenty-five attended. Then, on the Sunday, at the chapel at Derryneil, we met at eleven o'clock to baptize three friends, two of whom had come from Ballykeel. At the twelve o'clock service, we had some sixty persons present; and at six p.m., in Wooden Hall, we had some two hundred and fifty present. Then, on the Monday (19th), I came to Newtownards to a tea meeting, which was fairly well attended. On Tuesday (20th) I went to Lurgan; the first evening we had about thirty-five present. On Wednesday evening there were about thirty (this was a meeting night with the other denominations in the town). On Thursday we had about forty, and on Friday about forty-five. At this service three put their trust in the Saviour. On Saturday we held a prayer meeting with about twenty-five present. Then, on Sunday,

at eleven o'clock, we had a very good attendance, and at six p.m., we had about sixty persons present, when two friends found the Lord.

"During this month I have paid in all about one hundred visits."

(3) GRANGE CORNER.

The annexed letter from our friend, Mr. Phillips, not only gives facts relating to his work in this district, but also refers to quarterly sectional meetings, which our brethren connected with the Irish Baptist Association have commenced to hold:—

"I have just returned from the Quarterly Association meeting, held yesterday, at Belfast. It was a decided success, both as to spirit and attendance. There were eight ministerial brethren present, and a conference was held in the forenoon, when a most interesting and profitable discussion took place on 'the Church's great need in view of the tendencies of the age.' An afternoon meeting was arranged, and the subject of the morning resumed. Much prayer was interspersed, and very earnest were the pleadings for an abundant blessing on the evening meeting. We were not disappointed. Most thankful am I that the first outcome from the Association Scheme of Quarterly and Sectional Meetings has been attended with such evident tokens of the Divine approval. Your text at Banbridge comes forcibly to my mind in connection with these gatherings, and I am confident permanent blessing will follow.

"With reference to my particular work at Grange, its round of services to some may seem a dull monotony, but to me it is anything but that; and seeing that God condescends to use me in either building up his people or in the conversion of sinners, I trust such a service will never be deemed by me anything but joyous. In all the meetings at out-stations there is much to encourage. The attendance is good, and even through the busy seasons the people come—often direct from the fields, foregoing the evening meal until after the meeting. There is no abatement of interest in the Gospel; and we aim, by God's grace, at giving no uncertain sound. The congregations at the Grange are steadily maintained, and one has been added to our number by baptism since the annual meetings. Our Sunday-school is in a hopeful condition, and the teachers are united and earnest in their work, while the children are regular in their attendance, and maintain their interest in all that pertains to the school. The Kilnock Sunday-school and Band of Hope are opened for the winter, and give promise of usefulness to a class of children and young people of the neighbourhood, who would otherwise be neglected. Their meetings are held in our kitchen on Sunday and Thursday evenings. Then last, but not least, is our children's service held in a National school-room about a mile distant, every Saturday afternoon. We have about forty on our list, and the meetings are very enjoyable and deeply interesting to myself and also to the children. It is a touching sight to see a row of little boys' naked feet hanging from the front form. Many of the children bear unmistakable marks of poverty; and of coming from homes where the physical and moral atmosphere is anything but healthy. Yet under the rough exterior there is sometimes found the promise of better things, and the ill-clad body often contains a

noble soul; and one may unconsciously be training some who will rise to do noble service for God and humanity. May God graciously help us in this work, and bless it abundantly!"

(4) TANDRAGEE DISTRICT.

Mr. Taylor has had much encouragement in his work here. We give his account of recent experiences:—

"The Lord is greatly blessing His Word at one or two of our out-stations. At one place where I preach fortnightly, we have reason to believe that a number of souls have been led to the Saviour within a few weeks, several of them aged people. The interest is such that the people asked for additional meetings, and two of our young men now hold a service every alternate week with me.

"In another district an aged man was so deeply convicted of sin that he cried out in the meeting. In the same neighbourhood a young man, a member of Mr. Atkinson's Bible-class, told me last Lord's-day that he had been brought to the Saviour very lately. We had been praying for this person's conversion. Our chief discouragement is that so few are seeking baptism, but for this we must wait.

"A Mr. Harrison, from America, to whom I think you sent some pamphlets, preached for us six times with much acceptance. The attendance was good, and Christians were blessed."

(5) SPECIAL EVANGELISTIC SERVICES.

Mr. Ryan has been to Drogheda and Balbriggan, and reports thus of his visit:—

"I arrived at Drogheda, on a visit to the Methodist friends there, on October 27th. I learned that the Romanists are twelve to one of the population; as a consequence, evangelical work is very difficult. There can be no openly aggressive effort, such as we are at liberty to make in Ulster. Take, for instance, our tent mission, which attracts hundreds of people in every direction throughout this province. It would probably be the cause of riot and bloodshed in a town like Drogheda. The Protestant-Episcopal, the Methodist, and the Presbyterian churches, are represented in the town; and as it was in response to a cordial and unanimous invitation from the second of these, conveyed through their excellent and zealous pastor, the Rev. John W. Jones, that I went to Drogheda, I will confine my remarks to my work in the Methodist Chapel. My kind host, R. B. Davis, Esq., told me on the first evening not to expect more than one hundred people at the service: I was, therefore, agreeably surprised to meet with about twice that number. The internal arrangements of the chapel are well adapted to the comfort of both preacher and hearers. The attendances at the evening services were considered to be very good. Each day, at noon, we had a prayer meeting, and though the numbers attending at that hour were small, yet they were truly seasons of blessing and refreshing to us. The Sunday services were very cheering; the congregations at noon and evening were large. I am confident that most of us, if not all,

felt the Divine Power in our midst. In the afternoon I met the Sabbath-school—I should say about 150 scholars, with their teachers. On the previous Thursday afternoon we held a children's service, when there was a large gathering of young people, with a sprinkling of older friends. Good order and attention were maintained on the part of the children. At the closing service, on Sunday night, a very large number waited for the after-meeting. This, as you know, is according to Methodist custom. It was gratifying that the friends, of their own choice, turned it into a testimony meeting. I spoke to a young man who was troubled about his soul, who, I hope, was led to trust in Jesus. One after another rose to testify of some blessing received. I am persuaded that if we would only believe God for the 'greater work,' He would do that 'greater work' by us.

"On the Monday I left the hospitable roof of Mr. Davis, where I had been treated with very much Christian kindness, to go to the neighbouring town of Balbriggan, in the county of Dublin, and only within twenty-one English miles of the city; but, alas! my heart was deeply grieved to find a spot so neglected. You will permit me to say, as strongly as I can, that Balbriggan has a direct claim upon the Baptist denomination for some little effort in the work of evangelization. I will explain. It was at the suggestion of Mr. Jones, who accompanied me, that I went to Balbriggan. The population of the town is about 2,500, almost entirely Roman Catholic, the only Protestant service being that of the Episcopal church, with an evangelistic service once a fortnight, conducted by the Methodist minister, in the Y.M.C.A. room. Now, in the town there are works for the manufacturing of hosiery, which manufacture has gained a high and well-established repute as 'Balbriggan hosiery.' To those works, several persons have come from England for employment, and some are Baptists from the Midland counties and other parts. I met with four or five of these; I am told there are several others. They seemed to me to have lost all heart and hope as regards their denominational principles. Some have become so cold and indifferent that it is difficult to get them to attend a place of worship. The cause of this is not far to seek. No Baptist minister or preacher ever visits Balbriggan. While explaining to one of those friends the difficulties of the Baptist Union Irish Mission, for want of funds, he told me that the church he had been connected with had done handsomely for the Foreign Mission, but he had never heard of the Irish Mission.

"I preached for three nights in that town. The first night we had about thirty present; the second night, about forty-five; and the third night, about sixty. While in Balbriggan I was the guest of Mr. and Mrs. W. G. Percival, to whose kindness I am very much indebted. Mr. Percival is the secretary to the Y.M.C.A., and he is of opinion that we could have the free use of the Young Men's room for a series of evangelistic services at a future date; and our good friend, Mr. Jones, volunteers us the use of the Methodist Chapel at Skerries, a few miles off. I will venture to draw this letter to a close by suggesting that when making your arrangements for your evangelistic mission next summer, you include Balbriggan. I do not mean that you should send the tent there, but that one or two brethren hold a series of services for one month."

IV.—DEPUTATION WORK.

The Rev. J. Hunt Cooke preached at Mare Street, Hackney, for the Mission, on Sunday, November 15th.

Mr. Avery has preached at Rushden, Northamptonshire; Sandhurst, Kent; and at Townhead Street and Glossop Road Chapels, Sheffield. He has also addressed public meetings at Upper Holloway and Peckham (Rye Lane).

The Rev. H. Phillips, of Grange Corner, has made the usual tour in Scotland during November, beginning at Greenock on the 4th, and ending at Aberdeen on the 29th; the other places visited being—Falkirk, Edinburgh, Galashiels, Glasgow, Paisley, Stirling, Dunfermline, Perth, Dundee, Arbroath, Cupar, and Kirkealdy. With only one or two exceptions, Mr. Phillips has had at least one opportunity of preaching or speaking in each place. He desires gratefully to acknowledge the kindness of the ministers and other friends who have hospitably received him and assisted him in his work.

CONTRIBUTIONS TO THE FUNDS OF THE BAPTIST UNION.

October 21st to November 20th, 1885.

Subscriptions to the various Funds of the BAPTIST UNION—viz., the Annuity Fund, the Augmentation Fund, the Education Fund, the British and Irish Home Mission Fund, and the General Expenses Fund—will be thankfully received by the Secretary, SAMUEL HARRIS BOOTH, 19, Furnival Street, London, E.C. Contributions to the British and Irish Home Mission can also be paid to the Treasurer, Col. GRIFFIN, Oneóta, Maresfield Gardens, Hampstead, N.W., and at Messrs. Barclay, Bevan, Tritton, & Co., Lombard Street.

BAPTIST UNION.					
		Imber	0	6	0
		Belvedere (1 yrs)	0	10	0
		Maidenhead, Marlow road	0	10	0
		Hucknall, Torkard (2 yrs)	0	10	0
		Hurtleigh	0	5	0
		Ross, Broad street	0	5	0
		Lays Hill	0	2	6
		Bluntisham	0	19	0
		Maulden	0	1	0
		Beds' Association	1	1	0
		Clapham, Grafton square	0	10	0
		Dartford, Sturge, Rev A.	0	10	6
		Tring, Frogmore street	0	10	0
		Woodchester	0	5	0
		Birmingham, Hagley road	3	3	0
		Braintree, Coggeshall road	0	10	6
		Bristol, Totterdown	0	10	0
		Coseley, Darkhouse	0	10	0
		Commercial street	0	10	0
		Bristol, City road	1	10	0
		North Bradley, Hanson, Rev J.	0	10	6
		Paisley, Victoria place	0	5	0
		Bardwell	0	5	0
		York Town	0	10	0
		Brasted	0	5	0
		New Barnet	1	1	0
		Halstead, North street	0	10	0
		Newcastle, Rye hill	0	10	0
Torquay	3 3 0				
Gosport, Grove road	0 5 0				
Deptford, Midway pl. (2 yrs)	0 5 0				
Stanningley	0 10 0				
Cowlinghill	0 5 0				
Dinton	0 10 0				
Frickwillow	0 5 0				
Otley	0 2 6				
Milford	0 5 0				
Chipping, Sudbury	0 5 0				
Reading, King's road	1 1 0				

Necton	0	5	0
Surrey and Middlesex Assoc.	1	1	0
Strood	2	0	0
Middleton in Teesdale	0	5	0
West Haddon	0	5	0
Coalville, Station street	0	5	0
North Curry	0	5	0
Forest Gate	1	1	0
Lyndhurst	0	5	0
Nuneaton, Parkinson, Rev. J.	0	10	0
Blaenavon, King street	0	10	0
Sawley	0	10	0
Lower Tooting, Longley rd.	0	5	0
Halifax, Trinity road	1	0	0
Great Leighs	1	1	0
Derby, Osmaston road	1	1	0
Leicester, Dover street	1	1	0
Maseychammer	0	5	0
Dulwich, Barry road	0	10	6
Jersey, St. Helier	0	5	0
Camberwell, Cottage green	0	10	0
Caversham, Free Church	0	10	0
Raglan, Usk road	0	5	0

37 2 0

ANNUITY FUND.

Huddersfield, A Friend	6	5	0
Scarborough, Shaw, Mr.	0	10	0
Bingley, Bottomley, Mr.	0	16	0
Huddersfield, Dyson, Mr.	10	0	0
Hiram	10	0	0
Do., Sykes, Mr Shaw	5	0	0
Do., Dyson, Mr G.	1	1	0
Do., Rushworth, Mr.	0	10	6
Liverpool, Myrtle street	25	0	0
Brown, Rev. H. S. G.	25	0	0
Romsey, Harris, Mr G.	2	0	0
Do., George, Miss	1	0	0
Huddersfield, Walker, Mr A.	30	0	0
Do., Taylor, Mr Enoch	5	0	0
Birmingham, Daniell, Mr.	3	3	0
S. A.	3	3	0
Manchester, Adshard, Mr B.	20	0	0
Deal	5	0	0
Sutton in Craven	3	0	0

112 5 6

AUGMENTATION FUND.

Usk	1	1	0
Llanely, Thomas Mr W.	40	0	0
Rawdon, Medley, Rev W.	5	5	0
and Friends	5	5	0
Newcastle, 1st Church	24	12	0
Do., Rye hill, Betts, Rev.	1	0	0
H. J.	1	0	0
Birmingham, Wycliffe	6	6	0
Ryde, (I.W.) George street	1	0	0
Leamington, Warwick street,	2	2	0
Wilcox, Mr T.	2	2	0
Birmingham, Selly Park,	2	2	0
Shaw, Mr C. T.	2	2	0
Sheffield, Glossop road	5	0	0
Leicester, Victoria road	7	10	0
Torquay, Edwards, Rev E.	2	0	0
Newport, Commercial street	6	4	6
(Addl.)	6	4	6
Bristol, City road	3	3	0
Clapton, Downs Chapel,	5	0	0
Gairland, Mr T.	5	0	0
Birmingham, Wycliffe (addl)	0	5	0
Bloombury (addl.)	2	16	6
Roanmoor, Marnham, Mr J.	5	0	0
North Curry	0	2	6
Bristol, Cotham grove	10	0	6
Do., do., Leonard, Rev H.	5	10	6
C., and Mrs	5	10	6
Ilfracombe, Howland, Mr J.	1	0	0
Camberwell, Arthur street,	1	0	0
Barrett, Mr D. (don.)	1	0	0
London, McLaren, Miss	1	0	6
Derby, St. Mary's Gate,	0	10	6
Stevenson, Rev T. E.	0	10	6
Rochdale, Kemp, Mrs.	20	0	0
London, Trifles, Mr G.	10	0	0
Bacup, Shepherd, Mr G.	5	0	0
Earls Colne, Tawell, Mr J. A.	5	0	0
Torquay (addl.)	2	10	0
Reinford, Templeton, Mr J.	1	1	0
Stow-on-the-Wold	1	0	0

Manchester, Brighton grove,	0	10	6
Saunders, Mr A.	0	10	6
Boston, Salem, Sexton, Rev.	0	10	0
W. and Friends	0	10	0
London, Haynes, Mr W. W.	1	1	0
Leicester, Charles street,	5	0	0
Paul, Mr T. D.	5	0	0
Hendon	1	10	0
Camberwell, Denmark place,	0	10	6
Grace, Mr R.	0	10	6
Manchester, Oxford road	2	0	0
St. Alban	16	3	6
Lee, High road	8	17	0
Do., do., Griffin, Mr J. O.	1	1	0
Abergavenny, Cooke, Rev T.	1	0	0
S. Cozens	1	0	0
Ramsbottom, Maden, Mr O.	1	0	0
Potter street, Realf, Rev.	0	5	0
A. E.	0	5	0
Hobden Bridge, Crossley, Mr.	3	3	0
D. J.	3	3	0
Bath, Thomas, Rev G. E.	1	0	0
Truro	0	15	0
Wedmore, Edginton, Rev E.	0	5	0
Hackleton	0	5	0
Ryeford, Watkins, Rev E.	6	0	0
Beaulieu, Burt, Rev J. B.	5	0	0
Evesham, White, Mr T.	5	0	0

257 3 9

BRITISH AND IRISH HOME MISSION.

*Newcastle, First Church,	5	0	0
Burlton, Mr S. B.	5	0	0
*New Elton, Master, Mr J.	1	0	0
*Rock and Llandrindod Wells	0	5	0
*London, Green, Rev S. G.	3	3	0
*Evesham, White, Mr Thos.	6	5	0
Westbourne Park	1	0	0
Sutton	7	7	3
Balham, Ramsden road	7	0	0
North, St. Mary's	6	10	9
Hornsey, Haddon Hall	4	4	0
Sundayschool	4	4	0
John street, Bedford row,	4	0	0
Martin, Mr M. (the late)	4	0	0
Bristol, Tyndale	11	18	10
*Kings Langley, Hainworth,	0	10	0
Miss	3	4	6
Ashford, Marsh street	4	4	0
*Taunton, Silver street	4	4	0
*London, Rawlings, Mr E.	6	0	0
*Salendine Nook, Shaw, Mr.	5	0	0
*Metropolitan Tabernacle,	3	3	0
Olney, Mr T. H.	3	3	0
*High Wycombe, Clarke, Mr.	3	3	0
*North Finchley, Johnson,	2	0	0
Mr R.	2	0	0
*Cheltenham, Salem, A Friend	1	1	0
Metropolitan Tabernacle,	75	0	0
Greenwood, Mr T.	75	0	0
Bloombury, Warrington,	5	0	0
Miss	5	0	0
Leytonstone	8	8	4
Do.	0	12	0
*New Cross, Brockley road,	5	5	0
Mead, Mr J. B.	5	5	0
*Manchester, Spencer, Messrs.	3	3	0
T. and W.	3	3	0
*London, Haynes, Mr W. W.	1	1	0
*Bacup, Shepherd, Mr Councilor G.	2	0	0
*Regent's Park, Angus, Rev J., D.D.	1	1	0
*Newcastle, Angus, Mr G.	5	0	0
*Banbury, Cubitt, Mr W.	1	0	0
*Helsby, Chancy, Doolwell, Rev J. J.	0	1	0
*Watford, Smith, Mr J. J.	5	0	0
Margate, New Cross street	4	10	4
Rushden Old Chapel	4	0	0
*Boxmoor, Marnham, Mr J.	5	0	0
*Ipwich, Benham, Dr H. J.	2	2	0
*St. John's Wood, Abbey rd.	0	10	0
Bryant, Mr G. B.	0	10	0
Hanley, New street	1	1	0
*Northampton, Brice, Mr R.,	2	2	0
Junr.	2	2	0
Nuneaton, Parkinson, Rev. J.	0	10	0
Gouhaust, Kendon, Rev. J.	1	0	0

*Bacup, Shepherd, Mr Alderman G.	5	0	0	
Peckham, Rye lane	2	0	0	
Sandhurst	13	4	10	
Cantebury, St. George's pl.	6	3	1	
Marden, Taylor, Mr.	0	2	6	
*Great Yarmouth, Arnold, Mr F.	1	0	0	
Sutton, Doteslo, Mr and Mrs O.	1	0	6	
Leicester, Belvoir st. (2 yrs)	12	11	0	
Carrickfergus (Tent addl.)	1	9	6	
Sutton	2	0	0	
Ballykeel	1	2	0	
Sunnyside	1	0	0	
Aberdeen	12	3	6	
Croydon, Farren, Mr.	1	0	0	
Scotland, per Rev H. Phillips	27	18	6	
Sale of books by Colporteurs in Ireland	1	4	13	9

308 14 2

Towards the reduction of the Deficit.

EDUCATION FUND.

London, E. K.	0	0	0
Bloombury, Benham, Mr J.	1	1	0
Metropolitan Tabernacle,	1	1	0
Olney, Mr T. H.	1	1	0
West Croydon, Spurgeon, Rev J. A.	1	1	0
London, Todd, Rev J. W., D.D. (don)	1	0	0
Chesham, Pezz, Mrs.	1	0	0
Regent's Park, Angus, Rev J., D.D.	1	1	0
Romsey, George, Miss	1	0	0
Torquay, Edwards, Rev E.	0	10	0
Bacup, Shepherd, Mr G.	1	0	0
Chipping Sodbury, Foxwell, Mr A. J.	0	5	0
London, Stimpson, Mr T.	1	1	0
Sandwich, Harvey, Mr J.	0	10	0
Do., Harvey, Mrs.	0	5	0
Bartford, Sturge, Rev A.	0	10	6
Nailsworth, Robinson, Rev J.	0	10	0
Sandhurst, Collins, Mrs H.	0	5	0
Rochdale, Kemp, Mrs.	10	0	0
Hebden Bridge, Crossley, Mr D. J.	1	1	0
Watford, Chater, Messrs E. M. and M. T.	0	10	0
Aylesbury, Page, Mr W. W.	0	10	0
Sandhurst, Hallard, Mr E.	0	10	0
Birchcliffe, Gray, Rev W.	0	5	0
Southport, Ryley, Mrs.	0	5	0
Rushden, Cavo, Mr J.	0	5	0
Chalfont, Dangerfield, Mr W.	2	2	0
Walworth road, Trösdler, Mr J. E.	1	1	0
Huddersfield, Brook, Mr J., J.P. (2 yrs)	1	0	0
Beverley, Akrlil, Mr Esau	0	6	0
Hebden Bridge, Gravoes, Mr G.	0	2	6
Evesham, White, Mr T.	0	10	6
Andover, Shaw, Mrs.	0	5	0
Gloucester, Beckingsal, Mr R.	0	2	6
Somersham, Pontelow, Mr J.	1	1	0
Calcutta, Rouso, Rev G. H., M.A., D.D.	2	2	0
North Curry, Fry, Rev W.	0	2	6
Oakworth, Holden, Mr J.	2	2	0
Wokingham, Skerritt, Mrs.	0	6	0
Manchester, an Stalyldge Idg ..	1	2	0
Huddersfield, Lindley, Balgh, Mr B.	0	10	0
Lee, Dacre Park, Mote, Mr J.	0	10	0
Brenley, Fawcett, Mr J. O.	0	10	0
London, Calger, Mr W.	1	0	0
Berwick, Dodds, Mr R., Junr.	1	0	0
Leeds, Barrow, Mr J., M.P.	6	0	0
Banbury, Cubitt, Mr W.	0	10	0
Hauwell, Lowden, Rev G. R.	0	5	0
Leeds, Town, Mr Jos.	1	0	0
Do., Town, Mr Jno.	0	10	0
Derby, &c.	8	13	6
Llanely, Thomas, Mr W.	2	0	0
Beverley, Sample, Mr T. H.	0	10	6
Do., Sample, Mr W.	0	10	6
Ha worth, Greenwood, Mr W.	1	0	0

70 14 0